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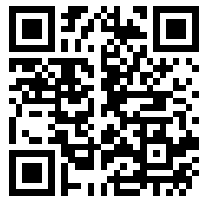
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HEBREW & CHALDEE
LEXICON
TO
THE OLD TESTAMENT.

A
HEBREW & CHALDEE
LEXICON

TO
THE OLD TESTAMENT

WITH AN INTRODUCTION
GIVING A SHORT HISTORY OF HEBREW LEXICOGRAPHY

DR. JULIUS FUEERST,
PROFESSOR AT THE UNIVERSITY OF LEIPZIG.

THIRD EDITION
IMPROVED AND ENLARGED CONTAINING A GRAMMATICAL
AND ANALYTICAL APPENDIX

TRANSLATED FROM THE GERMAN
BY
SAMUEL DAVIDSON, D.D.
OF THE UNIVERSITY OF HALLE, AND LL.D.

LEIPZIG, BERNHARD TAUCHNITZ;
LONDON, WILLIAMS & NORGATE.

1867.

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Text	1—1512

LIST OF ABBREVIATIONS.

<i>a loc.</i> = <i>a local.</i>	D. l. = Dagesh lena.	<i>num. ord.</i> = <i>ordinal number.</i>
<i>abs.</i> = <i>absolute.</i>	<i>du.</i> = <i>dual.</i>	<i>obj.</i> = <i>object.</i>
<i>abstr.</i> = <i>abstract.</i>	<i>epic.</i> = <i>epicene.</i>	<i>Onk.</i> = <i>Onkelos.</i>
<i>acc.</i> = <i>accusative.</i>	<i>e. g.</i> = <i>exempli gratia, for example.</i>	<i>opp., oppos.</i> = <i>opposed.</i>
<i>act.</i> = <i>active.</i>	<i>f.</i> = <i>feminine.</i>	<i>org.</i> = <i>organic.</i>
<i>adj.</i> = <i>adjective.</i>	<i>fig, figur.</i> = <i>figuratively.</i>	<i>p.</i> = <i>page.</i>
<i>adv.</i> = <i>adverb.</i>	<i>fut.</i> = <i>future.</i>	<i>p., pers.</i> = <i>person.</i>
<i>adv. acc.</i> = <i>Adverbial Accusative.</i>	<i>gen.</i> = <i>genitive.</i>	<i>Pa.</i> = <i>Pael. —</i>
<i>Af.</i> = <i>Afel or Aphel.</i>	<i>Gent.</i> = <i>Gentile.</i>	<i>part.</i> = <i>participle.</i>
<i>ap.</i> = <i>apocopated.</i>	<i>Gr. Ven.</i> = <i>græc.-veneta, the Venetian Greek version.</i>	<i>pass.</i> = <i>passive.</i>
<i>ἀπ. λεγ.</i> = <i>ἀπαξ λεγόμενον.</i>	<i>Hif.</i> = <i>Hifil or Hiphil. —</i>	<i>patr.</i> = <i>patronymic.</i>
<i>Appos.</i> = <i>Apposition.</i>	<i>Hof.</i> = <i>Hofal or Hophal.</i>	<i>Pers.</i> = <i>Persian.</i>
<i>Aq.</i> = <i>Aquila.</i>	<i>i. e.</i> = <i>id est</i>	<i>Pesh.</i> = <i>Peshito.</i>
<i>Ar.</i> = <i>Arabic, the Arabic version.</i>	<i>ib.</i> = <i>ibidem.</i>	<i>pf.</i> = <i>perfect.</i>
<i>Aram.</i> = <i>Aramaean (Chaldee, Syriac).</i>	<i>ident.</i> = <i>identical.</i>	<i>Phenic.</i> = <i>Phenician.</i>
<i>Art.</i> = <i>Article.</i>	<i>imp.</i> = <i>imperative.</i>	<i>Pih.</i> = <i>Pihel. —</i>
<i>c., constr.</i> = <i>construct.</i>	<i>impf.</i> = <i>imperfect.</i>	<i>pl.</i> = <i>plural.</i>
<i>caus.</i> = <i>causative.</i>	<i>inf.</i> = <i>infinitive.</i>	<i>pr. dem.</i> = <i>pronoun demonstrative.</i>
<i>ch.</i> = <i>chapter.</i>	<i>interj.</i> = <i>interjection.</i>	<i>prob.</i> = <i>probably.</i>
<i>cod.</i> = <i>codex.</i>	<i>intr.</i> = <i>intransitive.</i>	<i>prop.</i> = <i>properly.</i>
<i>cogn.</i> = <i>cognate.</i>	<i>Lat.</i> = <i>Latin.</i>	<i>Puh.</i> = <i>Puhal. —</i>
<i>coll.</i> = <i>collective.</i>	LB. d. Or. = <i>Literaturblatt des Orients.</i>	<i>refl. or reflex.</i> = <i>reflexive.</i>
<i>com., comm.</i> = <i>common.</i>	LXX = <i>the Septuagint version.</i>	<i>Sam.</i> = <i>Samaritan.</i>
<i>comp.</i> = <i>compare.</i>	<i>m.</i> = <i>masculine.</i>	<i>Sansk.</i> = <i>Sanskrit.</i>
<i>concr.</i> = <i>concrete.</i>	<i>Makk.</i> = <i>Makkeph. —</i>	<i>sc.</i> = <i>scilicet.</i>
<i>conj.</i> = <i>conjunction.</i>	<i>Malt.</i> = <i>Maltese.</i>	<i>sing.</i> = <i>singular.</i>
<i>conseq.</i> = <i>consequently.</i>	<i>metaph., metaphor.</i> = <i>metaphorically.</i>	<i>spec.</i> = <i>specially.</i>
<i>constr.</i> = <i>construct state.</i>	<i>mod.</i> = <i>modern.</i>	<i>st. c.</i> = <i>status constructus.</i>
<i>Dag.</i> = <i>Dagesh.</i>	<i>Nif.</i> = <i>Nifal or Niphal.</i>	<i>subst.</i> = <i>substantive.</i>
<i>dat. comm.</i> = <i>dativus commodi.</i>	<i>nom.</i> = <i>noun.</i>	<i>s., suff.</i> = <i>suffix, suffixes.</i>
<i>defect.</i> = <i>defective.</i>	<i>nom. verb.</i> = <i>verbal noun.</i>	<i>syr.</i> = <i>Syriac, the Syriac version.</i>
<i>def.</i> = <i>definitive.</i>	<i>n. p.</i> = <i>proper name.</i>	<i>Talm.</i> = <i>Talmudic.</i>
<i>den. or denom.</i> = <i>denominative.</i>	N.T. = <i>New Testament.</i>	<i>Targ.</i> = <i>Targum, Targums, Targumic.</i>
<i>deriv.</i> = <i>derivative.</i>	<i>num. card.</i> = <i>cardinal number.</i>	<i>tr.</i> = <i>transitive.</i>
<i>D. f.</i> = <i>Dagesh forte.</i>		<i>transp.</i> = <i>transposed.</i>
		<i>v., vs.</i> = <i>verse.</i>
		<i>v</i> = <i>Psalm.</i>

PREFACE TO THE SECOND GERMAN EDITION.

The demand for a second edition of this dictionary has come sooner than I could have anticipated, viz. after the lapse of a year. This new edition is increased by a copious Grammatical and Analytical Appendix, and by repeated revision, correction and enlargement of the dictionary itself in the spirit of advancing science, and in the interest of youthful students. But however flattering it may be to the author that his lexical treatment of the materials of the Hebrew tongue, notwithstanding the authority of half a century (Gesenius), corresponds to the present state of Hebrew philology, he must not neglect to repay the indulgence of the students of Holy Writ by repeated siftings of the lexical materials. This edition has not been issued simply like the former one, even apart from the Index and the Appendix; although the productions of O. T. philology since the conclusion of the first edition last year, and the exegetical advances connected with it, could only be inconsiderable. The materials of the language have been reviewed, the latest exegetical and philological improvements have been made use of for the dictionary; and thus many articles, with all their brevity, bear the traces of continued labour. This perhaps might be the fitting place to mention briefly the linguistic view which I have consistently maintained since 1834, and according to which the materials of the Hebrew language are here treated lexically. It is the more necessary to do so, since many scholars in general go on in the antiquated track, and shrink from the examination of advanced philology. It is well known that since the founding of Hebrew grammar and of Hebrew lexicography the idea has prevailed, that primitive roots lie at the basis of the verb-stems which form the points of development for all grammatical changes; and this view presses upon the impartial enquirer so clearly and convincingly, that nothing but defective mental activity can overlook it. These primitive roots I have called here, after

Grimm's example, organic. I have discovered them by comparison of the verbal stems one with another in the language itself and with those of the dialects, and have afterwards added the result to each stem. If we take by way of example the first stem of a verb in the dictionary which has three consonants, viz. **נָכַד** with the primitive signification *to be separated, isolated*, it is immediately forced upon us in enquiring after the organic root, that it can only lie in **בָּד** *bad*, and that **נ** must have been added to the peculiar formation of the stem in the second period of the development of the language, when the Semitic separated from the Iranian. A proof of this manner of investigation is the stem of the verb **בָּדַד** (belonging to the noun **בָּדַד** and to **בָּדַד**) which has a similar fundamental idea, and consequently covers itself with the form **נָכַד**; as also that the organic root in **פָּדַד** and **פָּדַד** gives back the form as well as the idea in a modified state. To this may be added, that the Arab. **بَدَّ** corresponds to the Hebrew **נָכַד**, that **بَدَّ** signifies *to part, to separate*, so that not a shadow of doubt can exist concerning the organic root*. The organic roots of the stems of all the Hebrew verbs can be ascertained so clearly and distinctly, that the determination of the idea is by their means accurately defined, and the literal sense of many passages amounts to certainty. It is a sort of philological prejudice to avoid these discoveries. Comparisons of organic roots with those of the Indogermanic tongues only stand in the second line, and do not form a necessary part of Hebrew lexicography but belong to the science of comparative philology generally, from which Semitism cannot be excluded. In my dictionary, however, the former as well as the latter is treated subordinately, since it serves solely for the understanding of Scripture, and has only to offer what is necessary to the elucidation of the Sacred Text. The establishment of the fundamental idea of a verb-stem, its successive changes, the copious proofs for all significations, the interpretation of difficult passages, or at least the endeavour not to ignore or to shun them as other earlier

* It was indeed more difficult to perceive the organic roots in **נָכַד**, **נָכַד**, **נָכַד**, **נָכַד** &c. from the stems, but after a systematic analysis, and a comparison with cognate Semitic and similar Indo-Germanic roots, they may be shown so clearly, that scarcely any well-founded objection can be raised against them.

dictionaries have done — this forms the true, proper kernel and essence of the present dictionary, to which the discovery of primitive roots in groups, and the comparisons within Semitism, are merely small additions. In a lexicon devoted to the service of exegesis, I have almost wholly omitted comparison with the Indo-Germanic, adding only here and there a little according to the approved "*etymologische Forschungen auf dem Gebiete der indo-germanischen Sprachen*" by Pott. Attention has also been bestowed on the establishment of rare stems of verbs and of organic roots, with the accurate grounding of their signification, although represented in the Old Testament by a derivative noun, or by a proper name only. This peculiarity of Hebrew Lexicography was rightly asserted a century ago; since neither the Hapaxlegomena nor the greater number of proper names could be interpreted by the side of the small remains of old Hebrew writings. I have therefore sought to carry out such a mode of enriching lexicography, with the greatest possible logical consistency. The proper names of the Old Testament have received a great number of Hebrew verb-stems, an abundance of rare noun-forms considerably enriches the Hebrew language; and the increase comes first to benefit Hebrew and then Semitic philology. The interchange of the consonants of one organ of speech, which has its foundation in the language itself, as well as the allied idioms the Aramæan and Arabic, were necessary guides in the linguistic investigation of proper names. In considering the signification of such names I also arrived at the important conviction respecting the Old-Semitic theology, that in it ideas of God or gods may be perceived from whom attributes were assigned in the giving of names. The giving of names was generally an act of religious consecration, concentrating itself in an eulogy, in an appeal to God or to any divinity, as a confession. The Semites, as well as the ancient Hebrews, were not monotheists from the beginning, as modern scholars assert in order to rob revelation of its merit; but polytheists, whom nothing but revelation made monotheistic. The polytheistic mind long continued in the nation; and although the divinities appeared no longer as independent beings, they still bore distinguishing epithets. Under the words אֱלֹהִים, מַלְאָכָיו, שְׁמַי, אֲרֶצַּי, עָם, אֵלֶךָ, אֲנִי &c., which express some aspect or attribute of divinity

and therefore stand for the deity, proofs are given for what has been said.

Almost all groups of words, with the exception of the few which have continued to stand on the lowest step of mere feeling (Interjections), or those indicating position and relation to the speaker or listener (pronominal roots), proceed, as is known, from roots indicating ideas*. If the action, quality or existence of a thing be communicated through the medium of language, the existence which was before perceived and considered, and the appearance of things that reveals itself by sounds, are expressed by the word. The expression of the idea which attaches to the word, whether it describes action, motion, operation and being (a verb), or gives expression to a simple declaration, an apprehended object or phenomenon (a noun), is the so-called stem which etymology must seek out and explain. Where the noun represents the idea limited or at rest, we must consider it a derived form, and reduce it to a root of the primitive idea. Whether the noun occurs repeatedly or but once, whether the derivation from the active or passive conception of the verb be easily ascertained or not (Primitives), cannot be a guiding principle to etymological research. If we take for example the first verse of the Bible, we meet with four so-called primitive nouns (רֵאשׁ=רֵאשׁ, אֱלֹהִים, אֶרֶץ and שָׁמַיִם), which can only be perceived in their essential meaning by going back to presupposed stems of verbs.

As in rare nouns so also in proper names there lies a rich material of language, which the lexicographer and the linguist must make use of; for in Hebrew as in all other languages, proper names conceal a rich treasure of old linguistic monuments; and for Hebrew the radical ideas deduced from proper names and archæological forms of words are the more necessary and productive amid the few remains of old writing, as they present glances into old Semitism. I have therefore bestowed greater attention than, I believe, has hitherto been done, upon the development of the roots of verbs from proper names, by comparison with the Semitic dialects, as well as on the meaning of their old forms; and upon an investigation of the primitive view

* Compare my "Lehrgebäude d. aramäischen Idiome" etc. (Leipzig 1835. 8.) pag. 80—83.

of giving names, according to certain principles evolved by inquiry. For names which are not Semitic, such as Persian, Egyptian, Indian, Armenian &c., I have made use, besides the old helps (*Jablonsky, v. Bohlen* and others), of the new (*Haug, Philox. Luzzatto, Bunsen, Benfey* and *Stern**, *Rosellini, Gildemeister***, *Grotefend, Rawlinson, Ign. Rossi, Oppert* and others).

Besides a scientific investigation of the stems of verbs from nouns preserved, besides the discovery of very ancient materials of the Hebrew language that have come through the medium of proper names, for certain groups of speech as well as things, a number of monographs has been made use of and accurately examined, that have more or less successfully advanced the ancient familiar sources. Of such monographic works I will mention only: *Hupfeld's* Essay on Hebrew Particles (after the example of my system of the Aramaic idioms); *Larsow*, de dialectorum ling. syr. reliquiis (Berlin 1841); *Roediger*, Attempt to decipher the monuments of Himyaritic writings; *Tuch*, On the Sinaitic inscriptions; *Ewald*, On the Phenician views of the creation of the world (Göttingen 1851, 4); *Knobel*, "Die Völkertafel der Genesis" (Giessen 1850, 8); *Schimk*, de numis biblicis (Wien 1835, 4); *Cavedoni*, Biblical Numismatics, translated from the Italian by *Werlhof* (Hannover 1855-56, 8); *Hengstenberg*, Beiträge zur Einleitung in's A. T.; *Bertheau*, Zur Geschichte der Israeliten, zwei Abhandlungen; *de Luynes*, Essai sur la numismatique etc. (Paris 1846, 4); *H. v. Niebuhr*, Geschichte Assur's und Babel's; *Lepsius*, Chronology of the Egyptians; *v. Gumpach*, Alttestamentliche Studien; *de Saulcy*, Recherches sur la numismatique judaïque (Paris 1854, 4); *Wood* and *Dawkins*, Ruins of Palmyra and Baalbek. These and similar single works whose mention here would be too tedious, abundantly complete the excellent exegetical works of the last decennia, and offer to the lexical inquirer such rich materials, that he is reduced to a sharply defined system and to judicious limitation.

With respect to the topography and geography of Palestine, as well as the geographical names in the Old Test., excellent recent works of travel have contributed to an accurate know-

* Of the former also "Über das Verhältniss der ägypt. Sprache zum semit. Sprachstamm" (Leipzig 1844). ** De rebus Indicis (Bonn 1838).

ledge, and have more firmly established the etymologies too. Besides the older but always useful travels of *Arvieux*, *Bachiene*, *Berggren*, *Bruce*, *Buckingham*, *Burckhardt*, *Chardin*, *Clarke*, *Hasselquist*, *Jaubert*, *Jolliffe*, *Ker Porter*, *Korte*, *Laborde*, *Lorent*, *Maundrell*, *Olivier* and others, it was especially *Robinson's* "Palästina und die südlich angrenzenden Länder" (3 vols.), and his later "Biblical Researches in Palestine", that rendered the best service to the geographical portion of this dictionary. But *J. Wilson's* "Lands of the Bible", *Schultz's* "Jerusalem", *Williams' "Holy City"*, *Tobler's* "Bethlehem und Palästina", *Van der Velde's* "Reise durch Syrien und Palästina", *Porter's* "Five years in Damascus", *Lynch's* "Narrative of the United States' expedition to the river Jordan and the Dead Sea", and many other recent works have been likewise consulted. As careful an examination as possible has been bestowed on the meaning of geographical names outside Palestine; and I have repeatedly arrived at conclusions which deviate in part from those most recently adduced. I need only refer to *אֲשָׁפְנָן*, *סִינִיָּם* and *תְּרַשִׁישׁ*. With regard to comparison of the Semitic dialects, of the Aramæan and Arabic, or consultation of the Coptic and other dialects not Semitic, I have a few more words to say, for this department appears to offer welcome materials for judges. A scientific lexicography of the languages in question does not yet indeed exist, but the lexicons extant are not so imperfect as to make it impossible for one to find the true development of ideas and meanings with the assistance of the Semitic dialects. From the study of Arabic literature, for example, many things may be supplied to and corrected in Arabic lexicography; but for the comparison of one dialect we can but seldom draw out of it, since the fundamental signification, which is the only guiding principle, can rarely be met with in reading. Owing to the explanation of Arabic verb-stems by means of incidental, remote meanings found in one writer, distinguished Arabic scholars have too frequently been led into errors and false lexical conceptions, which might have been avoided by comparison with Hebrew or Aramæan. In going to the Arabic for an explanation of rare Hebrew words, I have proceeded most conscientiously as far as the etymological and lexical study of Arabic makes it possible; and if a few of the numerous comparisons of Arabic

be not certainly proved, this cannot be prejudicial to the whole work.

May this second edition meet with a reception as favourable as that which was indulgently accorded to the first. Teachers and scholars will certainly recognise in it the hand of improvement, and a confirmation of the old proverb "Dies diem docet".

Leipzig, April 1863.

Dr. Julius Fürst.

PREFACE TO THE FIRST GERMAN EDITION.

This first and larger volume of my dictionary on the writings of the Old Testament treated according to the latest and most approved advances of lexicology, I give with sincere confidence to an impartial public; the edition in parts having already awakened among interpreters and inquirers into the Semitic tongues a feeling favourable to the new work. For the third time since 1834 I have investigated etymologically and compared linguistically the treasures of the ancient Hebrew; I have reviewed with a true estimate of the Semitic spirit the peculiar material of the language of the Old Testament; and the knowledge I have gained has kept me alive to the conviction that the cessation in Hebrew lexicography, which has lasted for nearly forty years and has not been perceptibly interrupted by late attempts begun too often in a perverted manner, is about to give way to great advances in acquaintance with the Hebrew tongue. In a new dictionary of the Old Testament, which orientalists and theologians generally desire, and which the highly-esteemed publisher has professed himself ready to issue at a great sacrifice, the public demand not merely a strict account of current meanings and the reduction of them to their originals, not merely a high esteem for the received text, completeness of articles explaining the forms of K'ri and K'tib, the union of brevity with the proof-passages equally necessary, an observance of the Masoretic orthography and accents, the accurate combination of derivative words with their stems, but also a profound comprehension of the stems of verbs and pro-

nouns as the foundation-stones of the whole language, by which the establishment of the fundamental signification ceases to appear fictitious. With this view I have aimed at a more certain grasp, and as far as possible a complete knowledge of this very ancient language. I have endeavoured to understand its peculiarities, to penetrate the laws of its formation; and it is for the public to decide, whether I have shewn the capacity to set forth the knowledge I have acquired, clearly and intelligibly.

But we have to do not merely with fundamental linguistic knowledge, but also with all remote Hebrew antiquity, with the application of the certainty which has been gained to exegesis and theology; and this aim, which must animate the Hebrew lexicographer, stirs up the conscientious inquirer to combine an impartial exegesis of the Old Testament with lexicography. Besides the analysis of Hebrew stems, and the separation of the organic kernel from the inorganic husk; besides the secure establishment of the fundamental meaning, and the comparison of organic roots with those similar or allied in other stems; besides the logical development of manifold meanings from the primitive signification, with the Hebrew or Semitic views lying at the foundation, which is a leading principle in restoring a sensuous idea: I have had regard to interpretation and archæology, for every word occurring in a difficult passage has been treated exegetically and archæologically with special attention. Of everything else, as well as of the whole field of Hebrew lexicography which has been elaborated anew, an intelligent public will be able to form their own judgment after some use of the book. Even lexicography should be a work of art in its kind, whose worth and object may be perceived by a cursory glance, without its being necessary to say a word to explain what the author wishes and aims to accomplish.

Leipzig, July 1857.

Dr. Julius Fürst.

A CONTRIBUTION TO THE HISTORY OF HEBREW LEXICOGRAPHY.

When I published the first part of this Dictionary I promised to give as an appendix a short history of Hebrew Lexicography. That promise I now endeavour to fulfil; though the work has proved more extensive and exhausting than I could foresee; and its aims and objects urgently warn me to limit my space. It is self-evident that by a history of lexicography cannot be intended here the proper preliminary studies of lexicographers — that is to say, a representation of the resources and languages necessary to explain Hebrew words, such as *Gesenius* understood its main purpose to be. Nor can it include arguments to shew how useful a consultation and comparison of the Aramaean idioms, of the Arabic, Himyaritic, Ethiopic, Amharic, Phenician and even of the Coptic languages at times must be in the decipherment of many Scripture words. No one also will expect a bibliographical enumeration of all the Hebrew dictionaries published since the introduction of printing, such as *J. Ch. Wolf* gave, up to his own time, in his great Hebrew Bibliotheca; since my purpose does not call for such enumeration. I contemplate rather, a concise sketch shewing how the explanation of the words belonging to the Hebrew language was historically developed by degrees; how an alphabetical arrangement was first attempted in a peculiar and strange manner consisting of an abstract of old Hebrew dictionaries which had almost disappeared, and of similar works belonging to that department in the first thousand years of the common era.

Scripture itself already interprets numerous names of persons and places in order to deduce from them, or to confirm and expand, certain historical events¹; which interpretations often contain a lexical view confirmed by later inquiry². In a still more extended way attempts were made in the post-biblical and Talmudic time (till 500 after Christ) to interpret the proper names; and views of the connection of stems and their true meanings as confirmed by later inquiries may be easily perceived from a small essay which I undertook in 1845³. Many Talmudic teachers (Meïr, Jeshuah ben Qorcha and others) are famous as interpreters and expositors of personal proper names⁴. Biblical names

¹ *Aug. Knobel*, Genesis p. XIX. — ² e. g. חָרָה from חָרָה = חָרָה; אֶשֶׁה formed out of חָרָה; קָרָה from קָרָה = קָרָה; שְׁמוּאֵל from שְׁמוּאֵל and many others. The stems חָרָה to live, קָרָה (קָרָה) = קָרָה to get, the compensation of a quiescent sound by the Dagesh in אֶשֶׁה, the elision of ע in שְׁמוּאֵל are lexical and grammatical possibilities; but yet they could not have been intended in the act of name-giving; rather does another signification seem to have been thought of in קָרָה, שְׁמוּאֵל. — ³ Printed in the *New Zijjon* by Professor Goldenthal, Leipzig 1845. 8. — ⁴ Yoma 83b (דָּקָה); Midr. rab. 27a (דָּקָה).

of places and nations are explained by such as were better known in subsequent times, by the traditional migrations of peoples and their supposed ramifications already adduced in the Talmud and Targums¹; and even the names of animals are frequently elucidated according to derivatives from Hebrew stems².

A treatment of the Hebrew language according to its popular idiom and poetical style, according to its dialects and archaeological inflections (in the Song of Deborah, the Song of Solomon, in Hosea &c.) in northern Palestine, according to the dialect of Ashdod (Neh. 13, 23) and Galilee (Matth. 26, 7) — all this belongs rather to a history of the Hebrew language³. It has also been proved long ago in monographs, that the Mishna, that code of traditional laws which was collected towards the end of the second century in Aramaean, contains many elements of the old vulgar Hebrew, and is fitted to enrich the stock of words in the ancient language⁴.

In addition to the explanations of personal and local names, together with those of words that occur but once or seldom, almost all the treasures of Hebrew scattered throughout the great works of the Talmud and Midrashim, are interpreted for ethical, homiletic and legendary-historical purposes, so that a collection of them would give a sort of Hebrew dictionary of the Talmudic time⁵. There existed also in the course of these centuries an incipient linguistic consciousness, that Aramaean in general, and the Babylonian, Syrian, Galilean and Nabathæan in particular, sometimes too the Phœnician, Arabic, and even the old Persian, with all their diversities, are useful in clearing up ancient Hebrew words⁶; without our being able to speak of a *scientific* consciousness of comparative philology on that account. In the Christian church, in which but a few fathers of this time (till 420 after C.) shew a slight knowledge of Hebrew, those only can be regarded who learnt the language and the Biblical traditions by intercourse with Jews and Jewish teachers; translating and interpreting the Old Testament in the spirit of what they learnt. To these belong *Justin the Martyr* (150 after C.), *Clement of Alexandria* (200), *Origen* (230), *Ephrem the Syrian* (360), and especially *Jerome* (till 420); but they are all inferior to the Talmudic doctors in the interpretation of words. The last alone has shewn a better understanding of Hebrew, from his acquaintance with the geography and topography of Palestine which he got from a learned Jew of Tiberias (386)⁷, in his book on Hebrew proper names with the names and situations of Hebrew localities (389); but particularly in his "*Quæstiones et traditiones*" upon the Old Testament books⁸.

¹ Jerus. Meg. p. 5^b; Midr. Rab. p. 32^a; comp. Jerus. Targ. I. and II. See the interpreters of the so-called ethnographical table. *Jos. Schwarz*, das heil. Land (Frankfurt on the Main 1852. 8vo). — ² e. g. חֲסִידָה, אֲנָשָׁה, and קָצֶה, Chull. 63^a. — ³ On the Galilean dialect all has been collected from the Talmud by *Lightfoot*, Opp. vol. II. p. 232 and following. — ⁴ Comp. A. Th. *Hartmann*, Supplementa ad W. Gesenii Lexicon e Mishna petita. Rostock 1813. 4to. *Gesenius*, Thesaurus lingue Hebraicæ, partes I. II. III. 1829 — 1853. 4to. *A. Geiger's* Lehr- und Lesebuch zur Sprache der Mishna, 2 parts. Breslau 1845. 8vo. *Leopold Dukes*, die Sprache der Mishna. Lexicographisch und grammatisch betrachtet. Esslingen 1846. 8vo. — ⁵ A copious gleanings respecting the grammatical and lexical views of the Talmudists is found in *Mos. Konitz's* book דְּרָגֵי (Ha-Oyen). Wien 1796. 4to. — ⁶ Comp. e. g. Jerus. Schekal. 8^b; 12^a; Nedarim 52^a; Pesachim 41^a; 87^a; Soth. 40^b; Abod. Sara 24^b; Berach. 60^b, and other places. — ⁷ Preface to the Paralipom. — ⁸ See *Rahmer*, Die Hebr. Traditionen in den Werken

About 400 after Christ the great Amorite *Asche* († 426) who had begun the concluding part of the Eastern or Babylonian Talmud, is said, according to the account of *Haja* (about 1000 after C.), to have written a book concerning the doctrine of the vowel-signs (*Sepher Ha-nikkûd*), in which the non-pronunciation of certain letters in the words of Scripture¹ &c. was treated of, especially in the spirit of that vowel-mysticism which was afterwards such a favourite theme, on the basis of the doctrine respecting the four gutturals (אָדָּוֶה), of the peculiarity of Resh in pronunciation, of the exceptional dageshing or hardening of the Aleph-sound in Scripture, and of the Alphabet-rule Atbash (אָבִשָּׁב)². This book, which witnesses by its very name to the existence of a vowel-doctrine in its first origin, was called "The great Nikkûd-book", when another appeared afterwards (about 900 after C.) from *Ibn Sar'gâdo*; and it was esteemed a work of the old Babylonian Academy³. All the Talmudic writings, namely the Babylonian and Palestinian Talmud, the works of the Midrash, in short all Jewish productions till 400 after Christ, exclusive of the inserted pieces of prayers, national songs, riddles, elegies, sayings, are written down in the familiar language of their time, without any endeavour to make use of the old Hebrew; and without desire to put the thoughts in an unmixed pure language, whether Hebrew or Aramaean. But since the Talmudic teachers were very often obliged to return to the Bible as the source, and had to enter into the explanation of Biblical words for dogmatical or homiletic purposes, they must necessarily have been in the possession of grammatical and lexical rules. This was actually the case. The Talmudic writings contain a large number of grammatical remarks, of syntactical subtleties, and lexical observations, but always incidentally; without independent treatment, and linguistic consciousness. In the Talmudic time the pronunciation of Hebrew was observed with the greatest scrupulousness, and was named מִקְרָא; although punctuation-signs did not then exist. Reference was made to this received pronunciation or מִקְרָא, if a mispronunciation had to be removed, e. g. when שְׂבָעִים Lev. 12, 5 was not to be pronounced שְׂבָעִים but שְׁבָעִים; when בָּהֶלֶב Exod. 23, 19 was not to be pronounced בָּהֶלֶב but בְּהֶלֶב. But the pronunciation of a word in favour of a received doctrine or its application to ethics and homiletics &c. was named מְקָרָא, and thus arose the Talmudic formula יֵשׁ אֵם לְמִקְרָא there is a root (a foundation) for the received pronunciation, יֵשׁ אֵם לְמְקָרָא there is a foundation for the pronunciation of the teaching handed down or of the current tradition. Besides the received, established pronunciation (מִקְרָא), and the pronunciation in favour of traditional doctrine (מְקָרָא), and besides an exact consideration of the full or defective orthography (מְקָרָא), the Talmud has also preserved traditions concerning the form of the text, as well as open and closed Parshioth (פְּתוּחוֹת, סְגוּרוֹת); concerning words provided with points (מְנוקָדוֹת), floating or suspended letters (אֲתוּרוֹת הַלִּיזוֹת), hooks &c., which the Masora received at a later time.

Active endeavours to attain to a scientific knowledge of the Hebrew language appeared more decidedly in the first half of the sixth century. When the study of the Talmud was no longer attractive amid the

des Hieronymus. Breslau 1861. 8vo. — ¹ e. g. the second ו in רִשְׁטִיכָר. — ² In the *Sepher ha-Qemizah* of Gaon *Haja* (סֵפֶר הַקְמִיצָה), quoted in Botarel's Commentary upon the *Sepher Jezira*. — ³ Botarel 84a.

These founders of various systems of vowels and accents, of the Masora, and with them also of the first elements of grammar, usually appended their works to Bible-manuscripts; though they also frequently wrote them down in special Nikkûd-books, as we learn from that of *Mocha* and his son *Moses*¹. As early as 600 there originated with the advocates of these two systems, and with those of the Tiberian one in particular, which was most widely spread, model-manuscripts of the O. T., supplied with vowels and accents, having the great general and the lesser Masora, in the Aramaean idiom. About 600 we first meet with the intelligence of a *Helâli-manuscript*, which was made at *Hilla* or *Helâla*, a town built in the vicinity of the ruins of the old Babel, and which was furnished not merely with vowels and accents, but also with Masora copiously. About 1500, when a part of it was sold into Africa, it was already 900 years old²; about 1136, when a great persecution of the Jews took place in the kingdom of Leon, it had been brought from thence to Toledo, where the grammarian *Jacob ben Elasar* made use of it, after 1136, in his work *Sepher ha-Schalem*; whence *Kimchi* quotes it, who had not seen it himself³. The *Machasora Rubba* which appeared soon after in Syria, attaches itself to the *Helâla-manuscript*; having likewise the vowels, accents and Masora written upon it, and being quoted as credible and authentic in the oldest Biblical manuscripts⁴. Even in the 7th century, Sinaïtic manuscripts, and those of Damascus, Jerusalem, Jericho and Sanbuk⁵, obtained credit and authority; and arguments were sometimes adduced out of them relative to vowels and accents, or sometimes the Masora. In like manner the following teachers in this department, mentioned in Bible-manuscripts, may belong to the same time: the head of a school, *Pinchas* (probably in Tiberias), who is quoted beside the Tiberians (*Ba'ale Tebarja*), the great *Machasora* and *Ben-Asher*⁶. The Masoretes *Jonathan* and *Chabib*, who are adduced immediately after *Mose ben Mocha*, likewise belong here; and may have made similar classical manuscripts of the Bible.

In the following or 8th century, the study of the original Hebrew text, combined with a conscientious acceptance of single words according to their traditional vowel-sounds, and of clauses with their accents, as well as with the

¹ *Ben Jerolim* in Pinsker, Likk. S. 62., mentions their ספר נקוד — ² *Juchasin* ed. Constantinop. — ³ Michlol 93a; 156a; Dictionary, word קדש; Comment. on Ps. 109, 10. From the quotations in Masora-Glosses, and sometimes in grammatical works it was cited by *Norzi* and others. I was the first to give an explanation of ספר הקאלי in Literaturbl. d. Orients; comp. also my "Gesch. des Karäerth." p. 22. — ⁴ *מחזורא ריבדא* is the usual name of a large cyclical ritual-work for all the year, in which besides prayers, poems and precepts, the whole Bible is found with the necessary additions. The word is formed after the Syriac מְבִילָא, which means a ritual of the ecclesiastical year. The orthography *ריבדא* refers us to Palestine or Syria. It was quoted afterwards under the name of *מחזורא רבא* or *מחזורא רבא*. A Bible-manuscript alone was also called *מחזור*, as e. g. the manuscript made in the year 1010 after *Ben-Asher* (*Pinner*, Prosp., Appendix). — ⁵ ספר סנבוקי, ספר ירהו, ספר ירושלמי, ספר תימן, ספר כינ, all named after localities like *הקאלי*, besides being often quoted in manuscripts, and by grammarians (*Kimchi* and others), are also very frequently mentioned by *Norzi*. Among the towns and localities *הקאלי*, *ירושלמי*, *יריחו*, *כינ*, only *סנבוק* is unknown to us. — ⁶ In the oldest manuscript of the Pentateuch (on Gen. 22, 2, Ex. 3, 8), in that of the year 1010 (on Prov. 31, 11, Job 32, 3), comp. *Pinsker*, Likk. T. 29 and 31; in *Ben-Asher's* *Kuntras ha-Masoret*, vide *Heilenheim's* *Mishpete ha-Teamim*, p. 51a.

Masora embracing both the lesser and the whole, was considerably promoted by the more decided and frequent appearance of Karaïtism. The invention of the system of signs for facility of reading, which had taken place nearly 200 years before, after the example of the Syriac, by means of an increased acquaintance with the old language had not only made the origin of new Hebrew religious poetry possible¹, but had also procured acceptance² for *Anan's* Karaïte principle (about 760 after Christ) "search diligently into Scripture", by awakening a grammatical or natural interpretation; and had caused a greater diffusion of Bible-manuscripts furnished with vowels, accents, and Masora. Testimonies for the grammatical, lexical and Masoretic study of the language, for explanations of grammatical laws and interpretations of Hebrew words became more numerous in the 8th and 9th centuries. *Anan*, the founder of the Karaïte sect, wrote in 760 after Christ a commentary on the Pentateuch, and a סֵפֶר תִּפְסוּת. His disciple *Malich ben Harmala* in Jerusalem wrote about 780 a commentary on the Pentateuch with explanations of the words. The Karaïte *Nissi* of Bazra (790) wrote a commentary on the Pentateuch in the form of a book of precepts. *Benjamin Nahavendi*, and many other Karaïtes until 800, wrote Scripture-commentaries. *Daniel-el-Kûmasi* wrote about 850 a "book of precepts", developed from the Pentateuch, in which numerous interpretations of words necessarily appeared. *Mose ben Adonim* of Dar'ah (Fâs) about 870, whom *Sahl* adduces as a grammarian (מְדַבֵּר), also wrote interpretations of words, which the Lexicographer *David ben Abraham* quotes. In like manner *Meborach* in Jerusalem, is celebrated as a grammarian; although nothing but poems of his are preserved. *Zemach*, the head of the school at Pumbadita, wrote about 875 a Talmudic dictionary, in alphabetical order; which, besides explanations of matters contains also those of words³. About 880 *Eldad*, an unreliable narrator of the history of the ten tribes, belonged to the list of interpreters of Hebrew words; and was recognised as an expositor by his contemporaries *Ibn Koreish*, as well as by others afterwards. *Zemach*, the head of the school at Sora (about 890), communicates to the Keirawânites in his views respecting Eldad, that a great difference prevailed between the scholars of Palestine and those of Babylonia with reference to the vowel-signs and accents, the Masora, and other subjects connected with the criticism of the Scripture-text⁴.

With regard to the differences (חִלּוּקֵי) between the Easterns or Babylonians (מִדְּבַר הַמִּזְרָח, מִדְּבַר הַמִּזְרָח), and the Westerns or Palestinians (מִדְּבַר הַמַּגְרֵב), it is to

¹ Jose b. Jose, Jannai, Elaser b. Kalir, Jochanan ha-Kohen in Palestine, Simon b. Keifa and David b. Hûna in Babylonia, none later than the 8th century, probably even in the 1st half of the 7th. *Pinchas* also of Tiberias (600) wrote a collection of commandments in the form of a didactic poem, see my *Geschichte des Karäerthums* p. 18. *Asaph ben Berechiah* of Jericho wrote (about 630) his work upon medicine in pure Hebrew. Also *Jochanan ben Sabda* (about 650) of the same place. — ² *Anan* wrote, after 761, a commentary upon the Pentateuch, and a *Sepher ha-Mizvot* to put together the laws of the 5 books, and to explain them according to the sense of the words, both in the Talmudic-Aramaean language. *Benjamin Nahavendi* also wrote, about 780, a commentary upon the Pentateuch, upon Isaiah, Daniel, and the 5 Megillot, in the new Hebrew. *Nissi ben Noach* (about 790) mentions in his work upon the Decalogue, many commentaries (פְּתוּרִים) and commentators (פְּתוּרִים) before him, and commends strongly the Babylonian vowel- and accent-system, as well as the Masora. — ³ This dictionary is known to us by quotations in the *Juchasin* of *Abr. Sakkuto* at the beginning of the 16th century. Comp. also *Zeitschrift der deutsch-morgenländischen Gesellschaft* XII. p. 144. XIV. p. 320. note 2. — ⁴ The *Gutachten* is printed with the narrations of Eldad.

be remarked, that these reach farther up than the origin of the two vowel- and accent-systems in the 6th century. We know from passages of the Babylonian and Palestinian Talmuds, that as early as the 3rd century after Christ, there was a difference in respect to the pronunciation of certain words of the Scripture, as well as their exegetical interpretation¹, between the Easterns and Westerns, which is partly expressed by the formula *אֵל תִּקְרִי* i. e. *do not read thus, but thus*. And we know also, that many deviations of the *Septuagint* and of *Jonathan* on the Prophets originated by using the Eastern system of reading. The difference consequently reached back almost to the living period of the language. The Eastern system presented the traditional pronunciation, which the *Septuagint*, *Jonathan* and the Babylonian Talmud followed. The prepos. *מן*, e. g. with the suffix in *מִן־הַיָּד* has, as is well-known, the peculiarity of being used at the same time for the 3rd person singular, and the 1st person plural; but *Ibn Labrath* has already proved that the Easterns in pronunciation and afterwards distinguished them by using for the 3rd person singular *מִן־הַיָּד*, and for the 1st person plural *מִן־הַיָּד*, in pronunciation and vocalising. *מִן־הַיָּד* and *מִן־הַיָּד* were also different; but both were pronounced *מִן־הַיָּד* in the West. In the Talmud, the pronunciation of these words was treated of; the Palestinian Talmud following the Western, the Babylonian Talmud, the Eastern pronunciation. The Westerns read *Zech. 14, 5* *וְנִסְתָּח* (from *נִסָּח*); whilst the Easterns read *וְנִסְתָּח* (Nif. of *נִסָּח*). *Jonathan* and the *Septuagint* follow the Easterns in their translation, for they render *וְנִסְתָּח*. In *Ez. 5, 11* the Western Masora reads *אֶת־הַיָּד*, what it marks as *K'tib*; but the Easterns read *אֶת־הַיָּד*, and *Jonathan* has translated accordingly. At the origin of the two systems these *תְּלִיפִין* were normal, or found their expression in both. The two Masorete-schools, that of *Ben-Asher* and that of *Ben-Naphtali* in the 9th century, represented the difference; and the national grammarians *Ibn Bal'im*, *Ibn Sarúk*, *Ibn Labrath*, *Ibn Ganách*, *Ibn Esra* and others, revert to the old diversity. *Pinsker* has devoted a particular treatise to these *תְּלִיפִין*; comparing Eastern manuscripts, and beginning with the year 816 after Christ.

From 880—900 after Christ independent works belonging to this department appear; but before I adduce their excellent authors here, it is necessary to present the fundamental principles upon which grammars and lexicons were composed up to the time of *Ibn Chayyûg'*. The 3 following parts of grammar were the most important, till the year 1000 after Christ: 1. The doctrine of letters with their transitions into one another when they belong to the same organ of speech; and in a few cases other changes also, but particularly the pronunciation of the guttural sounds and *Resch*; 2. the doctrine of the vowel-signs, their application according to the Masora, and the farther development of the vowel-system; the doctrine of *Dagesh* and *Raphe*, of *Meteg* and *Gaya*, and of other signs; 3. the doctrine of accents, both in the 21 books of Scripture, and in the three named *אמרה*. To these important parts then, according to our view, grammar proper was limited in developing the laws of the formation and variation of words, according to the current logical or hermeneutical rules (*מדרי*) of the Mischnaic and Talmudic time, whether the eight of *Hillel* or the thirteen of *Ismael*, or thirty-two of the Galilean *Jose*, or their reduction to a smaller number. By comparison of an unknown word-form of Scripture with another that was known, by

¹ Kerem Chemed IX. p. 69.

among whom he stood in high estimation. This *Risâlet*¹, now printed from a defective manuscript, which the author himself wished to be regarded as the second part of the dictionary, exhorts the congregation first of all, not to banish the Aramaeic *Targûm* from schools and synagogues, and to consider the great value which the Aramaean has for a knowledge of Hebrew. After the introduction follow 3 sections: a) an explanation of difficult Hebrew words, from the *Targûm*, in alphabetical order; b) an explanation of Hebrew words from the *Mischnah* and *Talmud*; c) a comparison of Hebrew with Arabic &c.²; 3. a Hebrew grammar (ספר דקדוק), quoted³ by *Levi ben Jepheth* (1030), and anonymously by *Ibn Esra*⁴; 4. a homonymic (באור שמות המשתתפים), mentioned by *Jehudah Hadassi*⁵.

Almost about the same time (about 900) there lived at Tiberias the great master of the Tiberian system of vowels and accents, and of the partial as well as entire *Masora*, *Ahron ben Mose ben Asher*, usually called *Ben-Asher*, who became at last the centre and new founder as it were of these scientific subjects; after the scattered and boundless works before him by *Mocha*, *Mose*, *Pinchas*, *ben 'Alân* and others. His most important writings were: 1. ספר בן אשר, the restoration of a standard text of Scripture, furnished with accents and vowels as well as the *Masora*, by which a stop might be put to the disorder in this department. This Scripture-copy of *Ben-Asher* gradually procured for itself general acceptance for all times⁶, though not without opposition on the part of the contemporary Babylonian *Ben-Naphtali*. 2. A *Masora*-book called *Masoreth Ben-Asher*⁷, in which the *Masora* is noted both at the particular word of Scripture⁸, and presented as a whole at the conclusion of the original text, in a summary manner⁹. 3. The book of accents¹⁰, a representation of the accent-system for 21 books of Scripture, as well as the doctrine of accents concerning the 3 books of Scripture, Psalms,

after that *Raschi* upon *Jer.* 12, 20; *Ibn Labrâth* article אֲלֹהִים; *Ibn G'anâch* and *Kimchi* article שָׁנָה; *Ibn Esra* on נִסְתָּרָה *Am.* 6, 10; *Eschk.* 31^b, 92^b. *Ibn Esra* names it on account of the beginning אֵלֶּה הַדְּבָרִים (Mosnajim, preface). — ¹ Fragments of it were first communicated by *Schnurrer* (*Eichhorn*, *Bibliothek* III. p. 952). *Wetzstein*, who copied in Oxford the whole *Risâlet*, gave the introduction with a translation and notes in the *Litteraturblatt des Orients* 1842. no. 2. *J. J. L. Bargès* and *B. Goldberg* have now published the entire manuscript, as far as it exists. Paris 1857. 8vo. From the *Risâlet* *Ibn G'anâch* (see *Kimchi*, art. אֲזַנְיָה and נִבְעָה), *Ibn Esra* (e. g. *Job* 9, 26) and *Hadassi* quote. — ² In this *Risâlet* are employed: a) the communications of *Eldad* upon the explanation of Hebrew words; b) the *Sepher Rephuoth* of *Asaph*, which old authorities also quote; c) the book of the *Halachot* of *Simon Kahira* (about 890), in the explanation (p. 40) of Biblical words; d) the *Pesach-Agada* (p. 27) in use among the Jews. — ³ *Pinsker*, *Likk.* S. 65. — ⁴ *Sephat Jeter* no. 104. — ⁵ According to the account in *Ez. Chaj.* (ed. of Del.) p. 46. — ⁶ *Maimûni* (*Hil. Sepher Tora* 8, 4) found this original writing of *Ben-Asher* in Egypt, whither it had been carried from Jerusalem; and reckoned it of sufficient importance to correct the Bible manuscripts according to it. — ⁷ מסורת בן-אשר. — ⁸ Called מִסְכֵּת הַפְּסָקִים. — ⁹ In a ms. of the year 1010 (ה'ש"י), which is now in Petersburg, are found both the *Masoras* of *Ben-Asher*, in a peculiar, difficult, Hebrew dialect. The general *Masora* at the close is composed in difficult Hebrew rhymes. *Pinsker*, *Likk.* T. 130. The *Masoras* written in Aramaean since the times of *Mocha* and *Pinchas*, were corrected and enlarged according to the *Masora* of *Ben-Asher*, and have therefore been preserved in Aramaean down to our time. A short chapter from the *Masora*-book, headed סדר המקרא, and closing with והמשכילים יבייני, is found in *Dukes' Kuntras ha-Masoret*, p. 36. — ¹⁰ Named ספר דקדוקי המשנים, more correctly perhaps after the beginning סדר סוד המשנים.

Proverbs, and Job, all like his Masora-book, in hard, abstruse, Hebrew verses¹. 4. A treatise upon consonants and vowels, of which only a few fragments have come down to us, inserted in his small work upon accents². To this treatise which is rather grammatical, *Saadia*, in the first quarter of the 10th century, wrote objections and refutations (תשובות), also in awkward verses like Ben Asher's book³. 5. A collection of 80 Hebrew words written like others, but with a different signification⁴. As an antagonist of Ben-Asher, *Mose ben David ben Naphtali* appeared in Bagdad (בבל), who wrote a small work upon the doctrine of vowels and accents, as well as upon Masoretic variations belonging to Scripture, in strong opposition to Ben-Asher⁵. His opinions are still preserved in the tables of variations between the two (Chilluphin) in our larger Bible-editions; although the usual decision was in favour of Ben-Asher.

After these numerous preparatory works in Babylon and Palestine, whence the study of the Hebrew language spread to Egypt, North Africa, and Spain, we meet with such important works in this department in the 10th century, that the fruitful beginning of Hebrew philology may be rightly designated by them. In the first quarter of the 10th century *Saadia ben Joseph* (born 892, died 942) of Fayyûm in Upper Egypt wrote a number of works relating to Hebrew philology, which served to stimulate and direct later times⁶ after he had translated all the Scripture into Arabic, with the addition of shorter or longer exegetical scholia. His grammatical works⁷ commence the series, viz. 1. a Hebrew grammar (Sepher Leschon 'Ibrit) consisting of ten treatises (מאמרים, טעמים) ⁸. 2. Refutations of and criticisms upon the work of Ben-Asher⁹. Then follow his lexical treatises (אגרון, ספר פירושים), viz. 1. a dictionary of the Hebrew language in alphabetical

¹ First printed in the Rabbinical Bible of Venice 1518. folio, but only consisting of a few fragments. The subsequent copy of *Dukes* after a manuscript of Luzzatto's, under the unsuitable name of קינתרס המלכות (Tübingen 1846. 16.), has not only a very divergent text, but also a piece of his grammar and particularly that upon the poetical accents, which latter W. Heidenheim has correctly printed in his edition of the Psalms (4 edition, Rödelheim 1842. 16). A commentary upon the first chapter of Ben-Asher concerning the poetic accents was supplied by *S. Baer*, in his *Torath Emeth*, Rödelheim 1852. 8vo. — ² *האבות והאבות והאבות*. The small divisions *האבות והאבות והאבות* in *Dukes* l. i. p. 57, *ספר מני אורי* 41, *ספר מני אורי* 48, *אורי אורי* 48, *אורי אורי* 48 (אורי אורי) 55 are preserved. — ³ *Dunash Ibn Labrath* has defended Ben-Asher against *Saadia*, in a work which still exists partially in manuscript. *Jehudah Ibn Bal* made use of Ben-Asher's as well as Ben-Naphtali's works in his *מנחת דוד*, as also in his commentary upon the Pentateuch (see Chalûz II. p. 61). — ⁴ *מנחת דוד*, only mentioned by *Hadassi* (Eschk. no. 163. and 173.), and in so obscure a manner, that one does not know whether it is to be looked upon as lexical, or as belonging to his Masora-work. — ⁵ In his *מנחת דוד* על *האבות והאבות והאבות* he spoke about *מנחת דוד* and *מנחת דוד*, as one can still perceive from the differences (חלופים) in our large Bibles at the close. — ⁶ *Ibn Ezra* counts him among the *ראשי המדברים בכל*, and characterizes him especially as *ראשי המדברים בכל*. ⁷ For the first time in 1849 I enumerated in the *Litteraturbl. des Orients* ch. 683 seq. the philological works of *Saadia*, with the writings for and against him. — ⁸ *ספר מני אורי*, Hebrew *האבות והאבות והאבות*. — ⁹ The 10 treatises discuss the consonants, the gutturals (אח"כ), the inflections (החלופים), the vowels (נקוד), Dagesh and Raphe, the accents, rules for reading, the joining together of words (צירופים), nouns, particles. The treatises are sometimes quoted singly. — ⁹ These תשובות are composed in Hebrew verses in rhymes.

er¹ and in Hebrew, in which each letter is named מִתְחַבֵּר; 2. an interpretation of the Hapaxlegomena² and a comparison of them with analogous words from the Mishnah, Talmud, and Targûm; written against the Karaites. In our editions these have increased to 91. He wrote besides, a work on Hebrew rhetoric³, in which he treats at length of word-building, style, grammatical anomalies, and the use of Hebraism in rhetorical style. *Dunash Ibn Labrâth* wrote criticisms upon the works of Saadia (תַּשְׁבּוּרִית); and *Ibn Ezra* defended him, in his *Sephat Jeter*, against these attacks. Before Saadia (900) the Masora-book אֲבֻלָּה וְאֲבֻלָּה ס' was already known. It was a kind of lexical Masora, put together in alphabetical order, and began with אֲבֻלָּה (1 Sam. 1, 9) and וְאֲבֻלָּה (Gen. 27, 15), which appear only once (hence the name), and contained grammatical remarks⁴ in addition to Masora. The grammarian *Isaac ben Jehudah* (in the 13th century) in his ס' הַאֲשֵׁל (ms.) does not identify it with the great Masora⁵. *Jehudah Ibn Ba'lam*, *Kimchi*, *Joseph Ibn 'Aknin* mention this work, which is preserved in Paris in manuscript⁶. The treatise which is the oldest of the lexical Masora, containing 360 paragraphs of traditional remarks on the sacred text with particular relation to the number of exceptions &c. has been published under the title: "The book Ochlah W'Ochlah (Masora), edited, translated, and furnished with explanatory remarks, after a manuscript in the imperial library of Paris, by Dr. S. Frensdorff (Hannover 1864. 4)"; but since 1038, when Elias Levita mentions it, it had been lost to critics of the text. Professor *Hupfeld* has also found a copy in the University library at Halle. A contemporary of Saadia, *Ahron ben Joseph ha-Cohen Ibn Sarjâlo* of Bagdad, Gaon at Anbar, belongs here, as a commentator on the Pentateuch and author of a סֵפֶר הַנִּקְרָא; whilst it is the province of a history of Jewish literature to speak of his other works⁷. *Ibn Ba'lam* in his commentary upon the Pentateuch cites his linguistic explanations of the Pentateuch-commentary⁸; and *Ibn Ezra* next mentions him under the name אֶהְרִן בֶּן יִצְחָק. The Gaon *Hâja* speaks of his סֵפֶר הַנִּקְרָא in ס' הַקְּמִיצָה; and of his Halachite opinions a few are cited in *Rashi's Sepher ha-Partes* (fol. 26 seq.). Contemporary with Saadia in Fayyûm one *Jachja Ibn Sakarijja* (*Jehudah*) *el-Kûtib* in Tiberias translated the Bible into Arabic⁹. Somewhat later than Saadia's linguistic works in Egypt, those of *Abu-Sahl Dunash* (*Adonim*) *Ibn Tanim* in Keirawân (born about 900, and died about 960) meet us¹⁰. Like his teacher *Israëli* (died 940) he applied himself besides other sciences (such as medicine, philosophy, astronomy, mathematics &c.) to the Hebrew language, and wrote a special Hebrew grammar, containing a comparison of the linguistic phenomena characteristic of the Hebrew and Arabic

¹ סֵפֶר אֶהְרִן. — ² סֵפֶר פְּתוּרֵי ר' כַּדְרִי, סֵפֶר אֶהְרִן. For a bibliographical notice of this work see my *Bibliotheca Jud.* Vol. I. p. 269. — ³ ס' הַלְלוֹת וְשִׁחְיָהּ. — ⁴ In the citation in the Arabic work upon הלכות וְשִׁחְיָהּ in ten chapters (ms.) it is called fol. 40 כתאב אכלה ואכלה. — ⁵ It is said there: מִצְאֵתִי בְּמִסְתָּרָתָא רַבְחִי וְס' אֲכָלָה. — ⁶ *Geiger*, *Jüd. Zeitschr.* I. 316. — ⁷ He wrote besides, a commentary upon the Sepher Jezirah, a philos. dissertation against the Aristotelian views concerning the eternity of the world &c. See my *Bibliotheca Judaica* vol. III. p. 246. — ⁸ On Deut. 21, 12 &c.; comp. *Chalûz* II. p. 60. — ⁹ Pentateuch-commentary upon Gen. 49, 6—7; Deut. 33, 6; Exod. 36, 15 (short recension); Lev. 18, 6 &c. — ¹⁰ *De Sacy*, *Chrest. Ar.* I. p. 350. — ¹¹ He came from Irâk and lived in Keirawân, where he was educated under *Isaak Israëli ben Suleimân*.

languages¹. The study of Hebrew as well as of other scientific subjects generally, was transplanted from Africa into Spain, where it was fully developed. *Menachem ben Jakob Ibn Sarūk* (born 910 and died about 970) called from Tortosa to Cordova by the high Jewish Minister *Abu-Jusuf Chasdai ben Isaak Ibn Shafaruth* (born about 915, died about 970), wrote a copious Hebrew dictionary² of Holy Scripture, including the Aramaean of Daniel and Ezra; by the help of the scientific works of *Ibn Koreish* and *Saadia*, of the earlier interpreters (פְּתָרִים) and poets (מְחַרְרִים). A grammatical introduction precedes each letter (מְחַבֵּרָה); and introductions relating to the preliminary grammatical studies divided into ten chapters, supply in it the place of a grammar³.

Against this lexical work of *Menachem*, *Dunash* (Adonim) *Ibn Labráth ha-Levi*⁴ (born about 920, died about 980) wrote a kind of Anti-dictionary (*Teshuboth* or *Sepher ha-Shoroshim*), following the alphabetical order of *Menachem*, consisting of 160 criticisms (but properly 200, as is expressly noted in the refutations); besides a large introductory poem against *Menachem* consisting of 108 strophes, as well as a panegyrical poem comprising 41 strophes dedicated to *Chasdai*⁵. Upon these lexical anti-criticisms, *Ibn Sarūk*, or rather his disciples *Jehudah ben Daud* (*Ibn Chayyūz*), *Isaak Ibn Chiquitilla* and (*Ephrayim*) *ben Kafron* wrote refutations of the attacks and defences⁶, which are still preserved, though defectively, in two mss. at Florence and Parma⁷. In such *Teshubot* of the disciples in defence of their teacher *Menachem*, only 50 of the 200 attacks of *Dunash* are refuted; against which 50 again, an attack of the scholars of *Dunash* was directed, which is also preserved in the above-named manuscripts. The contest begun between *Menachem* and *Dunash* and continued between their followers (*Jehudah ben Shesht* and others) already mentioned, is of great interest in relation to a knowledge of Hebrew philology, of the new Hebrew poetry, and of the state of Jewish culture in Spain, in the tenth century⁸. A turning-point in the view taken

¹ *Ibn Esra* in the *Mosnajim*, preface; *Ibn Tamim's* *Jezira*-commentary, preface (ms. in several libraries), see *Litteraturblatt des Orients* 1845. ch. 563. His teacher *Israclī* (about 900) employed himself likewise with Hebrew grammar, though only incidentally (see a fragment of the *Jezira*-commentary in *Dukes' Kuntras ha-Mas*. p. 9. note, and p. 73). — ² Called *ספר אגרון* or *ספר הפתרון*, also *מְחַבֵּרָה מְנַחֵם*. See at length concerning *Ibn Sarūk* my *Bibl. Judaica* vol. III. p. 248—250, where writings and essays upon him are pointed out. — ³ This dictionary appeared for the first time after 5 manuscripts, edited by *H. Philipowski*. London 1859. 8vo (228 pages). A fragment of the grammatical introduction was formerly given by *Wolf* in his *B. Hebr.* vol. III. p. 692—695; more fully by *Dukes* in his *Lit. Mittheilungen* p. 125—148. (Stuttg. 1849. 8vo). The articles אבחה, אב, בחה, גר, נש, האב, הוטפה, are printed in *Litteraturbl. d. Or.* 1843. ch. 186 and 661. — ⁴ He came from Bagdad, but lived in Fās, and was called thence to Cordova by *Ibn Shafaruth*. — ⁵ These *השירות* were printed after 3 manuscripts by *H. Philipowski*; with exegetical and critical notices by *Dukes* and *Kirchheim*. London 1855. 8vo. — ⁶ Hebrew *השובות על הפרכת דונש*. These *Teshubot* were ascribed to *Menachem* himself, by the grammarian *Profiat Duran* in his work *מִנְשֵׁה אֶחָד* (ms.). Fragments of these refutations, so far as they are quoted in *Duran's Ma'ase Ephod*, were communicated by *Dukes* in the *Litteraturbl. d. Or.* 1849. ch. 33—35. — ⁷ In the manuscript at Parma, these refutations are expressly ascribed to the disciples of *Menachem* (תלמידי מְנַחֵם). — ⁸ *Pinsker* has the best on this subject with reference to *Menachem* in *Likk. T.* 116. 128. 144. 170—175. 198; S. 45. 157—163; concerning *Dunash* *ibid.* T. 4. 9. 57. 66 S. 157. 162. 164. With the aid of *Pinsker's* criticism, *Grätz* has applied this in his *History of the Jews*, vol. 5.

of the stems of Hebrew verbs was caused by *Jehudah ben David Ibn Chayyûg*, who was born in Fâs, and, as *Mose Ibn Esra* reports lived in Cordova, where he became the teacher of *Samuel Ibn Naghdila* (ha-Nagid). He was the first, who after the Arabic model, established the trilateralness of Hebrew stems, even of those provided with quiescents, lengthening and double root-letters; who sought accordingly to elucidate in his works not only lexical arrangement and interpretation but grammatical rules also; and his views have been accepted by all later Hebrew philologers who proceeded from the Spanish school, *Ibn Esra*, *Ibn Ba'lam*, both the *Kimchis*, *Parchon* and others, even down to our time¹. On account of this system with its consequences, the teachers of the Hebrew language in the 11th and 12th centuries, the chronographer *Abraham ben David*², the grammarian *Ibn Esra*³, and the lexicographers *Parchon*⁴ and *Kimchi*⁵ consider him the first actual founder of Hebrew philology. He wrote: 1. a book concerning verbs with quiescent letters⁶, in 3 divisions, namely a collection and explanation a) of all נָ and נִ; b) of all וּ; c) of all וֹ. 2. a book of verbs whose second and third radicals are the same⁷. These two single works which still exist in Oxford in Arabic⁸ and in two Hebrew translations by *Mose Ibn Chiquitilla* and *Ibn Esra*, are still found in many libraries, discuss along with the lexical enumeration of verbs, their grammatical formations and changes in particular, and do not enter into an exposition of passages of Scripture as a part of the explanation of words. To this belongs 3. his work on the signs or the *Sepher ha-Nikkûd*⁹, in which the vowels, the Sh'va (שְׁוָא), the system of accents, and the Ga'ja (גִּיּוֹעַ) are treated at length¹⁰. *Ibn Chayyûg* was a very great authority to the great grammarian and lexicographer of the 11th century *Ibn Ganâch*, who pays most regard to him in the grammar and dictionary. But notwithstanding this esteem, *Ibn Ganâch* wrote his *Kitab-el-Luṭṭah* talchik that is "the supplementer", in the form

1 He bears in Arabic the name *Jachja Abn-Sakartijja Jehūdah Fāsi*. — 2 In his book *of tradition* he says: "Jehuda ben David Fāsi, named Chayyūg, has restored the holy language to its purity, after it had been already forgotten in all the dispersion". — 3 In the list of philologists (preface to Mosnaj.) it is said of him: "he is the most learned of the masters of the Hebrew language, the chief of all who gave forth deep thoughts before him". In *Sephat Jeter* no. 74: "the grammar of the Hebrew language was not known, until Jehudah ben David, the chief of grammarians, arose". In *Sapha Berurah*, ed. Lippm. p. 256. he says: "know, that all older teachers of the language assumed as the roots of דבר , דבר only דבר , דבר ; דבר merely דבר ; for דבר only דבר ; and for דבר , דבר only דבר and דבר ; . . . this was the view of Ibn Koreish, Ibn Sarūk; only Ibn Labrāth awoke a little from the sleep of ignorance &c., and God opened the eyes of Jehudah to perceive the quiescent letters, how they are added, are wanting, or change". — 4 In the preface to his dictionary he says of him, that there had been revealed to him what even a Sapia had not known. — 5 In the preface to his Michlol: "and the chief of the teachers of the Hebrew language was Jehudah Fāsi, called Chayyūg; he found Hebrew grammar perverted in his time" &c. — 6 In the Hebrew translation of Ibn Esra $\text{ספר אריות הסתר המלך}$; in that of Ibn Chiquitilla $\text{ספר אריות הסתר המלך}$; Arab. كتاب الحروف الاين . — 7 Hebrew $\text{ספר הכסף$. — 8 Catalogue of Nicoll and Pusey p. 7 following: Üre, no. 458 and 459. — 9 Arab. كتاب التنقيط . — 10 These works were used by *Ibn Parchon*, *Kimchi*, *Balmes*, down to *Heidenheim*. All three were printed in a Hebrew translation by *Leopold Dukes*, after a Munich manuscript: no. 1. according to *Ibn Esra's*, and the הקדמה according to *Ibn Chiquitilla's* translations; no. 2 and 3. according to the latter's translation, but no. 3, with the additions of the other translator; Frankfurt on the Main 1844. 8vo.

of additions and corrections to *Ibn Chayyûg*. *Samuel ha-Nagid*, a disciple of *Ibn Chayyûg*, wrote against this book; and *Ibn Ganâch* wrote on the other side his *Kitab el-Taschvir*, as he wrote against another adversary his *Risalet el-Tanbih*. He wrote besides a *Kitab el-Takrib*, and a *Kitab el-Tasmijah* with relation to *Ibn Chajjûg*.

Before we touch upon the next results of Hebrew philology in Spain immediately after *Ibn Chayyûg*, it will not be uninteresting to turn back to the East whence the first impulse came. Contemporary with *Saadia* who lived at *Fayyûm* in Egypt, *Jeshuah Ibn Sadâl Ibn Daud el-Hiti* (about 920), wrote a commentary upon the Pentateuch and Job; his son *Abu'l-Farâg Ahron ben Jeshuah* (about 940) also wrote an Arabic commentary on the Pentateuch, and a special grammatical work. The head of the school at Pumbedita, *Ahron Ibn Sargado*, wrote (about 940) a *Nikkûd*-book in the sense of mysticism; and a commentary upon the Pentateuch which *Jehudah Ibn Ba'am* mentions in his exposition of the 5 books¹. Similar commentaries were written by *Chassan ben Mashlach*, whom *Ibn Esra* mentions under *Ben-Mashlach*; by *Jeshuah ben Ahron* (about 960), and by *Sahl ben Mazlach el-Fâsi*. Many other Karaite teachers of the 10th century also composed grammatical books, which promoted the study of the Hebrew language. Conformably to our purpose however, we shall only cite a few of the lexicographers of the tenth century who lived in the East, and who deserve more attention and respect than even *Saadia* and *Ibn Sarûk*, in a history of Hebrew lexicography. *David ben Abraham* of Fâs², a younger contemporary of *Saadia* and *Ben-Jerochim* and living perhaps before *Ibn Sarûk*, wrote a large and copious Hebrew dictionary in the Arabic language, arranged in the old national manner mentioned above, called in Arabic *رِثَائِيَّة*, and in Hebrew *מחברת* or *אגרון*, which, notwithstanding a few unimportant defects, has still maintained its position well³. He says himself (preface and article לם), that his predecessors had already composed well-arranged Hebrew dictionaries, that he himself had only followed in their paths, and had merely deviated from them in establishing interpretations (*פירוין*); that there had been alphabetically arranged dictionaries (*אגרוניות*), as there had been long before him exegetes and grammarians. Appealing to the old grammarians (*אלקדוקיין*) and exegetes (*אלתפסריין*), he enters largely into the grammar, Masora, the Tiberian vowel- and accent-doctrine. Every irregularity in vowels and accents, which had become almost canonical in his time, the syntactical subtilties, the constructions of verbs with prepositions, and the unusual forms of

¹ See *Bibl. jud.* vol. III. p. 246. — ² Arabic *Abu Suleimân Dawûd ben Ibrahim el-Fâsi*, as the name is in the title of his dictionary (*רِثَائِيَّة*) written in Arabic. — ³ The only existing manuscript was found by *A. Firkowitch* of Eupatoria in the year 1830 in the cellar of a Karaite synagogue at Jerusalem, along with other old papers. The manuscript is divided into 2 parts: the first contains the Hebrew roots from א to י, the second from כ to ת. The existing 313 quarto-leaves are written upon cotton paper now much corrupted by age, the Arabic in Hebrew square characters, each line consisting of about 50 letters, and a page from 26—30 lines. At the beginning of part 1, the first and perhaps also the second leaf of the preface is wanting; and at the end of the second part a leaf is wanting, containing the stich-words *וַיְהי* and *וַיִּשָּׂא*. The manuscript has besides a number of superscriptions and subscriptions, but from which the age of the manuscript cannot be ascertained. See *Pinsker*, *Likk. T.* 117—167, whom we must specially thank for his communications about this manuscript, the numerous fragments of it, and his carefully collected observations respecting the author.

verbs, are considered more cautiously and acutely, than they are by his successors; so that his dictionary is the best which has remained to us from those times, to judge from the numerous specimens of it which *Pinsker* has printed¹. Besides the dictionary, he wrote a book upon the vowels and accents (*Sepher ha-Nakid*), as well as commentaries upon parts of Scripture, e. g. upon the Psalms, the Song of Solomon, &c.

About 1050 after Christ, one *Ali ben Suleimán* wrote a large Hebrew dictionary in the Arabic language, for which he took that of *David ben Abraham* as the model. He himself says in the preface, that he had before him an extract from David's work composed by *Abu Sa'id Levi ben Jepheth*, which he had laid as the foundation of his work and enriched with independent additions. According to his own account, he made use of the works of *Ibn Chayyúg* (*Jachja Ibn Davud*), *Ibn Koreish* and *el-Sheich el Fázl Abu'l-Farág Harún* alone, in his lexical treatise, besides that of David. Like his predecessors he did homage to the old lexical system in the establishment of roots from two or one consonant-letter only; and found in *Ibn Chayyúg's* assumption of their triliteralness an innovation to be rejected. He supplied the missing words and stems in the dictionary of David; but sometimes inserted sections of his own upon grammatical subjects, which bore particular titles. If too great an admixture of (*Karaite*) exegesis is seen in the dictionary of David; the work of *Ali*, on the contrary, is distinguished by rich grammatical additions. Of the peculiarities of this *Iggaron*² it is especially to be noted, that it often corrects difficult words of Scripture by adopting changes of letters, and even substitutes others for them occasionally; that uncommon words are sometimes explained according to the sense and connection, at other times from the language of the *Mischnah* and *Talmud*, from the dialect of the *Targúm* which is here called *Syriac*, and often from the Arabic very successfully. He is also the first that occasionally explained proper names. Although his copy of Scripture was accurately supplied with vowels, accents and Masora, and he had before him the works connected with these, he still moved very freely, attending, where it seemed necessary, neither to them nor to the *K'ri* and *K'tib*³. The works of *Hája ben Sherira*, the famous teacher of the academy at *Pumbadita* (born 969, died 1038), which are not unimportant for Hebrew philology, should be particularly noted. Besides commentaries on most of the books of Scripture, which are quoted occasionally by *Ibn Esra*, *David Kimchi* and others⁴, he wrote a Hebrew grammar (קסר דקריק) mentioned by *Ibn Bal'am* in his grammatical dissertations upon the particles (part. נקד) and upon the verba denominativa (verb נקט)⁵. Also, a Hebrew dictionary called الحاری (*el-Chávi*), that is *the gathering*, translated into Hebrew by *Ibn Esra* as קסר דקריק, which is arranged alphabetically after

¹ Likk. T. 122—167. — ² Enumerated in 18 points by *Pinsker*, Likk. T. 177—182. Each letter is called *Báb* (gate), and consequently the whole consists of 22 gates. — ³ The manuscript of this dictionary is with *Firkowitsch*, and is not rightly described in *Geiger's* scientific Journal III. 442. no. 1; but is completely so by *Pinsker* l. l. T. 175 seq. It forms a folio volume of thick parchment-like paper, containing 429 leaves. *Pinsker* gives there the large preface in the Arabic original, with his Hebrew translation, and then frequent examples from the dictionary itself, in his Hebrew translation. — ⁴ See *Rapaport's* biography of *Hája* (printed in *Bikkure ha-Ittim* of 1830) note 28. — ⁵ In ms. at Paris. Bibl. Imper. AF. II. 497.

the manner of many Arabic dictionaries where the order is regulated by the last radical letter (e. g. רצץ under Daleth). In this dictionary written in Arabic, which extended to the Biblical Chaldee also, the language of the Mishna, as well as a comparison of the Arabic, and sometimes even of the old Persian, was applied to the explanation of Hebrew words, as may be seen from the quotations of *Ibn Ba'am* in his commentary upon the Pentateuch¹, of *Ibn Esra*², of *David Kimchi* in his book of roots³, his grammar and his interpretations of Scripture⁴, of *Rashi*⁵ and others.

We now return to Spain, where Hebrew grammar and lexicography had received in the 11th and 12th centuries that highest development which gives the tone even to our own time. The grammarian *Isaak ben Saul* in Lucena, a disciple of *Ibn Sarúk* and teacher of *Ibn G'anách*, wrote a dictionary (אגרון), which *Levi ben Jepheth* expressly quotes⁷; and from which *Ibn G'anách*⁸, *Mose Ibn Esra*⁹, and *Abraham Ibn Esra*¹⁰ took explanations. *Isaak Ibn Chiquitilla*¹¹ in Cordova, a disciple of *Ibn Sarúk* and teacher of *Ibn G'anách*, also wrote explanations of Hebrew words, possibly in the form of a dictionary¹².

This history may now close with that distinguished inquirer in the department of the study of the Hebrew language, who became a model to his later contemporaries (*Jehuda Ibn Ba'am*, *Mose Ibn Chiquitilla*, *Salomon Ibn Gebirol*), and to his immediate successors (*Ibn Esra* and both the *Kimchis*). This inquirer was *Abu'l-Walid Merwân Ibn G'anách*¹³ of Cordova, called in Hebrew *Jona* (born 985). Here belongs first his great linguistic work *Kitáb el-Tankich*, i. e. "book of inquiry" (كتاب التنقيح), in Hebrew ספר דקדוק, which is divided into two great parts, of which the first, *Kitáb el-Luma'*, that is "book of variegated fields", in Hebrew ספר הרקמה, treats at length of Hebrew grammar; the second, *Kitáb el-Azâl*, that is "book of roots", is a Hebrew dictionary. The dictionary is the only one which *Ibn Esra* mentions by name of the seven works of *Ibn G'anách*, and designates as valuable; *Ibn Parchon*, who himself made a Hebrew translation of it, thinks it worth while to treat of it¹⁴;

¹ On Numbers and Deuteronomy preserved in Oxford (see Chalûz II. p. 60). The dictionary of *Hûja* is there expressly called *el-Châvi*, as in Tanchûm upon Judges 8, 16. — ² Frequently in his grammatical and exegetical writings, as at Deut. 32, 39; Is. 46, 8; Am. 1, 27; Ps. 58, 10; Job 41, 15; 6, 10; 13, 27; 21, 32. In the preface to *Mos-najim* he says of it: "it is full of learning, and perfect beauty", and to judge from the conclusion there, it was written בלשון ההגריים. — ³ Articles באש, אהל, בלע, הצדה, סקר, רצר, פדר, צרר, עגר, נקר, נחל, מלא, מור, חמר, חגג, דאח, גרל. — ⁴ e. g. on Is. 5, 5; 35, 14; Jer. 12, 6; Ezek. 19, 10. — ⁵ On Judges 4, 19; Hos. 3, 4. — ⁶ *Hûja* has also given explanations of difficult Talmudic words from the Arabic or Persian, e. g. of חקל (see *Kimchi's* dictionary, article שמים); and one perceives this from his remarks upon the Mishna-order *Tohorot*, which have just been printed. — ⁷ *Pinsker*, Likk. S. 65. He names the author דמירדק. — ⁸ *Kimchi*, dictionary, article ריר. — ⁹ See *Wolf's* Bibl. Hebr. vol. III. p. 4. — ¹⁰ On Deut. 32, 17; Is. 27, 5; *Sephat Jeter* no. 68. — ¹¹ Arabic حقل in *Ibn G'anách*. — ¹² Quoted by *Ibn G'anách* in his "Supplementer" (*el-Mustachik*) to *Ibn Chajjâj's* work, on article כרך; and this by *David Kimchi* in *Michlol* on רצץ. He also had a share in the replies to *Ibn Labrâth*; see *Pinsker*, Likk. S. p. 159, 161 and 165. — ¹³ On account of the meaning of גנאח (wing) *ST. Falaquera* names him in the *Mebakkesh* p. 24 בעל הכנפים; and in a manuscript of the *Kitáb el-Luma'* (at Oxford), there follows in the address immediately after the name the witty saying גנאח כנפים יגיד דבר. — ¹⁴ *Mosn.* preface; *Ibn Parchon*, preface to his *Aruch*.

and the translations of it by *Isaak ha-Levi*, *Jehudah el-Barḡeloni*, *Salomo Ibn Farḡan* and *Samuel Ibn Tabōn*, of which only the latter are preserved¹, sufficiently prove its high importance. In this dictionary he made use of the works of *Ibn Koreish* and *Saadia*, the writings of *Ibn Sarūk*, and his teacher *Ibn Chayyig*, but with a thorough sifting of existing materials, with a profound use of Arabic and Aramaean dialects and Talmudic traditions, and with an exact observance of the Masoretic laws and precepts, as well as the received Tiberian rules respecting vowels and accents. *Dukes* has already shown², how frequently *Ibn Esra* in his expositions of Scripture and grammatical writings (*Mosajim*, *Zachot*, *Sapha Berura*), *Kimchi* in the *Michlol* and book of roots, and later authors too, quote him as an authority. The first part of his work on the language (מחברת דרקורק) is, as already mentioned, his *Kitāb el-Luma'*, in Hebrew ספר דרקמה, a copious grammar of the Hebrew language in 46 sections, on which *Joseph Ibn Caspe* is said to have written a commentary³. This work lies, in the original Arabic copy, as well as the dictionary⁴, still unprinted at Oxford; the Hebrew translation of *Jehuda Ibn Tabōn* is at Paris (no. 473 and 490) in two mss.; and *Heinrich Ewald* has supplied us with an excellent description of the contents⁵. *B. Goldberg* has collated these two Paris manuscripts of the grammar; and the learned *Raphael Kirchheim* has published them, with a biography of *Ibn Ganach* (Frankfort on the Main 1856. 8^{vo}); at the end of which the objections to *Ibn Ganach's* grammar are printed from the manuscript of *Ma'ase Ephod*⁶.

If we survey the writings of *Ibn Ganach*, the great linguistic work, as well as his other small treatises, we are involuntarily impressed with the view, that a profounder knowledge of the vowel- and accent-system was already lost in part in the 11th century; more than 500 years having passed since its

¹ *Ibn Tabōn's* translation of the dictionary is found in the Vatican no. 54, and in Madrid (see De Castro); a postscript in the former contains a notice of the 3 earlier translations. The Arabic original text is at Oxford (Ure, no. 456 and 457). Extracts from a Hebrew translation, which an earlier possessor of *Profiat Duran's Maase Ephod* wrote on the margin, have been communicated by *Luzzatto* in K. Ch. V. page 34 seq. *Pocock* in his commentaries, and *Schnurrer* in his philological dissertations, have given extracts from the Arabic. *W. Gesenius* made very copious extracts from the Arabic original, and used them in his *Thesaurus*. — ² *Literaturhistorische Mittheilungen* &c. (Stuttgart 1844. 8^{vo}) in the article "Jona ben Ganach". — ³ *Delitzsch*, catalogue of the Hebrew manuscripts in the Leipzig Rathsbibliothek, p. 304. — ⁴ Ure, no. 455. — ⁵ *Beiträge zur Geschichte der ältesten Auslegung und Spracherkklärung des alten Testaments* Stuttgart 1844. 8^{vo}; p. 141—149. — ⁶ By the way, the smaller writings of *Ibn Ganach*, which are preserved in Arabic (Ure, no. 134—136) and always furnish a contribution to his philological activity, may be here enumerated: a) *Kitāb el-Mastachik*, that is "the supplementer", containing nothing more than appendices and corrections to *Ibn Chayyig's* two works ספר דקמה and ספר הכפל. b) *Risālet el-Tanbih*, that is "a letter of awakening", addressed to an anonymous friend, in which he repels the attacks upon the above-mentioned book. c) *Risālet el-Takrib w'al-Tashil*, that is "a letter of approximation and facilitating", in which the science of grammar is made clear for beginners, and what is difficult of comprehension in the writings of *Ibn Chayyig*, is explained. d) *Kitāb el-Taswih*, that is "book of adjustment" of the objections to *Ibn Chayyig*, with the attacks upon the same. There is also e) the *Knab el-Tashwir*, that is "the book of putting to shame", in which the attacks and objections of *Samuel ha-Nagid* are repelled. This has not been preserved in manuscript.

invention. *Ibn G'anách* himself complains in the preface to his grammar, that a knowledge of the Hebrew language was only looked upon in his time as a secondary thing. But notwithstanding our scantier knowledge of this part of Hebrew philology, history cannot refuse him the testimony, that by means of his glowing zeal and comprehensive studies, he became the restorer, and for us the new founder of Hebrew grammar and lexicography. All that had been attained in this department of science in the first thousand years; what the family of the *Kinchi*, what *Ibn Esra*, *Rashi* and their successors had accomplished, which afterwards became a type and incentive to Christians in their scientific researches into Hebrew, finds its culminating point in those works of Abu'l-Walid Merwân Ibn G'anách, in which the close of the first, and the beginning of the second thousand years, meet together.

Coptic Alphabet.

The 25 letters formed entirely after the Greek, to which 6 were added, borrowed from hieroglyphic pictures, making 31 in all, are the following:

Form.		Name.	Pronunciation.
Α	α	Αλφα	α, a, frequently pronounced ε.
Β	β	Βιτα	β, b
Γ	γ	Γαμμα	γ, g
Δ	δ	Δαλτα	δ, d
Ε	ε	Ει	ε, ε̃, sometimes pronounced α.
Ζ	ζ	Ζιτα	ζ, z
Η	η	Ητα	η, ē
Θ	θ	Θιτα	θ, th
Ι	ι	Ιατα	ι, i
Κ	κ	Καππα	κ, k
Λ	λ	Λατα	λ, l
Μ	μ	Μι	μ, m
Ν	ν	Νι	ν, n
Ξ	ξ	Ξι	ξ, x
Ο	ο	Ο	ο, ο̃
Π	π	Πι	π, p
Ρ	ρ	Ρο	ρ, r
Σ	σ	Σιμα	σ, s
Τ	τ	Τατ	τ, t
Υ	υ	Υε	υ, ue <small>Before vowels or at the beginning of syllables like υ; at the end like υ̃.</small>
Φ	φ	Φι	φ, ph
Χ	χ	Χι	χ, ch
Ψ	ψ	Ψι	ψ, ps
Ω	ω	Ω	ω, ō
Ϡ	Ϡ	Ϡι	sh
Ϣ	Ϣ	Ϣι	f, ph, Greek φ.
ϣ	ϣ	ϣι	kh, <small>corresponding to the Arabic ك, to the Greek κ and χ.</small>
Ϥ	Ϥ	Ϥορι	h or the spiritus asper (´) of the Greeks.
ϥ	ϥ	ϥανχια	dsh, Arab. ع
Ϧ	Ϧ	Ϧιμα	<small>among the Greeks expressed by κ and χ in proper names.</small>
ϧ	ϧ	ϧι	ti

In the Coptic language, which arose out of the Egyptian in the second century after Christ, three dialects are distinguished, the Sahidic (Thebaic), Memphitic, and Bashmuric, the first of which has an inclination for the harder, the last for the softer letters. Each of these has also its peculiarities, both with relation to the changes of consonants and its vowels and diphthongs.

Syriac Alphabet.

The 22 letters, in form, name and pronunciation, are as follows:

Form.			Name.	Pronunciation.
At the end.	In the middle.	At the beginning.		
	ܐ	ܐ	Olaf ܐܠܦ	' of the Greeks, א of the Hebrews.
ܒ ܒ	ܒ	ܒ	Béth ܒܬܐ	b or bh (v)
ܓ ܓ	ܓ	ܓ	Gomal ܓܡܠܐ	g or gh
ܕ ܕ	ܕ	ܕ	Dolat ܕܠܐ	d or dh
	ܗ	ܗ	Hé ܗܐ	h
	ܘ	ܘ	Wâw ܘܐܘܘܐ	w
	ܙ	ܙ	Zain ܙܐܝܢܐ	ζ of the Greeks, the French z.
ܠ ܠ	ܠ	ܠ	Chéth ܬܚܬܐ	ch the German <i>ch</i> in <i>Rache</i> , the Scotch <i>ch</i> in <i>loch</i> .
ܬ ܬ	ܬ	ܬ	Théth ܬܬܐ	th or t
ܝ ܝ	ܝ	ܝ	Jûd ܝܘܕܐ	y
ܟ ܟ	ܟ	ܟ	Kof, Chof ܟܦܐ	ch, palatal k
ܠܡܐ ܠܡܐ	ܠܡܐ	ܠܡܐ	Lomad ܠܡܐܬܐ	l
ܡܡܐ ܡܡܐ	ܡܡܐ	ܡܡܐ	Mîm ܡܡܐ	m
ܢܢܐ ܢܢܐ	ܢܢܐ	ܢܢܐ	Nân ܢܢܐ	n
ܣܣܐ ܣܣܐ	ܣܣܐ	ܣܣܐ	Semkat ܣܡܟܬܐ	s
ܥܥܐ ܥܥܐ	ܥܥܐ	ܥܥܐ	Eê ܥܐܐ	the Hebrew ע
ܦܦܐ ܦܦܐ	ܦܦܐ	ܦܦܐ	Pê ܦܐܐ	p, also ph or f
	ܨ	ܨ	Zodê ܨܐܕܐ	ܨ of the roof of the mouth, ܨ Hebrew צ
ܩܩܐ ܩܩܐ	ܩܩܐ	ܩܩܐ	Kôf ܩܦܐ	k guttural, or ܩܩ
	ܪ	ܪ	Rîsch ܪܐܐ	r
ܫܫܐ ܫܫܐ	ܫܫܐ	ܫܫܐ	Schîn ܫܝܢܐ	sh or ś
ܬܬܐ ܬܬܐ	ܬܬܐ	ܬܬܐ	Tau ܬܐܐ	t or th, also ܬ, Engl. <i>th</i> .

The five vowels in Syriac are sometimes expressed by points, sometimes by signs borrowed from the Greek. The vowels consisting of points are: *a* ܐ *P'tocho*, *e* ܐܘܘܐ *R'bozo*, *i* ܝܘܕܐ *Ch'bozo*, *o* ܐܘܘܐ or *S'kofo*, *u* ܘܐܘܘܐ or *Ezozo*. The vowels derived from the Greek, and similarly named are: *a* ܐܘܘܐ, *e* ܐܘܘܐ, *i* ܝܘܕܐ, *o* ܐܘܘܐ, *u* ܘܐܘܘܐ. Of other orthographical signs or such as are necessary for reading, it is only necessary to note the following: 1. *Ruchocho*, the fine point beneath the letters ܐܠܦ ܒܬܐ, when they are aspirated, and 2. *Kuschoyo* above the same letters, when they are pronounced hard and without aspiration. 3. *Marhêthono* is the name of a line above a vowelless letter which is followed by a like vowelless one, to denote its rapid pronunciation with the following consonant. 4. *Mehagyono* is a line below the vowelless letter which is followed by a like one, denoting its pronunciation with a short *e* or *a*. 5. *Lineola occultans* is a line under a letter not to be pronounced. 6. *Rihaj* are the two horizontal points above a word, to distinguish the plural from the singular when they are not distinguishable by consonants.

Arabic Alphabet.

The series of 28 Arabic letters, three of which stand for vowels also, is as follows:

Form.				Name.	Pronunciation.
Coupled with a preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
—	ا	—	ا	Èlif	' of the Greeks, Hebr. א.
ب	ب	ب	ب	Bê	b
ت	ت	ت	ت	Tê	t
ث	ث	ث	ث	Tê, thê	ṭ or th, Greek θ.
ج	ج	ج	ج	Gîm, Dshim	g̣, g̣ in French before <i>g</i> or <i>j</i> .
ح	ح	ح	ح	Hâ	h, a sharp h, Hebr. ח
خ	خ	خ	خ	Hâ, Châ	ch, like <i>ch</i> in <i>Rache</i> in German.
د	د	د	د	Dâl	d
ذ	ذ	ذ	ذ	Dâl, Dsal	ḍ, a hisping d
ر	ر	ر	ر	Rê	r
ز	ز	ز	ز	Zê	z in English and French.
س	س	س	س	Sîn	s, Hebr. ס or ש
ش	ش	ش	ش	Shin	sh, ś
ص	ص	ص	ص	Sâd, Zad	ṣ, a sharp s, Hebr. צ
ض	ض	ض	ض	Dâd	ḍ, a flat s
ط	ط	ط	ط	Tâ, Thâ	ṭ, th
ظ	ظ	ظ	ظ	Zâ, Tsâ	ẓ, a hisped ṭ
ع	ع	ع	ع	'Ain	ʾ of the Hebrews.
غ	غ	غ	غ	Gain	g̣, a rough, guttural r
ف	ف	ف	ف	Fê	f
ق	ق	ق	ق	Kâf	ḳ, a guttural k, Hebr. ק
ك	ك	ك	ك	Kôf	k, a palatal k

Form.				Name.	Pronunciation.
Coupled with the preceding and following letters.	Coupled with the preceding letter.	Coupled with the following letter.	Not united with another letter.		
ل	ل	ل	ل	Lâm	l
م	م	م	م	Mîm	m
ن	ن	ن	ن	Nûn	n
ه	ه	ه	ه	Hê	h pronounced sharp
و	و	و	و	Wâw	v, w and û
ي	ي	ي	ي	Yê	y, i

Besides the three consonants Êlif, Wâw and Yê, which were formerly used to denote the vowels â, i and û, the following signs for short vowels were introduced at a later period: 1. َ, *Fatah*, a or e; 2. ِ, *Kasr*, i or y, sometimes e; 3. ُ, *Damm*, o and u. The other signs for reading are: 1. ْ *Gazm* or *Sukûn* (rest), corresponding to the *Sheva* of the Hebrews. 2. ّ, *Tashdîd*, a sign of the doubling or strengthening of a consonant, corresponding to the *Dagesh forte* of the Hebrews. 3. ـ, *Hamz* (stitch), a sign arising out of *ع* over *Elif*, to express it as a consonant, i. e. the *spiritus levis*; also over *Wâw* and *Yê*, when they come in place of such *Elif*. 4. ـ, *Wazl* (union), is the sign over *Elif hamzaed*, whose vowel is absorbed by the preceding; which appears with *Elif* of the article, the imperative of the first form of firm verbs, &c. 5. ـ, *Madd* (extension), put over an extended *Elif*, when a mere *Hamz* is written for the hamzaed *Elif* which immediately follows.

נ sometimes serves as a pre-positive where the word begins with a consonant which has its firm vowel, e. g. אֲנִירָה (גִּירָה = גִּירָה) *corn*, a small coin; אֲנִיז *a nut*; אֲבִלְבִיָּה *a pustule*; אֲזִיקִים besides זִיקִים *chains*; אֲבִרָטַל *basin, cup*. Comp. Phenician אֲדָם (pronoun. edom) *blood*, Augustin on Psalm 136; Aram. אֲדָם, אֲנִירָה equivalent to גִּירָה *corn*; אֲחִירָה *riddle*; אֲנִן *garden*; Mod. Greek εἶν for σῦ; Gr. χθὲς and ἐχθές, Lat. status, Fr. état. But the short vowel pre-positive became already a firm vowel forming a separate syllable by the doubling of the following sound, in many words of northern Palestine, e. g. אֲפִרְיֹן *a sedan* out of פִּרְיֹן (Syr. ܦܪܝܢܐ *cradle*); אֲפִרְן *palace* out of פִּרְן, Ar. فِدرן; more frequently in Aram. e. g. אֲדָם *blood*, אֲנִן *garden*, and many others. Yet the prosthetic א, אָ, אֶ in אֲחִירָה, אֲחִירָה, אֲכָן, and others, are not to be explained on this principle.

In the more complete root- or stem-formation, which has three sounds, 'Alef is regularly *unorganic* in relation to the mother-form or primitive root, i. e. it does not belong to the original formation of the root, whether the mother forms in such roots made with 'Alef be organic and the last forms, or whether they hold good as such only relatively to the derivative ones. This farther development is made by 'Alef: 1. as an *initial* sound to simple monosyllabic primitive roots, in order to form firm stems with two sounds, e. g. אָבֵד (root בֵּד), אָבָה (root בָּה), אָבֵדָה (root בֵּדָה), אָבֵל (root בָּל), אָבֵק (root בָּק), אָבֵר (root בָּר), אָגֵד (root גָּד). The inorganic and perhaps at first simply inseparable prefix 'Alef is easily recognised in this formation, in as much as its relative mother forms are found in the language itself partly without the prepositive, partly with other prefixes, as e. g. the above primitive roots in בָּד, בֵּדָה, בָּה, בָּל, בָּק, בֵּדָה, בָּר, and many others. It is only where such 'Alef is evidently dialectic and softened from ע, e. g. אָנֵם out of עָנֵם, that there is no real Alef-initial

sound. — 2. As a *medial* sound, where *ʾalef*, developing itself out of the middle vowel *a* in monosyllabic stems, became so firm as to give rise to stems with three sounds, e. g. **רָאָה**, **רָאָה**, **רָאָה**, **רָאָה**, **רָאָה**, **רָאָה** &c., whose relative mother forms sound as **רָאָה**, **רָאָה**, **רָאָה** &c., and still appear partly in the language itself, partly in the circle of Semitism. Even here the *ʾAlef* appears as a stem-sound and consequently organic, when it is dialectically interchanged with *ʾAyin* or is softened from it in certain cases, e. g. **רָאָה**, **רָאָה**, **רָאָה** besides **רָאָה**, **רָאָה** and **רָאָה**, which comparisons of roots within Semitism easily confirm. — 3. As a *final* sound, where by adding an *ʾAlef* monosyllabic roots are farther developed into dissyllabic ones, e. g. **רָאָה** (root **רָאָה**), **רָאָה** (root **רָאָה**), **רָאָה** (root **רָאָה**) and many others.

אָב (c. **אָבִי**, as in the cognate words **אָבִי**, **אָבִי**, c. **אָבִי**, **אָבִי**; once c. **אָב**, in order to denote an ancient proper name, in proper names however more frequently **אָבִי** besides **אָבִי** and **אָבִי**; with *suffix* **אָבִי**, where the *i*, as a remnant of the root-form with three sounds, unites with the *i* of the *suffix*; farther **אָבִי**, **אָבִי**, where the fore-tone *a* remains because the accent rests upon *i*, but on the contrary elsewhere **אָבִי**, **אָבִי**; the *pl.* **אָבוֹת**, c. **אָבוֹת**, with *suffix* **אָבוֹתֵי**, **אָבוֹתֵי**, proceeds from a primitive form **אָבִי**, which is more frequent in Aramaean, as **אָבוֹדִי**, **אָבוֹדִי**, and in Arab. **أَبُو** in the construct state, and then the feminine plural ending, which originally expresses nothing more than the collective idea of *parents*, is blended with this form) *father*, and principally *begetter*, cognate in sense **מוֹלִיד**; the commonness of this usage makes it unnecessary to quote examples. Setting out with this fundamental conception the Hebrew frequently uses it in a tropical sense viz. 1. the spiritual begetter, i. e. *creator*, *God* JER 2, 27; DEUT. 32, 6; Is. 63, 16; 64, 7. In the honorary Messianic title **אָבִי-קָדִישׁ** Is. 9, 5 it

should therefore be translated, *Father*, i. e. *God of eternity, the Eternal*, as **αἰώνος πατήρ** in the Orphics means Saturn-Hercules: comp. **אָב** in proper names. — 2. Preserving the leading qualities of a father the word is next used to denote *benefactor*, *care-taker*, *supporter*, Job 29, 16; a *beneficent ruler* Is. 22, 21; or a spiritual *benefactor* and *care-taker*, i. e. *teacher*, *instructor*, *counsellor*, particularly in salutations and addresses to priests and prophets JUDGES 17, 10; 18, 19; 2 KINGS 6, 21; 13, 14, whereas on the contrary teachers and prophets employ *son* and *daughter*. Comp. Aram. **אָבִי** *master, teacher*; in the church *abbas, papa, pope*, and many others. — 3. From the latter spiritual sense the Hebrew sometimes expresses by *ʾAb counsellor*, *chief adviser* of a higher personage, hence *Visier*, **וִזִיר**; for example, Joseph is so called GEN. 45, 8; **δευτέρος πατήρ** Haman is called Gr. Est. 13, 6, and Lasthenes is termed **πατήρ** 1 MAC. 11, 32; as also a king calls himself *son* in relation to a prophetic counsellor 2 KINGS 8, 9. — 4. From the father's prerogatives the Hebrew expresses by the word still farther, *lord*, *possessor*, *holder*; hence the figurative expression, I salute the grave, *Thou art my lord*, Job 17, 14, i. e. the grave possesses me. But this signification commonly appears only in proper names compounded with **אָבִי**, **אָבִי**, **אָבִי**, comp. **אָבִי-עֶלְיוֹן**, **אָבִי-עֶלְיוֹן**, **אָבִי-עֶלְיוֹן**, **אָבִי-עֶלְיוֹן**, **אָבִי-עֶלְיוֹן**, in order to express the possession and mastery of a power or virtue &c., i. e. to possess strength (**עֶלְיוֹן**), power (**עֶלְיוֹן**), fame (**עֶלְיוֹן**), splendor (**עֶלְיוֹן**), protection (**עֶלְיוֹן**), goodness (**עֶלְיוֹן**), light (**עֶלְיוֹן**) &c. as the proprietor and lord (**אָב**), so to speak. Elsewhere **אָב** is used in surnames in more artificial language, as in the Arabic, e. g. **أَبُو الْعَالِي** Abul-ma'ali, father of dignities, i. e. estimable, **أَبُو الْحُسْنِ** Abul chusni, father of beauty, i. e. peacock. — 5. In so far as the father is the founder of a domestic society, a race or a family, *ʾab* denotes among the Hebrews

head of a family or progeny (cognates in sense אֲבִיָּה, נִשְׂיָא, בֵּית-אָבוֹת, רֹאשׁ, אֲבִיָּה, (רֹאשׁ הַבֵּיתָה), hence אֲבִיָּה family-circle, the domestic society of an ancestor; from which follows the signification grandfather, ancestor, forefather GEN. 28, 13; head or ancestor of a people GEN. 10, 21; head or ancestor of a people GEN. 10, 21; אֲבִי-הַקֶּן גִּזְרִים GEN. 17, 4 5 progenitor of a number of nations, where the construct אֲבִי is chosen for אֲבִי, in order to explain אֲבִיָּה. When ancestor is not clear enough in relation to an older forefather, the word רֹאשֶׁן is added to designate the primitive progenitor Is. 43, 27. — 6. According to the latter view the Hebrew uses it figuratively to express the progenitor of a company, the founder of a corporation or art (Phenician רִב חָרָשׁ, e. g. רִב חָרָשׁ KIR. 4, 3 head-architect, as also in later Hebraism) the creator and inventor, the first doer GEN. 4, 20; 4, 21 the beginner of all that play on the harp and pipe; next the first framer and fashioner, Job 38, 28. — For the signification of אָב in proper names see under אֲבִי and אָב. On אֲבִי 2 KINGS 5, 13, Job 34, 36 see אֲבִי.

The organic form of אָב was originally perhaps 'ab, in the grammatical formation of the language אֲבִי and אָבִי, which is still preserved in c.; out of this אָב appears to have been smoothed away in the development of the language, and the construct forms אֲבִי and אָבִי, the plural אֲבוֹת, Arab. آبوت, are so to be explained. Similarly as in Hebrew is the Phenician אָב c. אֲבִי KIR. 13, 2, with suff. אֲבִי MEL. 4, 5, pl. אֲבוֹת KIR. 1, 3 entirely of the same formation. Another old form was אָבִי, and He explains the Aramaean plurals אֲבִיָּה, אֲבִיָּה and אֲבִיָּה, Arab. آبها as well as the appearance of He in the construct state in some Semitic languages. But as the forms look like derivatives from לִיָּה they have been taken as if they came from אָבִי in the sense of to beget (cognate אָבִי), which may be right as to form with relation to their appearance in the circle of the development of language; but

the primitive root 'ab must be regarded in itself as identical with the pa in patri in Sanscrit, pa in pater, va in vater.

אָב m. God, as אָב above, conceived of as the creator, benefactor, care-taker, ruler &c. but once c. from אָב for אֲבִי in GEN. 17, 4 5 אֲבִי-הַקֶּן גִּזְרִים head-ancestor of a number of nations, in order to express the name אֲבִיָּה (which see) better, therefore referred to a person. But it is usually taken as the first member of compound proper names, denoting God. As the form of the stat. constr. it must co-operate with others, though mostly expressing a co-ordination. So e. g. in the proper names אֲבִיָּה (God is light), אֲבִיָּה (God over a raging multitude), אֲבִיָּה (God is elevated), אֲבִיָּה (God is existing), אֲבִיָּה (God is prosperity), for אָב must have been originally an honorary title or epithet of God, to which אָבִי, אָבִי are appended or which is conceived of with a quality (רֶם), so that therefore אָב is not properly speaking subordinated to the following noun or adjective. In such proper names אָב is interchanged with אֲבִי; for אֲבִיָּה, אֲבִיָּה, אֲבִיָּה, אֲבִיָּה also occur. Comp. the Phenician אֲבִי-אֲבִי (God is mighty) n. p. of 'El. In proper names one may however retain ab like El and Jah, if we understand by it that aspect of the Deity only which אָב can have. The cod. Samar. presents אָב for אָב DEUT. 33, 3, which can only be a mistake in transcribing.

אָב, Aram. abs. m. father, ancestor, DAN. 2, 23; 5, 22; EZR. 4, 15; 5, 2, with suff. אֲבִי (with Patach because the י is sounded but weakly after the Syrian manner), אֲבִיָּה, אֲבִיָּה, proceeding from the form אֲבִי; pl. אֲבִיָּה, c. and before a suffix אֲבִיָּה, where again a form with He lies at the foundation.

אָב (with suff. אֲבִי; pl. c. אֲבִי; stem אָבִי) m. freshness, strength, JOB 8, 12 in its strength, i. e. in its greenness; אֲבִי the fresh, green grass, SONG OF SOLOM. 6, 11. Comp. Ar. أَب meadow;

אֶבֶן fresh spring-water, called so from its freshness.

אָב (Talm. אָב, *def.* אָבָא, with *suff.* אָבָא for אָבָא, the dagesh forte removed by *n* prefixed, as in the Hebrew words תְּמָנִי for תָּמַן PSALM 64, 7, LAMENT. 3, 22, מַעֲזִיבָה for מַעֲזִיבָה Is. 23, 11 an *n*-sound is prefixed) Aram. *m.* a young sprout, bud, but also *fruit* DAN. 4, 9 11 18; in the Targ. it is used for the Hebrew פָּרִי and תְּבוּאָה, and the denominative אָבָב to *produce fruit* is derived from it. See אָבָב, אָבָב.

אָב appears only as an abbreviation of אָבִי in compound proper names, where the *Yod* with the following *Yod* or '*Alef*' is moulded into a syllable *ya*, and then the *a* in אָבִי is blunted into *e*, e. g. אָבִי from אָבִי-אָהֳרָה, אָבִי from אָבִי-יִשְׂרָאֵל.

אָב see אָבִי.

אָבָב (unused) *intr.* to be fresh, green, intensive to blossom, to bear fruit, comp. Syr. אָבָב to put forth blossoms, to sprout, Targ. אָבָב, Ar. أَب to be fresh, green (according to the derivatives). From it come אָבָב, אָבָב.

אָבִי-אָהֳרָה (equivalent to *Felix, Prosper*) *n. p.* of a Persian eunuch at the court of 'Achashwerosh ESTH. 1, 10. Probably identical in its composition with אָבִי and therefore abridged from אָבִי-אָהֳרָה equivalent to אָבִי and אָהֳרָה from אָבִי (comp. אָבִי); and as the first member of this proper name is found in *Bayānos* HER. III, 128, *Bayānos* AEL. V. H. IV, 8, so the second appears in *Orānos* HER. III, 68, Ab-ten [father of Feridun] (Malcolm, Hist. of Pers.), if it be not a mere termination. See אָבִי, אָבִי, where also another explanation is given.

אָבָר (*fut.* יֵאָבָר, also יֵאָבָר in a very small pause) *intr.* properly: to be isolated, forsaken; hence 1. to wander about 1 SAM. 9, 3; אָבָר among the peoples LEV. 26, 38; אָבָר DEUT. 26, 5 an Aramaean wandering about; לֵישׁ אָבָר JOB 4, 11 a lion wandering about

(without prey), and so JER. 50, 6; EZ. 34, 4 16, stronger than אָבָר. Then also, to wander abroad, to wander in a forsaken state, with מְעַל of the place whence one wanders DEUT. 11, 17; JOS. 23, 16; אָבָר the exiles Is. 27, 13; comp. OB. 12. — 2. to be lost, to disappear, to cease, e. g. אָבָר (remembrance), אָבָר, אָבָר (courage), אָבָר and others with מְעַל of the place whence it disappears. Hence to dispense with, with the object accompanying which is given up, properly to cease, e. g. אָבָר DEUT. 32, 28 dispensing with counsel, i. e. counsellor, where אָבָר is the construct of אָבָר; to be vain, useless, with ל or מְעַל of the person to whom something is fruitless, Ps. 142, 5; AM. 2, 14; JER. 49, 7. — 3. To cease, perish, of men, animals &c. NU. 17, 27, hence אָבָר unfortunate JOB 29, 13; 31, 19; to perish JER. 48, 46; to be cut off JOEL 1, 11. — 4. To lose something, with the accusative of the thing lost, 1 SAM. 9, 20, derived from the second signification and assuming a transitive sense, while all three are intransitive. Derivatives אָבָר, אָבָר, אָבָר.

Pi. אָבָר (א for א as in אָבָר MAL. 3, 3; *fut.* יֵאָבָר, *caus.* of Kal, therefore 1. to drive into banishment JER. 15, 7; to scatter round about, to disperse 23, 1, and cognate in sense with אָבָר of a herd. — 2. to cause to disappear, to destroy Is. 26, 14; to squander, אָבָר PROV. 29, 3; to let go, to destroy something, to take away ECCLES. 9, 18; לֵב 7, 7 to destroy the mind. — 3. to annihilate, root out, applied either to men Ps. 9, 6; EZ. 22, 27, or destroy applied to things, 2 KINGS 21, 3; to lessen JOB 12, 23. — 4. to give up for lost (opposed to אָבָר to seek after) ECCLES. 3, 6. Derivatives אָבָר, אָבָר.

Hif. אָבָר (as also אָבָר with א for א; *fut.* יֵאָבָר, in the voluntative אָבָר from אָבָר JER. 46, 8, because a + a gives either א, e. g. אָבָר, or א, e. g. אָבָר, from אָבָר, Hos. 11, 4; JOB 32, 11) *caus.* of Kal, but stronger than Pi. 1. to cause to disappear, with

the accusative of the object, JOB 14, 19; with מן of the place or circle NU. 24, 19; JER. 25, 10; hence to cut off, destroy, annihilate, with מן out of OBAD. 8, or also מִקֶּרֶב הָעָם out of the midst of the people LEV. 23, 30; to lay waste ZEPH. 2, 5; to extinguish (the name), with מִתַּחַת הַשָּׁמַיִם out of the world (the region of the world is termed (תַּחַת הַשָּׁמַיִם) DEUT. 7, 24.

The stem in this inorganic form is written in the same manner in Syr. ܐܒܪ, Sam. ʾabad, Targ. ʾאבר; Ar.

أَبَدَ, 1. to separate from something, to flee, 2. to lose oneself in speaking, to speak obscurely, 3. to be waste, spoken of a country; and from the signification "to sink" is derived اِبْدَة misfortune. But the organic root is אֶבֶר, which is also preserved in בָּר (see this), and the usual Arabic form بَار in this sense may also be nothing but בר organic.

אָבַד (fut. ʾאבר, Targ. ʾיבר) Aram. intrans. to disappear, with מן of the object JER. 10, 11. — Af. הוֹבֵד (for אוֹבֵד Targ., from הֶאֱבַד, as in Hebrew, fut. יְהוֹבֵד, Targ. ʾיבִיד, inf. הוֹבֵדָא, Targ. also אוֹבֵד) as Hif in Hebrew with the accusative of the object DAN. 2, 18, or with ל 2, 12 24. — Hof. הוֹבֵד (formed after the Hebrew manner) pass. of Af.

אָבַד m. annihilation, destruction NU. 24, 20 24. The form is the same as that of יתר remnant, תולע worm.

אֲבָדָה (after the form גָּזְלָה spoil) f. 1. the lost, perditum Ex. 22, 8, which one finds again LEV. 5, 22 23. The form is that of the neuter. 2. in K'tib Prov. 27, 20 destruction. If אֲבָדָה should be read here, it is an abstract form like פְּלִטָה; see however אֲבָדָה.

אֲבָדָה (K'tib Prov. 27, 20) m. equivalent to אֲבָדָה (with the softening of the ending יוֹן into יוֹ, comp. שָׁלָה, destruction, if אֲבָדָה is not to be read.

אֲבָדָה (a rare formation) m. destruction, hence the place of annihilation, the kingdom of death JOB 28, 22, with

Ps. 88, 12, שָׁאֵל Prov. 15, 11; 27, 20 K'ri cognate in sense. In the New Testament appears Ἀβδὼν (אֲבָדָה) personified as prince of Orcus, which is translated by Ἀπολλώνιος APOC. 9, 11.

אֲבָדָה and אֲבָדָה (c. אֲבָדָה, according to the form קָרָבָן Ez. 40, 43) m. destruction ESTH. 8, 6; 9, 5. The form is late and Aramaeising.

אֲבָה I. (3. pl. once אָבִיא, see א; fut. יֵאָבֵה from יֵאָבֵה, 2. fut. sg. once יֵאָבֵה Prov. 1, 10, merely retaining the ô vowel and with ε in the second syllable as in יֵאָבֵה 2 SAM. 6, 1; יֵאָבֵה 20, 9, and as in יֵאָבֵה from יֵאָבֵה DEUT. 33, 21, here too Alef has come from He) intr. 1. to bend, to incline, of a reed (see אֲבָה), hence to be bowed, miserable, poor, used properly like יֵאָבֵה to be oppressed, humbled, troubled, only in the derivatives אֲבָיוֹן and אֲבָה. — 2. to incline oneself, to bend to something, to apply oneself, hence to be willing, to incline the will, JOB 39, 9; Is. 1, 19, to obey, rarely with the accusative of that to which one turns, PROV. 1, 25; usually follows the infinitive with or without ל, sometimes also with ל of the person whom one obeys PSALM 81, 12; seldom absolutely in the signification to be willing Is. 30, 15. For the most part it stands with a negation אֵין, אֵין, אֵין not to be willing (cognate in sense with יֵאָבֵה), to be disinclined PROV. 1, 25 30; Ex. 10, 27; DEUT. 10, 10. — 3. to wish, to desire, to long for something. Derivative אֲבָיוֹה.

The organic element of the stem אֲבָה in the metaphorical meaning "to be inclined, to apply to, to wish, desire" is still found in יֵאָבֵה and יֵאָבֵה, with a softened labial sound in אֲבָה, as also in the Arabic اَبَّ to strive, اَبَّ a proposal; but the fundamental idea "to bend oneself", as אֲבָה and אֲבָיוֹן and the Arabic اَبَى, properly to shrink, to withdraw, to turn away from something i. e. to reject, to loathe it, still points to a connection of the root with אֲבָה, אֲבָה III (i. e. to a connection of the initial a-sound with ה and כ) in

which the radical idea of bending, bowing and inclining lies.

אנה II. an assumed verbal stem for **אנ** (which see), i. e. **אנ** follows the analogy of nouns which spring from **ל"ה**, though they are primitive words.

אנה m. only in Job. 9, 26 as a more exact designation of swift-sailing ships (**אנה**). It should probably be accented **אנה** and derived from **אנה** after the form **אנה**, so that it signifies a reed, a bulrush, properly the flexible, hence **אנה** **אנה** as **פלי-גזרה** Is. 18, 2 ships which are made from reeds and sail rapidly (Schultens, Iken). Comp. Arab. **أبن** reedpole, **أبن** reedstalk (Samachsch. n. 16). Others read **אנה** from **אנ** (enmity, robbery), or take **אנה** in this sense and translate pirate or robber-ships. Targ. and Jerome derive it from **אנב** and understand fruit (**אנב**), *Ibn Koreish* and *Saadja* understand flood, fluctus ingens, like the Arabic **أباب**. All these are less probable. Since *Abai* in Abyssinia is a name of the Nile (comp. Isenberg's Dictionary of the Amharic language p. 124), **אנה** might be Nile-sailing vessels.

אנה (only *pl.* **אנבים**, comp. **אנה**, **אנה**, **אנה**, and this plural only with the article and contracted **אנבים** out of **האנבים**, and this again closely connected only with **אנה**, a tooth, in **אנבים**) *m.* elephant, hence **אנבים** 1 Kings 10, 22; in 2 Chron. 9, 21 the LXX translate *οἱ ὀφρύες ἐλεφάντινοι*, Vulg. *ebur*, i. e. elephant's tooth, ivory; elsewhere abbreviated simply into **אנה** 1 Kings 10, 18; 22, 39; Ps. 45, 9; Am. 3, 15; brought home as wares from the Tyrian colony **אנה** Tartessus, the southern coast of Spain, with the Phenician-Jewish fleet, together with **אנה** and **אנה**. Since these articles, procured in commerce with Tarshish, came properly from Libya or the north coast of Africa and may have been purchased thence on return voyages from Tarshish, the name is perhaps taken in the first place from the Coptic *ελεφάντ* elephant (see Lassen, Ztschr. f. d. Kunde d. Morg. IV, 1 p. 13), though

that may be connected with the Sanscrit *ibha-s* (elephant); which explains why the Hebrews had not the name *Fil* brought to the Semites by the instrumentality of the Sabæans. The ground-form of the name may also exist still in *ἐλ-έφας*, *el-ephas*, *eb-ur*; the first syllable *ἐλ* however appears to be a remnant of *fil*. See **אנה**.

אנה a rare *st. c.* from **אנ** and in Hebrew only in the proper name **אנה** K'tib 1 SAM. 25, 18, but usual in Arabic. This *st. c.* is Phenician in the names of plants described as Phenician in Dioscorides and Apuleius, e. g. **אנה** *Bovineas* i. e. *ἀγγούσα* (Diosc. 4, 23); **אנה** *Bovexsuas* i. e. *χρυσόμη* (ib.) and **אנה** *Butzutzim* i. e. *brassica silvatica* (Apul. 127), where *bu* is abbreviated from *abu*.

אנה *n. p.* K'tib, see **אנה**.

אנה *interj.*, an exclamation of pain (*Kimchi*) Prov. 23, 29 *who has pain, who has woe?* It appears to have been developed only as a collateral form of **אנה**, coming as it were from **אנה**; comp. *αἰβοῖ*, Syr. **أبجا** (*ubija*) woe! To this group of sounds belongs also **אנה** and **אנה**, though in a modified signification. The translators (LXX *θόρυβος*, Targ. **אנה**, Syr. **أبجا**) took it for a noun like **אנה**, formed from **אנה** (*to be bent*).

אנה (with *é* for *é* as in **אנה**, **אנה**, *pl.* **אנה**) *m.* crib, rack, manger Is. 1, 3; *where no oxen are the crib is empty* Prov. 14, 4; *will the wild buffalo abide by thy crib* Job 39, 9. The root is **אנה** to fodder; comp. *φάτνη* crib and *πατ-τομαι* to fodder. See **אנה**, **אנה**, **אנה**.

אנה (unused) *tr.* is usually considered a collateral form of **אנה** Is. 9, 17, to which is given the signification *to turn, to draw* (of the sword) and consequently cognate with **אנה** Gen. 3, 24. *Ibn Ganach*, *Kimchi* and *Tanchum* have adduced this explanation. Others have thought of the Arab. **أبح** II. *to threaten*, as *Ibn Sarúk*. However the

the epithets of the divine Being without translating them, as יי, יידי, יי, or merely to connect them with the verb to be and the names of God. — 3. Very seldom does the *n. c.* אבי appear as the first member of a compound name in order to designate the head of a race or father of a nation (comp. אבינאל). — 4. More frequently אבי appears in connexion with names of places, to express the lord of a country, city, village &c., e. g. אבי חקיד, אבי כנע and many others.

אביאל (*Ab is El*, that is, the creating, protecting and nourishing God is to be invoked as the mighty, as אל, which see) *n. p. m.* 1 CHR. 11, 32; but in 2 SAM. 23, 31 עֲבִיבֹן (*strength*, an epithet of 'El) appears as the second member, and as the complete name נר (*light*, also an epithet of 'El) in 1 CHR. 8, 33. To understand this proper name we must compare אֱלִיָּה, אֱלִיָּאֵל, יוֹאָב, אֲבִיָּה, אֲבִיָּאֵל and many others, whence it may be recognised as an invocation in an old religious petition-song. See עֲבִיבֹן and נר.

אביאסס (*Ab is gatherer* i. e. protector) *n. p. m.* Ex. 6, 24; contracted אֲבִיָּסָה 1 CHR. 6, 8, immediately from אֲבִיָּאֵסָה. For the signification comp. the proper names אֲסָה, אֲסָהָה.

אביב (from אבב *m.* properly sprout, more definitely 1. ear Lev. 2, 14; אֲבִיָּבָה Ex. 9, 31 the barley (stood in) the ear; comp. הַפֶּשֶׁתָּה גִבְעֵל ib. הַגִּפְנִים, Song of Sol. 2, 13, where a state is expressed by the *accus.* — 2. time of the ear, specially connected with חֹדֶשׁ Ex. 13, 4, month of the ear-time, according to tradition the month ניסן in the later Hebrew, corresponding to April. Inasmuch as הַחֹדֶשׁ הָרִאשׁוֹן Ex. 40, 2 17; Lev. 23, 5 is the usual expression for this, אֲבִיב חֹדֶשׁ appears in the Pentateuch only as an unusual periphrasis, perhaps in order to convey an allusion to the Egyptian name of the month *ennu*, ἐνιφι (Plut. de Isid. p. 372) which was of consequence to their worship there, though otherwise they do not coincide. — 3. *n. p.* of a place on the

Chaboras, with the signification *meadow-ground, grass- and pasture-land*, comp. אֲבִיבִי *pascuum*, pasture, connected with אֲבִיב (earthbank) אֲבִיבִי (bank of grass-land), where a colony (גִּלְדָּה) dwelt, and Ezekiel remained a week, Ez. 3, 15. A *Tel 'Abib* might very well be the name of a place on the Chaboras (comp. *Ann. Marc.* 14, 3 *Aboræ amnis herbida ripæ*), but the locality is not yet ascertained. — For explanation of the root comp. אֲבִיב לָבֵן and the Phenician אֲבִיבִיבֹן *Diosc.* 3, 106 white flower, king's lily, Syr. אֲבִיבִי flower.

אֲבִיבִיבִי (*Ab is revolving time*) *n. p. f.* 1 SAM. 25, 3; 1 CHR. 2, 16. For it there are also אֲבִיבִיבִי and K'tib אֲבִיבִיבִי. The words אֲבִיבִי and אֲבִיבִיבִי are forms from אֲבִיבִי the revolution of time, period, comp. אֲבִיבִיבִי and אֲבִיבִיבִי is an old form in addition to אֲבִיבִי. אֲבִיבִיבִי is once shortened into אֲבִיבִי 2 SAM. 17, 25. See אֲבִיבִיבִי.

אֲבִיבִיבִי s. אֲבִיבִיבִיבִי.

אֲבִיבִיבִי s. אֲבִיבִיבִיבִי.

אֲבִיבִי s. אֲבִיבִיבִי.

אֲבִיבִיבִי (*Ab is judge*) *n. p. m.* of a phylarch of the Benjaminites Num. 1, 11. From the parallels אֲבִיבִיבִיבִי, אֲבִיבִיבִיבִי, אֲבִיבִיבִיבִי, Phenic. אֲבִיבִיבִיבִי one sees that *Dan* is not the name of a place.

אֲבִיבִיבִי (*Ab is knowing*) 1. *n. p. m.* GEN. 25, 4, compounded of אֲבִיבִיבִיבִיבִי, אֲבִיבִיבִיבִי. For a more exact explanation comp. אֲבִיבִיבִיבִי, אֲבִיבִיבִיבִי, אֲבִיבִיבִיבִי, אֲבִיבִיבִיבִי, where the one member is always אֲבִיבִיבִי (which see) and the other gives the appellations of God in great variety. Comp. the Phenic. *n. p.* אֲבִיבִיבִיבִי *Δακίμας* (App. 8, 41). — 2. *n. p.* of a Midianite tribe on the way between South Palestine and Sinai, where is a city אֲבִיבִיבִי (Abda), in *Ptolem.* Ἐβόδα. Or it is the tribe Abida in the vicinity of *Asyr* (Burckh., Ar. 672).

אֲבִיבִיבִי (*Ab is Jah*) 1. *n. p. m.* 1 SAM. 8, 2; but the form interchanges with אֲבִיבִיבִי 2 CHR. 13, 1 and אֲבִיבִיבִי (which see) 1 KINGS 15, 1. — 2. *n. p. f.* 2 CHR. 29, 1, for which also abridged אֲבִיבִיבִי

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Comp. as parallels the proper names
נְרִיָּה, יִמְנָאֵל, אֲבִינֶר, אֲרִיָּה, אֲרִיָּה.

אֲבִימָלֶךְ (*Father-Ma'el*) *n. p.* of the founder of one of the four leading tribes of southern Arabia, adduced as the 9. descendant of Joktan (Kachtan) GEN. 10, 28; 1 CHR. 1, 22. One of these four South-Arabian nations is called among the Hebrews מִנְאִי, in Theophrastus (hist. plant 9, 4) *Mūai*, transposed from *Mail*, in Dionysius Perieg. (957 ss.) and in Strabo (XVI, 1112) *Minai*, and dwelt according to Ptolemy (6, 1, 23) and Pliny (h. n. 6, 32) in the middle of South Arabia where they carried on a large trade in incense, and were denominated *μυγαῖ εἶθρος*.

אֲבִימֶלֶךְ (*Ab is king*) 1. *n. p.* of several kings of Philistia (of Gerar, Gath &c.) GEN. 20, 2; 26, 1. Since Abimelek, king of Gath in David's time (Ps. 34, 1) has also the additional name of אֲבִי־שָׁרִי 1 SAM. 21, 11, it appears rather to have been a name which the Hebrews gave to the kings of Philistia, a title of honour as it were. In this relation the Turkish *أتابك Atabeg*, Bokhar. *آتاليق Atalik*, Pers. *پادشاه Padishah*, Ethiop. *abba nagasi* &c. have been compared, which express in words the same thing. But the commonness of this name elsewhere, its interchange with **אֲחִימֶלֶךְ** (which see) and its connexion with **אֲחִימֶלֶךְ**, **מִלְכָּה**, **מִלְכָּה**, **רָגַם מֶלֶךְ**, **מִלְכֵי־צֶדֶק**, **מִלְכֵי־רָם**, **אֲחִימֶלֶךְ**, Phenic. proper names and **עֲבֹד־מֶלֶךְ**, **מִלְכֵי־רָם**, **מִלְכֵי־צֶדֶק** and others shew that **מֶלֶךְ** is taken as a noun or deity, and thus the comparison must be renounced. 2. *n. p. m.* of other persons, JUDGES 8, 31; 1 CHR. 18, 16, where **אֲחִימֶלֶךְ** stands in the parallel passage 2 SAM. 8, 17. See **מֶלֶךְ** and **אֲחִי**.

אֲבִינֶדָב (*Ab is noble*) *n. p. m.* 1 SAM. 7, 1; 16, 8; 17, 13; 31, 2; comp. **נֶדָב**, **נֶדָבָה**, **עֲמִינָדָב**, **אֲחִינֶדָב**. See **אֲבִי**.

אֲבִינֶסֶם (*Ab is grace*) *n. p. m.* JUDGES 4, 6; 5, 1; comp. **אֲחִינֶסֶם**, **נֶסֶם**.

אֲבִינֶר (*Ab is light*) *n. p. m.* 1 SAM. 14, 50; but the shorter form **אֲבִנֶר** (which

see) chiefly stands for it. Comp. **נֶר**, **אֲחִינֶר**, **אֲרִיָּה**. See **נֶר** I.

אֲבִי־נֶסֶם *n. p. m.* contracted from **אֲבִי־נֶסֶם** (which see).

אֲבִי־עֶזְרָא (*Ab is help*, comp. *Attaholf*, Adolf i. e. father's or God's help) *n. p. m.* 1. in the Gileadite family JOSH. 17, 2; JUDGES 6, 34; *patron*. **אֲבִי־עֶזְרָא** *Abi* the Ezrite 6, 11 24. A contracted form is **אֲבִי־עֶזְרָא** NUM. 26, 30, whence the *patron*. **אֲבִי־עֶזְרָא** in the same place. 2. also elsewhere, though seldom 2 SAM. 23, 27; 1 CHR. 7, 18. Comp. **עֶזְרָאֵל**, **עֶזְרָאֵל**, **יִזְעָרָא**.

עֶלְבֹן and **אֲבִימָלֶךְ** see **עֶלְבֹן**.

אֲבִיר (*אֲבִיר* from *אֲבִיר* *c.* *adj. m.*, *endurable, strong*, a rare collateral form of **אֲבִיר** (comp. **אֲשִׁיר**, **אֲשִׁיר** *step*), as a substantive *protector, warrior, hero*, only used in GEN. 49, 24; Is. 1, 24, to designate the God of Israel.

אֲבִיר (*pl.* *אֲבִירִים*) *adj. m.* properly *very valiant* (an intensive form) *manly, powerful, courageous, forcible*, but usually a *subst. a valiant, courageous man*, with the addition of **לֵב** Ps. 76, 6; in the signification *hard-hearted, obdurate* only in Is. 46, 12, comp. **חֹזֶק לֵב**. Figuratively, *hero*, or a *principal, dignified, great man*, LAMENT. 1, 15; JER. 46, 15; *pl.* (like **אֲבִירִים** JUDGES 5, 25) *distinguished*, e. g. **לֶחֶם אֲבִירִים** *food of the distinguished*, i. e. excellent food, manna, Ps. 78, 25 (LXX *ἄριστος ἀγγέλω*, comp. Wisd. 18, 20); the *first, most excellent* of a class, e. g. **אֲבִירֵי הָרָעִים** 1 SAM. 21, 8. **כְּאֲבִיר** Is. 10, 13 *K'tib* is contracted from **כְּאֲבִיר** and signifies, *like a hero, a mighty one*; the *K'ri* reads **כְּאֲבִיר**, much, copious. Poetically **אֲבִירִים** is applied 1. to *powerful oxen* Is. 34, 7, fully **אֲבִירֵי בָשָׁן** *oxen of Basan* Ps. 22, 13, because they are known to be strong on account of the good pasture. Metaphorically *kings* Ps. 68, 31, where the peoples are called *calves* (עֲגֻלִּים). 2. to the *spirited horse* JER. 8, 16; 47, 3; 50, 11; **הִדְרִיתוּ אֲבִירָיו** *gallop of his horses* JUDGES 5, 22 (see **הִדְרָה**).

אֲבִירָה (*Ab as high, elevated*) *n. p. m.* NUM. 16, 1; 1 KINGS 16, 34. A shorter

אָבֶל II. (not used) *tr.* to lead, to drive, a cow, and its organic root אָבֶל identical with אָבֶל II. Hence the proper name אָבֶל.

אָבֶל III. belonging to אָבֶל, see אָבֶל.

אָבֶל (unused) *intr.* to shoot forth, to grow, to spring forth fresh, from the organic root בל with the idea of fresh springing and sprouting, Arab. **أَبَلَ** and **أَبَل**, of the moisture and freshness of the young green grass, Syr. **عَبَل** grass, green. Comp. the Hebrew root in the stems **אָבֶל** (בָּל) I, **אָבֶל** II, **אָבֶל**, all which coincide with the organic root in אָבֶל. Derivatives אָבֶל subst., אָבֶל.

אָבֶל *f.* a fresh, grassy place, meadow, usually of places overgrown with luxuriant grass in the Jordan-valley or any other, specially 1. of a grassy place in the neighbourhood of בֵּית-שֶׁמֶשׁ (which see) in the territory of Judah 1 SAM. 6, 13, but for which the LXX and Targum read אָבֶן, with relation to v. 14 15; but in the text stands הַגְּדֹלָה אָבֶל the great meadow, which was upon the military field of Joshua's campaigns (קְדֵרָה); and the קְדֵרָה יְרוֹשָׁה was about Bet-Shemesh. — 2. *n. p.* of a city 2 SAM. 20, 18; with He local אָבֶל towards Abel 20, 14, which ה however also relates to the question where? in 20, 15: אָבֶל in the direction toward Abel (comp. בֵּית-שֶׁמֶשׁ forestwards, in the district of the forest 1 SAM. 23, 15). It is described as עֵיר וְאֵם בֵּית-שֶׁמֶשׁ and in the neighbourhood of בֵּית-מֶעְכָּה, but not identical with the latter 2 SAM. 20, 14 15. It is the place lying north of Merôm, אָבֶל 'Abel, 'Abelâ in Euseb. (Onom.) between Damascus and Paneas, 1 KINGS 15, 20. More frequently, however, אָבֶל appears with more exact designations appended, as 1. בֵּית-מֶעְכָּה אָבֶל 2 SAM. 20, 15; 1 KINGS 15, 20; 2 KINGS 15, 29 *n. p.* of a city 'Abel, which is adduced as belonging to the northern boundary of Palestine and

to the tribe of Naftali, beside מֵרֹם, now *Merôg Ajûn*, beside the territory בֵּית-נַחֲלָה i. e. about the sea of Galilee, near to נָחָל. The city is also called merely אָבֶל 2 SAM. 20, 14 18. Josephus (Ant. 7, 10) calls *Ἀβελμαχία*, as Scripture does *Abel*, a metropolis in Israel. See בֵּית-מֶעְכָּה. 2. אָבֶל הַשָּׁמַיִם NUM. 33, 49 *n. p.* of a city in the neighbourhood of שָׁמַיִם, a district in the Moabite territory, on the other side of Jordan, opposite to Jericho, which is also put for it NUM. 25, 1; JOSH. 2, 1; MIC. 6, 5, without the two being identical on that account. Josephus (l. c. 4, 7; 5, 1) mentions *Ἀβὴλ* as 60 stadia distant from Jordan, and as situated near *Ἰουλιὰς* (בֵּית-הַדְּרוֹן) and *Βησιμώθ* (בֵּית הַיְשִׁימוֹת) (De Bello Jud. 5, 3); Eusebius (under *Σταγειν* i. e. שָׁטַיִם, *Σαττειν*) describes it as near הַר שֶׁמֶר and Steph. Byz. says of it *Ἀβὴλ πόλις ἐπὶ τῷ Ἰορδάνῳ ποταμῷ*. See שָׁטַיִם, בֵּית הַשָּׁמַיִם. — 3. אָבֶל הַקְּדִים (meadow of the vineyards) JUDGES 11, 33 *n. p.* of an Ammonite border-town like עֵרֶצֶר in another direction, and according to Euseb. (under *Ἀβελαμπελών*) 6 (Jerome 7) Roman miles from בֵּית-עֲמֹון (i. e. Philadelphia). — 4. אָבֶל הַמְּחוֹלָה (meadow of the dance) *n. p.* of a town in the territory of Issachar, near the bank of the Jordan in the district of בֵּית שֶׁאָן, from which it is distant 10 Roman miles, JUDGES 7, 22; 1 KINGS 4, 12; 19, 16. Eusebius and Jerome designate it more exactly by *Ἀβελμαλαι* and *Abelmaula* respectively. The place אָבֶל lay somewhat lower. — 5. אָבֶל מִצְרַיִם (meadow of Egypt) *n. p.* of a place beside הַר הָאֲזַרְדִּי (buck-thorn floor) on the other side of Jordan GEN. 50, 11, which Jerome puts *tertio ab Hierico lapide, duobus millibus a Jordane*, and identifies with בֵּית הַחֲלָה; the narrator in Genesis l. c. has explained it אָבֶל מִצְרַיִם (*Egypt's mourning*). — 6. אָבֶל מַיִם (meadow at the water) 2 CHR. 16, 4 (comp. JUD. 4, 4 *Ἀβελμαειν*, Jerome *Abelmea*) is identical with Abel Bet-Maâcha and is only chosen by the Chronist as a later collateral name on account of its position at the sea of Merôm. It is said to be

the present *Abel el-Kameh*, to the north of *Dan* on *Mutullah*, at a brook which runs into the river *Dertan*. *Robinson*, *New Bibl. Res.* 459. *Wilson*, the lands of the Bible &c. II. p. 168.

אָבֵל (c. **אָבֵל** from **אָבֵל** as **עָבֵל** from **אָבֵל**, *pl. m.* **אָבֵלִים**, *c.* **אָבֵלִי**, *f.* **אָבֵלִית**) *adj.* mourning, troubled, bowed down *GEN.* 37, 35; *Is.* 61, 2; of inanimate things: desert, waste, destroyed, *LAMENT.* 1, 4. **אָבֵל־אִם** perhaps: mourning for the mother, *Ps.* 35, 14; **אָבֵלִי צִיּוֹן** mourning for Zion, *Is.* 61, 3. *Ar.* **אֵבִיל**, *Sam.* **ābīl**, the pious one (comp. **עָבִיר**, *אָבִיר, among the Syrians: a monk, and so also among the Karaites or **אָבֵל** or **אָבֵלִי צִיּוֹן** the genuine pious Israelites (Karaites).*

אָבֵל (with *suff.* **אָבֵלֵךְ**, **אָבֵלֵךְ**) *m.* mourning, e. g. **קָבֵר גָּדוֹל** *GEN.* 50, 11; *ESTH.* 4, 3; howling *MIC.* 1, 8; **אָבֵל יָחִיד** perhaps: the only i. e. exceptional mourning *JER.* 6, 26; *AM.* 8, 10; **לְ אָבֵל** to cause mourning for any one *GEN.* 50, 10; *JER.* 6, 26; *Ez.* 24, 17; **אָבֵלֵךְ אֶל־אִי** to invite to mourning *AM.* 5, 16; **בֵּית יִרְמְיָהוּ** mourning days, -clothes, -house *GEN.* 27, 41 &c. **יָוֶם קוֹב**, **קוֹב**, **קוֹבֵל**, **קוֹבֵל**, **קוֹבֵל** are used as the antithesis.

אָבֵל (c. **אָבֵל**) *m.* river, stream, of the *אָבֵל Eulæus*, one source of which springs forth in *Susiana* *DAN.* 8, 2 3 6 (*Jefet*, *Raschi*, *Ibn Esra*). The stem is **אָבֵל** to flow, and the noun is developed after the form **עֵינָב**. From the cognate **יָבֵל** the synonymous **יָבֵל** has originated according to the form **כִּינֹר**. It is possible that **אָבֵל** is an Aramaised form of **יָבֵל** (*Jefet*), comp. **אֵישִׁי** and **אֵישִׁי**.

אָבֵל (properly firmness, definiteness, certainty) only used as an adverb 1. *certainly, really, yea surely, in truth, for sure, vero*, *GEN.* 17, 19; 42, 21; 2 *SAM.* 14, 5; 1 *KINGS* 1, 43; 2 *KINGS* 4, 14, commonly employed to introduce a discourse as the Latin *immo vero*. Hence the Targum renders it by **בְּקוֹשְׁתָּא**, and the LXX by *vaí*, always expressing the firm assurance of a thing which was either absolutely unknown or doubted of. From

the latter case arose its use as an expression of opposition (comp. **אָבֵן**, **אָבֵן**): *however, certainly*; but the antithesis lies in the connexion of the sentences only, while the adverb itself merely expresses certainty. — 2. In later writings: *but, yet, however*, *DAN.* 10, 7 21; *Ezr.* 10, 13; 2 *CHR.* 1, 4; 19, 3; 33, 17, where the antithesis always lies in the sentences. **אָבֵל** never expresses of itself a denial. The stem is **אָבֵל** III. *to bind fast, to twist together*, whose root lies also in **בָּבֵל**, **הָבֵל**, **בָּבֵל**, *Ar.* **بلى**, *بل* is probably from the same root and abridged. The Aramæan **בָּרֵם** comes from **בָּרֵם** equivalent to *Hebr.* **בָּרֵם** (which see).

אָבֵן I. (unused) 1. *to be firm, hard*, comp. **אָבֵן** I. **הָבֵן** (root **בָּן**, *מָן*), *Ar.* **عَبِي** to be hard, thick, **أَبِي** and others. From it comes **אָבֵן**. — 2. *to flow constant, enduring*, comp. **אָבֵן**. Thence comes **אָבֵנָה** *K'tib*. Both ideas are here connected as in **אָבֵן**, proceeding from the fundamental signification *to be firm*.

אָבֵן II. (unused) *to turn, wind, revolve*, only a collateral form of **אָבֵן**. From it comes **אָבֵן**.

אָבֵן (with *suff.* **אָבֵנִי**, *pl.* **אָבֵנִים**, *c.* **אָבֵנִי**) *f.* firm, hard, hence 1. *a rock, a stone* *GEN.* 31, 45 46; *Ex.* 7, 19 in every state, polished or rough, and therefore connected with **שְׁלֵמָה**, **גִּזִּית**, **מַחֲצֵב**, **חֲלָקִי** 1 *SAM.* 17, 40 *the smooth of stones* i. e. smooth stones. Often as material: *of stone*, which is also designated elsewhere by nouns; joined with **הָן** *Prov.* 17, 8, **חֶסֶךְ** *Is.* 54, 12, **יָקָרָה** *Ez.* 27, 22, **נָהָר** *ZECH.* 9, 16, and perhaps **קֶדֶשׁ** *LAMENT.* 4, 1: *a precious stone*, but also without an adjunct *Exod.* 39, 10, like the *Ar.* **حَجَر**, *Syr.* **حَاكَا**, *Æthiop.* *ebn*, or in connexion with the names of precious stones, as **כַּפִּיר**, **הַרְשִׁישׁ**, **שֹהַם**, **אֶקֶדָה** *Ez.* 1, 26; 10, 9; *Is.* 54, 12; *Ex.* 25, 7. Then generally every stone, e. g. *metallic ore*, *ore* *JOB* 28, 2, comp. *Arab.* dual **حَجَرَانِ** the two metallic ores, i. e. gold and silver. **אָבֵן מַשְׁכִּית**, *a stone with the image of an idol* *LEV.* 26, 1; **אָבֵן קִיר** *a*

all stone 2 SAM. 5, 11; אבן פנה *a corner-stone* JOB 38, 6; אבן מעמסה *a burden-stone* ZECH. 12, 3 (for practice in lifting; stone-heaving was a youth's play in Palestine, as Jerome relates); אבן קלע *a sling-stone* 9, 15; אבן גיר *limestone* Is. 27, 9; אבן פז *marble* 1 CHR. 29, 2. Metaphorically אבן ברר *hail-stone* i. e. hail falling down like little stones JOSH. 10, 11, which is also called אבן alone, comp. Pers. سنگه (senkge) little stone i. e. hail, Syr. حافا حولا; אבן אלגוביט *crystal-stones, hail* Ez. 13, 11; אבן אש *fiery stones* Ez. 28, 14 16 spoken of masses of fire lying about on the אלהים according to Asiatic belief, the Alborg (comp. Is. 14, 13). A poetical combination appears in דומם אבן properly stone of dumbness, i. e. *the dumb stone* HAB. 2, 19; אבן ישראל *rock of Israel* i. e. Jehovah GEN. 49, 24, like אבן יסוד 2 SAM. 23, 3. — 2. *Weight*, from the heaviness and weight of the weighing stone (comp. Prov. 27, 3 and the German Gewicht) proceeding from the internal conception of אבן LEV. 19, 36; אבן ואבן *two sorts of weights* DEUT. 25, 13; PROV. 20, 10 23; אבן המלך *in the king's weight* 2 SAM. 14, 26 i. e. royal shekels which were heavier than the usual ones; אבן פורס *weights of the purse* i. e. the smallest weights that lay in the purse PROV. 16, 11; אבן המלכה *lead-weight* ZECH. 5, 8 and אבן המלך *tin-weight* 4, 10 for plummet; hence figuratively אבן המלכה *plumets of desolation* Is. 34, 11, parallel to אבן המלכה, comp. AM. 7, 8; 2 KINGS 21, 13. — 3. in proper names of certain places where stones were used for boundary marks, called among the Romans *lapides termini*, and also for monuments (GEN. 28, 18; JOSH. 4, 3). Men endeavoured in ancient times to preserve the knowledge of important events by monumental stones. Such were: a) אבן המלכה (*separation-stone*) 1 SAM. 20, 19, the name of a place between Rama and Nob. The LXX have rendered it by the proper name 'Εργαβ i. e. ארגב, and so v. 41 they have translated אבן המלכה by

ἀνὸς τοῦ Ἀργάβ i. e. ארגב, by which, however, they merely wished to shew that 'Eben ha- 'Esel lay in the neighbourhood of a place 'Argab. See ארגב and ארגב. — b) אבן בנהן (*memorial stone of Bohan son of Reuben*) JOSH. 15, 6, the name of a place on the border between the territories of Judah and Benjamin. See בנהן. — c) אבן הזקלה (*serpent-stone*) proper name of a place at עין רגל (fuller's well) on the east side of Jerusalem 1 KINGS 1, 9; see זקלה. — d) אבן המלכה (*stone of victory*) proper name of a memorial stone set up at Mizpeh 1 SAM. 4, 1; 5, 1; 7, 12, over against אבן in Judah (JOSH. 15, 53), which lay in the neighbourhood of בית-שמש. See מלכה. — The stem is אבן I. (which see); the Arab. ابن hard, thick, firm, ابة knot, ابن knot, protuberance, goes back to the same stem; Syr. احن (1 PET. 2, 7) stone, Sam. 'aben the same; but ح usually stands for stone in Arabic, in Syr. حافا.

אבן (unused) Aram. equivalent to Hebr. אבן I. Derivatives אבן and

אבן (*def. אבן*) Aram. f. a stone DAN. 2, 34 45; אבן *a burdensome stone* EZE. 5, 8; 6, 4, i. e. a heavy large stone. In the Targum is also the form אבן, more rarely אבן.

אבן (only du. אבנים) f. a round disk or plate, hence 1. אבנים JER. 18, 3 the two round wood-plates or wheels on which the potter forms his vessels, Targ. אבנים, Syr. سلا i. e. wheel, disk, Vulg. rota. It is therefore only a collateral form of אבן cognate with אבן wheel, disk (which see). — 2. אבנים Ex. 1, 16 when ye deliver the Hebrew women look to the אבנים: if it be a boy, kill him; but if it be a daughter, she may be allowed to live. Interpreters have conjectured that the word means, some say a seat used by the midwives (Targ. מברא, Sa'ad. מושב, Raschi and Kimchi אשה (היולדת), others bathing tub, where the new-born child was washed (Gesen. Thes.), others uterus, from its condition

אָכַם (only *part. pass.* אָכּוּס) *tr. to feed, nourish, fodder*, as אָכַם frequently signifies in the Mishna-dialect, hence שׁוֹר אָכּוּס *a fed ox* Prov. 15, 17; בְּרִבְּרִים *fatted fowl* (see בְּרִבְּרָה) 1 Kings 5, 3 [4, 23], Targ. פִּשְׁתִּימָא. The derivatives מִגְדּוּס *manger, crib*, מִגְדּוּס *granary, barn*, point to a fundamental

אָבָק II. (Kal unused) *tr.* a weakened form of **הָבַק** to fold round, embrace, to wrap round. Only in *Nif.* **נִבְּאֵק** (*fut.* **יִבְּאֵק**, *inf.* with suff. **יִבְּאֵקִי**) to embrace one another, hence to struggle, to wrestle, GEN. 32, 25 26, alluding to **יָבַק**. In like manner **נִפְּאֵל** to struggle, wrestle

from פָּקַד to embrace (which see). The root פָּקַד is also in פָּקַד, פָּקַד, and even Raschi thought of this comparison; Ar. *أبق* to wind, comp. *أبقر*. *Ibn Sarūk* and *Ibn 'Esra* have rendered it by נִתְּצַר and have therefore taken it as a denominative from אָבַק, comp. *νότις* and *νοτίεσθαι*, *πάλη* (wrestler's dust) and *salaisiv*, *arena* and *pulvis* in Latin; but this interpretation is less probable.

אָבַק (c. אָבַק, with *suff.* אָבַק) *m.* bruised, pounded earth, dust, especially the fine particles (אָבַק being the larger ones), which fly up easily and spread themselves Is. 5, 24; 29, 5; Ez. 26, 10; Deut. 28, 24; comp. אָבַק and אָבַק dust, derived from a like fundamental signification; Arab. عَفَا pounded, destruction and dust; بَقَمَ pulvis.

אָבַק (only c. אָבַק) *f.* powder of spices, aromatic powder, Song of Sol. 3, 6.

אָבַר I. (unused) *intr.* according to the derivatives (אָבַר and אָבַר) to be strong, firm, powerful, vigorous. The organic root is אָבַר, which is also found in אָבַר and אָבַר in the same signification; Ar. *أَبَر* to be fleshy, fat, strong. This fundamental signification of strength in the root אָבַר manifestly comes from to be pressed or drawn together, the same transference of idea being also found in אָבַר, Ar. *أَبَر* I. VII. VIII. to bind together and then to make firm, אָבַר to connect. Similarly אָבַר, אָבַר and the transposed אָבַר (אָבַר) he bound together, strengthened, IV. prevailed, obviously point to this combination of idea, and the root in אָבַר is therefore identical with it too. Talm. אָבַר to fasten, אָבַר fortifications; אָבַר firm, definite, real (see אָבַר); אָבַר member, properly a bone (comp. אָבַר). From it come אָבַר, אָבַר, and אָבַר in the proper name אָבַר.

אָבַר II. (unused) to veil, cover, especially of birds protecting and covering with their wings; comp. אָבַר to en-

wrap, cover, Ar. *أَكف*, whence אָבַר a wing. The organic root אָבַר is somewhat harder in אָבַר (to אָבַר). — *Hif.* אָבַר Job 39, 26 is denominative from אָבַר. — From this word come אָבַר and אָבַר.

אָבַר (from אָבַר II.) *m.* wing, pinion, e. g. of the dove, Psalm 55, 7; of the eagle Is. 40, 31; אָבַר אָבַר length of wing, i. e. of long wing Ez. 17, 2; comp. Targ. אָבַר, Syr. *أَصْلًا* the same. — From this comes *Hif.* אָבַר to spread out the wing (אָבַר) Job 39, 26. אָבַר אָבַר is parallel.

אָבַר (pl. with *suff.* אָבַר) *f.* wing, feather, with which the bird protects or covers anything, Ps. 91, 4; אָבַר אָבַר אָבַר Job 39, 13 stands for אָבַר אָבַר is the (ostrich's) wing the wing and feathers of a stork? Figuratively, protection, screen, applied to God Deut. 32, 11.

אָבַר (ancestor of a multitude) *n. p.* of the founder of the Hebrew and South-Arabian peoples, who had the original name אָבַר (which see) changed into אָבַר as he was to be the progenitor of many nations, e. g. the Ishmaelites (whence the Nabathæans and Kedarenites) the Edomites, and many South-Arabian tribes &c. The appellation is correctly explained by אָבַר אָבַר אָבַר GEN. 17, 5. The second part of the name אָבַר, Ar. *أَهَام*, signifies multitude, a great number of people, from אָבַר (which see) cognate with אָבַר, אָבַר (in אָבַר). From Hebrew history the name came to the Arabians who expressed it by *أَبْرَهيم*. In prophetic language אָבַר stands for Israel generally, Mic. 7, 20, properly אָבַר Is. 41, 8; Jer. 33, 26; אָבַר is applied to Jehovah Ps. 47, 10. See אָבַר.

אָבַר a cry or exclamation of the Egyptians before Joseph, addressed to him or the passers by, GEN. 41, 43. One sees from the context that it is old Egyptian and must contain an imperative. Sometimes it has been taken for the Coptic *anēn* *per* or *anper* bow or bend the head, from *anē* head and *per*

to bend, or אַב קַע to *bow oneself*, sometimes from the Coptic root אַב to *cast down* and Abrok reading the latter after prefixing א with כ as the sign of the second person; but this is not only against Coptic grammar, but also assumes the improbable fact that the Hebrews did not retain the leading vowel. The explanations of the versions, e.g. Targ. אַב־רַבָּא = אַבָּא לְרַבָּא, Syr. אָבָא מַלְכָא *father and ruler*, LXX ἀρχὴ, plainly appear to be conjectural. The other signification of *bowing the knee* (Jerom. and Aqu.), Origen γοῤατίζειν, Gr. Ven. γοῤυπτεῖν, Ar. Erp. اركعوا *bend the knee* &c. appears to allude to the Hebrew בָּרַךְ to *bend the knee*, which certainly comes nearest the old Egyptian formula.

אַבְרָם ('*Ab is elevated*) *n. p.* of the progenitor of the Hebrews afterwards named אַבְרָהָם GEN. 17, 5. The proper name אַבְרָהָם (which see) similar in sense and the numerous proper names compounded with רַם, as עֲמָרָם, אַחֲרָם, אֶלְרָם and others, lead to the right explanation. See אַבְרָם.

אַבְרָם (contracted from אַבְרָםִי) *n. p.* m. 2 SAM. 10, 10, for which אַבְרָםִי usually appears.

אַבְשָׁלוֹם (abridged from אַבְשָׁלוֹםִי) *n. p.* of a son of David 2 SAM. 3, 3 by מַעֲכָה. But in the later genealogy he is called אֶבְיָ 1 KINGS 15, 2 comp. 2 CHR. 11, 20. His daughter *Tamar* (2 SAM. 14, 27) was married to Uriel of Gibah, from which marriage sprang מַעֲכָה or מַעֲכָהִי, the spouse of Rehoboam, 2 CHRON. 13, 2; 1 KINGS 15, 2. Maácha was also a granddaughter of Absalom.

אַבְתָּ (hollow passes) *n. p.* of an Israelite station in the desert NUM. 21, 10. See אַבְתָּ.

אַנָּה (unused) *intr. to flee*, Ar. انا, whence

אַנָּה (equivalent to ψύγελος 2 TIM. 1, 15) *n. p.* of the father of David's hero שִׁמְהָ, from the place הָרָר 2 SAM. 23, 11.

אַנָּה (unused) existing only in *n. p.* אַנָּה; but perhaps the Semitic stem is not אַנָּה, but אָנָה, whence the Hebrew proper name אָנָה 1 CHR. 5, 4. See אָנָה.

אַנָּה and אָנָה *n. p.* of an Amalekitish king (אַנָּה־מֶלֶךְ) 1 SAM. c. 15. This name of the Amalekite kings may have existed even before the time of Samuel, NUMB. 24, 7. Hence אַנָּה stands poetically for אַנָּה־מֶלֶךְ generally NUMB. 24, 7, for which the Samar. text reads אָנָה. The gentile name אָנָה of *Haman* ESTH. 3, 1 is therefore explained by *Josephus* (Ant. XI, 6, 5) τὸ γένος Ἀμαλειτίης, and so too by Jewish tradition. The Semitic name אַנָּה or אָנָה among the Amalekites dwelling with kindred Edomites and Canaanites is certainly identical with the Phenician אָנָה *Ogyg-es*, the Titan-king, to whom the oak at Hebron was dedicated (Jos. Ant. I, 10, 4; Jewish wars IV, 9, 7), who is designated as a Phenician in the tradition of the Titans; especially as the Greek Ogyges-tradition is also derived from Phenicia.

אַנָּה see אָנָה.

אַנָּה (unused) *tr. to bind, tie together*, to fit in, unite compactly, whence אָנָה, comp. Targ. אָנָה and Talm. אָנָה with their manifold derivatives in this signification, Ar. اجد; but the root is אָנָה, which is also found in אָנָה (אָנָה), from which אָנָה comes. Only in the harder *k*-sound do the words אָנָה, אָנָה, Ar. اجد, אָנָה (in *n. p.* אָנָה), Ar. اجد, אָנָה, Syr. اجد, Ar. اجد and others exist in the same fundamental signification.

אַנָּה (formed from אָנָה, *m.*; *pl.* אָנָה) *f.* 1. properly bound together, hence *bundle, bunch*, e. g. אָנָה Ex. 12, 22 *Hyssop-bunch, Hyssop-bundle*, used for sprinkling; metaphorically 2. a *band, troop, company* 2 SAM. 2, 25; comp. אָנָה; 3. a *knot, a loop, a fetter*, e. g. אָנָה מוֹטָה *bands of injustice*, Is. 58, 6, to which is parallel חֲרָצוֹת רֶשַׁע מוֹטָה (מוֹטָה) is equivalent to מוֹטָה Ez. 9, 9); 4. *chain-ing together, putting together*, hence

haven's) *vault, arch*, AM. 9, 6, comp. נֶחֱזָ NEH. 3, 38; Ar. بِنَاطَة, firm building, properly *ligatio*.

אָנוג and אָנוג, see אָנג.

אָנוג *m. a nut, a nut-tree*, אָנוג *nut-garden*, SONG OF SOL. 6, 11. With relation to the Ar. جَوْز, Pers. گوز, Syr. ܝܐܘܡܐ, אָ appears only as prosthetic. The word therefore cannot have a stem אָנוג, and the less so as it has been probably taken from the Mediterranean (Indo-Germanic). In the dialect of Ghilan *ayhuz*. The Talm. אָנוג, Armenian *engus*, the cognate לִו equivalent to נוז (comp. נִשְׁכָּה and נִשְׁכָּה) point to a connexion with the Old-High-German *hnus*, Lat. *nux* &c., and the original form may have also been among the Semites *engus*, אָנוג, אָנוג.

אָנוג (received, among the חֲכָמִים) *n. p. m. of a wise man otherwise unknown*, the son of Jakeh (בֶּן-יַכֶּחַ), to whom the collection of Prov. 30, 1—33 is ascribed. Since this form of name is frequent (comp. זָבִיד, זָבִיד, זָבִיד, זָבִיד, זָבִיד, זָבִיד) and the idea of collecting, receiving actually appears in proper names (comp. אָקָה, אָקָה), perhaps *Agdr* is not symbolical. The Targ., Ibn 'Esra and others have not understood it so. In the primitive times, however, אָנוג may have been an epithet of God, like the others here mentioned.

אָנוג (c. יֶרֶחַ) *f. properly berry, corn*, hence the smallest coin-weight, a little coin, אָנוג a little silver-coin 1 SAM. 2, 36. The אָ is prosthetic, and אָנוג (from אָנוג) equivalent to אָנוג (from אָנוג) has the like signification, as *gran* from *granum*. The stem therefore is not אָנוג (which see), but אָנוג, as belonging to אָנוג. Syr. ܝܐܘܡܐ the same, Æthiop. *agdr*. The Vulg. (ut offerat [אָנוג] nummum [אָנוג]) has incorrectly understood אָנוג to mean *assembly*, and so derived it from אָנוג.

אָנוג see אָנוג.

אָנוג (not used) *intr. to flow, to flow down, to drop*, whence אָנוג. The or-

ganic root אָנוג is also in אָנוג to spring, flow; on the contrary, the Ar.

אָנוג (to collect) is connected with אָנוג.

אָנוג (only c. pl. אָנוג) *m. 1. drops, dew-drops* JOB 38, 28, LXX βόλους δρόσου (more correctly βόλους δρ.), Targ. אָנוג; אָנוג; from אָנוג. 2. *spring*, only in the proper names אָנוג, אָנוג.

אָנוג (double spring) *n. p. of a place* on the border of Moab Is. 15, 8, LXX Αγαλείμ, according to Euseb. 8 miles south of אָנוג i. e. Areopolis. It is the Αγαλλα (אָנוג) of Josephus (Antiqq. XIV, 1, 4), if this be not the אָנוג of Is. 15, 5. It must not however be confounded with אָנוג Ezek. 47, 10.

אָנוג (unused) *tr. to collect, draw together*. The organic root is therefore אָנוג, which also appears in אָנוג, whence אָנוג, Ar. جمع to collect, جمع the same, whence جمع a collection of water. The cognate roots in אָנוג, אָנוג, אָנוג and many others confirm the fundamental signification of this word. Derivatives אָנוג and אָנוג.

אָנוג (not used) *intr. a weak form* from אָנוג to bend or bow oneself, hence literally of the bending of the reed or cane, comp. Is. 58, 5; figuratively to be bent, bowed, sorrowful. Derivatives אָנוג, אָנוג, אָנוג. Though אָנוג is used for it as a verb, yet if we may conclude from the derivatives, אָנוג appears to be more original, especially as analogies in the dialects only suit the latter. From it are derived אָנוג 2. and אָנוג 2. The organic root is אָנוג.

אָנוג (pl. c. אָנוג) *adj. m. sad, humbled*, אָנוג bowed in spirit Is. 19, 10, comp. Ar. وجم. Stem אָנוג.

אָנוג (paus. אָנוג, c. אָנוג, pl. אָנוג) *but c. אָנוג, with suff. אָנוג) m. 1. (from אָנוג) a collection of water, confluence*, and so like אָנוג from אָנוג, but next a pool, place where water is collected, connected with אָנוג Is. 14, 23; 41, 18; Ps. 107, 35; 114, 8, or also without it Ex. 7, 19; 8, 1; Is. 42, 15, but always

a pool or a collection of water which refreshes Is. 35, 7; Ps. 107, 35. The stem is אָנַם, comp. Syr. **أَنْحَا** a pool, Ar. **أَنْحَم** a collection of water. 2. (from אָנַם) **reed, rush**, then a collection of bulrushes or canes with the swamps belonging to them, which served for strongholds, Jer. 51, 32 and the reeds they have burnt with fire; comp. Ar. **أَجَمَة**, pl. **أَجَام** reed-bush, then fence, which word Ibn G'anāch has compared.

אָנְמוֹן *m.* 1. a pool, collection of water, and so like אָנַם. Hence **אָנְמוֹן נְסִיחַ** Job 41, 12 [20] a pond seething with the sun-heat; the נְסִיחַ of דָּד is also to be referred to אָנְמוֹן. Stem אָנַם. Versions and interpreters have conjectured. 2. (from אָנַם) **rush, reed** with which the head bowed in humility may be compared Is. 58, 5. **פֶּסַח וְאָנְמוֹן** Is. 9, 13; 19, 15 *palm top and rush* figuratively for high and low, parallel to **רֹאשׁ וְזָנָב**, as an old saying. From this comes poetically a *rush-cord*, *σχοῖνος*, which they drew through the nose of animals, Job 40, 26; comp. Plin. hist. nat. 19, 2 *junco Graecos ad funes usos &c.* Versions and interpreters have taken אָנְמוֹן here for *hook* or the *like*, with a head bent like the reed, but always derived from the reed.

אָנִי (not used) *intr.* to be bow-shaped, hollowed or made concave. The organic root is אָנַן, cognate with **אָנַן** to bend oneself, **אָנַן** to incline, to lower, **אָנַן** (אָנַן) and others, in which lies the idea of the bent and crooked; comp. Ar. **أَنْجَى** to be rough, **أَنْجَا** hunch-backed, **أَنْجَة** cheek. Derivative **אָנִי**.

אָנִי (*c.* אָנִי, pl. אָנִי) *m.* bowl, basin, to receive the sacrificial blood, from its hollowed, bellied form Ex. 24, 6; **כִּלֵּי הָאָנִיּוֹת** Is. 22, 24 *vessels of cups*, opposed to **כִּלֵּי הַזִּבְכִּים** *vessels of flagons*; **אֶת הַכִּפְתָּר** a goblet of rounding i. e. round goblet, Song of Sol. 7, 3. Syr. **أَنْجَل** pitcher, Ar. **إِنْجَانَة** washbasin, Targ. **אָנִי** fan, **אָנִי** pit.

אָנִי (not used) *tr.* is only a colla-

teral form of אָנַם to collect, heap together, applied to men and armies; Ar. **جَف** the same; from it comes

أَنْحَم (after the form אָנַם, only in pl. אָנַם, with suff. אָנַסִּי *m.* heap, crowd, troop, therefore like **חֵיָל** an army Ez. 12, 14; 17, 21; 38, 6 9 22; 39, 4; comp. Ar. **جَف** a crowd of men, **جَف** troop; hence the Targ. rightly **בְּיִסְרִיָּה** armies. Symm., Ibn G'anāch and Kimchi connect it with the Aram. **נָח** wing.

אָנִי (*fut.* אָנִי) *tr.* 1. to collect, bring together, e. g. nourishment in harvest-time, Prov. 6, 8; 10, 5; to gather in the grapes Deut. 28, 39. Figuratively (not used) to introduce, to receive, like אָסַף; whence is derived the proper name אָנִי. The organic root אָנַן is also in Aramæan **אָנַן**, **אָנַן**, Syr. **أَنْجَى** to bring together, to heap, Hebrew **אָנַן** (אָנַן), whence **אָנִי**. — 2. (not used) to gain, make gain, deserve, from the idea of gathering, bringing together; existing only in the dialects. — 3. a third signification to bargain for, as Targ. **אָנִי**, Syr. **أَنْجَى**, Ar. **أَنْجَى**, is cognate with the root in **אָנַן**, but is not found in Hebrew אָנַן. See however אָנִי.

אָנִי (*def.* אָנִי) Aram. *f.* letter, official document, Ezra 4, 8 11; 5, 6; **אָנִי**, in the Nasiræan dialect **אָנִי**, **אָנִי** and dimin. **אָנִי**. See אָנִי.

אָנִי (only *c.* pl. אָנִי) *m.* a word used only by Ezra for cup, bowl, Ezra. 1, 9, properly hollowed out, deepened, comp. אָנִי; LXX **σποδοῖα**, Esr. Ap. **σποδοῖα**, Vulg. *phialae*. The Syriac **أَنْجَل** is said to express the same in sense. According to the Talmud (see Ibn 'Ezra on the passage) from **אָנִי** (רֶם) **אָנִי** receiving the lamb's blood, i. e. tantamount to **אָנִי** bowl; according to Simonis from **אָנִי** (אָנִי after the Ar. **عَلَى**) blood-receiving; by others (Pfeiffer, Hottinger, Wahl) the origin has been sought for in Persian, but without success. The **אָ** is manifestly nothing more

prosthetic, and therefore נָתַל is best derived from נָתַת (which see) with the derivative ending ל, which is also found in נָתַתְל (see the letter ל).

אָנֶרֶף *m.* fist, closed hand, with which one strikes Exod. 21, 18; figuratively אָנֶרֶף of power Is. 58, 4. The א is prosthetic and the stem נָתַת to put or pack together. Talm. אָנֶרֶף violent, אָנֶרֶף handful.

אָנֶרֶף (*pl.* אָנֶרֶפִּים, with *suff.* אָנֶרֶפִּים) *f.* only in writings of the Persian period: official document, writing, edict, account, letter NEH. 2, 7-9; 6, 5 17 19; 2 CHR. 30, 1 6, brought by the messenger on horseback (ἀγγαρος, from the Persian; Hebr. אָנֶרֶף 2 CHR. 30, 6). With respect to the Persian انگار engare, writing, from انگاریدن engariden, to write, as also ἀγγαρος courier derived properly speaking from انگار and signifying tabellarius — whence ἀγγαρεῖον to compel to serve as a messenger, Talm. אָנֶרֶף court-serjeant —, the present word may perhaps have been taken from the Hebrew אנר in the sense of נָ to roll, and therefore אָ is like perhaps to נָתַת, or it may have come from the Semitic root נָגַר (which see), Æthiop. naggara, equivalent to נָסַר, and so אָ would be tantamount to נָסַר. In any case the word bears a genuine Hebrew stamp, as well as the Aramean form אָנֶרֶף.

אָד (after the form אָדָה, אָדָה; with *suff.* אָדָה) *m.* properly veiling, then concr. veil of vapour, fine cloud, vapoury mist, which rises from the earth GEN. 2, 6; אָדָה יִזְקוּ קִטְרֵי לֶאֱדָה Job 36, 27 they (the water-drops) trickle through his vapour-cloud as rain. The accusative קִטְרֵי caused the other-accusative to be written with ל. The stem is אָדָה I. to veil, surround, Ar. آد (med. Je), hence إِيَاد veil, vapoury covering, atmosphere, comp. אָדָה cloud, from אָדָה to cover, veil. The orthography אָד in many mss. makes no difference in the sense.

אָדָה or אָדָה (only *pl.* אָדָה, with *suff.* אָדָה) rarely אָדָה, which

might perhaps in 2 SAM. 13, 16 be read אָדָה *f.* properly turnings, windings, from אָדָה II. to turn; then causes, circumstances, occasions, as אָדָה turn, then cause, Ar. سَبَب causa, حَال motive, manner, from حَال to turn, אָדָה (c. גָּלָה) turn, and thence circumstance. The word only occurs in the difficult phrase אֶל-אֹדֶת הָרָעָה הַגְּדוֹלָה הַזֹּאת מֵאִתָּהּ 2 SAM. 13, 16, let it not be the occasion, i. e. let it not cause this evil which is greater than the other. The LXX could not explain the passage and translated according to the context μη ἀδελφεί, οτι μεγάλη η κακία, without אָדָה אֶל-אֹדֶת הָרָעָה הַגְּדוֹלָה הַזֹּאת having stood in their text. In practice it is however mostly connected with אָד only and is thus a causal particle: on account of GEN. 21, 11 25; 26, 32; Ex. 18, 8; NUM. 12, 1; 13, 24; properly propter causas with a following genitive; אֶל-אֹדֶתִי for my sake JOSEPH. 14, 6; seldom by way of strengthening אֶל-אֹדֶתִי Jer. 3, 8 for the sake of all the causes, on account of all this.

אָדָה a stem falsely assumed for Aram. אָדָה; see אָדָה.

אָרָב I. (Kal not used) *intr.* to pine away, languish, consume, tab-escere, to be destroyed, applied to the mind (נָפֶשׁ), as אָרָב to the eyes. Only in Hif. אָרָב (inf. with ל 1 SAM. 2, 33 אָרָב, with omission of He for אָרָב, comp. אָרָב EccLES. 5, 5; לְמָרוֹת Is. 3, 8; לְשָׁמֶר 23, 11; לְבָרָא Jer. 39, 7) to cause to languish, to trouble, make sorrowful, 1 SAM. 2, 33. Comp. אָרָבִין DEUT. 28, 65; מְדִיבָה LEV. 26, 16. The organic root is אָרָב, which still exists in אָרָב, אָרָב (אָרָב) and is farther developed in אָרָב; cognate אָרָב (אָרָב), Ar. وَاب (med. Waw).

אָרָב II. (not used) *tr.* to arrange, to prepare, Ar. أَدَب and conj. II. to form, bring up. Only preserved in the proper name אָרָבָא.

אָרָב see אָרָבָא.

אָדָה (discipline is with 'El, from

אָדֶר, Ar. **أَدَب** information, education, and (אָל) *n. p.* of a son of Ishmael, and, like אָדֶר, דְּרִימָה, מִשְׁמָה, also of an Ishmaelite race GEN. 25, 13; 1 CHR. 1, 29. In the LXX *Ναβδεήλ* is corrupted from *Αδβεήλ* on account of the preceding *Ναβαιώδ*.

אָדֶר (not used) *intr. to be powerful, strong*, then *trans. to overpower, overcome*, and therefore like אָדֶר, whence אָדֶר. Many stems with the initial sound *s* are often closely related to those whose initial sound is *a*, comp. אָדֶר and אָדֶר, אָדֶר and אָדֶר. Here therefore belong אָדֶר and אָדֶר. Derivatives are the proper names אָדֶר, אָדֶר, אָדֶר, אָדֶר, אָדֶר. The stem אָדֶר is cognate in the proper names אָדֶר and אָדֶר, Ar. **أَدَس** equivalent to אָדֶר and like the Hebr. אָדֶר (אָדֶר).

אָדֶר equivalent to אָדֶר and אָדֶר, only in the proper name אָדֶר (which see) equivalent to אָדֶר.

אָדֶר (*powerful, mighty*; comp. אָדֶר, אָל) *n. p. m.* of an Edomite royal descendant, who escaped (1 KINGS 11, 17) during the slaughter in David's time 2 SAM. 8, 13; 1 CHR. 18, 12; but אָדֶר is the reading in verse 14. אָדֶר or אָדֶר was a national and guardian deity of the Syrian races and also of the Edomites. See אָדֶר.

אָדֶר belonging to אָדֶר see אָדֶר.

אָדֶר (*powerful*; equivalent to אָדֶר, from אָדֶר) *n. p. m.* of a chief (אָדֶר) at Casiphia in Ezra's time EZR. 8, 17; אָל-אָדֶר *ibid.* stands for אָדֶר אָדֶר.

אָדֶר (c. אָדֶר, with *suff.* אָדֶר; אָדֶר, with *suff.* אָדֶר, *m.* properly settler, determiner, commander, ruler, from אָדֶר to fix, determine (which see), hence in the comprehensive application of it in Scripture 1. *commander, ruler, king* 1 SAM. 24, 11; PS. 12, 5; JER. 22, 18. — 2. *lord* in the most general sense, consequently a) in opposition to אָדֶר slave, servant, PROV. 30, 10; MAL. 1, 6; IS. 24, 2, or also in antithesis to אָדֶר and אָדֶר, and where

the subjection is expressed by אָדֶר IS. 26, 13. Frequently also as an addition or honourable address to אָדֶר in אָדֶר 1 SAM. 24, 9; 26, 19, or also in other addresses with names NUM. 11, 28, like the German *Herr*, English *sir*; b) *husband, consort*, GEN. 18, 12; c) *steward*, as substitute of the lord, GEN. 45, 8 9; PS. 105, 21; d) *proprietor, possessor*, GEN. 42, 30; 1 KINGS 16, 24; all derived from the general idea of *lord*. — 3. The highest ruler and lord, *God* PS. 114, 7, more frequently אָדֶר *Lord of the whole earth* JOS. 3, 11 13; MIC. 4, 13; ZECH. 4, 14; 6, 5; PS. 97, 5, or אָדֶר אָדֶר MAL. 3, 1 as אָדֶר, or with the adjunct אָדֶר, IS. 1, 24, or merely אָדֶר EX. 23, 17. — Apart from the different significations of the word the following peculiarities in certain forms are note-worthy 1. אָדֶר (*my lord*) is a *courteous address* from children to parents GEN. 31, 35, to teachers and seers 2 KINGS 6, 5, especially to kings, fully אָדֶר, or generally to persons, to whom one shews respect GEN. 44, 7; 1 KINGS 1, 17. This form is also used a) in short addresses or replies אָדֶר GEN. 43, 20; 44, 18; NUM. 12, 11; JUDGES 6, 13; אָדֶר GEN. 23, 11; 42, 10; 1 SAM. 1, 15; אָדֶר 1 SAM. 22, 12; b) in addresses which have the name, as an apposition to the name e. g. אָדֶר אָדֶר NUM. 11, 28; 1 KINGS 18, 7, but more rarely of persons absent 2 SAM. 11, 11; GEN. 24, 12. He or she that speaks usually represents self as אָדֶר or אָדֶר. c) This singular suffix as such was soon left unnoticed in the language so that it even remained where one would have expected אָדֶר NUM. 32, 25; 36, 2; GEN. 47, 18, hence אָדֶר only appears by way of exception in 1 SAM. 16, 16. The *my* in such forms of speech is almost without significance, comp. Syr. **ܐܕܝܐ**, French *Monsieur*. — 2. אָדֶר in the plural form also with suffixes, did not become concrete till later, agreeably to its abstract signification *dominion, power*, and therefore it was used as a singular in construction and in personal addresses, e. g. אָדֶר

period of the language, when אָדָם seems almost as though it had grown along with it. In Syr. *ܐܰܕܰܡܐ* has become a single word and even stands for *Adam*, Targ. *בְּרִיאַת אָדָם* or *בְּרִיאַת*; the Biblical expression is a poetical one in the Pers. *merdüm zade* (son of man, Ar. *ابن آدم*, pl. *بنی آدم*, Syr. *ܐܰܢܰܝܰܐ*, Maltese *bnydem*, Phenic. *ܐܰܕܰܡܐ* &c. — 3. As an original designation of kind or species אָדָם in the sing. or *בְּנֵי-אָדָם* in the plural is applied to man or men of the multitude, in opposition to Israel Jer. 32, 20, or to nobler men Job 31, 33; Hos. 6, 7; usually referring to the enemy (as a contemptible man) Ps. 124, 2. Accordingly אָדָם with *אִישׁ* Is. 2, 9; 5, 15, *בְּנֵי-אִישׁ* Ps. 49, 3 or *שָׂרִים* 82, 7 designates the lower class, the Syr. *ܐܰܕܰܡܐ* and *ܐܰܕܰܡܐ* being used for such antithetic ideas. But אָדָם ECCLES. 7, 28 is seldom used as *אִישׁ*, without implying such a distinction. — 4. Like *אִישׁ* in the signification *some one, any one, aliquis*, Lev. 1, 2; Job 32, 21. See *אִישׁ*. — 5. Collect. *men*; and therefore there are certain phrases in which אָדָם stands as a kind of apposition, e. g. *פְּרִי אָדָם* wild of men, wild among men, i. e. a wild man, GEN. 16, 12; *אָדָם בְּסִיל* foolish among men i. e. a foolish man, Prov. 15, 20; or where it follows in the genitive, e. g. *אָדָם הָרָבִי* the poor among men i. e. poor men, Is. 29, 19; *זִבְחֵי אָדָם* Hos. 13, 2 *sacrificing people*; *נְסִיכֵי אָדָם* Mic. 5, 4 *anointed men*; *רִאשֹׁן אָדָם* the first among men i. e. the first man Job 15, 7; or with *בְּ* e. g. *בְּנָדָם* Prov. 23, 28. — 6. In opposition to the animal, hence *the human* in *חֵבְלֵי אָדָם* Hos. 11, 4, comp. 2 SAM. 7, 14. — 7. (*firmness*) *n. p.* of a city at the Jordan JOSEPH. 3, 16, twelve Roman miles distant from צֶרְחָן in the Manasseh territory (now Sotha), but without its situation or any traces of it being more exactly determined. The proper names *אֲדָמָה*, *אֲדָמָה*, *אֲדָמָה* present a point of contact for the etymological explanation.

In the derivation of this primitive word Scripture appears to allude to

אֲדָמָה GEN. 2, 7; 3, 19, comp. *αὐτόχθων*; and the idea that the first man was made from dust or earth is really general and old, without the necessity of supposing a red-brown colour of the earth in Palestine being required, since אֲדָמָה does not at all come from the stem *אָדָם* (to be red) and the limitation to a particular colour of the earth does not lie in the Mosaic document. In any case אֲדָמָה has been originally formed into a proper name, and has therefore remained without flexion, even where the appellative conception *man* or *men* must be understood and one expects a construct, e. g. Prov. 6, 12 *אָדָם בְּלִיעַל* equivalent to *אִישׁ אֶן* ibid.

אָדָם (3 pl. *אֲדָמֵי*) intr. to be red, e. g. applied to the colour of corals, blood, coccus, Ar. *أدم*, *أدم*, Targ. *אָדָם*, thence on account of the beauty of this colour, in the dialects, to be beautiful, lovely. *אֲדָמֵי צָצָם מִפְּתִיחֵיהֶם* redder than corals were they in body LAMENT. 4, 7, i. e. fresh, blooming (of colour). Youthful freshness is expressed by the blooming, white colour of the body. *צָצָם* body, is in the accus. as 1 KINGS 15, 23 he was diseased in his feet (*אֲחֻז־רַגְלָיו*).

Pu. אָדָם (from אָדָם, comp. *פָּסַי* Ps. 80, 11 from *שָׁדַר* from *שָׁדַר* NAH. 3, 7), only as a participle *מִאֲדָם*, pl. *מִאֲדָמִים*, to be red-coloured, e. g. the shield of the warrior with blood, the hide with colour, NAH. 2, 4; Ex. 25, 5.

Hif. *הִאֲדָמֵי* to be red, properly to shew red, then to grow red Is. 1, 18. The *Hifl* is used in this signification as it is elsewhere in verbs denoting colour.

Hithp. *הִתְאֲדָם* (for *הִתְאָדָם*, comp. *הִתְחַנֵּק*, *הִתְחַנֵּק*) to shew itself red, to play red, of wine, Prov. 23, 31.

This stem was probably formed originally from *דָּם* or rather the primitive *אָדָם*, and therefore it signifies primarily to be of a blood-red colour. Derivatives *אֲדָמָה*, *אָדָם*, *אֲדָמָה*, and the proper name *אֲדָמִים*.

אָדָם (from אָדָם) *adj. m.*, *אֲדָמָה* *f.*, *pl.*

אֲדָמָדִם (*paus.* אֲדָמִים) *adj. m.*, אֲדָמָדִם
(*pl.* אֲדָמִים) *f.* red here and there, reddish,
applied to the red colour of the spots

in leprosy LEV. 13, 19 24 42 43 49; 14.37. Reduplicated names of colours, a. g. ירמק, שחרחר, denote a likeness to the colour specified, and as in all such reduplications (ענקל, ענקל, ענקל) are but organic root-sounds doubled.

אדמה (c. אדמתי, with suff. אדמתי, pl. אדמות) *f.* prop. the firm, hard body of the earth, from אדם; hence 1. the firm earth in opposition to מים GEN. 2, 9 19; 3, 17, and as an element, humus 2, 7, out of which this or that is made Ex. 20, 24; generally: the terrestrial globe, sphere GEN. 4, 11; 6, 1; 7, 4; פני האדמה the surface of the earth GEN. 2, 6; Ps. 104, 30. — 2. specially: thick earth suitable for banks or building, arable land, field GEN. 4, 2; Jo. 1, 10; 2, 21; אדמה עד תחתיה till the ground GEN. 3, 23; אדמה עד אדמה a husbandman, cultivator, אדמה עד אדמה one addicted to tilling the ground 2 CHR. 26, 10; sometimes the field with its produce Is. 1, 7. — 3. metaphorically: land, country, province, e. g. אדמת ירדן Is. 14, 2, הקדש אדמה ZECH. 2, 16, אדמת ירדן (in Ez. frequently) Ez. 11, 17 for Palestine or Canaan; אדמות lands Ps. 49, 12. — 4. (fortress) *n. p.* of a town in the tribe of Naftali Josh. 19, 36.

אדמה (fortress) *n. p.* of one of five towns in the vale of שומרון which was afterwards destroyed with סלם and עמרה GEN. 10, 19; 14, 2 8; DEUT. 29, 22; Hos. 11, 8.

אדמי (formed from אדם 7; fortress) *n. p.* of a town in the tribe of Naftali, Josh. 19, 33 (comp. אדמה 4.); אדמי אדמי ib., as the Talmud (Jer. Meg. 1, 1) has assumed, 'Adami (and) ha-Nekeb, LXX Αδμη (Αδμη) καὶ Ναβόκ (Ναβάβ). It was afterwards called דמין (Talm. l. c.).

אדמי (pl. אדומים K'rî 2 KINGS 16, 6; 2 CHR. 25, 14; 28, 17, or אדומים 1 KINGS 11, 17) *gent. m.* Edomite, אדמית (pl. אדמיות) *f.* an Edomitish woman DEUT. 23, 8; 1 SAM. 21, 8; 1 KINGS 11, 1, formed from אדם. See אדם and אדם. אדם, בני סעיר are usually employed for the plural.

אדמי (the red-brown) *n. p.* of a

ridge of hills on the border between Judah and Benjamin Josh. 15, 7; 18, 17, so called probably in the first instance from the colour of the earth in the hills (see אדם). From this came the appellation of a distinct place which lay on the ascent of this hill-range, מַעְלֵה אַדְמִים (terrace of the red-brown hills), opposite to Gilgal, a place which Jerome still found in Maledomim and translated by ἀνάβασις πυργῶν, *ascensus ruforum*, but which he referred to the shedding of blood.

אדמני (also מוני) *adj. m.* reddish, applied to the hair, GEN. 25, 25; fresh, applied to the colour of the face 1 SAM. 16, 12; 17, 42; comp. אדם LXX πυργῶν, Vulg. rufus, literally, without its being necessarily referred to the hair only.

אדמתא (Pers., from דמה thma, Zend. the highest Being, and ta from data, i. e. given by the highest Being; with a prosthetic) *n. p. m.* of a Persian, ESTH. 1, 14.

אדן (not used) *tr.* to make fast or firm, to set, hence אדן; metaphorically to determine, command, rule, dispose, whence comes אדון, אדון and perhaps also אדון and אדון. There is a similar transference in חסדן, whence חסדן. The Arab. عدن to make firm, عدن a firm dwelling, is cognate; farther עדן, עדן (which see).

אדן (strong) *n. p.* Ezra. 2, 59; interchanges with אדון. The frequent variation in orthography between א and ו or ו has a foundation in the Syriac-Phœnician pronunciation, which utters א as o.

אדן Aram. a form equivalent to Hebr. אדון, but only in the proper names אדון (Bel-Adonis), אדון-פל and אדון-פל Sardanapalus. But see these words.

אדן (pau. אדן; pl. אדנים, c. אדני, with suff. אדני) *m.* properly the solid, hence fundament, basis, pedestal of a pillar, SONG OF SOL. 5, 15; the lower board-plate in board-walls Ex. 26, 19 ff., then threshold generally; figu-

ratively foundation of the earth, JOB 38, 6. Stem אָדֶן.

אָדֶן see אָדֶן.

אָדֶן first part of compound proper names; properly speaking nothing but constr. אָדֶן with the connecting sound *i* in proper names (comp. אָדֶן-בֶּזֶק and many others). It appears to have been more common in Phœnician. See אָדֶן-בֶּזֶק, אָדֶן-צֶדֶק, אָדֶן-יִשְׂרָאֵל, אָדֶן-יִשְׂרָאֵל; comp. אָדֶן.

אָדֶן-בֶּזֶק (*Adon of Besek*) *n. p.* of a Phœnician king of בֶּזֶק (see also בֶּזֶק) JUDGES 1, 5—7. Perhaps the Phœnicians had a sanctuary of Adonis here. As Byblos is called *Ἀδωνίδος ἱερὰ* and *Byblius Adon* (Martian. Capella de nupt. phil. p. 54) or *Ἀσσύριος Ἀδωνίς* (Nonnus, dion. XLI. 157) was spoken of, Adoni-Besek may have been used in the same way, and was subsequently converted into the proper name of a person.

אָדֶן-יָה (*Adon is Jah*) *n. p. m.* 1 KINGS 1, 5; NEH. 10, 17. It is used interchangeably with אָדֶן-יָהּ 1 KINGS 1, 8 or אָדֶן-יָהּ Ezr. 2, 13, but is always treated like the other epithets of God, comp. אָלֶיהָ, אָדֶן-יָהּ. On the proper name אָדֶן-יָהּ see under טוב.

אָדֶן-יָהּ (*Adon is Jahu*) *n. p. m.* 1 KINGS 1, 8; 2, 25; for which אָדֶן-יָהּ stands in 1, 5; 2 SAM. 3, 4.

אָדֶן see אָדֶן.

אָדֶן-צֶדֶק (*Adon is righteousness*) *n. p.* of a Canaanitish king at Jerusalem Josh. 10, 1 3. צֶדֶק (right, salvation) is a very old epithet of the highest deity among the Phœnicians, hence in their proper names אָדֶן-צֶדֶק, מֶלֶךְ-צֶדֶק. The father of the Cabiri (כַּבִּירִים) is called *Σάδνκ, Σνδέκ, Σνδνκ, Σέδνκ* i. e. צֶדֶק and צֶדֶק (= hebr. צֶדֶק) as the just-dealing deity; whence Philo's explanation (in Eusebius) by *δικαίος*. In Hebrew this epithet appears sometimes as an abstract noun צֶדֶק in צֶדֶק-יָהּ, sometimes as an adj. noun in צֶדֶק-יָהּ, יִשְׂרָאֵל, or צֶדֶק according to the Phœnician pronunciation.

אָדֶן-יָהּ (*Adon is assisting*) *n. p. m.* Ezr. 2, 13; 8, 13. In NEH. 10, 17 אָדֶן-יָהּ stands instead, the epithet of Jah קָם or יָהּ (helper) interchanging with יָהּ itself.

אָדֶן-יָהּ (*Adon is elevated*) *n. p. m.* 1 KINGS 4, 6; but for this there is in 2 SAM. 20, 24 and 1 KINGS 12, 18 אָדֶן-יָהּ, and 2 CHR. 10, 18 יָהּ-יָהּ for אָדֶן-יָהּ and יָהּ-יָהּ, אָדֶן and יָהּ being the Phœnician pronunciation for the Syrian deity יָהּ. Hence Sanchoniathon (p. 34) writes *Ἀδωνός*. Here אָדֶן or יָהּ as the first member of the compound changes with אָדֶן. See אָדֶן.

אָדֶן (Kal not used) *intr. to shine, lighten, metaphorically to be splendid, excellent, distinguished, renowned, far-famed, or also, to be powerful, great, extensive, all proceeding from the fundamental idea of shining.* Hence come אָדֶן, אָדֶן, אָדֶן, אָדֶן, the *n. p. m.* אָדֶן-יָהּ, אָדֶן-יָהּ. Only the *Nif.* אָדֶן-יָהּ to *shew oneself glorious, splendid, renowned, powerful, with a in any thing*, Ex. 15, 11. אָדֶן-יָהּ 15, 6 is *part.* in the constr. with the remnant of the *i* as a connecting vowel, comp. אָדֶן-יָהּ GEN. 49, 11, אָדֶן-יָהּ 31, 39, אָדֶן-יָהּ Is. 22, 16. For אָדֶן-יָהּ GEN. 27, 40 the Sam. Pentateuch reads אָדֶן-יָהּ (when thou shalt be powerful); but it has probably done nothing more than paraphrased the difficult word אָדֶן-יָהּ. — *Pi.* אָדֶן-יָהּ (not used), whence אָדֶן-יָהּ, אָדֶן-יָהּ. — *Hif.* אָדֶן-יָהּ (*fut.* אָדֶן-יָהּ) to *glorify* Is. 46, 21. — On the organic root see אָדֶן.

אָדֶן (*height, top*) 1. *n. p.* of a place in the south of Judah near Edom; with a local אָדֶן Josh. 15, 3, described as situated between אָדֶן and אָדֶן. But in the briefer description of the south-border NUMB. 34, 4 it is called אָדֶן-יָהּ (Addar-court); and since אָדֶן-יָהּ is omitted there, אָדֶן may perhaps be different from אָדֶן-יָהּ, which is equivalent to אָדֶן-יָהּ. אָדֶן occurs besides in the proper name אָדֶן-יָהּ Josh. 16, 5; 18, 13. See אָדֶן-יָהּ. In composition אָדֶן is rendered in the Targ. by אָדֶן-יָהּ.

(13 s. 6 d. English) a *Darik*, 1 CHR. 29, 7; EZR. 8, 27, Græcised *Δαρείος*. Reckoning by Darics was usual among the Jews under the Persian dominion. This coin-name is old among the Persians, and appears already in the *Cyropædia* (V, 3, 3), and the Græcised form alone could mislead *Jahn* (Einl. II. p. 345), so as to derive it incorrectly from *Δαρείος*. For אֲדַרְכָּיִם or אֲדַרְכָּיִם (without dagesh lene, as sometimes after ר, comp. שְׂרָפָיִם, שְׂרָפָיִם) the form אֲדַרְכָּיִם or אֲדַרְכָּיִם also appears EZR. 2, 69; NEH. 7, 70 71 72, and one sees even from this that א is prosthetic. אֲדַרְכָּיִם appears to be abridged from אֲדַרְכָּיִם. The Persian word has been derived from *Dara* (king) and *Kaman* (bow), or from *Dara* and *kon* (image), or from *dergah*, *aula*, and *man* prince, that is *kingly court*, because on one side was the stamp of the king's image, and on the other a bow. Others identify it with *δραγμα*, as a weight, whose etymology is not in Greek. Perhaps we should look here for the origin in אֲדַרְכָּיִם, as in אֲדַרְכָּיִם *Adar-Mars*.

אֲדַרְכָּיִם see אֲדַרְכָּיִם.

אֲדַרְכָּיִם (*Adar is king*) 1. *n. p.* of an Assyrian deity, 2 KINGS 17, 31, to whom the inhabitants of אֲדַרְכָּיִם (which see) burnt their children, consequently a sort of *Adar-Mars* i. e. sun-god, who was thought of as a destroying being. Hence אֲדַרְכָּיִם in Berosus is also called the sun-town. More probably it has been moulded together out of אֲדַרְכָּיִם and א is equivalent to אֲדַרְכָּיִם (which see), Syr. אֲדַרְכָּיִם. — 2. *n. p.* of an Assyrian king 2 KINGS 19, 37; IS. 37, 38, transferred from the name of the god.

אֲדַרְכָּיִם (Targ. def. אֲדַרְכָּיִם) *Aram. f. arm*, metaphorically *power*, EZR. 4, 23, like אֲדַרְכָּיִם. א is prosthetic, as also אֲדַרְכָּיִם (which see). The stem is אֲדַרְכָּיִם.

אֲדַרְכָּיִם (*corn-district, plantation*) *n. p. f.* 1. capital of אֲדַרְכָּיִם (Batanæa), which belonged afterwards to the territory of Manasseh, NUM. 21, 33; DEUT. 1, 4; 3, 1 10; JOSH. 12, 4; 13, 12 31. LXX *Ἐδραῖν*,

Ἐδραῖν, Eus. (Onom. under Astaroth) *Ἐδραῖν*. The last-mentioned gives its distance from אֲדַרְכָּיִם as 25 Roman miles and from Abila as 9. In Arabian geographers it is called *أدرع*, now *Draa*, whose distance from Damascus is about 24 Arabian miles. — 2. A town in the territory of Naftali JOSH. 19, 37. — The original form is אֲדַרְכָּיִם from אֲדַרְכָּיִם = אֲדַרְכָּיִם, with א prosthetic; and after an א without the accent was annexed אֲדַרְכָּיִם arose out of this.

אֲדַרְכָּיִם (with *suff.* אֲדַרְכָּיִם) *f.* see אֲדַרְכָּיִם.

אֲדַרְכָּיִם a stem adopted for the *infinitive* *absol.* אֲדַרְכָּיִם IS. 28, 28 for אֲדַרְכָּיִם, and chosen solely on account of its coincidence with the future. Comp. *inf. absol.* אֲדַרְכָּיִם for אֲדַרְכָּיִם JER. 8, 13; ZEPH. 1, 2.

אֲדַרְכָּיִם (but with the *e* sound אֲדַרְכָּיִם in pause or where the second root-sound going into a simple syllable must have a long vowel, likewise before suffixes as אֲדַרְכָּיִם, אֲדַרְכָּיִם, אֲדַרְכָּיִם and others; *fut.* אֲדַרְכָּיִם and אֲדַרְכָּיִם, but first person אֲדַרְכָּיִם MAL. 1, 2 as often in verbs אֲדַרְכָּיִם, once אֲדַרְכָּיִם PROV. 8, 17, comp. אֲדַרְכָּיִם GEN. 32, 5, א having arisen out of אֲדַרְכָּיִם, and therefore this last form must have come from אֲדַרְכָּיִם; *inf. constr.* אֲדַרְכָּיִם ECCLES. 3, 8 and the feminine formation אֲדַרְכָּיִם; but in the *imperat.* אֲדַרְכָּיִם, *pl.* אֲדַרְכָּיִם and with the *suff.* or in *pause* again from אֲדַרְכָּיִם, hence אֲדַרְכָּיִם 1. *trans.* to love, *ἀγαπᾶν*; sensuously, of love between the sexes 1 KINGS 11, 1; ECCLES. 9, 9; or mentally of the love of parents, friends, virtuous or vicious love GEN. 37, 4; PS. 99, 4; HOS. 12, 8. This conception seems to be used in the most varied relations, sometimes inmost desire and wishing for a thing, sometimes reaching or pressing after something, finally sometimes doing with a strong inclination, to be fond of doing, to like. The modifications of the conception, though coinciding in a central point, are shown according to the construction: with the *accus.* of the person or thing to love in the widest sense GEN. 24, 67; PROV. 4, 6;

Heb 3, 1; with ל of the person to bestow
 love upon one, to be devoted to, LEV. 19,
 18 34; with ב to be attached to, to have
 pleasure in something, וְיִשְׂרָאֵל בְּיְהוָה
 ECCLES. 5, 9, and he who is attached
 to money, has no produce, similarly to
 בְּיָדָא; with ל and the infin. to
 be fond of doing, to like Hos. 12, 8;
 Is. 56, 10; with כִּי in the apodosis, to
 rejoice that. Part. m. אֹהֵב; f. אֹהֶבָה,
 sometimes poetically אֹהֶבָה: a friend,
 male or female, beloved, male or female
 Ps. 38, 12; Hos. 10, 11, but always
 more than just. Derivatives אֹהֵב (אֹהֶבָה),
 אֹהֶבָה, אֹהֶבָה.

Nif. נִאֲהָב to be beloved, properly to
 love one another; only in the participle
 נִאֲהָבִים the beloved 2 SAM. 1, 23 i. e. in
 this place, who have loved one another.

Pi. אָהַב to love violently, to woo, only
 in the partic. מֵאֲהָב, pl. מֵאֲהָבִים, lover
 Hos. 2, 7 9 12 14 15; LAMENT. 1, 19,
 with קָנַב and תִּזְכֹּר brought together.
 To this belongs also 2. pers. pl. fut.
 תִּאֲהָבֶיךָ PROV. 1, 22 from תִּאֲהָבֶיךָ, since
 the fut. Kal is תִּאֲהָבֶיךָ. The ם has arisen
 from ם, after ם, as often happens, has
 passed into ם.

Pe'al'al אֲהַבְבֵּה (an intensive form
 which arose by repetition of the last
 two root-sounds, comp. כְּחַרְחַר to love
 strongly, woo. But for אֲהַבְבֵּה Hos. 4,
 18 (Jerome: dilexerunt) the reduplica-
 tion appears to be separated, with re-
 petition of the personal suffix, as אֲהַבְבֵּי
 רְבִי (Ibn Parchon); comp. צִמְחֻחֵי Ps.
 88, 17, where רְבִי is repeated. See אֲהַבְבֵּה.

The stem אָהַב is identical with אָהַב
 (which see) and קָנַב, where ה is har-
 dened into ח and ג; but the root can
 only be אָהַב, אָהַב, אָהַב, since the

Ar. حَبَّ, Targ. חב, Hebr. חב (חֲבָב),
 Syr. ܚܒ signifies to love, and the harder
 sound, perhaps ח, appears to have been
 primary in the root, consequently חב,
 from which arose חב and חב. Since the
 Ar. حَب properly means to desire, in
 אָהַב the first sensuous conception is
 obviously "to desire, to reach after
 something", and therefore it is cognate

with the organic root in חֲבָב, חֲבָב,
 חֲבָב.

אָהַב (only pl. אֹהֶבִים) m. 1. flirtation;
 Hos. 8, 9 הִזְקִי אֹהֶבִים they deal out in-
 trigue (in a bad sense), probably for the
 sake of alluding to הִזְקִי אֹהֶבִים, they carry
 on intrigues, i. e. they practise amours.
 — 2. charms, graces; אִילַת אֹהֶב kind of
 graces Prov. 5, 19, a flattering address
 to a woman.

אָהַב (with suff. אֹהֶבִים; pl. אֹהֶבִים) m.
 1. loves, as אֹהֶבִים and אֹהֶבִים used in
 the plural Prov. 7, 18. — 2. In the
 singular amour, lewdness; Hos. 9, 10 and
 they became abominations, like their love.

אֹהֶבָה (c. רָבָה, with suff. אֹהֶבָה) f.
 properly a fem. form of the infinitive
 of Kal, hence loving, with the accusative
 of the person or thing, e. g. GEN. 29, 20;
 DEUT. 7, 8; 1 SAM. 18, 3; 20, 17; 1 KINGS
 10, 9; Hos. 3, 1, where, however, it may
 also be taken as an infinitive, since it
 is connected like an infinitive with ב, ל
 and מִן. Oftener it is a noun, after
 the form of אֹהֶבָה, רַעְמָה, and has for
 the most part the signification love, an
 antithesis to שִׂנְאָה, ECCLES. 9, 1 6;
 love between the sexes SONG OF SOL. 2,
 5; 5, 8; 8, 4; applied to love, inclina-
 tion and attachment in general, PROV.
 10, 12; 17, 9 (comp. 1 PET. 4, 8; 1 COR.
 13, 4); sometimes concr. beloved, SONG
 OF SOL. 2, 7; 3, 5; 8, 4. The figure
 in SONG OF SOL. 3, 10 is bold: its in-
 terior is inlaid with love for one of the
 daughters of Jerusalem.

אֹהֶבָה see אָהַב.

אֹהֶבִים see אָהַב.

אֹהֶבִים see אָהַב.

אָהַר (not used) intr. to be strong,
 powerful, properly speaking a farther
 development of אָהַר (אָהַר), whence as is
 well known אָהַר, Ar. أَوَّ (med. Je) and
 أَوَّ (med. Waw); אָהַר (אָהַר) is also cognate.
 On the farther development of stems
 with two sounds into those with three by
 hardening the inner vowel-sound into
 He, see ה. According to others אָהַר is
 tantamount to אָהַר, אָהַר (to seize), which,

however, is less probable. Derivatives the proper names אָדָר, אָדָר.

אָדָר (*power, for powerful*) *n. p. m.* GEN. 46, 10.

אָדָר see אָדָר.

אָדָר (*powerful, strong*) 1. *n. p.* of a judge, JUDGES 3, 15; 4, 1; the LXX and Vulg. have אָדָר (*strong*), the Syr. and Ar. have read אָדָר (with Resh), from אָדָר = אָר. Since Ehud was a son of Gera (גֵּרָה), אָדָר must be read instead of אָדָר in 1 CHR. 8, 6. — 2. name of another Benjamite 1 CHR. 7, 10.

אָהֵל *interj.* an exclamation of complaint, *woe! ah!* For the most part with אָהֵל following, JOSH. 7, 7; JUDGES 6, 22; JER. 1, 6; also with the addition of other words, e. g. אָהֵל בָּתִּי *alas, my daughter*, JUDGES 11, 35; אָהֵל אָהֵל 2 KINGS 6, 5, somewhat seldomer with אָהֵל, e. g. אָהֵל לַיּוֹם *woe to the day* Jo. 1, 15. The אָהֵל is prosthetic, and the shorter form אָהֵל also appears Ez. 30, 2, which is blunted off into אָהֵל in דָּהֵל 25, 3. To this relationship belong דָּהֵל, דָּהֵל, אָהֵל, and in the Semitic dialects verbs expressing pain are also formed from them.

אָהֵל (*river, stream*) *n. p.* of a river where Ezra rested with his countrymen returning home from Babylonia, into which another stream (דָּהֵל) flowed. It is not far from the district בִּסְסִיָּה; hence אָהֵל נָהָר EZE. 8, 15 21 31. Since the locality and name of this river have not yet been investigated, many have thought of the *Adiava* river in *Adiabene* (Amm. Marc. 23, 20), which might suit perhaps, if we were to read אָהֵל, and if it were not perceptible from EZE. 8, 15 17, that it must be looked for in the neighbourhood of a place in north-eastern Media. In any case the etymology of the root must not be sought in the Hebrew.

אָהֵל (from אָהֵל) see אָהֵל.

אָהֵל (from אָהֵל and אָהֵל prosthetic) a small interrogative, dialectically only in Hos. 13, 10 14 (twice) for אָהֵל: *whither?*

where? In connexion with אָהֵל it is equivalent to אָהֵל *where?* The pronominal stem אָהֵל is perhaps originally nothing but an equivalent of אָהֵל here! see! But see אָהֵל, אָהֵל I.

אָהֵל I. (Kal not used) *intr.* to be clear, to shine, glitter, from אָהֵל, cognate with אָהֵל (הָלַל), Ar. هَلَّ. Only in *Hifl* אָהֵל (*fut.* אָהֵל) to give light, to shine; JOB 25, 5 אָהֵל וְנֹאֵר and it appears not bright i. e. is not perfectly pure (Targ. אָהֵל, LXX οὐκ ἐπιφανέσκει, *Jerome: non splendet*); yet one ms. (Kenn. n. 219) has אָהֵל. Others have taken אָהֵל for אָהֵל, which, however, cannot be brought into harmony with our textual reading.

אָהֵל II. (not used) equivalent to אָהֵל (*to be round, ring-shaped*). The stem has been lengthened by the hardening of the middle sound, as in אָהֵל, אָהֵל, אָהֵל. Derivatives אָהֵל, אָהֵל, אָהֵל, אָהֵל, אָהֵל, אָהֵל, אָהֵל, אָהֵל.

אָהֵל (only *pl.* אָהֵל and אָהֵל) *m.* *aloe-wood*, *ῥυαλόη*, the sweet-smelling and precious wood, which the Hebrews used in addition to מֵר (myrrh) and קָמְזֶן (cinnamon) for strewing upon and perfuming the couch; but also taken for the *Aloe perfoliata*, a favorite ornamental plant, which they cultivated in the luxurious gardens of Palestine and whose plantations were celebrated by the poets, Prov. 7, 17; SONG OF SOL. 4, 14. The *pl.* אָהֵל signifies properly the *Aloe-tree*; but this distinction is not preserved in NUM. 24, 6 and Ps. 45, 9, and the *pl.* is applied generally as in names of plants (comp. אָהֵל, אָהֵל) after אָהֵל had been adopted for *Aloe*, *αλόη* JOH. 19, 39 as an imported article of Phœnician commerce together with the name. As to the name אָהֵל *αλόη* it belongs, no less than מֵר *μύρρα*, קָמְזֶן *κινναμόν*, אָהֵל *κασσία*, אָהֵל *άρδος*, אָהֵל *λῆδον*, אָהֵל *κίττω* and others, to the articles brought by the Phœnicians to the Semites and Greeks, the former having been the first that carried on a trade

in foreign perfumes and spices; but the proper origin of the name must be looked for in India, as *נָרְךְ*, *נָרְךְס* and others must be derived from Indian tongues. For this purpose the name *arid* is compared, heard by Europeans for Aloë in farther India.

אָהֶל (with *suff.* *אָהֶלִי*, *אָהֶלָה*, *אָהֶלָה*, and frequently *אָהֶלָה* besides *אָהֶלִי*, with a local *אָהֶלָה*, retaining *ס*, as *הָאָהֶלָה* for *הָאָהֶלִי*, *הָאָהֶלִי* for *הָאָהֶלִי* before gutturals, spec. with a local as *אָהֶלָה*, *נָרְךְס*, *pl.* *אָהֶלִים* besides *אָהֶל* and in a reduplicated form likewise before the suffix) *f. tent of nomads* GEN. 9, 27, so called from its ring-shaped, round form. See **אָהֶל II.** Hence *אָהֶלִים* *JUDGES* 8, 11, as in the sing. GEN. 4, 20, *nomads*. It is especially applied to the old Israelite sanctuary, which, like a nomad tent, was moveable and could be carried about; in its full form *אָהֶל מוֹדָד* *tent of meeting*, most frequently in the Pentateuch; also *אָהֶל יְיָ* *the tent of Jehovah* 1 KINGS 2, 28, *אָהֶל הַדָּוָר* *tent of the law* NUM. 17, 23, or merely *אָהֶל* 1 CHR. 15, 1; 17, 5; Ps. 78, 60 or *הָאָהֶל* Ex. 39, 33, always the exterior of the tent, the round roof, distinguished from *מִשְׁכָּן*. Metaphorically 1. *habitation, dwelling-place* Job 8, 22; 21, 28; PROV. 14, 11, therefore tantamount to *בֵּית*, and so *citadel* 1 KINGS 8, 66 or by circumlocution *בֵּית אֱלֹהִים* Ps. 132, 3; poetically of the citadel of the sun where he abides, Ps. 19, 5, which is called *זִבְלָה* HAB. 3, 11. In this general sense it stands therefore for *אֵילָן* (hall) Ez. 41, 1, where the LXX have *αἶλῶν*. — 2. Like the

Ar. *أهل*, originally *people who inhabit a tent*, then: *people, race, family*, so e.g. *אָהֶל יִשְׂרָאֵל* Ps. 78, 67 *the people of Joseph* i.e. the ten tribes, because Ephraim was the chief of them. In like manner *אָהֶל יִשְׂרָאֵל* Is. 16, 5; *בְּתִי-יִשְׂרָאֵל* LAMENT. 2, 4; *אָהֶלִים* *peoples* Ps. 83, 7; *families, persons* ZECH. 12, 7. Hence *הָאָהֶל* may mean poetically the family of the patriarchs, as a family *καὶ ἑσχατῶν*, and thus the praise of the heroic wife *מְשִׁיבָה*

I.

אָהֶל *JUDGES* 5, 24 *above women in the patriarchal family*, i.e. above the patriarch-mothers, *blessed!* — 3. *אָהֶל* (*family, race*) *n. p. m.* 1 CHR. 3, 20. — From this are derived

אָהֶל (*fut.* *יִאָהֶל*) *denom. to tent*, i.e. to pitch tents or to go about with tents, GEN. 13, 18, then like *נָסַע* to wander, and so construed with *עַד* 13, 12. — *Hif.* *יִאָהֶל* (*fut.* *יִאָהֶל*), contracted *יָהֶל*, comp. *אָהֶל* for *אָהֶלִי* Is. 13, 20 *to pitch one's tent*.

אָהֶלָה (*tent, temple*) *n. p. f.* a symbolic name for Samaria Ez. 23, 4 5 36 44. Here the form arose out of *אָהֶלָה* (*its own sanctuary*) i.e. which possesses its own sanctuary.

אָהֶלִיָּא (*family founded by 'Ab* i.e. God) *n. p. m.* Ex. 31, 6; 35, 34. Since *אָהֶל* and the feminine form *אָהֶלָה* were certainly used as proper names, *אָהֶל* might be compounded with an epithet of God in the farther development of the name, as *עַם* *people*, *אִישׁ* and *בֵּית* *man*, *בֵּית* abbreviated *בֵּית* *dwelling*, and others. Comp. *מִתְשַׁבֵּל*, *מִתְשַׁבֵּל*, *אֶשְׁבֵּל* and see too *אָהֶל*.

אָהֶלִיָּבָה (from *אָהֶלִיָּבָה*: *the sanctuary in it*) *n. p. f.* a symbolical name for Jerusalem formed by EZEK. (23, 4 11 22 36) and contrasted with the name *אָהֶלָה* for Samaria. This sort of formation in feminine nouns did exist, as *הַמִּצֵּי-בָה* the mother of Manasseh shews, 2 KINGS 21, 1; and though the prophet thought of symbolising yet he followed given forms, as in *אָהֶלָה*. The *י* is not a suffix, but a connecting *i*.

אָהֶלִיָּבָה (*people of the sanctuary*) *n. p. f.* of a Hivvite and mother of many Edomite races GEN. 36, 2 14 18 25; 1 CHR. 1, 52. *בְּמָה* is the name of a sanctuary on a height and seems to have been used in very ancient times in proper names among extra-israelite races, since traces of it are still found in names of places.

אָהֶלִים see *אָהֶל*.

אָהֶלִים see *אָהֶל*.

3

אור (not used) *intr.* equivalent to **אור** (**אור**) *to be enlightened, illuminated*; comp. **אור**. Derivatives **אור** **אור** **אור**.

אור (*enlightened*) *n. p.* of the first high priest, brother of Moses Ex. 4, 14 26; 6, 13 20; 7, 7 12 19, *Aaron, 'Aqār* LUK. 1, 5, and Ar. **אור** *Hārūn*. As he was the progenitor of the priestly family, the priesthood were spoken of as **אור** **אור** **אור** Josh. 21, 4, or **אור** **אור** Ps. 115, 10 12. In the Talmud **אור** also appears for the same thing. There **אור** **אור** are also formed. The mountain **אור**, where Aaron died NUM. 20, 28; 33, 38, is now called **אור** **אור** (mount of the prophet *Hārūn*). For the etymology comp. **אור**.

אור (according to the form **אור**, **אור**, from **אור**) *m. request, desire*, Prov. 31, 4 K'tib *desire for* **אור**. See, however, **אור** 2.

אור 1. *conj.* (pronominal stem) the inclusive and exclusive *or*, hence either *vel* or *aut*, probably allied to **אור** in **אור**, and to **אור** and, as the Latin *vel* (*or*) is formed from *ve* (*and*). Where two objects are merely separated and free choice between them indicated without making anything prominent, the connexion with **אור** is still visible, as for example in the double position **אור** ... **אור** Ex. 21, 31; LEV. 5, 1 *either ... or, sive ... sive*, or threefold **אור** ... **אור** ... **אור** 5, 21 23, or where an **אור** is omitted in the first member NUM. 5, 14, where **אור** ... **אור** might stand just as well Prov. 29, 9; or there is instead **אור** **אור** NUM. 9, 20; or finally it is interchanged with **אור** NUM. 5, 14. In this sense **אור** stands before the perfect like **אור** consecutive. — Where **אור** departs from this simple method, the following gradations in its signification may be seen: a) *or rather*, correcting as it were what was spoken before, whether in the way of limitation, e. g. **אור** **אור** *or rather a tenth* (third of a month) GEN. 24, 55; or in the way of enlargement, e. g. **אור** **אור** *or rather that thou seest*, JUDGES

18, 19 comp. 1 SAM. 29, 3; and so it is distinguished from **אור** in interrogative clauses in the second question where something is put which is entirely different.

Comp. Ar. **أَوْ** or *rather*, also explained by **أَوْ** — b) *if perhaps, or perhaps*, Lat. *sin*, where **אור** announces a case which revokes the preceding LEV. 4, 23 28; **אור** **אור** or *if perhaps he answers thee* 1 SAM. 20, 10 (Vulg. *si forte*); **אור** **אור** or *if perhaps he takes hold of* Is. 27, 5; **אור** **אור** *if then perhaps* LEV. 26, 41, comp. 2 SAM. 18, 13; Ez. 21, 15; MAL. 2, 17. In this sense it may be sometimes translated *be it so that, be it then so*, but the connecting

element is entirely lost; Ar. **أَوْ** — c) *or if*, putting quite another case, for which however **אור** **אור** also stands LEV. 13, 16. Most of the gradations are capable of being recognised only by means of the connecting clauses. — 2. **אור** K'tib Prov. 31, 4 as an interrogative, for which the K'r'i reads **אור** (comp. GEN. 4, 9) *where? אור (so to say:) *where is strong drink?* But it is also possible that **אור** or **אור** as an interrogative like **אור** contains within itself a negation and so one might translate, *not strong drink!* The group **אור**, **אור**, **אור**, **אור** refers to the fact that we have here to deal with a pronominal stem, much as a derivation from **אור** (comp. Lat. *vel* from *velle*) commends itself. — 3. *subst. m.* in the sense of **אור** *island, coast*, perhaps in **אור**, which see.*

אור 1. *conj.* (pronominal stem) *if, ei, si*, existing only in **אור** and **אור**. It is distinguished from **אור**, in which the disjunctive element prevails, and from **אור**, which expresses pure condition, without respect to the circumstance whether the transaction be conceived of as taking place or not; and from **אור**, which is commonly used only in cases of hope. See **אור**. — 2. *subst. m.* in the signification of **אור**, but probably in **אור** alone.

אור (*'Ab is 'El*, contracted from

אָבֵב comp. אֵבֵב from אֵבֵב n. p. *Ezra* 10, 34.

אָב I (not used) intr. to be hollow, bowed. With the stem אָב is cognate Aram. אָב (אָבֵב), whence comes אָב flute (comp. אָבֵב from אָב), with a harder initial sound in Arab. جَاف to be hollow, bellied, جَوف skin, belly, and also the Hebr. אָב belonging to the proper name אָב. Derivatives אָב and the proper name אָב.

אָב II (not used) intr. to return, turn about, to amend, Ar. أَوَّب (med. Waw). This stem אָב (אָבֵב) is identical with אָב (אָבֵב) and אָב (אָבֵב), as the interchange of אָב and אָבֵב shews; from this comes the proper name אָבֵב (which see).

אָב (pl. אָבוֹת) m. 1. skin for water or wine, *JOB* 32, 19 like new bottles i. e. like skins filled with new wine that easily burst. Hence Targ. לַגְנִין, Jerome *lapunculae*, *Kimchi* נִאֲדוֹת and so others. The stem is אָב in the signification which has been given, and both אָבֵב and אָב proceed from a similar fundamental sense. — 2. The hollow belly of conjurers, in which the conjuring spirit (πνεῦμα, rabb. אָרִיִּים) resides, and speaks hollow as if out of the earth. Hence metaphorically, partly this spirit, which was interrogated for enchantments, *DEUT.* 18, 11; *1 SAM.* 28, 8; *1 CHR.* 10, 13; *Is.* 8, 19, partly the enchanter himself, *ἐγγαστριμαχός* *Is.* 19, 3. Also in general: a necromancer, who awakes the dead out of the earth in order to reveal the future by their means, *LEV.* 20, 27. אָבֵב to appoint necromancers *2 KINGS* 21, 6; *2 CHR.* 33, 6; אָבֵבֵי הָאֵל, אָבֵבֵי הָאֵל *1 SAM.* 28, 3 9 to cut off, to put away the necromancers; אָבֵבֵי הָאֵל skilled in necromancy *28, 7.*

אָבֵב see אָבֵב.

אָבֵב (prop. part. = אָבֵב from אָבֵב II.) n. p. of an overseer of David's camels (עַל־הַגְּמֵלִים), who is himself designated an Ishmaelite (יִשְׁמָעֵלִי) *1 CHR.* 27, 30. The Ar. title for camel-overseer אָבֵב

may perhaps be considered as a proper name.

אָבֵב see אָבֵב.

אָבֵב I. (unused) 1. to turn, wind, surround, i. e. like אָבֵב either intr. to move and turn about circularly, or trans. to surround, embrace, close about, and metaphorically like אָבֵב, Ar. حَال, to turn, occasion, cause something. Hence are derived אָבֵב, אָבֵב (which see), אָבֵב. אָבֵב has the same sensuous fundamental idea, and differs from the present only in sound. — 2. to be powerful, firm, strong, a metaphor which is also found in אָבֵב and אָבֵב, properly to be encircled, firmly surrounded, comp. the German "streng" and "Strang" (Hebr. אָבֵב, אָבֵב); Ar. أَوَّب (med. Je), whence come אָבֵב and אָב strength. Derivative אָבֵב. — 3. to veil, to cover, also from the fundamental signification of surrounding, spec. applied to a cloud veiling the horizon, comp. אָבֵב. — Derivative אָבֵב.

The Ar. signification in אָבֵב to bend proceeds from to writhe (with pain or anguish) and is also found in אָבֵב; the meaning to be troublesome, burdensome is properly speaking, to be firmly surrounded or pressed; derivative אָבֵב, hardship.

אָבֵב II. (not used) see the noun אָבֵב.

אָבֵב (pl. אָבֵבִים) m. fire-turner, poker, rutabulum, consequently from אָבֵב I. 1; but since אָבֵב is described as smoking *Is.* 7, 4 or taken from the fire *ZECH.* 3, 2 or from the burning *AMOS* 4, 11, it cannot mean poker, but only fire-brand, as the Targum אָבֵב אָבֵב (*JOB* 12, 5) and the versions have taken it. Probably the root אָבֵב (אָבֵב) is here tantamount to the Aramaean אָבֵב, Ar. أَوَّب to burn.

אָבֵב see אָבֵב.

אָבֵב I. (Kal unused) intr. 1. equivalent to אָבֵב to be inclined to an object, hence to will, desire. Derivatives אָבֵב, אָבֵב, n. p. אָבֵב. — 2. (not used) to dwell, in-

habit, properly to *incline*, *establish oneself*, as *הָנָה* passed from a like fundamental signification to that of dwelling, encamping. Hence *אָי*.

Pih. *אָהָה* (*fut. יִרְאָהָה*) to *desire strongly* or *eagerly*, in a good as well as a bad sense, and also in the signification to *strive after* Ps. 132, 13 14, always with the accusative of the object. The subject of the affection is usually denoted by *נָפֵשׁ* DEUT. 12, 20; JOB 23, 13; PROV. 21, 10. Derivative *אָהָה*.

Hithp. *הִתְאָהָה* (*fut. ap. יִתְאָהָה*) to *shew oneself wishing* or *desiring*, then generally: to *long for*, with the accusative of the object JER. 17, 16; AM. 5, 18; or also absolutely to *have a desire* 2 SAM. 23, 15; with *לְ*: to *long for something* PROV. 23, 3 6. *הִתְאָהָה תַּאֲהָה* to long a longing i. e. to *have a vehement desire* 21, 26; PS. 106, 14. — Derivative *אָהָה* I.

The root *אָהָה* as *אָהָה* has no connexion with the Ar. *هوى* to *long for*, *desire* in its original signification, since this means properly *adspirare*, to breathe upon; on the contrary it coheres with *אָרַף* to *bend*, *incline*, i. e. to settle down, encamp, dwell (similarly the Hebrew *תָּהָה*, Syr. *أَوْف* to *make inclined*, *to be inclined*).

אָהָה II. to *measure off*, *mark*, properly equivalent to *תָּהָה*. Only in *Hithp.* *הִתְאָהָה* (in the form *לָכֶם הִתְאָהָה* NUM. 34, 10) to *mark for oneself*, to *sign*, if it does not rather stand for *הִתְנַחֵם* (from *תָּהָה*). Derivative *תַּאֲהָה* II. GEN. 49, 26 *boundary*; on the contrary *אֹת תַּאֲהָה* (from *אָהָה*) a *sign*, and *אֹת וְאָהָה* as the sign of the accusative are not to be derived from *אָהָה* II.

אָהָה III. belonging to *אָי* (*pl. אֵיִים*), *אָי*, *אֵיִה*, see these words.

אָהָה (*c. אָהָה*) *f. desire, lust, longing*, usually connected with *נָפֵשׁ* DEUT. 12, 15; HOS. 10, 10. On PROV. 31, 4 some read the K'tib *אָי* equivalent to *אָהָה*; but see *אָי*.

אָיִן (not used) perhaps tantamount

to *הָיוּ* (in *מָחֹז*) to *look forth*, hence to *wait*, *hope*. Derivative

אָהָה (*hoped for*) *n. p. m.* NEH. 3, 25.

אָוִל *n. p.* of the sixth son of Joktan and thence patriarch of the district Zana'a in South Arabia GEN. 10, 27, where the kings of Yemen resided. Arabian tradition names *أزال* 'Asál or Zana'a ben 'Asál the founder of Zana'a, and 'Usal is still retained as the old name of this district. In the passage Ez. 27, 19, where in our present text *מָוִזֶל* is pointed, the versions have taken it as a proper name, only the LXX read *Μαζελ* *εξ* *Μαζελ*, Vulg. *ex Mozel*, Aqu. and Syr. *מָוִזֶל* from *Uzal*. See *מָוִזֶל*.

אָיִ *interj.* An exclamation of sorrow: *woe! alas!* It appears absolutely but seldom NUM. 24, 23, or with the accus. Ez. 24, 6. Most frequently it occurs with *לְ* NUM. 21, 29. It stands parallel with *אָבִיר* PROV. 23, 29, which is also connected with it radically. *הָיִ*, *אָהָה*, *אָהָה* and the nouns *אָי*, *אָהָה* are cognate.

אָיִ (*inclination*) *n. p. m.* NUM. 31, 8.

אָהָה *interj.* equivalent to *אָי* Ps. 120, 5, of which it is a farther development.

אָוִל (*pl. אָוִלִּים*) *m.* properly equivalent to *נָבֵל*, with which it is cognate by root: *slack*, *loose*, from *אָוִל*, and by a common transference to *folly*, *badness*: *a fool* PROV. 1, 7; 7, 22; *אָוִל טִפְטִיִּים* 10, 7 *a fool of lips* i. e. *a prattler*; *מִכְרֵי אָוִלִּים* 16, 22 *correction proceeding from fools*; *אָוִל מְשִׁירֵשׁ* the *fool* (godless), who takes root JOB 5, 3. Allied in sense to *פָּתִי*, *נָבֵל* and *כָּסִיל*.

אָוִלִּי see *אָוִלִּי*.

אָוִל מְרַדָּךְ *n. p.* of a king of the Chaldean empire, who followed Nebuchadnezzar 2 KINGS 25, 27; JER. 52, 31. *מְרַדָּךְ* (which see), or written *מְרַדָּךְ* and *מְרַדָּךְ*, is the name of a Chaldean god, Merodach-Mars, and is also found in the Chald. royal names *Mesese-Mordak*,

consequently in some passages equivalent to Ar. **לעל**. In NUMB. 22, 33 it stands for **לולא**. — In the same way is compounded **μῆνοε**, Aram. **דילמא**, **זכא** abridged **זכא**, Maltese *evvella* i. e. **אולא**, perhaps; on the contrary the Ar. **על**, **לעל** signifies only *whether it be that*, and is not connected with **אלי**.

אולים see **איל**.

אילים (in constr. with Kametz impure; pl. c. **אלימ**, comp. **נכבד**, **משאב**, **נכבד**, **מכבד**, pl. **משאבים**, **מכבדים** m. properly *fitted or joined into one another*, hence *vault, arch*, formed as a noun from **מאכל** (from **אכל** which see), and therefore besides **אילים** the original **אלים** frequently occurs also. As a technical expression in building it denotes: 1. *hall, vestibule*, **א' הברכה** Ez. 40, 7 *porch*; **א' הברכה** 1 KINGS 7, 7 *a throne-porch*, i. e. the peculiar arching over the throne which enlarges into a hall; and because judgment was also administered in this hall, it was termed **המזשט**; **א' המזשט** porch of pillars 7, 6. Such porches or halls stand in connexion with **בית** Ez. 40, 48; **היכל** 1 KINGS 7, 21; **הצר** Ez. 41, 15; and **אולם** 2 CHR. 15, 8 and 29, 7 17 might stand very well for the temple, as the LXX, *Ibn Gandch* and *Kimchi* have understood it. The Coptic **ελε** has been adopted from the LXX. — The stem is **אלימ** to bind, from the interlacing of the beams (comp. **אחז**), like **אגדה** arch from **אגר**, **אלימנות** citadels, likewise from **אלימ**; but the rendering by *vestibulum, porticus* is inexact, and the LXX often retain the Hebrew word. See **אלימ**. — 2. (*solitary*, from **אלימ**) n. p. m. 1 CHR. 7, 16; 8, 39.

אולים adversat. Adv., compounded of **אוי** or *if*, *if*, and **לם** from **למה** (comp. **שם** from **למה**) *not*, whence the adversative signification of the word: *but, however, but if* (LXX *οὐ μὴν ἀλλὰ*, nevertheless, which seldom suits however) JOB 2, 5; 5, 8. Of most frequent occurrence is **אולים** yet on the contrary, but yet GEN. 28, 19; in two adversative clauses **אולים**

... **אולים** JOB 13, 3 4. Hence one sees plainly that the proper antithesis lies rather in the connexion of the clauses. On **אוי** comp. **אוי-מה**, **אוי-לך**, and on **לם** comp. the Ar. **لَمْ** *not*.

אולים (with suff. **אולים**, formed from **איל**) f. 1. *folly, a foolish occurrence, a foolish thing, silliness, a word frequent in Solomon's proverbs, elsewhere occurring only in Ps. 38, 6; 69, 6*. As in **אילים**, **א** is also metaphorically applied to wickedness. — According to others 2. (from **איל** II.) *high rank, precedence*, PROV. 14, 24 *the precedence of fools, a play upon אילים I. But this explanation is not necessary.*

אולים (mountaineer, from **אמר**) n. p. of an Edomite and name of an Edomite tribe GEN. 36, 11; 1 CHR. 1, 36. The Canaanite people had also a tribe **אמרי** (which see) of like derivation.

און I. (not used) intr. to breathe, blow, allied in sense to **הבל**, hence figuratively, 1. *to be empty, vain, transitory, nothing*, i. e. *to be like a passing breath, like vapour*, as **הבל** (see too **ריק**) is similarly applied metaphorically. — 2. *to be wicked, sinful, worthless, hypocritical*, properly *to be deceitful in appearance, false*, as elsewhere (comp. **הבל**) the vain and empty denotes figuratively falsehood, flattery &c. From the second signification follows naturally 3. *to be idolatrous, a manifestation of sin in Scripture*. Derivative **און**, doubtful **און**.

The stem **און** (**און**) appears with a stronger breathing in **הון** I. which see), and the root-elements *an, han* for the primary idea are also found in the Mediterranean (Indo-Germanic); comp. Sanskr. *an* to breathe, whence the Sanskr. *an-ila*; Gr. *ἀν-εμος*, Lat. *an-ima, an-imus*, Goth. *ana*, hence *us-ana* to expire. From the idea "to breathe, to fetch breath, breathe after" (a work) arose the meaning, to rest, refresh, revive (comp. **נפש**), whence Ar. **أَوَّ** (med. Waw) to feel comfortable, to rest.

און II. (not used) intr. to exert, labour; to strive, to fatigue; hence 1. *to*

און by working, to obtain by labour and toil, to get e. g. riches, property; 2. to *suffer*, to *suffer*, to feel sorrow, anguish or distress; the language has made use of the same metaphor in עָנָה also. Derivatives אָנָן, אָנָן, אָנָן, and the proper names אָנָן, אָנָן, אָנָן.

In this signification too is used אָנָן (אָנָן) with the stronger aspiration in אָנָן (אָנָן II), Ar. أُنْ (med. Je), to be fatigued, weary.

The fundamental conceptions of אָנָן I. and II. are probably connected, so far as the act of *self-exertion* is properly a *panting* or *gasping*. But since the senses in the derivatives differ so widely from one another, they are here given apart for the sake of easier apprehension.

אָנָן I. (with suff. אָנָן; pl. אָנָן) *m.* properly a *breath*, hence 1. *nothingness*, *vanity*, like הֶבֶל, consequently a *trifle* Is. 41, 29 (parall. אָנָן); ZECH. 10, 2 (parall. הֶבֶל, אָנָן). — 2. *wickedness*, *sinfulness*, *falsehood*, *sin*, *flattery*, *lies*, these qualities being thought of as nothingness, and without stability, as אָנָן and אָנָן were the reverse. In this sense אָנָן is most frequently employed NUMB. 23, 21; JOB 5, 6; 11, 11 14; 36, 21; Ps. 66, 18; hence the *sinner*, *liar*, *flatterer* is called אָנָן PROV. 6, 12; JOB 34, 36; אָנָן 31, 3; also in the plural אָנָן 22, 15; with reference to the vain, worthless, idle, are used poetically הָרָשׁ, הָרָשׁ, הָרָשׁ, הָרָשׁ, הָרָשׁ, just as one or other figure is carried out. — 3. *idolatry* (comp. אָנָן), 1SAM. 15, 23 אָנָן וְהַדָּבָר וְהַדָּבָר and *idolatry and the serving of oracular images is rebellion*. But Symm. and the Vulg. read אָנָן וְהַדָּבָר (sin of idolatry). Then also as concrete: *idol* Is. 66, 3. In allusion to this meaning the city בֵּית-אֵל, the chief seat of Israelite image-worship, was called בֵּית אָנָן Hos. 4, 15; 5, 8; 10, 5 or simply אָנָן 10, 8; and the prophet says, referring to the same name of mockery, Am. 5, 5 אָנָן לֹא יָבִיחַ וּבֵית-אֵל לֹא יָבִיחַ and *Bethel shall come to nothing*. The idolatrous city of גִּלְגָּל also received the

surname אָנָן Hos. 12, 12, the full form being אָנָן מְקַרְרֵת פְּעָלִי אָנָן 6, 8. — 4. The poetical name אָנָן בֵּית אָנָן or אָנָן for Bethel must be strictly distinguished from a city אָנָן בֵּית אָנָן in the northern territory of Benjamin, eastward of Bethel and not far from עֵי JOSH. 7, 2; 18, 12, as also from another town of the same name 1 SAM. 13, 5; 14, 23, where אָנָן probably takes the place of the earlier name of the Phenician deity. — 5. אָנָן for אָנָן proper name of the Egyptian city On i. e. Heliopolis Ez. 30, 17, if it be not generally only a different orthography with allusion perhaps to the idolatry there JER. 43, 13. אָנָן is also to be so explained in the proper name אָנָן בְּקַעַרְתֵּי אָנָן Am. 1, 5, i. e. it is written for אָנָן Heliopolis, city of the sun in Syria (Plin. 5, 22), perhaps by way of reference to פְּעָלִי וְהַדָּבָר 1, 3; and so אָנָן בְּקַעַרְתֵּי is the celebrated Baalbek.

אָנָן II. (with suff. אָנָן; pl. אָנָן, from אָנָן II.) 1. properly *overlabouring*, *working oneself weary*, then: *hardship*, *labour*, *burden*, consequently *harm*, *distress* (allied in sense to עָמַל) Ps. 55, 4; closely connected with עָמַל: *distress*, *destruction* 10, 7; 55, 11; 90, 10, always in a metaphorical way similar to עָמַל HAB. 1, 3 (parall. עָמַל); 3, 7; Is. 59, 4; on the contrary JER. 4, 14 אָנָן is from אָנָן I. אָנָן son of my hurt i. e. son of pain GEN. 35, 18; בְּאֵנִי in my sorrow DEUT. 26, 14; אָנָן לֶחֶם אָנָן bread of sorrows i. e. sorrowful repast, Hos. 9, 4. One might, however, take אָנָן here and in Prov. 11, 7 for a participial noun from אָנָן (comp. אָנָן, אָנָן) afflicted, sorrowing. — 2. the goods, property, possession which have been obtained by toil and weariness; JOB 20, 10 אָנָן his substance i. e. what belongs to him; fig. punishment i. e. what is deserved from the work of sin, Ps. 94, 23 (אָנָן); JOB 21, 19 (אָנָן).

אָנָן (with suff. אָנָן; pl. אָנָן) *m.* 1. equivalent to אָנָן II. substance Hos. 12, 9; — 2. effort 12, 4; then metaphorically, power, strength in general, also in the plural אָנָן Is. 40, 26; JOB 18, 7; spec. applied to the power of Behemoth

40, 16; to the power of begetting PSALM 105, 36, hence ראשית און *first-born* GEN. 49, 3; DEUT. 21, 17; Ps. 78, 51 and און poetically *son* generally, JOB 18, 12. The idea of power proceeds here from exertion and labour. — 3. (*power*) *n. p. m.* NUMB. 16, 1.

און and אן (Egyptian: *sun*) 1. *n. p.* of a city in lower Egypt on the east bank of the Nile, the chief place of a nome called after it GEN. 41, 45 50; 46, 20; written און Ez. 30, 17. The prophet Jeremiah (43, 13) paraphrases the old Egyptian name by בית שֶׁשֶׁשׁ (temple of the sun), the Arabic by عين شمس (fountain of the sun); the LXX have *Ἡλιούπολις*, Heliopolis; Plin. (5, 11) *oppidum solis*; and there was really a famous temple of the sun with a great priesthood (Her. 2, 3 59). In Coptic this city is also written *ሠሐ*, and *ሠሐ* *light* has been compared. — 2. *n. p.* of another town of the sun in Syria, for which, however, און is written. See בְּקֶצֶת-און.

און (also און, Talm. און; the termination י- is equivalent to יון; *rich, gain-bringing*) *n. p.* of a city in the neighbourhood of Lydda (לֵדָה), built by the Benjamites, which was populous in the post-exile age EZR. 2, 33; 1 CHR. 8, 12. In the neighbourhood was found a plain which is called נַחַשׁ בְּקֶצֶת (נַחַשׁ בְּקֶצֶת) were. — Comp. the Phœnician און *Una*, proper name of a Tingitan river, and טיב-און the name of a Numidian town.

און K'tib see און belonging to און.

און (*ability, power*; formed from און with ט-) proper name of a Horite and of a Horite tribe GEN. 36, 23; then also of a Jew 1 CHR. 2, 26. The noun-termination ט- was a favourite one in Edomite proper names, comp. גִּזְרֵם, גִּזְרֵם, גִּזְרֵם; so too גִּזְרֵם.

און (the same) *n. p. m.* GEN. 38, 9.

און (not used) *tr.* a stem presupposed for און in the signification *to measure*; and one might compare the

Coptic *ων to count, to measure*. As all the measures and weights of the Phœnicians passed from them to the Greeks and Semites (comp. *μετρεω*; *μετρη* *μετρητος*; *καλός*; *καλός*; *καλός* *καλός*) and came from them assuredly to Egypt also, the stem און belonging to און seems perhaps to be old Semitic, especially as און, און, און, און and others are of Semitic origin. Probably און (און) is equivalent to און (און) which see) *to surround, to encompass*, hence און *something round*. Comp. the Talm. און, turn, way, manner, as און in its metaphorical acceptance.

און *n. p.* of a gold country, whence און and און were brought, interchanged with און and און JER. 10, 9; DAN. 10, 5, comp. Ps. 45, 10; 1 CHR. 29, 4. (In the first passage *Ofir* is put for *Ufas* by the Targ., Syr., Theod.) The genuine Hebrew און might lead to the taking the proper name און as Semitic, compounded of און *coast* (see און and און) and און *gold*, i. e. *gold coast*. But though the Hebrew may have thought of such a derivation in the word, the country is still represented as a distant one, which only sea-faring people could reach; and it is not improbable that it is originally like און, און and others, of foreign origin. Since it is also interchanged with און Ps. 72, 15, and this is regarded as belonging to south Arabia like און, *Ufas* must be unhesitatingly looked upon as the name of a gold coast in southern Arabia, which originated in an Indian colony there, the Indians having other emporiums besides in that territory. און might then have arisen from the Sanskrit *vi-pāśā*, a name of the district of *Hyphasis*, whence the colony proceeded. See און and און. — און 1 KINGS 10, 18 was read by the Syr. און and interpreted by *Ofir*; but it may have been a peculiar gold place in the vicinity of און, as there was besides און a און there, in Arrian (Peripl. p. 13. 18) and Plin. (h. n. 6, 26) *Mapharitis* or *Maphartis*. See און.

אופיר (written also אופר, אפיר, אפיר) 1. a p. of the 11th son of Joktan GEN. 10, 29; 1 CHR. 1, 23, hence too of an Arabian tribe, as all the Joktanite names are at the same time the names of Arabian tribes. — 2. (with a local אופירה) proper name of a province, district or city in Arabia, where was the seat of that tribe, which as the name of a place (like אֵיזֶל, אֵיזֶל, אֵיזֶל, אֵיזֶל and others) was the cause of the personal name being introduced into the ethnographical table. The Scripture says that Solomon's ships with Phœnician seamen fetched thence gold, sandalwood (אַלְמֹג), בָּתָם, precious stones, silver, ivory (שִׁנְהַבִּים) and other things. אֵיזֶל, אֵיזֶל then became usual designations 1 KINGS 9, 28; 10, 11; PS. 45, 10; JOB 28, 16; IS. 13, 12; 1 CHR. 29, 4; 2 CHR. 8, 18; 9, 10. Poetically אופיר stands for gold generally, JOB 22, 24, the product bearing the name of the country, comp. אֵיזֶל. From the Biblical accounts we gather the following results, 1. that 'Ofir was a coast land, to which people came in ships, 2. that the main articles of commerce were gold, precious stones and other costly things, 3. like אֵיזֶל, אֵיזֶל and others it must be looked for in southern Arabia, in the vicinity of אֵיזֶל, אֵיזֶל. The fact that Josephus (Ant. 8, 6, 4) looks for it in India, that many Indian articles of commerce are found among the productions which the Hebrews traded in there, and that the Arabic sometimes renders it by **الهند**, must be explained on this ground that 'Ofir like 'Ufas was founded by an Indian colony and was the emporium to which Indian things were brought for exchange. Accordingly the LXX translate it by Σωφάρα, Σωφίρ, Σωφείρ &c., thinking of the Egyptian name for India (Copt. Cofir), but which is nothing else than the Σοφνάρα of Ptolemy and the Οὐφνάρα of Arrian, that cannot be identical with 'Ofir. — With relation to the origin of the word, it has been derived from אֵז (coast) and פִּיר equivalent to **فقر** riches, hence understood riches-

coast; or compared with Maphartis in south-western Arabia; but it is probably of Indian origin.

אופן (rarely אפן; c. אופן; pl. אופנים, c. אופני, with suff. אופניהם) m. properly circle, hence a wheel, a usual chariot wheel Ex. 14, 25; IS. 28, 27 (belonging to עֲגֻלָּה and מְרֻכָּה). Hence it is applied to the wheels under the ten bases of the ten vases in Solomon's temple, where we learn from the description (1 KINGS ch. 7) that they had *naves* (חֲשִׁקִּים) and therefore turned about *axles* (סְדָרִים), to which they were fastened by *tenons* (קָרוֹר); in other respects they had *felloes* (זָבִים) and *spokes* (חֲשִׁקִּים) like common wheels. It is also applied to the wheels of the threshing machine, which, rolling over the lying, loosened sheaves, separated the grain from the chaff; and hence it is used of wheels of an instrument for putting to death, which was made like a threshing machine to execute the punishment of threshing bodies to pieces PROV. 20, 26 (comp. 2 SAM. 12, 31; 2 KINGS 13, 7; AM. 1, 3). In prophetic vision it is also applied to the wheels of the divine throne, which are called in DAN. 7, 9 גִּלְגָּלִין and whose wonderful form is described in Ez. chs. 1 and 10. See אפן.

אָץ (part. אָץ, pl. אָצִים) 1. intr. properly pressed together, hence to be narrow, applied to space JOSH. 17, 15. — 2. trans. to press, to drive, Ex. 5, 13; hence to hasten. — 3. refl. to urge oneself, to hasten, to be in haste, e. g. לְהַעֲצִיר to acquire riches PROV. 28, 20; לָבוֹא JOSH. 10, 13; בְּרִגְלָיִם א' PROV. 19, 2 to be of swift foot; א' בְּרִגְלָיִם to be hasty in words i. e. thoughtless 29, 19; with קָץ to hasten from, withdraw JER. 17, 16.

הִיאץ (fut. יִיאץ) to urge on any one, with א' of the person GEN. 19, 15, or with the infin. following, IS. 22, 4. — The stem אץ in its fundamental signification sounds in Syr. **حاض**, Talm. אָץ; with audible initial sound in לִיאץ, לִיאץ, in a wider sense to hasten, flee also in צָץ (צִיז).

אוצר (c. אוצר; pl. אוצרות, אֲצָר,

lands אֲרָם הַיָּם *coast-lands of the Mediterranean* i. e. of the west. Comp. as a parallel case 59, 19, where in praising God מְרִיבָה-שָׁמֶשׁ and מְרִיבָה-שָׁמֶשׁ are used; in like manner 45, 6 and others. In Arabic, however, اُور, اُيُس, اُيُس means the north, the north country i. e. the region of darkness, of night, comp. Talm. אור, אור, evening, Zab. לֵיל spirit of darkness (see אור, אור), and accordingly one must translate אֲרָם הַיָּם *northern countries*, looking upon אֲרָם הַיָּם in Ps. 107, 3 and Is. 49, 13 as parallels to אֲרָם הַיָּם ... אֲרָם הַיָּם. In any case the connexion and parallelism require us to understand here certain lands and districts, eastern or northern.—2. *fire, flame, glow* Is. 44, 16; 47, 14; אור אֲשֶׁר 50, 11 *glow of fire*; אֲשֶׁר הִבְעִיר בָּאֵשׁ Ez. 5, 2 *to destroy by fire*; figuratively altar of burnt-offering Is. 31, 9, the parallel being אֲשֶׁר הִבְעִיר in the same figurative sense. — 3. Only in the pl. אֲרָם הַיָּם (with suff. אֲרָם הַיָּם) properly *instruction, enlightenment, revelation*, used exclusively in the plural to denote the high priests' oracular image which was in the shining breastplate of judgment (אֲרָם הַיָּם הַמִּשְׁפָּט) along with אֲרָם הַיָּם (which see). Both consisted, according to Philo (vit. Mos.), of two small oracular images that symbolically represented *revelation and truth* and were consulted in difficult cases Ex. 28, 30; LEV. 8, 8. אֲשֶׁר שָׁאֵל to ask the 'Urim 1 SAM. 28, 6; אֲשֶׁר שָׁאֵל בְּמִשְׁפַּט הָאֵשׁ to ask after the sentence of the 'Urim NUM. 27, 21. As the 'Urim and Thummim were entirely unknown in the post-exile period, the formula אֲשֶׁר שָׁאֵל בְּמִשְׁפַּט הָאֵשׁ Ezr. 2, 63 or אֲשֶׁר שָׁאֵל בְּמִשְׁפַּט הָאֵשׁ Neh. 7, 65 till a priest appear with 'Urim and Thummim arose for undecided cases of justice. Instead of the usual combination אֲרָם הַיָּם וְאֲרָם הַיָּם there is found in DEUT. 33, 8 אֲרָם הַיָּם וְאֲרָם הַיָּם thy Thummim and 'Urim. But where אֲרָם הַיָּם stands by itself NUM. 27, 21, or occurs parallel with אֲרָם הַיָּם and אֲרָם הַיָּם 1 SAM. 28, 6, it must be taken for 'Urim and Thummim. The versions (LXX δὲ ἀλήθεια καὶ ἀλήθεια, Vulg. doctrina et veritas, Gr. Ven. φωτισμοὶ καὶ

τελειότητες) have translated according to the etymology, and have therefore rendered them well in part. — 4. *n. p. of a city of the Casdim*, hence called אֲרָם הַיָּם, where the home of Abraham and his family was GEN. 11, 28 31; 15, 7; NEH. 9, 7. In wandering to Canaan from this town he arrived first in Charran, which was also looked upon as the city of his birth or home on account of its vicinity GEN. 12, 1; 24, 4 10, comp. Acts 7, 2 4. We should therefore look for אֲרָם הַיָּם, agreeably to the Scriptures, whether it was a town, or as the LXX (χώρα τῶν Χαλδαίων) take it the name of a country, in northern Mesopotamia in the vicinity of Charran where a Chaldean nomad-horde may have dwelt. For the more exact determination of the place, the views of Nicolaus Damasc. (Jos. Ant. 1, 7, 2) and Eupolemus (Eus. praep. ev. 9, 17) which assumed as identical with Ur a town Οὐρίη in Babylonia, subsequently called Καμαρίη, have been compared, others combining with them the fort mentioned by Ammian (25, 8) Ur in north-eastern Mesopotamia, a six days' journey west of Hatra. But inasmuch as the former explanation is impossible in itself, since Scripture can mean nothing but Mesopotamia, a fortress is also an unsuitable place for a nomad-horde, which could hardly have dwelt in such a place. Hence it is best to attempt to determine nothing more exactly. The etymology of the proper name אֲרָם הַיָּם is either Semitic, signifying *east country*, or equivalent to אֲרָם הַיָּם *mountain*, or it is to be looked for in the Arian languages as though it had come from the אֲרָם הַיָּם. Accordingly one might compare the Zend vara i. e. fort (Vend. p. 130), Sanskrit Ur a town, Pers. awra = Kalāh a fort. The Syrian lexicographers explain Ur by كَشْكَر. Jewish and Arabian tradition, followed by Jewish and Christian interpreters, have taken אֲרָם הַיָּם as an appellative in the sense of *fire*, perceiving in it the origin of Abraham's furnace. — 4. (*Enlightener*) *n. p. m.* 1 CHR. 11, 35; comp. the proper names אֲרָם הַיָּם, אֲרָם הַיָּם, אֲרָם הַיָּם,

שְׁמִשִּׁי, שְׁמִשֹּׁן, נָרָה, נָר, נָאִיר, אִירָה;
the later *מִאִיר*, *מִרְגָּא*.

אורה *f.* equivalent to *אור* 1. *light* Ps. 133, 12; 2. *figuratively prosperity, welfare*, ESTH. 8, 16.

אורות see *ארה*.

אירי (*Phaivros*) *n. p. m.* Ex. 31, 2; also written *אִירי* 1 KINGS 4, 19. See *אור*.

אִירִיאל (*El is light*) *n. p. m.* 2 CHR. 13, 2. It is once interchanged with *אִפְרַיִם* 1 CHR. 6, 9 21, where *אור* may be combined with *אֶפֶר* (= *אֶפֶן*). See *אור*.

אִירִיה (*Jah is light*) *n. p. m.* 2 SAM. 11, 3; IS. 8, 2; NEH. 3, 4.

אִירִיהָ (the same) *n. p. m.* Is. 26, 20.

אורות see *אור*.

איש I. (perhaps the stem for *אִישׁ*, *אִישׁוֹן*, *אִישׁוֹת*, *אִישׁוֹת*) *intr. to be powerful, strong*, allied in sense to *נָבַר*; see, however, *אִשָּׁת* I.

איש II. as a stem to *אִשׁ*, see *אִשָּׁת* II.

איש III. (not used) *tr. to support, strengthen*. The stem *אִשׁ* is then equivalent to *אִשָּׁה*, Ar. *أَسَا*, and as the proper names *יִשָּׁה*, *יִשָּׁהּ*, *יִשָּׁהּ* (= *יִשָּׁה*) arose from this farther developed stem, so from the shorter form came *יִשָּׁשׁ* and *יִשָּׁשׁ*. Others indeed compare the Ar. *أَس* to make a present of, to present with; but as *אִשָּׁה* appears in Hebrew as a stem and the proper names *יִשָּׁשׁ* and *יִשָּׁהּ* appear to coincide in their stem, the derivation already given is more probable.

אות I. (not used, an assumed stem for *אָה*, *pl. אָהִים* 1 SAM. 13, 20 21) *tr. to engrave, indent, cut in*, hence metaphorically *to mark, sign*; cognate perhaps with the stem *אָה* then *קָה* (*קָה*) to pierce, engrave, whence *קָה* a style, and also *אָה* to cut into, whence *אָה*, *pl. אָהִים*, comp. the Ar. *أَس* to cut in. On the supposition of the existence of this stem in Hebrew the noun *אות* might very well be derived quite grammatically after the form *קָה*,

especially as the *plur.* is *אָהִים* and is also masculine. Derivatives *אָה*, *אָהִים*. On the other hand, the old noun *אות* and the *אָה* which is used as an accusative-prefix can only be descended from *אות* III.

אות II. (but *fut. נִאָּחֵז, נִאָּחֵז, voluntat.* *נִאָּחֵז* after the form *נִאָּחֵז* without being the Nif. for that reason) 1. properly to come, then to agree, to be willing, to be disposed, with *לְ* of the person whom one is to comply with, GEN. 34, 15 22 23; to consent to, that not with *לְבָלְחִי* following, 2 KINGS 12, 9. *אָהֵה* (from *אָהֵה*) GEN. 23, 13 is referred to this by some, and the passage translated: *if thou consentest*. The stem *אָה* is the original form of *אָהֵה*, only the forms here mentioned are taken in the figurative sense to agree. — 2. (not used) to come in, go in, consequently in the original signification of *אָהֵה*. Derivative *אָהֵהוּ* K'ri Ez. 40, 15.

אות III. (i. e. *אָה* equivalent to *יָשׁ*) *intr. to be, exist, exclusively in Aramaean*. As the noun *יָשׁ* (comp. *גָּר*, *מָה*) and the proper name *יָשִׁי* are from *יָשׁ*, so from *אָה* come the noun *אָהִים*, the proper names *אִירִיאל* and the accusative prepos. *אָה*, *אָהֵה*. The stem *אָה*, *יָשׁ*, perhaps farther developed in *יָשָׁב*, is cognate with the Mediterranean (Indo-Germanic), Sanskrit *as*, Lat. *es-se*, and *ds* to sit; and is also connected with the stem *אָשָׁה*.

אות I. (*pl. אָהִים*, with *suff. אָהִי*, *אָהִים*) *m.* properly the writing or sign engraved, indented, hence 1. *a character, sign, mark*, GEN. 4, 15; 2 KINGS 20, 8. — 2. *covenant-sign*, in full *אָהִים בְּרִית* i. e. the sign of a covenant between God and man in general, or with Israel in particular, for the sake of remembering the covenant; also *אות* alone GEN. 9, 13; 17, 11; Ex. 31, 13; Ez. 20, 12. As religion was a covenant to Israel, the separate laws (circumcision, the sabbath &c.) were signs of the covenant. Transferred to the religious signs of the heathen in *נִבְנוּ אָהִים אָהִים* Ps. 74, 4 *they (the heathen) have made their religious signs into signs*, perhaps applied to the statue of Jupiter

As to the derivation, the word is usually taken as having its origin in אָרֶז or אֶרֶז from אָרַז to mark, for which the Arabic is appealed to, where أَرِيز has the same meaning. But even if the stem אָרַז actually exists in Hebrew in the signification *to fix the limits of*, whence תְּחִינָה GEN. 49, 36 *boundary* is derived, that circumstance does not compel us to assume the same stem for אָרֶז also, especially as in Arabic the noun أَرِيز in its manifold senses cannot always be referred back to أَرِيز. Hence it appears preferable in my opinion to look for its stem in אֶרֶז I.

occasionally written fully; from **אָת** III.) *m.* like the other form **אָת** (which see), that is used with the grave suffixes (**אָתְּכֶם**, **אָתְּךָ**), properly *the being, existence, essence, body*, hence *person*; **וְאִתְּךָ** Hag. 2, 17 and *your person* did not turn to me, so that it properly serves as a kind of pronoun for greater emphasis, like **נָפֶשׁ**, **נַפְשׁוֹ** and **נֶפֶשׁוֹ**.

From the fundamental signification of **רוח** and **חָוָה** *body, being, person*, which then passes over as in the case of **עצם** into the signification *self, essential, peculiar*, so far as it occupies the place of a person, and the essence of a person or thing, the following peculiarities are to be explained: 1. A noun is made prominent as subject at the beginning of a sentence or part of a sentence by **חָוָה** (**רוח**) prefixed, which may be explained by *as to, quoad*, or in some similar way, usually when there is a transition to something new Ez. 17, 21; 44, 3; Is. 57, 15; NEH. 9, 19, or when the subject is prominently adduced by a special expression in an inserted clause 2 KINGS 10, 6; JER. 45, 4; Ez. 35, 10. — 2. With the subject before **לֵב**, when something is summed up by that means Ex. 1, 14; JUDGES 20, 44 46; DAN. 9, 13, or before numeral words in general 2 SAM. 21, 22. — 3. For the purpose of emphasising or making prominent the subject in a passive or intransitive connexion of the discourse GEN. 4, 18; 17, 5; 27, 42; Ex. 10, 8; 21, 28; 25, 28; 27, 7; LEV. 10, 18; NUM. 26, 60; 32, 5; DEUT. 12, 22; 20, 8; 1 KINGS 2, 21; 2 KINGS 18, 30; JER. 35, 14; 38, 4; 50, 20; JOSH. 7, 15; 2 SAM. 21, 11; AM. 4, 2; PROV. 16, 33, where the verb cannot always be taken as impersonal or the neuter of the passive as it were, since all cases could not be properly explained by that means, and the intransitive connexion could not be resolved, e.g. 1 SAM. 20, 13; 2 SAM. 11, 25; JOSH. 22, 17; NEH. 9, 32 and elsewhere. In this sense also **חָוָה** before the subject should be taken, where it stands after a **ו** *and*, since that *and* can give no accusative force to **רוח**, and the accom-

paying verb as intransitive or passive obviously refers to the circumstance that **אֹת** stands in this case before the subject, and that the clauses are more *circumstantial*, e. g. NUM. 3, 26; JER. 27, 8; 36, 22; 2 KINGS 6, 5; EZ. 20, 16; 2 CHR. 31, 17; NEH. 9, 34. This original and tolerably frequent application of **אֹת** (**אֹתָּהּ**), after its signification as a noun had been dropped, in order to bring forward the subject in certain cases in a more emphatic way than it could be done by the article or by **וְהָיָה** and **וְהָיָה**, is often misapprehended by versions and interpreters because they have been led astray by its preponderating use with the object. Thus e. g. the Targ. and Vulg. in 1 SAM. 17, 34 read **וְהָיָה**, and interpreters have taken **אֹת** in the sense of *with*; in 2 KINGS 6, 5 **אֹת-הַבִּרְזֵל** has been taken for **אֹת הַבִּרְזֵל** the axe, edge of the iron, i. e. *the iron hoe*, and so in many cases, which is unnecessary after the explanation that has been given. — But the most frequent use of **אֹת** (**אֹתָּהּ**) is 3. as a sign of the *accusative*, depending either on an active verb following HAG. 2, 5, or preceding GEN. 24, 30; 25, 20; EX. 9, 16; 1 SAM. 25, 2; 2 SAM. 6, 21; 1 KINGS 20, 12; even in cases where the active verb has become a noun in the infinitive, having the article JER. 32, 16; or between the verb active and subject IS. 20, 1; GEN. 4, 15; JOSH. 14, 11, or where in consequence of the verb a double accusative is required and one of them is prefixed with a *suffix*. (**אֹתָּהּ**) DEUT. 31, 7; JER. 25, 15; ECCLES. 12, 9. Where the object, which must have the sign of the accusative in consequence of the verb active, is a personal pronoun, **אֹת** appears in its place with a *suffix*, as **אֹתְךָ**, **אֹתִי** &c., if that pronoun cannot be attached to the verb itself as an *accusative suffix*: i. e. **אֹתְךָ** becomes the bearer of the personal pronoun in the accusative, which is always the case when emphasis requires the accusative of the personal pronoun NUM. 22, 33; JER. 7, 19, or when the verb has two objects in the personal pronoun and the Hebrew verb active

can only have one *suffix* 2 SAM. 15, 25, or where another mood of the verb does not admit of the apposition of the *accusative* as a *suffix* GEN. 4, 15; but in general without being confined to certain cases. — 4. It is used as an accusative sign i. e. **אֹת**, or the more closely attached and shorter **אֹתְךָ**, before substantives, whether they go before or come after the verb by which they are conditioned, whether they are more or less definite, relate to persons or things, whether they have the article, or reject it in poetical discourse or briefer expressions. In this application **אֹתְךָ** also stands with different pronouns in order to put them into the *accusative* e. g. **אֹת-אֶתְּכִי** whom? **אֹת-זֶה** this; **אֹת-אֲשֶׁר** the person whom or the thing which; or also with other words, when they are supposed to be nouns, e. g. **אֹת-לֵל** GEN. 1, 21; with numerals NUM. 7, 7, when they seem to belong to substantives. — 5. The accusative-sign also stands in rare cases before substantives and other words, where they cannot be regarded as expressive of the object. This is done a) in designations of time EX. 13, 7; DEUT. 9, 25; b) in announcing the going to a place JUDGES 19, 18. But in cases 4 and 5 there is not only great license in putting or omitting the **אֹתְךָ**, but it is also interchanged with other prepositions. — 6. Another use of the present accusative-particle is the reflexive, when the vocable appears as a separate word with a *suffix*, e. g. **אֹתָם** JER. 7, 19 *themselves*; EZ. 34, 28 10. The acceptance of it as a reflexive might be extended all the more readily as this *self*, just as in the case of **נִפְשִׁי**, **נִפְשִׁיךָ**, **נִפְשִׁי**, comes from the original signification of it, and the reflexive syllable **הִתְּ**, **הִתְּךָ**, **הִתְּךָ**, **הִתְּךָ** &c. in verbs, originated in our present **אֹתְךָ** (**אֹתָּהּ**). — 7. Very seldom does another preposition follow the accusative-sign before the noun, for the purpose of combining two relations by two prepositions, as 2 SAM. 19, 32 *he went over Jordan with (אֹתְךָ) the king* **לְשִׁלְחוֹ אֹת-בְּנֵימִן** to conduct him upon, (and) over Jordan. The K'ri endeavoured

to avoid such an accumulation, by reading *וְהָיָה*, as the versions also did.

Its frequent interchange with another preposition is something merely external. In this case it appears accidentally as *אִתְּ* also, is smoothed down to *אִתְּ* and signifies *with*. Though this preposition reads with the suffix *אִתְּ*, *אִתְּ*, its resemblance without the suffix causes a confusion of the two, so that even *אִתְּ* appears for *אִתְּ* and vice versa, especially in 1 and 2 KINGS, JER., EZEK. and elsewhere, e.g. *אִתְּ* for *אִתְּ* 2 KINGS 1, 15; 3, 11; 8, 8; *אִתְּ* for *אִתְּ* 6, 16 and other places, rarely in the earlier Scriptures, as JOSH. 14, 12; 2 SAM. 24, 24.

The derivation of this vocable, which reads independently before a suffix *אִתְּ*, and as an accusative-particle closely before a noun *אִתְּ* (before *Makkef* - *אִתְּ*), must be looked for, as already mentioned, in the verb *אִתְּ* (*אִתְּ*) III. *to be, exist*, and *אִתְּ* like *אִתְּ* is a noun-form, like those which are often developed out of concave stems (*וְ*). As original nouns *אִתְּ* and *אִתְּ* properly denote *being, existence, essence*, and are also identical by root with *אִתְּ*, *אִתְּ* (*אִתְּ* is equivalent to *אִתְּ*, *as, esse*); and this fact becomes still clearer from the Aram. accusative-sign, Targ. *אִתְּ*, Syr. *ܐܬܝܬܐ*, rightly explained by Bar Ali as *person, body, being* (*ذات الشيء ونفسه وشخصه*). Hence the successive development of its usage proceeds from this original noun-signification and is not difficult of determination when we consider *אִתְּ*, *אִתְּ* and the Ar. parallels *أَيْتْ*, *أَيْتْ*. But it is easily seen also that the reflexive syllable *אִתְּ* or the Aramaean *אִתְּ* (Ps. 76, 5; 2 CHR. 20, 35), used in stems passively in Aramaean and Æthiopic, must have come from the same vocable; and since the reflexive element actually lies in *אִתְּ* and *אִתְּ* as in their parallels, and no trace appears of the *Tau* being unradical and unessential, it cannot possibly be identified with the Ar. *أَيْتْ*, Æthiopic *kijá*, &c.,

because they belong to a quite different group.

אִתְּ (pronominal stem) *adv. demon.* originally *ibi, there*, as a correlate to *אִתְּ* (*אִתְּ*) *where?* transferred to time: *then, about that time, at that time*, 1. definitive in relation to the past, and therefore where the perfect is suitable. It should be rendered accordingly *at that time, then*, GEN. 4, 26; 49, 4; EX. 4, 27; 15, 15; JOSH. 22, 31; JUDGES 13, 21; 2 SAM. 21, 17. — 2. in relation to a transaction unfinished by the narrator or that is proceeding. Here it should be rendered by *then, hereupon* and is connected with the imperfect GEN. 24, 41; EX. 12, 44; 15, 1; LEV. 26, 34; NUM. 21, 17; DEUT. 4, 41; JOSH. 8, 30; 10, 12. It is incorrect to suppose that the imperfect depends in this case upon *אִתְּ* and stands for the perfect, since that is solely conditioned by the nature of the Hebrew imperfect, and stands even after *אִתְּ*, after *vau* consecutive, elsewhere moreover in the course of a sentence (JOB 3, 3; 15, 7), not caused by external combinations. — 3. It also stands in connexion with the imperfect, when it really expresses the future, Ps. 96, 12; or — 4. in order to introduce the apodosis with *then*, JOB 9, 31; PROV. 2, 5, to which belong too JER. 22, 15; Ps. 40, 8; for it does not signify *therefore*, as a causal word, but stands before the apodosis, announcing the succession of time; nor is it pleonastic 2 SAM. 2, 27, since it introduces the apodosis here also with *yea then*, and the member of the verse must be translated: *surely then they would have gone up not before the morning* &c. — Connected with prepositions we find simply *אִתְּ*, once separated into *אִתְּ* JER. 44, 18, either in the signification *from that time onward* i. e. *since then*, or time finished as *אִתְּ* is applied to the past, and therefore a) *adverbially*: *formerly, heretofore, in former time, before, from of old, from ancient times*, PROV. 8, 22; 2 SAM. 15, 34; Ps. 93, 2; IS. 16, 13; 44, 8; 45, 21; 48, 3 5 7; JER. 44, 18, parallel with *אִתְּ*, *אִתְּ*, *אִתְּ*, and antithetic

to דָּן, without taking any reference thereto into the sentence itself; Lat. *aut*, connected with *ille*. b) a *preposition* and *conjunction* setting out with a commencing point in the past and therefore giving a reference to the sentence: *from that time onward*, *since*, *ex tunc*, *from when*, followed either by a *verb*, or the *infinitive*, or the *perfect*, Ex. 4, 10; 5, 23; RUTH 2, 7; Ps. 76, 8.

This pronominal stem is not to be derived from a verb אָז or אָז, but should be looked upon as an abridgment of אָז Ps. 124, 3, which is compounded of אָז equivalent to אָז and the pronominal stem אָ (comp. אָז). The Arabic اِذَا is also abridged from اِذَا, and from the Aramaean אָז, אָז (= אָז) has arisen the Samaritan אָז besides אָז, and אָז is still farther abbreviated in connection with *من*, as *مِنْذ*, *مِنْذ*, where nothing but اِذَا remains of it.

אָז (part. pass. אָז = אָז DAN. 3, 22; inf. אָז from אָז, with suff. אָז) Aram. trans. *to kindle*, *to light* with the accusative, Aramaean with אָ, DAN. 3, 19: אָז אָז *wont to be heated* (אָז equivalent to אָז in new Hebrew). In the Targums אָז stands for אָז and אָז. The stem אָז is only a secondary form of אָז (אָז) which is also found in the Aramaean אָז (אָז) belonging to אָז. The Arab. اِذَا shews the relationship more plainly.

אָז (not used) intr. *to shine*, *glitter*, then metaphorically as usual, *to bloom*, *sprout*, *grow*. As the fundamental signification in אָז is found in the verbs אָז, אָז, אָז, so is the metaphorical one in אָז, Ar. اَسْب; it appears therefore that the conception of the word was expressed of plants generally. Derivatives אָז and the proper name אָז.

אָז (*shining*, *beautiful*; formed from אָז) n. p. m. 1 CHR. 11, 37.

אָז (not used) Aram. only in the form אָז in the formula אָז אָז

DAN. 2, 5 8, and in the Talmudic formula אָז אָז. Since the signification of אָז does not suit in Daniel — for *to go out* is אָז 2, 13, and אָז is never synonymous with אָז 9, 23 —, the versions and interpreters render it by אָז, אָז, אָז, and since the part. fem. not only does not suit Daniel, but is impossible in the Talmudic formula, אָז appears to be merely an *adverb* from a stem אָז. As a verb the signification might be: *to fasten*, *to confirm*, *to determine*, *to bespeak*, *order*, comp. אָז, Ar. وَصَد to be firm, وَطَد to make firm, وَسَد, hence وَسَد foundation &c.

אָז (from אָז) Aram. adv. *determined*, *firm*, *unalterable*, *undeniable*, אָז DAN. 2, 5 8 the word from me is *unalterable*, i. e. the thing is firmly determined, where אָז as an *adverb* does not agree with the gender of the noun. The Talmudic אָז אָז means: *a noun is consistent*, *true*, *with relation to its meaning*. — But as the verb אָז does not occur elsewhere, the *adverb* אָז appears nowhere except in the two passages of Biblical Aramaeism, and inasmuch as אָז EZRA 7, 23 appears to be אָז and the adverbs אָז, אָז are also formed externally in the same way, it is not improbable that אָז as well as the latter words is old Persian, with which may be compared *azdā*, *assiduous* (Inscription of Neksch Rustum v. 43 45).

אָז see אָז.

אָז m. ὕσσωπος, *hyssop*, a well known aromatic plant, which grows on walls 1 Kings 5, 13, and when bound in bunches (אָז) serves as a brush or fan in sacred sprinklings Ex. 12, 22; Lev. 14, 4 6 49 51. Among the different kinds of hyssop, comprehended under the name אָז, according to Sádja, Maimóni, Ibn Ganách, Kimchi, Tanchúm, Bertinoro it was *organy*, called among the Greeks ὀρίγανος, among the Arabians صَعْتَر, زَعْفَر. It was the Phenicians who brought אָז to the Greeks

and other Semites along with the name, as is the case with other names of eastern plants and shrubs, e. g. שִׁקְמִיטָה, σικαμίνος, קֶשֶׁא, σικαός, כֶּשֶׂר, σύμυτος, כֶּשֶׂר, σύμπος &c. In the Greek we can still recognise the Phenician pronunciation, and therefore the derivation must likewise be referred to the Phenician. The stem would be אָזַב, had the word not been adopted from distant Asia.

אָזַר *m.* a belt, girdle for the loins (חֲלָצִים, מְחִיטִים) Is. 11, 5; Ez. 23, 15; אָזַר אֶת פְּשָׁתָיו *m.* girdle of linen Jer. 13, 1; on the contrary דֹּר אֶת גִּזְרֵי הָאָרֶץ *m.* girdle of leather 2 KINGS 1, 8 was the prophets' girdle. Seldom: fetter Job 12, 18, connected with אָכַר. It is formed from the stem אָזַר like אָזַב, and the same noun אָזַר is found in Arabic. MARK. 14, 51 for σάου, where it denotes a covering, a cloth, generally.

אָזַר (pronominal stem) *adv. demonstr.* then, at that time, only in Ps. 124, 3-5. Compounded of זָי = זָה and אָ, then shortened into the more common אָז (which see). Comp. אָזַרְיָה.

אָזַר for אָזַרְיָה see אָזַר denom.

אָזַרְתָּ (with suff. רָחֵה) *f.* an expression in the language of sacrifice, which means according to the rendering of the versions (LXX ὑμνοθύσιον, Vulg. memoriale) properly meat-offering of remembrance (מִנְחָה) i. e. either what brings the persons sacrificing to the remembrance of God, or what brings God gratefully to the remembrance of the sacrificers. Hence it is formed according to Hifil from אָכַר, denoting that holiest part of the meat-offering which was consumed upon the altar LEV. 2, 29 16; 5, 12; 6, 8; NUM. 5, 26. But the portion was named אָזַר not merely as it was applied to all kinds of מִנְחָה dedicated to God and burnt upon the altar; the pure frankincense set out with the shew-bread (in vases) LEV. 24, 7, and which was burnt upon the altar was also so termed (Jos. Ant. 3, 10, 7). In this sense also the verb אָזַרְתָּ means to sacrifice Is. 66, 3, or to consecrate generally 49, 1. One sees from NUMB.

5, 15, where מִנְחָה is called זָבִיחַ and from which, as being מִנְחָה זָבִיחַ, oil and frankincense were omitted, that this connexion of ideas has prevailed in the application of אָ. The signification "name of God" as the highest and holiest has arisen out of "sacrifice" in the Mishna, and so the names of God in Scripture are there termed אֱלֹהֵינוּ. Yet this signification may be also connected with that in אָכַר (which see).

אָל I. (3 *f.* אָלָה an Aramaean form for אָלָה DEUT. 32, 36; once the future אָלָה Jer. 2, 36 contracted from אָלָה, comp. אָלָה from אָלָה, אָלָה from אָלָה) a rare poetical verb (yet common in Aramaean) *intr.* to go, having the numerous secondary significations of אָלָה: hence אָלָה אֶת מֶן to fail, applied to food 1 SAM. 9, 7; or to dry up, applied to water Job 14, 11; without a preposition, to vanish, spoken of power (יָד) DEUT. 32, 36, and אָלָה לֵךְ in the signification אָלָה לֵךְ (SONG OF SOL. 2, 11), to go away Prov. 20, 14. The passage Jer. 2, 36 אָלָה מְדַחֲלִי מְדַחֲלִי why goest thou very much i. e. why runnest thou, is difficult, and admits of various interpretations. In this sense אָלָה is formed from אָלָה which it may be (comp. אָלָה). Yet it might as well be taken from אָלָה (*intrans.* to be low, vile, common), and then the imperf. אָלָה would have the same form as אָלָה, אָלָה, and the passage would mean: why art thou so very bad, a sense adopted by the older interpreters. Derivative *n. p.* אָלָה.

The stem is frequent in Aramaean, as the Targ. אָלָה, Syr. أَلَا, Samar. asal; the Arabic for it is زَالَ (med. Waw), and also غَرَلَ. One easily perceives that the root is אָלָה and the fundamental idea not "to go away, roll off," but, as Aramaean usage proves, "to go" generally; and this conception comes originally from the idea "to stir, to move, to move about hither and thither", the opposite of rest, as is the case in אָלָה, Aram. אָלָה. Hence the root lies also in אָלָה (אָלָה) &c.

אָל II. an assumed stem to אָלָה Ez. 27, 19, but see אָלָה and אָלָה.

אָזל (*separation, division*) *n. p.* of a memorial stone between Rama and Nob, which with **אָזן** 1 SAM. 20, 19 became the name of a place (see **אָזן**). The Ar., Syr. and LXX read instead of it **הָזֵל** and the LXX also read **אָזֶנֶב** for **אָזן**; but the virtual reading gives a satisfactory sense.

אָזל (3 *pl.* **אָזְלוּ**, 1 *pl.* **אָזְלָנָא**; *imperat.* **אָזְל** with the vowel drawn back for **אָזְלָא**) Aram. *to go* DAN. 2, 24; EZR. 5, 15; with **אָזל** *to go away* DAN. 6, 19 20; EZR. 4, 23; 5, 8. See **אָזל**.

אָזל see **אָזְלוּת**.

אָזְנִים (*dual* **אָזְנִים** which stands for the plural also; on the contrary the *plural* **אָזְנִים** belongs to proper names, from **אָזְנִי**) *f. ear*, as the organ of hearing DEUT. 15, 17; EZ. 12, 2. So in the phrases **שָׁמַע בְּאָזְנֵי** &c. which are easily understood. **הַשְׁמַעְתִּיךָ בְּאָזְנֵי** Ez. 24, 26 making the ears hear, causing them to hear. **שָׁמַע בְּאָזְנֵי** *to hear with one's own ears* Ps. 44, 22; JOB 28, 22.

The primitive **אָזְנִי** and **אָזְנִי**, Ar. **أُذُن** and **أُذُن**, Targ. **אָזְנִי** (*def.* **אָזְנָא**, contracted **אָזְנָא**), Syr. **أُذُن**, **أُذُن**, Zab. **אָזְנִי**, should not be derived from a verb-stem **אָזְנִי** which became a denominative, but appears to be formed from **אָז** *ovs, auris*, after the form **בְּשָׁמַע**, whence the *feminine* **בְּשָׁמַעַת** Hos. 10, 6. If one were to try to get to the derivation by a verb-stem, **אָזְנִי** would be equivalent to **אָז** to cut, comp. **אָזְנִי** point, so that **אָזְנִי** would be named from its pointed shape. From **אָזְנִי** once formed have arisen **אָזְנִי**, **אָזְנִי** and **אָזְנִי**, with the denominative

אָזְנִי (not used) *intr. to hear, hearken; to perceive*; from Kal comes only the derivative **אָזְנִי** belonging to the proper name

אָזְנִי; comp. the Arabic **أُذُن**, which is likewise a denominative. **Phel** **אָזְנִי**, only assumed for ECCLES. 12, 9 according to the versions (Aquila, Gr. Ven., Syr., Targ.) and the ancient interpreters (see Ibn 'Esra): *to cause to understand, propose*, comp. Ar.

أُذُن; but it may be more conveniently referred to the following verb **אָזְנִי** I. — But the conjugation used is

Hifl **הִאָזְנִי** (2 *sg.* **הִאָזְנִי**, *fut.* **הִאָזְנִי**, *imper.* **הִאָזְנִי**, **הִאָזְנִי**) properly to incline the ear, to direct the ear, i. e. *to hear attentively, to observe, perceive* Is. 1, 2; 8, 9; with **אָז** or **ל** Ex. 15, 26; DEUT. 1, 45; Ps. 77, 2; JOB 34, 2 16 *to listen to something, to obey some one*; with the accusative *to perceive, hear* JOB 33, 1; 37, 14; Ps. 17, 1; 86, 6; seldom poetically with **כִּי** for **אָז** NUM. 23, 18. Mostly in the signification *to grant*, spoken of God who hears prayer; or *to obey*, spoken of men. Contracted forms are **אָזְנִי** from **הִאָזְנִי** JOB 32, 11; **מִאָזְנִי** from **הִאָזְנִי** PROV. 17, 4, as often occurs in verbs **פָּעַל**. Derivatives are the proper names **הִאָזְנִי**, **אָזְנִי**.

אָזְנִי I. (not used) *trans. to weigh, to ponder; determine, settle*; hence **Phel** **אָזְנִי** ECCLES. 12, 9 *to weigh, prove, parallel* **הִקָּר**. Derivatives are **מִאָזְנִי** and **רָזָן** (c. **רָזָן**) = **אָזְנִי** in the proper name **רָזָן** with Yod distinguishing it from **רָזָן**.

The stem has come from **רָזָן**, Ar. **رَزَن**, changing Yod into 'Alef; and to **רָזָן** in the signification „weighty, heavy,” hence „to be fat” belongs **מִזְנִי** JER. 5, 8; the Ar. **أَوْزَن** to be strong, powerful, points to the correct view.

אָזְנִי II. (not used) *tr. to make, prepare*, hence **אָזְנִי** *an implement*; but the stem of this noun is probably **זָן** (**זָן**), and it is formed like **אָזְנִי** from **זָן** with **א** prosthetic.

אָזְנִי (with *suff.* **אָזְנִי**, according to many mss., Ibn Koreish and other lexicographers *pl.* **אָזְנִי**) *m. implement, furniture* DEUT. 23, 14. If it is to be derived from **אָזְנִי**, it can only be in the signification of the Arabic **أَزَان** to adorn, set in order, whence **אָזְנִי** will be equivalent to **זָן** dress, metaphorically *arms*, then *implement*, as a similar transference of idea is found in Mediterranean (Indo-Germanic), and as Ibn Koreish compares

the Arabic زان; interpreters comparing also the Aramaean זין, זין, Syriac ܙܝܢ &c. But since no trace of a verb און is found in this sense either in Hebrew or the dialects, as Ibn Koreish renders אוניר by the corresponding ܙܝܢ, the LXX and Vulg. already presupposing another derivation in ζώνη, balteus (sword-belt), it is right to assume with Parchon and other lexicographers that א is merely prosthetic to ון (from וון II.), and then ון is of the same origin as the Aramaean זין, זין, Ar. ܙܝܢ &c., just as other nouns beginning with ו take א prosthetic, comp. אורע, אורע. See וון II.

און (from און after the form און, שונם; point, top) n. p. of a village in the vicinity of the two Bêth-hôrôn, built by אונרה an Ephraimitess, to which the name Sherah was given by way of distinction from another און 1 Chr. 7, 24. See אונרה.

אונות (pl. of און; c. אונות; top, corner) n. p. of a city in the territory of Naphthali at mount Tabor, hence called אונות אונות Josh. 19, 34, which Eusebius found in Αουρωθ (אונות) in the district of Siphphoris (אונות). אונות (און) as well as און is formed from the primitive און, transferred from the resemblance of mountains in shape to names of places there existing, just as און also became the name of a mountain (comp. אונות, אונות in אונות אונות).

אונות (after the form אונות, אונות) adj. n. drying up, from אונות (which see). Hence is derived only the denom. אונות (retaining the formative letter) to appear to dry up i. e. to dry up, Is. 19, 6.

און (from אונות; hearing by Jah) n. p. m. Num. 26, 16. — און is from the infinit. און.

אונות (Jah is hearer) n. p. m. Neh. 10, 10; formed from און (c. און) and אונות. Comp. the proper names אונות, אונות.

און (only plural אונות) m. equivalent to און fetters Jer. 40, 1 (where in several mss. only אונות), 40, 4. א is prosthetic (see

און), since usually אונות stands and the stem און for it is certain. Arab. اذن in its fundamental signification is connected with און.

און (fut. און, with suff. אונות, as אונות from און) tr. properly to bind, to bind about, hence to gird, gird about, e. g. און Job 38, 3; אונות Jer. 1, 17 to gird the loins, i. e. to equip; and like all verbs of putting on, with the accusative of the thing put on: און און to gird with a girdle 2 Kings 1, 8; און און Job 30, 18 to put on after the manner of an under coat, i. e. firmly attaching to; figuratively און און to equip with strength, 1 Sam. 2, 4. Derivative און.

Nif. און to be equipped, furnished, girded; with און Ps. 65, 7 instead of the accusative of the object.

Pih. און (part. און, fut. און; but also with dagesh omitted in אונות, אונות from און) properly a mere intensive of Kal: to gird about, to arm, equip, with a double accusative, especially in a figurative sense applied to joy, power, Ps. 18, 33 40; 30, 12; 2 Sam. 22, 40. און און Is. 50, 11 armed with burning arrows, in order to set fire to, or the putters of flames (see און) i. e. fire-setters. More rarely with the omission of one accusative Is. 45, 5, where און is to be supplied.

Hifp. און (fut. און) to equip oneself, to arm, gird oneself Is. 8, 9, but always absolutely and without an accompanying accusative; Ps. 93, 2 the accusative belongs to און.

The stem און is allied in fundamental idea to און, און, און, but the organic root is און, as is proved by the stems און, און and the organic roots in און, און, און, און, Ara-maeen און. The Arabic اذن to gird, to be strong, firm, وذن to make fast, surround, proceeds like the Hebrew און from a similar fundamental idea, as the noun און a covering and the denom. און to cover, still shew.

אָרֶזֶ (with *suff.* אָרֶזֶר) *f.* equivalent to אָרֶזֶ with א prosthetic, JER. 22, 21.

אָרֶזֶ (c. אָרֶזֶ; without *plur.*) *m.* 1. *native, born in a country*, spoken of men, opposed to אָרֶזֶ Ex. 12, 49; Lev. 16, 29; 17, 15; 18, 26; fully אָרֶזֶר Ex. 12, 19; Num. 9, 14. Then applied to things: *inborn, native*, a thing which has originated and come forth in the place where it is; hence spoken of a tree which grows in its own soil and has not been transplanted Ps. 37, 35; a native tree is also a *strong tree*, because one that has grown where it is from the beginning is stronger than a transplanted one, in which sense the LXX and Vulg. generally have *αἰσχος*, *cedrus*. — In these connected significations אָרֶזֶ is formed directly from the stem אָרֶזֶ (which see) after the form אָרֶזֶ, אָרֶזֶ. — 2. equivalent to the proper name אָרֶזֶ (see 1 Chr. 2, 6) of the tribe of Judah (אָרֶזֶ receives here the א prosthetic); whence arises the *patron.* אָרֶזֶר an Ezrahite, a descendant of אָרֶזֶ or אָרֶזֶ, spoken of אֶתֶן 1 Kings 5, 11; Ps. 89, 1, and of אֶתֶן 88, 1; compare on both 1 Chr. 2, 6. But though Heman and Ethan are adduced as belonging to the tribe of Judah and descended from אָרֶזֶ, yet in 1 Kings and the Psalm those of Levitical descent are meant 1 Chr. 6, 29; 15, 17 19; 16, 41 42; 25, 1 4, since a אָרֶזֶ was in the genealogical tree there also (1 Chr. 6, 6).

אָרֶזֶר see אָרֶזֶ.

אָר I (c. אָרֶזֶ, also in proper names אָרֶזֶ and אָרֶזֶ; with *suff.* אָרֶזֶר and אָרֶזֶר, plur. אָרֶזֶר; אָרֶזֶ, plur. אָרֶזֶר, as often happens in the case of an impossible reduplication, e. g. אָרֶזֶר and אָרֶזֶר, אָרֶזֶר and אָרֶזֶר) properly a very old word of relationship, forming with אָרֶזֶ one kindred, and almost so metamorphosed in *constr.* and before annexes. It denotes *brother* in general, in the very frequent use of it but whether a uterine brother (GEN. 49, 5) or half-brother by the father or

mother's side can only be discovered from the connexion GEN. 24, 29; MAL. 1, 2. Yet one finds a more exact determination where the degree of relationship is a point of importance, or where a person wishes to speak more plainly, e. g. with the appended אָרֶזֶר, אָרֶזֶר, אָרֶזֶר. אָרֶזֶ *brother* is used in a still greater variety of ways than אָרֶזֶ, being transferred and borrowed most diversely, and though an exhaustive enumeration is unnecessary on account of the easy recognition of the particular meaning in a given place, yet the following gradations of signification deserve mention: 1. *friend, companion*, with relation to mental brotherhood 2 SAM. 1, 26; 1 KINGS 9, 13; Job 6, 15; 19, 13. — 2. By enlargement of brotherhood transferred to persons belonging to one family, race, country and people, and therefore much the same as *relation, fellow-countryman*, i. e. of a nearer or more distant circle as one belonging to the same internal brotherhood GEN. 13, 8; 14, 16; 29, 12; NUM. 8, 26; 16, 10; JUDGES 14, 3; 2 SAM. 19, 13; Is. 66, 20; NEH. 3, 1. Those of the same family, tribe, people &c. may be looked upon as blood-related brethren in a figurative sense. Still widening out the circle farther, so as to extend it to other peoples and men, to whom one stands in near relationship or with whom he is allied by origin, it denotes — 3. *an ally, confederate*, AM. 1, 9; GEN. 9, 25; NUM. 20, 14; NEH. 11, 12 14; 2 CHR. 5, 12. — 4. Extended to the widest human circle and arising out of a moral view is the signification: *neighbour, fellow man* LEV. 19, 17; 25, 35; DEUT. 21, 1; 23, 21, the same as אָרֶזֶ in this respect. — 5. From the last and widest sense has come the use of it for *any one*, with אָרֶזֶ preceding, *alter ... alter, the one ... the other*, just like the usage of אָרֶזֶ ... אָרֶזֶ, e. g. אָרֶזֶר אָרֶזֶר one to another GEN. 42, 28; Ex. 16, 15; אָרֶזֶר אָרֶזֶר one another Ex. 10, 23; אָרֶזֶר אָרֶזֶר one from the other GEN. 13, 11; shorter אָרֶזֶר אָרֶזֶר one against another ZECH. 7, 10; אָרֶזֶר אָרֶזֶר one as the other Ez. 4, 17; DEUT. 25, 11, and so in

all possible varieties. For greater variety the word is applied besides *רֵץ* . . . *אִישׁ* Is. 19, 2, even to animals Jo. 2, 8 and inanimate things Ex. 25, 20; 37, 9. — 6. *אח* fellow appears in poetical and figurative discourse in order to compare a person with something, or to put one by the side of another to shew likeness of disposition, habits &c. Job 30, 29; Prov. 18, 9, as elsewhere *חֶבֶר* 28, 24 and *רֵץ* Job 39, 29 are used. — 7. The use of *אח* in compound proper names seems peculiar, whether it be the first member as *אַחִיהֶם*, *אַחִיו*, or the second as *יִזְחָח*. The frequent application of it in such compounds as in the case of *אֶבְיָהוּ* (comp. *אַחִימֶלֶךְ* and *אַבְיָהוּ*, *אַחִיהוּד*, *אַבְיָהוּ* and *אַבְיָהוּ*, *אַחִיהוּד*, *אַבְיָהוּ* and *אַבְיָהוּ*, *אַחִיהוּד* and *אַבְיָהוּ* &c.), and the ascription of divine epithets as e. g. *אֶבְיָהוּ*, *מֶלֶךְ*, *קָדֹשׁ*, *קָדֹשׁ*, *קָדֹשׁ*, *קָדֹשׁ* and others, which in other cases are connected with *הוּא*, *יְהוָה*, *יְהוָה*, shews that *אח* is also to be taken as *expressive of the divine Being* (see *אַבְיָהוּ*). In general *אח* may have been current as an epithet of deity as a friend, maker of covenants, and promoter of brotherly association. As a more exact determination of *אח* in this signification cannot be given any more than that of *אב*, because it belongs rather to the very ancient Hebrew doctrine of God, I have left it untranslated in the interpretation of proper names compounded with it, as in the case of *אב*. — 8. *אח* Ez. 18, 10 in the member of the verse *וְעַתָּה אֶחָד מֵאֵלֶּיךָ*, *מֵאֵלֶּיךָ*, has been looked upon as an orthographical mistake arising from *אַחַד*, because the LXX, Vulg. and Syr. have omitted it; but *אח* may be Ezekiel's orthography for *אֶחָד*, and it might be translated, *and he does only some one of these things*, but it is better to take *אח* in the signification of *אִישׁ* vs. 7. Derivatives *אַחִיו*, *אַחִיהוּד*, and *אַחִי*, *אַחִי*, *אַחִי*, *אַחִי* in proper names.

The organic form is *אח* here also as in the case of *אב* without doubling the guttural sound, Phœnician *אח* (e. g. *אַחִי* Mel. 1, 2; *אַחִי* בֶּן Plaut. 1, 3), Ar. *أخ*,

Targ. *אח* (*def. אח*), Syr. *أخ*, and the still-existing *st. c. אח* in the proper names *אַחִיהוּד*, *אַחִיהוּד*, *אַחִיהוּד* confirms this; but in the grammatical formation the forms *אַחִיו* and *אַחִי* already appear, being perceptible from the construct state; as the grammatical forms *אַחִי* and *אַחִי* from *אב* are also prominent. *אַחִי* is the usual construct state, and appears so with the suffixes (*אַחִיכֶם*, *אַחִיךָ*, and *אַחִיךָ*, *אַחִיךָ* with the abiding tone *a*, because the accent rests upon *i*, see *אב*) and in the numerous proper names connected with it; but *אַחִיו* also appears in proper names, though rarely (e. g. *אַחִימֶלֶךְ*), and may be easily seen from the derivatives *אַחִיהוּד*, *אַחִיהוּד*. In the dialects this double grammatical formation is more strongly represented: in Arabic the *st. constr.* is *أَخُو* (*أَخِي*) and the form *أَخُو* is still perceptible in the dual *أَخَوَانِ*, plural *أَخَوَاتٍ*, Targ. *אַחִיהוּד*, Syr. *أَخِي* &c., as also many derivatives presuppose the form *أخو*. These grammatical forms *أخو*, *أخو* follow the analogy of derivatives from *أخو*, without there being any reason for actually deriving *אח* from a stem *אחה*, which equally applies to *אב* and *אב*. Besides these forms that follow known analogies of cognate words, a form reduplicating the guttural was at the foundation of the idea, which can be seen from the plural *אחים*, Targ. *אַחִיהוּד*, Syr. *أَخِي*, from the plural form before the suffixes (*אַחִיךָ* &c.), and the Arabic also appears in the singular *أَخ*. A like analogy in the case of *אב* is only presented by the Aramaean *أَب*. But though the organic root is not clear and the connexion with the Mediterranean (Indo-Germanic) does not meet the view as in *אב*, yet we must not on that account assume *אח* (*אחה*) or *אחה* as the organic root, since the harder reduplication probably arose in certain forms by the mere pronunciation. The rejection of *א* from *אַחִי* and *אַחִיו* in some proper names, e. g. *אַחִימֶלֶךְ* from *אַחִימֶלֶךְ*,

from אחיה, might perhaps be worthy of attention, but these can be explained in another way.

אח II. (only *sing.* and rare) *f.* properly fire, from אח (אח), then: *chafing-dish*, which heats winter chambers in the east JER. 36, 22 23; LXX *ἰσχυρά πυρός*; Vulg. *arula*, Syr. and Targ. fire, Ibn Ganach בַּחֲמִי, more or less conjecturally; Ar. *أخ*. In the Talmudic time the word was no longer intelligible (Sabb. 20 a).

אח III. (only *plur.* אחים) *m.* equivalent to אחוה *meadow*, הפריא בין אחים Hos. 13, 15 *to bear fruit between meadows*. Guided by הפריא and influenced by the apodosis, the oldest interpreters and lexicographers have explained the word אחים in this manner; but the usual signification *brethren* may be retained.

אח IV. *interj.* an exclamation of grief: *ah! alas! woe!* Ez. 6, 11 with ל; but אח 21, 20 is uncertain in this signification, many taking it there for אח. By fusing it together with אח in אח Job 39, 25 another *interjection* has been made out of it expressing malicious joy *aha!* (see אח). On אח comp. *أخ* (Schol. on Hamas. p. 222). — Derivative אח.

אח (*pl.* with *suff.* אחך) *Aram.* Ezr. 7, 18, the same as Hebr. אח *brother*, which see.

אח (only *pl.* אחים) *m.* properly a howling animal, formed from the interjection אח, but then concrete, *howlet*, Germ. *Uhu*, doleful creatures that dwell among ruins, Is. 13, 21. The versions and interpreters have conjectured that it either means howling, or some animal that lives among ruins. Hence it should neither be derived from אח nor אח. The Phœnician *pl.* אחים (*c.* אחי Eryc. 2) is said to denote *tones of lamentation*.

אח (formed from אח and אח, as an appeal to God, i. e. *God as creator is a friend*) *n. p. m.* 1 KINGS 16, 28; 22, 40; JER. 29, 21; for which אח JER. 29, 22

stands by contraction. Compared with the contracted Targumic form אח, Syr. *أخ* father's-brother, אח has been translated in the sense of רוד. But אח is not very different from אחיה, יואב (see אחי and אח I.).

אח see אח.

אח (*'Ach* i. e. *God is knowing*) *n. p. m.* 1 CHR. 2, 29. אח (from אח) intelligent, knowing, is in proper names like ירע a quality of God, comp. אח; and אח is a very old epithet of God like אח. אח see אח.

אח (a shorter form אח Ez. 33, 30 for אח, out of which came next the *Aram.* form אח the same, hence אח even in the *absolute state* GEN. 48, 22; Is. 27, 12; 66, 17 K'tib; ZECH. 11, 7; but regularly the *constr.* only is אח; *pl.* אחים) *num. card. m.* 1. *one, unus*, with the *feminine* formed from it אח (which see), made into a formal *adjective* GEN. 1, 9; 2, 24; 11, 6; 27, 45 &c. Besides the frequent *adjective* use of אח it appears 2. in enumerating the days of the month, *first, primus* א' לחדש on the *first day of the month* EZR. 3, 6; 7, 9; 10, 16 17; NEH. 8, 2, and with the omission of יום GEN. 8, 5; Ez. 26, 1; 2 CHR. 29, 17; also in the enumeration of years, e. g. of a reign DAN. 9, 1 2 EZR. 1, 9; seldom, however, in counting the days of the week GEN. 1, 5 (comp. Ar. يوم واحد, Syr. *ܡܝܐ ܨܝܬܐ*, *μία τῶν σαββάτων* Acts 20, 7; 1 COR. 16, 2). Because this mode of speaking is rare in Hebrew, even Josephus (Ant. I, 1, 1) and Philo (de op. mundi) looked for something else in it. — 3. The meaning the *first* is also expressed by אח in enumerations, namely where השני, השלישי &c. follow, which may indeed be also translated *the one*, like the Latin *unus, alter, tertius*, Greek *μία, δεύτερα, τρίτη* GEN. 2, 11; Ex. 25, 32; 28, 17; NUM. 11, 26. But when a second only follows, there stands in the other member of the verse also אח GEN. 10, 25 or even אח Ex. 18, 3; 2 SAM. 14, 6, or שני and חברו ECCLES. 4, 10. When put after the noun

אֶחָד alone is often put for הָאֶחָד, because the numeral is already definite in itself GEN. 42, 19; NUMB. 28, 4; 1 SAM. 13, 17. — 4. In repetitions, e. g. אֶחָד ... אֶחָד, or both with the article: *the one ... the other, unus ... alter* Ex. 18, 3; JUDGES 16, 29, or also וְאֶחָד ... אֶחָד ... וְאֶחָד, *the one ... the other ... the third* 1 SAM. 10, 3; or distributively *each one* NUMB. 13, 2; 34, 18. The following formulas should be understood in this sense: אֶחָד לְאֶחָד (אֶחָד st. abs.) Is. 27, 12 *one after the other, singly*; omitting the first אֶחָד in אֶחָד אֶחָד (אֶחָד) Is. 66, 17 *one after the other, man for man*, Targ. סִינָא בְּחָר סִינָא, and so Theod., Symm., Syr. and others, because אֶחָד was already read instead of אֶחָד; אֶחָד אֶחָד *one with the other* Ez. 33, 30, where חָד has arisen out of אֶחָד; אֶחָד בְּאֶחָד *one to the other*, JOB 41, 8, comp. אִישׁ בְּאֶחָד vs. 9; אֶחָד ... אֶחָד *one to the other*, 1 KINGS 3, 25. The plural אֶחָדִים in this sense: *individuals, some*, GEN. 27, 44; 29, 20. — 5. אֶחָד is sometimes made strongly prominent in the signification of, the known and definite individual, or *one*, applied to Abraham Is. 51, 2; to God JOB 31, 15, in which sense it may be translated *the only one, the one alone, a single one* MAL. 2, 10; לֹא־אֶחָד *none* 2, 15; הָאֶחָד *a single one* GEN. 19, 9. Here belongs also בְּאֶחָד *a single one*, spoken of God JOB 23, 13. The בְּ is put to announce, in what respect something appears, comp. Ex. 6, 3; Ps. 39, 7; 68, 5. In Phœnician בְּאֶחָד (Mass. 3 and 4) means: for each one, every one. — To this is attached the usage of the word for: *sole, chief*, put after the noun Ez. 7, 5; JUDGES 16, 28, or even the numeral alone SONG OF SOL. 6, 9. — 6. This method of making אֶ prominent while it is firmly attached to the noun, appears in the signification *one and the same*, e. g. יוֹם אֶחָד *on one and the same day* GEN. 27, 45; 41, 11. In a similar sense אֶחָדִים, when it is attached to the noun in the plural GEN. 11, 1. — 7. Vice versa אֶ is used where no single person is definite or promi-

nent, but a mere indefinite oneness is intended, hence like the indefinite article e. g. אֶ נָבִיא 1 KINGS 20, 13 *ποσφύτης τις*; the אֶ prefixed as in Aramaean in אֶחָד קָדוֹשׁ *a holy one* (angel) DAN. 8, 13; 1 KINGS 19, 4; Ez. 8, 8 (in a similar way does אִישׁ stand, or the plural יָמִים Is. 65, 20); in the same method: *some one, aliquis, nonnemo*, e. g. אֶ יוֹם *some day* ZECH. 14, 7, hence אֶ יוֹם־אֶ or אֶ לֹא־ *no one* NUMB. 16, 15; 1 KINGS 8, 56. — 8. This signification appears in those instances especially where אֶ in the construct state is connected with a noun following, e. g. אֶחָד הָעָם GEN. 26, 10 *some one of the people*; 22, 2; LEV. 13, 2; 2 SAM. 6, 20, which mode of expression again is weakened into the mere designation of the indefinite article *an or a*, e. g. אֶחָד הַבְּרוֹת *a pit* GEN. 37, 20; so too 2 SAM. 6, 20; JOB 2, 10. — בְּאֶחָד, Aram. בְּחָדָא, Gr. *αὐτῶ* (1 COR. 14, 31) is used adverbially as *one i. e. together* Is. 65, 25; EZR. 2, 64; ECCLES. 11, 6 (JUDGES 20, 8 אִישׁ בְּאֶחָד stands instead of it); still farther לְאֶחָדִים *into one, into unity* Ez. 37, 17.

The same original numeral (*card. numb.*) is pronounced in the feminine אֶחָדָה from אֶחָדָה, in pause אֶחָדָה, and so in connexion with ten עֶשְׂרֵה אֶ, as the masculine אֶחָד עֶשְׂרִי. The feminine admits of as various significations and acceptations as אֶחָד. The following are the most noteworthy: 1. the signification *only, especial, extraordinary*, e. g. רָעָה רָעָה Ez. 7, 5 *a misfortune, an only misfortune*, but one may read with the Targum, Syr. and others רָעָה אֶחָד רָעָה *evil upon evil*; נָקָם אֶחָד *a singular revenge* JUDGES 16, 28, standing alone, having just the same meaning as יָחִידָה SONG OF SOLOM. 6, 9. — 2. אֶחָדָה לְאֶחָד ECCLES. 7, 27 in the same sense as אֶחָד לְאֶחָד. — 3. *once*, the nouns פַּעַם or רָגַל or in the case of time עָתִיד being omitted, i. e. the feminine numeral is placed alone as a neuter 2 KINGS 6, 10; Ps. 62, 12; JOB 40, 5. שְׁפָתַי, שִׁבְעָה, שְׁפָתַי are used in the same way.

The organic form אֶחָדָה, belonging to

אָחַד (comp. Ar. **أَحَد**, Targ. **אָחַד**, Syr. **ܐܚܕ**, Sam. *achad*) has not only no verbal root in Semitic, but agrees with numeral roots in Mediterranean (Indo-Germanic), as numbers generally do from one to ten, e. g. Sanskrit *éka*, with *d* dropped, and *ékatera* one of two, preserved in Greek in *ἐκάτερος*, *ἐκαστος*. — Derivatives אָחַד a proper name, and

אָחַד (denom. from אָחַד), only in *Hithp.* אָחַד to do a thing cleverly (in strength) Ez. 21, 21. אָחַד, Ar. **أَحَد**, might be considered a secondary form. But though the ancients and also *Ibn Gardch*, *Kimchi* and others have thought of a similar explanation, yet the LXX and Vulg., because the denom. word-stem among the Hebrews was only current in אָחַד, took אָחַד as = אָחַד (אָחַד), *Ibn Koreish* as = אָחַד, and some mss. read even אָחַד אָחַד turn thyself backwards, and therefore it expresses with אָחַד אָחַד and אָחַד אָחַד a turning to all sides (אָחַד is to be supplied, comp. 6, 2: turn thyself forward). See אָחַד (Phenic. אָחַד, hence אָחַד, אָחַד) and its derivatives.

אָחַד (not used) tr. 1. to unite, to attach, to bind around, to treat brotherly, perhaps merely a denom. from אָחַד (which see), as the Aram. אָחַד to sew together, Ar. **أَخَا** to be a brother or friend, denominat. from אָחַד, אָחַד, hence אָחַד. — 2. intr. to intertwine, to twist together, to entwine, spoken of rushes. Derivatives אָחַד, אָחַד. See אָחַד and אָחַד in אָחַד.

אָחַד m. what grows in water, in a swamp, grass, reeds, particularly Nile-grass GEN. 41, 2 18; Job 8, 11. The LXX (*ἄχ* and *ἄχ*, and the same in Is. 19, 7 even for Hebr. אָחַד) and Ben-Sira (40, 16) have retained it as an old Egyptian word (Copt. *pi-akhi nu-a-si*, *pi-achi nu-a-si*, *achei a-si*, *pi-si nu-a-si*, Theb. *ache a-si*). But since it has no suitable derivation in Coptic, and the grammatical formation is also Hebrew, it may be derived from a denom. stem אָחַד to bind, which is used in the Mishna,

whence אָחַד after the form אָחַד, properly *rushes*, then *reed-grass* generally, like *juncus* from *jungo*, as in Greek *σχοῖνος* means a *bulrush* and a *rope*. Thus אָחַד is originally parallel with אָחַד. The Targumic אָחַד *rushes* (elsewhere rope) which is put for it refers to this origin. In the Talmud אָחַד also appears in the signification *reed-grass*, and the Coptic *seis reeds* is related to it, as are the preceding forms. In Phenician אָחַד seems to be still found in *Xoudoua*, *Xouloia*, designated as Phenician by Dioscorides (4, 4; 4, 52); but this is uncertain.

אָחַד constr. of אָחַד in proper names, see אָחַד, אָחַד.

אָחַד n. p. m. see אָחַד; once אָחַד (which see) stands for it GEN. 46, 21.

אָחַד f. saying, declaration, proof Job 13, 17. See אָחַד.

אָחַד (from אָחַד which see) f. brotherhood ZECH. 11, 14. It is a late noun, more frequent in the Mishna and the dialects (Ar. **أَخَوَة**, Syr. **ܐܚܘܬܐ**); Talm. denom. אָחַד.

אָחַד (from אָחַד, comp. אָחַד) n. p. of a Benjamite 1 CHR. 8, 4, for which vs. 7 has אָחַד, which means the same thing. Hence the *patronymic* אָחַד 1 CHR. 11, 12 29, אָחַד 2 SAM. 23, 28 i. e. of the family of אָחַד; but in 23, 9 for אָחַד we should read אָחַד.

אָחַד (c. אָחַד) Aram. f. the solution (of riddles) DAN. 5, 12, from אָחַד = Hebr. אָחַד; it is properly the infin. Aph.

אָחַד (God [אָחַד] effects propagation; for אָחַד comp. אָחַד, perhaps also אָחַד = אָחַד) n. p. m. 1 CHR. 4, 2. Possibly also it may be formed from אָחַד with אָ prosthetic.

אָחַד (from אָחַד; pl. c. אָחַד, with suff. אָחַד) m. 1. the backside, hinderpart, rear, *tergum*, i. e. the hinder part of a thing, the antithesis to אָחַד; metaphorically the west, opposite to אָחַד east, Is. 9, 11; Job 23, 8 (comp. אָחַד, hence in the plur. collectively the

quarter behind (as פָּנִים in like manner expresses collectively the quarter before), though it is only translated *the back, the hinder side* Ex. 26, 12; 1 KINGS 7, 25; 2 CHR. 4, 4. Figuratively אַחֲרֵי is applied to God looked at Ex. 33, 23, opposed to פָּנִים, which has been a treasure for allegory. — 2. More frequently as an *adverb of place*, just as פָּנִים, קֶדֶם, אֶחָד are employed, in the signification *behind, from behind, backward*, a) properly as a noun in the accus., which usually stands for the adverb, Ar. **أَخْرَا**, hence אַחֲרֵי וְקֶדֶם Ps. 139, 5 *behind and before* i. e. *entirely*, for which Isaiah has 9, 11 מִמֶּזְחֹר . . . מִקֶּדֶם, rather expressing, however, the quarter of the heavens, *from the east . . . from the west*, LXX ἀπὸ ἡλίου δυσμῶν, Targ. מִמֶּזְחֹרָא פָּנִים אַחֲרֵי Ez. 2, 10 *before and behind*, 1 CHR. 19, 10; 2 CHR. 13, 14 *on all sides*, for which also מִפְּנֵים וּמֵאחֲרֵי 2 SAM. 10, 9 stands. This adverb is most frequently used in connexion with verbs in order to modify their signification by *backwards, backward*, e. g. נָפַל אֶ' GEN. 49, 17; 'שׁוּב Ps. 9, 4; 56, 10; LAMENT. 1, 8 or in Hifl 'הִשִּׁיב אֶ' Ps. 44, 11; Is. 44, 25; LAMENT. 1, 13; 2, 3; נָסֹג אֶ' 2 SAM. 1, 22; Ps. 35, 4; Is. 42, 17; 'נָזַר אֶ' to *strike back* Ps. 78, 66; 'נָזַר אֶ' Is. 1, 4; 'נָשַׁל אֶ' Is. 28, 13. b) with prepositions, as: מֵאחֲרֵי from *behind*, opposite to מִפְּנֵים 2 SAM. 10, 9; *from the west* Is. 9, 11; לְאֶחָד after נָסַב to *turn backward* Ps. 114, 3; דָּהָה לְאֶ' to *be backwards*, i. e. *fallen away, turning the back*. — 3. as an *adverb of time, later, in the future*, comp. קֶדֶם time before, past, only with לְ, as לְאֶ' Is. 41, 23 *in the time following*, לְאֶ' שָׁמַע לְאֶ' to *hear into the following time* 42, 23. The later interpretation *nates* is also in Arabic. Derivatives אַחֲרֵי and

אֶחָד *denom.* from אַחֲרֵי, only *Hithp.* הִתְאַחֲרָה to *turn oneself backwards* i. e. *westward* Ez. 21, 21, as many wish to read for הִתְאַחֲרָה. See אַחֲרֵי.

אֶחָד (constr. אַחֲרֵי, with suff. אֶחָדִי,

אֶחָדִי, once NUMB. 6, 7 אֶחָדִי; pl. אֶחָדִי, only with suff. אֶחָדִי K'ri Josh. 2, 13, אֶחָדִי Ez. 16, 52, אֶחָדִי Job 42, 11, אֶחָדִי 1 CHR. 2, 16; but there is also another *plur.* with suff. אֶחָדִי Josh. 2, 13 K'tib, אֶחָדִי Ez. 16, 51 55 61 for אֶחָדִי Hos. 2, 3 for אֶחָדִי f. *sister* of full blood, GEN. 4, 22, *sister* by a stepmother 20, 12 or by a stepfather Lev. 18, 11, in short it is used as variously as אֶחָד, and, as is pointed out there more fully (בְּתִּי-אֶחָד, בְּתִּי-אֶחָד), where the degree of relationship is meant to be specialised, 18, 9. The idea of the relationship involved in *sister* is transferred to a *relative, kinswoman* Job 42, 11, *one of the same tribe or country* NUMB. 25, 18, *niece* Ez. 16, 55 according to the LXX, and is as in the case of אֶחָד, hence אֶחָד like אֶחָד is an endearing address, SONG OF SOLOM. 4, 9, as the Ar. اختى, Lat. *soror*. Figuratively אֶחָד is spoken of *sister cities or kingdoms* JER. 3, 7; Ez. 16, 46; 23, 31, so far as they stand in near relationship to one another; and so it is employed like אֶחָד in order to express a close mental relation PROV. 7, 4, or generally to denote a firm connection Job 17, 14. In the expression אֶחָד אֶחָד Ex. 26, 3; Ez. 1, 9 אֶחָד denotes simply *the other* like רֵעִי, and is to be taken on the whole like אֶחָד אֶחָד.

The feminine singular form אֶחָד has arisen from אֶחָד, connected with the feminine termination *at*. The *u* of the ground-form with the *ä* in *ät* is fused into *ô*, where the *a* preceding is lengthened in the absolute state, and is seldom uttered sharply as in אֶחָד; in Aramaean the *ô* passes into *â*, hence we have there אֶחָד, Syr. **أَخْدَا** for **أَخْدَا**, comp. אֶחָד. The *pl.* אֶחָד goes out from the ground-form אֶחָד for the sake of distinction from the *sing.*, while the fem. plur. attaches itself immediately to the ground-form; or it also proceeds from אֶחָד in אֶחָד after the form מִנִּי from מִנִּי, where however the accent must also remain before the suffix

(מִכּוֹחֵי). We should therefore read אָחוּד JOSH. 2, 13 K'tib &c. In Aram. the plur. אָחוּד, Syr. אֲחֻדָּא proceeds from a form אָחוּ like the Ar. أَحَوَات.

אָחוּ (*fut.* אָחוּ, comp. אָחוּ, but usually אָחוּ — *δ* from *aa*, as elsewhere in אָחוּ, and *δ* in the last syllable like the pause-forms in אָחוּ, אָחוּ, אָחוּ, — once אָחוּ 2 SAM. 20, 9; *imp. pl.* אָחוּ like אָחוּ besides אָחוּ from אָחוּ *trans.*

1. to lay hold of, seize, take, hence like אָחוּ, Ar. أَخَذَ, with אָ of the member or object, to lay hold of something GEN. 25, 26; EX. 4, 4; JUDGES 20, 6; 1 KINGS 1, 51; JOB 16, 12; PS. 73, 23; SONG OF SOLOM. 7, 9; also generally to grasp, to lay fast hold of something, to hold, in a spiritual or figurative relation e.g. JOB 38, 13; ECCLES. 2, 3; 7, 18, opposite to אָחוּ. אָחוּ JOB 23, 11 my foot holds fast by his steps i. e. I do not lose his tracks; always, however, agreeably to the nature of אָ, denoting the laying hold of an object by one part of it, not the whole. With the accusative of a person or thing: to take, to seize, to lay hold upon, JUDGES 12, 6; 16, 21; SONG OF SOLOM. 2, 15; 3, 4; PS. 56, 1; 139, 10; most frequently of shuddering, terror, pain, hunger, misery and such like, which seize some one, EX. 15, 14; 2 SAM. 1, 9; JER. 49, 24; PS. 48, 7; JOB 30, 16; figuratively to hold, applied to the eyelids that they do not close, PS. 77, 5: thou holdest the lids (אָחוּ), Aram. (אָחוּ) of my eyes; seldom as with אָ to hold fast by something JOB 17, 9. אָחוּ 2 CHR. 25, 5 to handle lance and shield, then to equip generally, אָחוּ equipped with the sword SONG OF SOLOM. 3, 8. — 2. to hold together, to join, to fit, to pin into one another, in architecture, proceeding from the idea of taking, laying hold of; אָחוּ בָּקִיר to fit into the wall, to fasten into the temple-wall 1 KINGS 6, 6; אָחוּ Ez. 41, 6 fastened. In this sense with the accusat. to lay hold of something, to hold fast, 1 KINGS 6, 10: and it (the side-building) joined to the house, i. e. held by the

house, by means of cedar beams. Spoken of doors: to bolt NEH. 7, 3, properly to fit in or insert the bolts; hence in Aram.

אָחוּ, Syr. אֲסַם to shut up. — 3. to take out, take away from a number, with אָ, therefore אָחוּ NUMB. 31, 30 47; 1 CHR. 24, 6 taken out, comp. אָחוּ. The Targ. uses אָחוּ, and אָחוּ for אָחוּ. Derivatives אָחוּ and denom. אָחוּ, proper names אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ.

Nif. אָחוּ to be held fast, with אָ GEN. 22, 13; to be caught, with אָ by something, ECCLES. 9, 12. — The other Nifal-form אָחוּ, fut. אָחוּ, is a denomin. from אָחוּ.

Pih. אָחוּ (*part.* אָחוּ) to enclose, encompass, אָחוּ אָחוּ JOB 26, 9 the outside, i. e. round about the throne.

Hof. אָחוּ (*only part.* אָחוּ) to be fastened, with אָ to a thing 2 CHR. 9, 18.

The stem אָחוּ, Targ. אָחוּ, Syr. אֲסַם, Ar. أَخَذَ, has for its organic root אָחוּ, and its collateral forms are in the stems אָחוּ, אָחוּ, אָחוּ, אָחוּ, אָחוּ, which express cognate ideas.

אָחוּ (*constr.* אָחוּ in compound proper names; *grasper, holder*, sc. Jah is) n. p. m. 2 KINGS 18, 1; 1 CHR. 8, 35; see אָחוּ, אָחוּ, אָחוּ. As an attribute of God אָחוּ holder, is synonymous with אָחוּ helper and with a derivative from אָחוּ (אָחוּ surrounding, protecting), from which the interchanges of names are to be explained.

אָחוּ (*c.* אָחוּ, with *suff.* אָחוּ; formed from the adj. אָחוּ) f. properly that which is seized, laid hold of, hence possession, connected with אָחוּ and אָחוּ GEN. 47, 11; LEV. 25, 46; most frequently spoken of the possession of land, connected with אָחוּ or אָחוּ LEV. 27, 24; NUM. 27, 7. Accordingly Palestine is called אָחוּ אָחוּ JOSH. 21, 41 or אָחוּ 22, 19. Elsewhere appear the following expressions: אָחוּ אָחוּ Ez. 45, 7 possession of the city, אָחוּ GEN. 48, 4; אָחוּ 23, 9 possession of a sepulchre,

and many others. From this comes the denom.

נָחַץ *Nif. (fut. נִחָץ) to put oneself in possession, with נ of the thing* GEN. 34, 10; 47, 27; NUM. 32, 30; JOSH. 22, 9 19. The form has been made after the analogy of verbs נָחַץ by way of distinction from נָחַץ.

נָחִיץ (*holder, protector*) *n. p. m.* NEH. 11, 13; for which there is in 1 CHR. 9, 12 **נִחָרֵץ** (*encompasser, defender*) from נָחַץ.

נָחִיץ (*Jah is holder*) *n. p. m.* 1. 1 KINGS 22, 40; 2 CHR. 20, 35; the LXX and Vulg. read **נִחָרֵץ**, which they pronounced according to the Phœnician-Syrian method *Oxazias, Ochazias*. — 2. 2 KINGS 8, 24, for which 2 CHR. 22, 6 have **נִחָרֵץ** (*Jah is helper*) and 2 CHR. 21, 17 **נִחָרֵץ**. In proper names those of cognate senses were often interchanged.

נִחָרֵץ *n. p. m.* 1 KINGS 22, 40.

נָחִיץ (*preservation; from נָחַץ with a formative termination נִי*) *n. p. m.* 1 CHR. 4, 6.

נִחָרֵץ (*Philistine*) *n. p. m.* GEN. 26, 26. The termination נִי for masc. proper names is still found in the Philistine **נִחָרֵץ**, and the explanation of the above by the Hebrew **נָחִיץ** is uncertain, because we have not yet obtained a clear knowledge of the idiom of the Philistines.

נָחַץ (not used) *intr. to burn, be on fire, hence fem. נָחָה*; Arab. **نَحَّ** to burn, whence **نَحَا** heat, **نَحَّ** to be hot, to glow. The proper name **נִחָרֵץ** (which see) does not belong here.

נָחִיץ (abridged from **נִחָרֵץ**) *n. p. m.* 1 CHR. 5, 15; 7, 34; comp. **נָחִיץ**.

נָחִיץ (*connection, from נָחַץ, comp. Zeusis*) *n. p. m.* GEN. 46, 21, for which 1 CHR. 8, 6 has **נִחָרֵץ**.

נָחִיץ (*God founds fellowship*) *n. p. m.* 2 SAM. 23, 33; 1 CHR. 11, 35.

נָחִיץ (*pl. נִחָרֵץ*) *Aram. f. equivalent to the Hebr. נִחָרֵץ, properly the*

united, closed, from נָחַץ, hence *riddle* DAN. 5, 12; Syr. **ܢܚܝܬܐ** and from it the denom. **ܢܚܝܬܐ** to give riddles. The **נ** is prosthetic, comp. **נִחָרֵץ** = **נָחִיץ**.

נָחִיץ (*God is Jah*) *n. p. m.* 1 SAM. 14, 3; 1 KINGS 11, 29. In 2 CHR. 10, 15 there is instead **נִחָרֵץ**; another time 1 CHR. 8, 4 **נִחָרֵץ** which see.

נִחָרֵץ *n. p. m.* 1 KINGS 14, 6.

נָחִיץ (*God is renown*) *n. p. m.* NUM. 34, 27; comp. **נִחָרֵץ**.

נָחִיץ (*God is Jē; יָה = יָה*) *n. p. m.* 2 SAM. 6, 3.

נָחִיץ (*God is mysterious; from נָחַץ*) *n. p. m.* 1 CHR. 8, 7.

נָחִיץ (*Ach i. e. God, is good*) *n. p. m.* 1 SAM. 14, 3; see **נִחָרֵץ**.

נָחִיץ (*Ach i. e. god, of origination*) *n. p. m.* 2 SAM. 8, 16; **נִחָרֵץ** is an abstract noun from **נָחַץ** (which see), comp. **נִחָרֵץ**.

נָחִיץ (*Ach i. e. god, of death*) *n. p. m.* 1 CHR. 6, 10; but instead of it in 6, 20 is **נָחֵץ**, LUKE 3, 26 *Μαάθ*, from **נָחֵץ** = **נָחֵץ** (comp. **נָחֵץ** from **נָחֵץ**, **נָחֵץ** from **נָחֵץ**) to melt, dissolve, hence **נָחֵץ** equivalent to **נָחֵץ** dissolution, death.

נָחִיץ (*Ach i. e. God, is King*) *n. p. m.* 1 SAM. 21, 2; see **נִחָרֵץ**.

נָחִיץ (*Ach is Man i. e. Mēn, the male divinity of Mēn, Is. 65, 11*) 1. *n. p.* of a heathen *Anakite* NUM. 13, 22; JOSH. 15, 14; JUDGES 1, 10. The goddess **נָחִיץ**, among the Phœnicians *Onka*, was also worshipped as a male deity **נָחִיץ** (*Movers, Phœn. I. 649-50*). Hence the name is formed according to analogy, from **נָחִיץ**. — 2. *n. p. m.* in the later period 1 CHR. 9, 17. See **נָחִיץ**.

נָחִיץ (*Ach i. e. God is power, dominion*) *n. p. m.* 1 SAM. 14, 50; comp. *n. p.* **נָחִיץ**, from **נָחִיץ** which see.

נָחִיץ (*Ach is clearness; נָחִיץ for נָחִיץ*) *n. p. m.* 1 CHR. 7, 19. In proper names **נָחִיץ** at the end is frequently interchanged with **נָחִיץ**, and **נָחִיץ** has an analogy in **נָחִיץ**.

אַחִינֹר (*'Ach is noble*) *n. p. m.* 1 KINGS 4, 14; comp. **אַחִינֹר**.

אַחִינֶס (*'Ach is grace*) *n. p. f.* 1 SAM. 14, 50; 25, 43; see **אַחִינֶס**.

אַחִיכֶסֶד (*'Ach i. e. God, is supporting*) *n. p. m.* EXOD. 31, 6; comp. **כֶּסֶד** in the proper name **כֶּסֶד־יְהוָה** therefore corresponds to **אַחִי**.

אַחִיכֶר (*'Ach is help*) *n. p. m.* NUM. 1, 12; 1 CHR. 12, 3; comp. **כֶּרֶךְ**, **אַחִיכֶר**.

אַחִיקָם (*'Ach i. e. God, is assistant*) *n. p. m.* 2 KINGS 25, 22; comp. **אֶלְדִּיקָם**, **עֲזַרְיָה**, **אֶלְדִּיקָם**, **יִזְכָּר**, and **קִמְיוֹאֵל**.

אַחִירָם (*'Ach i. e. God, is exalted*) *n. p. m.* NUM. 26, 38, for which there is in 1 CHR. 8, 5 **חִירָם** = **אֲחִירָם** and perhaps also **אֲחִירָאשׁ** GEN. 46, 21 = **אֲחִירָם**; equivalent to **אַחִירָם**; *patron*. **יִזְכָּר**; comp. **אַחִירָם**. Perhaps the proper names **חִירָם** and **אֲחִירָם** are abridged from **אַחִיר**.

אַחִירֶךְ (*'Ach i. e. God, is a friend*; **רֶעַךְ** is formed from **רֵעֶה** after the form **שֶׁר**, **רֵעֶה**) *n. p. m.* NUM. 1, 15; comp. **רֵעֶה**.

אַחִירֶהָ (*'Ach i. e. God, is early light*; **רֵהָ** (אֲכִים יָם = **רֵהָ**) *n. p. m.* 1 CHR. 7, 10; comp. **שֶׁחִירֶהָ**.

אַחִירֶשׁ (from **אַחִירֶשׁ**, *'Ach is ability*) *n. p. m.* 1 KINGS 4, 6; perhaps not **רֶשׁ**, but **רֶשׁ** (*c. יֶשׁ*) should be assumed as the groundform; comp. the cognate **אֶשׁ** in **אֶשְׁתִּאֶלֶה**.

אַחִיתָפֶל (*God [אֵל] is a spinner of plans, i. e. counsellor*) *n. p. m.* 2 SAM. 15, 12. See **תָּפֶל**.

אַחַל (not used) *tr.* to separate, keep off, hinder, Arab. **أَجَلَ**. Derivative *n. p.* **אַחֲלִי**.

אַחֲלָב (*fruitful place; from חֲלָב*) *n. p.* of a town in the tribe of Asher, JUDGES 1, 31. JOSH. 19, 29, where this very name is wanting in **אֲחִיכֶר**, **חֲלָב** **אֲחִיכֶר** should be read, so that **חֲלָב** corresponds to **חֲלָב**. In the cod. Vat. **Ἀπολέβ** stands, i. e. **ἀπὸ Χελέβ**. See **חֲלָב** and **חֲלָבָה**. — The form is the

same as in **אַחֲלָב**, **אַחֲלָב**, **אַחֲלָב**, **אַחֲלָב**, **אַחֲלָב**.

אַחֲלִי a particle of wishing: *oh that! would that it were!* with the imperf. following Ps. 119, 5. The vocable of wishing **אֲחִי**, **אֲחִי** in **אֲחִי**, the Ar. **كَيْت**, make the last syllable easily recognised. So too the first syllable **אח** is known by the word of exclamation **אח**. Hence it is compounded of **אח** *oh!* and **לִי** equivalent to **לִי** i. e. **לִי**. The versions (LXX **ὁφελος**, Targ. **טובי**, Syr. **ܐܚܝܐ**), old lexicographers and interpreters (*Kimchi*, *Parchon*, *Ibn 'Esra*) have thought of its being a noun in the plural from **חָלָה** to ask, or **חָלָה**, Aram. **חָלָה** to please; but such an irregular noun-formation from **לָה** does not occur elsewhere.

אַחֲלִי the same, 2 KINGS 5, 3, only that the last part of the compound is expressed **לִי**, which is no more a negative than **לִי**, but must be considered an abridgement of **לִי**. On the negative additions **לִי** and **לִי** see under **לִי**.

אַחֲלִי (properly abridged from **אַחֲלִי**, *separating, stopping* sc. *Jah is*; from **אַחַל**) *n. p. m.* 1 CHR. 2, 31; 11, 41.

אַחֲלָם after the form **אַחֲלָם**, **אַחֲלָם**, see **אַחֲלָם**.

אַחֲלָמָה (the final *a* is accentless as in **לִי**) *f.* name of a precious stone Ex. 28, 19; 39, 12, in the LXX and Vulg. rendered *amethyst*, in the Targ. **עֵיִן־עֲגֻלָּא** (colour of the bear-star), which version we may suppose to have intended a similar stone. In Hebrew this stone is so called from its hardness (see **חֲלָם**), formed from **אַחֲלָם** *hard*.

אַחֲמֶחָא (read *'Achmētā*, for **אַחֲמֶחָא**) *n. p.* of the metropolis of ancient Media, **בִּירְחָא** **בִּירְחָא** Ezr. 6, 2, by which no other place is meant than *Ἀγβάταρα*, *Egbatana* (מ is here β), afterwards *Hamadan*, Arab. **همدان**, as also *'Esra Apoc.* 6, 22, *Josephus* (Ant. 11, 4, 6) and the Vulg. understood it. According to

Lassen it means *place of horses* (Sansk. *avadana* i. e. *इवादाना*); see Ind. Biblioth. III. p. 36. Like the proper name 'אָח, the noun *מִירָה* which being applied to *שִׁיבָן* was transferred from it at a later period to the temple-mountain, belongs to the old Persian or Aryan class of languages. Comparisons with the Semitic proper name *יָהוּ*, or with the Aramaean *אֲחִמְתָּא* a chest, Hebr. *חֶמֶת*, have not the slightest ground of probability.

אַחֲסָבִי (contr. from *אַחֲסָבִירָה*, *blooming*, *shining* sc. *Jah is*; from *חָסַב* = *עָשָׂב*, *אָזַב*) *n.p.m.* 2 SAM. 23, 34, for which *אִיר* stands in 1 CHR. 11, 35, which may be similarly interpreted. According to others contracted from *בִּירָה* *אַחֲסָבִי*.

אַחֲרָר (only 1 fut. *אַחֲרָר* = *אַחֲרָר*, comp. *אַחֲרָר*, and 3. fut. *יִחֲרָר* = *K'tib*) *intr.* to remain behind, to tarry, delay, to remain in a place, GEN. 32, 5; 2 SAM. 20, 5 to tarry beyond the time. Derivatives *אַחֲרָרִית*, *אַחֲרָרִים*, *אַחֲרָרִי*, *אַחֲרָרִי*, *אַחֲרָרִי*, *אַחֲרָרִי*, *אַחֲרָרִי* and the proper names *אַחֲרָר*, *אַחֲרָרִי*.

Pih. **אַחֲרָר** (3 pl. *אַחֲרָרִי* for *אַחֲרָרִי*, but fut. *יִחֲרָר*, part. *מֵאַחֲרָר*) 1. to remain behind, delay, tarry, with the *inf.* following, GEN. 39, 19; DEUT. 23, 22; ECCLES. 5, 3; to delay, defer, put off with the accusative of the object, Is. 46, 13; GEN. 24, 56. — 2. to do late i. e. to procrastinate, hence to tarry late, with *עַל* at a thing PROV. 23, 30; with *בְּ* of time, e. g. *בְּנֶשֶׁף* in the night i. e. till late into the night Is. 5, 11, yet with the infinitive also, e. g. *אָ' שָׁבָה* to sit late Ps. 127, 2. — 3. intrans. to stay, to delay, to linger (cognate in sense to *מְדַמָּה*, *בּוֹשֵׁשׁ*) Ps. 40, 18; 70, 6; HAB. 2, 3; DAN. 9, 19, hence without prepositions after it. Derivative perhaps *אַחֲרָר*.

Hif. only 3 fut. sing. with *vau* consecutive *יִחֲרָר* 2 SAM. 20, 5 as from *יָחַר* = *אַחֲרָר*; but it is *Kal*, and should be read in the *K'ri* *יִחֲרָר* like *יִחֲרָר*.

The stem *אַחֲרָר* sounds in Ar. *أَحَرَّ* (II. III. V.) in the signification to loiter, put

off, delay, Targ. *אַחֲרָר*, Syr. *أَحَرَّ*, *أَحَرَّ* to procrastinate, delay, and likewise in other dialects. The fundamental idea, as one may easily see from the derivatives, is not the cessation or holding back of activity, but either relates to time: to be behind, to be later, so that another operation precedes, or to place: to follow, to be in a posterior condition, so far as something is before.

אַחֲרָר *Aram.* the same, hence *אַחֲרָרִי*, *אַחֲרָרִי*, *אַחֲרָרִי*, *אַחֲרָרִי*.

אַחֲרָר (from *אַחֲרָר*, therefore in *pl.* *אַחֲרָרִים*, Job 31, 10 *אַחֲרָרִי*) *adject. m.*, *אַחֲרָרִי* (*pl.* *אַחֲרָרִי*) *f.* properly tarrying, delaying, retarding, hence 1. following, when something has gone before to which it stands in a definite relation 2 KINGS 6, 29; 2 CHR. 3, 11; GEN. 17, 21; most frequently 2. another, other, a second, *alius*, *alia* (comp. *secundus* from *sequi*, properly the following) GEN. 4, 25; 29, 19; 30, 24, partly opposed to the *adject. אַחֲרָר*, partly in the signification *foreign*, *parallel* Ex. 22, 4; 34, 14; Dt. 28, 32. *Subst.* *אֵל אַחֲרָר* Is. 48, 11 equivalent to *אֵל אַחֲרָר* another God i. e. idol; elsewhere substantively only in the signification *another*, a stranger Job 31, 8 10; Is. 65, 22. In *אַחֲרָר מְדַרְדֵּר* Ps. 16, 4 *אֵל* can be nothing but the substantive *אֵל אַחֲרָר* as in Is. 48, 11, and the object of *מְדַרְדֵּר*, which has the accusative after it in the signification to buy, to barter, a woman, metaphorically strange gods, comp. JER. 2, 11. This is shewn by the fact, a) that *מְדַרְדֵּר* appears no where else in *Kal* in the sense to hasten, b) even *Pihel* according to the nature of the verb is construed only with *אֵל* and *עַל*, and c) *אַחֲרָר* never appears as an adverb, but *אַחֲרָר*. The annexation of *אַחֲרָר* to proper names for the purpose of distinguishing two places of the same name appears peculiar. So Ezr. 2, 31; NEH. 7, 33 34 to *נֶבֶז*, *עֵילָם*. But it would be a great mistake to suppose that these should be taken as names of towns in the passages referred to; for not to mention that no trace is found of the name of a city *עֵילָם* and *נֶבֶז* as names

of cities must be connected with אָחֵר. אָחֵר is seldom put for the plural *others* JOB 8, 19. — 3. *later*, as elsewhere אַחֲרָיון Ps 109, 13; JOEL 1, 3. In the same way other significations may be applied, as they result from the conception of the verb. — 4. (*late*ling) *n. p. m.* 1 CHR. 7, 12.

אָחֵר (*abs.* GEN. 18, 5; 22, 13; 24, 55; RUTH 2, 2; PROV. 24, 26; EZ. 40, 1; Hos. 3, 5 &c.; more frequently in the constr. אַחֲרֵי; *pl. c.* אַחֲרֵי; with *suff.* אַחֲרָיו, אַחֲרֵיהֶם, אַחֲרֵיהֶן) *m.* properly hinder, later, after (see אַחֲרֵי); for as one sees from the accentuation and inflection, the word is formed from אָחֵר somewhat like דָּחַ (from דָּחַ), by changing the ground vowel into *־*, together with a forward accent on account of the guttural. But commonly it is 1. an *adverb*, as so many other nouns, supposed to be in the accusative, become adverbs, a) of time: after, then, GEN. 10, 18; 24, 55; PROV. 24, 26; Hos. 3, 5, always joined to the imperfect; later GEN. 30, 21; EX. 5, 1; hereupon, then GEN. 38, 30, joined to the perfect; behind, likewise of time GEN. 18, 5; b) of place: following RUTH 2, 2; behind GEN. 22, 13, hence the Vulg. has *post tergum*, but the LXX, Syr. and Sam. Pent. read אַחֲרֵי. — 2. a *preposition*: after, a) of time, before the noun in the construct state GEN. 9, 28; 11, 10; hence with a following infinitive noun where it means *after that* EX. 18, 2; LEV. 14, 43; NUM. 6, 19. So too in the following compounds: אַחֲרֵי כֵן properly, after it was so, hereupon LEV. 14, 36; אַחֲרֵי זֶה 2 CHR. 32, 9; אַחֲרֵי אֵשֶׁר אַחֲרֵי after that EZEK. 40, 1; but in this connection sometimes admitting an intercalated clause, as e. g. אַחֲרֵי ... זֶה (comp. JOB 42, 16) *after this*; so JOB 19, 26: *and after this* i. e. and then — *they have stripped off my skin* — *and out of my body*, i. e. sensibly, *will I see God* (אֵלִים). The expression אַחֲרֵי דְבָרִים אַחֲרֵי after these things i. e. hereupon, is frequent, GEN. 15, 1; 22, 1. — b) of place: behind, JUDGES 3, 22; 2 KINGS 11, 6; 25, 5; Ps. 68, 26; SONG of SOL. 2, 9; hence אַחֲרֵי מֵאֵר from after 2 SAM. 7, 8;

Ps. 78, 71. In this sense are construed the verbs הִלֵּךְ, בָּא, שָׁיב, אָחֵר with אַחֲרֵי, some too with מֵאֵר. — c) *behind* in the sense *back of*, *west of*, EX. 3, 1; but this signification is rare.

More frequent is the use of the *construct state plur.* אַחֲרֵי, 1. as an *adverb of time*: afterward, then DEUT. 25, 18; JOSH. 2, 7; 7, 8. As an adverb of time the infinitive or אָשֶׁר frequently follows it GEN. 5, 4; 14, 17, so that a sort of conjunction *after that* arises out of it; but the conjunction lies only in אָשֶׁר. אַחֲרֵי as a particle of time is also connected with conjunctions and particles, e. g. אַחֲרֵיכֵן EX. 11, 1; אַחֲרֵי DEUT. 24, 4; אַחֲרֵי כֵּן JOSH. 2, 7; אַחֲרֵי 1 SAM. 12, 21; אַחֲרֵי-זֶה ESR. 9, 10; אַחֲרֵי-זֶה 2 CHR. 35, 20. — 2. as an *adverb of place* and a *preposition*: after, behind, GEN. 32, 21; JUDGES 5, 14. In this sense many verbs of going, following, hunting after &c. are joined to אַחֲרֵי, e. g. רָאָה GEN. 16, 13; הִלֵּךְ 24, 61; נָחַם 24, 67; רָקַח 35, 5; הָרָה EX. 23, 2; הִקִּיט 33, 8; זָנָה 34, 15; מָלַח NUM. 32, 11 12; DEUT. 1, 36; רָצָח JOSH. 8, 17; קִים JUDGES 10, 1; שָׁיב RUTH 1, 15; נָדָה 1 SAM. 7, 2; בָּא 11, 5; נָדָה 14, 36; דָּלַק 17, 53; בָּרַח 22, 20; עָלָה 25, 13; שָׁלַח 2 SAM. 3, 26; עָזַר 1 KINGS 1, 7; רוּץ 19, 20; רָקַב 2 KINGS 9, 25 and others; either put after or before, or depending on, the verbs. — 3. as a *preposition*, before nouns, in the signification *after*, *behind*, JUDGES 18, 12; NEH. 3, 16, without being caused by a verb. In all these senses appears in like manner its *plur.* with a *suff.* i. e. אַחֲרָיו, אַחֲרֵיהֶם, אַחֲרֵיהֶן, אַחֲרֵיהֶן, אַחֲרֵיהֶן, אַחֲרֵיהֶן, as an *adverb or preposition*. — 4. In addition to the applications of אַחֲרֵי just mentioned in the *constr. plur.* and with a *suff. plur.* the following rare cases should also be noted: a) *constr. pl.* sometimes appears in the original substantive meaning: *hinder part*; of the spear: *the lower part*, which is stuck into the ground, therefore אַחֲרֵי הַחֲזִיתִי with *the lower part of the spear* 2 SAM. 2, 23; אַחֲרֵי-עַל-אֲחֵרֶיהָ on its (the גִּזְרָה) back side Ez.

41, 15. — b) אַחֲרֵי Prov. 28, 23 in the signification *later, after, at last*, which is a more extended form of the adverb אַחֲרֵי; elsewhere it is only a prepos. with the suffix in the 24 passages where it appears. — c) We have still to notice its numerous combinations with other particles (conjunctions, prepositions &c.), as: אַחֲרֵי אֲשֶׁר, Targ. דִּי בְּתַר דִּי, Ar. بَعْدَ مَا, *after that* 2 SAM. 19, 31, and perhaps with the omission of the relative LEV. 25, 48; אַחֲרֵי כֵן, Targ. בְּתַר כֵּן, Syr. مَعْدُ, *thereupon, thereafter* GEN. 15, 14; אַחֲרֵי אֲשֶׁר, Targ. אַחֲרֵי כֵן, *after that, posteaquam*, GEN. 6, 4; אַחֲרֵי זֶה, Job 42, 16 *after this*, comp. אַחֲרֵי דְּנָה DAN. 2, 29, בְּתַר דְּנָה Targ. on Ex. 34, 32; מֵאַחֲרֵי *from after*, usually after verbs which are otherwise construed with אַחֲרֵי (שׁוֹב, קוֹר, זָנָה), to express in that manner the thing which is opposite, hence אֶ or כֵּן often remains untranslated, i. e. we render simply either *after* or *away from*, NUM. 14, 43; 1 SAM. 12, 20; 2 SAM. 2, 27; אַחֲרֵי כֵן also stands for it 1 CHR. 17, 7. Sometimes of time: *after* ECCLES. 10, 14. Farther: מֵאַחֲרֵי לְ, *after, behind* NEH. 4, 7; אַחֲרֵי כֵן *thereupon*, prop. *from this time on* 2 SAM. 3, 28; 2 CHR. 32, 23; אַחֲרֵי *behind me* 2 KINGS 9, 18. — The stem is אָחַר (which see); whence also comes אָחַר; but the comparison with the Æthiop. *dechr*, Arab. حَبِطَ good (Ew. Lehrb. 8. 78) with the assumed rejection of *d*, is not necessary. On אָחַר in proper names, see אֲחִירָה, אֲחִירָתִל.

אֲחִירָה (pl. אֲחִירָהִים) *adj. m.*, אֲחִירָה *f.* formed from the noun אָחַר with the termination הֵן and in its manifold senses like אָחַר, namely 1. *hinder, following, later, future, coming*, e. g. applied to race (דּוֹר) Ps. 48, 14, to day (יּוֹם) Prov. 31, 25, to time (עֵת) Is. 8, 23; opposite to ראשון. As a substantive: *later, after* i. e. he who appears last; along with ראשון describing the eternity of God Is. 44, 6; figuratively the revenger who arises last, cognate in sense to אֲחִירָה JOB 19, 25. — 2. *latter, second, another,*

Exod. 4, 8; DEUT. 24, 3. — 3. of place: *westward* (comp. אֲחֹרֹר), hence דְּהָם הָאֵל the western sea i. e. the Mediterranean DEUT. 11, 24; 34, 2; Jo. 2, 20; the eastern is the Dead sea. — 4. The plural אֲחִירָהִים is also used substantively for *posterity, later races* JOB 18, 20; Is. 41, 4; ECCLES. 4, 16. — 5. The feminine אֲחִירָה is applied as an *adverb*, particularly with the prepositions בְּ, לְ, לְ: *lastly, finally* DEUT. 13, 10; NUM. 2, 31; DAN. 11, 29.

אֲחִירָה (from אָחַר; following 'Ach i. e. God) *n. p. m.* 1 CHR. 8, 1.

אֲחִירָה (from אָחַר; following the possessor of power, i. e. God) *n. p. m.* 1 CHR. 4, 8; comp. אֲבִירָהִל.

אֲחִירָה *Aram. adj. f.* another, a second, consequently with feminine nouns מְלָכִי DAN. 2, 39; חִירָה 7, 5; קָרָן 7, 8; written in the Targ. אֲחִירָה, connected with אֲחִירָה GEN. 26, 21; חִירָה NUM. 14, 24 and אֲחִירָה DEUT. 29, 27. The masculine form was אֲחִירָה, Hebr. אָחַר, comp. אֲחִירָה, and the feminine of this form is developed partly by אֲחִירָה (def. אֲחִירָה), partly by אֲחִירָה (constr. אֲחִירָה, def. אֲחִירָה).

אֲחִירָה (c. אֲחִירָה, def. אֲחִירָה) *Aram. f. the late, the future* DAN. 2, 28; elsewhere קָרָה, אֲחִירָה are its substitutes.

אֲחִירָה Hebr. see אָחַר.

אֲחִירָה (with suff. אֲחִירָהִי) *Aram. prep.:* after, like the Hebrew אֲחִירָה אֲחִירָה *after this* i. e. in the future DAN. 2, 29 45; יָקִים אֲחִירָהִי DAN. 7, 24 *arises after them*. אֲחִירָה must be assumed as the ground-form of it. In Targumic Aramaeism בְּתַר (from אֲחִירָה) stands for it.

אֲחִירָה (for אֲחִירָה; the Yod is put in the K'tib for pronunciation's sake to distinguish it from אֲחִירָה) *Aram. adj. last*, DAN. 4, 5 [8] וְעַד אֲחִירָהִי *and until as the last*, different from the adj. אֲחִירָה another. The terminations הֵן and הֵן are adjective ones, Syr. ܐܚܝܪܐ.

אֲחִירָה (formed from אָחַר; comp. אֲחִירָה) *f. properly the late, hence*

1. *the end of a period, the future*, particularly in the phrase **אֶת הַיָּמִים**, there-fore **בְּיָמָיו** GEN. 49, 1 *in the future*; principally the happy future JER. 29, 11; 31, 17; PS. 37, 37; PROV. 24, 14. **הַיָּמִים** there is a future to one PROV. 24, 20; and therefore it is put with **אֶתְּנָה**. — 2. *end, issue*, e. g. of the year DEUT. 11, 12, of certain relations PROV. 23, 18; opposite **רֵאשִׁית** ECCLES. 7, 8; IS. 46, 10. **אֶתְּנָה** the end of his discourse ECCLES. 10, 13. But in prophecy it is distinguished from **אֶתְּנָה** in this respect that it does not designate the issue itself but the remotest occurrence before the end (**אֶתְּנָה**) DAN. 10, 14. Also the end of life, death, NUM. 23, 10. — 3. *what is left or remains*, a sense which is only determined more exactly by the connexion, EZ. 23, 25; generally remainder, last, PROV. 23, 32. — 4. *the uttermost, most distant* PS. 139, 9. — 5. *posteriority, aftergrowth*, or concrete those who come after PS. 109, 13; JER. 41, 17; AM. 4, 2.

אֶתְּנָה *Aram.* see **אֶתְּנָה**.

אֶתְּנָה *Aram. m. adj. another, alius*, e. g. **אֶתְּנָה** people, nation, DAN. 2, 44; **אֶתְּנָה** 3, 29; *subst. another* 2, 11; 5, 17; 7, 24. This adjective form has been farther developed out of **אֶתְּנָה** and in the Targ. it is also written **אֶתְּנָה** and **אֶתְּנָה**. But there are also Aramaean forms with Alef rejected, e. g. *adj.* **אֶתְּנָה**, **אֶתְּנָה**, **אֶתְּנָה** and many others; in like manner the Syr. **אֶתְּנָה**.

אֶתְּנָה *adv. backwards* GEN. 9, 23; 1 SAM. 4, 18. The termination **אֶתְּנָה** gives the adverbial character to the word which is here formed from an adjective **אֶתְּנָה**, as from the adj. **אֶתְּנָה** comes **אֶתְּנָה**.

אֶתְּנָה (read Ackhashdarpan; only in the *pl.* **אֶתְּנָה**, *c. פְּנִי*) *m.* name of the persons in the Persian empire who were highest after the king (DAN. 3, 2) whose number was the same as that of the provinces, namely 120, DAN. 6, 2 comp. ESTH. 1, 1, and whose dignity surpassed that of the **אֶתְּנָה**, and therefore of all the other seven dignitaries, as **אֶתְּנָה** and others 3, 3. Above the 120 Ackhashdarpenim only the three

אֶתְּנָה (sing. **אֶתְּנָה**) were placed 6, 2. — As the word is evidently of the same origin as *Satrapēs*, it has been correctly rendered by *Satrap*, especially as we know from history that the Persian kings sent satraps into the provinces (Cyrop. 8, 6, 1 7) and that the country was divided into satrapies (Herod. 3, 89 &c.), of which according to *Josephus* there are said to have been as many as 360 (Antiq. 10, 11, 4). Without regarding the period when the satraps were instituted or their number we have simply to examine the etymology of the word, which is said to mean according to *von Bohlen*: *Khshadrapan*, *Satrap of the military boundary*; according to *De Sacy*: *Kshātrābān*, *satrap of the province*. On the coins of Surāshtra one has in fact deciphered the Sanskrit-form *Kshatrapa*, which is, according to *Lassen* (Zeitschrift für die Kunde des Morgenlandes III. 260) *guardian of the warriors of the host*, but more correctly it is like the Zend *Shōitra paiti protector of the province* (from *Kshētra*, province). But granting this explanation, it is only the old Persian that can be normative for the word, and accordingly it has been found written *Khshatrapāwā* in an old Persian inscription of Behistun (III, 3). This may be either traced back to the same theme with the termination *van*, or it may use the synonymous *-pāna*, Sanskr. *-pa*, Zend *-paiti*. Agreeably to this explanation and admitting the *א* prosthetic, the form should have been expressed in Hebrew and Aramaean **אֶתְּנָה**. Since the part **אֶתְּנָה** is found elsewhere, it is better to look upon the word as compounded of **אֶתְּנָה** i. e. *Ksha* (old Pers. *Kshaja*, new Pers. *Sha*, from a primitive form *Kshatra*) *king*, **אֶתְּנָה**, *court*, and **אֶתְּנָה** (from *pā* to protect) *guardian*, i. e. court-guardian of the king, stadtholder.

אֶתְּנָה (only *pl.* **אֶתְּנָה**) *Aram. m.* the same as in Hebrew DAN. 3, 2 3.

אֶתְּנָה (once **אֶתְּנָה** ESTH. 10, 1; Persian) *n. p.* or title of a Persian king EZR. 4, 6; ESTH. 1, 1 and

frequently in this book; DAN. 9, 1. According to the places where he is mentioned, אֶחָשָׁרֶשׁ was that Persian and Median ruler, who had for his wife a Jewess Esther, and for minister one Mordecai, under whom the historical circumstances narrated in the book of Esther happened, and at the beginning of whose reign the Samaritans sent a calumnious libel to hinder the rebuilding of the temple; whose son too was *Darius* that became a vassal-king over the Chaldeo-Babylonian empire, DAN. 9, 1. According to TOB. 14, 15 he was also conqueror of Nineveh. From all this it follows that we must understand *Xerxes* who became ruler of the great Persian empire 485 B. C. After his assassination about 467 B. C. *Artachshasta* (*Artaxerxes Longimanus*) took upon him the government of the Persian empire, while his son *Darius Nothus* was placed over Babylonia as a vassal-king (because being sprung from the Jewess and not from the noble family of the Achæmenides, he was called the bastard). — The first member of the name אֶחָשָׁרֶשׁ = *Khsha* equivalent to *Kshja* (new Pers. *Shah*) i. e. king, also exists in *Ἀγαξίας* (great king), a name of the Armenian princes; the second member אֶשָׁרֶשׁ or אֶשָׁרֶשׁ coincides with the name of *Xerxes*, *Khshershe* and *Khshwershe* deciphered in the cuneiform writing, where also a fluctuation in the reception of *w* appears, as it does here.

אֶחָשָׁרֶשׁ see אֶשָׁרֶשׁ.

אֶחָשָׁרֶשׁ (Persian) from אֶחָשׁ king, which is also found in אֶחָשָׁרֶשׁ, אֶחָשָׁרֶשׁ, and אֶשָׁרֶשׁ, Zend. *Khshattar*, *Khshathr*, new Persian *Askadâr* (comp. Sanskr. *Kshattri* a kind of mongrel, who may have been taken for the service of the public) messenger, courier, hence in composition, royal messenger, and as an apposition to אֶשָׁרֶשׁ רֶכֶב הָרֶכֶשׁ, רֶכֶב הָרֶכֶשׁ ESTH. 8, 10 14. But for the second member of the compound the form אֶשָׁרֶשׁ also appears, a circumstance that makes no change either in the derivation or meaning. אֶחָשָׁרֶשׁ.

אֶחָשָׁרֶשׁ (*messenger, courier*) n. p. m.

formed from the Persian אֶחָשָׁרֶשׁ and adopted from the Persian 1 CHR. 4, 6.

אֶחָשָׁרֶשׁ (only in plur. אֶחָשָׁרֶשׁ) m. equivalent to אֶחָשָׁרֶשׁ whilst the formative syllable אֶשָׁ is appended: royal messenger, ambassador, ESTH. 8, 10 14. *Ἀσκάδης*, a messenger, mentioned among the Greeks as a Persian word and interpreted by *ἄγγελος* arose out of the new Persian *Askadâr*. The messengers or royal servants were taken, if we may judge by the name, from a peculiar cast of the Kshattria, who were not of pure descent on the mother's side, to which fact not only does the Sanskrit Kshattria point, signifying originally such a mongrel, but also the explanation of אֶשָׁ by אֶשָׁרֶשׁ (ESTH. l. c.) i. e. sons of slaves, see אֶשָׁרֶשׁ. Other explanations of this אֶשָׁ are less probable, according to the context: as that of *Ibn 'Esera* from אֶחָשׁ king and אֶשָׁרֶשׁ, Pers. استار *estâr* or استر *estar*, mule (springing from the union of an entire horse with a she-ass), *estar* properly speaking, being abridged from the Sanskr. *agvatarâ*, swift goer, mule. Thus the word is equivalent to *muli regii*, and the Persian version has אֶשָׁרֶשׁ for אֶשָׁרֶשׁ in GEN. 36, 24. The same remark applies to the derivation proposed by *Rashi*, who takes the second member as *أشتري* *ushtur*, camel, Sanskr. *ushtra*. In any case the signification was early forgotten, since the LXX, Vulg. and Syr. have omitted the word entirely in their versions.

אֶחָשָׁרֶשׁ (from אֶחָשָׁרֶשׁ or אֶחָשָׁרֶשׁ) see אֶחָשָׁרֶשׁ.

אֶחָשָׁרֶשׁ Aram. see אֶשָׁרֶשׁ.

אֶשָׁ (also in pause; from אֶשָׁ) m. properly concealment, secrecy, then unobservedness, but usually an adv. concealed, secret, still, noiseless, slow, hence אֶשָׁרֶשׁ to step along noiselessly, quietly, of a mourner 1 KINGS 21, 27, where the Targ., Syr. and Joseph. (Ant. 8, 13, 8), who render it sometimes *whispering*, sometimes *bare-footed*, have merely conjectured. אֶשָׁרֶשׁ אֶשָׁרֶשׁ Hos. 11, 4 and gently I bear (אֶשָׁרֶשׁ = אֶשָׁרֶשׁ from אֶשָׁ) for him. More frequently אֶשָׁ appears

in connexion with ל, e. g. הָלַךְ לֵאמֹר Is. 56 to flow slowly, noiselessly, spoken of שָׁנָה לֵאמֹר לִי לְנֶעֱרָר 2 SAM. 18, 5 gently (deal) for my sake with the young man (LXX *εἰσαθε* and Vulg. *servate* merely give the sense). For לֵאמֹר also stands לֵאמֹר as an adverb in the signification covered, secure, comp. לִבְטָח, לָקַס, e. g. וְדָבָר לֵאמֹר JOB 15, 11 and the purpose, is it so concealed by thee, i. e. so obscure and covered?

The stem of אט is אטט which see; but the inappropriateness of it has led many interpreters and versions to derive the adverb אטט and אטט from אטט.

אטט (from אטט; with suff. אטט; pl. אטט) m. 1. equivalent to אטט noiselessness, peaceful ease, hence אטט adv. according to my noiseless way, easy way, slow convenience GEN. 33, 14; Targ. אטט, as also *Kimchi* and predecessors take אטט = אטט. — 2. concrete veiling, concealing, hence a necromancer, which suits the radical signification very well, comp. אטט sorcerer, from לטט to veil, conceal. Only in the plural אטט Is. 19, 3. The derivation of signification 2 from the

Ar. أَلِ to speak softly, to murmur, whisper, is given as early as by *Ibn Ganâch*; but not to mention that the usage elsewhere of אטט and אטט does not suit this derivation, even in Arabic أَلِ is only a collateral form of وَطَّ (derivatives وَطَّرَاعِي, وَطَّرَوط) and seems to be more onomatopoeic.

אטט (not used) tr. to pierce, force into, fasten, Ar. أَطَدَ and وَطَدَ proceeding from a like fundamental signification. But the organic root is אטט, Aram. אטט, אטט, and is also found in the cognate אטט. Hence

אטט m. 1. buckthorn, thorn-bush, JUDGES 9, 14 15; Ps. 58, 10, Ar. أَطَدَ, Targ. אטט (pl. אטט) and אטט (pl. אטט), Syr. אטט, Zab. אטט, Phen. (Diosc. 1, 119) only pl. אטט (*Atadiv*). — 2. אטט (threshing floor of the

buckthorn) n. p. of a place on the other side Jordan, which was subsequently named אטט אטט GEN. 50, 10 11. Jerome understands by it אטט בירת אטט two miles distant from Jordan.

אטט (properly אטט, from אטט; see אטט) m. braided, twisted, yarn, אטט אטט PROV. 7, 16 Egyptian yarn, which was celebrated in ancient times as Egyptian linen (Plin. h. n. 19, 3; comp. Is. 19, 9; Ez. 27, 7). *Ibn Koreish* has already compared with it the Aram. אטט, which stands in the Targ. (on NUMB. 4, 32; JOSH. 2, 15 and elsewhere) for cord, rope (אטט, אטט), and has interpreted our אטט sometimes by أقطاط ropes, sometimes by خيوطات threads, while the Gr. Ven., *Kimchi*, *Parchon* and others have turned more or less to the same sense. As an article of commerce fetched from Egypt the Phenicians knew it under the appellation אטט (pron. 'otoni), and with this name (comp. אטט, אטט, אטט) it came to the Greeks as ὀτόνη, ὀτόνιον; but the origin of the word is genuine Semitic.

אטט (not used) tr. to veil, conceal, cover. אטט and אטט is the same root, which is found in אטט, אטט, but which is not connected with the Ar. أَلِ. Derivatives אטט, אטט.

אטט tr. to close, e. g. the lips PROV. 17, 28 in order not to speak, the ears 14, 13 and Is. 33, 15 not to hear. Part. אטט closed: אטט אטט חלונות אטט 1 KINGS 6, 4 windows of closed (Targ. אטט) bars, i. e. immovable, whose cross bars or lattices could not be shut and opened at pleasure, like other windows (2 KINGS 13, 17; DAN. 6, 11); חלונות אטט Ez. 41, 16 26 or אטט חלונות closed i. e. latticed windows. The expression in the Targum: open without and closed within (on 1 KINGS 1. c.) is said only to mean that the lattice-work of the opening was fixed within. On these passages also the Ar. أتم has been compared, and אטט to slit JER. 22, 14 has been collated; but since אטט was

used for to slit or split, and the breaking through of a window was denoted by it, nothing but closing with lattices can by meant by אָ.

Hif. הָאָטִים (*fut.* יִאָטִים) Ps. 58, 5 to close, the ears.

The stem אָטִם, Ar. *أَطَمَ*, Targ. אָטִם, Syr. *أَبَلَ*, has for its organic root טִם-אָ, which is also found in טִם-טִם, טִם-טִם, with another *t*-sound in טִם-טִם, טִם-טִם, Ar. *ختم*, *كتم*, and arising out of the sibilant *t*-sound טִם-טִם, Ar. *صَم*, Hebr. צָם, זָם &c.; but in all the numerous stem-groups of the root no trace of the signification to *split* is found.

אָטִן (not used) *tr.* to weave, bind, spin, properly to tie, hence אָטִין (which see). The root is אָטִן, which returns in אָטִן, אָטִן (belonging to אָטִן) &c., Ar. *وَصَنَ*, *أَصَنَ*, comp. Ar. *طَنَ* bundle.

אָטִר (*fut.* יִאָטִר) *tr.* 1. to enclose, surround; with עַל Ps. 69, 16 to close upon one. Jerome renders it by *coronare*, certainly thinking upon אָטִר, which is cognate therewith by root.

The stem אָטִר, Ar. *أَطَرَ* to surround, is connected by signification with the cognate אָטִר, but in the organic root also with אָטִר, אָטִר, אָטִר and others. — 2. (not used) to bind, where the organic root is connected with that in אָטִר, אָטִר. Hence comes the proper name אָטִר.

Pih. אָטִר (not used) to bind, figuratively to lame. Hence אָטִר.

אָטִר (*lamed one*) *n. p. m.* EZR. 2, 16 42; NEH. 7, 21. In relation to the signification the Latin proper names Scaeva, Scaevola, Laevus, Laevinus.

אָטִר *adj. m.* bound, i. e. lamed, impeded, e. g. יָד יְמִינִי in the right hand JUDGES 3 15 and 20, 16 i. e. left-handed.

Comp. Ar. *أَعْفَدَ* dumb, properly bound, tongue-tied.

אָ (with *suff.* אָי, אָיָה, אָיִם) *adv.*

interrog. where? ubi? correlative to אָי (in אָי) there, but used in this short form only before a suffix, as אָי where (is) he? JOB 14, 10; 20, 7; EX. 2, 20; אָיָה where (art) thou? GEN. 3, 9; אָיִם where (are) they? NAH. 3, 17. But אָי 2 KINGS 19, 13 (comp. Is. 37, 13 אָיָה) MIC. 7, 10 is to be taken as אָיָה. For אָי once occurs loosely connected with the pronoun, אָיָה הֵם: אָיָה ZECH. 1, 5; אָיִם אָיִם Is. 19, 12 is put for the sake of greater emphasis, where are they then? as אָיִם with אָיָה. In Arab. *أَيَّ* is the interrogative pronoun *quis?* which becomes a sort of noun in the formation of a feminine and plural form. — From this pronominal stem are derived אָיָה, אָי, אָי, which see.

אָי (probably *constr.* of אָי) *interrog. adv.*, where? correlative to (Aram.) *הָי* there. It signifies 1. *qualis*, i. e. a man of what condition? *ποιός*, *who?* It occurs only in the construct state (from אָי), and since it stands only before demonstrative pronouns or adverbs, and never by itself like אָיָה, nothing but its interrogative power remains, which it imparts to the pronouns. Thus e. g. a) אָי זֶה which? what? 1 KINGS 13, 12; 2 KINGS 3, 8; 2 CHR. 18, 23; ESTH. 7, 5; more frequently however with respect to place than person, i. e. זֶה in the sense of *here*, hence אָי זֶה where? 1 SAM. 9, 18; 1 KINGS 22, 24; Is. 50, 1. Sometimes this is written as one word אָיָה (which see). b) אָי מִזֶּה from what? whence? GEN. 16, 8; JUDGES 13, 6; 1 SAM. 25, 11; opposite to אָיָה whither? — 2. just the same as אָי where? or also how? but without a suffix and so supplying in a measure its place, GEN. 4, 9; DEUT. 32, 37; אָי-הִנֵּה 1 SAM. 26, 16 where is the spear? אָי-הִנֵּה JER. 5, 7 how shall I pardon in consideration of this? (see זֶה). — This form אָי is also found as the first member of compounds in אָיָה, אָיָה, אָיָה, אָיָה, defect. אָיָה; and that it is correlative to *הָי*, is seen from the correlatives formed from it: *أَيَّ* *qualis*,

talis &c. In the Targ. the interrogative א appears in the compounds איהו who? איהו which? איהו whence? איהו how? איהו when? איהו whence?

א I. (pronominal stem) *interrog. adv.* *where there?* correlative to ה there, but as used it commonly means *not*; only employed before some nouns and adjectives as a negative, e. g. א-א-א-א *unclean*, i. e. guilty Job 22, 30; א-א-א-א *u. p. m.* 1 SAM. 4, 21, which is there explained even as *átimos*, *without honour*. See, however, איהו, איהו. — The idea of negation is usually explained as having arisen out of the sense of asking, because analogies for it are actually found in the language, comp. מה, לו; but if it be compared with the farther developed word of negation אין, אין &c., and with the Ethiopic *i not*, we perceive that the original conception of denying was so expressed.

א II. *interj. oh!* perhaps allied to ה Ez. 2, 10. א-א-א-א ECCLES. 10, 16 *woe to thee, land!* איהו 4, 10 *woe to him!* See איהו.

א III. abridged from איהו in compound proper names, e. g. איהו, איהו, איהו, and it is not improbable that even in איהו 1 SAM. 4, 21 איהו arose out of איהו, the narrator alluding merely to the signification *without*. Comp. איהו out of איהו.

א IV. (*pl.* איהו, once Aram. איהו Ez. 26, 18, *constr.* איהו) *m.* 1. *coast, coast-land*, i. e. habitable land adjacent to the sea, particularly applied to the maritime regions of the Mediterranean, to the Phenician colonies in North Africa, Spain &c. Ez. 26, 15; 27, 3. This prophet uses the expression איהו-איהו 26, 18 of coast-lands, which are mere coasts round about, i. e. *islands*. So of the coast region איהו i. e. Philistia Is. 20, 6, of איהו and איהו 23, 2 6, איהו Ez. 27, 7, ת-איהו Ps. 72, 10; איהו without reference or appendage DAN. 11, 18 of the maritime states of Asia Minor, Ez. 27, 15 of the east and south coasts of

Arabia. — 2. *island*, e. g. applied to איהו Jer. 47, 4, איהו 2, 10. איהו GEN. 10, 5 and ZEPH. 2, 11 are the western islands washed by seas, which the איהו, offshoots of the 14 Japhetic descendants had already peopled at the time when the ethnographical table had been composed; and these western islands were then called by the Hebrews simply איהו Is. 40, 15; 41, 1 5; 42, 4 10; 49, 1; 51, 5; 59, 18; 60, 9; Ez. 39, 6 and so contrasted with the איהו Is. 42, 15. For איהו איהו or simply איהו appears also איהו Is. 11, 11; 24, 15; ESTH. 10, 1 *the sea lands*, which is also used by the Hebrews for the *west*, opposed to איהו. The old Hebrew word איהו appears in this signification (IV.) also in Phenician, e. g. איהו איהו (i. e. איהו) island of the Sydyk children i. e. Kossura; איהו איהו (i. e. איהו) *Πυρροῦσαι*, fir-islands, a name of the Balears; איהו איהו Jar-sath (Ptol. 4, 2) a maritime town in Mauritania, and there too in the feminine form איהו, איהו as a proper name of a part of Syracuse, but it seems to have belonged exclusively to the Phenician-Hebrew dialect only. As the stem of the word is איהו to dwell sometimes assumed, so that the noun is for איהו (comp. איהו, איהו), sometimes איהו in the signification of איהו, so that the noun stands for איהו (comp. איהו equivalent to איהו); and this view is to be preferred because the latter verb actually occurs in Hebrew. איהו or איהו appears to have been another form for איהו: in Hebrew this has been assumed in איהו and איהו, and the Phenician has it in the form *Oxgā* i. e. איהו איהו for Phenicia.

א V. (only in *plural* איהו) *m.* prop. *screecher, howler*, a concrete from the abstract signification "howling"; hence *jackal* Is. 13, 22; 34, 14; Jer. 50, 39, from its nightly howl, as also in Arab. it is called *ابن اوى*. The form need not be considered as developed either out of איהו and so identical with the Arabic word, or as from איהו, but may be derived immediately from איהו, the sound of this animal. See איהו II. and איהו.

איב (not used) *trans.* properly to hurt, asperse, despise, hence to *attack*. It has been assumed that the stem is such merely on account of **איב**, where the Yod is consonantal, but **איב** is properly the ground-form in the same sense as **קוב** (hence comes **הַקִּיב** LAMENT. 2, 1), of which the former is only a weaker form. The Targ. (on LAMENT. 2, 1) renders **קוב** by **קִיץ** to *reject, despise* very correctly, and with this sharper initial sound the root is in Aramaean **כַּחַת** to condemn, despise, hate, Arab. **عَابَ** (med. Je) to blame. Derivatives **איב** and the denomin. **איבה**, **איבה**, and perhaps the proper name **איוב**.

איב (oftener **איבי**, with *suff.* **איבי**, **איבה**; *pl.* **איבים**, *constr.* **איבי**) *m. enemy, hater, opposer* in the widest sense, applied to attacking enemies Ex. 15, 6 9; Ps. 7, 6, to the blasphemers and despisers of God Ps. 74, 10, to a single enemy 1 SAM. 19, 17, or collectively to a hostile people JER. 31, 16. The predicates of **איב** are manifold, e. g. **הָרַע**, **הָקַח**, **הָרַע**, **הָרַע**, and many expressions are formed with **איב** which we shall have to adduce with the verbs in question and on other occasions. The noun is a participial one, formed either from **איבה**, as **סָפַר**, **סָפַר** and **סָפַר** directly from the stem (which was not in use as a verb) without retaining the idea of the verb; hence although it is often used, it has as a verbal participle the accusative after it but once 1 SAM. 18, 29. Hence **איבה** and the denom.

איב (only **איבה**) *to be an enemy, to hate*, with the accusative Ex. 23, 22. As the mode of speaking in other cases was **הָיָה איב לְ**, this secondary formation continued to be rare.

איבה (after the form **יצירה**; *constr.* **יציבה**) *fem. enmity, hatred*, **יָצִיב** *to raise enmity between... and...* GEN. 3, 15; **בְּלֹא-אִי** *without hate* NUMB. 35, 22; **אִי עוֹלָם** *eternal* i. e. irreconcilable enmity. — For **איבה** Job 9, 26 many mss.

read **איבה** and many interpreters take it in this sense (see **איבה**); but the possible explanation is given above according to the textual reading. It may be mentioned moreover, that *Rashi* and *Ibn 'Esra* take it as the name of a place, for *Euboea*, the original seat of the *Æolians*. This rests on the Talmudic tradition (J. Megilla ch. 1), that *Euboea* was colonised from **כִּתְתִּים** and that it stands for the latter. Ships of Chittim are known in Scripture as early as NUM. 24, 24.

איבת (*constr.* **איבת**, with *suff.* **איבת**) *fem. a female enemy*; MIC. 8 10.

אייר (with *suff.* **אייר**, **אייר**, **אייר**) *contracted from (אייר) masc. prop. turning, divine arrangement, equivalent to סָבָה*, hence *misfortune, fate, destruction*; or properly strait enclosure, embracing round about, hence *strait, necessity, oppression, misfortune* JOB 31, 3 23; PROV. 1, 26 27; 17, 5; יוֹם אִיר JOB 21, 30; JER. 18, 17; 46, 21; OB. 13; PROV. 27, 10 *an unfortunate day, day of destruction, fatal day*; יוֹם אִיר JOB 31, 23 *the destruction of God* i. e. caused by God. Mss. also write **אייר** in the sense of *mist, vapour*, otherwise **אייר**; but our text is decided in favour of **אייר**. The stem is **אייר** (which see) and the noun is after the form **חִיקָן**, **חִיקָן**, shorter forms for **אייר**, **חִיקָן**; the original signification may be cognate in sense with **סָבָה**. The Arab. **أَسَّ** with its derivatives is allied to **אייר** in this sense. See **אייר**.

איה 1. *fem. name of a bird of prey* unclean in the eyes of the Israelites LEV. 11, 14; DT. 14, 14, which has a keen sight JOB 28, 7. *Sa'adja* and *Ibn Ganach* translate it **الصدي** owl, *Kimchi* magpie, LXX and Vulg. vulture or kite; but all have merely indulged in conjecture, since only thus much is perceptible from the connexion that the bird of prey so called is allied to the **יָהּ** (which see) and that the Hebrews understood by it the whole genus (**מִיין**). In

Arabic a kind of hawk is called **יָגֵר** from its cry **יָגָר**, and it is possible that **אֵי** was so named from the cry **אֵי**. — 2. (culture) *n. p. m.* GEN. 36, 24; 2 SAM. 3. 7. Names of birds appear in Hebrew as proper names of persons, e. g. **יָמִי מִיָּדָה**, **עֹרֶב**, **יֹנָה**, **חֲנָנִיָּה**, **חֲנָנִיָּה**, **חֲנָנִיָּה**, **דְּבוּרָה**. **אֵי** comp. the proper names *Shahin* (kind of falcon) among the Persians and Turks, *Falco*, *Milvius* among the Romans, and many others.

אֵי (pronominal stem; from **אֵי** with the demonstr. **הָ**) 1. *adv. interrog.*: where? correlative to **הָ** see there. This simple interrogative word *where?* stands alone, without being connected with a suffix. Elsewhere the form **אֵי** appears instead of it, GEN. 18, 9; 19, 5; 38, 21. But if it be associated with a suffix, the connexion is a very loose one, e. g. **אֵי הֵם** ZECH. 1, 5 for **אֵי הֵם** where are they? Just as in the case of **אֵי** the question is usually conceived in such a manner that it is almost equivalent to a negative 2 KINGS 18, 34; JER. 13, 20. **אֵי אֵי** or where? **אֵי אֵי** where ever? — 2. *adverb. indef. wherever, every where over, wheresoever* JOB 15, 23, where it concludes the sentence. For **אֵי** once **אֵי** appears in K'tib JER. 37, 19, which stands for **אֵי** with the old plural ending, traces of which are still preserved in verbs and particles (comp. **אֵי**, **אֵי**).

אֵי see **אֵי** V.

אֵי K'tib a. **אֵי**.

אֵי *n. p.* of the well known hero of the book that bears his name, *Iyyob* JOB 1, 1; 2, 7 10 11; 3, 1; 6, 1 &c. whom the prophet *Ezekiel* (14, 14 20) accounts a model of piety along with **נָח** and **דָּוִד**, three types of goodness, just as *Jeremiah* (15, 1) reckons *Moses* and *Samuel*, *Ben-Sira* (49, 4) *David*, *Hezekiah* and *Joshua*, and the *Koran* the three prophets *Nuh*, *Hud* and *Saleh*. — According to the Hebrew orthography of the name it appears to be derived from the denomin. **אֵי**, after the form **שָׂקֹר**, **יָגִיד**, as the same form appears in other

proper names, comp. **צָפֹר**, **דָּגָם**, **צָרָא**, **מָרָס**, and it signified accordingly: *ill-treated one*, which suited the fate of the hero. But tradition (Apokryphon of the Alex. Vers.) speaks of his earlier name, **יֹסָבֵד**, **Ἰωσάβηθ**, who was an Edomite (GEN. 36, 33), and the LXX and Vulg. name him as the hero of the book: **יֹסֵב**, **Ἰωσֵב**, *Job*, which is elsewhere a proper name GEN. 46, 13, standing also for **יֹסֵב** NUMB. 26, 24 or **יֹסֵב** 1 CHR. 7, 1 K'ti. Hence **יֹסֵב** must either be taken as a form with a firm **א** prosthetic; and **יֹסֵב** (from **יֹסֵב** equivalent to the Ar. **أَب** to turn, return to God) like **אֵי** will signify *converted one*; or it is a Pihel-formation from **אֵי** = **שֵׁיב** with the same meaning, Ar. **أَب** he that turns himself.

אֵי (from **אֵי**) *n. p.* of a Tyrian princess who became wife of Ahab king of Israel, and was notorious for the introduction of the Phœnician Baal-worship, 1 KINGS 16, 31; 18, 4. **אֵי** is equivalent to **זָבִיל** (which see) heavenly dwelling, citadel, consequently allied in sense to **מִצְדֵּן** (which see) in the proper name **בְּצֵל מִצְדֵּן** = **בְּצֵל זָבִיל**, and **אֵי** in the first member nearly corresponds as an epithet of the supreme deity to **בְּצֵל**. See **אֵי** and **אֵי**. The highest divine being, Baal among the Phœnicians, is conceived of as enthroned in the seventh heaven in the fire-citadel (**זָבִיל**, **זָבִיל**, **מִצְדֵּן**).

אֵי (pronominal stem) *interrogative adverb*: where? for the elsewhere separate form **אֵי** 1 KINGS 13, 12; JOB 38, 19 24; yet mss. vary in writing them together.

אֵי see **אֵי** V. (perhaps from **אֵי**).

אֵי (pronominal stem, abridged from **אֵי**) *interrogative and qualitative adverb*: how? how so? GEN. 44, 34; 1 SAM. 16, 2; but the comparative element often disappears as in *quomodo*, or is absorbed by the interrogation-power (seldom the reverse) and so only the qualitative *how* (like **אֵי**, **אֵי** in the Targum)

Messiah Is. 9, 5 according to Aquila, Symm., Theod. and Saadja *mighty hero* therefore אֵל is not God). In the passages in Ezek. many mss. (see Norzi) have אֵל, אֵלִי; in the passage in Isaiah the interpretation usually adheres to אֵל, and even in Job 41, 17 אֵלִים *heroes* is already the reading. Comp. אֵל I. — 2. *a strong tree*, hence the name of an oak, *terebinth*, perhaps also *palm*, so especially the pl. אֵלִים Is. 1, 29; אֵלִים 57, 5; defective with suff. אֵלֵיהֶם Ez. 31, 14; but in the latter it is pointed אֵלֵיהֶם. אֵלֵי הַצֶּדֶק Is. 61, 3 *oaks of righteousness*, i. e. consecrated to God, parallel with בְּצַדִּיק, consequently the opposite of the אֵלִים of idolatry, perhaps images made out of the oak 1, 29; 57, 5, so that צֶדֶק (which see) seems here to be an epithet of God, equivalent to אֵל. Hence come a) *n. p.* אֵיל פָּארָן (*Terebinth of Paran*) GEN. 14, 6, a place in the neighbourhood of mount Seir, where the Horites dwelt, and which lay near the wilderness of Paran, LXX *τερεβινθος της Παράν*. — b) *n. p.* אֵלִים (in mss. also אֵלִים or אֵלֶם, with a local אֵלֵיהֶם; *palms*) name of the seventh station of the Israelites on their march from Egypt Ex. 15, 27; 16, 1, where stood seventy palm trees. In these proper names the Targ., Sam., Jerome, Arab. as well as *Kimchi, Rashi, Parchon* and others understand by אֵלִי or the pl. אֵלִים a plain overgrown with trees, without respect to the kind of the trees, which is quite possible in consideration of the noun אֵלֵךְ being from the same stem, and perhaps אֵלִים even outside proper names is nothing more than *grove, bush, wood*, a plantation generally, and so cognate in sense to בְּצַדִּיק Is. 61, 3. In any case אֵל denotes a strong, steadfast, firm tree, contrasted with the more perishable plants. — 3. *ram*, so called from its strength like *aries* GEN. 15, 9; 22, 13, an animal used for sacrifice, frequently mentioned in the Old Testament, hence מִשְׁלֵשׁ, מִשְׁלֵשׁ אֵל 15, 9; Lev. 5, 15; אֵיל בְּפָרִים, אֵשֶׁת, בְּלֵאִים 5, 29; 22; Lev. 19, 21; NUMB. 5, 8; and since

אֵל was also applied to animals not belonging to אֵלֵי-צֶאֱנָן, they sometimes said אֵלֵי-צֶאֱנָן Ezr. 10, 19 comp. GEN. 31, 38. The prophets describe אֵלִים בְּגֵי-בָשָׁן DEUT. 32, 14 or אֵלֵי נִבְרוֹת Is. 60, 7 as rams selected for sacrifice i. e. the fattest. Scripture supposes the ram furnished with horns, with which it pushes DAN. 8, 3 4 and by that means develops great strength, hence a symbol of the Medo-Persian empire 8, 20. — 4. a term of architecture (*constr.* אֵיל, pl. אֵלִים or אֵלִים, with suff. אֵילֵי) *pilaster* (prop. ram, comp. the German *Bock* in *Eisbock*), i. e. the projection which always springing, pillar-like, out of adjacent recesses on both sides, fronts towards the space where is the entrance and through passage. It appears at halls and doors (אֵלֵם and אֵלֵר) Ez. 40, 9 21 24 29 33 36 38 49, at side chambers (חֲצָאִים) 40, 10 16 21 29 33 36, at the parts of the temple where doors and posts are 41, 1 3; 1 KINGS 6, 31, in the gate and temple on two sides Ez. 40, 10 26 34 48 49; 41, 1, which were generally of the same measure as chambers and walls, and were as broad as was the wall of that space to which the אֵלִים belonged, and in which the chambers themselves were. The LXX frequently abide by αἶλ and interchange אֵלִים with אֵלֶם or אֵלֵם; the Targ. has the same word אֵלֵם, אֵלֵם (in 1 KINGS 6, 31 the punctuation should be אֵלֵהֶן); but the other versions have indulged in conjecture more or less; and accordingly one is driven to the connexion of the text and the derivation. It may very well be brought into association with אֵל, comp. Aquila Ez. 40, 14 *κρίσμα* and *κρίος*, so far as it resembles in a measure a buttress to the ram.

אֵיל, pl. אֵלִים and אֵלֵם, see אֵיל.

אֵילֵם (from אֵיל I.) *m. power* Ps. 88, 5, Targ. אֵילֵם. The Syriac has retained the word in אֵילֵם.

אֵילֵה (*constr.* אֵילֵה; pl. אֵילֵה, *constr.* אֵילֵה) *f.* 1. *hind* Job 39, 1; Ps. 29, 9, noted for its agility 18, 34; HAB. 3, 19; אֵיל בְּשָׂרָה אֵל SONG OF SOL. 2, 7, בְּשָׂרָה

JER. 14, 5 *hind of the field*; as a pleasing image of the wife PROV. 5, 19. — 2. equivalent to אֵילָה (in אֵילוֹת) or אֵלָה oak, hence 'שָׁלָחָה רֹכַ' GEN. 49, 21 *a stretched (slender) oak, that presents beautiful boughs*, LXX *στέλεχος ἀνειμύον*. — 3. אֵילַת הַשָּׁחַר Ps. 22, 1 name of a lost poem in which the *hind of the dawn* was spoken of, called so after the same manner as was the elegy of David and Jonathan's bow was celebrated in it (1, 22). אֵל הַשָּׁחַר was an expression familiar to the Hebrews to designate the first light of the morning (Jer. Berach.), like the Ar. غزالة.

אֵילָה see אֵילוֹת.

אֵילֹן (*deerfield*; comp. the German Hirschau, Hirschfeld, Hirschberg) 1. *n. p.* of a Levitical city in the tribe of Dan JOSH. 10, 12 beside שַׁעֲלָבִים and קִיר, which the LXX in JUDGES 1, 35 take as an appellative (אֵילִים) and translate *bears*. — 2. *n. p.* of a city in the territory of Zebulun JUDGES 12, 12, so written for אֵילֹן JOSH. 19, 33 or אֵילֹן.

אֵילֹן (*oak-grove, oak-bush*; from אֵיל I.) 1. *n. p.* of a town in the tribe of Dan JOSH. 19, 43, different from אֵילֹן 19, 42, but it must have been in its neighbourhood, since it is put with שַׁעֲלָבִים and בֵּית שֹׁמֶשׁ 1 KINGS 4, 9; in its vicinity lay בֵּית חֶזְקִי. Entirely distinct is אֵילֹן (also written אֵילֹן or אֵילֹן) JOSH. 19, 33, which lay on the border between Naftali and Zebulun. — 2. אֵילֹן, אֵילֹן (*strong, hero*) *n. p.* of a Hittite, GEN. 26, 34; 36, 2. — 3. *n. p.* of a judge belonging to Zebulun, JUDGES 12, 11.

אֵילוֹת (*oak- or palm-grove*; from אֵיל I.) *n. p.* of the well-known Edomite sea-port on the eastern gulf of the Red Sea 1 KINGS 9, 26; 2 KINGS 16, 6; 2 CHR. 8, 17; 26, 2, but commonly written אֵילִת (which see).

אֵילִת *f. strength, power, protection* Ps. 22, 20, Targ. חִיָּקָה; formed from אֵיל.

אֵילִם (nine times אֵילִם; *pl. אֵילִמִּים*, also אֵילִמֹּת *m.* a rare architectural expression which appears only in EZEK. chapter 40 and resembles the analogous form אֵילִם making its plural in the same manner (comp. הֵיכָל and חֵיכָל), but is yet different from it. It means, *a sort of hall-like space that recedes and projects*, where the hall-shape is made by the אֵילִים i. e. the projecting pillar-like walls at entrance and exit, and its base is the סָף. A אֵילִת could therefore have several אֵילִם i. e. אֵילִמֹּת 40, 16, but always as a principal part of the gate 40, 21, still worthy of specification along with the gate 40, 25 29 33, furnished with windows 40, 16 25 29 33 and like the חֲזָאִים and אֵילִים needing to be measured 40, 21 24 29 33 36; whilst אֵילִם is a hall built on the outside. In subsequent times אֵילִם may have been interchanged with אֵילִת; therefore the LXX, Vulg., Targ., Ar., Syr. translate it partly like אֵילִם (the LXX have even *αἰλῶν, αἰλῶν* for the Hebrew אֵילִם 8, 16; 40, 7 9 40 48; 41, 15 26; 46, 2 8; 1 KINGS 6, 3; 7, 6; 2 CHR. 3, 4), partly like אֵילִים. Instead of the plural אֵילִמִּים the K'tib has constantly אֵילִמֹּת or אֵילִמֹּת in the singular. Since the signification is only an offshoot from that of אֵילִם, the word appears to be of the same origin, and one might therefore derive it from אֵילִם.

אֵילִם (*palms*) *n. p.* see אֵיל 2.

אֵילִמֹּת see אֵילִם.

אֵילִמִּים see אֵילִם.

אֵילָן (*def. אֵילָנָה or יָנָה*) Aram. *m.* a tree DAN. 4, 7 11 17 23, Syr. *أشجار*, in the Targ. for עֵץ. It is properly like the Hebrew form אֵילֹן, אֵילֹן, only that it denotes here a tree generally, comp. *ὁ δένδρον*. Others combine אֵיל with it in the signification of bush and אֵילִים bushes, so far as it is parallel with אֵיל Is. 1, 29 or נִבְשֵׁי 61, 3, and take tree from bushy; but this meaning is only secondary.

אֵילִת (*a grove, a palmgrove*; or אֵילוֹת) *n. p.* of the Edomite harbour-town on

the east gulf of the Red Sea DEUT. 2, 8; 2 KINGS 14, 22; 16, 6; according to Eusebius (under *Hlath*) ten miles east of סֶלֶס, according to Pliny (5, 12) 150 Roman miles from צֶדֶה; the gulf is called from this town (among the Greeks *Elava*, *Alava*, LXX *Αἰλῶν* [אֵילֹן], *Alav*, Jos. *Alari*; Procop. *Alas*) the Elanitic. At present there is a fortress (عقبة) there, named ايلة, surrounded with palmgroves, and the ruins of the former city *Elat* still exist under the name *Gelena*. See אֵילֹת. The feminine termination *n-* is usual in Phœnician (and in the Edomite dialect), e. g. צִיִּית people, רַבָּת mistress; and in Phœnician pronunciation the form אֵילֹת also stands for אֵילֹת.

אֵילֹת see אֵילֹת, אֵילֹת.

אֵילֹת (an unused stem assumed for אֵילֹת and אֵילֹת) *intr. to be violently moved, to be terrified, affrighted*; but the stem is properly אֵילֹת (אֵילֹת), and אֵילֹת might as well be formed from the latter, as קָמַת from קָמַת. Cognate in meaning to אֵילֹת is דָּמַת (דָּמַת) to be violently moved, to reel, and דָּמַת (דָּמַת) belonging to דָּמַת.

אֵילֹת *adj. m., f. formidable, terrible, fear-inspiring*, cognate in sense to נֹרָא, HAB. 1, 7; figuratively, *majestic*, applied to the majestic appearance of warlike troops with banners (נִדְגָלוֹת) and of the beautiful, SONG OF SOLOM. 6, 4 10.

אֵילֹת (only *pl.* אֵילֹת; after the form אֵילֹת) *m.* 1. *terror, dread* Ps. 88, 16. — 2. *idol*, properly bug-bear, an object of terror to the worshippers, JER. 50, 38, as נִפְלֵצָר, ARAM. בָּחֵלָא, comp. פָּחַד applied to God. — 3. אֵילֹת (giants, properly terrors), a name of the original inhabitants of the banks of the 'Arnon, and of Moab generally. They were אֵילֹת giants, for which the Moabites said אֵילֹת DEUT. 2, 11 and the 'Ammonites וְנִזְמִירִים 2, 20. They were spread over the Moabite קְרִיתִים GEN. 14, 5, and according to the Targ. and Samar. are said to be identical with the רָמִים (= אֵילֹת) 36, 24, whom the Horite עֲנָה met in the desert.

אֵילֹת (with a reduplication of the termination poetically אֵילֹת; *constr.* אֵילֹת, with *suff.* אֵילֹת; *pl.* אֵילֹת) *f.* after the form אֵילֹת, אֵילֹת, *terror, fear*, which a person or thing instils, JOB 9, 34; 13, 21; 33, 7; אֵילֹת to send fear before Ex. 23, 27; אֵילֹת Josh. 2, 9 and Ps. 55, 5 *fear falls upon one*; אֵילֹת the fear which a king inspires PROV. 20, 2.

אֵין I. (pronominal stem compounded of the interrogative אֵין and the demonstrative vocable *-n*) 1. *adv. interrog. where?* correlative to the words אֵין, אֵין (in אֵין) that once existed in the language, comp. Ar. أَيْنَ where? Syr. مَنْ who? of what kind? (*qualis?*) where the peculiar nature of אֵין (which see) manifestly appears. But this אֵין in Hebrew is still preserved only in connection with מֵאֵין from where? whence? usually with the *imperfect* JOSH. 9, 8; JUDGES 17, 9; 19, 17; 2 KINGS 6, 27; 20, 14; JOB 1, 7; 28, 12 20; JON. 1, 8; NAH. 3, 7; IS. 39, 3, very seldom with the *perfect* GEN. 42, 7, or entirely without a distinct verb in the sentence, and merely including the verb *to be* GEN. 29, 4; NUM. 11, 13. Once the K'tib reads for it the abbreviated form מֵאֵין whence? 2 KINGS 5, 25. As in the case of אֵין the interrogative sometimes recedes in this word JOSH. 2, 4, but it should not be taken *relatively* on that account. In Ps. 121, 1 it should be taken as an interrogation expressing longing desire. To מֵאֵין corresponds the Ar. مِنْ أَيْنَ, Talm. מֵאֵין contracted from מֵאֵין. See אֵין.

אֵין II. (pronominal stem compounded of the negative vocable אֵין = אֵין, with the addition of the demonstrative *-n*, like אֵין I., but in the application and formation resembling more a noun of the form of לֵיל, hence *constr.* אֵין, with *suff.* אֵינִי, אֵינִי, אֵינִי, אֵינִי) *a word of negation*, in its primitive meaning sometimes an *adverb*, *not, non*, sometimes an *adjective*, *none*,

fore the infinitive, which is taken as a noun, e. g. אֵין דְּבָרַן without understanding Ps. 32, 9. c) expressing the negation of existence generally, הָיָה, הָיָה, וְשׁ being similar words, and so subordinating itself to the subject: thus before nouns, e. g. אֵין מֶלֶךְ JUDGES 17, 6 there is not a king; before participles, e. g. אֵין עוֹשֶׂה Ps. 14, 1 there is not a doer i. e. none does. With participles it also expresses a negative present, e. g. אֵין שׁוֹמֵר he is not hearing i. e. he hears not JER. 7, 16, or an immediate future 37, 14; seldom does it appear in union with the imperfect 38, 5. But the אֵין that subordinates itself in this manner may also take a more independent place in the sentence, e. g. אֵין צָדִיק ECCLES. 7, 20 for אֵין צָדִיק יוֹכֵל JER. 38, 5 for אֵין צָדִיק יוֹכֵל. d) אֵין joins itself to the infinitive with לֵ, e. g. אֵין לִפְנֵיהֶם it is not to stand before thee i. e. one cannot withstand thee 2 CHR. 20, 6; EZR. 9, 15; ESTH. 8, 8; also in narrating the past 2 CHR. 5, 11; 35, 15; very seldom with the omission of לֵ, e. g. אֵין צָדִיק it is not to compare Ps. 40, 6 for אֵין צָדִיק. e) as a negative subordinate to the words כָּל every, all, דָּבָר thing, somewhat, מְאִידָה something, it reverses the idea like לֹא, e. g. אֵין דָּבָר Ex. 5, 11; JER. 38, 5, אֵין מְאִידָה 1 KINGS 18, 43 not anything, i. e. nothing, אֵין כָּל none, NUM. 11, 6; 2 SAM. 12, 3; PROV. 13, 7; ECCLES. 1, 9. See לֹא. f) in connexion with another negative מְבֻקֵּי preceding, in order to strengthen the signification, which must be represented by because there is not Ex. 14, 11; 2 KINGS 1, 3. g) To this head belongs especially the construct אֵין in connexion with a verbal suffix, where the subject and predicate are combined with the verb to be superadded in idea, and thus something complete in itself is expressed, as also אֵין, אֵין, אֵין, אֵין, אֵין, אֵין, אֵין, אֵין, אֵין, אֵין &c. are employed, e. g. אֵין I am not Ex. 5, 10; אֵין he is not i. e. is no more, GEN. 5, 24. For the suffix - the form -ימו also appears Ps. 59, 14; 73, 5.

We have still to notice particularly **אין** and **אין** in connexion with **אין**, **אין**, **אין** equivalent to **אין** without Prov. 5. 23, or when there was not yet 8. 24, synonymous with **אין** as nothing, almost, cognate in sense to **אין**; **אין** equivalent to **אין** to which not Is. 40, 29, so that not Ezr. 9, 14; **אין** so that not Is. 5, 9; no one Jer. 10, 6; and so **אין** is used.

The derivation of this word from a stem **אין** is sufficiently refuted by a reference to the primitive words **אין**, **אין** (comp. **אין**, **אין**, Aethiop. **אין**) and **אין** (comp. the Mediterranean *an* and *na* as ideas of negation) in their expression of negation. Arab. **كَيْس**, Targ. **אין**, Syr. **كَيْس** is in Hebrew **אין**, which is often used for our **אין**.

אין (pronominal stem, compounded of **אין** and **-n**) equival. to **אין** not, hence **אין** it is not, interrog. 1 SAM. 21, 9 and is it not? comp. Ps. 135, 17 **אין-אין**. The LXX and Vulg. explain it as if it had arisen from **אין**, if, whether, which in Ar. is **أَنْ**, in Syr. **أَنْ** and to which the Hebr. **אין** corresponds in part.

אין (from **אין**) *n. p. m.* NUMB. 26, 30; hence the patronym. **אין** there also.

אין see **אין**.

אין (seldom **אין**, constr. **אין**; after the form **אין**, **אין**) *f.* 1. a measure of grain NUMB. 5, 15; Is. 5, 10, according to Josephus (Ant. 15, 9, 2) an Attic **μετρητός**, 48 **χοιναί** (about 1 $\frac{1}{2}$ bushel English) or as much as a **אין** for liquids, 3 **אין**, 10 **אין**, or 1 $\frac{1}{10}$ **אין** or **אין**. The LXX have either retained the term in **οἷται**, **οἷται**, **οἷται**, **οἷται**, because the name was widely known, or rendered it by **τρία μέτρα** (a **μέτρον** they put for a **אין**). It is possible that the word should be regarded as originally Egyptian, since it is also found in Coptic; but the Hebrew certainly thought of a Semitic derivation, comp. **אין**. — 2. Figuratively measure generally, Ez. 45, 10; Mich. 6, 10.

אין (a pronominal stem compounded of **אין** and **אין**) *adv. interrog.* 1. of place, where here? where there? or merely a strengthened where? ubinam? GEN. 37, 16; RUTH 2, 19; 1 SAM. 19, 22. — 2. how? of what kind? JUDGES 8, 18; Vulg. *quales fuerunt viri?* and so the Syr. and Arabic. It appears that **אין** in this sense was put for **אין** (2 KINGS 6, 13 K'tib), as vice versa **אין** SONG OF SOL. 1, 7 stands for **אין**. — 3. of what form? Is. 49, 21. — 4. when? at what time? Job 4, 7. — In all significations this **אין** is interrogative, and the meaning how? still exists in **كيف** *keifa*. See **אין**.

אין (a pronominal stem compounded of the demonstrative **אין** or **אין**, and **אין** = **אין**) *adv. demonstr. so then* JUDGES 9, 38; Prov. 6, 3, used in questions or lively discourse to give them emphasis.

אין I. (lengthened from **אין** by omitting the reduplication of **אין**, hence the feminine is **אין**; with suffixes **אין**, **אין**, **אין**; and from the extended groundform three times the plural **אין**, as also the diminutive **אין**. The usual plural, however, runs as **אין**, constr. **אין**, with suff. **אין**, **אין**, **אין** &c., probably at first **אין**, as also the Samaritan reads in the text GEN. 18, 16; 19, 10 16, and therefore from the singular-theme **אין** *m.* prop. strong, from **אין** (**אין**), like **אין** from **אין**, then generally 1. a man, a) with relation to strength, courage and valour as qualities belonging to a man 1 SAM. 4, 9; 26, 15; 1 KINGS 2, 2, comp. *vir, ἀνὴρ*; b) with reference to age and so antithetic to **אין** 1 SAM. 2, 33; c) as a husband, opposed to a wife GEN. 2, 24: 3, 6; LEV. 20, 10; NUMB. 5, 12; RUTH 1, 11; d) with reference to sex, therefore male, masculine, applied to men LEV. 15, 18; 18, 6; Ez. 22, 11, or to beasts GEN. 7, 2, for which **אין** also stands 6, 19; also used of children of the male sex 4, 1; 1 SAM. 1, 11. In this sense it is combined with **אין** to denote both sexes

Ex. 21, 29; 35, 29; 36, 6; NUMB. 5, 6; 6, 2; DEUT. 17, 2; JUDGES 9, 49; 21, 21; ESTH. 4, 11. Children are frequently named in addition by themselves. In all these ramifications the sex of the man is the fundamental idea, to which was added that of strength as the special characteristic of the male. — 2. *man*, without regard to the sex-relation, so far as the human being is presented in the man according to oriental ideas: a) in contrast with God man is set forth nearly equivalent to mortal JOB 9, 32; 12, 10, consequently oppos. to אֱלֹהִים LEV. 27, 16; NUM. 30, 3; JOSH. 10, 14; 1 SAM. 13, 14, אֱלֹהִים NUMB. 23, 19; in particular אֱלֹהִים is opposed to אֱלֹהִים GEN. 32, 29; 1 SAM. 2, 26; Is. 7, 13, and therefore לֹא-אִישׁ 31, 8 means not human i. e. *god-like*, cognate in sense to אֱלֹהִים. In other places the usual term to express this idea is אָנוּשׁ JOB 5, 17; 9, 2; 25, 4; Ps. 9, 20. b) in opposition to the beast GEN. 49, 6; Ex. 11, 7. c) collect. *men*. אֲנָשִׁים לֹא-אֶרֶץ a land without men JOB 38, 26, so too אֲנָשִׁים לֹא-אֶרֶץ 2 SAM. 7, 14 *human rod* i. e. with which one chastises men, comp. Hos. 11, 4. d) In the sense of *person* generally, without respect to sex, strength, age, and without regard to any antithesis, אִישׁ or אֲנָשִׁים stands before other nouns or before adjectives, forming as it were the indefinite article, e. g. before צָדִיק, גִּבּוֹר, נָכָר, טָהוֹר, מְקַשֵּׁשׁ, צָרוּר, מַצְלִיחַ, אֲנָשִׁים חַטָּאִים, סָקִים, פֶּהֶן, NUM. 32, 14, where אִישׁ and אֲנָשִׁים entirely disappear in translation; particularly does this occur with gentile names, e. g. אֲנָשִׁים אֶלֶּיךָ GEN. 39, 14; אֲנָשִׁים יְהוּדִים ESTH. 2, 5; אֲנָשִׁים מִדְּבָרִים GEN. 37, 28; אֲנָשִׁים מִצְרַיִם JER. 26, 22; אֲנָשִׁים יְהוּדִים 43, 9, but always to make the nouns prominent, and give them a certain emphasis. Before proper names אִישׁ must stand for prominence-sake NUMB. 12, 13; JUDGES 17, 5; 1 KINGS 11, 28; ESTH. 9, 4; DAN. 9, 21, because it cannot be subordinated in this case; on the contrary אִישׁ before names of peoples, lands and cities is subordinate, e. g. אִישׁ יִשְׂרָאֵל Nu. 25, 8 *an Israelite*,

prop. a man of Israel, plur. אֲנָשִׁים יִשְׂרָאֵל 1 SAM. 7, 11; אֲנָשִׁים גִּלְגָּד JUDGES 12, 5. In this relation the singular is interchanged with the plural or the sing. is used as a plural collectively and so construed, JUDGES 8, 22; 20, 33. From this signification arises another: *inhabitant, citizen, warrior, subject*, when אִישׁ or אֲנָשִׁים stands before proper names of persons or places, applied to masters, generals, princes &c., as may be seen from the examples already given and from 1 SAM. 23, 3; 24, 5; 1 KINGS 10, 8; PROV. 25, 1. Rarely does אִישׁ appear in subordination to another noun in order to denote relationship, succession &c., principally before אֱלֹהִים as a periphrasis for *minister or servant of God, prophet* 1 SAM. 2, 27; DEUT. 33, 1; 2 CHR. 8, 14, sometimes even for *angel* JUDGES 13, 6. — 3. From the second signification comes the sense *own, possessor* &c., as בָּעַל or בֶּן, when it subordinates itself in the construct state to that neuter or abstract noun which it possesses or with whose attribute it is invested, e. g. אִישׁ-אֶנֶן PROV. 6, 12 *man of vanity* i. e. one who possesses אֶנֶן. In this manner the language applies it very frequently to supply by means of such a circumlocution the want of definite adjective forms that prevails in Hebrew, e. g. אִישׁ דְּבָרִים; אִישׁ שִׁבְרָה, דְּמִים, לֵבָב, רָצָה, אֶמֶת, חָאֵר; אִישׁ לָשׁוֹן &c., and this sort of periphrasis is even more common than with בָּעַל or בֶּן. But the אִישׁ cannot always be thought of as the possessor; according to the nature of the following nouns it must also be taken as expressive of origin or derivation, or as having to do with the object of the following noun, e. g. אֲנָשִׁים הָעִיר GEN. 24, 13 *the inhabitants of the city* i. e. those belonging to the city; אֲנָשִׁים הַמָּקוֹם 26, 7 *the inhabitants of the place*; אִישׁ שָׂדֶה 25, 27 *a man abiding in the field*; אֲנָשִׁים אֲזִיּוֹת 1 KINGS 9, 27 *shippers* i. e. men having to do with ships; אִישׁ חֵיל 1 SAM. 31, 12 *a warrior* i. e. one belonging to the army, which is also used occasionally in a collective sense for חֵיל. In

like manner אִישׁ stands alone, where it is put after רָכַב Is. 21, 9, for אִישׁ קָרַב *superior*, and instead of it also אָדָם 22, 6. So too בָּנָה and בָּן are used. — 4. The word gradually came to lay aside its nature as a noun, just as אָדָם, אָח, רֶעַ, and others are applied. In this sense אִישׁ signifies a) *any one* GEN. 13, 16; Ex. 16, 19; Song of Sol. 8, 7; especially repeated אִישׁ אִישׁ Lev. 15, 2; NUM. 5, 12, comp. אָדָם אִישׁ אִישׁ GEN. 39, 11 *no one*. b) *distributively, each*, particularly אִישׁ אִישׁ NUM. 1, 4, for which also אִישׁ אִישׁ אִישׁ after 13, 2, Josh. 4, 4 stands. אִישׁ after כָּל specialises particularly that which is the subject of discourse, e. g. לְאִישׁ GEN. 45, 22 *to each one*, where לְכֻלָּם precedes, לְאִישׁ ZECH. 10, 1 where לְכֻלָּם goes before; but לְ is omitted when it already stands in the preceding connexion GEN. 41, 12; NUM. 26, 54; 1 SAM. 30, 22. c) *every man, every one*, e. g. אִישׁ מִכֻּלָּם GEN. 23, 6 *every one of us*; אִישׁ חֶרֶב אִישׁ every one his sword 34, 25; 40, 5; 41, 11; 42, 25 &c.; אִישׁ אִשּׁוֹ 1 KINGS 20, 20 *every one the other*. In place of it we have also בְּלִי-אִישׁ Ex. 35, 21; אִישׁ אִישׁ 36, 4; אִישׁ וְאִישׁ Ps. 87, 5; אִישׁ וְאִישׁ ESTH. 1, 8, as we say *each and every one*. d) an *antithetic or additional member* to אֶחָד, אֲחֵי, or also to אִישׁ, in order to express a comparison: *the one . . . the other, alter . . . alter* GEN. 9, 5; 11, 3 7; 13, 11; 26, 31; 31, 49; 37, 19; Lev. 19, 11; 25, 17; Is. 3, 5. On the very various ways of putting אִישׁ as an antithetic or additional member to אֶחָד or אֲחֵי see under these two words themselves. In this sense we should understand GEN. 15, 10 *and he laid his every piece (אִישׁ-בְּתָרָה) opposite to its other*; the suffix in בְּתָרָה is antithetic to that in אֶחָד, and אִישׁ with בְּ forms one idea. e) It is seldom the *impersonal one* 1 SAM. 9, 9; perhaps also GEN. 13, 16. — The following expression should be specially noticed: אִישׁ לְאִישׁ Ez. 24, 17 22, where the Targ. and Vulg. take אִישׁ לְאִישׁ in the sense of *each one*, but interpreters partly punctuate אִישׁ לְאִישׁ, comp. אִישׁ לְאִישׁ Hos.

9, 4, supposing it to follow the analogy of אִישׁ לְאִישׁ Am. 2, 8, and partly punctuate it אִישׁ לְאִישׁ in the sense of *each one* Ps. 127, 2. More correctly *Rashi* and others understand אִישׁ לְאִישׁ in the sense of (*other*) *people*, therefore *bread of other people*, because the mourning meal was always prepared by other persons. Hence the Targ. and Vulg. have translated correctly as far as the sense is concerned.

The form of the noun אִישׁ, as already mentioned, is extended from אִישׁ, which original form is confirmed by the feminine אִשָּׁה, אִשָּׁה, and the denominative אִשְׁתִּי (which see); accordingly the stem can be nothing but אִשׁ (אִשְׁתִּי). See אִשְׁתִּי. From the original אִשׁ has come in compound proper names a) the abbreviated אִשׁ (comp. אִשׁ from אִשָּׁה), as it is found in the name אִשְׁתִּיבֶן and in the noun אִשְׁתִּיבֶן; b) אִשׁ (in אִשְׁתִּיבֶן, אִשְׁתִּיבֶן, אִשְׁתִּיבֶן); such abbreviations often occurring in proper names. So the Phœnician אִשׁ (Ath. 2, 2; Plaut. 1, 6 10 12 16; 2, 46 56), which was pronounced *ys* (*us*), *is*, *es*, comp. in the same language אִל which was pronounced *el*, *il*, *yl* (*ul*), and אִת (the accusative-sign), pronounced *ys*, *yth*; אִת אִת a man who, therefore also אִשָּׁה (Kit. 4, 1) woman. From the extended form אִישׁ, which appears likewise in compound proper names (אִישׁ-חֵל, אִישׁ-חֵל, אִישׁ-חֵל), is formed. See אִישׁ, אִשְׁתִּי, אִשְׁתִּי (אִשְׁתִּי, אִשְׁתִּי) in proper names, and אִשְׁתִּי. See also אִשְׁתִּי and אִשְׁתִּי. Hence the denominative

Hup. אִשְׁתִּי (from אִשׁ = אִישׁ) to conduct oneself as a man, wisely, Is. 46, 8, as the Targ. has also a denominative אִשְׁתִּי or אִשְׁתִּי, but here it renders אִשְׁתִּי.

אִישׁ II. (not used; from אִישׁ = אִישׁ III. belonging to Aram. אִישׁ) *m.* 1. *equiv.* to אִישׁ *being, existence, essence*; hence the proper name אִישְׁתִּי synonymous with אִשְׁתִּי (which see), comp. אִישׁ and the proper name אִישְׁתִּי (see אִישׁ) that comes from it. — 2. But the orthography אִשׁ is only

used, perhaps to distinguish it from **איש** a man, 2 SAM. 14, 19; MIC. 6, 10, where, however, many mss. read **איש** against the Masora.

איש-בשת (*hero-Baal*) *n. p.* of a son of Saul 2 SAM. ch. 2-4, for which in 1 CHR. 8, 33 and 9, 39 the name **אשבעל** stands. The original name **בשל** was afterwards paraphrased by **בשת** JER. 11, 13; HOS. 9, 10 (comp. also **משיבשת**, **ירבשת**, **איש** or **אש** was an epithet of God, like **אחי**, **אחי**).

איש-הוד (*hero*, i. e. God, possesses renown) *n. p. m.* 1 CHR. 7, 18. See the proper names **אחיהוד**, **אחיהוד**, **אחיהוד**, **הודיה**, **הודיה**.

אישון (denomin. and diminut. from **איש** with the termination -*ôn*, comp. **אישון** *m.* 1. little man, manikin, little image of the eye, pupil, that which man guards and protects as the noblest thing, usually only with **עין** following, DEUT. 32, 10, PROV. 7, 2 or **בן-עין** Ps. 17, 8, comp. the same figure in Arab. **انسان العين**, Koptic **ⲡⲟⲩⲁⲗⲗⲁ** **ⲡⲟⲩⲁⲗⲗⲁ** (pupil, but not little daughter, which **ⲁⲗⲟⲩ** means), Gr. **κόρη**, **κοράσιον**, **κορασίδιον**, Lat. pupa, pupula, pupilla &c. &c., as the ancients long ago remarked. — 2. figuratively: middle, so far as the pupil is thought of as the middle of the eye, hence **א' לילה** Prov. 7, 9 *midst of the night* i. e. the deepest night; **א' חשך** 20, 20 *midst of the darkness*, i. e. deepest darkness, where the K'ri, however, reads **אשון** (which see). In addition to this explanation of the word already given by Jos. Kimchi, Rashi brought forward another, according to which it signifies the black, dark (**השחור**): thus **א' עין** would be the black of the eye i. e. the pupil, **א' לילה** the darkness of the night (parallel **א' חשך**), and **א' חשך** the darkest i. e. the thickest darkness; comp. Coptic **ⲁⲕⲁⲕⲁ** darkness, and **ⲁⲕⲁⲕⲁ** **ⲁⲕⲁⲗⲁ** the dark of the eye, pupil. The stem would then be **אשן** (which see) out of which the noun **אישון** sprung, after the form **קירור**, **פירור**, and **אשון** after the form **גמול**.

איש-היל (*hero*, i. e. God, is power) proper name of a grandfather of the general (1 KINGS 1, 35) and Davidic hero Benaiah, who belonged to **קנצאל** (JOSH. 15, 21; NEH. 11, 25) 1 CHR. 11, 22, for which name perhaps **איש-הי** stood abridged in the source of the history of 2 SAM. 23, 20, leading to the orthography **איש-הי**, already corrected by the K'ri into **איש-היל**. Comp. the proper names **אביהיל**, **בניהיל** (2 CHR. 17, 7).

איש (assumed to be Aramaean pronunciation for **איש**) *n. p. m.* 1 CHR. 2, 13. See **איש II.**, **איש** and **איה**.

אית (not used) *m.* 1. Hebr. *being* — existence, essence, from **איה** III.; hence the proper names **איתי** and **איה** (in **איה**) **איה**. The stem **איה** (**איה**) is equal to **איה** (**איה**) belonging to **איה**, and to **איה** belonging to **איה II.**, comp. Sanskrit *as*, Pers. **استن**, Latin *esse*; but since **איה** is in Arab. **ايس**, Syr. **آيس**, a concave stem (**ע**) must be assumed as its original. The proper name **איתי** (which see) is probably from **איה** = **איה** and therefore it is to be explained as the proper name **איתי**, consequently as synonymous with **איש**, especially as the Chronist is fond of interchanging names have a like signification. In that case one would be obliged to assume for the sake of **איתי** a stem **איה** = **איה** (**איה** III.). — 2. (*absol.* not used, *def.* Talm. **איה**), but usually in Biblical Aramaicism **איתי**, an adjective form developed out of **איה** (**איה**) *Aram. m.* being, existence, consequently synonymous with Hebrew **איש** and like it weakening into a particle, but in connexion with a suffix shewing traces of a plural like so many other particles in Hebrew (comp. **אחור**, **אחור**, **אחור**, **אחור**) and Aramaean (comp. **אחור**). Including the verb *to be*, as is the case with other particles of the same kind, it expresses it as **איש** there is, properly there is a being, in which way **איה** is used in the Targ.; with the negative, **איה**, **איה**, Syr. **ⲁⲓⲏ**, from **איה** **איה** there is not, Arab. **لا**.

rocky abode of the 'Amalekites NUMB. 21, 21, parallel כִּלְע אֶ; כִּלְע אֶ JER. 49, 19 *habitation of strength*, which is called כִּלְע אֶ 49, 16; *adv.* בְּאִתְּחָן GEN. 49, 24 *in strength* i. e. firm; *pl.* אֶתְחָן MIC. 6, 2 *rock mountains*, described more particularly by מִדְּבָרִי אֶרֶץ and parallel with דְּרִיִּים; metaphorically: *mighty, chief* JOB 12, 19, comp. אֶרֶר. — 4. Figuratively: *harsh, rough, hard, properly violent* PROV. 13, 15, opposite to נָח. — 5. (*God as very ancient*) proper name of a wise man and poet, but also of other persons 1 KINGS 5, 11; Ps. 89, 1. See אֶרֶרִי.

The word אֶ is developed out of the stem יֶתֵן (which see). The same is in Arab. وَاتَن from وَتَن, Phenic. אֶתֶן.

אֶ (pronominal stem) *adv. and conj.*

1. properly like כִּי (אֶ was originally abbreviated from אֶכִּי *conj. relat.* *ὅτι, quod, that*, therefore before dependent clauses, e. g. GEN. 44, 28 and *I suppose that* (אֶ) *he is torn in pieces*; JUDGES 3, 24; 20, 39; ZEPH. 3, 7 *I thought that* (אֶ) *thou wouldst not fear*. Hence like כִּי it is left untranslated before direct language, or is also like כִּי taken as an assurance, *certainly, yea, assuredly, certe*, GEN. 26, 9; 29, 14; EX. 31, 13; 1 KINGS 22, 32; 1 SAM. 16, 6; 25, 21. — 2. Equivalent to כִּי as a sign of the apodosis: *so, then*, particularly in admonitions, e. g. EX. 12, 15 *so* (אֶ) *shall ye put away the leaven on the first day*; 1 CHR. 22, 12. — 3. Most frequently it is an expression of opposition: *but, however, yet*, as כִּי again has the same sense. So e. g. IS. 63, 8 and *he said: they are yet* (אֶ) *my people*. לֹא אֶ but not GEN. 20, 12. אֶ but this LEV. 11, 4 and so NUM. 26, 55; DEUT. 18, 20; 1 SAM. 29, 9. The idea of limitation is attached to this sense: *only, tantum, nonnisi, tantummodo*, and that too with the utmost enlargement of the idea, e. g. before the perfect, in order to give it the sense of the plusquamperfect GEN. 27, 30; JUDGES 7, 19; before nouns where it may be translated *only, only just, scarcely, quite*, according to the context, DEUT. 28, 29; IS. 16, 7; 19, 11; Ps. 39, 12; 62, 10;

73, 1; 139, 11; before adverbs 1 SAM. 25, 1; Ps. 73, 13; before the perfect and imperfect: *however*, JON. 2, 5; Ps. 49, 16. The signification *only*, rare in כִּי, appears most conspicuously in the present word. In this sense of *only, nothing else than*, אֶ also stands at the beginning of a sentence without limiting any thing in relation to what precedes, e. g. IS. 34, 14 15, for which קֵץ is the usual word 28, 19; Ps. 32, 6. — 4. More rarely as an explanation of what goes before and consequently a supplement to it, just like כִּי, in the sense of *for*, e. g. 2 KINGS 24, 3; Ps. 39, 12; 68, 22. — 5. By virtue of the meaning *certainly, yea*, אֶ is used in admonitions and therefore before the imperative: *certainly*, 1 SAM. 18, 17; JER. 28, 7.

6. אֶ is sometimes variously in its signification modified by particles following, whether they belong to it or not. So e. g. אֶ אֵל *only that not, tantum ne*, 1 SAM. 12, 20; אֶ אֵל *however to, in*, NUMB. 18, 3; LEV. 21, 23; *but in* IS. 14, 15; אֶ אֵם *but if now* JOSH. 22, 19; אֶ אֲשֶׁר *only that which* EX. 12, 16; אֶ בְּזֹאת *only on this condition* GEN. 34, 15; אֶ הֲבֵנָה *yea really!* GEN. 26, 9; אֶ כֹּה *that this* JER. 10, 19; אֶ כַּאֲשֶׁר *however as* DEUT. 12, 22; אֶ עַתָּה *yet now* JOB 16, 17; אֶ שָׁם *yea there!* IS. 34, 14 15; אֶ אֵלֶּה *surely of such sort are* JOB 18, 21; אֶ כִּי *only that* 1 SAM. 8, 9; Targ. אֶרֶר. בָּרָם. More rarely do particles go before, e. g. כִּי אֶ *for surely* 2 KINGS 5, 7; אֶ קֵץ *solely*, a strong *only* (Kimchi) NUMB. 12, 2; אֶ אֲדֹמָיָה *not he surely* JOB 23, 6. — Some have considered אֶ Ez. 18, 10 and 21, 20 as a different orthography of אֶ; but the opinion is not well founded.

אֶכֶר (not used) *tr. to bind, fold up together*, hence *to strengthen*, Ar. أَكَّرَ to fortify, to twist; cognate to קָרַר. Hence the proper name אֶכֶר.

אֶכֶר (*fortress, castle*) proper name of a city in the land of שִׁנְאָר, beside כְּכֵל, אֶכֶר and כְּכֵל mentioned as the original residence of Nimrod GEN. 10, 10,

and therefore one of the oldest cities in hither Asia. The LXX read **אַרְבֵּד** *Arad*, and Bochart compares the river *Aradus* at Sittakene, conjecturing that the whole country was called **אַרְבֵּד** at an earlier period; but from the context Sittakene lies too far eastward. *Le Clerc* has compared *Saxada*, a city below Ninus, where the Lycus flows into the Tigris (Ptol. 6.1). The Talmud understands by it (Joma 10 a) a city **בְּשֵׁבֶר**. But the Targ. and Ber. Rab. (37 §. 5) have interpreted it more probably by **נִסִּיבִין** Nisib in Mesopotamia, which was also the sense understood by the Syriac, reading, as it does, **אַרְבֵּד**.

אַרְבֵּד see **אַרְבֵּד**.

אַרְבֵּד (after the form **אַרְבֵּד** from **אַרְבֵּד**) *adj. m.* properly deceiving, lying, hence: *drying up* JER. 15, 18, oppos. to **אַיִתָּן**, with the omission of **הָיָה** a *failing brook*, with an allusion at the same time to the city **אַרְבֵּד** (which see). — The form is usual in adjective-formations, comp. Ar.

אַרְבֵּד deceitful.

אַרְבֵּד (*winter-brook*; with a local **אַרְבֵּד**) 1. *n. p.* of a seaport in the territory of Asher, prop. in Galilee on the border of the territory of Asher JOSH. 19, 29; JUDGES 1, 31, according to Joseph. and Jerome nine miles from **צִיֵּב**. Josephus (Bell. Jud. 1, 13, 4) calls it *Ἐκδιππῶν*, Ptol. (5, 15) *Ἐκδιππῶν*, Pliny *Ecdippa* (5, 15, 17) from Aram. **אַרְבֵּד**; Talm. **צִיֵּב**, Ar. **زيب**, Jerome *Dippa*, now *Dsib, el-Zib*, near Rās el-Nakûrah. — 2. *n. p.* of a city of the tribe Judah JOSH. 15, 44; MIC. 1, 14; but it is not ascertained whether it be identical with **צִיֵּב** GEN. 38, 5 or **צִיֵּב** 1 CHR. 4, 22.

אַרְבֵּד (after the form **אַרְבֵּד**) *adj. m.* properly nearly equivalent to **פָּרִיץ**, from **פָּרַץ** = **נָזַר**, Ar. **كسر**, to break in pieces, to damage, hence 1. *bold, daring*, JOB 41, 2 **אַרְבֵּד** *none bold*. — 2. in a bad sense: *cruel* JOB 30, 21; LAMENT. 4, 3. — 3. *destructive*, applied to poison DEUT. 32, 33, where the Samar. however reads **אַרְבֵּד**.

אַרְבֵּד (formed from **אַרְבֵּד**) *adj. m.*

hard, terrible, cruel, PROV. 5, 9; 11, 17; JER. 6, 23; **אַרְבֵּד** a messenger who brings terrible tidings PROV. 17, 11; applied to punishment JER. 30, 14; to the day of judgment IS. 13, 9. Collect. tyrants PROV. 12, 10; JER. 50, 42.

אַרְבֵּד (formed from **אַרְבֵּד**) *f.* *fierceness, cruelty*, PROV. 27, 4. The abstract termination *ûth* is usually made from adjectives, comp. **פְּרָחוּת**, **עֲלִיזוּת**, **עֲלִיזָה**.

אַרְבֵּד (an infinitive noun from **אַרְבֵּד**) *f.* *eating, concrete: a meal* 1 KINGS 19, 8.

אַרְבֵּד (Philistine) *n. p.* of a Philistine king in Gath in the time of David and Solomon, 1 SAM. 21, 11. If the Philistine dialect was Semitic, **אַרְבֵּד** should be derived from **אַרְבֵּד** = **עָרַב** (which see) to roll together (spoken of the serpent), Ar. **عكس**, and **עָרַב** (which see). In that case as an extended form for **אַרְבֵּד** it has, like the proper names **נָחָשׁ**, **נָחָשׁוֹן**, some such sense as *serpent-charmer, serpent-master*, comp. *Σαρπηδων*. LXX: *Ἀρχαῖος, Ἀρχίς*, which has led Hitzig (Urgesch. p. 80 f.) to think of the Mediterranean *Ἀρχαῖος*.

אַכַל (*inf. constr.* **אַכַל**, **אַכַל**, with prefixes **אֶכְלֵ**, **אֶכְלֵ**, with suffixes **אֶכְלֵ**, **אֶכְלֵ**; also **אֶכְלֵ**, usually with **לְ**: **אֶכְלֵ**, but once as an infinitive noun 1 SAM. 1, 9 as **אֶכְלֵ** 1 KINGS 19, 8; *imp.* **אַכַל**, **אַכַל**; *fut.* **אֶכְלֵ**, **אֶכְלֵ** and **אֶכְלֵ**, in pause **אֶכְלֵ**, yet **אֶכְלֵ** EZEK. 42, 5 is not for **אֶכְלֵ**) *trans.* prop. to annihilate, to rub away, hence 1. *to eat*, applied to men, with the accusative of the food (**לָחֵם**) **עָשָׂב**, **פָּחַ**, **לָחֵם** and many others) EX. 34, 28; PROV. 23, 8; GEN. 3, 18; DEUT. 12, 15; 23, 25; rarely with **לְ** as an accusative, in later writings LAMENT. 4, 5. On the other hand it is used with **כֵּן** to eat of something GEN. 3, 11; EX. 34, 15; LEV. 7, 21; 25, 22; DEUT. 26, 14; IS. 59, 5; JOB 31, 17; RUTH 2, 14; with **כֵּן** to eat of something along with EX. 12, 43-45; LEV. 22, 11; JUDGES 13, 16; figuratively, to devour somewhat 2 SAM. 18, 8. — 2. To animals, with the like

extension and construction GEN. 37, 20 33; 40, 19; Ex. 10, 5; Is. 65, 25; Hos. 2, 14; Jo. 1, 4; 2, 25; HAB. 1, 8; Ps. 106, 20; JOB 13, 28; hence **הָאֵכֵל** JUDGES 14, 14, like **אֵלֵךְ**, could stand for an epithet of the lion. — 3. To lifeless things, in the signification to *consume, destroy, remove, sweep off*, according to the thing it is applied to. So e. g. of fire and flame (**אֵשׁ לִהְדֹּבֶה**) NUM. 21, 28; 26, 10; Is. 10, 17; Ez. 15, 4; Ps. 78, 63; JOB 15, 34; 22, 20; *heat* GEN. 31, 40; *the sword* 2 SAM. 18, 8; JER. 2, 30; *idolatry* (**בָּשֶׁת**) 3, 24; *ardent zeal* (**קִנְיָה**) Ps. 69, 10; *hunger* Is. 9, 19; *wrath* Ex. 15, 7; *the land* LEV. 26, 38; NUM. 13, 32; Ez. 7, 15; *deadly sickness* JOB 18, 13; to which other languages also present analogies. — 4. The signification to eat is metaphorically applied e. g. to eat of love i. e. to use it, to woo; generally to enjoy e. g. spoken of the enjoyment of mental intuition Ex. 24, 11; PROV. 30, 20; with **בָּ** JOB 21, 25; to taste DEUT. 4, 28; to consume, hence the phrases to devour the people, the poor, i. e. to plunder, to rob them, Ps. 14, 4; HAB. 3, 14; PROV. 30, 14, fully **אֶתְּשֹׂאֵם** to eat the flesh of the people MIC. 3, 3; to eat up the judge i. e. to slay him Hos. 7, 7; to grind, a people DEUT. 7, 16; JER. 10, 25; to consume the days i. e. to spend them ECCLES. 5, 16; to devour words i. e. to receive them greedily JER. 15, 16, hence to eat a roll Ez. 2, 8; 3, 1 (comp. Apoc. 10, 9 10) i. e. to take it into oneself; to eat the field i. e. to partake of the fruits of it, GEN. 3, 17; Is. 1, 7; to eat bread i. e. to partake of a meal GEN. 31, 54; with a negative: to fast 1 SAM. 28, 20; to eat at one's table i. e. to be nourished by one Ps. 41, 10; to eat before God, spoken of the sacrificial feasts DEUT. 12, 7; to eat ashes like bread i. e. to live in sorrow Ps. 102, 10, hence generally to live, continue alive AM. 7, 12; ECCLES. 5, 16, for which reason **אֶתְּשֹׂאֵם** applied to the serpent GEN. 3, 14 should not be understood of eating earth but of abiding, living in the dust; to eat his own flesh i. e. to pine away ECCLES. 4, 5 &c. On **יִדְּכֵל** Ez. 42, 5

see **יָכַל**. With respect to **הָאֵכֵל** JOB 20, 26, **הָאֵכֵל** arose out of **הָאֵכֵל** = **הָאֵכֵל**, and consequently belongs to Kal, whither the sense already points. Derivatives **אָכַל** (Phen. **אִכְלָא**), **אָכְלָה**, **אָכְלָה**, **אָכְלָה**, **אָכְלָה** (2 CHR. 2, 9).

Nif. אָכַל (fut. **יִאָכַל**) pass. of Kal GEN. 6, 21; Ex. 13, 3; LEV. 17, 13 or to be allowed to be eaten; figuratively as in Kal, (applied to fire) to be consumed, Ex. 22, 5; ZEPH. 1, 18.

Pi. אָכַל belonging to **הָאֵכֵל** see Kal at the end.

Pu. אָכַל to be consumed, e. g. by fire Ex. 3, 2; NAH. 1, 10; by the sword Is. 1, 20. Hence perhaps the proper name **אָכַל** and **אָכַל**.

Hif. אָכַל (1 perf. **הָאֵכֵל**, **הָאֵכֵל**, fut. **יִאָכַל**) causative: to make eat up, give to eat, in the manifold figurative expressions of Kal, always with a double accusative PROV. 25, 21; DEUT. 8, 16; Ez. 16, 19; to cause to enjoy Is. 58, 14; only once with **מִן** of the food, Ps. 81, 17. Inasmuch as the trace of a construction with **אֶל** is not found, and **אָכַל הָאֵכֵל** cannot be said, **אָכַל** Hos. 11, 4 can neither be an imperfect for **אָכַל**, nor a noun equivalent to **אָכַל**; rather does it seem to be a North-Palestinian and Aramaean form for **אָכַל** from **כָּל** (which see). See also **אָכַל**. The infinitive **הָכֵל** Ez. 21, 33 should likewise be referred to **כָּל**. Derivative **מִאָכַל**.

The stem **אָכַל**, Ar. **أَكَلَ**, Sam. **אָכַל**, Syr. **أَكَلَ** is connected in its organic root with the root in **שָׁכַל** I. to which many significations refer.

אָכַל (3 perf. f. **אָכְלָה** for **אָכְלָה**; 3 pl. **אָכְלוּ**; fut. **יִאָכַל**) Aramaean, the same, DAN. 4, 30; 7, 7 19 23. For an alleged different meaning of the verb **אָכַל** in **אָכַל** 3, 8; 6, 25, namely to call, proclaim, spread, see **קָרָא**.

אָכַל (with suff. **אָכְלִי**) m. 1. food, especially fruits, grain GEN. 41, 35; Ps. 78, 30; properly nourishment, support, Ar. **أَكَلَ**; comp. Phenician **אָכְלָא** (place

of grain) *n. p.* of a Byzakian city. Figuratively: food of fire, of animals, therefore also booty Job 9, 26. — 2. as *m.* infinitive noun: eating, so לֹסֵי אֲכָלוּ Ex 12, 4; אֲכָסִי 16, 21 every one according to his eating.

אָכַל, also אֲכָל, *n. p.* of a sage to whom the gnomic poet Agur dedicated his אָכַל Prov. 30, 1. As a proper name (and as such the Masora, Targum and old interpreters have taken it) אָכַל might be taken as equivalent to אָכַל in the sense of one that has pined away, sorrowful; but the LXX and Syr. considered it the 1st imperfect from אָכַל or אָכַל, and the moderns have followed the assumption. See אֲכָלָה.

אָכַלָה (after the form אָכַלָה, and so the feminine of אָכַל) *f.* the eating 1 SAM. 1, 9, or also as אָכַל food GEN. 1, 29, fodder JER. 12, 9. With ל, however, it is generally to be counted a verb.

אָכַל (from אָכַל with *a* demonstr. out of *a*, as in אָכַל out of אָכַל) *adv.* 1. like a strengthened אָכַל: therefore, in a resumptive apodosis Ex. 2, 14; Is. 40, 7, comp. אָכַל; or as, comparing = just as, like אָכַל in the Targ. JER. 3, 20; consequently almost equivalent to אָכַל. — 2. assuring, like אָכַל: surely, GEN. 28, 16; 1 SAM. 15, 32; 1 KINGS 11, 2; JER. 3, 23; 4, 10; Is. 53, 4. — 3. limiting what precedes: but, only, however, tantum, ZEPH. 3, 7; Ps. 31, 23; 82, 7; Is. 49, 4, for which אָכַל stands more frequently, abridged from אָכַל. — The Targ. renders it by אָכַל, אָכַל, אָכַל, and the LXX appear to have taken it at various times as אָכַל. See too אָכַל. It is not to be traced back to a verbal stem.

אָכַל (rare) *tr.* to push, to strike, hence to drive on, spur on, with אָכַל on account of its original signification Prov. 16, 26: for his mouth (which desires to eat) pushes upon him (אָכַל) i. e. urges him on (to labour); so the LXX ἐκπιάσσει, Vulg. compulit. In Syr. אָכַל also appears with אָכַל to drive on

to work, Ethpeal to urge on oneself, to be industrious. — Kimchi has compared אָכַל with אָכַל to bend, i. e. to bend together, to curve; but this sense does not well suit. Others understand it to be a new formation from אָכַל hand in the sense of to handle, as the derivative אָכַל Job 33, 7 is taken by the LXX; but our assumption best corresponds to the usage of the dialects. The Ar. أَكْف is a denomin. from أَكْف saddle.

אָכַל (with suff. אָכַל) *m.* stroke, only in Job 33, 7: and my stroke will not fall heavy upon him. The Syr. translates it: and my saddle (Talm. אָכַל) i. e. burden, Targ. אָכַל burden; but these senses also proceed from the fundamental idea already given. The LXX render ἡ χεὶρ μου, reading אָכַל.

אָכַל (not used) *tr.* to plough, properly to dig, Ar. أَكَّر to dig, أَكْر a pit; but the organic root is אָכַל, which is found also in אָכַל, אָכַל II., אָכַל.

אָכַל (this is the reading of the Syriac, Targ., Jerome and others for אָכַל) the proper name of a place GEN. 10, 10, viz. Nisibis, נִסְבִּי. According to the stem אָכַל it should signify field.

אָכַל see אָכַל.

אָכַל (formed from אָכַל equivalent to אָכַל, as אָכַל from אָכַל; pl. אָכַל, with suff. אָכַל) *m.* he who is occupied with the field, a husbandman JER. 14, 4; 31, 24; אָכַל אָכַל 51, 23 the husbandman and his team. The same word is in the Targ. אָכַל, Syr. אָכַל and hence a derivative verb (Wiseman hor. p. 86, 2), Ar. أَكَّر; but in *ager*, ἀγρός, German *acker*, *ag* is the root (comp. ἀγή, occa, Germ. egge).

אָכַל (not used) *intr.* equivalent to אָכַל (which see) to roll up in the form of a serpent, comp. אָכַל. Hence the proper name אָכַל.

אָכַל (from אָכַל) *n. p.* of a Phœnician city Josh. 11, 1; 12, 20, which belonged subsequently to the tribe of Asher 19, 25. According to the Syriac,

and perhaps the Phenician language also it means *a dedicated place*, i. e. one where a sacred station was.

אל I. (pronominal stem) *pron. dem.* a gentle reference to a thing and emphasizing of it, weaker than **זה**. Hence arises its modification into the article in Arabic, and exceptionally in Hebrew in some remains still, as **אלֹמְגִים** 1 KINGS 10, 11 12, also written **אֲלֹמְגִים** 2 CHR. 2, 7, and **אֲלֹמְדָר** GEN. 10, 26, which was evidently adopted through the medium of the Arabic. Yet it also exists in the shorter form **אל** in **אֲלֹנְבִי** Ez. 13, 11; perhaps also in the proper names **אֲלֶקֶשׁ**, **אֲלֶהוּרִי**, **אֲלֶהָרָה**; but always attaching itself firmly to the noun or proper name like the common **הַל**, and therefore adjoined with it in the alphabetical series. Arabic words are adopted with the article in the Syriac and in modern languages. Yet this application must not be extended too far in Hebrew. Thus e. g. **אל** in **אֲלֶקֶים** PROV. 30, 31 as in **אל-מֶנָּה** 12, 28 is the negative particle, and **אל-** in proper names is merely the shorter form of **אל** God. See **אֶלֶה**, **אֶל**, **אֶלִי** (Aram.) and **אֶלִי**.

אל II. (pronom. stem) a negative word which is connected by root with **אֵל**, **אֵלֵךְ**, **אֵלֵךְ**, **אֵלֵךְ** and must not be derived from a verb-stem. It is applied in Hebrew in the following ways: 1. as a conjunction in the sense of **μή**, *ne*, to express in the feeling of the speaker an unwillingness or not-wishing; hence it is always connected with the *voluntative of the imperfect* to denote dissuasion &c. Thus e. g. dissuasively GEN. 22, 12; Ex. 16, 29; 1 SAM. 26, 20; JER. 17, 21; wishing GEN. 43, 23; 1 SAM. 17, 32; 2 KINGS 18, 31; JER. 7, 4; asking 1 SAM. 26, 20; Ps. 51, 13; DAN. 9, 19; assuring and predicting as certain i. e. manifesting the subjective feeling of the speaker originally in a wish GEN. 49, 4. It always stands with the *imperfect* and with it too if possible in its shortest form; on the contrary **לֹא** which is exactly equivalent to *non*, *οὐκ*, chiefly precedes the *perfect*,

and if the *imperfect*, it denotes a distinct command: e. g. **אל תרצח** *kill not!* is a wish, but **לֹא תרצח** Ex. 20, 13 *thou shalt not kill!* is a categorical command, though **אל** often borders upon the latter ZECH. 8, 17; PROV. 3, 1 3. It is specially to be noticed that in later writings **עַל** stands for **אל** Ez. 9, 5, just as **אל** stands for **עַל** 10, 1; 12, 12 19. — 2. More rarely does it stand thus in mere declarative positions PSALM 34, 6; 41, 3; 2 CHR. 14, 10, where it expresses a subjective interest like *οὐ μὴ*. In both cases it immediately precedes the *imperfect*, and rarely do any words intervene, JER. 15, 15; Ps. 6, 2; still seldom does it interchange with **בִּל** (from **לִי** Ps. 141, 4. — 3. **אל** often stands adverbially without a verb, when it forms clause with the exclamation belonging to it, e. g. **אל בְּתִירִי** *yet not my daughter!* RUTH 1, 13; **אל-אֶחָדִי** 2 SAM. 13, 12. In particular it is joined to **נָא** to express a deprecating sentence briefly, GEN. 19, 18 *yet not!* though still the *imperfect* frequently follows GEN. 13, 8; 18, 3 30 32; NUM. 10, 31. Farther it stands before nouns in exclamations expressing imprecation, e. g. **אל-מָטָר** 2 SAM. 1, 21. To this head belongs **אל-אֲרוֹרֶךְ** 2 SAM. 13, 16 *no occasions!* i. e. *cause not!* which the LXX have paraphrased by **אל-אֶחָדִי** **קִי גְדוֹלָה הָרָעָה** in order to evade this use of **אל**. It also forms a sentence by itself as a request 2 KINGS 3, 13 *not so!* *oh not so!* — 4. like **μή** interrogative and negative with the *perfect*, e. g. **אל תַּעֲשֶׂה** *do ye make no incursion?* 1 SAM. 27, 10 (the Targ., Syr., Ar. have understood *whither?* the LXX and Vulg. seem to have read **אל-מִי**; but the textual reading may be retained). More rarely in the sense of **הֲלֵא** PSALM 121, 3, or presupposing a condition and denial, as **אלֹא**, *if not* 2 KINGS 6, 27. — 5. In rare cases quite substantively like **לֹא**, **בִּלִּי**, **אֵין**, e. g. **אֵין לֵאמֹר** (LXX *εἰς οὐδέν*, Targ. **בְּדִלָא**) *to make as nothing* JOB 24, 25, comp. **בְּתִירִי לֵאמֹר**. Here belongs its application for the purpose of denying the idea contained in nouns, e. g. **אל-מָוֶת** PROV. 12, 28 *immortality*; **אל** and the noun joined

the verbs are also construed with אל in other senses; they have also more frequently an accusative of the object after them. g) Expressive of movement and therefore prop. denoting towards אל is also used where it can be rendered *before, coram*, e. g. after הָסָה (Hif.) NUM. 13, 30; פָּנָה אֶחָד־פָּנָה JUDGES 11, 36; קָרָא 1 SAM. 26, 14; נָשָׂא פָנָיו 2 SAM. 2, 22; 2 KINGS 5, 25; דָּבַר JOB 42, 7, though this motion be purely mental and is hardly perceivable at times. h) Denoting direction or motion into something, hence entering or pressing into, to be translated by *in*, Lat. *in*, *among*, Lat. *inter*, for example *in* GEN. 8, 9; EXOD. 25, 21; DEUT. 11, 29; 1 KINGS 9, 24; JON. 1, 5; *among* 1 SAM. 10, 22; JER. 4, 3; EZEK. 2, 6. Figuratively הִזְעִיב אֶל־ לֵב *to be grieved into the heart* i. e. from the heart GEN. 6, 6; אֶל־חֶיק LAMENT. 2, 12. This *in* often seems equivalent to *within*, e. g. אֶל־שַׁעְרֶיהָ DEUT. 17, 5 *within thy gates*, properly between &c., or *through*, per, for example אֶל־קִבְתָּהּ NUM. 25, 8 *properly into her pudenda*, right through; but where the direction must be rendered by *upon*, אל stands for על, so EZEK. 18, 6; 32, 6, as vice versa על for אל Is. 65, 7; 1 SAM. 20, 24 &c., which is sometimes corrected by the K'ri. Lastly i) expressing the limit of motion or direction, hence synonymous with עד in the sense *even to, unto, usque ad*, thus אֶל־הַשָּׁמַיִם JER. 51, 9 *even to the heavens*; אֶל־פִּיהוּ JOB 40, 23 *even to his mouth*; 3, 22; GEN. 6, 16; also where it is tantamount to *towards, versus* DAN. 8, 9. — 2. From the various senses of motion which in their modifications are sometimes softened down almost to prepositions of place *at, with, arose* a) the meaning *at, by, near, apud, juxta, prope, eis*, e. g. אֶל־הַשֹּׁלְחָן 1 KINGS 13, 20 *at the table*; אֶל־מֶרֶם JER. 41, 12 *at the water*; אֶל־יְיָ Ps. 109, 14 *with God*; אֶל־מֶלֶךְ־הַמִּדְבָּר PROV. 30, 10 *to his lord*; אֶל־כָּל־פָּנִים GEN. 41, 57 *to Joseph*; אֶל־כָּל־פָּנִים EZEK. 7, 18; comp. too GEN. 40, 14; 49, 29; LEV. 4, 7; 5, 9; JOSH. 5, 3; 1 SAM. 17, 3; 1 KINGS 8, 30 —

always denoting rest in a place, mere *rest*. Hence came b) the meaning of אל as expressing the idea of regard to the noun, an abiding *with* or *at* something which is moved into the neighbourhood of the actor so that reference may be made to it. This אל may be rendered *as to, with respect to* 2 SAM. 18, 27; *on account of* 21, 1; *over* HOS. 12, 5; *about* 1 SAM. 1, 27; of JER. 40, 16; *for*, אֶל־נֶקֶד for certain 1 SAM. 26, 4; *according to*, אֶל־פִּי according to command JOSH. 15, 13; and so other modifications that have originally proceeded from the idea of reference to; hence many verbs which cannot be well thought of without a close reference are construed with אל e. g. בָּכָה 2 SAM. 1, 24; שָׁחַק JOB 29, 2; הִנָּחֵם JUDGES 21, 6; הִזְעִיב 1 SAM. 1, 2; אָמַר GEN. 20, 2; דָּבַר JER. 40, 16; יָרָא Ps. 69, 27; זָהָה NUM. 25, 1; יָרָא Is. 19, 19 &c., where אל may be rendered *by over, with, about, of* and the like; but frequently too it interchanges with other prepositions. — 3. Besides the two principal meanings just mentioned אל is still to be noticed a) before a noun following a noun with מִן preceding, i. e. אֶל... מִן, *from... to, from... even to*; it serves a) to give emphasis, e. g. מִיָּחִיל אֶל־חֵייל Ps. 84, 8 *from strength to strength* i. e. with increasing strength; בָּרָעָה אֶל־רָעָה JER. 9, 2 *with increasing wickedness*; β) for comprehension, e. g. מִזֶּן אֶל־זֶן Ps. 144, 13 *from kind to kind* i. e. of every kind; γ) to circumscribe locally, e. g. מִן־הַקָּצֵה אֶל־הַקָּצֵה EXOD. 26, 28 *from one end to another*; מִפֶּה אֶל־פֶּה EZR. 9, 11; δ) to circumscribe time, e. g. מִצֵּחַ אֶל־צֵחַ 1 CHR. 9, 25; מִיּוֹם אֶל־יוֹם NUM. 30, 15; ε) to circumscribe persons, e. g. מִנְּגִיד אֶל־נְגִיד Ps. 105, 13; but מִן is sometimes omitted in the first half-member, e. g. פָּנִים אֶל־פָּנִים GEN. 32, 31; פֶּה אֶל־פֶּה NUM. 12, 8. — b) אל between two nouns of the same kind to express the one to the other (like אֶשׁ... אֶשׁ, unus... alter), e. g. זֶה אֶל־זֶה EXOD. 14, 20; 36, 10; Is. 2, 4; Ps. 42, 8; EZEK. 21, 22. — c) אל in its signification *to, towards, upon* &c. as a particle of motion is some-

times omitted and the accusative put instead Hos. 7, 11; NAH. 2, 6; PROV. 5, 5; JUDGES 9, 44; 11, 29; IS. 34, 15, as also אל-מְבוֹא stands for אל-מְבוֹא. — d) אל is often connected with other particles, viz. with prepositions, adverbs, conjunctions &c. as אל-הַיָּם Ez. 6, 10; אל-אֲשֶׁר Exod. 32, 34; אל-אֲחֵרֵי 2 Kings 9, 18; אל-בֵּין Ezek. 31, 10; אל-בֵּינֵינוּ 10, 2 &c., whereby their significations are modified, a thing that is noticed under the particles themselves. — 4. Very seldom does אל appear in its original demonstrative sense as a *demonstr. adverb*, pointing to an object, repeated in the sentence אל-... here... there JER. 51, 3, before the imperf. — The absolute state אל of this אל, which does not appear, coincides entirely with אל II.; or אל is here shortened from the pronominal stem אל, which is also the case with the article אל.

As to the form of this preposition, אל which is always closely connected with the noun, is manifestly derived from an absolute form אל, which latter may yet be recognised in certain forms with suffixes (אֵלִי, אֵלֶיךָ &c.). The plural use before the suffix in Hebrew is a well known peculiarity which holds good in the case of other prepositions, and the constr. plur. אֵלֶיךָ Job 3, 22; 5, 26; 15, 22; 29, 19, like the Arab. إِلَيَّ, shews that אל also is nothing but a constr. in the singular. In the Targ. אל is paraphrased just according to the context by כִּי, כִּי, כִּי, כִּי, כִּי &c.

With regard to the derivation the pronom. stem 'el (אל) may be supposed an abridgment of the compound 'e-la, comp. Copt. ελα (Bashm.), hence ελα-ı to me, ελα-ı to him, ελα-ı to her &c., and accordingly the organic form would be ֵל, ֵל, Coptic λα. The e (א), Coptic e, is also an old pronominal stem and as it (e) in Coptic has still in itself the significations in, ad, a, prae, circa, apud (Peyr. Lex. ling. copt. p. 29 seq.), so it is found in אל-אֵל, Copt. ελαλ, as a in אֵל-אֵל (from אֵל-אֵל), אֵל (from אֵל-אֵל) is a pronominal stem. In any case the deriva-

tion from a verb as the root must be rejected.

אל II. (pronominal stem abridged from *ela*, a demonstrative vocable compounded of 'e-la, and connected with the demonstrative אל as an article, and with הַל, just as the French *le* coheres with the Latin *ille*. A stronger form than *ela*, namely אֵלֶה *elle*, is blunted out of an old plural termination, as the Aramaean אֵלֶיךָ, Aethiop. *ellä*, *ellö* still shew) *pron. demonstr. pl. these* 1 CHR. 20, 8; with the article אֵלֶיךָ, e. g. אֵלֶיךָ אֵלֶיךָ GEN. 19, 8 *these men*; אֵלֶיךָ אֵלֶיךָ 19, 25; DEUT. 4, 42; 19, 11; אֵלֶיךָ אֵלֶיךָ GEN. 26, 3 4; אֵלֶיךָ אֵלֶיךָ DEUT. 7, 22; אֵלֶיךָ אֵלֶיךָ LEV. 18, 27; but it occurs only in the Pentateuch and thence in Chronicles. The use of this pronominal stem as a plural of אֵל cannot be explained by the form, but by the fact that the personal idea in it had disappeared. See אֵלֶיךָ.

אל (pronominal stem) *Aram.* equivalent to the Hebrew אל II. Only in EZR. 5, 15 K'ri, for which the K'tib has אֵלֶיךָ synonymous with the Targumic אֵלֶיךָ or with the Hebrew אֵלֶיךָ, since JEREM. 10, 11 adopts אֵלֶיךָ as Aramaean.

אל III. (with the article אֵלֶיךָ, with a suff. only אֵלֶיךָ in the PSALMS; pl. אֵלֶיךָ or אֵלֶיךָ Exod. 15, 11; from אֵל or אֵלֶיךָ to be strong, though it is a primitive word) *m.* 1. a very old Semitic name of the highest deity, which already appears in the pre-historic period: *God*. אל on account of its universality stands both for the God of the Hebrews, *Jehovah* NUM. 12, 13; 23, 22, as well as for the gods of another nation, or idols IS. 44, 10 15; 45, 20; 46, 6; but for *Jehovah* usually stands אֵלֶיךָ GEN. 31, 13; DEUT. 7, 9, or אֵלֶיךָ אֵלֶיךָ GEN. 33, 20; 46, 3; NUM. 16, 22, also אֵלֶיךָ אֵלֶיךָ JOSH. 22, 22; PS. 50, 1, or אֵלֶיךָ אֵלֶיךָ DAN. 11, 36, or אל is connected with certain adjectives as with אֵלֶיךָ, אֵלֶיךָ, אֵלֶיךָ &c. or is otherwise paraphrased DEUT. 32, 4; PS. 89, 8. The

after the Arabic. As a name of the station אֶלֶם many mss. write instead אֶלֶם; but according to the sense, only אֶלֶם, אֶלֶם is right. — 4. *ram* Job 42, 8; but אֶלֶם stands here for אֶלֶם from אֶלֶם and therefore does not belong to the present word. — 5. As an expression in architecture *pilaster*, אֶלֶם, constr. אֶלֶם, is always used, and where the mss. have the constr. אֶלֶם, it is there written for אֶלֶם, as the Aramaean אֶלֶם for אֶלֶם, also אֶלֶם. See אֶלֶם.

Though the use of the divine name אל is frequent only in Hebrew with אלהים, yet numerous traces of it are also found in the dialects. The Syriac translator has the form ܐܠ in Is. 14, 13; Ps. 22, 2; MATTH. 27, 46; MARK 15, 33 for God; the Samar. often varies between אל and אלה; among the Zabians ܐܠ is a name of the sun, i. e. of the highest planetary God, as traces of a Moabite 'El-cultus under the name of אל-דנה highest 'El are also found in the city called from this cultus or worship אלה-דנה (which see, and comp. Hebr. and Phenic. אל-דן, Aram. אלה-דני). The Arabic dictionaries likewise enumerate as names of God إله, إله, إله. The Phenicians being nearest to the Hebrews, have אל both in their doctrine of God and their sanctuaries, e. g. 'Ηλ as Kronos καὶ Ἑξοχή, Ἥλ in Ἴλος in Sanchoniathon, אל-בית house of God as name of Betyl or pillars and stones dedicated to 'El; so also in their personal proper names, e. g. ערנאל 'Ern-aios, חנאל Hanelus, פסאל Fasilus, גגאל Gagilus, מצתול Μεσέτουλος, Mezetulus, Mustulus, מדדול Medadulus, זוזל Uzulus, קסטול Castulus &c., and עבראלים Αβδαλεμος formed out of the plural אלים; and in their names of places e. g. קנאל Kανήλη, -λία, גונאל Gunela, קרנאל Cartilis &c. They also use it appellatively to denote other deities. — As to the derivation, it has been considered from the time of Sándja, who translates it by القادر mighty, as coming from אל I. to be strong, and so derived

from a verb-conception; as indeed a considerable number of derivatives from **אָל**, with the fundamental signification of *strength*, are found in the language. But even in this case **אָל**, which may always have come from a verb-conception, should be accounted primitive; and from it are derived secondarily **אָלֵךְ**, **אָלִים**, **אָלֶיךָ**, **אָלֶיךָ**, **אָלֶיךָ**, **אָלֶיךָ**, **אָלֶיךָ** and the numerous proper names where **אָל** appears entire or abbreviated; then **אָלֵךְ** (**אָלֵךְ** I.) and **אָלֶיךָ**, **אָלֶיךָ** and again the proper names from this stem.

𐤀 I. (pronom. stem) as a collateral form of pronoun demonstr. 𐤀 see 𐤀 I.

אֶל II. (pronom. stem) as *constr.* of אֶל I. see אֶל I. prepos. The attempt to derive this אֶל from a root אֶלֶה = וָלֵי to incline to one, וָלֵי to be helpful, is opposed to the peculiarity of pronominal stems.

אל III. as an abbreviation of אל God in proper names, e. g. אֶלְעָזָר, אֶלְזָבֶּד, and others. See אל III. and the proper names in question.

אֶלֶּךְ (= *n. p.* אֶלֶּךְ, oak; *strong as oak*, comp. German Eckhart=Eichhart)
n. p. m. 1 KINGS 4, 18.

אֶלֶּבֶּס *m. stiffened, ice*, then metaphorically *crystal*, compounded of **אֶלֶּבֶּס**, which appears thus Job 28, 18, and **אֶלֶּבֶּס** = **אֶלֶּבֶּס** the article, adopted through the medium of the Arabic Ez. 13, 11 13; 38, 22, which was all the easier because the word itself is Ar. (الجبس) congelatum). The Coptic **ⲁⲗ** *stone* has also been compared with the first member **אֶלֶּבֶּס**, but it is more natural to take it as the article. See **אֶלֶּבֶּס** and **אֶלֶּבֶּס**.

אַלְמָגִים see **אַלְגֵּי־מִים**

אֵל (El is a friend) n. p. m. Num. 11, 26 27. Comp. n. p. אֵלִיר of similar signification. On דָּד comp. the proper names דָּדוּר, דָּדוּרָה, דָּדוּרָה &c.

אֱלֶדֶה 1. *n. p.* of a Midianitish-Arabic tribe GEN. 25, 4; 1 CHR. 1, 33. Here אֱ appears to be the article. —

2. *n. p.* of an Ephraimite 1 CHR. 7, 20 according to some mss., for which the textual reading is אֱלֵכֶּהָ.

אֱלֵה see אֱלֹהִים.

אֱלֵה I. (from אֵל III.; or perhaps farther developed out of אֵל) 1. (not used) *intr. to be strong, powerful, stout*, spoken of men, trees &c.; אֱלֵה Hos. 4, 2 stands perhaps by exception for infin. Hifil. Comp. אֵל (אֵל I.). Derivatives אֱלֵה, אֱלֵיךְ (after the form הֲרִיךְ) and the proper name אֱלֵה. — 2. *tr. to strengthen, to swear, confirm by an oath* JUDGES 7, 2; Hos. 4, 2. Derivatives אֱלֵה, אֱלֵיךְ. — 3. (not used) *to curse*, which signification arose from the curses, common at the taking of oaths, directed against the violation of the oath, comp. Sanskrit *çap to swear and curse*. — 4. More in an external sense: *to be fat*, as the German *feist* is allied in sense to *fest*; hence אֱלֵה.

Hif. אֱלֵה (inf. with suff. לְהֵאֱלֵה, fut. apoc. וְיֵאֱלֵה from יֵאֱלֵה = יֵאֱלֵה) *causative: to make firm, powerful, to confirm, swear to, or to cause to swear, to confirm by an oath*, 1 KINGS 8, 31; 2 CHR. 6, 22; 1 SAM. 14, 24 with the accusative. — From this in Hos. 4, 2 the infinit. Kal אֱלֵה is used for the infin. Hifil to make it like רָצִיחַ, נָגַב, נָאָה in that place. Since therefore אֱלֵה properly expresses the idea of confirming, assuring, in Hos. 4, 2, where it is taken in a bad sense, it seems to have become so by nothing but its connexion with כָּתַשׁ there, and so אֱלֵה כָּתַשׁ means *to swear and lie* i.e. *to swear falsely, to be perjured* (comp. Barhebr. 405 כָּתַשׁ כִּי to swear and lie). Hence false oaths which are meant to be broken are also expressed by the noun אֱלֵה שָׁוָא Hos. 10, 4. See the noun אֱלֵה.

The idea of *swearing* is obviously connected with *heavy*, firm, weighty, Lat. *jurare* properly to make fast by contract, comp. Sanskrit *ju*, Gr. *ῥακος* oath, and *ῥακνή* enclosure. In Hebrew the original conception would be to *make oneself fast, to make binding*, or

by comparing the Ar. مَتَنَ (*to make fast and to swear*) to *fasten*, from אֱלֵה to *be fast, firm*, and the corresponding Ar. root would be אָל, whence אָל swearing.

אֱלֵה II. (*imperat. f. אֱלֵי*) only a collateral from of אֱלֵל, אֱלֵל to lament Jo. 1, 8; comp. Syr. אָל, Ar. أَل.

אֱלֵה (with a *impure* in first syllable as in מִנְהָ; with suff. אֱלֵיךְ, אֱלֵיךְ; pl. אֱלֵיךְ, אֱלֵיךְ) *f.* 1. *an oath* GEN. 24, 41 (allied in sense is שָׁבַע 24, 8) אֱלֵה the oath sworn to me; אֱלֵה קוֹלֵךְ LEV. 5, 1 the loud oath; אֱלֵה 1 KINGS 8, 31 to bring one to swear, to lay an oath upon one; אֱלֵה שָׁוָא Hos. 10, 4 false oaths; אֱלֵה Ps. 59, 13 from cursing and lying i.e. perjury, comp. Hos. 4, 2; אֱלֵה 2 CHR. 6, 22 for אֱלֵה the swearer comes forward, and therefore אֱלֵה, not אֱלֵה. — 2. *a covenant confirmed by an oath, sworn to*, GEN. 26, 28, or rather the oath taken at the time of the covenant. Thus the word is used as a supplement to בְּרִית and is put along with it DEUT. 29, 11 13; EZ. 16, 59; 17, 18; but אֱלֵה בְּרִית DEUT. 29, 20 are the curses, which were uttered with the covenant and so belongs to signification 3. More rarely does it stand like בְּרִית along with שְׁבוּעָה, so אֱלֵה NEH. 10, 30 to enter into a covenant, comp. אֱלֵה בְּרִית EZ. 16, 8; causative אֱלֵה הָרִיא EZ. 17, 13, with the accusative of the person, the phrase being there distinguished from אֱלֵה בְּרִית אֵת. — 3. *curse, imprecation*, connected with exclamations of swearing, as was wont in covenants to guard against perjury JOB 31, 30; PROV. 29, 24; ZECH. 5, 3; applied to the curse which devours the land because of the breaking of the covenant Is. 24, 6, or by means of which it mourns JER. 23, 10. אֱלֵה NUMB. 5, 21 oath of the curse i.e. the solemn formula of cursing; spoken of the imprecatory section DEUT. 29, 13 18 19; 30, 7; of the punishment following the curse DAN. 9, 11; figuratively the sub-

ject of the curse JER. 29, 18, as שִׁבְעָה is also applied, NUMB. 5, 21.

אֵלֶּה (from אֵלֶּל III.) *f. oak, terebinth*, JOSH. 24, 26, Targ. אֵלֶּה, comp. אֵלֶּן. This אֵלֶּה appears to exist in the proper name אֵלֶּלֶךְ.

אֵלֶּה (not used) *f. goddess*, only in the proper names יִזְעָאֵל, יִזְעָאֵלָה, יִזְעָאֵלָה.

אֵלֶּה (from אֵל i.e. אֵל, hence in the mss. אֵלֶּה also) *f. 1. oak*, called so from its strength, GEN. 35, 4; JUDGES 6, 11 19; 2 SAM. 18, 14; 1 CHR. 10, 12; but distinguished from אֵלֶּן Hos. 4, 13; Is. 6, 13, though belonging to the same genus. The old translators and interpreters hesitate between *terebinth* and *oak*, as they do also in the case of אֵל, אֵלֶּה, אֵלֶּן; sometimes they render it with reference to the Aram. אֵלֶּן by *tree, bush*, very seldom by *valley, plain, meadow*, whence we see that nothing accurate was known about it at a very early period. — 2. עֵקֶשׁ הָא' (*terebinth-slope*) the name of a place not far from שִׁבְעָה and שִׁבְעָה 1 SAM. 17, 2 19; 21, 10. — 3. (*strength*) *n. p. m.* 1 KINGS 16, 6; 2 KINGS 15, 30, and also the name of an Edomite tribe GEN. 36, 41, by whom perhaps the Edomite seaport אֵלֶּה (see אֵלֶּל) or אֵלֶּה was built.

אֵלֶּה (rare) *m. synonymous with אֵלֶּל III. God*, enlarged at the end with an accentless *a*, as לֵאֵלֶּה; only in the proper names אֵשְׁרָאֵל, אֵשְׁרָאֵלָה.

אֵלֶּה (pronominal stem) *demonstr. pronoun, these*, used as a plural to the singular אֵל, אֵלֶּה, אֵלֶּה. Sometimes it begins the sentence, serving to comprehend and enumerate GEN. 2, 4; 6, 9, sometimes it resumes at the end NUM. 35, 29, i. e. it refers either to the preceding or following. Yet it is commonly placed after the noun LEV. 18, 26; NUM. 1, 17; 1 KINGS 7, 9, in numbers always GEN. 9, 19; 22, 23; EX. 21, 11; 2 SAM. 21, 22; Is. 47, 9; ZECH. 4, 10, and the language deviates from this but rarely. אֵלֶּה ... אֵלֶּה *these ... those* JOSH. 8, 22. More comprehensive is קָלָה אֵלֶּה GEN. 10, 29; 14, 3; 15, 10. Like

אֵלֶּה it is connected with a great variety of prepositions, e.g. אֵלֶּה-אֵלֶּה GEN. 46, 25; אֵלֶּה-עַל LAMENT. 1, 16; 5, 17 &c. The less frequent and shorter form of it is אֵלֶּ II. (which see).

This pronominal stem is perhaps compounded of אֵל and לֶה, both originally personal demonstrative vocables, which have however lost the personal; and therefore in the fusion the word is used as a plural. The first member אֵל *el* still exists as an independent pronominal stem in the Targ. אֵלֶּן, Talm. אֵלֶּי, Syr. אֵלֶּ &c., where the terminations אֵלֶּ, אֵלֶּ, &c. are the remains of old plural endings; so in the Phœnician אֵלֶּ (Mass. 13, 16) like אֵלֶּן for אֵלֶּה; and accordingly אֵל must here be assumed as the organic root of אֵלֶּה. With respect to the second member, either the לֶה in אֵלֶּה must be compared, or the reduplication of ל is taken as euphonic, and the ending אֵלֶּ shortened from אֵלֶּן, and therefore the remnant of an old plural termination. See אֵלֶּ II.

אֵלֶּה (with prefix אֵלֶּה; constr. אֵלֶּה, *def.* אֵלֶּה; with suff. אֵלֶּה, אֵלֶּה; along with prefixes אֵלֶּה, אֵלֶּה; pl. אֵלֶּה, constr. אֵלֶּה, *def.* אֵלֶּה) *Aram. m.* like the Hebrew אֵלֶּה *God*, not spoken specially of Jehovah, but of every God DAN. 3, 28; אֵלֶּה אֵלֶּה stands only in the sense of *another God* 3, 29. Jehovah was denoted by the appended terms אֵלֶּה, אֵלֶּה DAN. 2, 18 37 44; EZR. 5, 11; אֵלֶּה DAN. 2, 45; אֵלֶּה יִשְׂרָאֵל EZR. 6, 14; 7, 15; אֵלֶּה יִשְׂרָאֵל 7, 19; אֵלֶּה DAN. 3, 26 32; 5, 18; אֵלֶּה 6, 21 &c., and yet the *def.* אֵלֶּה is also used of Jehovah without any addition 2, 20. אֵלֶּה 5, 3, EZR. 4, 24 is *the temple*, and אֵלֶּה DAN. 3, 25 means *an angel*, as in Hebrew בְּנֵי-אֵלֶּה GEN. 6, 2. Here the singular is used more frequently than in Hebrew; yet the plur. also is not infrequent with a singular sense, applied both to Jehovah and other gods, JER. 10, 11; DAN. 3, 12. See אֵלֶּה.

אֵלֶּה see אֵלֶּה.

אלהים see אלוה.

אלו (pronominal stem) *Aram. interj. behold! en, ecce*, DAN. 2, 31; 4, 7 10; 7, 8. It arose from the demonstrative אל with an old termination, just as הנה and the shorter הן (comp. Ar. *هنا*) are likewise developed out of a demonstrative idea. The synonymous אלו in the Targ. has come from another group; and the assumption of the old interpreters that אלו arose out of אלו is unfounded.

אלו (pronominal stem) *conj. if, si*, in respect to time, as אם usually is, joined to the perfect, ECCLES. 6, 6; ESTH. 7, 4. It is compounded of לו and אם (which perhaps came through the medium of *אן*, Ar. *إن*, Syr. *ܐܢ*), and came late into use in Hebrew. In the Targ. and Mishna, however, it is more frequent, and is even compounded still more in אלוני; comp. Syr. *ܐܢܝܢ* if, *ܐܢܝܢ* if not.

אלוה (also אלה DAN. 11, 38; with prefix ל: לאלה and לאלהו, as is frequent in the case of nouns whose initial sound is a vowelless א; only in poetry in the sing., in JOB, IS., HAB., PSALMS, or also in the later writings through the influence of Aramaean, as in DAN., NEH. and CHR.; but regularly in the plur. אלהים, constr. אלהי, with suff. אלהינו &c.) *m. God*, synonymous with אל, of which it is obviously a farther development. In the application of the word, we must first separate the form of the singular from the plural. The former, construed with an adjective sing. or plur. is applied: a) to heathen gods, DAN. 11, 37 and he has not regard for any god, spoken of Antiochus Epiphanes, who robbed the temples (Polyb. 31,4) and wished to destroy the usual worship (1 Macc. 1, 43; Diod. 34, 1); אלהי 11, 38 *god of the fortresses*, spoken of Melkart at Tyre; אלהי 11, 39 *strange i. e. heathen god*; זי כחו לאלהו HAB. 1, 11 *this his power* (attributing) to his god. b) Applied to

the most high and true God DEUT. 32, 15; PS. 50, 22; HAB. 3, 3 &c., for which also יעקב א stands PS. 114, 7; and when the Psalmist says 18, 32: *who is אלהי besides יי*, the true God only can be meant. Job 12, 6 *to whom God brings it with his own hand*. — But the very ancient use of the plur. אלהים for God is most frequent, because the ancients conceived of the Deity as an aggregate of many infinite forces (comp. אלהים Hos. 12, 1). In this view א signifies 1. the true and most high God, *Jehovah*, and is used in the widest extent, even where a mere contrast to human nature is intended ZECH. 12, 8; PS. 8, 6; EZ. 28, 2. Like אלהי it is sometimes construed with the singular GEN. 1, 3; 2 KINGS 19, 4 16; PS. 7, 10; 57, 3, sometimes with the plural GEN. 20, 13; 31, 53; JOSH. 24, 19. At a later period, however, the construction with the plural was avoided as polytheistic: hence it is said 1 CHR. 17, 21 *יהוה אלהי* for *אלהי* 2 SAM. 7, 23; *יהוה אלהי* NEH. 9, 18 for *אלהי* EX. 32, 4, and the Samaritan Pentateuch on this account GEN. 20, 13; 31, 53; 35, 7; EX. 22, 8 changes the plural into the singular. — 2. the national god, the guardian deity of any people, GEN. 17, 7; JON. 1, 5; JUDGES 1, 16, and therefore applied to the national God of Israel i. e. *Jehovah*, usually אלהי ישראל EX. 5, 1; יעקב א PS. 20, 2; אלהי 47, 10; or along with יי 18, 29; LEV. 18 and 19. As an epithet of *Jehovah* DEUT. 4, 35, 1 KINGS 18, 21 א oftener stands with the article, אלהי GEN. 5, 22; 6, 9 11; 17, 18 &c., but also without the article GEN. 1, 1; and א both in prose and poetry is interchanged with יהוה without any distinction. Thus e. g. א DAN. 9, 11; א GEN. 1, 2; 41, 38; בית א in CHRON. and EZRA; א JOB 1, 1 8; א GEN. 32, 2, besides its connexion with יי. Yet though there is no historical distinction in the signification of both, one appears at least in their application, inasmuch as the one or the other was used at certain periods of the

bring language and therefore by certain writers. The historical books (Josh., Judges, Samuel, Kings) have א in predominant usage; in Job א prevails in the prose parts, in the poetical אל and אלה; the Proverbs have א, but Eccles., Daniel and Jonah almost exclusively א; in the Psalms sometimes א, sometimes אל prevails, just according to age; and in Genesis a twofold recension has been assumed according to this double use. — 3. Like אל, accompanied by adjectives or attributes in the genitive, which belong to the highest and universal God, it denotes the most high and the universal *God of humanity*, e. g. with השמים GEN. 24, 3; מרום Mic. 6, 6; השמים NEH. 1, 4; הוצאות Am. 3, 13; אמן NUM. 16, 22; הדיחות לבל-עשר 65, 16; קדש DEUT. 33, 27; צדק Ps. 4, 2; תהלה 18, 47; חסד 59, 18; מלך 43, 2; תהלה 109, 1, where א stands in the construct state, and the latter seldom appear as a mere apposition 80, 5. It must be considered as a mere doctrinal thing, when the Targ., Sam., Sa'adia and sometimes also the LXX and Vulg. translate the name אלהים, where a closer contact with humanity is expressed, as is done with א also, by *angel* &c. — 4. Like אל, אלהים is applied to the gods of the Semites and other peoples either with the addition הנקרא GEN. 35, 2; משה Ex. 20, 23; משה 34, 17; הגוים DEUT. 29, 17; הארץ 2 KINGS 17, 27; השמים Ps. 96, 5, or with the name of the people whose god is meant, e. g. האמורי Josh. 24, 15; ארם JUDGES 10, 6; מואב ibid.; אלהים 1 KINGS 11, 5; אלהים 2 KINGS 1, 2; חמה 18, 34; or also אלהים alone 17, 29, applied to Ba'al 1 KINGS 18, 21, to a female deity 11, 5, to a made image Ex. 32, 1. From the Israelite point of view such a deity is called לא-אלהים 2 KINGS 19, 18. — 5. Like אל it is added to nouns to express what is highest &c. e. g. הר ה' Ps. 63, 16 spoken of mount Bashan; פלג א' of rain 65, 10; א' ה' GEN. 35, 5; נפתלי 30, 8 &c. Here belongs also the adverbial לאלהים JON. 3, 3 *extra-*

ordinary, comp. אלה, though no other example of it is found; and perhaps also the addition of א to קטא, interrupted by the suff., Ps. 45, 7 *thy elevated throne*; so too may א in אלהים 45, 8 be taken *thy exalted God*; but these cases stand isolated. — We may now give those modifications of the fundamental idea, according to which אלהים is really applied to a plurality, consequently where the signification *God* is laid aside. Here belong: 1. where it is applied to heathen gods Ex. 12, 12; 2 CHR. 28, 23, a use that is very extensive, which is naturally adopted wherever polytheism is implied. — 2. A farther application of א is its use to denote *judges* Ex. 21, 6; 22, 7 8, properly God's judgment, where the judgment is before God (comp. DEUT. 19, 17), hence LXX correctly: τὸ κριτήριον τοῦ θεοῦ, and the Targ. according to the sense דיינות. — 3. *angels*, as also אלהים is used Ps. 97, 7; 138, 1, where LXX, Vulg., Targ., Pesh. and others translate *angels*, as also in Ps. 8, 6; 82, 1 6; GEN. 3, 5 the translators and ancient interpreters render א by angels; but this explanation of א in the places cited is not at all certain, because the old translators and interpreters manifestly wished to avoid anthropomorphisms, and in the passages in question א can be taken otherwise. Only the periphrasis בני אלהים for *angels* JOB 1, 6; 2, 1; 38, 7 is certain, after the analogy of אלהים Ps. 29, 1 and אלהים 89, 6. But אלהים, if one will not take it as an abbreviation of אלהים, by itself denotes *ghost*, *spirit* 1 SAM. 28, 13, that is to say, in the singular sense; LXX, Vulg., Syr., Ar. have *gods*, Targ. *angels*, Josephus *a godlike image*, but more or less by conjecture. — 4. *kings* i. e. much the same as earthly gods, like our *Majesty*, Ps. 82, 1 6; otherwise they are called *sons of God* 2, 7; 89, 27.

The noun אלהים (elsewhere used by the Semites: Phenic. in Sanchoniathon p. 28 *Ἐλοῖμ* i. e. אלהים; Targ. אלה, Sam. אלה, Syr. אלה; Arab. إله, with the art.

אלל) is a very old ulterior development of אל which is by all means to be taken as primitive, and the verbs אלל to worship God, אלל to be afraid, astonished, seem to have been formed from the noun; on the latter verb comp. Aram. אלהא, as also פחד, אלים, פחד, מלכא, אלים, פחד.

אלל I. (from אלל which see) 1. (not used) name of a Phenician and Syrian deity as אלהא (Ezek. 8, 14), perhaps of Adonis, as a symbol of the fruit of the vine, whose death might therefore represent the cutting off of the grapes, the vintage, which happened in September, when in Syria the festival of Adonis was kept, and which month by the orientals is towards the end of the year (Jerome on Ezek. l. c.; Julian, orat. 4). From this name of a deity is to be explained the Phenician *n. p.* 'Ελουλαϊος (אלולי); Jos. Ant. 9, 14, 2). — 2. name of the closing month of the eastern year, corresponding about to our September, Neh. 6, 15, the civil year had already begun with תשרי, because of the late adoption of the names of the months by the Jews, which they took from the names of gods (Rosh ha-Shana ch. 1). The name of this month runs in Syriac آلول, Sam. Ilûl, Kurd. ایلون (Eilûn for Eilûl), Ar. أيلول, Baalbek. αλουλ, with little variation, as in Hebrew, whence we see the widespread use of the Aramaean appellation. The stem is probably אלל synonymous with עלל to glean (the vine), to cut the latest grapes off, generally to have the last gathering, as the death of Adonis is conceived of in *adulto flore sectarum frugum* (Amm. Marc. 19, 1; 22, 9).

אלל II. only in K'tib for אלהא JER. 14, 14, see אלהא.

אלון (from אל I.; plur. -ים, constr. -י) *m.* oak, terebinth, properly a strong tree, spoken of the ever-green terebinth or the strong-leaved oak (see אלהא, אלהא), as also the LXX, Venet., Syr., Vulg., Symm. and others usually render the word; the versions translate it (but

rarely) *plain, valley, meadow*, because these trees were planted by springs or in meadows. This אל appears 1. in its application to old Israelite sacred oaks and terebinths which had themselves a certain reverence paid to them, or beside which there was a sacred station. Thus a) אלון מצב (*oak of the pillar*; מצב is a noun like מצבה) at Sichem JUDGES 9, 6, perhaps the same at which in Joshua's time the sanctuary was Josh. 24, 26, where Jacob buried the strange gods GEN. 35, 4, and where there was probably at one time a heathen cultus. b) אלון מעוֹנֵי־מַגִּיִּים (*oak of the magicians*) the name of a place also in the neighbourhood of Sichem JUDGES 9, 37, where oracles were probably communicated in the earlier heathen time; comp. the oaks of the oracle at Dodona (Odyss. ξ, 327). c) אלון תבֹר (*oak of Tabôr*) name of a noted oak in the vicinity of Bethel 1 SAM. 10, 3. Mount Tabôr was a holy place, like its homonymous Αταβύριος (אֶתְבֹרִי) in the island of Rhodes formerly inhabited by the Phenicians, where a temple of Zeus Αταβύριος (App. 12, 27) existed; and perhaps the oak was dedicated to Tabôr. d) אלני במִרְעָא (*oaks of Mamre*) a name of consecrated oaks belonging to the Emorite Mamre, in the neighbourhood of Hebron, where Abraham built and dedicated an altar to Jehovah, and where God appeared to him GEN. 13, 18; 14, 13; 18, 1. In the time of Josephus (Bell. Jud. 4, 9, 7; Ant. 1, 10, 4) an Ogyges-oak was there; and even in Constantine's time an altar stood under Abraham's oak which he converted into a church (Socrat. Hist. Eccl. 1, 14). e) אלון מֹרְהָ or אלוני מֹרְהָ (*teacher's oak*) name of a consecrated oak in the neighbourhood of Sichem GEN. 12, 6; DEUT. 11, 30. מֹרְהָ seems an ancient epithet of a deity (see מֹרְהָ). f) אלון בצְעֵנִים (*oak of Zaananim*) Josh. 19, 33 or אלני בצְעֵנִים K'tib JUDGES 4, 11 *n. p.* of a place in the vicinity of קְדֵשׁ in the territory of Naphtali, as far as which the nomadic tribe of the Kenites pitched their tents; so called perhaps from an oak consecrated at צְעֵנִים (which see),

or **אַלֹן** (which see), where there may have been before a Phœnician sanctuary. It should be remarked, however, that **אַל** and translators sometimes interchange **אַלֹן** and **אַלֶּן**. — 2. (*strong, powerful*) *n. p. m.* GEN. 46, 14; NUMB. 26, 26; hence the *patronym* **אַלְנִי** in the latter place. Elsewhere the orthography is also **אַלֶּן**.

אַלֹן (from **אַל** = **אַל**; *plur.* **אַלֹנִים**, *constr.* **אַלֹנֵי**) *m.* 1. oak, stands distinguished from **אַלֶּה** Is. 6, 13, and is coupled with **לֶבָנָה** (white poplar or storax plant) Hos. 4, 13 and **תְּרוּמָה** (holm-oak) Is. 44, 14. We must assume a peculiar species of oaks when it is viewed along with **אַלֹן**, **אַלֶּה**, **אַלֶּה** &c. The oaks of Bashan (**אַלֹנֵי הַבָּשָׁן** or **אַלֹנֵי הַבָּשָׁן**) were celebrated: they were used in ship-building EZEK. 27, 6 and are applied poetically as a figure of greatness and distinction Is. 2, 13; ZECH. 11, 2. — 2. (*strong*) *n. p. m.* 1 CHR. 4, 37.

אַלֶּיךָ (and **אַלֶּיךָ**, with *suffix* **אַלֶּיךָ**; *pl.* **אַלֶּיכֶם**, *constr.* **אַלֶּיכֶם** and **אַלֶּיכֶם**) *adj. m.* prop. *hanging to, attaching to*, hence 1. *tame*, spoken of a lamb JER. 11, 19, as Jerome already understood it; but *Ibn Labrât* and *Ibn Koraish* have taken it in no. 4 signification as a noun; others derive it from **אַלֶּה** family, in the sense of *familiaris*; which explanations are less to the point. — Then as a noun 2. *friend*, from *hanging to, attaching to* (comp. **חֶבֶר**, *Ar.* **صاحب**) PROV. 16, 28; 17, 9, having the same sense as **חֶבֶר** (19, 4) and sometimes parallel to it MIC. 7, 5, or as **חֶבֶר** Ps. 55, 14. Here probably belongs the passage JER. 13, 20: *since thou thyself hast accustomed them to thee, as friends (אַלֶּיכֶם) at thy head* i. e. thou hast before chosen the Chaldeans as friends. — 3. *husband*, properly friend, JER. 3, 4; PROV. 2, 17, therefore also **חֶבֶר** (JER. 3, 20; Hos. 3, 1) is put instead of it. — 4. A collateral form of **אַלֶּה** *bullock*, as *epicene* also applied to the female Ps. 144, 14, consequently it is not derived from the original idea of the adjective. — 5. Denominative from **אַלֶּה**

1.

(family, tribe): *head of a family or tribe*, applied to the heads of the Edomites in particular GEN. ch. 36; 1 CHR. 1, 51 - ch. 4. At a later period it was also spoken of Jewish chiefs ZECH. 12, 5, 6, and accordingly some Jewish teachers have the title of **אַלֶּיךָ**, as *Elasar* in Spain (850) and *Chefez* (1000). This sense too did not come from the adjective. — 6. Like **אַלֶּה** *n. p. of a city* ZECH. 9, 7, comp. **אַלֶּה**. See **אַלֶּה**.

אַלֶּיךָ (perhaps *wild-place*, derived from **אַלֶּיךָ**, consequently not from **אַלֶּה**) *n. p. of an Israelite station in the wilderness* NUMB. 33, 13.

אַלֶּיךָ (*El is giver*; comp. *Θεοδωρος*) *n. p. m.* 1 CHR. 12, 12; 26, 7. See the proper names **זִבְדִּי**, **זִבְדִּי**, **זִבְדִּי**, **זִבְדִּי**, **זִבְדִּי**, **זִבְדִּי**.

אַלֶּה (not used) *intr. to be muddy, dirty*, spoken of water, but figuratively for the most part like **חֶבֶר**: *to be corrupt*, in a moral sense. *Nif.* **נִפְלָה** (3 pl. **נִפְלָוּ**) *to be corrupt*, Ps. 14, 3; 53, 4 (Rom. 3, 13 &c.); JOB 15, 16, parallel to **חֶבֶר**. The organic root might be **אַלֶּה**, identical with that in **חֶבֶר** II. &c., since no other suitable analogy is found in the dialects.

אַלֶּיךָ (*El is kind*) 1. proper name of a Davidic hero, a son of *Ja'ari* (**יַעֲרִי**) or *Ja'ir* (**יַעֲרִי**), who smote the giant Lachmi 2 SAM. 21, 19; 1 CHR. 20, 5. — 2. proper name of another hero 2 SAM. 23, 24.

אַלֶּיךָ *stat. constr.* from **אַל** with the vowel of union *i*, employed as the first member in numerous proper names compounded with **אַל**, in order to express the highest divinity of the Semitic people, as is done by **אַב** (see **אַבִּיר**, **יִדִּי**, **יִדִּי**, and others. As an epithet of this nature it is interchanged with **בָּעַל** (*Ba'al*) 2 SAM. 5, 16, 1 CHRON. 14, 7 and with **יִדִּי** 2 KINGS 23, 34, whether the change took place from free choice or for euphony. This construct-form is also sometimes exchanged for the abbreviation of **אַל** into **אַל** (1 CHR. 3, 6; 14, 5 — Ex.

7

6, 22; Num. 3, 30), or disappears entirely, **אל** passing into the second member, e. g. **אֱלִיעֶזֶר** 1 Chr. 3, 5 arises out of **אֱלִיעֶזֶר** 2 Sam. 11, 3. As happens in the case of **אֱלִיעֶזֶר**, **אֱלִיעֶזֶר** &c., the member standing in the construct state is fused with the following, without subordination, into a single conception, so that it should not be interpreted as a genitive, but as an apposition (see **אֱלִיעֶזֶר**). Consequently they ought to be taken together as very ancient invocations of God and eulogies borrowed from an old popular liturgy used in the dedication of what was dearest, as also other antique nations, the Egyptians, Phenicians &c. invested what was dearest to them with the names and religious formulas of their deities and saints.

אֱלִיָּאב (*'El is father*) *n. p. m.* Num. 1, 9; 16, 1; 1 Sam. 16, 6; 1 Chr. 16, 4; comp. **אֱלִיָּאב**, **אֱלִיָּאב**, and **אָב** in proper names.

אֱלִיָּאב (*'El is God*) *n. p. m.* 1 Chr. 11, 46. See **אֱלִיָּאב**.

אֱלִיָּאב (*'El is*) *n. p. m.* 1 Chr. 25, 4. **אֱלִיָּאב** is a participial noun from **אֱלִיָּאב** III. (see too **אֱלִיָּאב**) with an elongation by means of accentless *a*. In place of it stands 25, 27 **אֱלִיָּאב** with the absorption of 'Alef.

אֱלִיָּאב (synonymous with **אֱלִיָּאב**) *n. p. m.* Num. 34, 21.

אֱלִיָּאב (*'El is knowing*) *n. p. m.* 2 Sam. 5, 16, for which 1 Chr. 14, 7 has **אֱלִיָּאב**. See **אֱלִיָּאב**. The name appears to have been in use among the Syrians also, 1 Kings 11, 23.

אֱלִיָּאב (from **אֱלִיָּאב** I.) *fem. the fat tail* of oriental sheep, which was commonly consumed with the fat (**חֵלֶב**) as a sacrifice Exod. 29, 22; Lev. 7, 3; 8, 25 and is described as **אֱלִיָּאב** 3, 9. In the dialects (Arab. **أَلِيَّة**, Targ. **אֱלִיָּאב**, Syr. **أَلِيَّة**) the same word exists; and when the LXX once translate it by *ὀσφύς*, they follow later usage.

אֱלִיָּאב (*'El is Jah*) 1. proper name of

the prophet Elijah of Tishbeh (**הַתִּשְׁבִּי**) 2 Kings 1, 3, who is also called **אֱלִיָּאב** 1 Kings 17, 1, *Hlias* Matth. 11, 14, and who became at a later period the centre of a rich circle of traditions. — 2. proper name of other persons 1 Chr. 8, 27; Ezr. 10, 21 26.

אֱלִיָּאב (*Self-'El, αὐτόθεος*) *n. p. m.* 1 Chr. 26, 7; 27, 18. See **אֱלִיָּאב**.

אֱלִיָּאב (*Self-'El*) *n. p. m.* 1. Job ch. 32-35, but sometimes written **אֱלִיָּאב**. — 2. 1 Sam. 1, 1; 1 Chr. 6, 12 19 alternating with **אֱלִיָּאב** and **אֱלִיָּאב**. — 3. 1 Chr. 12, 20.

אֱלִיָּאב (i. e. **אֱלִיָּאב** to God) *are mine eyes* directed, as if it had arisen out of Ps. 123, 1 &c.) *n. p. m.* in the later period of the language Ezr. 8, 4; 1 Chr. 26, 3, for which, however, 3, 23; 4, 36; 7, 8 &c. **אֱלִיָּאב** stands. In 1 Chr. 8, 20 **אֱלִיָּאב** occurs instead of it, which is merely abridged out of **אֱלִיָּאב**. Hence the LXX have *Ελιωρα*.

אֱלִיָּאב see **אֱלִיָּאב**.

אֱלִיָּאב (*'El is protector*) *n. p. m.* 2 Sam. 23, 32. See **אֱלִיָּאב**.

אֱלִיָּאב (*'El as sender of harvest-rain*; comp. the proper names **אֱלִיָּאב**, **אֱלִיָּאב**) *n. p. m.* 1 Kings 4, 3.

אֱלִיָּאב (also **אֱלִיָּאב**; plur. **אֱלִיָּאב**) *m.* 1. a small image of a god, which among the Egyptians and Phenicians gave oracles, erecting itself (*Servius* on Aen. 6, 68; *Plin. h. n.* 37, 58). Hence it is put along with **אֱלִיָּאב** and **אֱלִיָּאב** Jer. 14, 14 K'ti. It is usually applied to little images of heathen deities or idols generally Lev. 19, 4; 26, 1; Is. 2, 8 18 20; 19, 3; 31, 7; to the images of the gods at Memphis, the central seat of Egyptian worship Ezek. 30, 13; with the additional idea of the greatest contempt, in opposition to **אֱלִיָּאב** Ps. 96, 5; 97, 7; 1 Chr. 16, 26; Hab. 2, 18. The K'tib has once for it **אֱלִיָּאב** Jer. 14, 14. — 2. Figuratively in the later time of the language: *lie, falsehood*, parallel to **אֱלִיָּאב** Job 13, 4; *folly* Zech. 11, 17, proceeding from the

אֱלִישָׁבַע (*'El is founder of the covenant*) *n. p. f.* EXOD. 6, 23; the Greek form *Ἐλισάβετ* LUKE 1, 7 arose out of **אֱלִישָׁבַע** (comp. **יְהוֹשָׁבֶד** 2 CHR. 22, 11, alternating with **יְהוֹשָׁבֶד** 2 KINGS 11, 2) a collateral form of **אֱלִישָׁבַע**. Comp. the proper names **שָׁבַע**, **שָׁבַע**, **בְּאֵר שָׁבַע** and the Greek *n. p.* *Βουσαβᾶς* (Acts 15, 22), which is perhaps **בֶּרֶךְ-שָׁבַע** (son of the covenant) formed after the analogy of **בְּרַחֲמֵי** (daughter of the covenant).

אֱלִישָׁה (*Samar. אֱלִישָׁה*) *n. p.* of a Greek tribe beside **יִזְרְעֵל**, which the Mosaic ethnographical table adduces as the son of Javan, GEN. 10, 4; 1 CHR. 1, 7. Since Javan is the Ionic tribe, we have to explain 'א as the *Aeolic*, the *Ionians* and *Aeolians* being the two leading tribes of the Hellenists. In this manner *Josephus* (Ant. 1, 6, 1), *Jerome* (quaest. in GEN. 10, 2) and *Zonaras* (ann. 1, 5) have understood the word. This Greek race formerly dwelt in Thessaly, Euboea, Boeotia, Anatolia, Peloponnesus &c. (see *Knobel*, *die Völkertafel* p. 81-86), and at the time of Ezekiel (Ez. 27, 7) they also inhabited Aeolis in Asia Minor, stretching from the Cyzicus beyond Mysia and Troas as far as the river Hermus, as well as over the west coast of Asia Minor, and the opposite islands (**אֲרִיִּים**) generally. In their great commercial trade the Phenicians brought from them red and blue purple (**אַרְמָן** and **חֲכִילִת**). The Hebrew form is developed from the fundamental form *Aileis*. See **יִזְרְעֵל**.

אֱלִישָׁיָה (*'El is good fortune*) *n. p. m.* 2 SAM. 5, 15, for which in 1 CHR. 3, 6 **אֱלִישָׁמַע** stands, written by mistake and proceeding from the 8. verse. See **אֲבִישָׁיָה**, **שָׁיָה**.

אֱלִישִׁיב (*'El is requiter*) *n. p. m.* 1 CHR. 3, 24; 24, 12; NEH. 3, 1; EZR. 10, 24 27. See the proper name **יִשְׁבִּיב**.

אֱלִישָׁמַע (*'El is hearer*) *n. p. m.* NU. 1, 10; 2 SAM. 5, 16; 1 CHR. 2, 41; 3, 8; 2 KINGS 25, 25; 2 CHR. 17, 8. But in 1 CHR. 3, 6 it stands for **אֱלִישָׁיָה**, which the Chronicle-writer perhaps interpreted **אֱלִישָׁמַע**. See **שָׁמַע**.

אֱלִישָׁע (*'El is salvation-dispenser*) proper name of the famous prophet and disciple of Elijah, 1 KINGS 19, 16 &c.; in LUKE 4, 27 *Ἐλισσαῖος*. See **שָׁע**.

אֱלִישָׁפַט (*'El is judge*) *n. p. m.* 2 CHR. 23, 1. See **אֲבִירָן**, **שָׁפַט**.

אֱלִיָּה see **אֱלִיָּהוּ**.

אֱלִי (pronominal stem) *Aram. pron. demonstr. pl., these, hi*, placed after masculine nouns only, and so far distinguished from the term **אֱלִין** which is cognate in sense DAN. 3, 12 &c.; 6, 6 &c.; EZR. 4, 21; 5, 9; 6, 8. The addition **אֱלִי** to **אֱלִי** (**אֱלִי**, see **אֱלִיָּה**) which is also found in **אֱלִי**, **אֱלִי**, **אֱלִי**, is an old pronominal stem that occurs in Arabic appended to demonstratives, and its use as a suffix of the second person has been developed therefrom. See **אֱלִי**.

אֱלִי I. (not used) a stem assumed for **אֱלִי** I. and **אֱלִי**. But even if the stem were in use, it would be a secondary one from the pronominal stem **אֱלִי**. See **אֱלִי** I. **אֱלִי** II. should be referred to **אֱלִי** III.

אֱלִי II. (not used) *intr. synonymous* with **אֱלִי** (which see) i. e. the stem **אֱלִי** is = **אֱלִי**, of which **אֱלִי** is a farther development, *to complain, sigh for*, Ar. **أَلَى**, comp. Gr. *ἀλαλάζειν, ὀλολίζειν*. See however **אֱלִי**.

אֱלִי III. (not used) *intr. equivalent* to **אֱלִי** (**אֱלִי**) *to be strong, powerful, steadfast*. Derivatives **אֱלִי**, **אֱלִי**.

אֱלִי IV. (not used) belonging to **אֱלִי** I. See Aramaean **אֱלִי**.

אֱלִי (not used) *Aram. trans. to gather in, to collect into a barn*, spoken of the harvest, usually of the vintage, *to dress*, consequently equivalent to **אֱלִי** (which see); whence **אֱלִי** I.

אֱלִי *interj. woe!* JOB. 10, 15; MIC. 7, 1; with **אֱלִי** of the person, as in other exclamations of grief. The termination **אֱלִי** appears to be like that which is in many pronominal stems. It is usually

assumed that it is to be derived from the verb **אַלל** II.; but it is more likely that the interjection has formed the basis of the verb, as the Greek *ἀδοσιάζειν*, *adōsiazēin*, *ἀδοσιάζειν* were developed out of the exclamations **אַלְלִי**, **אַלְלִי** = **אַלְלִי**, **אַלְלִי** in Phœnician worship.

אַלם (Kal unused) *tr.* 1. to bind together, to tie (kindred in sense with **אַלְלִי** I), hence **אַלְמָה**. — 2. like **אַלְלִי**, **אַלְלִי** to bind, to fit into one another, intertwine, interweave, arch; hence **אַלְמָה** (pl. **אַלְמָה**), **אַלְמָה** (pl. **אַלְמָה**), then to make firm generally. Derivative **אַלְמָה** II. — 3. to draw together the mouth, or more correctly: to be bound i.e. tongue-tied, hence to be dumb (see **אַלְמָה**), to be silent, comp. *δεσμός της γλώσσης* MARK 7, 35; Ar. **عَقَلَ**, Syr. **ܐܠܡܐ**. Derivatives **אַלְמָה**, **אַלְמָה**. — 4. to be dumb, silent, therefore to be solitary, figuratively to be isolated, widowed, comp. Ar. **يَكَم** to be dumb, unmarried. Derivatives **אַלְמָה**, **אַלְמָה** I, **אַלְמָה** and the proper name **אַלְמָה**. All these significations proceed from the objective fundamental notion of "binding, making fast,"

and even the Arab. **أَلَمَ** "to writhe with pain, doluit" comes from the same root, as is obvious from **חָלַל** I.

Nif. **אַלְמָה** (fut. **אַלְמָה**) to be dumb, mute Is. 53, 7; Ez. 3, 26; DAN. 10, 15, out of shyness, fear &c. or by command, opposite to **דָּבַר** Ez. 24, 27.

Pih. **אַלְמָה** to bind together, make fast, e. g. sheaves GEN. 37, 7.

The organic root is manifestly **אַלְמָה**, which is still perceptible in **בְּיָלָם** (which see), **גְּיָלָם**, **פְּיָלָם**, **חְיָלָם** (which see) &c. with a fundamental signification that is cognate. This fundamental notion has received a variety of modifications only in the process of its enlargement into stems.

אַלְמָה see **אַלְמָה**.

אַלְמָה (rare) *m.* 1. dumbness, silence, Ps. 58, 2 (do ye then really speak) the, silence of justice i. e. justice

which is otherwise silent? But the LXX and Vulg. read **אַלְמָה**, *āpa, utique*. Others point **אַלְמָה** *O judges!* without the sense becoming more facile. — 2. Ps. 56, 1 out of an old poem in which the words **אַלְמָה** **רָחֵק** stood, and to the measure of which the psalm was sung. Among the many alterations of this phrase which have been made in order to get a suitable sense, perhaps my punctuation **אַלְמָה** **רָחֵק** (dove of God from the remoteness of the sea) which may have been the commencement of an exile-song, is still the most appropriate. **אַלְמָה** like **יִשְׂרָאֵל** symbolises Israel.

אַלְמָה (pl. **אַלְמָה**) *adj. m.* dumb, in the sense of having a permanent bodily defect, hence the intensive form, Is. 56, 10; HAB. 2, 18. Subst.: a dumb person, Ex. 4, 11; Is. 35, 6.

אַלְמָה *m.* as a noun besides **אַלְמָה**; but **אַלְמָה** is the more original form, since the word has been abbreviated from **אַלְמָה**. The signification is the same as that of **אַלְמָה** (which see).

אַלְמָה *adv.* JOB. 17, 10 is the same as the adversative adverb **אַלְמָה** (which see).

אַלְמָה (compounded of **אַלְמָה** and the article **אֵל**) *m.* the name of a precious wood brought from Ophir, 1 KINGS 10, 11 12; also written **אַלְמָה** 2 CHR. 2, 7; 9, 10 11. While *Parchon* and others understand coral-like wood (according to the usage of the Talmud Kelim 13, 6 **אַלְמָה** is coral), *Kimchi* translates it **البقم**, red-coloured wood; but it is more correct to take it as sandal-wood, which is called in Sanskrit *mocha*, *mochāta*. It was imported by the Arabians from India and Persia.

אַלְמָה (from **אַלְמָה** and **מָה**, with *suff.* **אַלְמָה**) *f.* prop. the bound, hence bundle (of grain), sheaf, GEN. 37, 7; Ps. 126, 6; allied in sense to **אַלְמָה**, **אַלְמָה**. The stem is **אַלְמָה**.

אַלְמָה see **אַלְמָה**.

אַלְמָה (some mss. **אַלְמָה**) *n. p.*

of the first Arabian Joktanite race GEN. 10, 26; 1 CHR. 1, 20. According to the Arabic tradition, the race *Gorhom*, who dwell at first in Yemen, then in Hegas and Tehama, is derived from Kachtan; the name of its kings *Modhadh* (مضاض) is compared with our מודד (מזל is the article). El-Modad would thus be equivalent to the progenitor of the of the Gorhomites. Others compare the Kachtanite tribe מראד (Murād) in Yemen, and therefore read מראדמודד; others again compare *El-Mâtât*, brother of *Chimjar* and son of *Saba* (Ptolem. 6, 7, 23).

אַלְמֶלֶךְ (contracted from אֶלֶּךְ מֶלֶךְ, *king's oak*, and referring to the Phœnician oak-worship, remains of which were preserved among the Hebrews also JOSH. 24, 26; JUDGES 9, 6 37; מֶלֶךְ [which see] is then the name of the deity) *n. p.* of a Phœnician city in the tribe of Asher JOSH. 19, 26. The assimilation of *r* is rare, and possible only in a proper name.

אַלְמֵן (from אָלַם) *adj. m. forsaken, widowed*, with מֶן of the person by whom one is forsaken JER. 51, 5. The feminine אַלְמֶנָה, however, is concrete. Comp. the Phœnician אַלְמֵן widower.

אַלְמֶן (formed from אֶלְמֶן; *a* changes into *o* in abstract formations, as זָכָר has arisen from זָכַר) *m. widowhood*, figuratively of a forsaken state IS. 47, 9, like אַלְמֶנָה vs. 8.

אַלְמֶנָה (prop. *adj. fem.* of אַלְמֶן) *f.* 1. *widow*, prop. isolated, forsaken (see אָלַם 4), hence she is frequently adduced along with יְהוָה Ex. 22, 21; DEUT. 10, 18; JER. 7, 6; Ez. 22, 7, נָר DEUT. 27, 19; Ps. 94, 6 or עָנִי ZECH. 7, 10 as protectionless and wanting help. Elsewhere it is spoken of widows as a peculiar class of women GEN. 38, 11, together with גְּרוּשָׁה and חֵלְלָה LEV. 21, 14; 22, 13; NUM. 30, 10; Ez. 44, 22; or with reference to their forlorn state DEUT. 24, 17; JOB. 24, 3; 29, 13; Ps. 146, 9; as an addition to אֲשֶׁרָה 2 SAM. 14, 5; 1 KINGS 7, 14. — 2. Figuratively of a widowed

state IS. 47, 8, where the image is continued (see אַלְמֶן). — 3. Only in the *pl.* אַלְמֶנָה (perhaps from אֶלְמֶן = אֶרְמֶן) IS. 13, 22 (parallel לְנֶגְדֵי עֲזָרָה) Ez. 19, 7: *towers, palaces* (comp. אָלַם 2 and אֵלַם). In the former place the Targ. Vulg. Syr. and many interpreters take it as if it were a collateral form of אֶרְמֶנָה (comp. אַלְמֶנָה, Targ. אֶרְמֶנָה, Syr. أرمنا, Arab. أرملة) or had originated from אֶרְמֶנָה by mistake, as some mss. still read it; but it is more correctly derived from אָלַם 2, and so the Targ. (and LXX) has taken it in the latter passage, translating נִיבַדְתָּ (as JUDGES 8, 16 by חָבַר) *lay waste*, without reading on that account נִיבַדְתָּ (from רָצַע). See אֶרְמֶן.

אַלְמֶנָה (with *suff.* אַלְמֶנָה, plural אֶלְמֶנָה) *f.* 1. *widowhood*, GEN. 38, 14 19; 2 SAM. 20, 3; — 2. *pl. fig. time of exile*, a condition of widowhood to the people IS. 54, 4.

אַלְמֶנִי *adj. m.* properly one concealed, not named, hence as a pronoun: *a certain one*, quidam, *o deiva*, connected with פֶּלֶנִי (which see) RUTH 4, 1; 1 SAM. 21, 3; 2 KINGS 6, 8; comp. Ar. أَلَم, أُلْم, unus, ullus, aliquis, the interchange of *l* with *r* in words belonging to the stem אָלַם often appearing. See אָרַם.

אַלְמֶן *Aram.* see אֶלֶּן, אֶלֶּךְ, אֶל and אֶלֶּה.

אַלְמֶנֶס ('*El is delight*) *n. p. m.* 1 CHR. 11, 46. See אֶרֶץ, אֶרֶץ, אֶרֶץ.

אַלְמֶנֶן ('*El is giver*) *n. p. m.* 2 KINGS 24, 8; ESR. 8, 16. See נָתַן.

אַלְמֶסֶר *n. p.* of an east-Asiatic or Babylonian-Assyrian country which can no longer be discovered, GEN. 14, 1 9. The Jerusalem Targum renders it by פְּלֶאשֶׁר (comp. IS. 37, 12), and so understands by it an Assyrian province. If this be so, the words אֶל oak and הַל hill would only be additions to אֶשֶׁר, אֶשֶׁר.

אַלְמֶד ('*El is protector*) *n. p. m.* 1 CHR. 7, 21. But מֶד may also be = עָדָה, and אַלְמֶד tantamount to עָדָה אֶל.

אַלְעָרָה (*El is ornament*) *n. p. m.* 1 CHR.

7, 10. Comp. עֲרָה.

אַלְעָרָה (*El is victorious*) *n. p. m.* 1 CHR.

12, 5. עֲרָה = עָרָה, see לָרָה.

אַלְעָרָה (*El is helper*) *n. p. m.* Ex. 6,

23; 1 SAM. 7, 1; 2 SAM. 23, 9; EZR. 8, 33; 10, 25; 1 CHR. 23, 21. Comp. אֱלִיעֶזֶר, אֲבִיעֶזֶר, אֲחִיעֶזֶר &c. The abbreviated form *Aelazaros* LUKE 16, 20 (Talm. לַעֲזָרָה) has arisen out of *Eleazaros*.

אַלְעָלָה (and לָהּ; *the exalted El*) *n. p.* of a town on the other side of Jordan (so called from the Moabite worship of *El*, Phenician עֲלִיּוֹן) which belonged to Reuben, and where subsequently the Moabites dwelt NUM. 32, 33; Is. 15, 4; 16, 9; JER. 48, 34. According to *Eusebius* (s. v.) it was a mile from הַשְׁבִּיבֹן. Ruins of it still exist, called العال *el-Al* (*Burckhardt's travels in Syria*, p. 365).

אַלְעָסָה (*El is creator*) *n. p. m.* JER. 29, 3; 1 CHR. 2, 39; 8, 37. Comp. עֲשֶׂה, מַעֲשֵׂה, יַעֲשֶׂה, עֲשִׂיהָ, מַעֲשִׂיהָ, יַעֲשִׂיהָ. The forms עֲשֶׂה and in the Aramaean manner עֲשִׂה are participial nouns also, though originally like 3 perf. sing. See עֲשֶׂה.

אַלֵּף (*fut. יִלְאֶף*) *intr. prop.* to bind, to unite with one, comp. Ar. اِلْتَفَ covenant, hence 1. (not used) to associate with one, to unite with one, to hang upon one, comp. Ar. اَلَف, hence אֶלֶף 1 (which see), Ar. اَلِيف, and perhaps too אֶלֶף 3 (prop. associate, friend) metaphorically head of a tribe, *Sheikh*, like the Arabic صاحب (companion, and prefect, prince) and زَال have proceeded from a similar point of view; if אֶלֶף in this sense be not a denomin. from אֶלֶף 3. — 2. to learn, i. e. to make oneself familiar with something, to bind intimately, Prov. 22, 25, as also לָמַד (which see) in addition to learn has also the meaning to accustom oneself to something, comp. Targ. אֶלֶף and לָלֵף, Syr. اَلَف, in Zabian اَلَف only in this sense. — 3. (not used) *tr.* to yoke in e. g. animals, in

order to cultivate the field, particularly oxen and heifers, which signification also comes from the original idea of binding, as *jugum* from *jungo*. Hence אֶלֶף 1 (which see) and אֶלֶף 4. — 4. (not used) *tr.* to unite, bind together, for example, many single things into one mass, hence אֶלֶף 2 and denom. הִתְאַלֵּף; or to be united, to form a union, hence אֶלֶף 3 (which see). The idea of binding together in the stem אֶלֶף is also in the Arab. اَلَف and Syr. اَلَف, hence اَلَف ship, i. e. the joining together of planks, but the organic root is אֶלֶף, since Ar. اَلَف, Syr. اَلَف, Aram. אֶלֶף mean to bind together.

Pih. אֶלֶף (*fut. יִלְאֶף, part. מִלְאֵף*) contracted in the Aramaean way from (מִלְאֵף) to teach, with a double accusative of the person and thing, Job 15, 5; 33, 13; proceeding from the second signification of Kal, as לָמַד from לָמַד, comp. Targ. אֶלֶף, Syr. اَلَف. Job 35, 11 he who teaches us, from מִלְאֵף.

Hif. הִתְאַלֵּף denom. from אֶלֶף 2, which see.

אַלֵּף (pause אֶלֶף, with suff. אֶלֶפִּי; *pl.* אֶלֶפִּים, *constr.* אֶלֶפִּי, with suff. אֶלֶפִּי, *dual* אֶלֶפִּים) *m.* 1. only in the plural, oxen, heifers, Ps. 8, 8, denoting together with צֹאן [צֹאן] sheep and goats tame house-animals, properly animals tamed to the yoke, cattle for the yoke, comp. *jū-mentum* (beasts of burden, of draught) from *jungo*. See אֶלֶף 3. Also like *boūs* and *bos* as epicene it is applied to cows DEUT. 7, 13; 28, 4 18 51, since the derivation does not require the meaning of ox exclusively. In the Psalter the form אֶלֶף seems to have been selected for the feminine gender Ps. 144, 14, and as epicene is construed with the masculine form of the verb; but in the passage cited אֶלֶף may also be taken in the third signification. Also in the Phenician אֶלֶף is *steer* (Mass. 3) and therefore אֶלֶף is the name of the first letter of the alphabet in that language, as *Plutarch* says (*quaest. symp.* 9, 2, 3) διὰ τὸ Φοίνικας οὕτω καλεῖν τὸν βοῦν; and אֶלֶף according to *Dioscor.*

(IV, 126), *βούλωσσον*, the name of a plant among the Carthaginians. — 2. As a numeral, a *thousand*, properly the union of many individuals, a mass (see אלף 1 and 4), then fixed to a definite number, as also מאה properly denotes a number, then a *hundred*; hence אלף could signify a *myriad* in Aethiopic. Along with nouns אלף usually stands *before* them, and the nouns בטה GEN. 20, 16 or בפר-בטה 2 KINGS 15, 19, רגלי EX. 12, 37, רכב 1 SAM. 13, 5, בחריר 1 KINGS 12, 21, גבור חיל 2 CHR. 25, 6, אמה NUM. 35, 4, איש JUDGES 15, 15, בר 1 KINGS 5, 25, גסן Is. 7, 23 and the like, follow in the singular as expressing collective ideas. This usage however is not constant, for it also follows the noun plural DEUT. 1, 11; 1 KINGS 3, 4; 5, 6; 2 KINGS 3, 4; 1 CHR. 29, 7, though more in the later period of the language. But when אלף does not stand in close connexion with the noun, but should only be expressed in the sentence, the noun comes *before* it NUM. 31, 33 45; 1 KINGS 8, 63; 2 KINGS 24, 16; and this mode of speech, which is a favourite one in Aramaean, is also extended at a later period of the language so far as to be used where the numeral is closely connected with the noun 2 CHR. 30, 24; EZRA 1, 9. Elsewhere it is usual to place the distinction in the position of the numeral *before* or *after* the noun on the emphasis which the narrator intends by what is enumerated, or by the number itself. (See copious remarks on this point in Shoroshe Lebanon, pag. 191—195.) As a large round number אלף stands either alone, Is. 30, 17; 60, 22; ECCLES. 7, 28; JOB 1, 3; 33, 23; Ps. 84, 11, or put before the noun 90, 4; Is. 7, 23; ECCLES. 6, 6; SONG OF SOL. 4, 4; Ps. 105, 8; seldom put after it 50, 10, where אלף is to be referred to הררי. In the same way the plural אלפים is used, either alone Ex. 20, 6; 1 SAM. 18, 8; or put before the noun in the construct state NUM. 10, 36; Ps. 68, 18; MIC. 6, 7. The number which defines the thousands more closely stands *before* אלף or אלפים, and

the one is regulated by the sex of אל, e. g. שבעת אלפים NUM. 2, 24; אלף בנה 1 CHR. 5, 18; שבעת אלפים 18, 4; מאה אלף 2 CHR. 25, 6; מאה אלף NUM. 2, 9, where the defining number, therefore, stands sometimes in the abs. state, sometimes in the construct, and plurality is also expressed often by אלף. The dual is אלפיים 2000, and is sometimes put before, sometimes after the noun, the latter being either in the singular or plural JUDGES 20, 45; Is. 36, 8; 1 CHR. 5, 21. Hence the denom. *Hiphil* הוציא אלף to bring forth thousands, to cast forth in thousands, spoken of sheep Ps. 144, 13. — This signification of the noun ap-

pears also in the dialects, e. g. Ar. ألف, Syr. ܐܠܦ, Maltese *elf* &c., and it is clear from the meaning of *myriads* in the Aethiopic that אל properly denotes, like רב, מאה, a number bound together to make a united whole: from אלף 4. The use of אל for a large round number GEN. 24, 60, MIC. 6, 7 appears to confirm this derivation. — 3. properly a union of family members, therefore *association of the members of a family or tribe*, larger communities into which every race was divided, which communities again had their presidents or rulers (ראשים, ראשיים ZECH. 9, 7; 12, 5). (Synonymous terms are משפחה, מטה, שבט.) Hence the word always denoted a smaller division of a tribe or race Is. 60, 22 (אלף), parallel גוי; JUDGES 6, 15 (אלפי), parall. בית אב; NUM. 1, 16; 10, 4 36; DEUT. 33, 17; JOSH. 22, 21 30; 1 SAM. 10, 19; 23, 23. Metaphorically: the seat of such a community or family group, *civitas*, MIC. 5, 1. — 4. *n. p.* in the enumeration of the cities in Benjamin's territory: JOSH. 18, 28 וצילע האלה והיבוי. Since צילע appears as a Benjaminite city 2 SAM. 21, 14, and ציר-היבוי JUDGES 19, 11 or simply היבוי JOSH. 15, 8, poetically יבוי ZECH. 9, 7 (for Jerusalem) is tantamount to JUDGES 19, 10 11, האלה can only be a Benjaminite city that lay between צילע and יבוי, and it suits the connection very well if אלף ZECH. 9, 7

should be read as אֶלֶף and understood of the present city which belonged to Judah and Benjamin together, like יְרוּשָׁלַם. *Jer* read JOSH. 18, 28 אֶלֶף הַיְּבוּסִים taking it for the name of a single city; he also states that in his time a quarter of Jerusalem with Zechariah's grave was still so named.

אֶלֶף *Aram.* like the Hebrew אֶלֶף 2: thousand DAN. 5, 1, also written אֶלֶף 7, 10; *pl.* according to the K'r'i אֶלֶפִּין 7, 10, for which, however, the K'tib has אֶלֶפִּים.

אֶלֶף see אֶלֶף.

אֶלֶפֶס *n. p. m.* 1 CHR. 14, 5, see אֶלֶפֶס.

אֶלֶפֶס (El effects noble achievement) *n. p. m.* 1 CHR. 8, 11, see אֶלֶפֶס.

אֶלֶף (Kal unused) *intr.* to cleave fast to something, Ar. أَلَصَّ and أَلَصَّ to hang together, only in *Pih.* אֶלֶף to press firmly upon something, figuratively to press, urge strongly JUDGES 16, 16, where the אֶלֶף stands with a compound sheva after losing dagesh forte. Comp. Syr. حَصَّ and حَصَّ to constrain, and the Sam. אֶלֶף, of the same meaning, with אֶלֶף changed into אֶלֶף. — The organic root is אֶלֶף and is also found in אֶלֶף, אֶלֶף, Ar. لَصَّ to cohere firmly.

אֶלֶפֶס *n. p. m.* Ex. 6, 22, see אֶלֶפֶס.

אֶלֶפֶס *m. no-withstanding*, PROV. 30, 31 a king, whom there is no withstanding, who marches along victorious, formed like אֶלֶף 12, 28 with אֶלֶף not.

Others compare the Ar. الْقَوْمُ people, and translate: with whom is the people (so LXX).

אֶלֶפֶס (El is possessing) *n. p. m.* Ex. 6, 24, the father of Samuel 1 SAM. 1, 1, who because he dwelt in Ramah in the district of צוֹפִים or צוֹפִים is also called אֶלֶפֶס 1 CHR. 6, 11; 12, 6; 6, 8; 2 CHR. 28, 7. As to derivation, compare the proper names אֶלֶפֶס Phenician אֶלֶפֶס (from אֶלֶף), the name of the Punic town Καρθάγη &c.

אֶלֶפֶס *n. p.* of the birth place of the prophet Nahum; according to Jerome (on Nahum) the little village *Elkesi* (אֶלֶפֶס) in Galilee which he saw himself, and of which ruins still existed in his day; according to Epiphanius (de vita prophet. 17) πέραν τοῦ Ἰορδάνου εἰς Βηγαβάρ ἐκ φυλῆς Συμωῶν; according to Cyril. Alex. (on Nah. 1, 1) *Elkese*, κομὴ δὲ αὕτη πάντως ποῦ τῆς Ἰουδαίων χώρας; and according to Assemani (B. Or. I, 525) that القوش two miles north of Mosul on the east bank of the Tigris, where the tomb of the prophet is still shewn. But we must decide in favour of a place in Palestine. Hence the *gentile* אֶלֶפֶס NAH. 1, 1. — With respect to the derivation, אֶלֶף, as in the names of the towns אֶלֶפֶס, אֶלֶפֶס, אֶלֶפֶס, אֶלֶפֶס, may be only a shorter form of אֶלֶף (which see) God, and אֶלֶף, Ar. قَوْس, may be taken in the sense of bow, fig. power, might, like the Phen. proper name אֶלֶפֶס - לין (Castulus, -la, -linus: Morcelli, Afr. christ. II. 357), therefore both together *El's power*. Besides אֶלֶף a form אֶלֶף, אֶלֶף may have existed, and so in Jerome, Epiphanius and others *Elkesi* (אֶלֶפֶס). A form אֶלֶף rising at the foot of Tabôr and flowing through the plain of Esdraelon may have been named from this word, as it is called in Ar. نهر حيفا, because its mouth is at Khaifa; and perhaps Elkosh might be looked for at this river.

אֶלֶפֶס see אֶלֶפֶס.

אֶלֶפֶס see אֶלֶפֶס.

אֶלֶף (not used) see אֶלֶף.

אֶלֶפֶס *n. p.* of a town in the tribe of Simeon JOSH. 19, 4, improperly 15, 30 counted to Judah, along with others; in 1 CHR. 4, 29 this name is simply אֶלֶף. — According to Berossus (p. 50) Μυλitta or Μυλitta (Phenician אֶלֶף = מוֹלֶתָ, Aram. אֶלֶף), the well-known deity of the male and female physical principle of generation among the Babylonians, was also called Θαλάτθ,

sion refers to a following one, and is our simple *if*, *si*, *quodsi*, DEUT. 8, 19; JUDGES 4, 8; 1 KINGS 9, 6; לִּי דָן *if not* GEN. 4, 7. With respect to time דָּן is sometimes joined to the *perfect* GEN. 18, 3; 47, 29; LEV. 25, 28; NUM. 5, 28; ESTH. 5, 8, sometimes to the *imperfect* GEN. 4, 7; EX. 4, 8; AM. 6, 9; but the *perfect* is also to be taken in the sense of the *imperfect* GEN. 43, 9; PS. 7, 4; JOB 11, 13; IS. 4, 4. It is but seldom a sign of the actual past 1 SAM. 21, 5; JOB 8, 4; 9, 16. In any case the imperf. or perf. with *Vau* consec. stands in the second member, in the continuation of the sentence, except where an actual past is to be expressed in the apodosis, PS. 127, 1. From this signification the following branch off: a) the use of דָּן in putting forth prominently certain cases, e. g. as an apodosis PS. 63, 7... , *when I think of thee*; in the protasis JOB 7, 4 *when I lay me down, then*... EX. 1, 16; JER. 14, 18, where the *perfect* always stands and דָּן might be rendered *as often as*. Hence this דָּן appears especially in describing permanent states and repeated acts, GEN. 38, 9; NUM. 21, 9, and might even be translated *always when*. More rarely does כִּי stand in place of it, JUDGES 2, 18, or כִּי־אָמַר DEUT. 11, 27, or דָּן is in the clause describing the case in such a way that no apodosis follows JOB 17, 13, where it remains wholly untranslated. b) its use in presupposing almost impossible cases, where דָּן with the *imperfect* following might be rendered *if... should, so should, or would... also*, AM. 9, 2-4; OB. 4; IS. 10, 22; PS. 50, 12; 139, 8; JOB 34, 14. c) the connexion of דָּן in this signification with the participle JUDGES 9, 15; 11, 9; and therefore it stands beside וְ or וְכִי with a suffix, GEN. 24, 49; EX. 8, 17; JUDGES 6, 36; 1 SAM. 19, 11, where the participle is to be taken as a *futurum instans*; more rarely with the infinitive and a suffix JOB 9, 27, which may be resolved into the participle. d) In formulas of asseveration and swearing, where the second clause in which one binds himself is wanting

as being obvious of itself, דָּן appears not only to include the sense of *certainly*, *certe*, *omnino*, but also the idea of denial, e. g. GEN. 26, 29 *certainly thou wilt do us no hurt*, but properly: *if thou wilt do us hurt, then*...; 1 SAM. 3, 14; 2 SAM. 11, 11; 1 KINGS 1, 51; always joined to the *imperfect*, seldom to the *perfect* JER. 15, 11. לִּי דָן may be translated in this case *certainly*, NUM. 14, 35: *certainly I will do this*, prop. *if I don't do this, then*...; JOSEPH. 14, 9; 1 KINGS 20, 23; JOB 1, 11. It is to be taken in the same way, when expressions of confirmation by oath, dissuasion &c. precede, SONG OF SOL. 2, 7; NEH. 13, 25; also where the connexion with an oath is less apparent JUDGES 5, 8; 2 KINGS 3, 14; IS. 22, 14; PROV. 27, 24. In this sense דָּן־לִּי is equivalent to לִּי־כִי *nonne?* NUM. 17, 28; JOB 6, 13. e) The omission of the apodosis in other cases also when two conditional clauses follow one another, is quite intelligible, since the apodosis of the first may be easily supplied in idea JUDGES 9, 16-20. f) דָּן is applied also where the one member of the sentence is assumed notwithstanding the other, i. e. where the second member appears in antithesis to the first; and it may be translated *although*, just like the Arabic وَلَكِنْ , IS. 1, 18; 10, 22; JER. 5, 2; 14, 7; 15, 1; 22, 24; 51, 14; ECCLES. 11, 8. g) From the same fundamental signification *if* arises the sense of *except only*, *but*, in its connexion with כִּי , when a negative clause precedes, prop. *but when, except when*, GEN. 32, 27 29; LEV. 22, 6; IS. 55, 10; AM. 3, 7; PROV. 25, 17; but דָּן כִּי may be so translated even if no negation precedes, GEN. 40, 14 *only thou wilt remember me*; JOB 42, 8; NUM. 24, 22; sometimes stronger דָּן בְּלִי־כִי *except only* JUDGES 7, 14. In asseverations and oaths, *only*, 2 SAM. 15, 21 K'tib. But where דָּן כִּי is merely continuative, it denotes *yea if* PROV. 2, 3, or *although* JER. 51, 14. Here belongs too h) the use of דָּן in the mutual connection of different cases put forth as possible, which are as it were a repeated condi-

tion (if one wills this and if one wills that), in which instance either סא...סא i. e. *sive...sive, either...or, whether...or* stands 1 KINGS 20, 18; JER. 42, 6; EZ. 2, 5; ECCLES. 12, 14, or סא...סא EXOD. 19, 13; LEV. 3, 1; DEUT. 18, 3, or in interrogative clauses סא or סא, or simply סא in the second member in the sense of *or* GEN. 27, 21; AM. 3, 3-6, where either סא JOSH. 5, 13 or סא JOB 34, 17 is put in the first member; otherwise סא is repeated NUM. 13, 18. Also in a question where the clause is solely dependent on a preceding one, סא is put in the meaning *whether* 2 KINGS 1, 2, for which סא stands elsewhere GEN. 8, 8; and in the formula סא סא ירד סא ESTH. 4, 14 it can even be resolved into a denial: *who knows if not* = perhaps. A frequent use of this sort, of the conj. סא in the disjunctive question סא...סא, סא...סא, סא...סא with the meaning *whether...or?* or in an indirect question in the second member after verbs of asking, searching, doubting, with the meaning *whether*, has obviously arisen out of its application in double conditional clauses, and therefore the interrogative element is sometimes very weak, and the antithesis is not at all perceptible JOB 4, 17. i) In its connexion with other particles סא may still be translated in various ways, e. g. סא וסא *and even if* i. e. even suppose ECCLES. 8, 17; סא-סא EZEK. 3, 6 after a preceding denial: *but* (comp. GEN. 24, 28), and it is unnecessary to punctuate with the Targum and Peshito סא סא = סא; סא סא JER. 51, 14 *although, or yea if* PROV. 2, 3, *only* GEN. 40, 14, *but* 32, 29; סא סא JUDGES 7, 14 *except only*; סא סא JOB 36, 29 where an affirmative position precedes: *how much more &c.* — 2. As a particle of time: *when, quando, since, quum*, usually connected with the *perfect*, which must be translated partly as a pluperfect, partly as a future exact. So IS. 24, 13: *when the vintage will be over*; AM. 7, 2; PROV. 3, 24 &c. Here belong too: סא סא *till when, till that* GEN. 24, 19; RUTH 2, 21, for which סא alone stands 2 KINGS 7, 3; סא סא NUM. 32, 17; IS. 6, 11. The con-

nexion is the same as in the German *wenn*. In many compounds the other vocable is so strongly prominent that the signification of סא is wholly lost GEN. 47, 18. — 3. Like the conditional word סא, as a particle of wishing: *oh if! would that! oh that! utinam!* prop. containing a condition in spite of the feeling that it is impossible. Connected with the *imperf.* EXOD. 32, 32; PS. 81, 9; 139, 19; PROV. 24, 11; in 1 CHR. 4, 10, however, the particle of request סא accompanies it; also with the *perfect* GEN. 30, 27; and strengthened by סא with the *imperative* GEN. 23, 13. — 4. Like סא, סא as an exclamation: *behold! lo! en!* HOS. 12, 12; JOB 17, 13; JER. 31, 20, prop. like סא interrogative which may also be taken affirmatively, and therefore was originally *nonne, is not?* as סא סא may be understood in like manner, and סא is elsewhere equivalent to סא NUMB. 17, 28. This סא is therefore but the remnant of an interrogative proposition where סא is more frequent.

As to the derivation of סא, since it is identical with the Arab. *إِن*, Syr. *ܐܢ*, Samar. *אן* and *אן*, Aethiopic *ema*, Hebrew *אן* which also appears as a conditional vocable LEV. 25, 20; JER. 3, 1, perhaps it is of the same origin; yet we must regard *m* as original. In Arabic different forms are used for different significations (*أَنَّ, إِنْ, إِنْ, إِنْ, إِنْ*) in which the later development is manifested. In the later, strong *אן* from *אן* *m* was already weakened into *n*. Even if it could be assumed that סא is originally compounded of two pronominal stems, the opinion that it was pronounced *אן* and *אן*, and is connected with the plural termination (*Benfey*), is entirely without warrant or meaning.

סא (only in plur. *אנשים*) *m. people*, prop. a union, association, PS. 117, 1. The masculine plural may also be formed from *אנשים* after an Aramaean model where *אנשים* has only *אנשים* in the plural.

סא (plur. *אנשים*) *Aram. f.* synonymously with Hebrew *אנשים*, *an ell*, DAN. 3, 1;

Ex. 6, 3 and frequently in the Targum.

אָמָה (not used) *trans.* an assumed *s-m* to the noun **אָמָה**: to bind, tie together, spoken of family association; but in that case **אָמָה-דָּ** would only be a farther development of **אָמָה** (**אָמָה**), and would itself cohere with the original conception in **אָמָה**. Since, however, the verb does not occur, the noun **אָמָה** may be regarded as original, together with **אָמָה**.

אָמָה (with suffixes **אָמָתִי**, **אָמָתְךָ**; plur. **אָמָהוֹת**, **אָמָהוֹתֵי**, **אָמָהוֹתֵיךָ**, **אָמָהוֹתֵיךָ**, **אָמָהוֹתֵיךָ**, with the retention of the third radical sound **ה** in the forms of the plural, which more frequently happens to the *d*-sound in the singular in Arabic, Aramaean and Talmudic) *f.* 1. a maidservant, handmaid, female slave, properly the one that belongs to, is connected with the family; hence put with **אָמָה** Ex. 20, 10; Lev. 25, 44 &c. or with **אָמָה** Job 19, 15. **אָמָה-אָמָה** an honourable expression for *slave* Ps. 86, 16; 116, 16 serves as a sign of the deepest humility; but in prose it is spoken only of an actual son of the maid, Gen. 21, 10; Judges 9, 18. — 2. secondary wife, concubine, i. e. a maid espoused in addition to the wife, after the oriental custom, Gen. 21, 10; 30, 3; comp. from a cognate root the Coptic **אָמָה** and **אָמָה** wife. — 3. Figuratively as an expression of humility, spoken of women in addressing the more distinguished 1 Sam. 25, 25; 1 Kings 3, 20, and even of the mother to her son when he is a distinguished person 1, 13. In this sense the word also appears in the signification *reverencer, adorer*, as **אָמָה** is used of men in opposition to a deity 1 Sam. 1, 11, just as in the Phœnician proper names **אָמָה-אָמָה** (Kit. 2, 3), **אָמָה-אָמָה** (Plaut. poen. 5, 2).

The word **אָמָה**, Arab. **أَمَة**, Targ. **אָמָה**, and **אָמָה**, Syr. **أَمَة** &c. appears in the dialects in the plural sometimes as though it proceeded from a ground-form **אָמָה**, sometimes as if from one with firm He

(yet the Samar. Pent. has occasionally **אָמָה**), similar examples being found elsewhere. As to derivation **אָ** is quite like **אָמָה** from **אָמָה**, but in use it appears to have denoted a nobler state, 1 Sam. 25, 41.

אָמָה (from **אָמָה**; constr. **אָמָה**; dual **אָמָהוֹת**; plur. **אָמָהוֹת**) *f.* 1. tantamount to **אָמָה** mother-city, metropolis, 2 Sam. 8, 1: and David took the bridle of the metropolis (**אָמָה**) out of the hand of the Philistines, i. e. he subdued it; a mode of speaking which the Arabs have also. Abandoning the rare expression the Chronist (1 Chr. 18, 1) has instead of **אָמָה** specifically **אָמָה**, and accordingly **אָ** is used of the Gath-province. According to some **אָמָה** is the proper name of a city (*Le Clerc*) as **אָמָה** 2 Sam. 2, 24; and the Syr. and Arab. appear to have read **אָמָה**, the Vulgate **אָמָה**, the LXX **אָמָה**; but the explanation now given is the most suitable. — 2. fore-arm, prop. joint of the hand, where the upper and lower arm divide, and therefore quite like **אָמָה**, comp. **אָמָה** 6; hence elbow-joint, then arm, and lastly more specially the fore or lower arm. From this comes: *ell, cubit*, properly a man's arm conceived as a measure, like the German *elle* in *ellenbogen*; very frequent in this sense in Hebrew Ex. 37, 25; 38, 13 &c. **אָמָה** Deut. 3, 11 after the measure of a man's arm, as we speak of a man's height, a man's size. With relation to measuring by ells or cubits **אָמָה** in the singular is sometimes placed after the number, Gen. 6, 15; 7, 20, sometimes before it Ez. 40, 42; 42, 4 (**אָמָה**) in the same way Ex. 26, 16; 2 Chr. 3, 3 4 8), sometimes **אָ** follows the number with **אָ**, partly in order to give the measure by merely announcing the number it reaches to Ex. 26, 2; 36, 9 15, partly to express the contents of the cubits Ez. 47, 3. **אָמָה** Ez. 43, 13 after cubits (consisting) of the (usual) cubit. In this sense accordingly also in the figure **אָמָה** Jer. 51, 13 the ell of thy being cut off i. e. when thou shalt be cut off, like

what is woven or spun which is cut off according to cubits, as Jerome already understood it; comp. 38, 12. As in the case of other measures and weights they distinguished between a *common* and a *sacred* cubit: the former had five handbreaths, the latter six, being equivalent to twenty-four fingerbreaths. — 3. *door-rafter, door-basis, foundation* Is. 6, 4; Vulg. *superliminaris cardinum*, LXX τὸ ὑπέρθυρον, like מְדֹזֶזֶת and מְשַׁקֶּה, described approximatively; comp. Targ.

אִמָּה on Ezek. 41, 24, Arab. أَمَات root, beginning of a thing. — 4. (*aqueduct* [after the Aramaean and Talmudic usage], as the Vulg., Jerome, Aq. and Targ. already translate) *n. p.* of a hill מְדֵזֶת אִמָּה 2 SAM. 2, 24.

אִמָּה is perhaps *sing.* of אִמָּתִים see אִים.

אִמָּה *f.* equivalent to אִם *mother* Ez. 16, 44, like לְבָה *ibid.* v. 30 besides לָב.

אִמָּה (from אִמָּם, only *plur.* אִמָּתִים) *f.* a *tribe, race*, spoken of smaller communities of people GEN. 25, 16; רָאשׁ אִמָּתִים NUM. 25, 15 *head of a people*. Comp.

Ar. أَمَة people, أُمِّي (epithet of Mohammed), out of the people, uneducated, إِمَام ruler. Perhaps אִמָּה 2 SAM. 8, 1 is the same.

אִמָּה (otherwise אִמָּתִים, *plur. def.* אִמָּתֵיךָ) *Aram. f.* tantamount to the Hebrew מְדֵזֶת DAN. 3, 4 7 31; 5, 19; 7, 14; Ezr. 4, 10. It is distinguished from כָּם which means the whole people, and לְשָׁן which expresses the idea of *one* language, denoting only that race among a people which is more closely connected within itself.

אִמָּן I. *m.* 1. equivalent to אִמָּן (which see) a *builder, architect*; with relation to a feminine noun a *female architect*, e. g. the hypostatic and personified wisdom of God in creating (חֲכָמָה), whose architectural agency in the world began with creation Prov. 8, 30; as it is also called *teyvinis* WISDOM 7, 21. Accordingly the LXX translate ἡ ἀμώζουσα σοφία, the Vulg. *cuncta componens*, the Syr. ܡܠܬܐ, paraphrasing in this the proper signifi-

cation. Some explain אִ in the sense of אִמָּן (NUM. 11, 12) παιδαγωγός (ΠΕΡΓΩΓ), *tutor, supporter, educator*, or of אִמָּן (LAMENT. 4, 5) *son*. Many other explanations of the personified חֲכָמָה appear in the Midrash (on GEN. 1, 1) in the farther development of the doctrine. But the interpretation now given is sufficient for the passage of Scripture in question. — 2. in the form of אִמָּן for אִמָּן as an epithet of בַּעַל in the Phenician theogony; hence אִמָּן בַּעַל (LXX Βαλαμών) *proper name* of a city, SONG OF SOL. 8, 11, perhaps in Samaria, comp. JUDITH 8, 3 Βελαμών. In the word אִמָּן (*constr.* אִמָּן), occurring in the phrases אִמָּן מְצָרִים and אִמָּן נָא, Ezekiel (Ez. 30, 10 15) may have all the more readily alluded to the Egyptian אִמָּן, because the name in full is אִמָּן נָא. See אִמָּן. — 3. (*work-master, maker*) *n. p. m.* 1 KINGS 22, 26; 2 KINGS 21, 18-26; NEH. 7, 59, for which occurs in Ezr. 2, 57 אִמָּן (which see). The personal proper name was probably used after the epithet of Baal, if אִמָּן and אִמָּן were not formed from אִם. — 4. *n. p.* of an Egyptian (as also of an Aethiopic and Libyan) supreme deity, who was chiefly worshipped at Thebes, JER. 46, 25, hence אִמָּן נָא NAH. 3, 8 stands for a name of Thebes (see נָא). The Greeks and Romans compare this Ἀμόν (Ἀμμών) with Zeus (Herod. 2, 42; Diod. 1, 13). As of Egyptian origin אִ is said by Jablonsky to be contracted from the Coptic αμω-οειν *light-giving* into αμω, which again in hieroglyphic inscriptions was written αμ, and that connected with πη means *Amūn-sun* i. e. sun-god. That Ἀμόν really represented this aspect of nature-power is apparent from the fact that the hieroglyphic designation is a sun-pillar, that he is figured with a ram's head and coincides with the Baal of the Phenicians. Others derive אִ from the Coptic αμω, μω to *nourish*, or from μω, μω to *persevere*, remain firm &c. But all these and similar derivations, so far as the Semitic root can be referred thereto, shew that the name of the Egyptian deity may have been adopted from Semitism, especially

as the same word appears in Phœnician also as an epithet of Ba'al.

The form אָמֶן is only a North-Palestinian and Phœnician orthography for אָמֶן, and as many mss. and interpreters read אָמֶן for the latter, the former seems likewise to have been pronounced *Ammon*, especially if one compares the Phœnician. The Phœnician אָמֶן appears as an epithet of בַּעַל-אִתְּרֶן (hence the name of a Phœnician cape Ammon-Baalton, Strab. 17, 3) just as the word is here applied to the hypostatized and personified σοφία. Even the Egyptian אָמֶן was considered to be without beginning (Plut. de Is. 31); according to *Manetho* (Plut. l. c. 9) he was the concealed one; according to *Jamblichus* (de myst. 8, 3; comp. Euseb. Pr. Ev. 11, 7) he was called the world-creating δημιουργός and artificer, and therefore there is said of him what in Prov. 8, 12 is spoken of חָכְמָה, with which the explanation of אָמֶן in the Midrash (l. c.) by מַצֵּבֶת agrees. The meaning of pillar was also thought of, as is given under no. 4.

אָמֶן II. only Jer. 52, 15 written for אָמֶן.

אָמֶן see אָמֶן.

אָמֶן (with suff. אָמֶנִּי, pl. אָמֶנִּים; formed from אָמֶן) *f.* firmness, Ex. 17, 12 and his hands were firmness i. e. firm; security, Is. 33, 6 and there shall be security of thy times i. e. thy times will be secure; fidelity, opposed to פֶּדָה Prov. 12, 17 22; calmness, tranquillity, opposed to haste in order to get gain 28, 20 comp. 20, 6; honesty, uprightness Jer. 5, 1; Ps. 37, 3; 119, 30; goodness 119, 75 as an adverbial accusative i. e. graciously; veracity 89, 25; Deut. 32, 4; favour Ps. 36, 6; fulfilment of a given promise 89, 2; confidence 89, 3; conscientiousness 2 Kings 12, 16; 2 Chr. 34, 12; אָמֶן Is. 25, 1 highly faithful, prop. an adverbial accusat. All these significations proceed from the fundamental one in אָמֶן to be firm, confident. אָ in Scripture spoken of God Deut. 34, 4, of men Hab. 2, 4 never occurs in the sense of faith, πίστις, which it did not take till the latest period of the language.

אָמֶן (*valiant, strong*) *n. p. m.* father of the prophet Isaiah, Is. 1, 1; 2 Kings 19, 2 20; 20, 1. For the explanation of the name comp. אָמֶן, אָמֶן.

אָמֶן *n. p. m.* Ezr. 2, 57, for which אָמֶן stands in Neh. 7, 59; probably it is a shorter form for אָמֶן (= אָמֶן), which also lies at the basis of אָמֶן; yet אָמֶן and אָמֶן may also be derived here from אָמֶן (which see).

אָמֶן see אָמֶן.

אָמֶן *n. p. m.* for אָמֶן 2 Sam. 13, 20, which attested by the Targ. *Kimchi* declares to be a diminutive form, as it is also in the Arabic; but as this form is without example in Hebrew, and the Septuagint wants it, we may regard it as developed accidentally out of אָמֶן = אָמֶן.

אָמֶן (also אָמֶן; after the form אָמֶן) *adj. m.* firm, spoken of a covenant 2 Sam. 15, 12; strong Job 9, 19; powerful Is. 28, 2; with כֹּחַ Nah. 2, 2; Job 9, 4; or לֵב Am. 2, 16 strong in power or courage i. e. powerful or bold.

אָמֶן *m. prop.* the extended, the projecting, hence 1. summit, top of a tree Is. 17, 6; — 2. summit of a mountain, and generally a mountain-castle, tower, 17, 9: the desolation of the forest and of the mountain-top i. e. of the forests and mountain-castles, which they (the mountaineers, אָמֶן) have left because of Israel; a genuine historical allusion. See אָמֶן and אָמֶן.

אָמֶן *intr.* to fade, become loose, to languish, especially spoken of plants; then like נָכַח and נָכַח to long for a thing, to hope, Ar. أمل. In Kal only the *part. pass. fem.* Ez. 16, 30 in מָה אָמֶן לְבָתְּךָ how has thine heart languished (with lust)! But already the LXX read אָמֶן ὅτι θυγάτερά σου, and it might also be translated: what hope is there of thy daughter! i. e. what is there to expect from the immoral mother in relation to the daughter and young family? אָמֶן would thus be a noun, after the form מְלִיכָה, גְּבִירָה.

Ḥal. Ḥal. part. Ḥal. but in Ps. 6, 3 Ḥal. for Ḥal. only poetically 1. to fade, languish, wither, applied to plants and fields Is. 16, 8; 24, 7; NAH. 1, 4; JO. 1, 12; to pine, to be withered, with sorrow, applied to men Ps. 6, 3 (Ḥal. out of Ḥal.). — 2. to mourn, to be sorrowful, dejected, spoken of persons 1 SAM. 2, 5; JER. 15, 9; Hos. 4, 3; figuratively to go to ruin, applied to the earth &c. Is. 33, 9; JER. 14, 2; LAMENT. 2, 8.

On the root comp. אָבֵל, נָבֵל &c.; the organic root is here אָמַל, which is also found in קָמַל.

אַמְלָה *f.* in Ez. 16, 30 see **אַמַּל**.

זָמַל (only *pl.* זָמִים-) *adj. m. weak, decaying, poor* NEH. 3, 34. The form is one that has arisen from זָמַל reduplicated, and *é* has continued firm from the original intransitive conception.

אָנַם (not used) *tr. to unite, bind together*. This idea of unitedness is implied in **אָן** (stem- or family-uniting one, i. e. mother) which is probably primitive. Another formation from the stem **אָן** is **אָנאָה**, expressing the idea of belonging together, being united, whence **אָנאָה**, she belonging to the family and connected with it, as **אָנאָה** from **אָנאָה**. Then **אָן** like **אָן** denotes to be united in one, from the fact of all the individual members of a people belonging together. Comp. moreover **אָן**, **אָנאָה** and **אָן**. The Arab. **أَم** has exactly the same meaning. See too **אָנאָה**, **אָנאָה**, **אָנאָה** and the proper name **אָנאָה**.

אַמָּם (*gathering-place*) *n. p.* of a city in the tribe of Judah JOSH. 15, 26, in the vicinity of מוֹלֶרֶה.

אָמַן I. trans. 1. (not used) *to fasten, to make fast or strong* (see Nif.), spoken of a house: *to build*; then: *to act the architect, to bring something together, to make*; hence אָמַן (which see) and אָמִין. From the signification *to make firm* follows that of *to support, prop*; hence אָמַן 1. — 2. Figuratively *to maintain, foster, bring up, properly to support, strengthen,*

whence the *participle* אָמַן *ESTH.* 2, 7; substantively *NUM.* 11, 12; 2 *KINGS* 10, 15; *Is.* 49, 23 *bringer up, fosterer, guardian, παιδαγωγός*, and *fem.* אֲמִנָּה 2 *SAM.* 4, 4; *RUTH* 4, 16; *part. pass.* אֲמוּנָה *LAMENT.* 4, 5 *brought up*, צִנְיָה רוֹלֵס in *scarlet robes*. In this signification that of nourishing may have been implied also, as is seen from the *Ar.* مَان which is identical with the root in אָמַן; but the meaning “to carry” is not perceptible; comp. סָמַךְ, סָמַךְ, פָּלְקָל. — 3. Figuratively: *to make something fast, firm, to hang faithfully*

upon something, Ar. آمَنَ; hence part.
pass. pl. אֲמוּנָיִם Ps. 12, 2; 31, 24 *the faithful, firm,* πιστοί, prop. the supported,
comp. כְּמוֹד Is. 26, 3. Derivatives אָמַן
(pl. אֲמוּנָיִם), אֶמְנוּהָ, אָמֵן, אֱמֻנָה, אֳמִי-
אֱמִים, אֶמֶת, אֲמִידָה, 1, and the proper names
Ammidon. — 4. (not used) *to flow continuous, constant*, applied
to a river, also in אֵיתָן connected with
fast, firm. Hence the proper name
אֲמִידָה 2.

Nif. נָחֵם (fut. נִחְמֶךָ) 1. *to be fastened, supported, or to be firm*; applied to a house, בֵּית נִחְמֶךָ 1 SAM. 2, 35; 25, 28; 1 KINGS 11, 38 *a firm house*, figuratively an unbroken line of posterity; מְקוֹם נִחְמֶךָ Is. 22, 23 25 *firm place*. — 2. *to be supported, fostered* Is. 60, 4, where the dagesh is omitted in תִּחְמְדֶךָ as in תִּחְמְדֶהָ (RUTH 1, 13). — 3. *to be true, reliable, faithful*, e. g. spoken of God Is. 49, 7, of men GEN. 42, 20; 1 KINGS 8, 26; 2 CHR. 1, 9, of a messenger PROV. 25, 13, of a witness JER. 42, 5, of a prophet or priest 1 SAM. 2, 35; 3, 20, particularly of fidelity and loyalty to God and his covenant, with אֱמֶת (אֱמֶת) PSALM 78, 8 37; Is. 1, 21. נִחְמֶךָ רֵיחַ one honest or faithful in spirit PROV. 11, 13; 27, 6: faithful (i. e. well-meant) are the wounds of a friend; thence generally: true PSALM 111, 7. With a play upon the word and idea Is. 7, 9: *to prove oneself*. — 4. *to be durable, lasting*, e. g. spoken of the uninterrupted flowing of water Is. 33, 16; JER. 15, 18, opposed to אֶחָב; of lasting diseases DEUT. 28, 59, of

eternal promises Is. 55, 3, of abiding covenants Ps. 89, 29, just as many forms of this stem in Syriac have the same signification.

אמן only in the Sam. cod. of the Pentat. for *Hifil* Ex. 4, 1 5 8 9; 14, 31; 12, 9; NUM. 14, 11; DEUT. 1, 32; 28, 66 without altering the signification of the *Hifil*.

Hif. אמן (*fut. אמן, ap. אמן*) 1. to hold fast by a thing, with א, e. g. by God Is. 7, 9: *if ye do not hold fast*; 28, 16: *whoever holds fast* (by God), *shall not flee*; to support oneself upon something, hence to trust, with א in any thing, like the Ar. **أَمَنَ** with ب GEN. 15, 6; JOB 4, 18; DEUT. 28, 66: *and thou wilt have no trust in thy life* i. e. thou wilt be tired of thy life; to give faith (trust) to a person or thing, with ל GEN. 45, 26; PROV. 14, 15; more rarely with ק following Ex. 4, 5, or with the infinitive and ל Ps. 27, 13, or without ל JOB 15, 22, where one might translate it *hope*. Only once does **אמן** stand with the accusat. in the sense to count safe JUDGES 11, 20: *he did not count it safe for Israel to pass through*. — 2. Only in JOB 39, 24 in the sense to make a pause, to stand still, spoken of the horse (comp. Virg. Georg. 3, 83), going back to **אמן** in the signification to stand firm, as also the Targ. and Peshito employ **אמן**.

The stem **אמן**, whose first signification corresponds to the Ar. **أَمَنَ**, is also in the Ar. **أَمِنَ** and **أَمِنَ** and in some senses in the Syr. **أَمِنَ**, Targ. **אמן**; but the organic root is **אמן**, such as is still found in the Mediterranean.

אמן II. only in *Hif. אמן* for *אמן* Is. 30, 21, denom. from *אמן* which see. **אמן** (*part. pass. of Af. אמן*) *Aram.* tantamount to the Hebr. **אמן** I.; but in use only in *Af. אמן* (Targ. *אמן*, Syr. *אמן*, Ar. *أَمِنَ*), like the Hebr. **אמן** construed with א DAN. 2, 45; 6, 5 24. — There, in this very word in the dialects, also appears to have been partly re-

garded as belonging to the stem. See my system of the Aramaean idioms (Lehrgeb. der aram. Idiome I. 146 &c.).

אמן (after the form **אמן**) *m.* 1. *workman, artificer, opifex, artifex* Song of SOL. 7, 2; it may be derived from **אמן** I. very well. But this word is in Aramaean **אמן** and stands for **אמן** and **אמן**, Syr. **أَمِنَ**, so that *Kimchi* and *Ibn Koreish* read **אמן** (out of **אמן** = **אמן**). It seems to be formed from *Pu.* denoting properly practised, fit. — 2. *Adj. masc.* as a basis for the following **אמן**. — 3. Equivalent to **אמן** in the proper name **אמן** derived from it.

אמן *adj. m.* 1. *sure, true, firm*, like the Ar. **أَمِين**, Syr. **أَمِين**. Substantively: *faithfulness* **אמן** Is. 65, 16 *the God of faithfulness* i. e. who keeps fidelity. Hence adverbially: *truly, certainly*, either at the beginning of a discourse JER. 28, 6, or especially as a confirmation at the end of sayings and poems, single or double NUM. 5, 22; DEUT. 27, 15 &c.; NEH. 5, 13; Ps. 41, 14; 72, 19; 89, 53. From this **אמן** the Hebrew **אמן** from **אמן** = **אמן** is to be derived, Phœnician **אמן**, e. g. **אמן** *a sign of truth shall be* (Poen. 1, 9). — 2. As a ground-form to the proper name **אמן**, in the sense of **אמן** 3.

אמן *m.* confidence, faithfulness Is. 25, 1; comp. Phœnician **אמן** firmness (Kit. 1, 2). Derivatives **אמן**, **אמן**, **אמן**.

אמן (see **אמן** 2) *f.* 1. the established, determined, therefore covenant NEH. 10,

1, Ar. **أَمَانَة**; decree or statute 11, 23, parallel **אמן**. — 2. proper name of a ridge of Antilibanus (Talm. **אמן**) Song of SOL. 4, 8, from which comes the proper name of a river that flows with **אמן** (now *Awag*) through Damascus 2 KINGS 5, 12 K'i, but for which the K'tib has **אמן** (which see); the Targ. understands also in Song of SOL. by **אמן** the **אמן**; and it has been conjecturally identified with the modern **أمان**. The name is to be taken from **אמן** in signi-

fication 4, if Antilibanus received its name from the river.

אִמְנָה 1. *f. bringing up, tutelage* ESTH. 2, 20, from אִמֶּן 2. — 2. fem. from אִמֶּן truth, hence adverbially *truly, vere, re vera* JOSH. 7, 20. Here it is only a dialectic variation of אִמְנֵם, as the cod. Samar. at GEN. 20, 12 actually read the latter for אִמְנָה. In Hebrew, feminine forms are frequently converted into adverbs, e. g. *רִאשׁוֹנָה at first, אַחֲרֵיכֵן at last, קִמְמוּיָהּ uprightly; מַלְכוּתִי royally* ESTH. 5, 1.

אִמְנָה as a singular to אִמְנוֹת see אִמְנָה.

אִמְנוֹן (from אִמֶּן, as חֲכָמוֹן from חָכֵם, but אִמְנוֹן is here equivalent to אִמְנוֹן, hence: *adherent of 'Anón*, comp. proper name (אִמְנוֹן) *n. p. m.* 2 SAM. 3, 2; 13, 1-39; 1 CHR. 4, 20. Once אִמְנוֹן (which see) stands for it.

אִמְנֵם (from אִמֶּן with the termination ם) *adv. truly, certainly, verily, vere, profecto*, partly with the imperfect JOB 34, 12, partly with the perfect 9, 2; so also with other particles, as הֵן 19, 4; כִּי 12, 2; אֵם 19, 5; Targ. בְּקוֹשְׁתָּא. On ם in adverbs see the letter מ. Comp. אִמְנָה.

אִמְנֵם (from אִמֶּן) *adv. equivalent to אִמְנֵם* GEN. 18, 13, elsewhere always with interrogative ה, Ps. 58, 2: *do ye speak in truth &c.*

אִמְנָה *f.* 1. *a pillar, post, column*, only in plural אִמְנוֹת, 2 KINGS 18, 16, Targ. כְּקוֹפֵיָא, Syr. اَمْنَة, LXX ἐστηρικυμένα; as a partic. feminine properly: the supporting. — 2. *a foster-mother, a nurse*, see אִמֶּן I, 2.

אִמְץ I. (*fut. יִאֲמָץ*) *intr.* 1. (not used) *to be sharp*, especially applied to the sharp, clear, dazzling colour of deep red. See, however, אִמֶּץ II. for the derivative אִמְצֵץ. — 2. the idea of sharpness transferred and applied to the mind, *to be sharp, vigorous, bold, strong*, DEUT. 31, 7; 2 CHR. 13, 18, usually connected with חָזַק and opposed to יָרָא, חָתָה JOSH. 1, 6 7; 10, 25; 2 CHR. 32, 7; con-

strued with מָן: *to prevail over one, to be stronger than he* GEN. 25, 23. Derivatives אִמְצָה, אִמֶּץ, אִמְצֵץ and the proper names אִמְצִי, אִמְצִיָּה, יִיְהוֹ, אִמְצִי.

Pih. אִמְצֵץ (*fut. יִאֲמָץ*) *to make strong*, with לֵב *to make the heart hard, obstinate* DEUT. 2, 30; 15, 7; 2 CHR. 36, 13; *to make fast, to strengthen*, the temple 24, 13; the heaven PROV. 8, 28; an idolatrous image IS. 44, 14; *to make courageous, bold*, by assistance given DEUT. 3, 28; IS. 41, 10; *to strengthen*, e. g. the sinking knee JOB 4, 4; the arm PS. 89, 22; PROV. 31, 17; *to support* 2 CHR. 11, 17; *to harden*, the strength PROV. 24, 5; AM. 2, 14; *to plant, make firm*, PS. 80, 16 18. In these and similar senses אִמְצֵץ is often quite synonymous with חָזַק, and obviously proceeds from the fundamental signification already given, without the notion of selecting ever occurring, which some have assumed. Derivative אִמְצִי.

Hif. אִמְצִיץ *to act courageously, valiantly, to put forth strength* PS. 27, 14; 31, 25.

Hithp. אִמְצִיץ *to collect all the strength, to shew oneself bold, rash, courageous, to take courage* 1 KINGS 12, 18; 2 CHR. 13, 7; RUTH 1, 18.

The cognate in root, חָזַק, confirms the fundamental signification of the stem, as אִמְצֵץ is equivalent to חָזַק and חָזִיץ.

אִמֶּץ II. (not used) *intr. to glisten, to shine*, Ar. مَض, the same. Hence אִמְצֵץ.

אִמֶּץ (only in pl. אִמְצִים) *adj. m. deep red, the colour of the horses* ZECH. 6, 3 7 (where in the second passage even the context demands אִמְצִים), therefore the LXX have πυρρόι; comp. the German fuchs. The one translation of the LXX by φαροί, Targ. קְטֹמֶיךָ ash-coloured, that of Aquila χαρτεροί, Vulg. fortes &c. have arisen solely from misapprehension of the true meaning.

אִמְצֵץ (with suff. אִמְצִי) *m.* see אִמְצִי, אִמְצָה.

אִמְצֵץ *m. valour, strength*, JOB 17, 9.

אִמְצֵץ (*constr. אִמְצֵץ*) *m.* see אִמְצִיָּה.

אִמְצָה (after the form אִשְׁמָדָה, from אִמְצָ = אִמְצָ) *f. strength*, ZECH. 12, 5: *the inhabitants of Jerusalem are strength* (i. e. strong) *to me*.

אִמְצָ (from אִמְצָ; *valiant*) *n. p. m.* NEH. 11, 12; 1 CHR. 6, 31. It is possible that it may be abridged from אִמְצָה.

אִמְצָה (*Jah is strong*) *n. p. m.*, in 1 KINGS 14, 1 written אִמְצָה; 12, 22; AM. 7, 10; 1 CHR. 4, 34; 6, 30. Comp. חִזְקָה.

אָמַר (1 pers. sg. perf. Ps. 16, 2 = אָמַרְתִּי; *inf. abs.* אָמַר, *constr.* אָמַר and אָמַר, with *prep.* בְּאָמַר &c., but with אָמַרְתִּי, with אָמַרְתִּי, with *diff.* אָמַרְתִּי, with *diff.* אָמַרְתִּי; 3 sg. fut. אָמַר, in *pause* with Vau cons. אָמַר, elsewhere אָמַר; 3 fem. אָמַר, *pause* אָמַר, with Vau אָמַר *p.* אָמַר; 2 sg. fut. אָמַר, *pause* אָמַר, with Vau cons. אָמַר; 1 sg. fut. אָמַר, with Vau cons. אָמַר, more rarely אָמַר; *pl.* also אָמַר 2 SAM. 19, 14 and אָמַר Ps. 139, 20 with the omission of 'Alef) *intr.* 1. (not used) *to stand prominently upwards, to project upwards, to reach high up, hence to be elevated, high, comp.* אָמַר, אָמַר 1, the proper names אָמַר, אָמַר, אָמַר and below Hithp. אָמַר. This fundamental signification is established not only by the derivatives mentioned, but also by comparison with the stems of similar words, as אָמַר emine, sursum elatum esse, אָמַר, אָמַר, אָמַר &c. See also Aram. אָמַר under אָמַר. — 2. From this external signification flows that which respects the mind: *to say, prop. to press out sounds from within, to cause to sound forth, and therefore spoken of the unconnected sounds made by the horse* JOB 39, 25. It is already by root different from אָמַר *to string words together*, presupposing the act of combining. Hence אָמַר as not completing a thing in itself and not satisfying, causes what is said always to follow it, which אָמַר needs not do, e. g. LEV. 1, 2: *speaking to the children of Israel and saying to them (what follows)*, where אָמַר introduces what is to be said NUM. 5, 12; 6, 2; 15, 2. This explains the use of

the infin. with אָמַר i. e. אָמַר *to say* i. e. *namely* (LXX λέγων, λέγοντες) as a formula of quotation, particularly after verbs of announcing 1 KINGS 2, 39, of sending off an account 5, 16, of commanding RUTH 2, 15, of calling 1 SAM. 5, 10, of swearing 1 KINGS 2, 23 &c. in which cases the direct words follow Ex. 6, 10. אָמַר with the omission of אָמַר also stands immediately before a direct address, and as it were pleonastically even after אָמַר GEN. 31, 29. In this much-used signification *to say* אָמַר is construed a) with the accusative of what is said GEN. 41, 54; 44, 16; JER. 5, 2; 14, 17; sometimes too with אָמַר of the person GEN. 22, 3; this accusative is also implied in אָמַר GEN. 32, 5; 1 SAM. 9, 9. b) more rarely with אָמַר following JOB 36, 10, where however אָמַר is taken in the sense *command*. c) In the later Hebraism, seldom in the earlier, אָמַר sometimes occurs absolutely as well as אָמַר, where the thing said is not found Ex. 19, 25; 2 CHR. 2, 10; 32, 24, in which respect other verbs too of declaring, pointing out &c. omit the object GEN. 9, 22; but in all cases what is said can be easily supplied from the context, so that אָמַר stands absolutely only in appearance. In GEN. 4, 8 alone and Cain spoke to his brother Abel the thing spoken is more difficult to supply (from verse 7). Hence the Samar. and LXX have added אָמַר after אָמַר, and old mss. have put a piska after אָמַר; but it is merely a case of omitting what is said. In like manner the Samaritan has put אָמַר for אָמַר in LEVIT. 20, 2, because it would not depart from the customary use of אָמַר. d) with אָמַר or אָמַר of the person, to whom or of whom something is said GEN. 3, 16 17; 2 KINGS 19, 32; JER. 22, 18, more rarely with אָמַר 27, 19 or with the accusative itself GEN. 43, 27 29; NUM. 14, 31, quite irrespective of the manner in which what is said is expressed. e) with אָמַר of the person, to say something against one, Ez. 35, 12; 2 CHR. 32, 17. — Besides the use of אָמַר in this very frequent signification we meet with it in the following

— 9. to command like the Ar. **אָמַר**, particularly in later Hebraism Ps. 33, 9; 105, 31 34; Job 9, 7, either with a following infinitive having לְ Esth. 1, 17, or with a clause following introduced by וְ Neh. 13, 9, or with the accusative of what is commanded 1 Kings 11, 18; Job 22, 29; 2 Chr. 29, 24, comp. the Latin *jubere legem*; or also with omission of the object, but with the addition of לְ of the person, 2 Sam. 16, 11. — All these senses proceed from the fundamental meaning to say. **יִמְרֹדָה לְמִצְוָה** Ps. 139, 20 should be taken in the sense of **נִשְׁאוּ לְנִשּׂוּא** in the same place (**נִשְׁאוּ** **נִשְׂאוּ**, see **נָשָׂא**) i. e. they elevate (thy name), they call thee. Derivatives **אָמַר**, **אָמַרְהוּ**, **אָמַרְתָּ**, **אָמַרְתָּה**, **אָמַרְתָּם**, **אָמַרְתֶּם**; see also the proper names.

fore a monosyllabic word נִתְּנָהּ 1. *to be said, told*, JOSH. 2, 2; JER. 7, 32; *to be revealed, communicated* DAN. 8, 26; with לְ or לָ of the person NUMB. 23, 23; EZ. 13, 12. Often נִתְּנָהּ stands impersonally: *it is said*, dicitur, dicunt, particularly in quoting popular sayings GEN. 10, 9; 22, 14; NUM. 21, 14. — 2. *to be named*, with לְ of the person IS. 4, 3; 19, 18; 61, 6; 62, 4; HOS. 2, 1.

Hif. **הִפִּיל** ^{to make say, to promise,} with the accusative of the person. to whom one promises, DEUT. 26, 17: *thou hast promised God this day &c.*, and v. 18: *and God has promised thee this day &c.*, as *Ibn 'Esra* and *Jehuda ha-Lewi* have rightly explained. The interpretation of the *Hifil* by *to raise* (after meaning 1 of *Kal*) given by *Ibn G'nách*, *Kimchi* and *Parchon*, or to *choose* used by the *LXX* and *Vulg.*, is less suitable and not so well founded.

Hithp. הִתְאָמַר only in Ps. 94, 4: *to lift up oneself, to boast, brag* (so *Kimchi, Ibn 'Esra* and others); but it may be taken in the signification *to conduct oneself in a commanding way* or imperiously, from אָמַר 9. Comp. Ar. تَأَمَّرَ.

Respecting the original meaning of the stem אָמַר and its organic root the most necessary information has been already given in adducing the numerous senses; and therefore I shall only mention in addition, that this verb occurs in all Semitic dialects. Comp. the Phœnician אָמַר יָלַם (Poen. 2, 56) *to speak friendliness* (in a friendly way) of one. Comp. especially אָמַר II. with its numerous derivatives, and אָמַר IV. On another direction of the original conception see under Aram. אָמַר.

אָמַר (*pause* אָמַר; 3 *fem.* אָמְרָה from אָמַר; 1 *pers.* אָמַרְתָּ; *part.* אָמַר, *pl.* אָמְרוּ; *inf.* מְאָמַר and מִמָּר Ezr. 5, 11; *fut.* יֵאמַר) *Aram.* 1. *to say*, with ל of the person DAN. 2, 25 and accusative of the thing 7, 1, *to communicate a thing orally or in writing* 7, 1, *used as in Hebrew by way of introducing what is said*, 2, 8 26; 6, 13. *Part. pl.* אָמְרוּ 3, 4 is used impersonally like the Hebr. Nif., Syr.

אָמַר. Hence אָמַר. — 2. *to command*, Dax 2, 46; 3, 13. See other meanings of the stem under אָמַר and Hebr. אָמַר.

אָמַר (constr. אָמַר) see אָמַרָה.

אָמַר (with suff. אָמַר; pl. אָמַרִּים, c. אָמַר) *m.* 1. *top*, of a tree, only in GEN. 49, 21 אָמַרֵי-טֶפֶר *tops of beauty* i. e. *beautiful tops*, as the LXX translates. — 2. *word, discourse, utterance* (allied in sense to דָּבַר), but only poetically, Num. 24, 4, usually connected with נָא; Job 6, 25; פֶּה 8, 2; בִּינָה Prov. 1, 2; דָּבַר 23, 12; שָׁמַר Is. 32, 7; אָמַר Prov. 22, 21; לֵשׁ 16, 24 &c.; only once in prose Josh. 24, 27. In this sense אָמַר may be applied as variously as the verb, just according to the context, and even the meaning *poetry* may be adopted occasionally. — 3. *command*, Job 20, 29. — In signification the word is equivalent to אָמַר, as אָמַר equivalent to שָׁמַר, and the forms taken from it in the first instance are אָמַרָה, אָמַרָה and the proper name אָמַרָה.

אָמַר (def. אָמַרָה in the Targ.; pl. אָמַרִּים) *Aram. m.* *lamb, young sheep*, properly: wool-bearer, woolly, Ezr. 6, 9 17; 7, 17, comp. Targ. אָמַר = אָמַר and אָמַרָה for Hebrew פֶּבֶשׁ, פֶּבֶשׁ, Syr. أَمْرًا, Ar. أَمْرٍ *lamb*, Phœnician אָמַר (Mass. 9). It might be derived from אָמַר in the sense of *to jut out*, *erigere*, *eminere*, as all words denoting hairs, bristles, proceed from verbs signifying "to stick out". The *Aram.* אָמַר, whence אָמַר *wool*, has a similar meaning, and the Hebrew אָמַר might also be cognate in root. See אָמַר and אָמַר. Considering, however, that אָמַר denotes the young of sheep, a lamb, it seems more appropriate to derive it from אָמַר in the sense of *to spring forth, sprout*, then to *bear*, spoken of sheep, as the Ar. أَمْرٍ means to bring forth numerous young; from which again the meaning *to speak* may be taken, since "sprechen" in the Germanic tongues properly means *spriessen*, *sprossen*, i. e. to sprout.

אָמַר (projecting forth, prominent i. e.

high, viz. Jah is) 1. *n. p. m.* JER. 20, 1. — 2. (*hill-place*) *proper name of a place*, mentioned beside מְלִיחָה &c. Ezr. 2, 59.

אָמַר *m.* 1. equivalent to אָמַר (poet.) *word, discourse*, Ps. 19, 4, and then like דָּבַר *thing, res, aliquid*, Job 22, 28; *promise* Ps. 77, 9, comp. דָּבַר 56, 5; *eulogy* 19, 3, comp. דָּבָרִים v. 4.; all proceeding from the original signification *word*. — 2. *song of victory, hymn*, Ps. 68, 12. The sense is uncertain in Hab. 3, 9, where interpreters have tried all the meanings now given; perhaps *threat*.

אָמַר (not used) *m.* *mountain*, from אָמַר 1, hence the gentile noun אָמַרִּי which see.

אָמַרָה (from אָמַר; constr. אָמַרָה; pl. אָמַרִּוֹת, constr. אָמַרִּוֹת) *f.* like אָמַר in significations 2 and 3, and also used only poetically GEN. 4, 23; DEUT. 32, 2 &c. The use of אָמַר, however, is more frequent.

אָמַרָה (from אָמַר, like עֲזָרָה from עָזַר) *f.* same as אָמַרָה LAMENT. 2, 17.

אָמַרִּי (projecting, from אָמַר 1) *n. p. m.* NEH. 3, 2; 1 CHR. 9, 4; comp. אָמַר.

אָמַרִּי (from אָמַר) *noun gent. m.* *Amorite*, i. e. *mountaineer*, name of one of the greatest and most important of the races of the Canaanite or Phœnician people, who dwelt almost wholly in the interior of Palestine at the time of the conquest of Canaan by the Israelites, and therefore standing for Canaan generally, GEN. 48, 22; DEUT. 1, 20. The Phœnician Amorite race first settled on the other side of Jordan, which is hence called אֶרֶץ הָאֲמֹרִי JUDGES 10, 8, where they founded two kingdoms, a southern one with the metropolis הֶשְׁבֹּן 11, 22, NUM. 21, 13 34, and a northern one with the metropolis אֲדָרָה 21, 33. They afterwards became powerful on this side of Jordan also. The great importance of the tribe and its spreading over all Palestine led to the designation of the collective pre-Israelite inhabitants as Amorites GEN. 15, 16; 2 SAM. 21, 2; AM. 2, 9. See אָמַר.

אָמַרִּיָּה (Jah is promiser) *n. p. m.*

1 CHR. 5, 33 37; NEH. 10, 4; 11, 4; EZR. 10, 42; ZEF. 1, 1. Sometimes אֲמִירָהּ stands for it. The form אֲמִיר is construct for אֲמִיר (promiser).

אֲמִירָהּ (the same) *n. p. m.* 2 CHR. 19, 11; but in 31, 15 and 1 CHR. 24, 23 it stands for אֲמִירָהּ.

אֲמִירָהּ *n. p.* of a king of שִׁנְאָר at the time of Abraham, GEN. 14, 1 9. Since Semites dwelt in Shin'ar according to the ethnographical table, the etymology of the name must be sought in Semitism. We may regard it as compounded of אִם (like אִם) which is often met with in proper names (see אִם), and of רָשָׁל the name of the Aramaean Saturn, Syr. رَاف, and so it is similar to the Hebrew עֲמִישָׁר, עֲמִירָהּ is only a termination like עֲמִירָהּ.

אֲמִירָהּ (not used) *intr.* equivalent to אֲמִירָהּ (מִירָהּ) to give way, to disappear, to cease, to recede; hence אֲמִירָהּ. — Like many other stems in אִם, אֲמִירָהּ is also a farther development of the organic root in אֲמִירָהּ which is found in אֲמִירָהּ (מִירָהּ); the same stem seems to be in the Ar. أَمَس yesterday. Neither the root nor the stem appears in use in the other dialects as the idea of a verb.

אֲמִירָהּ *m. prop.* the disappeared, the past, from אֲמִירָהּ, hence 1. yesterday, JOB 30, 3: אֲמִירָהּ the yesterday of desolation i. e. the long desolate places; but interpreters and versions take it here in the sense of night, comparing it with the Aramaean אֲמִירָהּ darkness. As an adverb yesterday, already, long past, 2 KINGS 9, 26, as אֲמִירָהּ, comp. Is. 30, 33. — 2. specially: the closed, vanished, conseq. the last, preceding night, GEN. 19, 24; 31, 29 42. The Arab. أَمَس yesterday, and the verb مَسَا to make at even, as a derivative from أَمَس, presuppose the Hebr. signification.

אֲמִירָהּ (contracted from אֲמִירָהּ = אֲמִירָהּ; with *suff.* אֲמִירָהּ, אֲמִירָהּ) *f. prop.* firmness, stability, from אֲמִירָהּ I, hence 1. spoken of time: continuance, duration, רָאָה שְׁלֹם

Is. 39, 8 like שְׁלֹם אֲמִירָהּ JER. 14, 13 *enduring, steadfast peace*. — 2. *confidence, security, certainty, rightness*, DEUT. 13, 15; JOSH. 2, 12; 2 SAM. 7, 28; NEH. 9, 33; JER. 42, 5. — 3. *fidelity* i. e. that quality which keeps the word or promise given Ps. 30, 10; 45, 5; 54, 7; 57, 11, and even fulfils words of threatening, represented as a peculiar virtue in God, kings, men, and usually joined with אֲמִירָהּ GEN. 24, 49; Ps. 25, 10; PROV. 20, 28. Hence God is called אֲמִירָהּ Ps. 31, 6, or אֲמִירָהּ 2 CHR. 15, 3. — 4. *integrity, blamelessness, honesty*, opposite to אֲמִירָהּ JUDGES 9, 16; NEH. 7, 2; EZEK. 18, 9, hence *friendship* ESTH. 9, 30; *unselfishness* EXOD. 18, 21. — 5. *truth*, as opposed to lying GEN. 42, 16; *veracity* PROV. 22, 21, particularly in relation to religious truth and the true announcement of the future Ps. 25, 5; DAN. 8, 12; 9, 13. Hence it is frequently connected with the word of God Ps. 119, 142, with prophecies JER. 26, 15 &c. See אֲמִירָהּ.

אֲמִירָהּ (with *suff.* אֲמִירָהּ, *pl. c.* אֲמִירָהּ) *f. corn-sack*, LXX μαρσίνος GEN. 42, 27; 43, 12. See אֲמִירָהּ, comp. אֲמִירָהּ from אֲמִירָהּ.

אֲמִירָהּ (from אֲמִירָהּ; *veracious*) *n. p. m.* 2 KINGS 14, 25; JON. 1, 1. The Arab. has the abridged form متى; and the proper name Μαρθαῖος, Syr. مَرْثَا (MATTH. 10, 3), is perhaps מִתִּי = מִתִּי, if it be not abbreviated from מִתִּי = מִתִּי.

אֲמִירָהּ (from מִתִּי = Hebr. מִתִּי, with א prosthetic) *Aram. adj. f. strong, powerful*, prop. well-hipped (comp. delumbis, delumbatus) DAN. 7, 7, of which the masc. is אֲמִירָהּ, comp. אֲמִירָהּ from the masc. אֲמִירָהּ 2, 39, where the feminine is also formed merely by יִי = יִי. See מִתִּי and Aramaean מִתִּי.

אֲמִירָהּ (pronominal stem contracted from אֲמִירָהּ) *adv. interrog. prop. where?* hence in the Targ. for אֲמִירָהּ, but in Hebr. *whither?* 1 SAM. 10, 14, in which signification it stands for אֲמִירָהּ (אֲמִירָהּ with יִי of motion). אֲמִירָהּ until when? how long? quousque?

JOS 8, 2; כִּתִּיב (K'tib) *whence?* 2 KINGS 5, 25, for כִּתִּיב. The contraction of the vowels *ai* between two consonants into *i* is frequent in Hebrew, e. g. לִיָּהּ from לִיָּהּ, עֵץ from עֵץ. See אֲנִי, אֲנִי.

אֲנִי (pronominal stem) see אֲנִי, אֲנִי &c.

אֲנִי *ability* see אֲנִי.

אֲנִי *Heliopolis* see אֲנִי.

אֲנִי (pronominal stem contracted from אֲנִי-אֲנִי, written also אֲנִי) *interjection: oh now! I pray, obsecro, quaeso, standing at the beginning of the sentence where אֲנִי cannot usually be put. It either follows the imperative GEN. 50, 17; Ps. 118, 25; אֲנִי 2 KINGS 20, 3; Is. 38, 3; Ps. 116, 4, or the future apocope NEH. 1, 5 11, or it stands entirely as an exclamation without reference EXOD. 32, 31; DAN. 9, 4; אֲנִי JON. 1, 14; 4, 2; PSALM 116, 16. In urgent entreaties it can even follow אֲנִי. — The little word of entreaty אֲנִי, which also appears by itself, and the exclamation אֲנִי as a collateral form of אֲנִי, make the composition and meaning clear; but the אֲנִי is already somewhat obliterated by the orthography אֲנִי; and when אֲנִי or אֲנִי was uttered less enclitically אֲנִי, אֲנִי were accented; or two accents were given, אֲנִי.*

אֲנִי (or אֲנִי; pronominal stem) *Aram. person. pronoun*, equivalent to Hebrew אֲנִי I, DAN. 2, 8 23; 3, 25; 4, 6; 7, 15. This pronominal stem is in Syr. ܐܢܝ, Zab.

אֲנִי, Samar. אֲנִי and אֲנִי, Arab. انا, Aethiopic anā, Amhar. enē, Malt. yn, yna, ynae &c. For its linguistic derivation see אֲנִי.

אֲנִי (not used) *Aram. equivalent to אֲנִי II. in Hebrew. Hence אֲנִי which see.*

אֲנִי (Aram.) belonging to אֲנִי see אֲנִי.

אֲנִי (pronominal stem, once אֲנִי; from אֲנִי with הֵ- of motion) *adv. interrog.*

1. *whither?* in pure double questions אֲנִי... אֲנִי *whence? ... and whither* GEN. 16, 8, or אֲנִי... אֲנִי *whither? ... and whence?* JUDGES 19, 17, or אֲנִי... אֲנִי *to whom? ... and whither?* GEN. 32, 18. But also in the simple question *whither?* 2 SAM. 2, 1; 2 KINGS 6, 6; ZECH. 2, 6; 5, 10; EZEK. 21, 21; or אֲנִי alone, repeated, SONG OF SOL. 6, 1, written in the second member אֲנִי PSALM 139, 7. Agreeably to the nature of interrogative particles *whither?* sometimes including a negative may be resolved into *nowhere*, GEN. 37, 30; DEUT. 1, 28; 2 SAM. 13, 13. — 2. With suppression of the interrogative-power, *thither, hither*, after אֲנִי JOSH. 2, 5; NEH. 2, 16, but without renouncing it entirely. Here belongs also the artificial compound which originated in the second period of the language אֲנִי אֲנִי 1 KINGS 2, 36 42; 2 KINGS 5, 25 *hither and hither* i. e. any *whither*; in אֲנִי the *h* at the end of the word has been resolved out of *a* in consequence of the coincidence of too many *a's*, comp. אֲנִי for אֲנִי. — 3. With suppression of the idea of motion, *where?* RUTH 2, 19; Is. 10, 3. — 4. Of time: *when?* hence אֲנִי-עַד *till when? how long?* Ex. 16, 25; Ps. 13, 2; JOB 18, 2; but אֲנִי also stands for it.

אֲנִי see אֲנִי and אֲנִי.

אֲנִי see אֲנִי 2.

אֲנִי I. (only in 3 plur. אֲנִי, which, however, already Ibn Koreish reads אֲנִי) *intr. synonymous with אֲנִי (אֲנִי) to complain, lament, mourn*, Is. 3, 26; 19, 8. Hence אֲנִי, אֲנִי, and see the proper name אֲנִי.

The organic root, if our textual reading be right, is אֲנִי as a farther development of אֲנִי, with the fundamental signification "respirare". Hence it is connected with אֲנִי I. (see אֲנִי) and אֲנִי (which see) where the comparison also is given.

But the Ar. انا to groan, sigh, can only be compared with אֲנִי, Arab. انا.

אֲנִי II. (not used) *intr. properly equivalent to אֲנִי II., אֲנִי and אֲנִי, Aram.*

אָנָה: *to be bent*, hence *to be bellied*, spoken of vessels which are able to hold something on account of their bent or bellied shape (see **בָּלִי**). That the designation of *ship* proceeds from this idea may be seen from the choice of **בָּלִי** Is. 18, 2, from **בָּסִינָה**, and the Greek *γαῦλος* and *γανλός* &c. Hence **אָנִי**, **אָנִיהָ** and **אָנִיהוּ** K'tib.

אָנָה III. (Kal unused) *intr. to be a convenient, suitable, proper time*, like the

Ar. **أَنَى**, then: *opportunum esse, to come*

up exactly to, to suit exactly (comp. **עָן** *accidit, obvenit*); hence **אָנָה**. Figuratively *to lie with*, prop. *coïre*, to fit to something; hence **אָנָה**, if this meaning is not rather to be referred to **אָנָה** I. in the original signification "respirare", so that the idea of the verb may be taken as prop. to pant, snort, to be hot.

אָנָה (by accident or adaptation) *to cause to meet, to join something, hence to bring on, to cause* Ex. 21, 13, joined with **לָדָה**.

אָנָה *to be brought on*, which may also be paraphrased by *to happen, fall out, to befall* &c. with **ל** of the person Prov. 12, 21 or **אָל** Ps. 91, 10 and the accusative of the thing that is brought on.

אָנָה prop. to allow to happen to oneself, hence *to seek occasion* (comp. the noun **אָנָה** occasion) 2 Kings 5, 7 with **ל** of a person, in order to injure.

From this signification of **אָנָה** some have derived **אָת** (**אָת־**) as if it were contracted from **אָנָה**; but see **אָת** (with suffix **אָתוּ**) and **אָתָה**.

אָנָה see **אָנָה**.

אָנִי (pronominal stem) *person. pronoun: we*, only in JER. 42, 6 K'tib (usual in the Mishna) for which the K'r'i reads the usual **אָנִי**. The organic root may be **אָנִי**, the radically cognate Sanskrit *nau*, Greek *νώ*, Lat. *nō-s* corresponding to it, being found. Besides, this pronominal stem appears so in the suffix as also radical. But a more probable origin is **אָנ**, Coptic **an** or **n** (see **אָנִי**),

to which is added the plural termination **ו** (comp. **אָנִי**, **אָנִי**). See **אָנִי**.

אָנִי (pronominal stem) *Aram. pers. pron. m. they, ti, isti* DAN. 2, 44, elsewhere **אָנִי** and in the Targ. **אָנִי**, Syr. **اَنْه**, **اَنْه**, Sam. **אָנִי**. It originated from **אָנִי** (out of *hu-un*) plur. of **הוּ**, by prefixing the pronom. stem **אָנִי** (as occurs in **אָנִי**, **אָנִי**, &c.) and the **He** is absorbed by the dagesh (see my *Lebrgeb. der Aram. Idiom. I. p. 238*). The feminine form is **אָנִי** *they, eae, istae* DAN. 7, 17, which arose out of **אָנִי**. On the original forms **אָנִי** *m.*, **אָנִי** *f.* (comp. **אָנִי**, **אָנִי** and **אָנִי** and **אָנִי** and **אָנִי** see **אָנִי**). The Punic *gynnocho* (Poen. 1, 3 7) is **אָנִי** *here*, and is not connected with **אָנִי**.

אָנָשׁ (from **אָנָשׁ**, as the Aramaean still is; plur. **אָנָשִׁים**, constr. **אָנָשִׁי**, from **אָנָשׁ**) *m.* 1. a poetical expression for *man*, collectively spoken of the human race DEUT. 32, 26; JOB 7, 17; 9, 2; Ps. 8, 5; Is. 56, 2. It is very seldom taken like **אָנָשׁ** for a single definite individual, Ps. 55, 14; JOB 5, 17. Sometimes there is poetically **אָנָשׁ** Ps. 144, 3, as is done in the case of **אָדָם** collective; the parallel is **אָדָם** Ps. 8, 5, and like **אָנָשׁ**, **אָנָשׁ** is likewise contrasted with *God* JOB 4, 17; 25, 4; 33, 12. Hence the word before us denotes *mortal, decaying man* 25, 6; Ps. 8, 5, particularly low-minded, corrupt man Ps. 9, 20 21; 56, 2; 66, 12, as **אָנָשׁ** also is so used, without this signification being necessarily involved in the fundamental conception, and without its being actually there, comp. Ps. 8, 6. Elsewhere **אָנָשׁ** also appears in the sense of *common men, the people*, e. g. **אָנָשׁ** Is. 8, 1 *with the people's stylus* i. e. in a character that all may read, comp. HAB. 2, 2 for the thing itself; and for the manner of expression, *κατὰ ἀνθρώπων* GALAT. 3, 15.—The plural **אָנָשִׁים** which arose out of **אָנָשִׁים** (see **אָנָשׁ**) which the Samaritan actually has sometimes, belongs entirely to **אָנָשׁ** as far as usage is concerned; and therefore its mean-

ings should be looked for there. The connection between אָנוּשׁ and אָנוּשִׁים, אָנוּשִׁים and אָנוּשִׁים is explicable by the well-known north-Palestinian (and Phœnician) peculiarity of pronouncing - like - i. e. a like o. See אָנוּשׁ. — 2. (man) a. p. of a grandson of Adam, a son of אָנוּשׁ GEN. 4, 26; 5, 6 9. אָנוּ in the antediluvian tradition was an original conception of the primitive man and parallel with אָדָם, but afterwards it became the name of a person, like *Manu* (man) among the Indians. In Phœnician אָנוּשׁ (i. e. אָנוּשׁ) *Arnos* (Herod. 7, 98) appears as the proper name of a Sidonian. See אָנוּשׁ II.

אָנוּשׁ *f.* only in Ps. 69, 21, taken as a substantive by the LXX and Vulgate: but according to our text it reads אָנוּשׁ and can therefore be nothing but the imperfect of אָנוּשׁ (which see).

אָנוּ (not used) *intr.* to groan, prop. to be grieved (a harder form is אָנוּק, cognate אָנוּק); only in *Nif.* אָנוּק properly to feel oneself vexed, hence to sigh, lament, with אָנוּ Ez. 9, 4; 21, 12 or with אָנוּ of the thing on account of which one laments Ex. 2, 23, but also absolutely to sigh, to mourn LAMENT. 1, 4 8 11; spoken of animals Jo. 1, 18, parallel with אָנוּ Is. 24, 7. By way of climax is added: with breaking of the loins Ez. 21, 11 i. e. so violently that the loins might almost burst, and אָנוּק i. e. = אָנוּשׁ with sorrow or mourning.

The stem אָנוּ (Targ. אָנוּ, Syr. and Zab. אָנוּ, Samarit. 'anach, Ar. أُنَحَّ) is of the same signification as אָנוּק with the harder *k*-sound; and since אָנוּק is obviously connected with אָנוּק, Greek ἀγγε-*ur*, ang-ere &c., the original idea to be grieved plainly appears, and therefore אָנוּ I. is another and farther carrying out of the idea. The organic root lies in אָנוּ, as well as that of אָנוּק NAH. 2, 8, אָנוּק, Ar. أَنْحَمَ, أَنْحَمَ, Syr. أَنْحَمَ &c.; whilst of אָנוּ the root is אָנוּ. To this belongs

אָנוּק (with suff. אָנוּק; *pl.* with suff.

אָנוּק) *f.* prop. straitness, state of anxiety, and then, the complaint which one utters Ps. 102, 6, parallel with אָנוּ Is. 35, 10; sigh Ps. 31, 11. אָנוּק Is. 21, 2 must be understood as put for אָנוּ (comp. אָנוּק 15, 8 = אָנוּ; Ex. 9, 18 = אָנוּ) i. e. lament for it (Babylon).

אָנוּק (pronominal stem) *Aram. pron.* *pers. pl.* like the Hebrew אָנוּ, we, DAN. 3, 16 17; EZR. 5, 11; and also אָנוּק 4, 16. After separating the pronominal stem אָנוּ, which is also found elsewhere (see אָנוּ), there only remains אָנוּ, which is equivalent to אָנוּ, אָנוּ, and finds its explanation under אָנוּ.

אָנוּק see אָנוּק.
אָנוּק (pronominal stem; *paus.* אָנוּק; *abbreviated* אָנוּ, *paus.* אָנוּ) *pron. pers.* we, in use exclusively as the plural of אָנוּ and אָנוּ GEN. 42, 13; 43, 8 &c., whilst אָנוּ appears only in JER. 42, 6 K'tib, and the abbreviated אָנוּ is only in GEN. 42, 11; Ex. 16, 7 8; NUM. 32, 32; 2 SAM. 17, 12; LAMENT. 3, 42. It stands 1. often connected with a participle in order to denote a present transaction, either before it GEN. 37, 7, DEUT. 1, 28, or after it GEN. 19, 13; 42, 21; 1 CHR. 29, 13, but with a fine distinction in the accentuation of the discourse. — 2. In the same manner with adjectives, which are seldom placed after it NEH. 5, 3, commonly before it JOSH. 2, 17; 9, 22; 2 KINGS 7, 12. — 3. As with all personal pronouns, אָנוּ is put before or after the verb with a personal suffix for the sake of greater emphasis on the personal GEN. 44, 9; 47, 19; DEUT. 1, 41; JOSH. 9, 19; this is particularly frequent in the later writings LAMENT. 5, 7; Ez. 33, 10; EZR. 4, 3; 9, 7; 10, 2; NEH. 5, 8 &c. To this belongs also the repetition of אָנוּ with particles which are already connected with the suffix אָנוּ-2 SAM. 5, 1.

As to the derivation, it has been regarded (Gesenius) as arising from אָנוּק, like אָנוּ out of אָנוּ, either by repetition of it (Ewald), or simply by adding the suffix אָנוּ (Gesen.) after changing the

כ into ח. Neither opinion is correct. The most appropriate explanation is to look upon א (as it is found in אֲנִי, אֲנִי, אֲנִי, אֲנִי &c.) as a very old pronominal stem, also occurring as an element in the Coptic pronominal formations (e. g. Theb. אֲנִי-אֲנִי, Bashm. אֲנִי-אֲנִי &c.), and אֲנִי the proper word for *we*. In this אֲנִי the אֲ-, whether abridged from אֲנִי- or אֲנִי-, is the plural designation, as is also the case in the synonymous אֲנִי-אֲנִי (see אֲנִי, אֲנִי, אֲנִי) and just as in אֲנִי-אֲנִי the אֲ- is nothing but the inseparable pronoun of the first person singular; the remaining pronominal stem ח is then merely the harder form of אֲנִי. In Aramaean the plural אֲ- has passed into אֲ- (comp. אֲנִי *he* for אֲנִי, אֲנִי, אֲנִי), hence אֲנִי-אֲנִי = אֲנִי-אֲנִי, and the Maltese and Mauritanian *achna* (אֲנִי) as well as the Aethiopic *gna* (and *hena*) *we* are explained by the same kind of transition. Besides אֲ-, Aram. אֲ-, there was, however, in Aramaean another plural ending אֲ-, which is still preserved in the Targ. אֲנִי, Samar. אֲנִי, Coptic אֲנִי, אֲנִי, abridged into אֲנִי-אֲנִי *we* (but where this אֲ- *an* may have been smoothed from אֲנִי, and therefore coincides by mere accident with אֲ- of the feminine) = אֲנִי, Syr. אֲנִי, Sam. אֲנִי-אֲנִי = אֲנִי-אֲנִי; and as the Palestinian אֲנִי, Syr. אֲנִי appears for the former, so the Nasir. אֲנִי, אֲנִי appears for the latter as a degenerate form. With the shorter אֲנִי coincides the Ar. نَحْنُ.

אֲנִי (hollow way or pass) *n. p.* of a town in the tribe of Issachar Josh. 19, 19. The אֲ is prosthetic, and אֲנִי = אֲנִי (hollow way or pass, comp. Ar. نَاحِرَة *res cava*) is a feminine form of אֲנִי.

אֲנִי (pronominal stem; *pause* אֲנִי) *pron. pers. comm. I*, opposed to אֲנִי GEN. 31, 44, to אֲנִי 41, 11 &c. Its own plural is אֲנִי JER. 42, 6 K'tib, instead of which, however, אֲנִי-אֲנִי or abridged אֲנִי commonly appears. Like the other personal pronouns אֲ is joined 1. to the participle, in order to express a pre-

sent transaction GEN. 9, 12; 27, 8; 41, 9. — 2. to the definite verb in the first person, to put emphasis on the personal 14, 23; 34, 30; Ex. 6, 5; 33, 19 (where אֲנִי also appears as an accusative GEN. 27, 34). This is particularly the case in the later Hebraism, as e. g. in ECCLESIASTES, DANIEL &c. In like manner for emphasis with the noun and the suffix אֲ GEN. 17, 4; 40, 16. It is still more emphatic when אֲנִי אֲנִי Lev. 26, 16 41, אֲנִי גַם ECCLES. 2, 15, Is. 66, 4 stand together. Sometimes, however, this אֲ is separated by particles from that which it is meant to emphasize, ECCLES. 1, 16. — 3. אֲנִי is used for strengthening the suffix of the first person in particles, by which it expresses all cases DAN. 8, 1; PROV. 8, 14. — 4. Like all personal pronouns it includes the verb *to be*, so that it makes a complete clause with what is said GEN. 15, 7, particularly in the phrase אֲנִי אֲנִי Ex. 6, 6 &c. — 5. אֲנִי is repeated for the sake of greater emphasis DEUT. 32, 39; Is. 48, 15. — 6. The pause-form אֲנִי stands not merely at the close of a sentence GEN. 50, 19, but also with a discourse that does not conclude 27, 34, as well as in certain phrases e. g. in אֲנִי אֲנִי NUM. 14, 21. See also the proper name אֲנִי-אֲנִי.

On the form אֲנִי rests the suffix of the first person אֲנִי and אֲנִי of the verb (as on אֲנִי the suff. אֲנִי and אֲנִי of the noun, while sometimes אֲ only, sometimes the pronominal stem אֲנִי was obliterated. Hence we cannot get from this any thing that contributes to the explanation of the origin of אֲנִי. But on comparing the pronominal radical word אֲנִי in the other pronouns it is easily seen that אֲ- in אֲנִי is the inseparable pronoun, since the Coptic *an* as a suffix, e. g. from πο face πο-*an* my face, is the same. אֲנִי is also found again in Coptic in אֲנִי among the pronouns.

אֲנִי (without plur.) *m. fleet*, 1 KINGS 9, 26 27; 10, 11, Vulg. *classis*; prop. collective word: a number of ships which are connected as a whole. Hence the

Chronist has for it in the parallel places 2 Chr. 8, 18; 9, 21 the plural אנִיֹּת. But it also occurs as a feminine in the sense of a single ship in 1 Kings 10, 22; Is. 33, 21. — Since the similar Ar. فَانْ means vessel, and خَلْ and others also combine there the senses ship and vessel, it is to be derived from אנה II.

אניה (*pl.* אנִיֹּת, 2 Chr. 8, 18 אנִיֹּת K'tib) *fem. ship*, JON. 1, 3 4 5; PROV. 30, 19; but the plural is more frequent 1 Kings 22, 49; 2 Chr. 20, 36; גִּיר אניה JUDGES 5, 17 to abide in ships (as a guest or sailor); אניה היה GEN. 49, 13 either equivalent to היה במים, or it means ship-tackle; אניה 1 Kings 9, 27 sea-faring people. From the countries to which ships were wont to sail, they are called אניה הים 22, 49; Is. 2, 16; and perhaps אניה הים Job 9, 26 should be so understood (see אניה and אניה); אניה הים Prov. 31, 14 merchant-men, which export manufactured wares. The K'tib אנִיֹּת, as the Samar. codex also writes in DEUT. 28, 63, has changed א into י; which was also done in other cases at an earlier period of the language, comp. העלה = העלה; העלה = העלה. See אניה II.

אניה *f. complaint, lamentation*, Is. 29, 2; LAMENT. 2, 5; from אנה I.

אניה (*lamentation or sorrow of the people*) *n. p. m.* 1 Chr. 7, 19. But אני like היה 3, may signify the Deity, as "men" I among the Persians and אני among the Cabbalists denote the absolute objectivity and subjectivity of God. As in the proper names אניהוא, אליהוא = אליהוא and אליהוא the היה is an epithet of God, so is the proper name אניהוא equivalent in signification to אליהוא.

אני (not used) *intr. to be pointed, sharp*, or what is otherwise allied to this idea; the root would therefore be אני, which is likewise found in אני (perhaps belonging to אני) and in אני. Hence אני. Another explanation may be seen under אני.

אני *m. prop. pointed, a point*, hence as an instrument used in building. *pointeu hook, goad*, used for tearing or drawing, comp. אני; only in Am. 7, 7 8 spoken of the pointed and measuring hook of desolation; אני 7, 7 a pointed wall, pinnacle, literally a wall pointed and rising up into a pinnacle. Hence the LXX, Symm. and the Syr. have rightly rendered *ἀδάμας*, pointed iron for the purpose of engraving. But *Aquila, Ibn Ganâch, Ibn Koreish, Tanchum, Kimchi* and others explain אני lead or tin, like the Ar. أَنْك, Syr. أَنْك, Armen. *anak*, Sanskrit *nâga* (tin) &c. and thence *plummet, perpendicular line*, by which they judged of the uprightness of walls: thus אני a wall of the plumb-line. But the latter explanation has not a good foundation in the conception of the verb.

אני (pronominal stem; in pause אני) *person. pronoun I*, a fuller form for אני, appears especially in the older period of the language, and therefore it is not found in Ezek. (but in 36, 28), ECCLES., DAN. (but in 10, 11), EZR., NEH. (but in 1, 6) and CHR. (yet in 1 Chr. 17, 1). It is applied like אני (which see) in the cases there adduced, and therefore it is unnecessary to quote examples. — The Midrash has already compared with אני the Coptic אנו (Thebaic with omission of the vowel אנו, with ε for α on account of the preceding α: αε; Memphitic אנו; Bashmureic אנו) and no doubt has ever been entertained of their mutual relationship. From their comparison it appears that אני in אני is the same pronominal stem of the first person, which is also met with in אני and in the suffix, and that this personal sign of the first person א is omitted in Egyptian, according to the peculiarity of the Coptic. The *anoch* (אנו), Phenician אנו (Ath. 4, 1; Kit. 2, 1; 3, 1; Poen. 1, 15 16; 2, 35), which remains after this, exactly corresponding to the Egyptian אנו, אנו, is easily recognised as a compound of א and אנו, Hebrew אני and אני, especially since the אנו appears in

the latter in אֶנְי, אֶנְי, אֶנְי &c., and the אֶנ is employed in the former in various ways to make pronominal stems. Thus there remains only *och*, Phenic. *ech*, Coptic אֶ, אֶ, which makes in essence the pronoun of the first person, and may be observed in the comparison of languages (Sanskrit *ah-am*, Greek *ἐγώ*, Latin *ego* &c.).

אֶנְי (not used) i. e. אֶנְי *intr.* equivalent to אֶנְי I. and אֶנְי, to lament, mourn, Ar. أُنَى and هُنَى, Targ. אֶנְי, distinguished in the Mishna from אֶנְי. Only in *Hithp.* prop. to shew oneself sad, then to complain, to murmur NUMB. 11, 1; LAMENT. 3, 39; LXX γογγύσει. Ibn Esra derives it incorrectly from אֶנְי.

אֶנְי (only participle אֶנְי) to urge, press, compel, ESTH. 1, 8; not compelling; Targ. אֶנְי, Syr. أُنَى, whence it has been adopted in ESTHER. The root is אֶנְי with the fundamental signification to prick, goad, still existing in אֶנְי and אֶנְי; whether it be also connected with אֶנְי (which see), Ar. عَنَسَ, is problematical.

אֶנְי (only part. אֶנְי) Aram. equivalent to the Hebrew אֶנְי, hence figuratively DAN. 4, 6 to cause distress, trouble, i. e. to be troublesome, grievous.

אֶנְי (unused) *intrans.* to be raised, arched, hilly, then metaphorically from the projecting, elevated and raised side of the face (see אֶנְי from אֶנְי and Aram. אֶנְי) and specially from the standing out nose; just as the meaning of אֶנְי has been derived from a similar point of view. The root is אֶנְי which is still found in אֶנְי (אֶנְי) III. to be raised, arched, projecting (whence אֶנְי), אֶנְי, whence the noun אֶנְי, with some modification of the labial sound in אֶנְי, from which is the proper name אֶנְי (hill), and in אֶנְי, Ar. أُنَى eminere, elatum esse, whence the proper name אֶנְי (height, hill or heaven). The signification of this root is also in the Mediterranean (comp. Sanskrit *nabhi*, Pers. *nâf*, Lett. *nabha*,

German *nab-el*, old high German *nap-alo* &c.). Comp. also Ar. نَفَ eminere, longum et elatum esse, and نَفَ the projecting of the camel's hump. Hence אֶנְי, and the denominative

אֶנְי (probably no more than a denomin. from אֶנְי, comp. אֶנְי from אֶנְי; fut. אֶנְי) *intr.* to be unwilling, provoked, angry, Kal only in poetical discourse, with אֶנְי of the person with whom one is angry 1 KINGS 8, 46; 2 CHR. 6, 36; Ps. 85, 6; Is. 12, 1; EZR. 9, 14; seldom with אֶנְי Ps. 60, 3, or absolutely Ps. 2, 12; 79, 5; comp. Ar. أُنَى to turn away from a thing, to be reluctant to, to be angry, also denomin. from أُنَى. In prose there usually occurs instead

Hithp. אֶנְי (fut. אֶנְי) to be angry, with אֶנְי of the person DEUT. 1, 37; 4, 21; 9, 8 20; 1 KINGS 11, 9; 2 KINGS 17, 18. Hence אֶנְי.

אֶנְי (not used) Aram. equivalent to Hebrew אֶנְי I.; hence the noun אֶנְי.

אֶנְי (only plural אֶנְי, with suff. אֶנְי; from אֶנְי = Hebr. אֶנְי) Aram. m. synonymous with the Hebr. אֶנְי face, properly the projecting, visible and prominent aspect of man DAN. 2, 46; 3, 19, as the Hebrew אֶנְי also derives its meaning from a similar view (which see). Comp. אֶנְי.

אֶנְי f. parrot, LEV. 11, 19; DEUT. 14, 18, from denom. אֶנְי, so called from its irascibility. So according to the Arabic version (comp. رَمَحَ a sort of eagle from رَمَحَ to be angry) and the Talm. אֶנְי, after the same etymology. The LXX have *χαλαδρός* sandpiper, from אֶנְי = אֶנְי I. cursitare, which is also possible.

אֶנְי (fut. אֶנְי) 1. (not used) *intr.* to be narrow, strait, pressed, the stem being connected with אֶנְי, Aram. אֶנְי (comp. אֶנְי, angere, eng &c.), Arab. أُنَى; particularly spoken of the narrow, long,

wretched neck, as צָוֹאֵר neck from צָוֵר to be strait. Hence אָנַקָה. — 2. Figuratively, to groan, shriek, of the wounded and dying JER. 51, 52; Ez. 26, 15, i. e. to cry out with pain, comp. אָנַקָה. Hence אָנַקָה.

Nif. אָנַקָה to groan, sigh, as אָנַקָה Ez. 9, 4; אָנַקָה דָּם 24, 17 mourn, be silent! i. e. mourn in silence.

אָנַקָה (constr. אָנַקָה) f. 1. an infinitive noun: *sighing, complaining*, joined to בָּכִי MAL. 2, 13; *the mourning*, e. g. of captives Ps. 79, 11 or of the poor 12, 6, Syr. ܠܡܢܐ with apocopation of 'Olaf. — 2. (only abs.) name of a species of lizard, generally of an unclean reptile LEV. 11, 30, which Onkelos has rendered רִלִי hedgehog, the Jerus. Targ. פְּלִירָא וְחִירָא, and about which versions and interpreters in general have indulged in conjecture. It is the feminine form of אָנַק in the signification of אָנַק 1., consequently a reptile with a narrow, long neck.

אָנַשׁ I. (only in part. pass. אָנִישׁ m., אָנִישָׁה f.) intr. to be sick, ill, then figur. to be painful, dangerous, spoken of an arrow-wound JOB 34, 6, of suffering Is. 17, 11; JER. 30, 12 15; to be melancholy, mournful, of a day 17, 16; to be sick i. e. morally bad, spoken of the heart 17, 9, always proceeding from the fundamental signification "to be sickly", as one sees from Nifal, hence joined to אָנַשׁ.

Nif. אָנַשׁ to be sick (incurable) 2 SAM. 12, 15.

The stem 'אָ has for its organic root אָנַשׁ, as may be seen from the synonymous אָנַשׁ (נָשׁ) Ps. 69, 21 and נָס (נָס) Is. 10, 18, Syr. ܢܫܐ and ܢܫܐ, Ar. نَش, (Abdallatif p. 118) and from the Mediterranean (Sanskrit नाश, Gr. νος-σις &c.). As in Mediterranean so also in Semitism the sibilant afterwards passed into a k-sound. A connexion with אָנַשׁ II. for אָנִישׁ is hardly imaginable.

אָנַשׁ II. (not used) an assumed stem for אָנִישׁ man, as אָנַשׁ (אָנַשׁ) is assumed

for אָנִישׁ (which see). Some have made the fundamental signification to be sociable, to enter into connexion with, referring to the Arab. اِنْس associate, friend &c.; but since this sense is not certain even in Arabic, it is better to compare the organic root in it אָנַשׁ with the Arabic نَشَأ to grow, sprout, so that אָנִישׁ properly means sprout, shoot, plant; as also the proper names שָׁח (from שָׁח = שָׁחַל), שָׁלַח (from שָׁח = שָׁחַל to create), קָרַן (comp. SONG OF SOL. 4, 13), רוּבֵל, רוּבֵל in primitive history only express this original conception differently. Derivatives אָנִישׁ, אָנִישׁ, Aram. אָנִישׁ.

אָנַשׁ see אָנִישׁ.

אָנַשׁ (DAN. 2, 10 אָנַשׁ; def. אָנִישׁ and also אָנִישׁ K'ri 4, 13 14, where the K'tib has אָנִישׁ, comp. Phenician אָנִישׁ; pl. אָנִישִׁים the Hebrew form 4, 14, in the Targ. however אָנִישִׁין from אָנִישִׁין on Ps. 62, 10) Aram. m. like the Hebrew אָנִישׁ man or collectively men DAN. 2, 10; 3, 10 &c. אָנַשׁ בֶּן אָנַשׁ son of man, i. e. in the likeness of man 7, 13, is according to most interpreters the Messiah, the υἱος τοῦ ἀνθρώπου of the New Testament and in the usus loquendi of the book of Enoch. But inasmuch as the old Testament knows nothing of a divine nature belonging to the Messiah, and moreover that ascribed to the אָנַשׁ is attributed to the saints of the most high in verses 18 22 27, it can only be assumed that by the expression is intended the אָנִישִׁין קְדִישִׁין, the Jewish people.

אָנַח (not used) intr. to incline to, to lean to something, to turn to one side (cognate in sense אָנַח), hence the preposition אָנַח (אָנַח, with a suffix אָנַח), contracted from אָנַח, properly side, then beside, with. — With the stem אָנַח, which also exists in Aethiopic (enta there means side and as a preposition with), the Ar. عَنَد to incline, bend, from which comes عِنْد side, عِنْد beside, and the Hebrew עָנַד III. in עָנַד are cognate (see אָנַח, אָנַח); also the Ar. عَن to bend,

אֲנִי to be flexible, belongs to the same.

אָנְהָה (pronominal stem) *Aram. pron. pers. masc. thou* DAN. 2, 29 31 37 38; 3, 10; 5, 13 18 22 23; 6, 17 21, for which the K'ri punctuates אָנְהָה i. e. אָנְהָ (in the Targ. also אָנְהָ), which is *gen. comm.* in Aramaean. — The initial sound אָנ in this compound pronominal stem is already known from אָנְי and אָנְיָ and is preserved in the Ar. אֲנִי, Maltese *ynt*, Aethiop. *an-eta*, Amhar. *an-ete*, but it may have begun early to assimilate itself to the following stem, since *n* in the Syriac אֲנִי is only preserved orthographically and has likewise disappeared in the Hebrew אָנְהָה and Zab. אָנְהָה. On the other pronominal stem אָנְהָ (אָנְהָ) see אָנְהָה.

אָנְהָוִן (pronominal stem), *Aram. pron. pers. m. ye*, DAN. 2, 8, the plural of אָנְהָה or אָנְהָ, also in the Targum אָנְהָוִן with the assimilation of *n*. The organic form for it is אָנְהָוִן, Arab. أَنْتُمْ. Hence the final *n* is merely a weakening of *m* in Aramaean (the closing *v* in Greek arose out of *m* in Sanskrit). From this has originated the Hebrew אָנְהָם (which see). See the explanation of the plural sign יָוִן, Hebrew יָוִן from יָוִן, below under אָנְהָם.

אָנְ see אָנְהָה.

אָנְהָ (not used) *trans. to heal*, like the Targ. אָנְהָ, Syr. أَلَا, Arab. أَسَّ &c. in the same signification. Comp. אָנְהָי, Es-sene. Hence

אָנְהָ (*healing one, physician*) *n. p.* of a king of Judah 1 KINGS 15, 8, Ἀσά MATTH. 1, 7, and of another 1 CHR. 9, 16. Of the same meaning is the proper name רָפְהָה = רָפְהָ 8, 37, and since this is abridged from רָפְהָה = רָפְהָה 9, 43 (comp. רָפְהָל), so אָנְהָ is also to be regarded as an old abridgment of אָנְהָה whence at first אָנְהָה (*Jah is healing*).

אָנְהָ (not used) *trans. to violate*, in-jure, hence אָנְהָ. Comp. Arab. وَفَّأ and

هَسَّ to injure, عَسَّ to cause damage, هَصَّ

to break, which seem to be connected with the Hebrew stem.

אָנְהָ *m. oil-vessel, oil-flask*, 2 KINGS 4, 2, according to *Kimchi* an ointment-vessel from אָנְהָ (which see), in which case אָנְ would occupy the same place exactly as מָן in מָנְהָה. But as אָנְ does not appear elsewhere as prosthetic in the formation of nouns, *Rashi* has assumed אָנְהָ (equivalent to אָנְהָ) as the stem, and the noun is to be taken as like אָנְהָ, אָנְהָ.

אָנְהָ (from אָנְהָ) *m. hurt, damage, mischance*, coupled with the verbs אָנְהָה GEN. 42, 4 38; 44, 29 or אָנְהָה Ex. 21, 22 23.

אָנְהָ (after the form אָנְהָ, hence for אָנְהָ; plur. אָנְהָה) *m. band, fetter*, so אָנְהָ בֵּית JER. 37, 15 house of the prisoners, prison, allied in sense to אָנְהָה; plur. אָנְהָה JUDGES 16, 21 25. אָנְהָה alone ECCLES. 7, 26; JUDGES 15, 14 fetters, spoken of the arms of the coquetting wife. To this is reckoned also the expression אָנְהָה ECCLES. 4, 14, viz. as being contracted from אָנְהָה, like אָנְהָה 2 CHR. 22, 5 from אָנְהָה 2 KINGS 8, 28; according to the Targ. to be explained from אָנְהָה JER. 17, 13 in the signification *degenerated, turned aside*, i. e. idolaters, or perhaps more correctly *fleeing* from אָנְהָה (which see), and consequently אָנְהָה should be read. But the former explanation alone is suitable in our text.

אָנְהָ (plur. אָנְהָה) *Aram. m.* like the Hebrew אָנְהָה *fetter* DAN. 4, 12; EZR. 7, 26.

אָנְהָ (plur. אָנְהָה) *m.* see אָנְהָה.

אָנְהָ (or אָנְהָ) *m. prop.* the ingathering of fruit, wine, grain, hence: *ingathering time, harvest*, אָנְהָה Ex. 23, 16; 34, 22 at the close of the year אָנְהָה (אָנְהָה) spoken of the feast of tabernacles, σκατοπνεύμα, as a thanksgiving feast for the finished harvest of the fruits and vineyards, or of harvest

generally LEV. 23, 39; DEUT. 16, 13 &c. Formed from אָסַר after the form קָרַח, אָבַד, אָבַד, אָבַד.

אָסִיר (*plur.* אָסִירִים) *m.* 1. *prisoner*, in the prison (בֵּיִר) ZECH. 9, 11; LAMENT. 3, 34; אָסִירִים Is. 14, 17 *to set free the prisoner; fettered* Ps. 69, 34; *an exile* 68, 7; 79, 11; 102, 21; figuratively 107, 10; ZECH. 9, 12. It is distinguished from אָסַר only by this that it is constantly a noun, while the latter is merely a participle. Yet the K'tib GEN. 39, 20 22 also gives to אָסַר the substantive sense. — 2. Synonymous with אָסַר *fetter* JUDGES 16, 21 25 in K'tib, for which the K'ri reads אָסִיר.

אָסִיר (an intensive form from אָסַר, but almost with the same meaning, like אָסַר and אָסַר, אָסִיר and אָסִיר) *masculine*. 1. *captivity* Is. 10, 4; 24, 22; 42, 7. — 2. (a secondary form of אָסַר, *Osir*, an epithet of Adonis, common in Phœnician in proper names; see under אָסַר) *n. p. m.* Ex. 6, 24; 1 CHR. 6, 8 22. Comp. Phœnician מִלְכָּאִסִיר, מִלְכָּאִסִיר as proper names.

אָסַר (not used) *trans.* to heap together, to gather, to bring together to a place, comp. Ar. عَصَمَ, حَزَمَ, in which is included the idea of bringing and carrying together, Aram. אָסַן, Syr. أَسَفَ, where the *m* is weakened into *n*. The organic root is אָסַם.

אָסַר (only *plur.* אָסַרִים) *m.* store house, granary DEUT. 28, 8; PROV. 3, 10, where the grain is heaped up together, from אָסַר.

אָסַר (after the form אָסַר from אָסַר) *dwelling in the thornbush*, spoken of God, comp. אָסַרִי DEUT. 33, 16) *n. p. m.* EZR. 2, 50.

אָסַר (Assyr.; in some mss. אָסַר, hence the LXX Ἀσσεραπά) *n. p.* of an Assyrian king, who led foreign people into Samaria and with whose name is joined the epithet נִיבְרָאָה EZR. 4, 10. It is possible that it is a mere Assyrian title. According to Philox. Luz-zatto (Le Sanscritisme de la langue As-

syrienne p. 38-40) נִיבְרָאָה is a translation of אָסַר, so that this name is compounded of *uahina* (= asna, = ukehina, Sanskrit *ukehita*) *great, distinguished* (נִיבָא) and *par* (Sanskrit *para*) *principal, high, elevated* (נִיבְרָאָה) and therefore forms a title; but the first member of the word is *osnap* or *asnap*, to which is joined the rightly explained *par* (*para*).

אָסַר (Egyptian) *n. p.* of a priest's daughter at Heliopolis, who became Joseph's wife GEN. 41, 45; 46, 20. The LXX read Ἀσσερίθ and Ἀσσερίθ. In the last syllable נִיבְרָאָה, *Neθ*, we recognise the Coptic *Herr*, name of the Egyptian Minerva or Pallas, written in Greek authors Νῆϑ, Νίτ, and אָסַר is the Coptic אַס (is), consequently together: *dedicated to Neit*; comp. the Egyptian proper names compounded with *Nit* or *Neit*: Νίτις (Herod. 3, 1), Nitocris (2, 107), Psammenitus, Pateneit &c. With נִיבְרָאָה *Nat* i. e. *Neit* are connected the names Ἀναίτις, Τα-ναίτις, Τα-ναίτις, Τα-ναίτις, Phœnician אָסַר &c.

אָסַר (*fut.* אָסַר, before *suff.* or *plur.* אָסַר; of which future there is also a second form like the Hifl of אָסַר: אָסַר, אָסַר, אָסַר 1 SAM. 15, 6; 2 SAM. 6, 1; Ps. 104, 29, so far as אָסַר in Hifl coincides with אָסַר *to cause to gather, to add*, written with אָ Ex. 5, 7; 1 SAM. 18, 29; with אָ of motion אָסַר MIC. 4, 6; *inf. abs.* אָסַר JER. 8, 13, ZEPH. 1, 2 stands in connexion with the 1st person of the future for אָסַר, comp. אָסַר Is. 28, 28, but elsewhere regular MIC. 2, 12) *trans. prop.* to snatch together, to scrape together, to take or draw together, hence 1. *to gather, collect*, grain Ex. 23, 10, corn DEUT. 11, 14, ears RUTH 2, 7, the corn standing in stalks Is. 17, 5; *to bring into the barn*, the fruits of the field Ex. 23, 16; LEV. 23, 39, wine DEUT. 16, 13, dried fruits, oil &c. JER. 40, 10; comp. the nouns אָסַר, אָסַר, אָסַר. Then metaphorically: *to collect*, gold 2 KINGS 22, 4; NUM. 21, 16; bones 2 SAM. 21, 13; *to gather men* Ex. 3, 16, *to gather together* ZEPH. 3, 8, particularly applied to

the gathering of nations ZECH. 14, 2, armies DAN. 11, 10, exiles IS. 11, 12 &c., with אָל of the place into which they are collected GEN. 42, 17; DEUT. 22, 2, seldom with אָל 2 KINGS 22, 20. — 2. to gather in the sense of drawing together, snatching up together, JER. 10, 17; figuratively PROV. 30, 4; to draw in, withdraw, אָל אָל to withdraw their shining JOEL 2, 10; 4, 15; אָל אָל to withdraw peace i. e. to take it away JER. 16, 5; אָל אָל to draw in the hand i. e. to desist from something 1 SAM. 14, 19; אָל אָל with אָל of the place to draw back the feet, a figure of one dying GEN. 49, 33; to draw together i. e. to take, catch HAB. 1, 15; to draw in, in the sense of to take to oneself, to take under the protection, with אָל of the place DEUT. 22, 2 or with the accusative JOSH. 20, 4; spoken of the glory of God which receives one, i. e. to enter into the glory of God IS. 58, 8; אָל אָל or אָל אָל to receive from leprosy or him who is thrust out by leprosy, i. e. to heal 2 KINGS 5, 6 11; אָל אָל to withdraw anger i. e. to pour forth anger no more PS. 85, 4, like אָל אָל 78, 38. — 3. to gather in, in the sense of to take away from somewhere, reproach GEN. 30, 23; IS. 4, 1; אָל אָל, אָל אָל, אָל אָל to gather in the soul (applied to God or men) i. e. to cause to die JUDGES 18, 25; PS. 26, 9; 104, 22, fully אָל אָל to take to himself JOB 34, 14; frequently with the omission of אָל &c. in the simple sense of allowing to die = to destroy, to snatch away 1 SAM. 15, 6; אָל אָל, dying of hunger EZ. 34, 29; hence the expression אָל אָל (or אָל אָל) to gather to the fathers i. e. to cause to die, to cause to come to the fathers, 2 KINGS 22, 20; 2 CHR. 34, 28. — 4. to hold together, to close, a march IS. 58, 8. See Pihel. At 2 SAM. 6, 1 the LXX, Vulg., Syr. and Ar. read אָל אָל in the sense of אָל אָל and he gathered; but it suits the context better to translate and he enlarged, from אָל אָל. Derivatives אָל אָל, אָל אָל, אָל אָל, and the proper name אָל אָל and אָל אָל.

Nif. אָל אָל (once אָל אָל PS. 47, 10 for אָל אָל) refl. of Kal 1. to assemble JUDGES 16, 23, with אָל or אָל whither persons assemble or repair LEV. 26, 25; 2 CHR. 30, 3; with אָל to gather together against one GEN. 34, 30; PS. 35, 15; MIC. 4, 11; ZECH. 12, 3, or also whither, if the place be a height AM. 3, 9. Then also passive of Kal: to be heaped up PROV. 27, 25; spoken of a herd to be driven in GEN. 29, 7. — 2. pass. of Kal in the 2^d signification: to be brought together JER. 8, 2, to be received EX. 9, 19, to be withdrawn, spoken of shining IS. 60, 20; particularly in the expression to be healed, of a leper NUMB. 12, 14; figuratively to put up a sword into the sheath JER. 47, 6. — 3. pass. of Kal 3: to be gathered i. e. to die, in the phrase to be gathered to (אָל) his forefathers i. e. to be gathered to them into the region of shadows, with אָל אָל, אָל אָל, or also אָל אָל GEN. 25, 8; JUDGES 2, 10; 2 KINGS 22, 20, seldom אָל אָל alone NUMB. 20, 26; JOB 27, 19. To this signification is annexed that of dying, perishing HOS. 4, 3; ceasing, disappearing IS. 16, 10; 60, 20; JER. 48, 33.

אָל אָל Pih. to gather with zeal, to collect vigorously, IS. 62, 9; to receive to oneself JUDGES 19, 15; to bring together, close, a procession NUM. 10, 25; generally explicable by Kal.

אָל אָל Puh. to be gathered, taken together IS. 33, 4; EZEK. 38, 12, with אָל against HOS. 10, 10; אָל אָל to be collected like heaps IS. 24, 22, where אָל as a verbal noun strengthens the thing. In addition to this form there was also in the language an intensive one אָל אָל to be collected here and there, whence אָל אָל.

Hif. אָל אָל (fut. אָל אָל) adopted by some at 1 SAM. 15, 6; PS. 104, 29, אָל אָל 2 SAM. 6, 1 &c.; but these forms are always better considered as belonging to Kal. Forms of אָל אָל, as אָל אָל = אָל אָל EX. 5, 7 &c., should be looked for under אָל אָל, since they sometimes run into one another merely on account of the relationship of the stems.

אָל אָל Hithp. to gather themselves together DEUT. 33, 5.

by the god Behram in the form of a horse); comp. Ἀσπαδάτης or Ασπαδης as a Persian proper name (Diod. Sic. 2, 33).

אָסֵר (*fut.* יִאָסֵר, יִאָסֵר, with *suff.* יִאָסֵר; *part. pass.* מְאָסֵר; *inf. c.* לְאָסֵר, לְאָסֵר) *tr.* 1. to bind together, fetter, make fast, with cords, chains &c. 2 SAM. 3, 34; EZ. 3, 25; JUDGES 16, 5; JOB 36, 8; מְאָסֵר Ps. 146, 7 *fettered*. Then, to put in prison generally, even if not in fetters 2 KINGS 17, 4; 23, 33; hence יִאָסֵר a prisoner GEN. 40, 3 5; Is. 49, 9; figuratively of the fetters of love, SONG OF SOL. 7, 6. — 2. to bind e. g. the foal to (לְ) the vine GEN. 49, 11; Ps. 118, 27: bind the sacrifice with thick-twisted twigs; to put horses to EX. 14, 6; 1 SAM. 6, 7; JER. 46, 4, generally to yoke or harness, a chariot GEN. 46, 29, and without mentioning the object that is harnessed 1 KINGS 18, 44; figur. מְלִחָמָה לְאָסֵר to bind on a dispute, a quarrel, to commence it 1 KINGS 20, 14; 2 CHR. 13, 3; to gird, exactly in the sense of מְאָסֵר JOB 12, 18; NEH. 4, 12. — 3. to bind i. e. to put a binding on oneself, in the sense of to vow not to do a thing, in the votive formula לְאָסֵר אֶסֶר אֶסֶר לְאָסֵר to bind a fetter upon oneself i. e. to take upon oneself a vow of abstinence (opposed to נָדָר to vow to do) NUM. ch. 30; comp. Aram. אָסֵר, Syr. اَسَر in this sense; the Ar. اَسَر "to interdict" is derived from the idea of binding. — 4. In the sense to bind oneself, to unite oneself, sexually, it is intimately related to the Ar. عَمَس, and accordingly the Phœnician name of the deity אָסֵר (pronounce Osir) is to be explained like the Ar. عَشِير conjux, spouse, as an epithet of Adonis (Steph. Byz. de urb.; Pausan. 9, 41, 2); hence אָסֵר אֶסֶר and the Phœnician proper names עֲבֻדְאֶסֶר, מְלִכְאֶסֶר, אֶסֶר־שֶׁמֶר, אֶסֶר־שֶׁמֶר and others. Comp. the proper name אָסֵר־הָדָן. Derivatives מוֹסֵר, מִסְרָה, אָסֵר, אָסֵר, אָסֵר, אָסֵר.

Nif. יִאָסֵר *pass.* of Kal: to be fettered JUDGES 16, 6, to be held in captivity GEN. 42, 16.

Pih. אָסֵר see אָסֵר.

Puh. אָסֵר to be taken captive Is. 22, 3, e. g. מִקֶּשֶׁת by the bow, where ק stands for אָסֵר, as in 21, 17.

The stem אָסֵר (Targ. אָסֵר, Syr. اَسَر, Ar. اَسَر &c.) is intimately related to אָסֵר (which see), אָסֵר (which see), אָסֵר and אָסֵר &c.; but the organic root is אָסֵר, as is seen from comparison.

אָסֵר (not used) Aram. equivalent to Hebrew אָסֵר. Hence אָסֵר, אָסֵר.

אָסֵר an Assyrian word, used in compound Assyrian proper names: at the end of them e. g. in פְּלִאֶסֶר (which see), שְׁלִמְנֶאסֶר (which see) and others, and in the form אָסֵר as the first member of the compound in אָסֵר-הָדָן. It corresponds to čira in Sanskrit in the sense of commander, leader, head, the short ending *a* in Assyrian not being heard; the Greek ἀρά also originated from the same word.

אָסֵר (*constr.* אָסֵר NUM. 30, 13, but before a suffix only the form אָסֵר appears) *m.* a vow of renunciation, abstinence, a vow not to do a thing, NUM. ch. 30; שְׁבַעַת אָסֵר 30, 14 oath of abstinence. Comp. אָסֵר, אָסֵר the same; in the Mishna אָסֵר, אָסֵר in this sense.

אָסֵר (only with *suff.*; *pl.* אָסֵרִים with a singular meaning) *m.* equivalent to אָסֵר NUM. 30, 5 6 8 15. As in אָסֵר and אָסֵר, אָסֵר and אָסֵר, the intensive form here does not appear to alter the meaning.

אָסֵר (*constr.* אָסֵר, *def.* אָסֵר) Aram. *m.* royal prohibition, interdict DAN. 6, 8 9 13 14 16 (LXX ὁρισμός, δόγμα), from אָסֵר to forbid, Ithpe. אָסֵר־אֶסֶר in Targ.

אָסֵר-הָדָן (Assyr.) *n. p.* of the son of Sennacherib, king of Assyria after his father, about 696 B. C. 2 KINGS 19, 37; Is. 37, 38; EZR. 4, 2. אָסֵר is nothing but אָסֵר (which see) in פְּלִאֶסֶר &c., and is here somewhat altered merely by the laws of euphony, because it is not at the end; הָדָן, is,

according to *Ph. Luzzatto* (see אֶסְתֵּר), the Assyrian had *huna victorious*, from an Assyrian root *חָד*, Zend. *hadh* (Sanskrit *sadh*) *to conquer*, with the adjective *אֶחָד* *una*. *Esar-Haddon* signifies accordingly *the victorious commander*. The different forms in the LXX and Euseb. *Ἀσπεδάρ*, in *Tobit* 1, 21 *Σαπεδωδός*, cod. Alex. *Σαπεδωδός*, in *Josephus Ἀσπαγεδδός*, *Ναπεδδός*, arise in a great degree out of the Biblical form.

אֶסְתֵּר (Persian) *n. p.* of the Jewish wife of **אֲחִישֶׁתֶּרֶשׁ**, female hero of the book of *Esther*, who was previously called **הִדְרָה** (which see) *ESTH.* 2, 7. According to the Talmud, Targ. II. (on *ESTH.* 2, 7) and *Jalkut*, **אֶסְתֵּר** signifies *star*, *Venus-star* (**לִנְהָא**, **לִנְהָא**), with comparison of the Persian *ستاره* *i. e.* *sitareh*, *אסתר* *i. e.* *אֶסְתֵּר* in Zabian, *אסתר*, *i. e.* Greek *ἀστήρ*. And in reality the Zend. *stara*, Sanskrit *stri* is of like signification, so that **אֶסְתֵּר** would only be prosthetic.

אֶרֶץ (*def.* **אֶרֶץ**) *Aran. m.* *wood* *DAN.* 5, 4; *EZR.* 5, 8, usually looked upon as coming from **עֵץ**.

אֶפְסָר (from **אֶפְסָר**, **אֶפְסָר**, from **אֶפְסָר**; with *suff.* **אֶפְסָר**, **אֶפְסָר**, *du.* **אֶפְסָר**, *constr.* **אֶפְסָר**, with *suff.* **אֶפְסָר**, **אֶפְסָר**) *m.* *prop.* the projecting, the prominent (see **אֶפְסָר**), hence the visible, projecting side of the face (comp. **פָּה**) and so 1. *the nose as the prominent thing of the face*, whether of men *NUM.* 11, 20; *Is.* 3, 21; *Ez.* 23, 25; *Prov.* 30, 33; *Ps.* 115, 6; or of animals *Prov.* 11, 22; *Job* 40, 24. As a projecting thing it is poetically compared to a far-looking tower, *Song of Sol.* 7, 5; comp. *Ar.* **أف** *cape and mountain-summit*. The *dual* according to this meaning is used of the *two nostrils*, *nares*, *GEN.* 2, 7; 7, 22, and since the breath is drawn in and given out through them, it is called *GEN.* 15, 8, *LAMENT.* 4, 20, *SONG OF SOL.* 7, 9 *scent of the nose* *i. e.* the smell of the breath. With this meaning is connected: 2. *anger, ira*, the nose as snorting, just as in the Me-

diterranean languages *anger* is conceived of as a snorting, glowing or smoking of the nose. Hence they said for *to be angry*, **אֶפְסָר** *GEN.* 30, 2; *Ex.* 4, 14; **אֶפְסָר** *DEUT.* 29, 19; *Ps.* 74, 1; **אֶפְסָר** *Ps.* 78, 21; **אֶפְסָר** *JER.* 42, 18; **אֶפְסָר** *Ez.* 5, 13; 7, 8; **אֶפְסָר** *Is.* 30, 27; *Ps.* 2, 12; **אֶפְסָר** *Mic.* 7, 18 &c.; for *to cease be angry*, **אֶפְסָר** *GEN.* 27, 45; *NUM.* 25, 4; **אֶפְסָר** *Ps.* 37, 8; for *to keep anger*, **אֶפְסָר** *Job* 36, 13. As a noun it is said of anger: **אֶפְסָר** *Ex.* 11, 8; 1 *SAM.* 20, 34; **אֶפְסָר** *NUM.* 32, 14; **אֶפְסָר** *Job* 40, 11; **אֶפְסָר** *Ps.* 90, 11; **אֶפְסָר** *LAMENT.* 2, 6; sometimes **אֶפְסָר** alone and unconnected *Prov.* 21, 14. Besides we have the following: **אֶפְסָר** *ZEPH.* 2, 3; **אֶפְסָר** *JER.* 18, 23; **אֶפְסָר** *Prov.* 29, 22; **אֶפְסָר** *DEUT.* 7, 4. **אֶפְסָר** is *putting off of wrath* *i. e.* *long-suffering* *JER.* 15, 15, and in this sense occurs the verb **אֶפְסָר** *Is.* 48, 9. But in **אֶפְסָר** *Ps.* 10, 4 **אֶפְסָר** has the meaning *nose*. In the meaning of *wrath* **אֶפְסָר** is used in the phrases **אֶפְסָר** *Ex.* 34, 6; **אֶפְסָר** *Prov.* 14, 17; elsewhere merely in the formula **אֶפְסָר** *DAN.* 11, 20 *not by the wrath of a man* (and not in battle, but by snares), spoken of the death of Seleucus. — 3. *face, facies*, as that which projects in the appearance of men, only in dual **אֶפְסָר**, especially in the phrases: **אֶפְסָר** *GEN.* 19, 1; **אֶפְסָר** 1 *SAM.* 24, 9; **אֶפְסָר** 2 *CHR.* 7, 3, where **אֶפְסָר** in the accusative describes the idea of the verb more closely; **אֶפְסָר** 2 *SAM.* 14, 4; **אֶפְסָר** or **אֶפְסָר** *GEN.* 48, 12; 1 *SAM.* 20, 41. **אֶפְסָר** occurs in the sense of **לִפְנֵי** only in 1 *SAM.* 25, 23, since it cannot be taken there in the sense of **אֶפְסָר** on account of the following **אֶפְסָר**. **אֶפְסָר** *sweat of the face* *GEN.* 3, 19. **אֶפְסָר** and **אֶפְסָר** has a similar meaning in the Targ., and also the sing. **אֶפְסָר** *Ez.* 1, 6, and **אֶפְסָר** *Jerus. NUM.* 12, 14, and therefore they have there all the senses of **אֶפְסָר** and also: way, fore-side &c., *Syr.* **أف** and

אָ. Hence it may also be explained why the Aethiopic אָ signifies *mouth*, the mouth being here looked upon as a visible part of the face; in which sense אָ is to be taken perhaps in Ez. 8, 17, since the Barsom (זְמוֹרֵה) was held before the *mouth* by the Persian sun-worshippers (*Hyde*, hist. rel. v. p. ed. II. p. 350). The dual in אָ should then be explained like the plural in פָּנִים (which see). — 4. Like פָּנִים (which see) and *πρόσωπον* in the sense *person*, and therefore אָ means *persons* 1 SAM. 1, 5 (the dual אָ has here nothing but the force of a plural, and therefore does not denote exactly *two*; the LXX incorrectly read אָס). — 5. אָ (face i. e. presence, viz. of God, comp. אָל n. p. m. 1 CHR. 2, 30 31. — The stem אָ appears to be only a denom. from אָ in the sense of anger; but אָ itself is derived from אָ, which exists also in the Ar. عَابَ.

אָ (pronominal stem, properly a preposition *with*, *at*, generally the expression as a preposition of rest and also of motion near: *at*, *to*, *before*, *toward*, both ideas flowing together in other languages also. From this has been developed the idea of a conjunction, so far as it denotes something in the neighbourhood or moved thither; it is then) *conj.* and signifies in general: *also*, e. g. אָ אָהֲרִיִּי 2 SAM. 20, 14 *also after him* i. e. near after him, and consequently different from אָ, which merely increases; *likewise* LEV. 26, 16; DEUT. 15, 17. In this sense אָ stands 1. to make pronouns emphatic, DEUT. 2, 11 *even they*; PROV. 22, 19 *even thee*; so too PROV. 23, 28; JUDGES 5, 29. In the two-fold sentence 2 KINGS 2, 14 this emphasis of the pronoun (אָ הוּא) is a gradation of the personal idea in the verb וַיִּכֶּה and it must be translated: *and actually he smote the water* i. e. hardly did he smite it, till &c., in the same sense as אָ כִּמְצֵט שֶׁ־ SONG OF SOL. 3, 4. — 2. to make particles emphatic, e. g. אָ אָמֵן JOB 19, 4; 34, 12 *yea truly*;

אָ 6, 27; אָ Ps. 18, 49; אָ בָּל Is. 40, 24; אָ אָמֵן אָ and yet, but, and even LEV. 26, 44; אָ Ez. 14, 21; אָ ESTH. 5, 12; אָ Is. 41, 26 &c. In all these cases אָ is taken for *even*, *yea even*, *imo*, *imo certe*, prop. nothing but a strong *and*, to which is added the idea of the following particle or pronoun. In אָ the emphatic אָ and, actually, *yea*, causes it a) to be equivalent to an exclamation, prop. *and is it really so that* HAB. 2, 5; 1 SAM. 21, 6; 14, 30, or to an interrogation *really?* GEN. 3, 1; b) an ascending gradation in certainty with respect to a preceding position, adding the chief particular which is still wanting, and to be translated if an affirmative clause precedes, *how much more* 2 SAM. 16, 11; PROV. 15, 11, if a negative, *how much less* 1 KINGS 8, 27; JOB 9, 14; (with the omission of אָ) 4, 19. Sometimes אָ אָ is similar, 36, 29. — 3. More rarely in other cases for the sake of making clauses emphatic, to be translated by *even*, *notwithstanding*, *just so*, as an antithesis or gradation, ECCLES. 2, 9; SONG OF SOL. 1, 16; 1 SAM. 2, 7; Is. 26, 9; Ps. 65, 14; 74, 16. — 4. The reduplication אָ אָ Is. 46, 11, to denote different things as meeting in one respect, is only an emphatic expression, like אָ אָ 38, 15, Ps. 76, 7, or אָ אָ Ex. 10, 25 26, and may be translated *as well... as also*, *not only... but also*, prop. nothing but *even... even*, and... *and*. אָ appears too in all these cases, so that the two are interchanged. — Besides, the following cases should be noticed: a) when the interrogative particle appears in the member of a sentence where is also אָ, it prefers to join the latter, e. g. אָ GEN. 18, 13 24; אָ AMOS 2, 11, comp. Ar. أَفَلَا; sometimes the interrogative particle is left out, אָ is therefore equivalent to אָ GEN. 3, 1. b) אָ is sometimes transposed, according as the emphasis is intended, e. g. אָ Ps. 138, 7 for אָ על אָ; אָ Job 36, 29 for אָ אָ.

Etymologically, as אָ is abridged

from **פִּנָּה**, so is **פִּנָּה** from **פִּנָּה**, the original form appearing in the Jerusalem Targum on GEN. 27, 33 and perhaps in **פִּנָּה**; the abbreviated form **פִּנָּה**, Targ. **פִּנָּה**, Syr. **פִּנָּה** is connected in the root **פִּנָּה** with **פִּנָּה** and the copulative **וְ** and. Also **פִּנָּה**, **פִּנָּה** in **פִּנָּה**, **פִּנָּה**, **פִּנָּה**, is cognate with it.

𐤀𐤍 (pronominal stem) *Aram.* the same,
Lex. 6. 23.

בָּנָה (*fut.* בִּנְיָה) *tr. to bind, bind about,*
gird, with ל of the person and א of the
object, a girdle (חֲטָב) Ex. 29, 5; LEV.
8, 7; from which fundamental signific-
ation the meanings to veil, clothe, cover,
draw on have been developed, as is
seen from the derivatives. Hence בִּנְיָה,
בִּנְיָה, בִּנְיָה and perhaps בִּנְיָה.

The stem **קָנַן** is not found, it is true, in Aramaean and Arabic in this signification, but yet traces of it are preserved. The organic root is **קָנַץ**, also found in **קָנַץ**, Ar. **صَفَدَ** (to bind; fetter), with change of the *p*- or *d*-sound in **קָנַץ**, **קָנַץ**, **קָנַץ** &c.

TEN *adj. m.*, עֶשְׂרֵה *f.* see עֶשְׂרֵה.

תֵּן see תִּן.

מִצְדָּה (*constr.* מִצְדָּה, with *suff.* מִצְדָּהּ, from **צָדָה**) *f.* 1. *girding, binding about*, **צָדָה** *girdle of binding* i. e. fastened girdle, Ex. 28, 8; 39, 5, from **צָדָה**, therefore the Syr., Samar. and Saʿadia look upon it as allied in sense to the latter. — 2. *coat, covering* (cognate in meaning **צִפְּיָה**), Is. 30, 22 (where מִצְדָּה is opposed to **צִפְּיָה**) of the covering of idols. Others, however, understand it of the idol itself; a double view that is already contained in Jer. Sabbath ch. 9.

פֶּתֶן (with suff. פֶּתְנִי) *m.* palace-tent, great pavilion, DAN. 11, 45, with נָטַע to pitch. According to the Ar. فَنْدَن (Ham. p. 712) high tower, tower-like tent,

פֶּדָן to build aloft, the פ in this word
 (and in אֶפְרַיִם Targ. on JER. 43, 10 for
עֵשֶׂת tent, Syr. أَمْنًا 1 CHR. 15, 1,

Ben-Sira 21, 5 **palaces, palace-tents**, Talm. **אַמְּדָן**, plur. **אַמְּדָנִין** the same &c.) with dagesh following is only prosthetic as in **אַמְּדָיוֹן**, and the noun **פָּדָן** should then be derived from **פָּדָן** (which see). But the stem may also be **אַמְּדָן**, Aram. **אַמְּדָן**, whence **אַמְּדָן** in the sense of **אַמְּדָן**, **אַמְּדָן**, after the model of **אַמְּדָן** from **אַמְּדָן**. From this then a secondary verb **פָּדָן** may have arisen. The Syr. **ܦܕܢܐ** *tower* appears to confirm the idea.

אָפּה (*fut.* יֵאָפֶה, 1 SAM. 28, 24; *imperat.* אֲפֹי in pause out of אֲפֹי Ex. 16, 23) *tr.* to bake, with the accusative of the object and the material LEV. 24, 5; spoken of לֶחֶם Is. 44, 15; מִצֹּרֹת GEN. 19, 3; מִנְהָה Ez. 46, 20; מִצָּקֶךָ Ex. 12, 39; &c. LEV. 24, 5. The baking was done upon coals Is. 44, 19. *Part.* אֹפֶה GEN. 40, 1 *baker*, Onkelos נְהוֹמָא קִרְי הָאֲפִים; נְהוֹמָא 40, 2 *chief baker*, a court-officer in Egypt, as among the orientals generally, Syr. *ܢܗܡܐܐ*; *fem. pl.* אֲפֹת 1 SAM. 8, 13. Derivative מִאֲפֹה, on the contrary for חֲפִין see under חֲפִין.

Nif. נִאֲמָד to be baked, LEV. 6, 10;
23, 17; בַּתֹּנֶר in the oven 7, 9.

The stem **הָפַח** is written in the Targ. **הָפַח**, Syr. **أَفَا**, Ar. preserved only in **وَفَى**, by which however the fundamental signification to *make ready, to prepare*, is confirmed. But it is more probable that this verb in Arabic belongs to another group. Here on the contrary the organic root is **הָפַח**, which is found modified in **כָּחַץ**, **כָּחַץ**; comp. the Sanskrit **पाच**, Pers. **bukh-hen**, **back-en** &c.

מִדָּה a rare form for **מִדָּה** (which see), belonging to the stem **מִדָּה** (which see), for which some have incorrectly adopted a stem **מִדָּה** with the meaning *to measure*.

אָן (pronominal stem; only in Job)
adv. demonstr. prop. here, so there, but
 mostly of time: *now then, nowé*, in lively
 discourse JOB 9, 24; 24, 25: *if not, then*
who &c.; אָהָר אָן *where now then* 17, 15;
 גַּר דַּע אָן 19, 6 *know then*; גַּר יִפְּן אָן

19, 23 *oh that then!* It is compounded of אָפּוֹן (demonstr. pronom. stem) and אָפּוֹ (which see), אָפּוֹ (which see). It may, however, be also taken as interrogative, from the twofold character of אָפּוֹ, comp. Phœnician אָפּוֹ *what then?* (Poen. 2, 63) = אָפּוֹ אָפּוֹ.

אָפּוֹן (pronominal stem) *adv. demonstr.* equivalent to אָפּוֹ, then: *so then* in lively discourse, in demanding or inferring, and in questions for the sake of emphasis: *tandem, novè, therefore*, GEN. 27, 33 37; EX. 33, 16; IS. 19, 12; HOS. 13, 10; 2 KINGS 10, 10. From אָפּוֹן interrogative it is also different in orthography; but on the other hand אָפּוֹן stands for it in JUDGES 9, 38; PROV. 6, 3, without distinction in meaning. See אָפּוֹ and אָפּוֹ.

אָפּוֹד (seldom אָפּוֹד, after the form אָפּוֹד, אָפּוֹד, אָפּוֹד, therefore for אָפּוֹד) *m. prop.* veiling, clothing, but especially 1. of the upper priestly or kingly garment or shoulder-covering, *ephod* (LXX ἐπιστήμις, Aq. ἐπιστήμις, ἐπένδυμα, Vulg. superhumerales, Targ. אָפּוֹד; the Syr. has retained the Hebrew word in ܐܦܕܐ, the Coptic in εϕοδ), made of purple, blue, red and golden threads, and consisting of two halves like the mass-gowns of priests (Jos. Ant. 3, 7, 5), of which the girdle (חֹשֶׁן) that kept them together formed an essential part EX. ch. 28; 29; 39; the lower mantle was called מְעִיל אָפּוֹד EX. 28, 31. Such an *ephod* was worn by the high priest EX. 28, 4, by David in priestly functions 2 SAM. 6, 14, 1 CHR. 15, 27 (hence אָפּוֹד, by the boy Samuel consigned to the priests 1 SAM. 2, 18 28, as also by other lower officiating priests 22, 18. — 2. as pertaining especially to the priests 14, 3, it was used for a sign of oracle-giving 23, 6 9; 30, 7, without a particular oracle-image being necessarily thought of. This priest's robe was put on or produced at the giving of oracles JUDGES 8, 27; 17, 5; 18, 14 17 18 20; HOS. 3, 4. As the *Urim* and *Thummim* were connected with it and the *ephod* was abused by those who had no right to it, it is named along with the תְּרָפִים.

See אָפּוֹד — 3. (oracle-giving i. e. oracle-giver) *n. p. m.* NUMB. 34, 23.

אָפּוֹ (not used) a stem assumed for אָפּוֹ (which see) and אָפּוֹ (which see) in the sense *to shine, to glitter*; see, however, these words.

אָפּוֹן (not used) *intr.* tantamount to אָפּוֹ *to snatch at something, to hunt, strive.* Verbs אָפּוֹ and אָפּוֹ are often interchanged with one another. Hence the proper name אָפּוֹן.

אָפּוֹן (equivalent to אָפּוֹ; *striving*) *n. p. of a Benjamite* 1 SAM. 9, 1.

אָפּוֹל (for אָפּוֹל, from אָפּוֹל 2.) *adj. m., f.* weak or tender in the stalk, *unripe*, EX. 9, 32 spoken of the ears of wheat and rye, which being yet young were not smitten by the hail; hence not *ripening late, late-growing*, as some incorrectly translate, since this is merely secondary. Comp. Targ. אָפּוֹל *tender, young, of sheep; then late-born.* In the Mishna אָפּוֹל is the opposite of אָפּוֹל (Sh'b'i'it 6, 4). The LXX (ὀψιμα) and Vulg. (*serotina*) have rather given the meaning than a literal version.

אָפּוֹן *n. p. m.* see אָפּוֹ 5.

אָפּוֹק (constr. אָפּוֹק; *pl.* אָפּוֹקִים, constr. אָפּוֹקִי, with suff. אָפּוֹקִי) *m. 1.* = אָפּוֹק, properly *adject.*: *strong, powerful, firm*, therefore אָפּוֹקִי מְגִנִּים JOB 41, 7 *the strong of shields* i. e. *firm shields*; then substantively: *a strong, powerful one, a hero*, 12, 21, parallel נָדִיב; figuratively *firm, condensed*, hence *bar*, אָפּוֹקִי נְהוֹשֶׁה 40, 18 *bars of brass*. Comp. on this signification the proper names אָפּוֹק, אָפּוֹק, אָפּוֹק and אָפּוֹקָה, all from the verb אָפּוֹק. — 2. *prop.* sunk, deep, hence *ground* (of a valley), *depth, bed, cleft*, אָפּוֹ 2 SAM. 22, 16; אָפּוֹ Ps. 18, 16; 42, 2; SONG OF SOL. 5, 12; JO. 1, 20 *foundations of the sea, of the rivers; valley* (cognate in sense אָפּוֹ) EZ. 6, 3; 36, 4 6, particularly like אָפּוֹ a valley watered by a torrent 35, 8; AR. اَوْدِي. See אָפּוֹק I. — 3. *torrent, a flowing wood- or valley-brook*, which is dried up by the summer heat Ps. 42, 2; 126, 4. The stem is אָפּוֹק II.

The different senses of this word cannot be referred to one stem, as some have attempted to reduce them artificially, just as little as the manifold nouns in Arabic can be derived from one stem.

אַפִּיק (*fortress*) *n. p.* of a city in the tribe of Asher, where Phenicians dwelt JUDGES 1, 31; elsewhere it is called **אַפִּיק** JOSH. 19, 30, which see.

אַפִּיק see **אַפִּיק**, **אַפִּיק**.

אַפִּיק (not used) a stem assumed only for the noun **אַפִּיקָה** appearing in the Samaritan codex, which is actually written in Arabic **أَفَك**, in Aram. **אַפִּיק**.

אַפִּיקָה in the Samaritan codex for **אַפִּיקָה** GEN. 19, 29, from **אַפִּיק**; on the other hand it has **אַפִּיקָה** DEUT. 32, 20 for **אַפִּיקָה**.

אַפִּיק (not used) *intr.* 1. *to be dark, dusky, gloomy, of the night, cognate in sense to אִפִּיק*. That it is to be taken with the medial *e* may be perceived from the derivatives **אַפִּיקָה**, **אַפִּיקָה**. Ar. **أَفَلَ** to conceal oneself, *to sink*, of the sun. The organic root is identical with that in **אַפִּיקָה**, as also in Arabic the meaning "to be small, low, little, weak" is explicable from this fundamental signification. Another sensuous idea for it is *to be veiled*, Ar. **عَفَلَ**, then *to be dark*; but it is not necessary to assume it here. — 2. *to be low, tender, weak, of stalks*; Aram. *to be weak, young*, of sheep born late, prop. *to sink*, to bow down, applied to the tender stalks. Derivatives **אַפִּיקָה**, **אַפִּיקָה**, **אַפִּיקָה**.

אַפִּיק *adj. m.* dark, obscure, sunless, spoken of days AM. 5, 20.

אַפִּיק *m.* darkness, gloominess, particularly thick JOB 3, 6; 10, 22, allied in sense to **אַפִּיק** Is. 29, 18, opposed to **אַפִּיק** JOB 30, 26; **אַפִּיק** 28, 3 *the stone concealed in darkness* (in a deep pit); figur. *misfortune* 23, 17, *concealment* Ps. 91, 6.

אַפִּיקָה (after the form **אַפִּיקָה**; with *suff.* **אַפִּיקָה**; *pl.* **אַפִּיקָה**) *f.* equivalent to **אַפִּיק** darkness, deep obscurity DEUT. 28,

29; put with **אַפִּיקָה** Prov. 7, 9, **אַפִּיק** Jo. 2, 2, ZEPH. 1, 15, sometimes without copulative Ex. 10, 22; opposed to **אַפִּיקָה** Is. 58, 10. **אַפִּיקָה** 8, 22 *thrust into deep darkness*, where **אַ** is the accusative, while in JER. 23, 22 it is **אַפִּיקָה** Prov. 4, 19 is in many mss. **אַפִּיק**; but it stands for **אַפִּיקָה**. Is. 59, 9 *to wander in darkness*, opposite to **אַפִּיקָה**.

אַפִּיקָה (= **אַפִּיקָה**, from **אַפִּיק**; *judging*) *n. p. m.* 1 CHR. 2, 37; comp. the proper names **אַפִּיקָה**, **אַפִּיקָה**.

אַפִּיק (not used) a stem assumed for the nouns **אַפִּיקָה** (*pl.* **אַפִּיקָה**) and **אַפִּיק** (with *suff.* **אַפִּיקָה**) *intr.* *to revolve, roll, turn, to move* (in a circle); consequently it is = **אַפִּיק** II. (whence **אַפִּיק**, which see), **אַפִּיק** to turn &c. Accordingly the organic root would be **אַפִּיק**, which has been developed farther in another manner in **אַפִּיקָה** (which see) *to turn*. From the idea of the verb *to turn, to revolve* &c. are derived the nouns for *wheel* (comp. **אַפִּיקָה**), *course or circle of time* (comp. **אַפִּיקָה** and **אַפִּיקָה** &c.), *circle, winding, then turn, modulus*, **אַפִּיק** &c., so that the Ar. **إِفَان** *time* should be derived from **אַפִּיק**. Hence **אַפִּיק**, **אַפִּיק**.

אַפִּיק (from **אַפִּיק**) see **אַפִּיק**.

אַפִּיק (with *suff.* **אַפִּיקָה**) *m.* only in Prov. 25, 11: *like apples of gold* (or head-tops) *with silver carving is the word spoken* **אַפִּיק**, where Symm. (*ἐν καὶ ἀφ' αὐτοῦ*) *Vulg.* (in tempore suo) and Ibn G'andah

explain it *time*, as the Ar. **إِفَان** = **إِفَان**, so that **אַפִּיק** **אַפִּיקָה** is tantamount to **אַפִּיק** 15, 23. Greek Venet. (*ἐν τῶν τροχῶν αὐτῆς*), Kimchi and others take it as equivalent to **אַפִּיק** wheel, viz. *upon its wheels*, i. e. striking quickly. According to another explanation in Ibn G'andah **אַפִּיק** would be tantamount to **אַפִּיק** *its ways*, from **אַפִּיק** *turn, modus, ratio*, Ar. **فَن**,

אַפִּיק, and in the Talmud **אַפִּיק** *mode, way, turn*, is actually taken in the sense

of a different signification. Most correctly therefore: according to its manifoldness, i. e. according to its different ways, which can also be justified etymologically.

נסח intr. to fail, spoken of money GEN. 47, 15 16; to disappear, cease, of **נסח** Ps. 77, 9; to be annihilated, of **נסח** extortion Is. 16, 4; of a tyrant 29, 20. The stem **נסח** is a farther development of **נסח** i. e. **נסח** (which see), and the Targ.

נסח stands for **נסח**, **נסח**, Ar. **فسح**.

נסח (not used) intrans. to step, comp. **נסח** 2; hence figuratively to spread, to be plentiful. Derivative **נסח** 3.

נסח (once dual **נסח**, constr. plur.

נסח) masc. properly the disappearing, ceasing, coming to an end, hence 1. end, close of a thing, i. e. where it ceases, the extreme limit: **נסח** the ends of the earth = the distant lands DEUT. 33, 17; 1 SAM. 2, 10; PS. 2, 8; PROV. 30, 4; Is. 45, 22; MIC. 5, 3; ZECH. 9, 10, for which elsewhere **נסח** (which see) occurs, comp. Hom. *πεῖρατα γαίης* &c. — 2. the condition of vanishing, non-existence, want, nothingness, but only as a negative adverb: no more, no further, not, a) connected with something else, like **נסח** 2 SAM. 9, 3 is there not more? equivalent to **נסח**, or absolutely **נסח** AM. 6, 10 nobody, nothing = **נסח**; b) in the sense of without, none, therefore = **נסח**, before a noun, as **נסח** Is. 5, 8 no more room; **נסח** DEUT. 32, 36, 2 KINGS 14, 26 no more kept; more frequent in this relation is **נסח**, e. g. without hope JOB 7, 6; without wood PROV. 26, 20; without a man's hand DAN. 8, 25; but **נסח** PROV. 14, 28 is by want, Is. 52, 4 by nothing = without cause; c) nothing, nihilum, nihil (cognate in sense **נסח**, **נסח**, **נסח**) Is. 34, 12; 40, 17; 41, 12 49, to which also 52, 4 belongs, a meaning that proceeds from that of ceasing, coming to an end; most frequently d) like **נסח**, **נסח** in the sense except, or with a limitation, only, which usually proceeds

from a negation in the language. It stands at the beginning of limiting propositions NUMB. 13, 28; DEUT. 15, 4; JUDGES 4, 9; 2 SAM. 12, 14 or in the middle of the proposition Is. 45, 14; 54, 15, in which sense the connected phrase **נסח** is to be taken: except that, only that i. e. but however AM. 9, 8. — 3. only in dual **נסח** Ez. 47, 3 steps i. e. as far as a step is reckoned, viz. ankles, equivalent to **נסח**, as many versions and interpreters have understood it, not soles of the feet, the extremities of the feet, as Ibn G'anâch supposes. See **נסח**. — 4. in the proper name of a city **נסח** in the tribe of Judah 1 SAM. 17, 1, for which **נסח** stands in 1 CHR. 11, 13, so that **נסח** must be explained here by the meaning no. 3. See **נסח**.

נסח adv. except, not, nothing farther, in the formula **נסח** Is. 47, 8 10, ZEPH. 2, 15 and nothing farther. It is the **נסח** with the i of union, as in **נסח** and **נסח**, which very old constructive form is then applied to an adverbial use. The LXX, Vulg., Targ., Syr. &c. have erroneously taken it for **נסח** with the suffix י in the sense of except me, which is contradicted by **נסח** 2 SAM. 9, 3.

נסח (not used) intrans. to breathe, blow, from the organic root **נסח**, which also exists in **נסח** and with the guttural sound softened in **נסח**. Hence **נסח**. — 2. to breathe, to snort, to hiss, spoken of the serpent, as **נסח** is applied to the panting cries of a woman in labour; Syr. **נסח** to bleat, Arab. **فسح** to snort; **נסח** to blow, of the wind; **נסח** to send forth, of sounds &c. Deriv. **נסח**.

נסח m. breath, figuratively nothing, nothingness Is. 41, 24, hence parallel to **נסח**, **נסח**.

נסח (for **נסח**; comp. **נסח**, **נסח** for **נסח**; **נסח** from **נסח**) fem. prop. the breathing, hissing, therefore adder, viper Is. 30, 6; JOB 20, 16. Comp. Targ.

נסח, Talm. **נסח**, Arab. **أنفى**; so too the Coptic, in a similar sense.

אָפֶּר (not contracted in reduplicating the *p*-sound as other words in עָפַר) *intr. prop.* to turn, revolve, but used definitely *trans. to surround, to encircle*, in a figurative sense spoken of the חֲבֵל־לִי, with the accus. of the person 2 SAM. 22, 5 or עַל Ps. 40, 13.

The organic root אָפֶּר is identical with אָפֶּר (אָפֶּר) according to the laws of root-building, and the Ar. أَفَى, whence أَفَى time, is the same. In Phenician is derived from אָפֶּר i. e. אָפֶּר the name of the place אָפֶּר (pronounce Ippo) *place protected round about* (comp. אָפֶּר &c.) i. e. Hippo. 'Ippur in Africa is called upon a Sidonian coin (אָפֶּר אָפֶּר אָפֶּר אָפֶּר אָפֶּר) (לְצִדְנִים אָפֶּר אָפֶּר אָפֶּר אָפֶּר אָפֶּר) comp. also אָפֶּר cover; and see אָפֶּר.

אָפֶּר I. (not used, only a collateral form of אָפֶּר) *intrans. to be sunk, bent, deep.* spoken of an inlet, ravine or valley; hence אָפֶּר. The organic root is אָפֶּר (אָפֶּר).

אָפֶּר II. (not used) *intrans. to flow, to pour out;* hence אָפֶּר 3. The organic root is אָפֶּר, which is found in אָפֶּר II. and in a modified state in אָפֶּר II., אָפֶּר &c.

אָפֶּר (Kal not used) *intrans. to be stout, firm, strong, prop. held fast together;* only *Hithp.* אָפֶּר *to subdue oneself, to apply force to oneself, to compose or restrain oneself,* GEN. 43, 31; 45, 1; ESTH. 5, 10; אָפֶּר Is. 42, 14 *to be still and refrain oneself;* אָפֶּר 63, 15 *to restrain compassion.*

Comp. Ar. أَفَق. The fundamental signification may proceed from "to embrace firmly, to embrace, encompass" (comp. אָפֶּר and אָפֶּר), and perhaps the stem is to be put along with אָפֶּר II. (which see). Derivatives אָפֶּר, the proper names אָפֶּר, אָפֶּר, and

אָפֶּר (*fortress; with d of motion.* אָפֶּר) 1. *n. p.* of a city in Asher Josh. 13, 4. It is the *Apaxa* (Phenician אָפֶּר) on the Adonis river (*Euseb. Const.* 3, 55; *Sozom.* 2, 5), the present village *A/ka*

at the foot of Lebanon between Balbek and Byblus (*Burckh.* I. 70), which is called JUDGES 1, 31 אָפֶּר and Josh. 12, 18 אָפֶּר. — 2. *proper name* of a strong place on the east side of the sea of Galilee, near Hippo (אָפֶּר), where *Eusebius* (*Onom.*) points out a fort *Apaxa* which still exists under the name أبق (*Burckh.* I. 539) 1 KINGS 20, 26 30. But others more correctly understand by it — 3. *proper name* of a city in the plain of אָפֶּר 1 SAM. 29, 1 in the tribe of Issachar, situated, according to the *Onomasticon*, near 'En-Dor (אָפֶּר or אָפֶּר). — 4. (written אָפֶּר) *proper name* of a place over against אָפֶּר 1 SAM. 4, 1 and probably identical with אָפֶּר in the mountains of Judah Josh. 15, 53. — According to the natural derivation it is from the stem אָפֶּר; however the myth of Adonis has already combined the stem with אָפֶּר (אָפֶּר) *to embrace* (*Etym. Magn.* s. v.; *Bochart Can.* p. 748).

אָפֶּר (*fortress*) *n. p.* of a place, see אָפֶּר 4.

אָפֶּר (the same) *n. p.* of a city in the tribe of Judah Josh. 15, 53. See אָפֶּר 4.

אָפֶּר I. (not used) *intrans.* probably equivalent to אָפֶּר (אָפֶּר) *to be pounded, ground to powder,* cognate with אָפֶּר (which see). The organic root is אָפֶּר. Hence אָפֶּר.

אָפֶּר II. (not used) *trans. to wind round, bind about, cover,* by modification from אָפֶּר (which see), Syr. حَف. Hence אָפֶּר.

אָפֶּר III. (not used) 1. *intrans. to bear fruit, to increase, to be fruitful &c.,* a stem assumed for אָפֶּר, אָפֶּר, אָפֶּר which should be referred to אָפֶּר I. — 2. *to bear,* a stem assumed for אָפֶּר, but see אָפֶּר II.

אָפֶּר (from אָפֶּר I.) *masculine prop.* scattered, bruised, hence 1. *fine dust* (as the noun אָפֶּר from אָפֶּר), a figure of transitoriness, GEN. 18, 27; JOB 30, 19, put along with אָפֶּר; metaphor. *nothingness,* JOB

13, 12 *dust-poems* i. e. worthless; אֲפָרָה Josh. 16, 5; Hos. 9, 13. After the separation of the kingdom Ephraim formed the centre of Israel, which was then poetically termed by the prophets אֲפֵרַיִם Is. 7, 2; Hos. 4, 17 &c. אֲפֵרַיִם Jos. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine ('Ebal, Gerizim &c.), as the southern was יהודה Jos. 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with דֶּהר יִשְׂרָאֵל (which see). אֲפֵרַיִם 2 SAM. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֲפֵרַיִם in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל-אֲפֵרַיִם 7, 2 in Ephraim i. e. in the kingdom of the ten tribes) Hos. 4, 17, so שַׁעַר אֲפֵרַיִם 2 KINGS 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called בִּנְיָמִן JER. 37, 13; ZECH. 14, 10, about where the Damascus gate (Robinson II. 177) now is. — 2. *n. p.* of a city 2 SAM. 13, 23, identical with עֲפְרַיִם (which see) 2 CHR. 13, 19 K'ri, 'Eḡḡāim or 'Eḡḡēm JOHN 11, 54 in the neighbourhood of the wilderness of Judah, and with 'Eḡḡān in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (Jos. Jewish wars 4, 9, 9): originally it is not at all connected with our אֲפֵרַיִם. The designation of a proper name by a derivative of פָּרָה is very suitable, since פָּרָה GEN. 30, 2, DEUT. 7, 13 is so used; comp. the proper name Κάριος (אֲפֵרַיִם) 2 TIM. 4, 13.

אֲפֵרַיִם (from אֲפֵרַיִם II.) *covering, head-covering, head-ornament, head-dress*, 1 KINGS 20, 38, comp. Syr. عَصْفَا, Targ. מַעֲפָרָא, Talm. מַעֲפָרָא, Ar. مَغْفَرَة, turban &c. The Syriac, Vulg. and others have incorrectly thought of אֲפֵרַיִם.

אֲפֵרַיִם (plur. -הִים) *masc. young brood* (of birds), chicken, DEUT. 22, 6; Ps. 84, 4; JOB 39, 30; formed from פָּרָה (which see) with א prosthetic.

אֲפֵרַיִם *masc. sedan, litter, ferculum*, SONG OF SOL. 3, 9. LXX φορεῖον, Kimchi מִטָּה שֶׁנֶּשְׂאִים בָּהּ בְּלוֹת. On the firm א prosthetic see above p. 2; פָּרָה (after the form רָעִיּוֹן) is to be derived from פָּרָה II. to bear (which see). The Aram. אֲפֵרַיִם, Talm. אֲפֵרַיִם, Syr. فَمْلَا &c. is more general, and in the SONG OF SOL. the word is merely adopted out of the north-Palestine dialect.

אֲפֵרַיִם (formed as a plural from a singular noun אֲפֵרַיִם = פָּרָה: *fruit, posterity*) 1. *n. p.* of the second son of Joseph. GEN. 41, 52, Hos. 13, 15 already point to the correct derivation from פָּרָה (so too Hos. 14, 9 and other places; 4, 16; and 10, 11 there appears to be even an allusion to the noun פָּרָה); consequently the א is prosthetic and the plural is chosen on account of the collective idea, as in the proper names חִישִׁים, נִבְרוֹת, מַחֲזִיאוֹת and others. Adopted as a son of Jacob GEN. 48, 13 seq. he became the head of a warlike, powerful and numerous Israelitic tribe Num. 1, 33; JOSH. 17, 14; JUDGES 8, 1; 12, 1-6, which received the most fruitful territory at the division

of Palestine JOSH. 16, 5; 17, 8; Hos. 9, 13. After the separation of the kingdom Ephraim formed the centre of Israel, which was then poetically termed by the prophets אֲפֵרַיִם Is. 7, 2; Hos. 4, 17 &c. אֲפֵרַיִם Jos. 17, 15; 19, 50; 24, 30 was called the *northerly* mountain of Palestine ('Ebal, Gerizim &c.), as the southern was יהודה Jos. 11, 21; and after Ephraim in its rivalry with Judah laid claim to the national name *Israel*, this phrase is interchanged with דֶּהר יִשְׂרָאֵל (which see). אֲפֵרַיִם 2 SAM. 18, 6 is the name of a forest district on the east bank of the Jordan in the vicinity of Gilead 17, 26, and is probably a continuation of the course of the woody mountains of Ephraim. Inasmuch as אֲפֵרַיִם in the prophets was a periphrasis for the kingdom of the ten tribes Is. 9, 8; 17, 3; 28, 3 (עַל-אֲפֵרַיִם 7, 2 in Ephraim i. e. in the kingdom of the ten tribes) Hos. 4, 17, so שַׁעַר אֲפֵרַיִם 2 KINGS 14, 13 was the name of the gate on the north side of Jerusalem, elsewhere also called בִּנְיָמִן JER. 37, 13; ZECH. 14, 10, about where the Damascus gate (Robinson II. 177) now is. — 2. *n. p.* of a city 2 SAM. 13, 23, identical with עֲפְרַיִם (which see) 2 CHR. 13, 19 K'ri, 'Eḡḡāim or 'Eḡḡēm JOHN 11, 54 in the neighbourhood of the wilderness of Judah, and with 'Eḡḡān in Euseb. (under the word), 8 miles from Jerusalem, in the neighbourhood of Bethel (Jos. Jewish wars 4, 9, 9): originally it is not at all connected with our אֲפֵרַיִם. The designation of a proper name by a derivative of פָּרָה is very suitable, since פָּרָה GEN. 30, 2, DEUT. 7, 13 is so used; comp. the proper name Κάριος (אֲפֵרַיִם) 2 TIM. 4, 13.

אֲפֵרַיִם (pl. -הִים) *Aram. gent. masc.* name of the inhabitants of a state אֲפֵרַס in Assyria, whence colonists were brought to Samaria EZR. 4, 9. According to Rashi: *Persians*, consequently it is equivalent to פָּרָסִי, pl. פָּרָסִיָּא DAN. 6, 29 K'ri, with א prosthetic. Others have sometimes thought of the *Parrhasii* in eastern Media, sometimes of the inhabitants of *Prusias* (Cellarius on Pliny

ep. 10, 85) or *Pyrisa-bora* (Amm. 1, 23) &c.; but the question cannot be decided according to the evidence that exists.

אַפְרָסְכִּי (and **פְּרָסְכִּי**) *Aram. gent.* a name of an Assyrian tribe, probably the *Paratakenians* between Media and Persia (Herod. 1, 101) EZR. 4, 9; 5, 6.

אַפְרָסְכִּי see **אַפְרָסְכִּי**.

אֶפְרָתָה (*fruit, posterity*) 1. *n. p. m.* equivalent to **אֶפְרַיִם**, with which it coincides in signification (from **פָּרָה**). Hence comes the *Gentile m.* **אֶפְרָתִי** 1 SAM. 1, 1 *belonging to the tribe of Ephraim* (in Josephus *ἡς Ἐφραΐμους ἀνατολικῶς*) JUDGES 12, 5; 1 KINGS 11, 26. — 2. with *ā* of motion **אֶפְרָתָה** (*to Ephrath*) *n. p.* of the Ephraimite district Ps. 132, 6; we should here understand especially **שָׁלָה**, as by **שָׁלָה** is meant **יְעָרִים** — 3. (*fruitfulness*) *n. p.* of a wife of Caleb 1 CHRON. 2, 19, pronounced also **אֶפְרָתָה** 2, 50; 4, 4; from her along with her husband Caleb a place was called **בֵּית אֶפְרָתָה** 2, 24, which is probably identical with **אֶפְרָתָה** 4. — 4. *n. p.* of a city in Judah which is elsewhere called **בֵּית לֶחֶם** GEN. 48, 7, with *ā* of motion **אֶפְרָתָה** 35, 16 19; 48, 7; RUTH 4, 11; LXX in an appendix to JOSH. 15, 59. Poetically the close union of **בֵּית לֶחֶם** — **אֶפְרָתָה** MIC. 5, 1 has become *one* name. Hence is derived the *Gentile* **אֶפְרָתִי** 1 SAM. 17, 12; plur. **אֶפְרָתִים** RUTH 1, 2 i. e. *belonging to Ephrath* = Bethlehem. See **פָּרָה** 2.

אֶפְרָתָה (not used) a stem assumed for **מִפְרָתָה** (which see); but it comes from **יֶפְרָתָה** (which see).

אַפְרָחָה (old Persian) *Aram. m.* only in EZR. 4, 13, according to the context: *income, revenue*, as Rashi, Ibn Ezra and others take it; but without a certain derivation, since Pehlevi *asdom* i. e. *end* gives no suitable sense.

אַצֵּב (not used) *intr.* 1. transposed from **אָצַב** to *shine, glitter*. Hence the proper name **אַצְבוֹן** — 2. equivalent to

קָשַׁב to *hear, to attend to something*. Hence the proper name **אַצְבוֹן**.

אַצְבוֹן (*splendour viz. of God*, from **אָצַב** 1.) *n. p. m.* 1 CHR. 7, 7, for which, however, in 8, 3 **אַבְרִיהֹר** occurs in a sense almost the same.

אַצְבוֹן (*hearing viz. of God*, from **אָצַב** 2.) *n. p. m.* GEN. 46, 16, for which the nearly synonymous **אַזְנִי** NUMB. 26, 16 occurs.

אֶצְבֵּעַ (with *suff.* **בְּעִי**, *pl.* **בְּעִיּוֹת**, from **אָצַב** with *ā* prosthetic) *f.* *finger*, LEV. 4, 6; SONG OF SOL. 5, 5, particularly *the forefinger*, which one dips into anything LEV. 9, 9; NUMB. 19, 4; **אָצַבְתָּ** Is. 58, 9 *to stretch out the finger*, by way of mocking (comp. Persius 2, 33; Martial 2, 28, 2; Plaut. Pseudol. 4, 7, 45, and Ar. **صَبَعَ**); **הוֹרָה בָּהּ** PROV. 6, 13 *to point at with the fingers*, i. e. *to seek to injure by mysterious hints*. **אָ**, however, is transferred a) to the *hand* generally Is. 2, 8; PROV. 7, 3; Ps. 8, 4; **אֶלְהִים** Ex. 8, 15; 31, 18 *the hand of God* i. e. *God's power, God Himself*, comp. DEUT. 9, 10; LUKE 11, 20; b) *finger-breadth*, as a measure, the fourth part of a **טֶפֶח** JER. 52, 21; c) with **רַגְלִים** 2 SAM. 21, 20 *toe*, comp. *δάκτυλος*. The stem is **אָצַב** I. (which see) to *catch, take*, as *finger* in German is from *fangen*; the noun in Arabic is **أَصْبَعٌ**, **أَصْبَعٌ**, Syr. **صَحَا**.

אֶצְבֵּעַ *Aram. f.* the same, DAN. 5, 5, and *toe* 2, 41; in the Mishna, the Hifil **הִצְבִּיעַ** to *stretch out the finger*, comes from it.

אָצַב (not used), *part.* **אֶצְבִּי**, only a Samaritan orthography for **אֶצְבִּי** Ex. 5, 13; perhaps for **אֶצְבִּי** = **אֶצְבִּי**.

אַצִּיל (*constr. pl.* **אַצִּילִי**; from **אָצַל**) *m.* 1. prop. *corner, end*, where a thing is broken off, hence *the extremity*, **הָאֶצִּיל** Is. 41, 9, parallel **קִצְיוֹ הָאֶצִּיל**, Symm. *ἀκρόν*, as also **קָץ** (from **קָצַץ**) actually appears in a similar metaphorical way. — 2. only in *pl.* Ex. 24, 11 (comp. v. 9) *separated, selected*, LXX *ἐνὶλεχτοί*, *noble*,

comp. **נִזְרִים** in this signification from **נָזַר**, and at a later period in a religious sense **פְּרוֹשִׁים** Pharisees; comp. Ar. **أَصِيل**. Perhaps also connected with signification 1, much like **פָּנָה** &c. Phœnician (Mass. 4 6 7 &c.) **יִצְלָה** = **יִצְלָה** definite pieces of the sacrificial animal, from **יָצַל** = **אָצַל**.

אָצַל (*pl. constr. אֲצִילִי*) *m.* 1. joint, of the arm Ez. 13, 18 i. e. the knuckles, elbows, and perhaps the shoulder-joints, hence it is there used according to the versions and interpreters like **אֲצִילָה** as a designation of measure, comp. Syr. **مِصْلًا**. — 2. in architecture: a wall of union 41, 8, where we should probably read **אֲצִילָה** instead of **הָלָה**. — The derivation is from **אָצַל**, because signif. 1 originally denotes the joint or knot, which binds together the upper and lower part of the arm; as also **אֲצִילָה** has proceeded from the same point of view; comp. Targ. **אֲצִילָה** = Hebr. **אָצַל**.

אֲצִילָה (*pl. אֲצִילֹת*) *f.* 1. equivalent to **אָצַל** 1: arm- or shoulder-joint, either where the upper and lower arm or where the arm and shoulder join, Jer. 38, 12, Targ. **אֲצִילָה**. — 2. as a measure like **אֲצִילָה** Ez. 41, 8, or like **אָצַל** 2 an expression in architecture, if **אֲצִילָה** should not be the reading there.

אָצַל to separate, divide, take away, take out, **וְאֲצִילֶנִּי מִן** Num. 11, 17 I will take out of i. e. take away from, which the Sam. codex reads **וְהִצְלֵנִי** (LXX ἀφελείν); to refuse, withdraw, take away, Eccles. 2, 10; with **ל** of the person Gen. 27, 36 to select for one, i. e. to reserve, which again the Samar. codex gives **וְהִצְלֵנִי**, cognate in sense to **הִצְלֵנִי**. In Ez. 42, 5 some read as the 3 future of **Kal** **וְיִצְלֵנִי** = **וְיִצְלֵנִי** for **וְיִצְלֵנִי** they take away, which is not necessary. Derivatives **אָצַל**, **אֲצִיל** in the proper name **אֲצִילָה**, and the proper name **אָצַל** 1.

Nif. **נִצְלָה** to be separated, spoken of space Ez. 42, 6.

Hif. **הִצְלֵנִי** (only in fut. **וְהִצְלֵנִי** = **וְהִצְלֵנִי**) to take away, Num. 11, 25,

with **מִן**, but for which the Samar. codex reads **וְיִצְלֵנִי**.

The stem **אָצַל** "to tear away, tear loose, to take away" is connected in its organic root with the roots in **נָצַל**, **נִצַּל**, **נָצַל** &c. and has its analogies in the dialects.

אָצַל (*constr. אֲצִילִי*) *m.* distinguished, see **אֲצִילָה**.

אָצַל (not used) to lean upon, attach oneself to, to incline to, proceeding from the fundamental signification of binding, attaching, Ar. **وَصَلَ** to bind together, **أَصَلَ** root, **أَصَلَ** to make firm. The org. root is **אָצַל**, which is also found in **עָצַל** (which see), **אָצַל** &c.; Ar. **عَظَلَ** to incline to, **وَعَظَلَ** to hold fast together &c. Hence **אָצַל** and the proper name **אָצַל** 2.

Pih. **אָצַל** only in the derivat. **אֲצִיל**, **אֲצִילָה**.

אָצַל (noble, choice, from **אָצַל**) 1. *n. p.* *m.* 1 Chr. 8, 37; in pause **אָצַל** 8, 38. — 2. (slope, declivity, from **אָצַל**) proper name of a place Zech. 14, 5, not far from **גִּיאֵ-הָרִים** or **גִּיאֵ-הָרִי**, both in the neighbourhood of Jerusalem; but it is uncertain, whether **אָצַל** is here identical with **בֵּית הָאָצַל** Mic. 1, 11.

אָצַל (with suff. **אֲצִילִי**) *m.* 1. properly slope, declivity, then side, comp. Ar. **قَطْر** (mod. Hebrew **קֶטֶר**) side, district, from **קָטַר** to bind (**קָטַר**); particularly **בְּאֲצִילָה** at the side of 1 Sam. 20, 41; 1 Kings 3, 20; Ez. 40, 7; but like **בְּאֲצִילָה** it can be taken here as a preposition at the side of, near (comp. the French *de chez*). — 2. a prepos. beside, at, by, Gen. 41, 3; Lev. 1, 16; 1 Sam. 5, 2 &c., as other prepositions of the same meaning have proceeded from the fundamental signification side in the noun. — 3. (declivity, slope) *n. p.* of a place in **בֵּית הָאָצַל** Mic. 1, 11, perhaps identical with **אָצַל** Zech. 14, 5.

אֲצִילָה (distinguished is *Jah*) *n. p. m.* 2 Chr. 34, 8.

עֵצֶם (not used) equivalent to **עֵצֶם**

to be strong, firm, powerful, hence

עֵצֶם (strength, power viz. of God)

z. p. m. 1 CHR. 2, 15 25.

עֵצֶם f. equivalent to **עֵצֶם** step-chain, ankle-chain or -ornament, comp. Lat. *pedica*; then metaphorically arm-band, arm-ornament, bracelet, NUMB. 31, 50, 2 SAM. 1, 10, on account of similarity in shape. It is possible, however, that **עֵצֶם** should be derived from **עֵצֶם** = **עֵצֶם** (arm) in the signification of arm-band, like the Ar. **عَصَد**, and the stem would be **עֵצֶם** (which see) = Ar. **عَصَد**.

אֵצֶם (not used) tr. to bring together

and shut up, comp. Ar. **أَصَرَ** to bind firmly together and to bring into a heap; by transference to bind together. Hence **אֵצֶם** and denom. **אֵצֶם**, Nif. **נִאֲצַר**, Hif. **הִאֲצִיר**, and the proper name **אֵצֶר**.

אֵצֶר m. leader, prince, either = Sanskrit *tschara* or the Zend. *çara*; only in the proper name **שִׁרְאֵצֶר**.

אֵצֶר m. equivalent to **אֵצֶר**, only in the proper names **שִׁנְאֵצֶר**, **בְּלִשְׁמֵאֵצֶר**, **נְבוֹכַדְנֶאֱצֶר**.

אֵצֶר (union) n. p. m. GEN. 36, 21; Ar.

إِصْر covenant.

אֵקָדָה (rare) properly adj. m. very glowing, sparkling, bright-coloured; then as a substant. carbuncle Is. 54, 12. From **קָדַח** (which see).

אֵקָדָה (rare) *epicene*: roe, roe-buck or doe DEUT. 14, 5, according to the Targ., Ar., Syr. wild goat or wild roe; formed from **אֵקָדָה** = **אֵקָדָה** from **אֵקָדָה** 1 = **עֵקָדָה** Ar. **عَقَق** (the Sam. codex reads **עֵקָדָה**), so called from its slender, narrow neck; comp. Ar. **عَنَاق**, Talm. **אֵקָדָה**, **אֵקָדָה** stag, roe. Perhaps **אֵקָדָה** (אֵקָדָה) equivalent to **אֵל**, of similar signification, should be assumed as the stem.

אֵקָדָה (not used) see **אֵקָדָה**.

אֵרָאֵל (c. **אֵרָאֵל**, as **אֵרָאֵל** from **אֵרָאֵל** 1; not used) m. strong man, hero, giant,

particularly of the supreme Ba'al in the mythology of the Phenicians, Babylonians &c., hence in compound proper names of deities, persons, localities &c. e. g. **אֵרָאֵל** = **אֵרָאֵל** (which see), the Phenician Hercules, i. e. Ba'al as a wrestler and hero; **Arbel-us** (**אֵרָאֵל**), predecessor of Ninus among the Assyrians (Beros. p. 61), who is otherwise called **Arbyl-as** (Glycas p. 244), i. e. **אֵרָאֵל**; **Αρχαλεύς** (Excerpt in Etym. magnum under Gades), i. e. **Archal** (**אֵרָאֵל**) or **Archol** (**אֵרָאֵל**), as a Phenician name of Hercules, the vanquishing giant (comp. the Hebr. proper names **יִרְבֵּל**, **יְהוֹכָד** with **יִרְבֵּל**). See **אֵרָאֵל** and **אֵרָאֵל**, **אֵרָאֵל**, **אֵרָאֵל**.

אֵרָאֵל see **אֵרָאֵל**.

אֵרָאֵל I. (not used, a stem assumed for the proper name **אֵרָאֵל**, for **אֵרָאֵל**, **אֵרָאֵל**, the proper name **אֵרָאֵל** intr. to be strong, powerful, courageous. The organic root **אֵרָאֵל** is also found in **אֵרָאֵל** (which see), **אֵרָאֵל** &c., comp. *ἀρ-ειν* to make strong, hence *Ἀρης*, the powerful one, Mars; *ἀρεος* valiant.

אֵרָאֵל II. (not used) intr. to burn, glow; the organic root is **אֵרָאֵל**, which is found in **אֵרָאֵל** (**אֵרָאֵל**), **אֵרָאֵל** and with a stronger guttural sound in **אֵרָאֵל**, with which also **אֵרָאֵל** II. is cognate. Hence **אֵרָאֵל**, **אֵרָאֵל**, **אֵרָאֵל**.

אֵרָאֵל (= **אֵרָאֵל** *Jah is power*) n. p. m. 1 CHR. 7, 38.

אֵרָאֵל m. hearth, Ez. 43, 15 K'tib, out of **אֵרָאֵל** (from **אֵרָאֵל** II.) with the termination **אֵל**, comp. Ar. **أَرِي** hearth. The LXX read *ἀριήλ* (**אֵרָאֵל**), which the K'ri also prefers, and in fact Isaiah 29, 1 has also the same for **אֵרָאֵל**, perhaps to allude to *hero of God*. See **אֵרָאֵל**.

אֵרָאֵל (not used) a collateral form of **אֵרָאֵל**, which is only in the proper name **אֵרָאֵל**.

אֵרָאֵל m. only in pl. **אֵרָאֵלִים** Is. 33, 7 according to some mss., in the sense of *hero*. This form is used in Talmudic in the meaning *angel*. But our text has **אֵרָאֵל**.

אַרְאֵל (with *suffix* **אַרְאֵלִים** *m. strong, powerful, hero*, collect.: *heroism, distinguished* Is. 33, 7, formed from **אַרַּא** (**אַרָּא**) and the noun-ending **ל** (after the form **כְּרִמְל**), which is attested besides by the doubling of the *l*; hence also Sa'adia **נַגְבֵּיהֶם** (their nobles). On account of the rareness of the word with such a suffix some mss. already read **אַרְאֵלִים** or **אַרְאֵלִים**; the Targ. Symm. Theod. Aq. resolve it into **אַרְאֵלָה לְהֵם**, and others have taken it for **אַרְאֵל**. But if the former acceptance hardly merits consideration, the latter is liable to the objection that a shortening of **אַרְאֵל** into **אַר**, or a doubling of *l* in **אַל** for **אַל**, is without analogy. See **אַרְאֵל**.

It is an old explanation of this word to derive it from **רָאָל**, like the Ar. **رَأَى** to go quickly, so that **אַרְאֵל** = **אַרְאֵל** in the same verse, whence also **אַרְאֵל** angel in the Talmud may be explained; but the assumption of such a Hebrew stem has no secure basis.

אַרְאֵל see **אַרְאֵל**.

אַרְאֵלִי (*heroic, valiant*) *n. p. m.* GEN. 46, 16; NUMB. 26, 17; *patronym.* **אַרְאֵלִי** for **אַרְאֵלִי** in the latter place.

אַרַּב I. (*fut.* **יִאַרְבֵּב**) *tr.* 1. to bind, attach, weave, only in the figure: to weave plots, *καὶ ἄντις*, to lurk, with **ל** DEUT. 19, 11; Ps. 59, 4 or with **עַל** of the person JUDGES 9, 34; Job 31, 9; also with the accusative of that for which one lies in wait PROV. 12, 6; or absolutely *lurking to reconnoitre* JUDGES 9, 32; PROV. 7, 12; JOB 21, 9. *Participle* **אַרְבֵּב** a *liar in wait*, Josh. 8, 2 12 14 &c., but also collect. the *liers in wait*, of an army, JUDGES 20, 33, if **אַרַּב** be not here a collective form like **אַבָּר**. Derivatives **אַרַּב**, **אַרְבָּה**, **אַרְבֵּב** and perhaps **אַרְבֵּב**. — 2. (not used) to join together in a row (huts), hence the proper names **אַרְבֵּב**, **אַרְבֵּב**, **אַרְבֵּב**. — 3. (unused) to lattice, shut up; hence **אַרְבֵּב**.

Pih. **אַרַּב**, only in part. **אַרְבֵּבִים** *lurkers, liars in wait*, with **עַל** JUDGES 9, 25.

Hif. (only **יִאַרְבֵּב**, according to *Kimchi* for **יִאַרְבֵּב** or **יִאַרְבֵּב** in *Pihel* after an usual manner of contraction) to lay wait 1 SAM. 15, 5. As the *Hifl* does not appear elsewhere, the LXX and Vulg. have read **יִאַרְבֵּב**, Targ. **יִאַרְבֵּב** and some mss. (Kenn. 111; Rossi 715) **יִאַרְבֵּב**. But we may abide by the textual reading.

The stem **אַרַּב** is in Arab. **أَرَبَ** (to bind), for the figurat. sense **أَرَبَ**, Syr. **أَرَبَ** (to bind), whence **أَرَبْ** a bulrush, *juncus*; and as in **פָּחַל** **זֶם** &c., in Ar. **حَاك** and **دَوَّلَ** &c. the above ideas are connected; in addition to which **أَرَفَ** (twist), may be compared. The organic root is **אַרַּב**, which is also found in **רָב** &c. In addition to this original signification the verb also meant, according to the derivatives: to grate up, to enclose, hence **אַרְבֵּב**; it was used moreover of the closing of the hand- or finger-joints, hence **אַרְבֵּב**, and of the binding or putting together of huts, hence **אַרַּב**, **אַרְבֵּב** 3 and 4 (court) and **אַרְבֵּב** &c. But stems have been assumed for some of these derivatives (which see) that belong perhaps to other groups.

אַרַּב II. (not used) to browse, see **אַרְבֵּב**.

אַרַּב *m.* 1. a lying-in-wait, lurking or ambush Job 38, 40. — 2. place of lying-in-wait where animals lurk in ambush, covert 37, 8, parallel **מַעֲבֵדָה**; yet the latter may also be derived from signification 3. — 3. (not used) courtyard, village, prop. an union of huts or houses (comp. **בְּפָר**) from **אַרַּב** I.; hence the proper name **אַרְבֵּב**. — 4. (court) proper name of a city where one of David's heroes was born, whence the *Gentile* **אַרְבֵּב** 2 SAM. 23, 35; perhaps equivalent to **אַרַּב**.

אַרַּב as a collect. see **אַרַּב** I.

אַרְבֵּב (with *suffix* **אַרְבֵּבִים** *m.* 1. cunning plots, laying wait for JER. 9, 7; Hos. 7, 6. — 2. ground-form of **אַרְבֵּב**.

nouns, both in the status constructus and as an adverb without the construct state. At a subsequent period the masculine was used as an adjective with a fem. noun, and the fem. with a masculine noun, GEN. 14, 9; JUDGES 9, 34. Seldom does the number stand alone, where the noun is to be supplied, PROV. 30, 24: *four things*. In the genitive placed after the noun it denotes in the enumeration of numbers: *fourth* ZECH. 7, 1. Joined to עֶשְׂרֵי *masc.*, עֶשְׂרֵי *fem.*, אַרְבָּעָה stands with the former GEN. 46, 22, אַרְבָּעִים with the latter 2 CHRON. 13, 21. The plural means *forty*, which is followed by the noun in the singular GEN. 5, 13; 7, 4, and which is often applied in Scripture as a round, symbolical number NUM. 14, 33 34; 32, 13; DEUT. 2, 7 and elsewhere, comp. MATTH. 4, 2. The Egyptians, Arabians and Persians also take 40 for a round number (e. g. *tschil mindr* = 40 towers, spoken of the ruins of Persepolis). But in 1 KINGS 5, 6 אַרְבָּעִים stands for אַרְבָּעֵה 2 CHR. 9, 25.

The stem רָבַע appears to be a primitive word for the number four; but neither has the connexion of it with a Mediterranean root nor its derivation from the Semitic been yet discovered. Various derivatives from אַרְבָּע may be seen under רָבַע. Hence the denumeral (verb derived from a numeral)

רָבַע *to make or be four-sided, four-cornered, from which the part. pass.* רְבִיעַ *m.*, רְבִיעָה *f.*, רְבִיעִים *pl. four-sided or cornered* EX. 27, 1; 28, 16; 30, 2.

Comp. the Ar. رُبَعَ to be fourfold, رُبْع to form four. — פֹּהַר רָבַע *to be fourfold; part. מְרַבֵּעַ (fem. מְרַבֵּעָה, plur. מְרַבְּעוֹת) foursquare* 1 KINGS 7, 31, almost like רָבַע.

אַרְבַּע (*f.*, אַרְבָּעָה *m.*) *Aram. four* DAN. 3, 25; 7, 2 3 6 17.

אַרְנָן (*fut. יֵאָרְנָן, in the ulterior formation תֵּאָרְנָן*) *tr. to plait, the hair in locks* JUDGES 16, 13; *to weave, of the spider* IS. 59, 5, then *to weave generally, hence אָרַן a weaver* EX. 28, 32; 35, 35,

fem. אֲרָנָה 2 KINGS 23, 7; *plur. masc. אֲרָנִים* IS. 19, 9, מְנוֹר אֲרָנִים (see מְנוֹר) 1 SAM. 17, 7; 2 SAM. 21, 19; 1 CHR. 20, 5 *a weaver's beam*, with which the shaft of a spear was usually compared. Derivatives אָרַן, אֲרָנָה and also, according to some, מְנוֹרָה from מְנוֹרָה.

The stem אָרַן is in Ar. أَرَنَ, only that it appears there in the signification "to weave cunning, to excite discord", Coptic ἄρᾱ, ἄρᾱ to shut up close together. The organic root is אֲרָנָה, which is also found in אֲרָנָה, modified אֲרָנָה; with relation to the Mediterranean, *aracere*, ἀράχη, Lat. *aranea* = *aracnea* (comp. *lumen* from *lucmen*) have been compared.

אָרַן *m.* 1. *prop. plait, texture, 'weaver's pin, reed,* JUDGES 16, 14; — 2. *shuttle, prop. the weaving hither and thither, to this side and that side,* JOB 7, 6.

אַרְנָב see אֲרָנָב.

אַרְנָב 1. (רָבַע with א prosthetic; *the very stony, from רָבַע = רָבַע*) *proper name of a territory in Bashan on the other side of Jordan with 60 cities (חֲמֵשׁ יָאָרִי), over which עֵן reigned* DEUT. 3, 4 13 14; 1 KINGS 4, 13. According to the Targum it is identical with the later province *Trachonitis* (טְרַכּוֹנִיטָא, *τραχυονιτις* = *the stony*) — the name being merely a Greek translation of the Hebrew —, now called *Legā* (*Burckh.* I. 195), which suits the state of the ground well. But it may have also embraced at times *Gaulanitis* (Golan), *Auranitis* &c. The city and fortress *Payasā* beyond Jordan (רָבַע) in *Jos.* (Antiq. 13, 15, 5), the ἄρᾱ *Ἀργόβ*, 15 Roman miles west of *Gerasa* (Euseb. Onomast. under Ἀργόβ) and in Eusebius' time named *Ἐργαβὰ* (אַרְנָב), the רָבַע of the Mishna and Talmud, are probably identical merely in derivation. — 2. (*heap, number*) *n. p. of a man of distinction under Pekah* 2 KINGS 15, 25.

אַרְנָבָן *Hebr. and Aram. m. equivalent to אֲרָנָבָן (which see), from which it originated,* DAN. 5, 7 16 29; 2 CHR. 2, 6.

אַרְנֵי (i. e. **אַרְנֵי** with an old termination **יֵי**) *m. chest, box*, only in 1 SAM. 6, 8 11 13, from **אַרְנֵי** to *shut up*. On the final additions of sibilants see **שֶׁבֶב־יֵשׁ**, **קֶרֶם־יֵשׁ**, **חֶבֶב־יֵשׁ** &c.; for *arg-* comp. *arca, óq-a-arg* (hedge), *arx* &c. **אַרְיוֹן** is formed agreeably to a similar view.

אַרְנָה *m. 1. purple-muscle*, indigenous to the Phenician and Laconian coasts, *πορφύρα, purpura*, from which the red purple is prepared, distinguished from the muscle of the blue purple (**תְּכֵלֶת**). Elegant locks are compared to the form of the purple-muscle SONG OF SOL. 7, 6. — 2. Usually it appears only with relation to the colour of a material, as we have to understand in Ez. 27, 7 16 the purple-muscles brought from the Grecian coasts, beside **תְּכֵלֶת**; hence: *stuffs coloured with red purple*, which, fabricated by the Tyrians, were exported to all quarters Ex. 26, 1; 27, 16; 28, 6, fully with **בְּגָד** Num. 4, 13 or **בְּגָדִים** JUDGES 8, 26; generally it stands with **תְּכֵלֶת**, **בָּרָץ**, **לִפְסָה**, **שֵׁשׁ** &c. **בְּרָמִיל**, **שֵׁשׁ**, **לִפְסָה**, **בָּרָץ**, &c. as a precious cloth. In Aramaean arose out of this old Hebrew and Phenician form, **אַרְנָה**, Syr. **אַרְנָה** (with change of the **נ** into **ר**, comp. **תְּכֵלֶת**, Aram. **תְּכֵלֶת**), which form passed over to the Arabs (**أَرْجَوَان**), Persians (**ارغوان**) and others. Hence every derivation leading up to **אַרְנָה** (from **אַרְנָה** and **יָרֵן**, from **אַרְנָה** and **יָרֵן**, from **יָרֵן** and **יָרֵן** or **אַרְנָה** and **יָרֵן**) should be rejected *a priori*, as also every derivation from a foreign language (Sanskrit *rágavat*, coloured, furnished with colour). As **יָרֵן** is a usual noun-ending and **נ** prosthetic appears elsewhere, the stem can only be **יָרֵן** II. (which see) of the same meaning as **יָרֵן**; comp. **יָרֵן** and Arabic **رَاحِم**, variegated marble. See **יָרֵן** II.

אַרְדֵּי (not used) *intr. to proceed from, be descended from*, a secondary form of **יָרֵד**, as **יָרֵד** and **יָרֵד** frequently run into one another. Hence the proper names **אַרְדֵּי** and

I.

אַרְדֵּי (i. e. **אַרְדֵּי**, equivalent to **יָרֵד** *descent, concrete sprout*) *n. p. m.* GEN. 46, 21; NUM. 26, 40; *patronymic* **אַרְדֵּי** NUM. 26, 40. The change into **אַרְדֵּי** 1 CHR. 8, 3 appears to have arisen from confounding the last two similar letters.

אַרְדֵּי (*descendant, from* **אַרְדֵּי**) *n. p. m.* 1 CHR. 2, 18.

אַרְדֵּי I. (not used) *intr. equivalent to* **אַרְדֵּי** I. *to be powerful, strong, courageous*; hence **אַרְדֵּי**, **אַרְדֵּי**, **אַרְדֵּי** I. and perhaps also the noun **אַרְדֵּי**. The organic root **אַרְדֵּי** is also in Mediterranean.

אַרְדֵּי II. (not used) *intr. equivalent to* **אַרְדֵּי** II. *to burn, glow*, comp. **אַרְדֵּי** (**אַרְדֵּי**), **יָרֵד** (in **יָרֵד**) and **יָרֵד** (NUM. 21, 30), with a harder guttural **יָרֵד**, Ar. **أَرَى** to glow, compared with **أَرَى** to make hot, **أَرَى** to kindle &c., and in Mediterranean *areo, ardeo, uro* &c. Hence **אַרְדֵּי** 2.

אַרְדֵּי III. (poet.) *tr. to pluck, to pull*, in order to gather in, with the accusative SONG OF SOL. 5, 1; *to pluck off*, of the vinestock Ps. 80, 13; comp. Aethiop. **אַרְדֵּי** to pluck, **אַרְדֵּי** to reap, in Mediterranean *aiq-eur*. The nouns **אַרְדֵּי** and **אַרְדֵּי** cannot, however, be derived from this word, since a connexion of the verb with *stall, hurdle, crib*, is not natural.

אַרְדֵּי IV. (not used) *tr. to knot, to plait, to fit together* &c. comp. Ar. **أَرَى**; hence **אַרְדֵּי**, **אַרְדֵּי**, **אַרְדֵּי** (**אַרְדֵּי**) and **אַרְדֵּי**.

אַרְדֵּי (pronominal stem) *Aram. interj. see!* DAN. 7, 2 7 13. **י** is the old abridged plural form for **יָרֵן**, as in **אַרְדֵּי** (which see), **אַרְדֵּי** (see **אַרְדֵּי**), and as in the Targ. **אַרְדֵּי**, which appears for **אַרְדֵּי** as a conjunction. Aramaean **אַרְדֵּי** is like the Hebrew **אַרְדֵּי** a pronominal stem of multifarious senses, of which also traces are found in **אַרְדֵּי** and other words; and these stems are different only dia-

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lectically; as the Coptic pronominal stem λ is connected with $\rho\sigma$, $\epsilon\rho$, and is also in use there as a pronominal stem.

אַרֹד (*posterity*, from **אַר**) *n. p. m.* NUM. 26, 17; *Gentile אַרֹדִי* GEN. 46, 16.

אַרְדֹּד (*refuge* with \aleph prosthetic; *refuge* or *place of refugees*) 1. *n. p.* of the ninth son of Canaan, but only as a *Gentile אַרְדֹּדִי* GEN. 10, 18, i. e. the Phenician race of the Aradians on the mainland, and the state *Aradus* or *Antaradus*, now *Ruad* (رُؤاد), sloping over against the island-state. The Jerusalem Targum, therefore, renders **אַרְדֹּדִי** by **אַרְדֹּדִי** **אַרְדֹּדִי**, to which Maratus, Mariamne, the roadstead Carnos &c. belonged; see **אַרְשֶׁד**. — 2) *proper name* of the Phenician island-state *Aradus* (Jer. Meg. ch. 1 **רֹדִים** = **אַר**), founded by Sidon through the instrumentality of refugees (Strabo 16, 2, 13), whose inhabitants were skilful seamen and valiant warriors Ez. 27, 8 11; 1 CHR. 1, 16. *Aradus* to the south of Carmel (Scylax peripl. 104), the island *Aradus* near Crete (Pliny h. n. 4, 20) and those in the Persian gulf (Strabo 16. p. 766. 784) were colonies of this tribe. In Arabic appear the forms **رُؤَاد**, **ارواد**, **رُؤَيْد**; to-day the island is called *Ruad*. The stem is **רֹד** (which see, and where the Phenician forms are also to be found).

אַרְדָּה (= **אַרְדָּה**) according to the Aramaean obscuration of the o-sound; *plur.* **אַרְדָּה** = **אַרְדָּה**, only in *constr.* **אַרְדָּה**, for which there is also **אַרְדָּה** *fem. prop.* hedging, hurdlework, from **אַרְדָּה** IV.; hence *manger, crib*; more definitely 1 KINGS 5, 6; 2 CHR. 9, 25; 32, 28 *stall*, or more correctly *horse-stand*, each horse having his own crib and place; as also *praesepe* denotes stall. Aram. **אַרְדָּה** for **אַרְדָּה** in the Targ. and for stall; *plur.* **אַרְדָּה**, *constr.* **אַרְדָּה**; Syr. **ܐܪܕܐ**, Ar. **أردى**.

אַרְדָּה (only in the transposed form **אַרְדָּה**) *fem. crib, trough*, 2 CHR. 32, 28: *and coves* (i. e. indentations or recesses) *to the cribs*; consequently = **אַרְדָּה**.

אַרְדָּה see **אַרְדָּה**.

אַרְדָּה see **אַרְדָּה**.

אַרְמָה (from **רִים**; *height*) *n. p.* of a city in the territory of Sicheim JUDGES 9, 41, and perhaps equivalent to **רִמְמָה** (which see) or **רִמְמָה** (which see also).

אַרְמִים **אַרְמִים** K'tib, see **אַרְמִים** and **אַרְמִים**.

אַרְזָן (also **אַרְזָן**, *constr.* **אַרְזָן**) *fem. (m: only in 2 SAM. 6, 6 seq. 2 CHR. 8, 11) chest, box*, for keeping things in, hence 1. *mummy-case, sarcophagus*, GEN. 50, 26. The word is found in Coptic also; in the Jer. Targ. **אַרְזָן** **אַרְזָן** **אַרְזָן**. — 2. *money-chest* or trunk for money gathered into it 2 KINGS 12, 10 11; comp. Talm. **אַרְזָן** *money-chest*. — 3. Most frequently: *the sacred ark* where the two tables of the law were kept Ex. 25, 14 15 &c., for which also sometimes occur **אַרְזָן** Ex. 25, 22; **אַרְזָן** DEUT. 10, 8; **אַרְזָן** JOSH. 3, 6; **אַרְזָן** 1 SAM. 5, 3; **אַרְזָן** 2 SAM. 6, 2.

The Ar. **أَرَان** and **أَرَان**, explained by **أَرَان**, Targ. **אַרְזָן**, Syr. **ܐܪܕܐ**, are the same word, and that *n* is not radical is seen from the Talmudic **אַרְזָן** *money-chest*, **אַרְזָן** *fish-holder*; we must therefore assume **אַרְדָּה** IV. as the stem, in the same sense as for **אַרְדָּה** &c., hence **אַרְזָן** is prop. *fitted into each other*, like *arca* from *arcere* to enclose, to encompass.

אַרְדָּה *n. p. m.* 2 SAM. 24, 20 seq., for which **אַרְדָּה** stands in 20, 16. See **אַרְדָּה**.

אַרְזָן (only *part. pass.* **אַרְזָן**) *intrans.* *to be hard, firm, strong*, Ar. **أَرَزَ** to draw together, to be firm, **عَزَزَ**; it is therefore identical with **אַרְזָן**, Ar. **أَرَضَ** in its fundamental signification. The organic root is **אַרְזָן** which is also found in **אַרְזָן**, **אַרְזָן** &c. Hence **אַרְזָן** Ez. 27, 24 *firmly turned, firmly bound*, spoken of the cords of thread (**בְּנֵי בְרִימִים**), which the Tyrians bought up as raw material in order to use them in weaving; if **אַרְזָן** should not be taken there in the

sense of the cognate חֲרִיץ (comp. חֲרִיץ and חֲרִיץ). Yet חֲרִיץ may be taken with greater probability for a species of yarn, and so be explained as a noun, like חֲרִיץ, חֲרִיץ, and חֲרִיץ. Derivatives, the proper name חֲרִיץ and

חֲרִיץ (plur. חֲרִיץ, constr. חֲרִיץ, with suff. חֲרִיץ) *m.* cedar, so called from the firmness of its roots, whose tall (Is. 2, 13) and beautiful wood was used in temples 1 KINGS 6, 9 &c., palaces 2 SAM. 7, 2, ships Ez. 27, 5, pillars Is. 44, 14, particularly in tables 1 KINGS 6, 18; and was also employed as a figure on account of its tallness and beauty, Num. 24, 6; Ez. 17, 23; 31, 8; Ps. 80, 11. Derived from חֲרִיץ this noun is found in all Semitic dialects, and in some is even applied to every slender and high tree. This is to be explained as in the case of חֲרִיץ, which word also denoted originally a special tree.

חֲרִיץ (from חֲרִיץ) *fem.* cedar-wainscoting, cedar-work; ZEPH. 2, 14: he has loosened the wainscoting (see עֲרִי I.); comp. עֲרִי.

חֲרִיץ see חֲרִיץ.

חֲרִיץ 1. *intrans. prop.* to direct or turn towards a certain quarter, hence to wander, to go, with עִם JOB 34, 8 to walk with one; *part.* חֲרִיץ a wayfarer, a guest (prop. equivalent to סוֹבֵב one that turns himself, goes about) JUDGES 19, 17; 2 SAM. 12, 4; JER. 14, 8; מִלּוֹן חֲרִיץ 9, 1 a lodge of wayfarers. Derivatives חֲרִיץ and the proper name חֲרִיץ. — 2. (not used) *trans.* to direct, to determine, to decree, appoint; derivative חֲרִיץ.

The fundamental signification of the stem חֲרִיץ to turn oneself, direct, is connected with that of חֲרִיץ tendere, and the signification no. 2 is developed out of it. In Arabic اَرَح is principally applied to the turning and direction of time, therefore اَرَحَة, a section of time, a turn of time, اَرَحَة chronicle; the organic root, however, is حֲרִיץ and is closely related to that in חֲרִיץ, חֲרִיץ, &c.

חֲרִיץ (*wanderer* = חֲרִיץ) *n. p. m.* EZE. 2, 5; 1 CHR. 7, 39.

חֲרִיץ (with suff. חֲרִיץ; plur. חֲרִיץ, constr. חֲרִיץ, with suff. חֲרִיץ, but also retaining Cholem in the sing. חֲרִיץ &c.) *fem. prop.* turning, direction, then 1. *poet. path, way*, literally GEN. 49, 17; Ps. 8, 9; 19, 6, or figuratively for *walk, manner of life* in all the senses of חֲרִיץ, e. g. חֲרִיץ Ps. 119, 101; חֲרִיץ 119, 104; חֲרִיץ Prov. 5, 6; חֲרִיץ Is. 26, 8 &c. — 2. *way, manner*, GEN. 18, 11 the manner as of women i. e. their fluxus menstruus; yet it may also be taken here in the signification no. 2 of חֲרִיץ = חֲרִיץ i. e. *monthly*. — 3. *comprehending the idea of time* in חֲרִיץ as a noun: *course*, and then in the sense of *lot, fate, condition* JOB 8, 13. — 4. *poet. wayfarer*, as if for חֲרִיץ &c.; hence Ibn Koreish: اَبْنَا السَّبِيل (as חֲרִיץ and other words are so used) JOB 31, 32, and so likewise in the plur. חֲרִיץ 6, 19, so that it almost coincides with חֲרִיץ caravan.

חֲרִיץ (Targ. חֲרִיץ; plur. חֲרִיץ, constr. חֲרִיץ, with suff. חֲרִיץ) *Aram. fem.* the same DAN. 4, 34; 5, 23. Elsewhere this word in Aramaean frequently occurs for the Hebrew חֲרִיץ.

חֲרִיץ (plur. חֲרִיץ, *prop. part. fem.* as a noun) *fem. prop.* the wandering, more definitely: *company of travellers, caravan, troop* GEN. 37, 25; Is. 21, 13.

חֲרִיץ (out of the *masc.* חֲרִיץ; from חֲרִיץ 2; with suff. חֲרִיץ) *fem. appointed, measured out, dimensum* (of food), hence like חֲרִיץ that which is allotted and set apart for nourishment, *supply of food, support* generally, JER. 40, 5; חֲרִיץ 2 KINGS 25, 30, JER. 52, 34 a constant support; specially a dish or mess PROV. 15, 17 i. e. a definite portion once for all.

חֲרִיץ (after the form חֲרִיץ, from חֲרִיץ I; plur. חֲרִיץ, only for lions made from metal melted and gilded over by art חֲרִיץ 1 KINGS 10, 20, comp. חֲרִיץ 6, 34 doors of gates, distinguished from חֲרִיץ ribs; yet חֲרִיץ also occurs in this meaning and for image-work in

the shape of lions, 1 KINGS 7, 29 36; 10, 19; 2 CHR. 9, 18 19) *epicene, masc. a lion*, prop. the powerful, courageous, *ἀνει-ος*, NUM. 24, 9, as a figure of the rulers of the people Ez. 22, 25; along with *לֵב* represented as a rending beast, sometimes fluctuating in form with *אֲרִיָה* 2 SAM. 23, 20; LAMENT. 3, 10. The young lion is called *אֲרִיָהּ* JER. 51, 38; *כַּפִּיר* JUDGES 14, 5. — *פֶּאֶרִי* Ps. 22, 17 may stand for *פֶּהֶאֶרִי* as in Is. 38, 13 and be brought into connexion with *הַקִּיפוֹנִי* or *כְּבִינִי*, hence: (they surround me) *like a lion, in hands and feet*; but neither the versions nor the Masora have so understood it. See *פֶּאֶר*. — Only the Aramaean (Targ. *אֲרִיָהּ*, *אֲרִיָהּ*, *אֲרִיָהּ*), Syr. *ܐܪܝܐ*, comp. Hesych. *Ἀριώδης* [*אֲרִיָהּ*] *ἢ λέαινα πρὸς Σύρων*; Zab. *masc. אֲרִיָהּ*, *fem. אֲרִיָהּ*) and Hebrew-Phœnician dialects have preserved this word, from which, however, according to *Ibn Kercish* it has passed into the Berber (*arier*) and perhaps too into the Armenian (*arriudz*) dialects. See *אֲרִי*.

אֲרִיָּאֵל (or defectively *אֲרִיָּאֵל*) *masc.*

1. *hero* (from *אֲרִיָהּ* I.) equivalent to *אֲרִיָּאֵל*, *אֲרִיָּאֵל*, only in 2 SAM. 23, 20 and 1 CHR. 11, 22, Targ. *רִבְרִיָּא*, in which sense it may either be but a secondary form of those nouns, so that one has not to take *אֲלֵל* for *God*; or it may be regarded as a compound of *אֲרִי* and *אֵל* and so translated *hero of God* i. e. great hero. More probably still *אֲרִיָּאֵל* in the above places may be explained as a Moabite proper name (*hero El*); as the Phœnician *אֲרִיבַעַל* (*Arybas*) also appears as a proper name of a Sidonian prince; and so the passage should be rendered: *the two (sons) of Ariel in Moab*, as *Josephus* seems to have understood it. *אֲרִיָּאֵל* (like *אֲרִיבַעַל* in Sidon) being the name of the Moabite Hercules or Mars might very well become a proper name, especially since the land and metropolis of Moab (LXX on Is. 29, 1; Theodoret on Is. 15, 1; 29, 1) were called '*Ariel*' after this Moabite god, and the country about Areopolis ('*Ariel*') *Ἀριολίτις*. —

2. (*Hero 'El*) *n. p. m.* EZR. 8, 16, perhaps identical with *אֲרִיָּאֵל* in the proper name *אֲרִיָּאֵל* GEN. 46, 16, as elsewhere many names (comp. *אֲרִיָּאֵל*) have arisen out of a very old name of deity. — 3. An epithet of Jerusalem Is. 29, 1 2 7, i. e. *the hero-city, the unconquerable*, Aq. and Symm. *λέων θεοῦ*; but the Targ., *Suadia* and almost all Jewish interpreters take it in signification 4 (which see), and considering the passage Is. 31, 9, where Jerusalem is celebrated as a sacred hearth of the everlasting fire, it is more advisable to choose this signification. — 4. *hearth, altar* (Targ. *בֵּית־הָאֵל*) Ez. 43, 15 16 K'ri, LXX *ἀλτήρ*, where, however, the K'tib has more correctly *אֲרִיָּאֵל* (which see); according to the old interpreters also Is. 29, 1 2 7. But though the Talmud (see *Kimchi's* Lexicon under the word) and all the ancient expositors look upon it as a compound, it is still very doubtful whether it should be taken as compounded of *אֲרִי* and *אֵל*, and not rather as standing for *אֲרִיָּאֵל*, Arab. *أريّة* focus. See *הֲרִיָּאֵל*. The sacred hearth at Jerusalem with the everlasting fire might well be termed *אֲרִיָּאֵל* or *אֲרִיָּאֵל*, and that again be used for Jerusalem generally.

אֲרִיָּדִי (Persian) *n. p. m.* ESTH. 9, 9, *Ἀριδαῖος*, arising perhaps from the Zend. *airja* (*אֲרִי*) and *dāo* (*דָּא*) *giving what is worthy*. The abridgment of *dāo* into *dai* also exists in the proper name *Δαίτρις*. See

אֲרִיָּדָתָא (Persian) *n. p. m.* ESTH. 9, 8; formed from the Zend. *airja-data*. According to others from *אֲרִי* = *ahura* animating = Ormuzd, and *data*, or from *Hari-* (Vischnu-) *data*.

אֲרִיָּהּ (*אֲרִי*) is equivalent to the termination *אֲרִיָּהּ*, comp. *אֲרִיָּהּ* 1. *epicene, masc.* identical with *אֲרִי* lion, 1 KINGS 13, 24 &c., applied like the latter in manifold ways, without any distinction between them. — 2. (*lion = hero*) *n. p. m.* 2 KINGS 15, 25; comp. *לִישׁ, קֶחֶץ, שֶׁחַץ*, as proper names, the Phœnician proper names *אֲרִי* (*Aris*, *Arin* Liv. 26,

are called אֶרֶץ; according to the Midrash (Ber. rab. ch. 37) it would be = אֶרֶץ (which see). But both explanations leave the proper territory of Nimrod, and must therefore be decidedly rejected. According to the Talmud (Joma 10a) it is אֶרֶץ אוּרִיכּוּת or אֶרֶץ אוּרִיכּוּת i. e. *Ḳorōh*, south of Babylon in the neighbourhood of the Euphrates (Ptol. geogr. 5, 20, 7), from which city the race *Ḳorōhoi* in south-western Babylonia (Ptol. l. 1. 5, 19, 2; Strab. 16; Plin. h. n. 6, 30, 31) received their name (see אֶרֶץ); on the contrary the city *Ἀραχνα*, Aracha, Arecca on the Tigris (Ptol. l. 1. 6, 3, 4; Amm. Marc. 23, 6, 26) on the border of Susiana and Babylonia is constantly called אֶרֶץ in the Talmud, and cannot be meant here, since it lies near Susiana. אֶרֶץ put by the Talmud (l. c.) for אֶרֶץ is to be looked for in the vicinity of אֶרֶץ, *Orchoē*. On the ruins of אֶרֶץ see the Journal of the German Oriental Society IX, 332; X, 726. — 3. n. p. of a city on the border of Ephraim, between לִזְיוֹ and עֲטָרוֹת; but it appears not to have belonged to the Israelites. Hence the *gentile* אֶרֶץ Josh. 16, 2, 2 SAM. 15, 32, in the second of which passages the LXX translate אֶרֶץ by *ὁ ἀρχαῖος Δαυὶδ* = *ὁ Ἀρχαῖος Δ.*, and therefore they read אֶרֶץ בְּעֵדָה דָּוִד.

אֶרֶץ (with suff. אֶרֶץ) *m. length* GEN. 6, 15; Ex. 26, 2; but for the most part metaphorically e. g. אֶרֶץ Ps. 21, 5, Job 12, 12 *length of life, great age*; אֶרֶץ Prov. 25, 15 *patience*. See אֶרֶץ 2. On another אֶרֶץ see אֶרֶץ 2.

אֶרֶץ (or אֶרֶץ) *Aram. f. DAN. 4, 24 continuance, duration* (Pseudo-Sa'ad.), *tarrying* (Rashi); *a longer season* 7, 12. From אֶרֶץ = Hebr. אֶרֶץ.

אֶרֶץ (with suff. אֶרֶץ) *Aram. f. prop. commissura genu, then knee* DAN. 5, 6, from רָכַב (comp. רָכַב in the Mishna) *to bind*, Ar. رَكَب, elbow, as also אֶרֶץ and אֶרֶץ originate in a similar view.

אֶרֶץ (twice אֶרֶץ) *f. healing* (cognate in sense with אֶרֶץ). אֶרֶץ Is. 58, 8 or אֶרֶץ Jer. 8, 22 *healing*

arises, hence אֶרֶץ 30, 17; 33, 6 *to heal*, which is applied like אֶרֶץ to the restoration of a state, the repairing of walls NEH. 4, 1, or generally to restoration 2 CHR. 24, 13. Comp. the Ar. اَرِيَك and the stem אֶרֶץ above. Since the healing of a wound consists in the *laying on of a plaster*, in the *scar* that rises above the wound (comp. אֶרֶץ, אֶרֶץ), it has been translated *plaster, scar*, but without the necessity of assuming another fundamental signification for the verb.

אֶרֶץ *Aram. see אֶרֶץ.*

אֶרֶץ *Aram. n. p. of the city Ḳorōh*, the old Hebrew אֶרֶץ (which see), in Syriac ܐܪܚܐ, Talm. אֶרֶץ i. e. אֶרֶץ. Hence the *gentile* אֶרֶץ, *pl. אֶרֶץ* Ezr. 4, 9 *the inhabitants of Orchoē*, i. e. the Chaldean race of the *Ḳorōhoi* (see אֶרֶץ), who are named as colonists along with Persians, Susianians, Elymaeans &c.

אֶרֶץ see אֶרֶץ.

אֶרֶץ see אֶרֶץ.

אֶרֶם (not used) *intr. equivalent to אֶרֶם* (which see), אֶרֶם I., אֶרֶם II., אֶרֶם I. 1. *to be high*, Arab. رَمَّ *to be high, to rise up*; hence the proper name אֶרֶם (which see), gent. אֶרֶם and אֶרֶם. From the cognate stem אֶרֶם of the same meaning comes אֶרֶם (see אֶרֶם III.). — 2. *to be strong, firm*, spoken of a building, prop. *to be large and high*, whence אֶרֶם and the proper name אֶרֶם.

אֶרֶם (*constr. אֶרֶם; high region, height, mountain-land*) 1. n. p. of the land lying between Phenicia and the Euphrates, *Aramaea*, and then — 2. of the Semite race dwelling there about the Lebanon mountains 1 KINGS 8, 5; 15, 18; 22, 31 &c., whose chief city is Damascus, for which reason their district is sometimes called אֶרֶם דַּמָּשְׁק 2 SAM. 8, 5; 1 CHR. 18, 5; these inhabitants are called especially *Aramaeans* 2 KINGS 8, 28. But this race spread even to אֶרֶם (which see) 1 CHR. 19, 6, אֶרֶם 2 SAM. 15, 8, which bordered on the land east of Jor-

דנ DEUT. 3, 14; JOSH. 12, 5; 13, 11
13. Westward of the Damascene Aram
they spread to בֵּית רְחוֹב (which see)
2 SAM. 10, 6 or רְחוֹב (which see); north-
west to אֲנָן (אֲן) Baalbek, אֲנָן *Il-*
lapdeissos; in Laodicea AM. 1, 5; north-
east from Damascus to צוֹרְבָה (which see)
Ps. 60, 2; 1 CHR. 18, 5; 1 SAM. 14, 47,
and also on the other side of the Eu-
phrates, between it and the Tigris, to
Mesopotamia, called אֲרָם פְּדָן GEN. 25,
20; 28, 2, פְּדָן GEN. 48, 7, אֲרָם
Hos. 12, 13, אֲרָם נְדָרִים GEN. 24, 10 &c.
Like the name פְּנֵזֶן (which see) this
too gradually acquired an extended
meaning, since at first it merely de-
noted the inhabitants of the high re-
gion. At the time of the *Peshito* Me-
sopotamia was regarded as the proper
Aramaeian-land, and therefore it retains
for it אֲ, while it calls the remainder
of the region, which was inhabited more
by Romanised Aramaeians, אֲדוּם (2 SAM.
8, 5 &c.). In the present Hebrew text
אֲדוּם already occurs for אֲדוּם 2 SAM. 8,
13; Ps. 60, 2; 2 CHR. 20, 2; and vice
versa we must read אֲרָם for אֲדוּם in
1 CHR. 18, 11, comp. 2 SAM. 8, 12. This
name אֲ, which is applied sometimes to
the race (Syrians, Aramaeians), some-
times to the land, sometimes in the
singular (2 SAM. 10, 14 15), sometimes
in the plural (10, 17 18), is given by
the Scripture to the founder of a race,
who is the son of נָח GEN. 10, 22: but
like all the names there it must be
taken as ethnological rather than per-
sonal. — 3. *n. p.* of a grandson of Nahor
GEN. 22, 21. — 4. *n. p.* of an Asherite
1 CHR. 7, 34.

אֲרָמֹן (*constr. pl.* אֲרָמֹנוֹת, where *o*
disappears; with *suffix* אֲרָמֹנוֹתִי *m.* pa-
lace, fortress, citadel, Is. 25, 2; JER. 17,
27; AM. 1, 4 &c., usually comprehending
many buildings, and therefore used with
בֵּית 1 KINGS 16, 18; 2 KINGS 15, 25,
where אֲ is the general word. The
Targum has translated incorrectly אֲרָמֹן
hall. Figuratively applied to the temple
of God JER. 30, 18. — It is formed from
אֲרָם with יוֹן-, and the Arab. وَرَم to be

high, is identical with the Hebrew אֲרָם.

Since אֲרָם to bind firmly together is con-
nected with the Hebrew אֲרָם, so אֲרָמֹן
(*c. pl.* אֲרָמֹנוֹת) is only a secondary form,
a frequent interchange of ר and ל taking
place in these very stems. See also
אֲרָם and אֲרָמֹן.

אֲרָמִי (*pl.* אֲרָמִים, once with the ar-
ticle הָאֲרָמִי = הָאֲרָם 2 CHR. 22, 5) *gent.*
(from אֲרָם) *m.*, אֲרָמִיָּה *f.* Aramaean, male
and female, either a western i. e. a Sy-
rian 2 KINGS 5, 20 or eastern i. e. a Me-
sopotamian GEN. 25, 20. The district
may have been extended, as *Arim, Erem,*
Irem, Orem in the classics are the names
of different tribes all of whom belonged
to the Aramaeians.

אֲרָמִי (*secondary form for אֲרָמִי*) *gent.*
m., אֲרָמִיָּה *f.* Aramaean, but in the *fem.*
as an *adverb*, in Aramaean, in the Ara-
maean language DAN. 2, 4; EZR. 4, 7.
Owing to the Syro-Phenician pronun-
ciation, אֲרָמִי, *pl.* אֲרָמִים, stands for it
in 2 KINGS 16, 6 K'tib.

אֲרָמִיָּה 1 CHR. 7, 14 see אֲרָמִי.

אֲרָמִים 2 KINGS 8, 29 see אֲרָמִי.

אֲרָמִי (*palace-born, Palatinus, from*
אֲרָמֹן) *n. p. m.* 2 SAM. 21, 8. Comp.
Tiberius born at the Tiber &c.

אֲרָן (not used) 1. *to be slender*, spoken
of the chamois, Ar. أَرْن, Syr. أَرْن. —
2. *to be thin*, of a tall-growing tree.
The fundamental signification of this
stem may be *to stretch, extend*, Arab.

אֲרָן to stretch the ears, and the organic
root אֲרָן, which may also be found
in אֲרָן. More suitable, however, is the
root אֲרָן with the signification of אֲרָן
(אֲרָן which see) *to be firm, hard*, comp.
Ar. رَسَن to be lasting, firm, رَاس to
make fast, رَسَن hardness. Hence אֲרָן,
the proper names אֲרָן, אֲרָנִיָּה, אֲרָנִיָּה,
אֲרָנִיָּה. The same root may also
be assumed in אֲרָן, אֲרָנִיָּה.

אֲרָן (or אֲרָן) see אֲרָנִיָּה, אֲרָנִיָּה.

אֲרָן see אֲרָנִיָּה.

ארן *m.* 1. prop. beam, pole (comp. **חרן**) i. e. a firm and hard tree, cognate with **ארז** Is. 44, 14. Thus it is explained according to the Mishna, sometimes *cedar*, sometimes *pine* (Tanchûm Jerushalmi); it is also used there for the *mast* of a ship (**ארן** שֶׁל סִפִּינָה), as **חרן** (Aram. **חִירְנִי**) means *pine* and *mast*. The stem is **ארן** (which see) = **חרן** (which see), comp. **ארז** and **חרז**. — 2. (*strength, power*) *n. p. m.* 1 CHR. 2, 25. See **ארֶנָּה**.

ארן (*power, strength*) *n. p.* of a Horite GEN. 36, 28; of the same signification as the proper name **ארֶן** (which see).

ארנבת *epicene f. a hare*, an unclean animal, LEV. 11, 6; DEUT. 14, 7. Ar. **أَرْنَب**, Syr. **ارنسا**, prop. *runner, Rambler*, from **רָנַב** (which *Ibn Gendch* has assumed as the stem). But it may be derived also from **אָנַב** from **אָנַבְתָּ** to go along quickly, to run along, to hasten, (perhaps = **אָנַת** assumed for the root of **אָנַפָּה**, but comp. the Ar. **أَنَفَ** to accelerate, **هَنَفَ** to hasten &c.), which makes no change in the fundamental signification.

ארנה (אִי-) *n. p. m.* 2 SAM. 24, 16 K'tib, LXX *Ogva*, which might be a feminine form of **ארֶן**; but the usual reading is **ארֶנָּה**.

ארֶנוֹן (from **רָנַן**: *rushing stream*) 1. *n. p.* of a river and then of a valley (**נָחַל**), the boundary between the territory of Belka (i. e. the territory from *Arnon* to *Jabbok* JUDGES 11, 13) and *Karrak*, formerly the southern limit of Trans-jordanic Palestine towards Moab (NUMB. 21, 13 26). Rising in the Arabian mountains (*Jos. Ant.* 4, 5, 1) it runs into the Dead Sea. It is now called

موجب *Mu'jab*. **אֶרְנוֹן בְּמִדְבַּר** NUMB. 21, 28 are the rocky series of hills along its banks as far as **עַר**, on which a town was built, also called **בְּעַל בְּמִדְבַּר** JOSH. 13, 17; perhaps in the above passage of NUMB. **בְּעַל בְּמִדְבַּר** is to be taken as equivalent to **בְּמִדְבַּר בְּעַל**. — 2. *n. p.* of the Arnon-district, *Arnona* in the

Onomasticon; parallel to **מוֹאָב** NUMB. 21, 28; if **בְּעַל בְּמִדְבַּר** be taken as the name of a town, parallel **בְּ**.

אַרְנִיָּה (*Jah is strong*) *n. p.* of a Jebusite 2 SAM. 24, 18 K'tib, for which also **אַרְנִיָּה** (from **אַרְנִיָּה** = **ארֶן**) was written according to the Phenician pronunciation; which was then changed into **אַרְנִיָּה** (= **אַרְנִיָּה**) 2 SAM. 24, 20 &c., and then again by wiping out the **יָה** into **אַרְנִיָּה** 24, 16 K'tib.

אַרְנִיָּה see **אַרְנִיָּה**.

אַרְנִיָּה (formed from **אַרְנִיָּה**: *strong*) *n. p. m.* 1 CHR. 3, 21.

אַרְנִיָּה (from **אַרְנִיָּה** with the termination **יָה**: *strong one, hero*) *n. p.* of a Jebusite 1 CHR. 21, 15. Elsewhere **אַרְנִיָּה** stands for it.

אַרַּע (not used) *intr.* to flee hastily, equivalent to **חָרַע** (which see) and cognate with **עָרַק** (which see also); Ar. **هَرَعَ** the same. Hence the proper name **חֲמֶרֶע** = **חֲמֶרֶע** (which see).

אַרַּע *Aram.* equivalent to Hebrew **אֶרֶץ** (which see).

אַרַּע (*def.* **אַרַּעָא**) *Aram. f.* equivalent to the Hebrew **אֶרֶץ** *earth*, DAN. 2, 35; 3, 31 &c., by changing **ץ** into **ע** which is frequent in Aramaean. See the verb **אַרַּע**.

אַרַּע *Aram. adj. m.,* **אַרַּעָא** *f. low, deep*, with **מִן** DAN. 2, 39 *lower than*. The K'tib reads there **אַרַּע** for the K'tib **אַרַּעָא**, because **מִלְכִּי** is compared with a person. In the Targ. it signifies *below, at the last*, e. g. **לְאַרַּע** = **מִלְכִּי**, literally *from below* i. e. accented on the final syllable, *ošvovor*, a grammatical term in Hebrew.

אַרַּעִי (*constr.* **אַרַּעִית**) *Aram. f. the bottom* (of a pit) DAN. 6, 25.

אַרַּח (not used) *intr.* to stretch, extend, or to be stretched, extended, Ar. **وَرَّحَ**, hence **אַרַּח** *tract, extent of land*, in **אַרְפַּכְשָׁד**. More probably, however, the stem **אַ** is identical with **אָ** I;

comp. Ar. **أَرَفَ** to knot (cognate **أَرَمَ**), **غَرَفَ** (whence **عَرَفَ** plaited hair, cord), **أَرَبَ** in **أَرَبَ** knots &c. The transition to border is the same as in **בָּרַבֵּל**. For the root comp. **רָפָה** &c.

מִן אֶרֶץ see **אֶרֶץ כְּנָעַן**.

אֶרֶץ (from **רָפָה** with **א** prosthetic, belonging to the couch, from **רָפָה**; Syr. **ܪܦܐ** couch) *n. p.* of a Syrian city in the vicinity of **חֲמַת** 2 KINGS 18, 34; 19, 13; Is. 10, 9; 36, 19; 37, 13; JER. 49, 23. In the Geographical Lexicon of Marâsid (ed. Juynbol I. 47), a hamlet **أرفاد** (Artâd) north of Haleb is noticed. More probably, however, **א** is only a dialectic variation of **חֲמַת**, which stands already in the ethnographical table GEN. 10, 18 beside **חֲמַת**; and the Hamathæan territory actually bordered on that of the Aradians. It was probably the name of the metropolis of the Aradians on the mainland, and also the name of the independent mainland state.

אֶרֶץ כְּנָעַן 1. proper name of a son of Shem, then — 2. of a Semitic race GEN. 10, 22 24; 11, 10-13, that should be looked for on the east side of the Tigris beside **כְּנָעַן** and **יִלָּם**. — Jewish tradition (*Jos. Ant.* 1, 6, 4; JUDITH 1, 1) as well as the fathers (Eusebius, Jerome &c.) and most ancient and modern interpreters understand by **Arpachshad** a tribe of the Chaldeans, especially that which inhabited *Ἀρχαπαχίτις* (Ptol. geogr. 6, 1, 2), a district of northern Assyria, bordering eastward on Media, northward on Armenia. It has been thought that the word is compounded of **אֶרֶץ** (**אֶרֶץ**), Ar. **أَرَفَ**, and **כְּנָעַן** = **כְּנָעַן** i. e. *Chaldean-province*. But from its bordering upon Aryan lands and from other difficulties attending this derivation it is probable that it arose out of *Arpachshata* i. e. *that lying at the side of Aryan*.

אֶרֶץ (not used) *intr.* to be hard, firm, dense, Aram. **אַרְעִי**, in opposition to

fluid; hence **אֶרֶץ** firm land in antithesis to **מַיִם**. With **א** is to be compared **אֶרֶץ** to be firm, Ar. **أَرَزَ** to be hard, **عَرَزَ** to be hard, firm, &c. The organic root is **א-ר-ץ**. Derivatives **אֶרֶץ** and the proper name **אֶרֶץ**.

אֶרֶץ (with the article **הָאֶרֶץ**, with *a* of motion **אֶרֶץ**, but which is equivalent to **אֶרֶץ** JOB. 34, 13; 37, 12; Is. 8, 23; *pl.* **אֶרְצוֹת** *f.* (*masc.* only in GEN. 13, 6; Is. 9, 18; 18, 2; 26, 18; 66, 8) *earth*, as firm land i. e. a dense firm mass, in opposition to the water GEN. 1, 10 28 &c., as in other languages also the appellation for earth originates in the idea of firm and hard; comp. the Sanskrit *dhara* (earth) prop. firm land, from *dhri* to hold fast. In the very frequent use of this word it denotes: a) *the earth* in opposition to *the heaven*, hence the inhabited world near to us GEN. 1, 24, with **שָׁמַיִם**, *the universe* GEN. 2, 4; 14, 19 22; Ps. 69, 35, consequently including the sea; **אֶרֶץ חַיִּים** *land of life* means *this world* where we live Is. 38, 11; 53, 8; Ps. 27, 13; 52, 7; 116, 9; 142, 6; JOB 28, 13, in opposition to **שָׁמַיִם**, **קֶבֶד**. Also *world* generally Ps. 2, 2, so far as our earth is understood by it. b) *earth* as an element, a material, **לֵא** Ps. 12, 7 with respect to the earthy part. c) *the ground*, hence the phrase **הָאֶרֶץ** GEN. 33, 3; 37, 10. In this sense **אֶרֶץ** occurs once, JOB 12, 8, for **רָמַשׁ הָאֶרֶץ**, antithetic parallel **הָאֶרֶץ**. With this signification the Aramaean adjective **אַרְעִי** and the noun **אַרְעִי** (which see) are associated;

and in Ar. the denomin. **أَرْضَ** is derived from the same. d) *piece of land* GEN. 23, 15; *field* Ex. 23, 10, hence like *ager*; where the name of a city or mountain follows, the district belonging to it JOSH. 8, 1. e) *land, territory* of a people GEN. 21, 32; JOSH. 13, 25 &c., consequently *fatherland* GEN. 24, 4; *land of habitation* DEUT. 19, 2; **אֶרֶץ אֲבוֹת** GEN. 31, 3 *the land of the fathers*, i. e. where they have already dwelt. **אֶרֶץ** or **הָאֶרֶץ** is frequently used of Palestine, Ps. 37, 9 11 22 29;

JOEL 1, 2; but also of Egypt Ex. 1, 7 10; 3, 8. In this sense ארצות frequently means *lands* GEN. 26, 3, or also *provinces* 1 CHR. 13, 2; ארצות is spoken of heathen lands 2 CHR. 13, 9; 17, 10.

To the word אר correspond the Ar. أرض, Targ. ארע, Syr. ارض (ܐܪܥܐ) (ܐ changed into ܐ, or into ܐ, as is sometimes the case in Aramaean, hence) also Aram. ארעא (which see). The stem is ארע (which see), though in usage אר may be looked upon as primitive. The Armenian *ard* field, Gothic *airtha*, Anglo-Saxon *eorð*, German *erde*, Greek *ἐραζε* (*humum*) &c. may proceed in part from a like stem.

ארצא (*firmness*, prop. firm, strong, viz. Jah is, softened from ארצא, as אר is often made out of אר-) *n. p. m.* 1 KINGS 16, 9.

ארק (from ארע, ܐ passing into ܐ; *def.* ארקא) *Aram. f. earth*, JER. 10, 11. An explanation of this word is already attempted in the Midrash rab. ch. 13.

ארר (1st person אררתי; *part.* ארר; *imper.* אר, before Makkeph אררה, *plur.* ארו; *fut.* יאר) *tr. to curse, to devote to destruction*, GEN. 27, 29; NUM. 24, 9. ארר in particular is very frequent as a formula of cursing (the opposite is ברוך) GEN. 3, 14 &c. אררתי Job 3, 8 *cursers of the day, magicians*; יאררתי MAL. 2, 2 and *I will turn into a curse*; ארו and ארו JUDGES 5, 23 used as ארר in a formula of cursing and strengthened by the infin. absolute. See however מראה.

Nif. נאר (out of נאר, as נצח, Ez. 25, 3; נחר, נחה MAL. 2, 5; *part. pl.* נארים) *to be cursed* MAL. 3, 9, with נ of the thing wherewith.

Pih. ארר (3 *perf.* with *suff.* אררה) *to curse much*, GEN. 5, 29; *to bring a curse*, spoken of the curse-bringing water Num. chap. 5, where מִן־אֲרָרִים is in alliteration with מִרְיָם.

Hof. הוֹאֵר *to be cursed*, Num. 22, 6.

The stem is אר, Ar. هَر with the fundamental signification "to reject, to

push aside, to abhor"; the organic root may therefore be also in אר (which see), Ar. نَار from نَار, and consequently identical with نَكَر. The א in אר, which is in Arabic ه and in farther developments ل, has also in Hebrew arisen from the harder guttural sound, and so the root in אר- to separate, to sever, whence ארר and ארר (which see), Aram. ארר to wipe away, for which the Ar. هَر stands, is identical with ours.

אררט (pause אררט; by way of explanation the Armenian *ararats* *creation* and the Zend. *arjavarta* *holy land* have been compared) 1. *n. p.* of the highest mountain-cone in the high district of Armenia, twelve miles south west of Erivan GEN. 8, 4; hence all the high mountains on the plateau of the Araxes valley are called אררט (GEN. 8, 4). It is especially the present *Aghri Dag*h or the great Ararat (Pers. *Kuhi Nuch* i. e. Noah's mountain, in the classics *ὁ Ἄβος*, Armen. *massis*) and *Kutshuk Dag*h or little Ararat. — 2. *n. p.* of the Armenian high land where the Ararat mountains were situated, consequently of that part of Armenia which is situate between the Araxes and lakes Van and Urmia; fully אררט 2 KINGS 19, 37; Is. 37, 38. — 3. *n. p.* of all Armenia, divided into many kingdoms. Hence מִמְּלְכוֹת אררט JER. 51, 27, adduced together with מִנִּי (which see) and אֲשֶׁכֶּנֶז (which see), if indeed the plural itself be not used in relation to these. The Targ., Syr. and Ar. have ארר, ארר, i. e. the Gordish or Kurdish mountains, which rests, however, upon another tradition.

אררי 2 SAM. 23, 33 stands for אררי (which see) 1 CHRON. 11, 35. The latter is the more correct.

ארש (not used) *tr. to seek after something, to long after, to desire*; hence ארשת. The stem אר is connected with the Ar. وَرَش to desire, غَرَض to be seized with

a longing for; but the organic root אֶרֶשׁ is also in אֶרֶשׁ, where the fundamental signification to *press into something* is easily recognised.

אֶרֶשׁ (Kal not used) prop. to take, seize, then: to take something for oneself, to take possession of; to buy.

Ph. אֶרֶשׁ with אִשָּׁה to take a wife to oneself (cognate in sense with נָשָׂא) DEUT. 20, 7; 28, 30; or with the omission of אִשָּׁה 2 SAM. 3, 14; Hos. 2, 21 22, prop. to take possession of, to espouse.

Ph. אֶרֶשׁ (part. אֶרֶשֶׁה for אֶרֶשׁ) to be betrothed, of a maiden Ex. 22, 15; DEUT. chap. 22. The stem אֶרֶשׁ, Ar. عَرَسَ (hence spouse, عَرُوس bride, bridegroom), Aram. אָרַס (comp. אָרַס to farm, אָרִיס farmer, of a garden, of land, Talm. אָרִיס Sam. אָרִיס farm), is closely connected with אֶרֶשׁ (which see), Ar. وَرَثَ the organic root, therefore, is אֶרֶשׁ.

אֶרֶשׁ f. wish, desire, longing, Ps. 21, 3, parallel with אֶרֶשׁ; from אֶרֶשׁ Sentence (Kimchi) or detailed statement (Targ. and Parchón) are conjectural.

אֶרֶשׁ (also אֶרֶשׁ Ezr. 4, 8 11 23; אֶרֶשׁ 7, 7; Persian) n. p. of the Persian king Artaxerxes, a name borne by Pseudo-Smerdis and Artaxerxes Longimanus, Ezr. 4, 7 8 11 23; 7, 1 7 11 12 21; 8, 1; Ezr. apoc. 8, 1; Neh. 2, 1; 5, 14; 13, 6. The orthography appears to be similar to that found on an inscription of Nakshi-Rustum and on several Pehlvi-medals, Artha-Shetr i. e. Arta-chshatar (אֶרֶשׁ) mighty king (the first part of the word is found in Arta-banus, phernus, -bazus, comp. Hesych. Ἀρταίοι, οἱ ἡρώες, ἡρώα ἡρώας; the last is the Zend. khshe-tro or shetrao king: hence the Hebrew form arose out of אֶרֶשׁ), from which latter orthography the modern Persian اردشیر Ardeshir is formed. But another derivation, viz. from Arta-K'hasadeh i. e. son of the great king, may be adopted for the sake of the Hebrew mode of writing the word. Several other ety-

mologies have been attempted, which are not so satisfactory.

אֶרֶשׁ I. the stem of אֶרֶשׁ (out of אֶרֶשׁ), אֶרֶשׁ, אֶרֶשׁ and of the denom. אֶרֶשׁ see אֶרֶשׁ I.

אֶרֶשׁ II. the stem of אֶרֶשׁ (which see), אֶרֶשׁ, אֶרֶשׁ, see אֶרֶשׁ II.

אֶרֶשׁ III. stem of אֶרֶשׁ, אֶרֶשׁ, see אֶרֶשׁ III.

אֶרֶשׁ (only constr. in the compound proper names אֶרֶשׁ, אֶרֶשׁ, אֶרֶשׁ m. a man. See these proper names and אֶרֶשׁ.

אֶרֶשׁ 1. (from אֶרֶשׁ II., with suff. אֶרֶשׁ, אֶרֶשׁ dropping the dagesh) f. (like אֶרֶשׁ with a few exceptions; masc. only in Jer. 48, 45; Ps. 104, 4; Job. 20, 26) fire as an element, in the largest use GEN. 19, 24; 22, 6 &c.; connected with אֶרֶשׁ 15, 17, אֶרֶשׁ Ex. 3, 2, אֶרֶשׁ 13, 21, אֶרֶשׁ Lev. 16, 12, אֶרֶשׁ 13, 24, אֶרֶשׁ Ps. 21, 10 &c.; אֶרֶשׁ or אֶרֶשׁ אֶרֶשׁ, אֶרֶשׁ &c. means to burn with fire. Among the manifold applications of the word the following are to be observed: a) אֶרֶשׁ NUM. 11, 1 3, 1 KINGS 18, 38, אֶרֶשׁ מִן־הַשָּׁמַיִם 2 KINGS 1, 10, אֶרֶשׁ 1, 12, Job 1, 16, אֶרֶשׁ GEN. 19, 24, more rarely אֶרֶשׁ alone, lightning, because God was supposed to dwell in fire and to send lightning out of it Ex. 3, 2; 19, 19; 24, 17; DEUT. 4, 15; 5, 4, just as the fire to consume sacrifices NUM. 16, 35 and to destroy sinners LEV. 10, 2 proceeds from Him, for which reason one durst not approach Him with unholy fire (אֶרֶשׁ) LEV. 10, 1; NUM. 3, 4; 17, 2; 26, 61. אֶרֶשׁ Ez. 28, 14 16 are fiery stones thrown about as if from the (fire-vomiting) אֶרֶשׁ. b) אֶרֶשׁ as an element of destruction Job 15, 34; 20, 26; hence the expression to come into fire and water Ps. 66, 12, i. e. into extreme danger; or also as an element of purification MAL. 3, 2. c) flame of wrath, in connexion with אֶרֶשׁ DEUT. 32, 22; JER. 15, 14, and applied generally to violent feeling JER. 20, 9; Ps. 39, 4. d) war-fire, war-flame

Is. 10, 16; 26, 11. e) *heat of the sun* JOEL 1, 19 20. f) *shining, glitter* NAH. 2, 4 and perhaps also 2 KINGS 2, 11; 6, 17. Derivatives אֲשָׁה, אֲשָׁה. — אֲשָׁרָה see אֲשָׁרָה. — 2. The ground-form of אִישׁ (which see) *man*, only in Ez. 8, 2 LXX ὁ μ. ἀνδρός = אֲרָם 1, 26, from אֲשָׁשׁ I. (which see). This form is still preserved in Phœnician, e. g. אֲשָׁרָה קִיִּי (Athen. 2) Κίτιεύς, אֲשָׁרָה שִׁיִּי (Mel. 3 and 4) a man of Sicca in Numidia.

אֲשָׁה (def. אֲשָׁה) *Aram. fem. fire*, DAN. 7, 11 = Hebrew אֵשׁ. A feminine form אֲשָׁה (def. אֲשָׁה, אֲשָׁה) is also Aramaean.

אֲשָׁה I. (an abridged construct form of אִישׁ in the proper names אֲשָׁהֶן, אֲשָׁהֶל and as a basis for אֲשָׁה) *masc. man*.

אֲשָׁה II. an original form for the compound אֲשָׁהֶן, only in NUMB. 21, 30 in an old poem, according to the Masoretic orthography; but the LXX read אֲשָׁה; Phœnician אֲשָׁה = אֲשָׁה (Mass. 5, 13 &c.), אֲשָׁה (Melit. 1). See also 2 SAM. 21, 19 compared with 1 CHR. 11, 23.

אֲשָׁה (in many mss. אִישׁ; from אֲשָׁה to be = יֵשׁ) *masc. tantamount to יֵשׁ being, existence, essence*, and then used as אֲשָׁה 2 SAM. 14, 19; MICAH 6, 10; Aramaean אֲשָׁה, Ar. أَيْس. From it has arisen the proper name אֲשָׁה = אֲשָׁה. See אֲשָׁה II.

אֲשָׁה (plur. אֲשָׁה, def. אֲשָׁה, with suffix אֲשָׁה) *Aram. masc. foundation*, EZR. 4, 12; 5, 16; 6, 3; Ar. أَس. See אֲשָׁה I.

אֲשָׁהֶל (equivalent to אֲשָׁהֶל, אֲשָׁה as אֲשָׁה and אֲשָׁה being merely abridged forms of אִישׁ and אֲשָׁה; not from אֲשָׁה therefore) *n. p. m.* GEN. 46, 21; 1 CHR. 8, 1. אֲשָׁה in proper names also becomes אֲשָׁה (אֲשָׁה). Patron. אֲשָׁהֶל NUM. 26, 38, where the Samar. cod. has אֲשָׁהֶל = אֲשָׁהֶל.

אֲשָׁהֶן (from אֲשָׁה = אִישׁ, and אֲשָׁה from אֲשָׁה, *intelligent hero*; not from אֲשָׁה therefore) *n. p. m.* GEN. 36, 26.

אֲשָׁהֶל (abridged from אֲשָׁהֶל and

therefore equivalent to אֲשָׁה; consequently not from אֲשָׁה) *n. p. m.* 1 CHR. 4, 21. אֲשָׁהֶל (*Hero-Baal*) *n. p. m.* 1 CHR. 8, 33; 9, 39; elsewhere = אֲשָׁהֶל (which see).

אֲשָׁה (not used) 1. *trans. to pour, to moisten, to wet*, Syr. أَسَف cognate with أَسَف. The organic root is אֲשָׁה, which is also found in אֲשָׁה, אֲשָׁה, אֲשָׁה (which see). — 2. *intrans. to pour out largely over a thing*, Arab. أَشَدَّ to water, to pour. Derivatives אֲשָׁה, אֲשָׁה, אֲשָׁה, אֲשָׁה and perhaps אֲשָׁה.

אֲשָׁה see אֲשָׁה.

אֲשָׁה *masc. outpouring* (of brooks), hence metaphorically the place where brooks flow down, a ravine, NUM. 21, 15, Targ. אֲשָׁהֶן, אֲשָׁהֶן, אֲשָׁהֶן. אֲשָׁהֶן see אֲשָׁה.

אֲשָׁה (formed from *masc. אֲשָׁה; plur. אֲשָׁה, constr. אֲשָׁה or אֲשָׁה*) *f. equivalent to אֲשָׁה, a sloping place where torrents flow together: the bed of a valley, a ravine, then foot of a mountain* (Ar. سَفْح radix montis, from pouring out, صَبَب ravine, from صَبَّ to pour out) DEUT. 3, 17; 4, 49 and taken thence into JOSH. 10, 40; 12, 3 8; 13, 20; usually applied to the ravines of פְּסָגָה (which see) whose top was Nebo, and that too even where אֲשָׁה alone stands (— the plural is used of many sloping plains), which ravines are described as אֲשָׁה or the southern limit of Palestine 12, 3.

אֲשָׁהֶן (*fortress, castle*) *n. p. of a Philistine royal city*, one of the most important among the five principal cities of the Philistines JOSH. 11, 22; 15, 46; 1 SAM. 5, 1; Is. 20, 1, and a border fortress of Palestine towards Egypt; Greek Ἀζωτος, now a village, Asdud. Gentile אֲשָׁהֶן, and *fem. אֲשָׁה* applied to a dialect of Ashdod NEH. 13, 23. Since the Greek orthography presupposes an אֲשָׁה, and אֲשָׁה which is assumed as the stem, commonly occurs in a bad sense, and therefore ill suits an established city, it seems better to refer the word

אִשָּׁה, with ד reduplicated, and so it would have an analogy in אִשְׁדֹּרֹת.

אִשְׁדֹּרֹת (one word according to the Masora) fem. only in DEUT. 33, 2. If we abide by the Masoretic orthography and the received pointing, אִשְׁדֹּרֹת may be = אִשְׁדֹּר in the signification of אִשְׁדֹּרֹת and identical with אִשְׁדֹּרֹת. JOSH. 12, 8 or אִשְׁדֹּרֹת 12, 3. As the theophany of DEUT. 1 c. is described as proceeding from four sides and מִיָּמִינוֹ is similar to מִיָּמִינוֹ HAB. 3, 3, the verse should be translated: *God came from Sinai and appeared to them (לָמוֹ) from Séir, he appeared (to them, לָמוֹ) in brightness from Paran, and he came forth to them (לָמוֹ) out of רִבְבֹת קָדֶשׁ (which see), having אִשְׁדֹּרֹת in the south, where שְׂעִיר, יְהִי פֶאֶרֶן, רִבְבֹת קָדֶשׁ are names of places whence God revealed himself to Israel; and in the case of the last he had אִשְׁדֹּרֹת on the south (comp. Siphre on the place). See רָח.*

אִשְׁדֹּרֹת (not used) intrans. to be firm, close, to be firmly fitted together, Arab. *أَسَا* to support, i. e. to make firm, consequently it is equivalent to אִשָּׁה (אִשְׁשָׁה), Arab. *أَسَّ* (whence *أَسَّ* base) and *أَصَّ* to be firm, hard, and *أَشَّ* (אִשָּׁה) III., from which come *יוֹשֵׁה*, *יוֹשֵׁה*. Derivatives אִשְׁדֹּרֹת and אִשְׁדֹּרֹת, besides the proper names יוֹשֵׁה, יוֹשֵׁה, on the contrary for יוֹשֵׁה see אִשְׁשָׁה. Comp. יוֹשֵׁה, to which belongs יוֹשֵׁה, firmness.

אִשְׁדֹּרֹת (with suffix אִשְׁדֹּרֹת) fem. fire, only in JER. 6, 29 K'tib, which the K'r'i reads אִשְׁדֹּרֹת; Aram. אִשְׁדֹּרֹת fem. the same.

אִשְׁדֹּרֹת (אִשְׁדֹּרֹת is taken for the construct, which is with the suffix אִשְׁדֹּרֹת, Ps. 128, 3 אִשְׁדֹּרֹת; plur. נְשִׁים, constr. נְשִׁי, once plur. אִשְׁדֹּרֹת Ez. 23, 44) fem. a woman, used in manifold ways like אִשָּׁה, thus a) a married woman GEN. 24, 3; 25, 1; Ex. 21, 4; hence אִשְׁדֹּרֹת a husband 21, 3, אִשְׁדֹּרֹת LEV. 18, 11 stepmother. The expressions נָתַן לְאִשְׁדֹּרֹת GEN. 4, 19; 20, 12; 1 SAM. 18, 17 are ex-

plicable only according to this sense. b) concubine GEN. 30, 4, comp. *yuvainas* II. 24, 497. c) bride GEN. 29, 21. d) woman, without reference to condition 31, 35; 2 SAM. 1, 26; maiden GEN. 24, 5; SONG OF SOL. 1, 8; Is. 4, 1; with a genitive following to denote qualities, as אִשְׁדֹּרֹת a lovely woman PROV. 11, 16, אִשְׁדֹּרֹת a brave woman RUTH 3, 11. e) with reference to the female sex, and therefore applied to animals also GEN. 7, 2; comp. *מִיָּנוּ*, femina, after the same manner. f) with reference to the female character in its weakness, timidity, helplessness &c. Is. 3, 12; 19, 16; JER. 51, 30; NAH. 3, 13, to which transition there are analogies in the classics; with relation to moral weakness ECCLES. 7, 26 28. The phrase אִשְׁדֹּרֹת JOB 14, 1 as an appellation of sinful, feeble man has arisen out of this view. g) with אִשְׁדֹּרֹת following it denotes comparison: the one . . . the other (see אִשָּׁה). h) every (see אִשָּׁה) Ex. 3, 22; AM. 4, 3.

The word אִשָּׁה is derived, according to GEN. 2, 23, from אִשָּׁה i. e. in the first place from the original form of it (אִשָּׁה); but no construct state was formed from אִשָּׁה, because a secondary form אִשְׁדֹּרֹת existed; and where such state was expected, they put אִשְׁדֹּרֹת as an apposition, e. g. אִשְׁדֹּרֹת זִוְגָה, אִשְׁדֹּרֹת אִשְׁדֹּרֹת JOSH. 2, 1; JUDGES 19, 1; 1 KINGS 7, 14; but elsewhere אִשָּׁה is used instead, PROV. 11, 16; HOS. 1, 2. See אִשְׁדֹּרֹת. The usual plural נְשִׁים, constr. אִשְׁדֹּרֹת, is formed from אִשְׁדֹּרֹת, constr. אִשְׁדֹּרֹת, to distinguish it from the masculine, consequently from אִשְׁדֹּרֹת II. (which see); yet the stem for it may be also אִשְׁדֹּרֹת = אִשְׁדֹּרֹת II., especially as אִשְׁדֹּרֹת itself is connected with Arab. *أَسَا* to grow, sprout. In the dialects also all the stems here (אִשָּׁה, אִשְׁדֹּרֹת, אִשְׁדֹּרֹת) are represented.

אִשְׁדֹּרֹת (constr. אִשְׁדֹּרֹת; plur. constr. אִשְׁדֹּרֹת; from אִשָּׁה fire) m. prop. sacrificial fire, altar-flame, a burning, spec. sacrifice LEV. 22, 22; NUM. 28, 3; in the most general sense LEV. 24, 7. Most frequently in the formula אִשָּׁה לִי Ex. 29, 18 or with the addition of בְּיָדֶיךָ; in the plural

אֲשִׁירִי Lev. 2, 3; 7, 35; Phenician אֲשִׁירִי (Num. 6, 5) the same.

אֲשִׁירָה (with suffix אֲשִׁירָה) fem. support, pillar, Jer. 50, 15 K'tib, parallel חֲמָה; from אֲשָׁה, comp. אֵש (which see), Arab. أَسْوَة. Perhaps we should read אֲשִׁירָה, from the singular אֲשִׁירָה.

אֲשִׁירָה see אֲשִׁירָה and אֲשִׁירָה.

אֲשִׁירִי (only constr. אֲשִׁירִי K'ri) masc. same as אֲשִׁירִי (which see) K'tib darkness Prov. 20, 20, consequently from אֲש or אֵש with the diminutive ending יוֹ. That אֲשִׁירִי may be considerably shortened has been already seen in אֲשִׁירִי I.; but אֲשִׁירִי II. (which see) may be assumed as the stem with greater probability.

אֲשִׁירִי (not אֲשִׁירִי) see אֲשִׁירִי.

אֲשִׁירִי in the sense of אֲשִׁירִי see אֲשִׁירִי.

אֲשִׁירִי (from אֲשִׁירִי I.; hero, mighty)

1. proper name of the second son of אֲשִׁירִי, who followed אֲשִׁירִי Gen. 10, 22; 2. of the ancestor of the Assyrians, and therefore a name of the Semitic people the Assyrians themselves (in old writers Ἀσσυρες, Ἀσσυριοι, Assyrii) who dwelt on the east side of the Tigris north west of Elam, and spread thence westwards. — 3. (level, plain) n. p. of the land Assyria on the east side of the Tigris Gen. 2, 14, so that when one crossed the Tigris from Mesopotamia, he came hither (Arrian Alex. 3, 7). Since it is specifically distinguished from Mesopotamia (Barhebr. chr. syr. p. 386), Babylonia (Is. 11, 11), and by the ancients from Susiana, Media and Armenia, it is the land between Mesopotamia and Media, along with the territories Adiabene, Arbelitis, Sittacene &c. according to Ptolemy (6, 1). In full form אֲשִׁירִי Is. 7, 18. Of the cities or countries comprehended in Assyria there appear in Scripture (Gen. 10, 11 12 &c.) only רִחְבֹּת (which see), נִינְוָה (which see), כַּלְח (which see), רָכָן (which see), אֲלַכָּר (which see), תִּלְכַּשָּׁר (which see) and אֲרַבְכָּל (which see); in the classics besides Charcha (כַּרְכָּא = כַּרְכָּא), Gaugamela (גַּבְּרָה)

(גַּבְּרָה), Mespela (מֶסְפֶּלָה) &c. When Assyria afterwards became a great kingdom, אֲשִׁירִי also comprehended Mesopotamia, the Euphrates-district Is. 7, 20; 8, 7; 2 Kings 17, 6; 18, 11; 1 Chr. 5, 26, Babylonia (Arr. l. c. 7, 19, 21; Herod. 1, 178. 122) 2 Kings 23, 29; Jer. 2, 18; Lament. 5, 6; Ez. 16, 28 (comp. JUDITH 1, 1 7; 2, 1 4; 5, 1), Elymais, Syria and other territories (Strab. 16 p. 736), and even the kingdom of Persia Ps. 83, 9, Ezr. 6, 22, when the latter took the place of the Assyrian one. In particular it signifies also — 4. Syria Ps. 83, 9, especially the Syrian kingdom of the Seleucidae; and אֲ in Is. 19, 23 24 25 may also be understood of Syria. In this sense אֲשִׁירִי in the Mishna is to be taken for our square character, which was developed out of the Syrian; and the fact that the Assyrians are called Ssur, Ssura in the Median cuneiform inscriptions, and that the Syrian inhabitants of Kurdistan call themselves Surân, as well as the origin of the name Syria, refer to some connexion with Syria. — 5. n. p. of a city and district in the south of Palestine and to the east of Egypt Gen. 25, 18; hence the gentile plur. אֲשִׁירִים proper name of an Arabian race Gen. 25, 3 (mentioned with אֲשִׁירִים and אֲשִׁירִים, as descended from אֲשִׁירִי) which inhabited this province. — 6. n. p. of a city of Assyria Gen. 2, 14, where at a later period Seleucia on the Tigris (סֶלִיקָא) was built, according to the Talmud (K'tubot 10b).

אֲשִׁירִי n. p. of a territory which belonged to that of Israel; hence an adjective with the article אֲשִׁירִי as the designation of a tribe 2 Sam. 2, 9. This אֲשִׁירִי was sometimes taken for a district of the city אֲשִׁירִי (which see) Josh. 17, 7, sometimes, according to the Targum, for a circuit of Asher, and as such it was distributed to Manasseh Josh. 17, 11; but since the Vulg., Syr. and Ar. read אֲשִׁירִי i. e. that which is spoken of in Deut. 3, 14; Josh. 12, 5; 13, 13; 1 Chr. 2, 23, we may either write so, or take it in the same sense.

אֲשֶׁר or אֲשֶׁרִי see אֲשֶׁר, אֲשֶׁרִי.

אֲשֶׁרִי (the hero i. e. God is free)

1. p. m. 1 CHR. 2, 24. See אֲשֶׁר.

אֲשֶׁה (only plur. with suff. אֲשֶׁהוּרִיָּהּ (Kri) fem. support, pillar, JER. 50, 15; from אֲשֶׁה.

אֲשִׁימָה (see אֲשִׁמָּה) n. p. of a god of the Hamathaeans 2 KINGS 17, 30, worshipped under the figure of a bare buck, like Mendes of the Egyptians. Comp. Zend. *eshem* a Dew, *asmano* heaven, Pers. *eshmani* devil, *asuman* heaven, which, however, does not explain אֲשִׁמָּה more exactly. It seems preferable to assume the identity of the Hamathaeon divinity אֲשִׁמָּה with the Phenician god of medicine אֲשִׁמָּה, Chamat having possessed a Phenician settlement and being in general looked upon as a son of Canaan (GEN. 10, 18), see אֲשִׁמָּה.

אֲשִׁירָה see אֲשִׁירָה.

אֲשִׁיט (only constr. plur. אֲשִׁיטִי m. 1. ruins Is. 16, 7, properly piece of a foundation (as מוֹקֵד 58, 12 is also a ruin, cognate in sense אֲשִׁירָה, comp. Ar. ^{أس} base and a remaining trace), because the foundations remain as ruins after the destruction of buildings. But according to the parallel passage JER. 48, 31 אֲשִׁיטִי appears to be taken for אֲשִׁיטִי, as if it were the reduplicated form of אֲשִׁיטִי (אֲשִׁיטִי); See אֲשִׁיט I — 2. cake, pancake, properly something spread out, flat, Hos. 3, 1 *raisin-cakes*, as an idol-offering, comp. אֲשִׁיטִיָּהּ (from אֲשִׁיטִי to make flat, broad), *πλακούς*, placentas, from *πλακ-* flat, old high German *preiting*, cake, from *preit* = broad. See אֲשִׁיט I, 2.

אֲשִׁיטָה (pl. אֲשִׁיטוֹת; from אֲשִׁיט II.) fem. same as אֲשִׁיט 2: pancake, cake for a journey, 2 SAM. 6, 19 and 1 CHR. 16, 3 put with אֲשִׁיטִיָּהּ, בְּפֶרֶךְ לָחֶם, אֲשִׁיטִיָּהּ, or with אֲשִׁיטִי as a means of animating and refreshing SONG OF SOL. 2, 5, in which sense the Jer. Targ. I. took it for אֲשִׁיטִיָּהּ Ex. 16, 31; as also the LXX, Vulg. and Targ. understand it. The Talmudic explanation *leather bag for*

holding wine rests on a comparison of אֲשִׁיט with the Aram. ^{עציר}, whence ^{עציר}; Arabic ^{أص}, whence ^{أصيص} pitcher.

אֲשִׁיט (not used) tr. to bind, to bind together, to interlace, like the Talmudic אֲשִׁיט (Bechorot 44 b); hence אֲשִׁיטִיָּהּ. The stem אֲשִׁי is cognate with the Ar.

אֲשִׁיט to interweave, entwine, ^{أشع} and ^{أشع} whence ^{إشاح} band, and also with ^{عسق}; while the organic root lies, more or less modified, in ^{חשק}, ^{חשק} &c. I, זק, ^{חשק} whence ^{מחשק} &c.

אֲשִׁיט (pl. אֲשִׁיטִים according to the Mishna: the intertwined testicles) m. bond, cord, particularly the testicle-cord LEV. 21, 20, from אֲשִׁיט (which see), hence the chorda spermatica; accordingly Kimchi has for it אֲשִׁיטִים, and the Talmud also אֲשִׁיטִי, Ar. ^{حسك}.

אֲשִׁיטִי (pl. אֲשִׁיטִיָּהּ, constr. אֲשִׁיטִיָּהּ, אֲשִׁיטִי m. 1. a bunch or cluster of grapes, NUMB. 13, 24, but also with the addition אֲשִׁיטִיָּהּ 13, 23, GEN. 40, 10, or אֲשִׁיטִי SONG OF SOL. 7, 9, hence grapes, spoken of the date-clusters SONG OF SOL. 7, 8, Ar. ^{أشكال}; of the cypress-blossom 1, 14. — It may have been formed from אֲשִׁיט with the termination *el* (comp. אֲשִׁיטִי, אֲשִׁיטִי, and the Aramaean אֲשִׁיטִי may proceed in like manner from אֲשִׁיט = אֲשִׁיטִי. This explanation is confirmed by the Talmudic אֲשִׁיטִיָּהּ ovary, אֲשִׁיטִיָּהּ disciples (Sota 47 a) i. e. an union of followers (comp. אֲשִׁיטִי) &c. — 2. n. p. of a Canaanite GEN. 14, 13 24. — 3. n. p. of a valley in the neighbourhood of אֲשִׁיטִי distinguished for grapes, NUMB. 13, 23; 32, 9; DEUT. 1, 24, so called from the Canaanite Eshcol, and retained as a name on account of the vine-branch which was cut off there NUMB. 13, 24.

אֲשִׁיטִי 1. proper name of a Japhetite, son of אֲשִׁיטִי (Cimmerian) GEN. 10, 3. As his two brothers are אֲשִׁיטִי and אֲשִׁיטִי, the ethnographical signification of the name can only be ex-

plained by constant reference to them. — 2. *n. p.* of a tribe that derived their descent from אשכנז and that still dwell at a later period together with the Armenians JER. 51, 27; according to Greek and Roman accounts on the other side of Taurus. Agreeably to the latest ethnographical researches, as well as Jewish tradition, we understand by the word the race that forced their way at a very early period from Asia to Europe, partly across the Tanais, partly across the Hellespont, taking up their abode in Scandinavian and Germanic lands. See *Knobel, die Völkertafel* p. 33-43.

אֲשָׁכָר (with suff. אֲשָׁכָרָה) *m.* 1. only in Ez. 27, 15 and Ps. 72, 10, *gift, present, established price*, from אֲשָׁכָר II. (which see). The assumption that it originated in אֲשָׁכָר (in the sense of piece of money, Armen. *aspar*, a coin) must be rejected. — 2. (only in 2 SAM. 6, 19 read by the LXX for אֲשָׁכָר in our present text) *a sweet drink*, as the Targ., Vulg., Syr. and others understand it, from אֲשָׁכָר I. (which see).

אֲשָׁל (not used) *intr.* to be firm, pressed close, pressed firmly together, hence to be strong, hard, comp. Ar. وَثَلَ to make firm, أَثَل to hold firmly together, أَثِيل firm, and the cognate وَصَلَ &c. The organic root is אֲשָׁל, found with modification in אֲשָׁל (which see). Hence

אֲשָׁל (according to *Kimchi* אֲשָׁל) *m.* like אֲתָל *a tamarisk* GEN. 21, 33; but neither versions nor interpreters give this special meaning, translating sometimes a *grove, wood, plantation* (Gr. Venet., Vulg., Samar., Jerus. Targ. I. and II.; Beresh. rab. ch. 51), hence the Samar. אֲתָל, אֲתָל, אֲתָל; sometimes b) *tree, oak* (Onk., Symm., Syr., Arab.) or *terebinth* 1 SAM. 31, 13 = אֲתָל 1 CHR. 10, 12. But the meaning probably passed from the special to the general, as in אֲתָל, אֲתָל; the signification "tree" in the Mishna should there-

fore be explained as in the case of אֲתָל, both being named from the idea of strength. Like אֲתָל (*oak, terebinth*) אֲתָל was also looked upon as a sacred, consecrated tree; and so the אֲתָל in אֲתָל בְּאֲתָל GEN. 21, 33, in רָמָה 1 SAM. 22, 6, and in רָמָה 31, 13 should be taken.

אֲשָׁם (with suff. אֲשָׁמָה; *pl.* with suff. אֲשָׁמָה) *m.* 1. *fault, guilt, transgression* JER. 51, 5; PROV. 14, 9: *guilt is an interpreter or index (רָמָה) of fools*, oppos. to רָמָה; אֲשָׁם אֲשָׁם GEN. 26, 10 to bring guilt upon one i. e. to lead one into sin; אֲשָׁם אֲשָׁם to go on in transgressions, Ps. 68, 22. — 2. the thing through which guilt is contracted, *trespass* NUM. 5, 7 8. Most frequently — 3. *a trespass-offering*, distinct from אֲשָׁם sin-offering LEV. ch. 5; 14. The cases in which אֲשָׁם was presented are given in 5, 15 17 21; 14, 12; 19, 21; NUM. 6, 12. The LXX translate it τὸ ὑπὲρ ἀγνοίας (Ez. 40, 39 seq.), or τὸ τῆς πλημμελείας (LEV. 7, 7), or ἡ πλημμελία (NUM. 6, 12).

אֲשָׁם (not used) *intrans.* 1. same as אֲשָׁם, to glisten, gleam, to shine, of the sun. — 2. figuratively to be bright, serene, friendly, gracious; a similar metaphor to that found in אֲשָׁם, אֲשָׁם and אֲשָׁם. Derivatives: the proper names אֲשָׁם, אֲשָׁם (Phenician), אֲשָׁם 4. — The etymological correctness of this meaning has been fully established under אֲשָׁם, a form whose initial sound is merely softened down into אֲשָׁם. Compare a monograph by Alois Müller: *Esmun, ein Beitrag zur Mythologie des orientalischen Alterthums* (Wien 1864. 8) p. 14 et seq.

אֲשָׁם (only LEV. 5, 19 and NUM. 5, 7 אֲשָׁם; *fut.* אֲשָׁם) *intr.* 1. to be desert, waste, isolated, devastated, e. g. אֲשָׁם Hos. 14, 1; אֲשָׁם Ez. 6, 6. The organic root is אֲשָׁם, identical with that in אֲשָׁם (אֲשָׁם), אֲשָׁם &c.; comp. Syr. اشمع wasteness; Syr. اشمع to be dark, hence اشمع darkness. From this figuratively — 2. to be condemned, to atone, to suffer Ps. 34, 22 23; JER. 2, 3; Hos. 5, 15;

10, 2; ZECH. 11, 5; PROV. 30, 10, prop. to be exterminated, spoken of men or beasts, of the destruction of the land **Is** 24, 6, as a punishment for sin; — 3. to commit a fault, to transgress, with of the person whom one offends **LEV.** 5, 19, **NUMB.** 5, 7, and with **א** **Hos.** 13, 1 or **ל** **LEV.** 5, 5 of the thing in which one commits a fault; also absol. to be guilty. — The going wrong is either a missing of the aim, a taking away and lessening (**חטא**), or a rebellion against some one, a violent invasion of something (**פָּשַׁע**), or a separation and departure from good (**אָשָׁם**). Comp. the **Ar.** **أَشَمَّ** to commit a fault, prop. to hold back from a thing, hence in the derivatives: to remain behind, to tarry, to be lazy. Derivatives **אָשָׁם** adj., **אָשָׁם**, **אָשָׁם**.

Nif. **נִפְּשָׁה** to suffer for, be punished **JOEL** 1, 18, spoken of the destruction of flocks.

Hif. **הִפְּשָׁה** to punish, to condemn, **Ps.** 5, 11.

אָשָׁם (*pl.* **אָשָׁמִים**) *adj. m. guilty* i. e. either burdened with guilt **GEN.** 42, 21, 2 **SAM.** 14, 13, or bound to atone for guilt **EZR.** 10, 19. — 2. *subst. a guilty one*, **EZR.** 10, 19: and the guilty (gave their hands, **וַהֲזִי יָדָם**, to bring) a ram for their trespass.

אֲשָׁמָה (*constr.* **מִן**) *f. prop. inf. Kal:* the being in fault, and as such connected with **ל** (**אֲשָׁמָה**, **אֲשָׁמָה**) **LEV.** 5, 26; but usually a substantive: 1. fault **1 CHR.** 21, 3, **לְאֲשָׁמָה הָעָם** **LEV.** 4, 3 to the fault of the people i. e. so that the people incur guilt; **לְאֲשָׁמָה עִמָּכֶם אֲשָׁמָה** **2 CHR.** 28, 10 you have faults with you against ...; **Ps.** 69, 6. — 2. guilt, **2 CHR.** 28, 13; **EZR.** 9, 6 7 15; 10, 10; **הִרְבָּה אֲשָׁמָה** to trespass much **2 CHR.** 33, 23; metaphor. trespass-offering, **עֵזְרָא** **LEV.** 22, 16 the sin of a trespass, i. e. which considered as guilt must be expiated by **אֲשָׁמָה**; **יּוֹם אֲשָׁמָה** **5, 24** day of the trespass-offering, i. e. when it was presented. — 3. condemnation, punishment of sin, **2 CHR.** 28, 13 **עֲלֵינוּ אֲשָׁמָה** the condemnation of Jehovah upon us. — 4. idol,

I.

properly the object of trespassing, comp. **עֵזְרָא** and **חֲטָאָה** **Hos.** 4, 8, only in **Am.** 8, 14 **שְׁמָרוֹן** **א** to which they said **חֲרִי אֱלֹהִים**; but here perhaps **אֲשָׁמָה** should be understood as identical with **אֲשִׁימָה**, **רָמָה**, which was brought to Samaria as a god of the Hamathaeans **2 KINGS** 17, 30.

אֲשָׁמָה see **אֲשָׁמָה**.

אֲשָׁמָה (*pl.* **אֲשָׁמָה**, after the form **חֲשָׁמָה** (*pl.* **חֲשָׁמִים**) *m. solitude, wilderness*, then as a place of the dead (**מָתָה**) equivalent to **צִלְמוֹת** (**צִלְמוֹת**) kingdom of shadows, **בְּמָתָה** **Is.** 59, 10 in desolate places like the dead i. e. in the realm of shadows; the **מָתָה** **Is.** sit **בְּמָתָה** **LAMENT.** 3, 6. In this sense the versions and old interpreters have translated it. The stem is **אָשָׁם** to be desolate, and in the termination **אֲשָׁמָה** the nasal sound is sometimes doubled; or **אָשָׁם** is here the same as **عَسَم**, **عَسَم** gloominess (see **אָשָׁם**). The Phœnician **אֲשָׁמָה** (**Esmûn**) belongs to **שָׁמֹן** in **שְׁמָנוֹת**, **רָמָה**, **רָמָה**.

אֲשָׁמָה (not used; from **אָשָׁם**) *m. properly anything gleaming, shining, warming, hence sun*; and accordingly from the healing power and warmth of the sun, the Phœnician god of medicine, **Esmun**, the healing power of the sun personified. It is the Phœnician **Aesculapius** who like the sun also represents the generative and preserving power; and the surnames of Aesculapius **ἡγλαόπης** (**Hesych.**) &c. are in accordance with this derivation. **אֲשִׁימָה** and **אֲשָׁמָה** 4 are only collateral forms of **אֲשָׁמָה**; and in the Inscription of Eschmanazar in Sidon another reading **אָשָׁם** (**אָשָׁם**) is supposed to be the same.

אֲשָׁמָה (*plur.* **אֲשָׁמָה**) *f. a watch* (from **שָׁמָר**), connected with **בְּלִילָה** (the genitive expressed by **ב**, comp. **Ps.** 137, 7; **Is.** 9, 3) night-watch, vigilia, **φυλακή**, as a portion of the night, but commonly without this addition **Ps.** 63, 7; **LAMENT.** 2, 19; yet in **Ps.** 119, 148 some explain it like **שְׁמָרוֹת** 77, 5 eye-lids, see **שְׁמָרָה**.

11

אֲשֶׁמֶרֶת (from **שָׁמַר**) *f.* same as **אֲשֶׁמֶרֶת** night-watch, the night being divided into three of them. The first was called **רֵאשִׁית אֲשֶׁמֶרֶת** LAMENT. 2, 19; the intermediate one **אֲשֶׁמֶרֶת הַחֵיכֹלָה** JUDGES 7, 19; the last **אֲשֶׁמֶרֶת הַבֹּקֶר** Ex. 14, 24; 1 SAM. 11, 11.

אֲשֵׁן I. (not used) *intr.* to be hard, firm, strong, Arab. **أَسِنَ** (hence **أَسِينَة** hardness), **أَثِنَ** (hence **أَثِين** hard, strong), **أَحْصَنَ** to be firm, protected, **أَحْصَنَ** to be hard, Targ. **אֲשֵׁן**, **אֲשֵׁן** the same, therefore **אֲשֵׁן** firm, hard. It is cognate with **חָקַן** in the organic root. Derivative, the proper name **אֲשֵׁן**.

אֲשֵׁן II. (unused) *intr.* to be dark, obscure, Targ. **אֲשֵׁן** (hence **אֲשֵׁן** darkness), Zabian **أَمَّ** (darkness), and it is perhaps connected with **אֲשֵׁן**. Hence comes **אֲשֵׁן** and perhaps also **אֲשֵׁן** Prov. 7, 9 and 20, 20 after the form **אֲשֵׁן** = **אֲשֵׁן**. See **אֲשֵׁן**.

אֲשֵׁן (with *suff.* **אֲשֵׁן**) *m.* a lattice, a lattice-window JUDGES 5, 28, PROV. 7, 6, properly a pinning into each other, and therefore equivalent to **אֲשֵׁן** (see **אֲשֵׁן**) from **אֲשֵׁן** = **אֲשֵׁן**. The nouns **אֲשֵׁן**, **אֲשֵׁן** in their stems express similar ideas.

אֲשֵׁן (fortification) *n. p.* of two different cities in Judah, JOSH. 15, 33 43; the one name, however, may stand for **אֲשֵׁן**.

אֲשֵׁן (declivity, slope, from **אֲשֵׁן**, see **אֲשֵׁן**) *n. p.* of a city in Judah JOSH. 15, 52, along with **אֲשֵׁן** and **אֲשֵׁן**.

אֲשֵׁן (not used; a collateral form of **אֲשֵׁן**) *intr.* to speak softly, to murmur, to do a thing in a lurking, mysterious way, therefore to practise enchantment, as far as enchantment consists in muttering magical forms, comp. Syr. **أَشَفَ** to practise magic, which stands for the Hebrew **אֲשֵׁן** DEUT. 18, 11. The organic root is **אֲשֵׁן**, which is found also in

אֲשֵׁן; Syr. **أَشَفَ**, in Ithpe. to pray, prop. to whisper, like **אֲשֵׁן** to whisper and to swear to, whence **אֲשֵׁן** whispering, sorcery and (softly whispered) prayer; Ar. **كَشَفَ** the same, therefore **مَكْشَف** signifies a theosophist, **مَكْشَفَات** theosophy; perhaps in a modified form in **אֲשֵׁן** to listen, to hearken attentively, whence **אֲשֵׁן** oracle, sentence. Comp. the middle high German **losen**, prop. = lauschen, Gothic **hlausjan**, originally to hear, to listen, derivative **loos** = oracle, revealed (prop. heard). The verbs **אֲשֵׁן** and **אֲשֵׁן**, cognate in sense, proceed from a similar view, and according to **Bar Bahlul** **אֲשֵׁן** is actually used in the sense of **אֲשֵׁן**. From another fundamental meaning **אֲשֵׁן** (which see) proceeds, and again from another **אֲשֵׁן**; but the three verbs, cognate in sense, have certainly had different shades of meaning imparted to them here.

אֲשֵׁן (prop. part.; plur. **אֲשֵׁן**, def. **אֲשֵׁן**) *Aram. m.* an enchanter, DAN. 2, 27; 4, 4; 5, 7 11 15 along with **אֲשֵׁן**, **אֲשֵׁן** and others. See **אֲשֵׁן**.

אֲשֵׁן (pl. **אֲשֵׁן**) *m.* an enchanter, magician, DAN. 1, 20; 2, 2; distinct from **אֲשֵׁן**.

אֲשֵׁן *Aram. m.* the same DAN. 2, 10.

אֲשֵׁן (with *suff.* **אֲשֵׁן**, from **אֲשֵׁן** I.) *f.* 1. quiver (prop. what takes, receives) which one fills with arrows Ps. 127, 5, and in which something may be collected and concealed Is. 49, 2; JER. 5, 16; **אֲשֵׁן** arrows LAMENT. 3, 13; **אֲשֵׁן** to bear the quiver Is. 22, 6; **אֲשֵׁן** for **אֲשֵׁן** JOB 39, 23. — 2. (only in pl. **אֲשֵׁן**, rarely **אֲשֵׁן**, once with the article **הָאֲשֵׁן** = **הָאֲשֵׁן**) dunghill, dirt-heap, rubbish, a) as an image of humiliation Ps. 113, 7; 1 SAM. 2, 8; b) as the name of a gate in Jerusalem, dung-gate NEH. 2, 13; 3, 13 14; 12, 31. — The singular form **אֲשֵׁן** is preserved in the Mishna; but in Hebrew the plural is used, because **אֲשֵׁן** expresses a collective idea. The stem is **אֲשֵׁן** II. (which see), comp. **سَفَا** dust; on the other hand, the plural

אֲשֶׁר has come from another form אֲשֶׁר.

אֲשֶׁנִּי (Persian) *n. p. m.* DAN. 1, 3. Etymologically it is compared with the proper name אֲשֶׁנִּי, as אֲשֶׁנִּי with אֲשֶׁר, and if this be correct, אֲשֶׁנִּי must be the name of the Ases-race head (the LXX singularly enough translate it *Ἀπεισδορί*, (אֲבִיר־דֹּרִי), the original ancestor of the Germanic and Scandinavian peoples. אֲשֶׁנִּי or אֲשֶׁנִּי would be the second part of the word. But the derivation of it is still obscure.

אֲשֶׁר *masc.* only in 2 SAM. 6, 19 and 1 CHR. 16, 3, according to the Targ. (פִּלְגִי) *portion*, from אֲשֶׁר = כָּפַר to measure, determine. According to the LXX we should read אֲשֶׁר (which see); and probably it has exactly the meaning of אֲשֶׁר (which see). The Phenician proper name *Aspar* (Sall. Jug. 108 seq.), *Aspar* (App. fragm. Numid. 4) should be written אֲשֶׁר, comp. Hebr. *n. p.* כִּפְרָת.

אֲשֶׁר (from אֲשֶׁר II.; *plur.* אֲשֶׁרוֹת) *fem.* same as אֲשֶׁר 2. *rubbish* LAMENT. 4, 5, Targ. קִינָה, *Ibn Ganāch* מְרָבֵל, *Tanchum* מְרָבֵל.

אֲשֶׁר־אֶל (holm-oak) *n. p.* of a Philistine city between צִידָה and בִּבְיָה on the Mediterranean sea JUDGES 1, 18; 14, 19; 1 SAM. 6, 17, where a village of the same name still exists, *Askalán*. Because the Ascalon district was rich in onions, they are called *Ascaloniae*, *Escalots* (Plin. 19, 32; Diosc. 1, 124). *Gentile* אֲשֶׁר־אֶל. See אֲשֶׁר־אֶל.

אֲשֶׁר I. (*imp. plur.* אֲשֶׁרוּ) *intrans.* equivalent to אֲשֶׁר II., אֲשֶׁר (see אֲשֶׁר, תִּיר, *to go about, run about*; then generally: *to go, to walk, to step along*, אֲשֶׁר־אֶל Prov. 9, 6 *to go along upon the way*).

Comp. Ar. أَشَرَ *to go*, whence أَشَر foot-trace, Aram. אֲשֶׁר the same, from which comes אֲשֶׁר trace. The organic root is אֲשֶׁר, which is modified in אֲשֶׁר, אֲשֶׁר &c. Hence אֲשֶׁר, אֲשֶׁר.

Ph. אֲשֶׁר (*ful.* אֲשֶׁר) *to cause to go forwards*, with א in a thing Prov. 4, 14,

where אֲשֶׁר should be supplied; 23, 19 *to cause to go in the sense of to guide, lead*, Is. 3, 12; 9, 15, opposed to אֲשֶׁר־אֶל *to lead away from the path*.

Ph. אֲשֶׁר *to be led, guided* Is. 9, 15.

אֲשֶׁר II. (not used) *intrans.* 1. *to be united*, by love, marriage &c. Hence אֲשֶׁר, אֲשֶׁר, אֲשֶׁר I. Comp. אֲשֶׁר. — 2. *to be firm, strong, pressed together, steadfast*, cognate with אֲשֶׁר, אֲשֶׁר &c. The organic root is אֲשֶׁר, which is also found in אֲשֶׁר (אֲשֶׁר) IV. &c.; and from this fundamental signification אֲשֶׁר means in the Mishna *to confirm*. Derivatives אֲשֶׁר (name of a tree), אֲשֶׁר, Aram. אֲשֶׁר, and the *n. p.* of a city אֲשֶׁר.

אֲשֶׁר (not used) *intrans.* equivalent to אֲשֶׁר (which see) and also to אֲשֶׁר II. (in אֲשֶׁר, אֲשֶׁר, אֲשֶׁר) *to be connected, united*, Ar. عَشَرَ, spoken especially of confidential or intimate union. Hence אֲשֶׁר in the proper names אֲשֶׁר־אֶל and אֲשֶׁר־אֶל.

אֲשֶׁר, *constr.* אֲשֶׁר, see אֲשֶׁר־אֶל.

אֲשֶׁר (not used) *intrans.* equivalent to אֲשֶׁר (which see): 1. *to be straight, even* (of a way); whence the proper name (of the land) אֲשֶׁר. — 2. in a moral sense: *to be right, honest, upright, righteous*, so far as this is represented in a plain, straightforward line of conduct. Derivative אֲשֶׁר in אֲשֶׁר־אֶל, which is interchanged with אֲשֶׁר־אֶל. — 3. *to be prosperous, happy*, metaphorically represented by the evenness of a situation, the same metaphor being found in אֲשֶׁר and אֲשֶׁר (HAB. 2, 4). Perhaps however from אֲשֶׁר II. Hence the proper name אֲשֶׁר, אֲשֶׁר, אֲשֶׁר.

Ph. אֲשֶׁר denom. from אֲשֶׁר (which see).

Ph. אֲשֶׁר denom. from אֲשֶׁר (which see).

אֲשֶׁר I. (*happy*, from אֲשֶׁר, as the name is interpreted in GEN. 30, 13; comp. the proper names Felix, Faustus, Fortunatus, Eudaemon, Callitychus, Euty-chus, Macarius; see however אֲשֶׁר) 1. *n. p.* of a son of Jacob and then founder of the tribe of the same name GEN. 30, 13; 35, 26, thence *the territory*

of Asher JOSH. 17, 7; 19, 24 &c. *Gentile* אֲשֶׁר JUDGES 1, 32. — 2. only in plur. אֲשֶׁרִים (which see); comp. אֲשֶׁרָה. In the Phenician, a proper name אֲשֶׁרִים *Asirum* (Jos. contra Ap. 1, 18), abridged from אֲשֶׁרִים, interchanges with אֲשֶׁרִים *Asirum*, *Asa-*, whence we may infer the Phenician identity of אֲשֶׁרָה with אֲשֶׁרָה.

אֲשֶׁר II. (out of אֲשֶׁר; *fortress*, from אֲשֶׁר II.) *n. p.* of a city east of אֲשֶׁר JOSH. 17, 7, on the border of Manasseh, and on the road to Scythopolis (בֵּית-שֶׁאן) according to Eusebius (s. v.). But *Kimchi* thinks that אֲ is the name of the race, and that אֲשֶׁרִים means, from the border of Asher to Michmethath, as 17, 11 refers thereto.

אֲשֶׁר *masc.* 1. (only plur. אֲשֶׁרִים, from אֲשֶׁר II.) equivalent to הָאֲשֶׁרִים, the name of a tree, commonly *sherbin-cedar*, *larch*, as הָאֲשֶׁרִים (which see) has been taken, or according to *Kimchi*, *box-tree* (אֲשֶׁרִים). Ez. 27, 6 is referred to אֲשֶׁרִים: *out of sherbin-cedar* i. e. inlaid with *sherbin-cedar*; *Kimchi* refers אֲשֶׁרִים to קֶרֶשׁ, which is here *fem.* as a collective meaning *plank-work*, and we must construe אֲשֶׁרִים כְּרִיתֶיךָ *thy deck, daughter of the sherbin-cedar* (i. e. made of *sherbin-cedar*), *they have overlaid with ivory*. Yet *Bochart* already reads בְּחִיטֵי אֲשֶׁרִים, after the analogy of בְּרִקְמָה in that place. The tree is named from *firmness*, as אֲרִז once bears the appellation הָאֲשֶׁרִים, and therefore it is looked upon in Is. 60, 13 as אֲרִז, along with הָרִדָּה from רָדָה. — 2. (with suff. אֲשֶׁרִי, plur. with suff. אֲשֶׁרִי) *fem.* a) *step, walk* JOB 23, 11, hence אֲשֶׁרִי אֲחִיז *to hold fast the step on something* Ps. 17, 5; אֲשֶׁרִי כוֹנֵן *to make sure the step*; אֲשֶׁרִי הִצְדָּה *the step totters* 37, 31; אֲשֶׁרִי אֶקַּח *the step glides away from something* 44, 19; אֲשֶׁרִי הִצְדָּה *the step has slipped* 73, 2. The use of the plural as a singular in construction occurs here more frequently Ps. 37, 31; 73, 2 Kt'ib. b) by a usual metaphor: *conduct* PROV. 14, 15. The stem is אֲשֶׁר I.

אֲשֶׁר *masc. step, walk* Ps. 17, 11; JOB 31, 7, same as אֲשֶׁר 2; comp. אֲשֶׁר = אֲכָר.

אֲשֶׁר (only constr. plur. אֲשֶׁרִי; with suff. אֲשֶׁרִי, אֲשֶׁרִי besides אֲשֶׁרִי = אֲשֶׁרִי, אֲשֶׁרִי = אֲשֶׁרִי, where the form of the construct state is preserved even before the suff.) *masc. fortune, happiness*, hence as an interjection in the construct state: *hail! happy!* before the nouns אִישׁ or הָאִישׁ Ps. 1, 1; 112, 1; אֲדָם 32, 2; 84, 6 13; PROV. 3, 13; אֲנָח 34, 9; 40, 5; אֲנָח Is. 56, 2; JOB 5, 17; גִּיר Ps. 33, 12; אֲנָח 89, 16; before the plural nouns אֲנָחִים 1 KINGS 10, 8; עֲבָדִים 2 CHR. 9, 7; בָּנִים PROV. 20, 7; or before compounds and participles which have become nouns and express their ideas, e. g. before כָּל-נְשִׂי-פֶשַׁע 32, 1; אֲנָחִי הִנֵּה Ps. 137, 8 9; 144, 15; 146, 5, or this too is often omitted after a construct state (see Ex. 4, 13; Ps. 81, 6) and אֲשֶׁרִי attaches itself closely to the following word Ps. 65, 5. — The plural of this word is based upon the collective idea of an abstract, and the application of it as an interjection exists likewise in the Aram. טִיבָא, Arab. طَيِّبًا &c. The reading אֲשֶׁר 2 SAM. 23, 21 Kt'ib see in אֲשֶׁר. Hence the denom.

Pih. אֲשֶׁר *to pronounce happy*, GEN. 30, 13; MAL. 3, 12 15; JOB 29, 11.

Puh. אֲשֶׁר *to be made happy*, Ps. 41, 3; PROV. 3, 18.

אֲשֶׁר (with suff. אֲשֶׁרִי) *masc. prosperity* GEN. 30, 13.

אֲשֶׁר (a compound pronominal stem) *pron. relat.* (without distinction of number or gender) *who, which*, forming the relative in prose (like וְהָאִישׁ or וְהָאִשָּׁה in the poets), and explaining, at the head of a clause, a noun preceding. As a most important word in dependent sentences it stands: 1. where it is supplemented by the personal pronoun and stands at the head of the relative clause (since it is

a sort of particle), both together expressing what the relative in other languages does, e. g. *וְהָיָה דָּרָא* *what lives* GEN. 9, 3, where *וְהָיָה* completes the mere relative *אֲשֶׁר*. *אֲשֶׁר* stands therefore, a) when it concerns the subject, in which case the pronoun should be taken as a nominative DEUT. 20, 15; PS. 16, 3; 2 CHR. 8, 7; b) when it relates to the object, e. g. *וְהָיָה כְּלֹא* *whom he shut up*, where *וְ* merely imparts to *אֲשֶׁר* the idea of the object; c) when *אֲשֶׁר* is neither subject (nom.) nor object (accus.), but a subordinate idea is the thing it chiefly relates to, e. g. *וְהָיָה קְצִירוֹ* *whose harvest* JOB 5, 5, where *וְ* goes along with *אֲשֶׁר*. This supplementing of the impersonal *אֲשֶׁר* by the personal pronoun may be dispensed with: a) where *אֲשֶׁר* already expresses the idea of the subject DEUT. 23, 5, or in smaller clauses, or before each finite verb because the personal is already contained in it; β) where it may already stand as expressing the idea of the object alone, which is especially the case in smaller clauses, or where things are spoken of: but where γ) it relates to a subordinate idea, it must not be wanting either after the noun or preposition; and *אֲשֶׁר* can stand without being supplemented only when it refers to nouns expressing time, place, way, manner, e. g. *וְהָיָה אֲשֶׁר-בָּא* *2 SAM. 19, 25 till the day he came*; *בְּמָקוֹם אֲשֶׁר-דִּבֶּר* *GEN. 35, 13 in the place where he spoke*; *זֶה הוּא הַדָּבָר אֲשֶׁר* *this is the reason why* ... 1 KINGS 11, 27. — The occasional want of the pronominal supplement converts *אֲשֶׁר* also into a usual relative, and as such it stands 2. still farther descriptive of a noun already mentioned, e. g. *וְהָיָה אֲשֶׁר-הָיָה* *the men that were with him*. But inasmuch as a descriptive clause of this sort may be supplied by a suitable adjective appended, *אֲשֶׁר* is frequently dispensed with here, and that too in all cases mentioned in 1 under α, β, γ, e. g. GEN. 15, 13: *in a land (which) is not to them* &c. By this means the sentence is more contracted. —

3. It introduces a new noun not yet present in the preceding sentence. Thus used, *אֲשֶׁר* may be partly the subject of the sentence e. g. *אֲשֶׁר-עַל-הַבֵּיתָא* 1 KINGS 16, 9 *who is (set) over the house*; partly the object connected with *אֲחֵר* e. g. *אֲחֵר יִקְרָא* GEN. 49, 1 *that which will happen*; partly is dependent on a stat. constr. or a preposition e. g. *לְאֲשֶׁר* AM. 6, 10; *עַל אֲשֶׁר* JER. 15, 4. It is true that *אֲשֶׁר* does not at all cease in this case to express relation to the preceding noun, but it is also itself a noun by its reference to what follows, and upon it as such a clause of its own depends. — 4. *אֲשֶׁר* in the accusative i. e. conceived of as subordinate, may express place, time and manner like any other noun, whether it refers, without prepositions, to a preceding noun that expresses such an accusative GEN. 35, 13; 40, 13; DEUT. 9, 7; 2 SAM. 19, 25; 1 KINGS 11, 27, or as in the last two places is the supporter of what follows, and has reference to what precedes only as an accusative of this nature. If in the former case *אֲשֶׁר* can denote with respect to time *then, when*, with respect to place *where*, with respect to manner *that, wherefore, as*, in the latter case *אֲשֶׁר* *עַל* 1 KINGS 18, 12 may denote *whither*, *כִּי אֲשֶׁר* 2 SAM. 7, 7 *wherever*, *כִּי אֲשֶׁר* *for as* Ex. 14, 13, *אֲשֶׁר* *as* DEUT. 7, 19, 1 KINGS 14, 19, JOB 9, 5, *אֲשֶׁר* *just as* ZEPH. 3, 7, *where* 1 CHR. 13, 6 (comp. 2 SAM. 6, 2); and in this usage even *אֲחֵר* may stand before it when it also depends on an active verb DEUT. 9, 7; 29, 15; 1 SAM. 2, 22; 1 KINGS 8, 31; 19, 1; 2 KINGS 8, 5, where it means *where, as, when*. Hence *אֲשֶׁר* standing at the head of a sentence in the sense of *when* LEV. 4, 22, NUM. 5, 29, 1 KINGS 8, 33 38 can only be explained by this usage; yet one has always to think of a reference, which *אֲשֶׁר* follows as an accusative involving a general relation, just as elsewhere the construct state before *אֲשֶׁר* in that accusative is frequently adopted in order to express the relations of place, time and manner GEN. 39, 20;

LEV. 4, 24 33; DEUT. 4, 10; JER. 22, 12. In this sense we have **אשר** *where, wherever* JUDGES 1, 17, in full form **בְּאֶשֶׁר-שָׁם** GEN. 21, 17 or **אֶשֶׁר-שָׁם** 2 SAM. 15, 21; **מֵאֶשֶׁר** *from where* EX. 5, 11; **כְּאֶשֶׁר** *as, just as*, ut 32, 19; 1 SAM. 8, 6 &c. — 5. Sometimes **א** passes into a relative conjunction, for which **כִּי** stands elsewhere, so that **א** also means occasionally: a) *that*, e.g. **אֲשֶׁר יִזְכֹּר** ZECH. 8, 20 it shall be *yet that*; **טוֹב אֲשֶׁר** ECCLES. 5, 4 it is *good that*. It is then interchanged with **כִּי**, e.g. **עָקֹב אֲשֶׁר** *for this reason that* GEN. 26, 5, 2 SAM. 12, 6, besides **כִּי עָקֹב** 12, 10; **לְמַעַן אֲשֶׁר** *in order that* JOSH. 3, 4, besides **כִּי לְמַעַן** 11, 20 with a small alteration of the sense; **אֲשֶׁר יֵצֵן** *so that* EZ. 12, 12, besides **כִּי יֵצֵן** Is. 7, 5. b) As a relative conjunction with **א** and **כִּי** (which can never be without the support of **אֲשֶׁר**) in **בְּאֶשֶׁר** *while*; of place, *where*; **כְּאֶשֶׁר** *as*, *sicut*, where **א** corresponds to **כִּי** in signification. c) In order to introduce a consequence in sentences interrogative or implying admiration, **א** is used in the sense of *so that, that*, ECCLES. 7, 21; DEUT. 28, 27; MAL. 3, 19 &c., for which **כִּי** stands elsewhere. d) In order to express object and design in a sentence: *that, in order that*, with the imperfect (GEN. 11, 7; JOSH. 3, 7; DEUT. 4, 40. Here belong also **אֲשֶׁר לֹא** DAN. 1, 10 *that not* (see **שְׁלֵמָה** SONG OF SOL. 1, 7), **בְּאֶשֶׁר לְ** *on account of* JON. 1, 8. e) In clauses relating to time **אֲשֶׁר** means *when, quum*, for which **כִּי** stands elsewhere, particularly in the sense *when-ever = as often as*, with the imperfect 1 KINGS 8, 33; **כְּאֶשֶׁר** *while, in so far as, because* (passing to the cause) GEN. 39, 9 23; rarely does the simple **אֲשֶׁר** stand for this idea DEUT. 11, 27, for which, however, as coinciding with **אִם** 11, 28, the meaning *when* has been claimed here also; **מֵאֶשֶׁר** *from that*, i. e. *on this account, because* Is. 43, 4. f) Like **כְּאֶשֶׁר** the simple **א** also means *as* Is. 54, 9; JER. 33, 22; 48, 8, as **כִּי** is used elsewhere Is. 62, 5. — 6. Some traces of **אֲשֶׁר** as a mere

sign of the genitive are preserved, inasmuch as it expresses the idea of belonging to, which is characteristic of the genitive, e. g. **אֲשֶׁר שְׁמוּאֵל** 1 SAM. 13, 8 *till the set time of Samuel*; **וְאֶת-הָרָעָה אֲשֶׁר הָיָה** 1 KINGS 11, 25 *and beside the mischief of Hadad* (yet the versions have already supplied **אֲמָר** in the former, and **עָשָׂה** in the latter place); **אִישׁ מִצְרַיִם אֲשֶׁר מֵרָאָה** 2 SAM. 23, 21 *K'tib, an Egyptian of distinction* (i. e. of consideration, size), instead of which therefore 1 CHR. 11, 23 has **אִישׁ מִדָּה** (but the K'r'i already reads in the former **אִישׁ מֵרָאָה**).

As to the origin of this pronoun, **אֲשֶׁר** must be looked upon as a dialectic collateral form of **אֲשַׁל**, especially since the Aramaean **אֲרִי** is only dialectically different from **אֵל** (in **אֵלִי**); Hebr. **אֲבָל** perhaps = **אֲבָר**; and in the Coptic too the same interchange is found. **אֲשֶׁר** or **אֲשַׁל** is naturally therefore compounded of three different vocables which have a good foundation in the pronominal stems. This relative appears shortened in the Phœnician into **אֲש** (which see); in later Hebrew (for example in the Mishna) it is abridged as **שֶׁל** (which see), Aram. **רֵיל**, elsewhere in earlier as well as later Hebrew as **שֶׁ** or **שֵׁ**, where the Resh is resolved into the following consonant, or is merely abridged into **שֶׁ** (see **שֶׁ**, **שֵׁ**, **שֶׁ**).

אֲשֶׁר-אֵל (*'El is allied*) n. p. m. 1 CHR. 4, 16. **אֲשֶׁר** constr. of **אֲשֶׁר** which is equivalent to the Phœnician **אֲסַר** (Osiris), an epithet of Ba'al, husband of **אֲשֶׁרָה**.

אֲשֶׁר-אֵלָה (from **אֲשֶׁר**, and **אֵלָה** = **אֵל**, see **אֵלָה**) n. p. m. 1 CHR. 25, 2; for which **יִשְׂרָאֵלָה** (יִשְׂרָ' after another reading) stands in 25, 14.

אֲשֶׁרָה (אֲשִׁירָה) DEUT. 7, 5, MICAH 5, 13; pl. **אֲשֶׁרֹה**; see **אֲשֶׁרִים** f. name of a Phœnician goddess, who is sometimes identified with the Sidonian Astarte JUDGES 2, 3 (compared with 3, 7) and stands beside **בַּעַל**, though again separated from him. In usage **אֲשֶׁר** denotes

The word is usually derived from **מזל** and explained, the fortune-bringing, *goddess of good fortune*, like the Phenician Venus or Astarte, and the Babylonian **מִלְכֵּתָא**, *Myliitta*. But considering that **מֵלֶךְ** denotes a pillar, **מֵלֶכֶת** to be straight, upright has also been compared.

אִשָּׁה (formed from אִשׁ = אִישׁ with the addition of *eth* without an accent, the tone continuing upon the ground-form; with *suff.* אִשָּׁה, אִשָּׁה, and אִשָּׁה) *f. a woman*, same as אִשָּׁה, DEUT. 21, 11, 1 SAM. 28, 7, PS. 58, 9 in the absolute state; but it is usually applied in the construct state and before suffixes GEN. 11, 29; 12, 17. אִשָּׁה is also in Phœnician

(Kit. 4, 1) e. g. אִשָּׁה בְּרִיחַ *a woman from Berytus* (Movers, Phön. Texte I. 112). In the Aramaean forms אִתְחַא, אִתְחַח, אִתְחַל, אִתְחַל &c. (the nun is inserted to resolve the hard t-sound) a form אִתְחַ = אִשָּׁה lies at the basis.

אִתְחַא (hollow-way, from אִתְחַל *n. p.* of a city in the plain of Judah, belonging to the Danites Josh. 15, 33; 19, 41; JUDGES 13, 25, which Eusebius places incorrectly between Azotus and Ascalon. *Gentile* 1 CHR. 2, 53. — As to the derivation, the word is a noun-form which has arisen out of the conjugation of the verb constituted by אִתְחַ (that may have been more frequent in the earlier period of the language, to judge by the Phœnician) and which is only preserved in some proper names. On this conjugation of the verb constituted by אִתְחַ comp. the Phœnician אִתְחַגַּר *to be shut up* (Kit. 29, 2), the futures אִתְחַמִּים (estimim) *I am terrified* (Poen. 3, 23), אִתְחַיַּל (ysthiyal) *I request* (ib. 1, 2) beside אִתְחַל (ysyl) *I ask* (ib. 1, 10), אִתְחַיַּד (ityida) *I am perceived* (ib. 1, 8), אִתְחַלַּם (etalam) *I am grown up* (ib. 3, 23). אִתְחַל, אִתְחַמִּים and אִתְחַיַּל should therefore be referred to אִתְחַל, אִתְחַיַּד, אִתְחַלַּם and אִתְחַמִּים.

אִתְחַדִּיר *Aram. m. rebellion* EZR. 4, 15 19, from אִתְחַדִּיר (which see).

אִתְחַר (rest) *n. p. m.* 1 CHR. 4, 11 12. See אִתְחַר I. Comp. אִתְחַל.

אִתְחַמִּה *n. p.* of a Levitical city in the mountains of Judah, for which אִתְחַמִּים also stands Josh. 21, 14; 1 SAM. 30, 28; 1 CHR. 4, 17; 6, 42. See אִתְחַמִּה II. and אִתְחַמִּים. Comp. אִתְחַל. Perhaps, however, in the signification *to spread*.

אִתְחַמִּים *n. p.* same as אִתְחַמִּה (which see).

אִתְחַ (from אִתְחַ; *pl.* אִתְחַ, *def.* אִתְחַ, with *suff.* אִתְחַדִּיר) *Aram. m.* equivalent to Hebrew אִתְחַ *wonder, sign*, DAN. 3, 32 33; 6, 28, cognate in sense with אִתְחַ; comp. Phœnician אִתְחַ (et, yth) *sign, token of recognition* (Poen. 1, 8), spoken of

the tally used at a league of hospitality (*tessera hospitalis*), and אִתְחַ.

אִתְחַ (pronominal stem) *pron. person.* (2^d person sing.) *m. thou*, written thus five times without אִתְחַ 1 SAM. 24, 19; PS. 6, 4; ECCLES. 7, 22; JOB 1, 10; NEH. 9, 6, which the K'ri corrects into אִתְחַ. See אִתְחַ.

אִתְחַ (pronominal stem) *pron. pers.* (2^d person sing.) 1. *m. thou*, an abridged form of אִתְחַ NUM. 11, 15; DEUT. 5, 24; EZ. 28, 14. The reason for this abbreviation has not always been discovered, and therefore the LXX and Syriac read in Ez. 1. c. אִתְחַ with. — 2. *f. thou*, GEN. 24, 23; JUDGES 9, 10; five times in pause אִתְחַ GEN. 12, 13; RUTH 3, 9 11; 1 SAM. 25, 33; PROV. 7, 4. — For אִתְחַ the original form אִתְחַ also appears seven times in K'tib; but the K'ri reads אִתְחַ, effacing the old form JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; EZ. 36, 13; JER. 4, 30. See אִתְחַ.

אִתְחַ I. (before Makkeph אִתְחַ; before *a grave suff.* אִתְחַ, but also אִתְחַ Josh. 23, 15; אִתְחַ besides אִתְחַ; אִתְחַ Ez. 23, 46 besides אִתְחַ) properly *subst. m.* same as אִתְחַ II. (which see) *existence, being, essence, body*, and therefore like אִתְחַ *self, essential*. It is used as the sign of an accusative, or to give prominence to a noun as subject &c. Comp. the Phœnician אִתְחַ (yth, et) *nota accusativi* (Poen. 1, 1 3 6 10 &c. Tripol. 2, 3), with *suff.* אִתְחַ (ib. 3, 23). The successive development of its significations is given under אִתְחַ II., and like that word it is to be derived from אִתְחַ III.

אִתְחַ II. (before Makkeph אִתְחַ; with *suff.* אִתְחַ, אִתְחַ, אִתְחַ, contracted from אִתְחַ = אִתְחַ and to be derived from אִתְחַ to incline, lean upon, turn) *prop. m. side, support*, but only used as a *preposition: at* (comp. the Ar. عِنْد, Aethiopic ent), *with*, expressing fellowship or accompaniment. In this sense many verbs are connected with אִתְחַ to modify their signification after this preposition, e. g. אִתְחַ אִתְחַ

to be with GEN. 19, 33; *לְעִמְדֵי אָחִי* to stand with to help NUM. 1, 5; *לְיוֹן אָחִי* to spend the night with one LEV. 19, 13; *יָשָׁב אָחִי* to sit beside JUDGES 17, 11; *קָרָה מְלַחְמָה* to carry on war, to strive with; *כָּרָה בְּרִית, הִשְׁכִּיל אִתּוֹ* to enter into a covenant, to make peace with; *הִתְחַתֵּן אָחִי* to make a matrimonial alliance with &c. Where it is capable of being taken in the meaning against depends entirely on the verb GEN. 14, 9; NUM. 20, 13; 1 CHR. 20, 5; PROV. 23, 11; JER. 38, 5, which arises, however, only from the sense with. The same is the case with the meaning at, close by 1 SAM. 7, 16; upon 1 KINGS 9, 25; besides EX. 1, 14. Other modifications of the signification are: a) at, as an expression of particular care GEN. 30, 29; 39, 6 or close attachment to something 5, 24; *אָחִי-עָנִים* especially is so used in a subjective acceptance Ps. 16, 11; 140, 14. b) with, cum, as an expression of accompaniment, union, GEN. 15, 18; JUDGES 1, 16; 2 KINGS 6, 16. c) among GEN. 43, 16; 2 KINGS 9, 25. d) at, locally considered 1 KINGS 9, 26. It is very often interchanged with *בְּ* (which see) and may also be taken in other collateral senses, which are easily perceived from the context. — In connexion with other prepositions we have chiefly to notice the very frequent use of *מֵאֵרֶץ* meaning on the part of, a *parte alicujus*, then generally from, with which verbs and nouns of going forth, sending, requiring, receiving &c. are coupled GEN. 8, 8; 26, 31; 38, 1; EX. 11, 2; 25, 2; JOB 2, 10 &c.; often too it is = *בְּ*. *מֵאֵרֶץ* Is. 44, 24 K'ri stands in the sense of *מֵמִדְּ* Hos. 8, 4. Sometimes *אָחִי* is put for *מֵאֵרֶץ* GEN. 49, 25, when *כֵּן* has preceded. In Phœnician *אָחִי* (אח) is the same, hence *אִתִּי* (Kit. 2, 2; 29, 2), *שִׁתִּי* (sitti) which I have with me (Poen. 1, 8). — On account of the similarity between *אָחִי* I. and II. with or without Makkeph, great uncertainty exists in different books, interpreters and versions wavering between the two — a fluctuation that extends even to the form with a suffix, though they are externally distinct (see *אָחִי* II.) e. g. JER.

5, 18, where LXX and Vulg. read *אָחִיכֶם*, the Targ. *אָחִיכֶם*.

אָחִי III. (with suff. *אָחִי*; pl. *אָחִים*) m. mattock, coulter of a plough, hoe, prop. anything cutting into, from *אָחִי* I (which see) 1 SAM. 13, 20 21.

אָחִי IV. (pl. *אָחִים*, with suff. *אָחִיכֶם*) m. equivalent to *אָחִי* III., of which it is merely a collateral form Is. 2, 4; MICAH 4, 3; JOEL 4, 10. The stem of it *אָחִי* is = *אָחִי* (אָחִי I.) belonging to *אָחִי* III.

אָחִי (before Makkeph) from *אָחִי* I. see *אָחִי* I., *אָחִי* II.

אָחִי (before Makkeph) from *אָחִי* II. see *אָחִי* II.

אָחִי (only before suff. *אָחִי*, *אָחִיךָ* &c.) see *אָחִי* II.

אָחִי in DEUT. 33, 2 only, according to many mss.; Is. 21, 12; 1 plur. *אָחִיךָ* JER. 3, 22 = *אָחִיךָ*. — *אָחִי* commonly stands for it (which see).

אָחִי (only in EZR. 5, 16; elsewhere in Biblical Aramaean *אָחִי*; 3 pl. *אָחִי*; part. *אָחִי*; inf. *מֵאֵרֶץ* = *מֵאֵרֶץ*; imp. pl. *אָחִי*) Aram. to come, DAN. 7, 22; EZR. 4, 12; 5, 3, with *לְ* or *כֵּן* whither. See Hebrew *אָחִי*.

Af. *הִיָּחִי* (DAN. 5, 13; 3 pl. *הִיָּחִי* 5, 3; inf. *הִיָּחִי* 5, 2) to bring, with the accusative or *לְ* of the object DAN. 5, 3 23.

Of. *הִיָּחִי* (which passed over into *הִיָּחִי*: thence the fem. sing. *הִיָּחִי* DAN. 6, 18; 3 pl. *הִיָּחִי* 3, 13) to be brought.

אָחִיבֶל (with-Ba'al) proper name of a Sidonian king 1 KINGS 16, 31. In Joseph. (Ant. 8, 13, 1; c. Ap. 1, 18) two kings are similarly called *Ἰσάβαλος* or *Εἰσώβ.* i. e. *אָחִיבֶל*, comp. the Phœnician proper name *אָחִיבֶל* (Gerb. 1, 2). In this sense the proper name *אָחִיבֶל* = *אָחִיבֶל* has been taken; but see *אָחִיבֶל*.

אָחִי I. (seldom *אָחִי*, whence the 1st pers. of pl. *אָחִיכֶם*; fut. *יָאָחִי* JOB 37, 22; — contracted into *אָחִי* = *אָחִי* MICAH 4, 8, and shortened *אָחִי* DEUT. 33, 21 = *אָחִי*; making the first guttural prominent *אָחִי* Is. 41, 25

from **וַיָּאָה** 3 *pl.* **יָאָהוּ** Ps. 68, 32, or with **וַיָּאָהוּן** *pl. imp.* **יָאָהוּ** Is. 21, 12 with relation to the future that is formed so) *intr.* 1. *to come*, with **ל** or **בְּ** of the person, to whom one comes MIC. 4, 8; JER. 3, 22. — 2. like **בָּא**: *to happen*, with acc. JOB 3, 25. — 3. *to go, to pass away*, spoken of years, i. e. to flee 16, 22. *Part. fem. pl.* **יָאָהוּ** *coming things, the future*, futura, τα μελλόντα Is. 41, 23; 44, 7; 45, 11. Hence according to some, the noun **יָאָהוּן** for **יָאָהוּן**; see, however, - **יָאָהוּ** II.

Hif. **יָאָהוּ** (from **יָאָהוּ**) *to bring; imp.* *pl.* **יָאָהוּ** Is. 21, 14; JER. 12, 9.

The stem **יָאָהוּ** (**יָאָהוּ**, Targ. **יָאָהוּ**, **יָאָהוּ**, Syr. **ܝܐܗܘ**, Ar. **يَا**) is in all the Semitic dialects; but the organic root is **יָאָהוּ**, as the existing root **יָאָהוּ** (II.) proves.

יָאָהוּ II. (not used) should be assumed for the noun **יָאָהוּן** (which see); but according to others **יָאָהוּ** is the stem. See **יָאָהוּן**.

יָאָהוּ (a pronominal stem compounded of **יָאָהוּ**; with a slight pause **יָאָהוּ** Ps. 2, 7; 5, 5; 25, 7, in a stronger one, **יָאָהוּ** Ps. 56, 9; elsewhere instead of **יָאָהוּ** appear also **יָאָהוּ** and **יָאָהוּ** which see) *pron. pers.* (2^d person) *m. thou*, to which **יָאָהוּ** and **יָאָהוּ** (which see) are put in contrast GEN. 31, 44, whose plural was originally **יָאָהוּ** (from **יָאָהוּ**, comp. Aram. **יָאָהוּ**, Ar. **أَنْتُمْ**) still perceptible from the verb-affix **יָאָהוּ**, but usually smoothed away into **יָאָהוּ** *you*. Like **יָאָהוּ** it is connected 1. with the part. expressing the present of an action Ex. 7, 27. — 2. with the verb of the second person, particularly with the future or imper. in order to make the personal prominent with emphasis GEN. 21, 26; 41, 40; JUDGES 8, 21, where also **יָאָהוּ** sometimes appears as an accusative, GEN. 49, 8. The same is the case with nouns and the suffix **יָאָהוּ** - 1 SAM. 21, 2; Ps. 44, 3, though seldomer. Most frequently, however, the emphasis is given by joining it to **יָאָהוּ** or **יָאָהוּ** NUMB. 27, 13; ECCLES. 7, 22; PROV. 22, 19; or

the idea of personality is strengthened by it. — 3. Like all pers. pronouns it implies in itself the verb *to be*, so that it forms a complete sentence with what is expressed GEN. 3, 19; 29, 15; 32, 18. In other respects the wide use of **יָאָהוּ**, **יָאָהוּ**, **יָאָהוּ** may be easily seen from *Notidius* (Concord. partt. p. 106-118).

As to derivation, **יָאָהוּ** has arisen from **יָאָהוּ**, as a comparison with the same forms in the dialects clearly shews

(Targ. **יָאָהוּ**, **יָאָהוּ**, Ar. **أَنْتَ**, Malt. *ynt*, Aethiopic *aneta*, Amharic *aneta*). The assimilation of *n* is begun already in the Syriac (Syr. **ܝܐܗܘ**). **יָאָהוּ** is a pronominal stem, which is also met with in **יָאָהוּ** (which see), **יָאָהוּ** (which see), **יָאָהוּ** (which see), Coptic **αν** or **α** &c.: accordingly, only **יָאָהוּ** or **יָאָהוּ** remains as a characteristic designation of the second person, together with the fem. **יָאָהוּ** or abridged *te*, with which the characteristic **יָאָהוּ** in the Coptic forms **ατ-α**, **ατο-α**, **αεο-α**, **ατα-α** coincides, when one strips off the concluding **α** (a sign of the 2 pers. masc. e. g. **ατ-α** thy face, Hebrew **יָאָהוּ**). *Ta* is usually written in Hebrew **יָאָהוּ**, sometimes also **יָאָהוּ**, and in different Semitic dialects the vowel too is thrown away, consequently **יָאָהוּ**, of which there are traces in Hebrew also. In applying it as a verb-affix to the preterite it usually appears without the accent, **יָאָהוּ**, once accented **יָאָהוּ** Ps. 90, 8; rarely does the fuller form **יָאָהוּ** occur; in the future, however, **יָאָהוּ** only appears.

יָאָהוּ see **יָאָהוּ**.

יָאָהוּן (the Samaritan text has **יָאָהוּן**; *pl.* **יָאָהוּן** *f.* **יָאָהוּן** GEN. 32, 16; 45, 23 &c., while **יָאָהוּן** denotes *an ass m.*; poetically *an ass* is termed **יָאָהוּן** GEN. 49, 11. The word appears to be formed from a stem **יָאָהוּ** with the formative syllable **יָאָהוּ**; yet it has also been derived from **יָאָהוּ** *to be slender, flexible*, cognate in sense with **יָאָהוּ**, which also suits the Eastern *ass*. Better perhaps from **יָאָהוּ** (which see) *to be strong*.

יָאָהוּן (*def.* **יָאָהוּ**) Aram. *m.* *an oven, furnace*, DAN. ch. 3. It is formed from

אָ (אָהַ) = אָ to burn (like אָהַר from אָהַר) with the noun-ending וֹן; Syr. אָהַר, Ar. أَهَر or أَهَر, Rabbin. אָהַר tana with א rejected, Pers. tana, therefore not from אָהַר.

אָהַר (pl. אָהַרִים, with suff. אָהַרִיךָ, for which the LXX read אָהַרִיךָ m. a break, in galleries and buildings, then the gallery itself Ez. 41, 15 K'tib. See אָהַר.

אָהַר (a compound pronominal stem) pron. pers. (2^d person) f. thou, only in seven places according to the K'tib JUDGES 17, 2; 1 KINGS 14, 2; 2 KINGS 4, 16 23; 8, 1; JER. 4, 30; Ez. 36, 13, for which, however, the K'tib already reads the usual אָהַר. This pronoun which has arisen out of אָהַרִי is to be explained as אָהַרִי, so that the characteristic is אָהַר, and i specially denotes the feminine. The אָהַרִי is still preserved as a verb-affix to the perfect for the 2^d person fem. at somewhat later period of Hebraism, viz. in SONG OF SOLOM., JEREM., EZEK. and RUTH, as also in the future, where, however, אָהַרִי likewise appears; but the n should be regarded as a mere after-sound. The form אָהַרִי abridged from it, which has become common, appears in use like אָהַרִי, and sometimes stands, according to the Aramaean view, for the masculine also. See אָהַר.

אָהַרִי (same as אָהַרִי) n. p. m. 2 SAM. 15, 19 22; 18, 2; 23, 29; for which there is in 1 CHR. 11, 31 אָהַרִי.

אָהַרִי see אָהַר 2.

אָהַרִי. The Samaritan text reads so in GEN. 31, 6.

אָהַרִי (אָהַרִי, with suff. אָהַרִיךָ K'tib) m. terrace, gallery, stair, from אָהַר, Ez. 41, 15 16; 42, 3 5; Targ. אָהַרִי (elsewhere for אָהַרִי 1 KINGS 6, 5), LXX σκατά, νεοίστυλον.

אָהַרִי (a compound pronominal stem from אָהַרִי) pron. pers. (2^d p. pl.) m. ye, applied like אָהַרִי and אָהַרִי, proofs of which see in Noldius (Concord. partt. p. 120—124). Once, however, Ez. 13, 20, it stands for אָהַרִי, occasioned by the

m following. — The characteristic form אָהַרִי (אָהַרִי is prefix) arose from אָהַרִי, which after laying aside the m is still preserved in the affix to the verb (אָהַר), and which the dialects also confirm (Ar.

אָהַרִי, Aram. אָהַרִי, אָהַרִי, אָהַרִי, אָהַרִי, אָהַרִי, is an original ending of the pl. masc., afterwards smoothed off into u; comp. אָהַרִי, אָהַרִי, אָהַרִי as a plural in the verb &c. Probably the Phenician too pronounced this pronoun אָהַרִי; therefore it occurs as a suffix, Poen. 1, 1 isthim malchy macom syth מקום מלכִי ye are the πολιοῦχοι of this place.

אָהַרִי (the LXX have אָהַרִי Othm) n. p. of an Egyptian locality on the border of the Arabian desert, after which this part of the wilderness was named, and the second place where the Israelites encamped after the exodus, Ex. 13, 20; NUMB. 33, 6 8. It has been explained by the Coptic αἰθρια boundary of the sea, which is doubtful.

אָהַרִי see מִי, מִי, מִי, מִי, מִי.

אָהַרִי see מִי, מִי.

אָהַרִי see מִי, מִי.

אָהַרִי (a compound pronominal stem from אָהַרִי) pron. pers. (2^d pers. plur.) fem. ye, only in Ez. 34, 31; elsewhere אָהַרִי GEN. 31, 6 or אָהַרִי Ez. 13, 20, doubling the nasal as in אָהַרִי, אָהַרִי. It arose out of אָהַרִי = attiin.

אָהַרִי (not used) intr. to be strong, powerful, connected by root with אָהַרִי and אָהַרִי (which see), spoken especially of the strength of the Eastern asses. Derivative perhaps אָהַרִי.

אָהַרִי see אָהַרִי.

אָהַרִי or אָהַרִי see אָהַרִי.

אָהַרִי (from אָהַרִי) f. gift, reward, harlot's reward, Hos. 2, 14.

אָהַרִי (out of אָהַרִי, God bestows reward) n. p. m. 1 CHR. 6, 26.

אָהַרִי (with slight pause אָהַרִי, with suff. אָהַרִי, pl. אָהַרִי) m. 1. gift, present, particularly a harlot's hire Ez. 16, 31, with אָהַרִי MICAH 1, 7. Metaphorically

3. **ב** as an expression of accompaniment, *with*, prop. *at* something, whether such vicinity of accompaniment be conceived of as helping or adjunct, serving as an instrument, or ruling and working, in which case it may be translated *through* or *by*. In such sense **ב** is used a) of accompaniment in the signification *with*, as **בְּצֶמַח קָדְרָא** *with much people* NUM. 20, 20; **בְּלִמְדָּתִי** *with my disciples* IS. 8, 16; **בְּפִלְחָמִי** JER. 11, 19 *with its fruit*. Here belong also the compound particles **בְּלֹא**, **בְּאֵין**, **בְּבִלְי**, **בְּכָל-זֶמַן** &c., as well as the construction of the verbs **קָרַב**, **יָרַד**, **בָּא**, **פָּקַד** &c., which express the idea of approaching with something. b) as an expression of the instrumentality or means which accompany the action, as a subordinate matter, in which case it may be translated *by*, sometimes *with*, as **בְּיַד מֹשֶׁה** *by Moses* &c. In this sense **ב** a) joined to nouns forms numerous adverbs, as **בְּכֹחַ** *with or by strength* i. e. *strongly*; and so **בְּמַהֲרָא**, **בְּמַחֲרָא**, **בְּשָׁלִי**, **בְּנֶחֱמָא**, **בְּנֶחֱמָא**, **בְּנֶחֱמָא** &c. β) it stands with verbs which take, in order to supplement themselves, the cause, the author, the instrumentality and the means, e. g. **בְּזָנָהּ** *to faint by or from* LAMENT. 2, 19; **בְּמִיתָא** Ez. 7, 15 *to die by*; **בְּהִנְיָא** *to prophesy by* JER. 23, 13; **בְּנִשְׁבַּע** *to swear by*, as the Latin *per*; **בְּהִנְיָא** JOSH. 10, 11; **בְּרִפְשָׁא** Ez. 34, 18; **בְּקָרָא** Is. 58, 1; **בְּעִבְדָא** *to do work by* EX. 1, 14 i. e. *to use one for work*; **בְּנִשְׁחָא** or **בְּנִשְׁחָא** *to take interest by one* i. e. *to lend to one* DEUT. 15, 2; NEH. 5, 11. γ) **ב** denotes the material which is supposed to be the means, e. g. **בְּמִרְמָחוֹ** *out of looking-glasses* EX. 38, 8; **בְּמִרְמָחוֹ** 1 KINGS 7, 14; **בְּצִמְמִר** *out of wool* LEV. 13, 52 &c. According to this view **ב** is to be taken before numbers, when something is summed up by that means, in which case it may be translated *consisting in*, e. g. **בְּשִׁבְעִים** *consisting of seventy*, DEUT. 10, 22. δ) **ב** announcing that *for which* a thing takes place, particularly in verbs of exchange, selling, taking, in denoting reward or price &c., e. g. **בְּלַחֵם** *for bread*

NEB 5, 15; בְּנֶפֶשׁ DEUT. 19, 21 *for the life*; בְּאַלֶּם Is. 7, 23 *for a thousand*; בְּרַחֵל *for Rachel* GEN. 29, 18; בְּנַפְשׁוֹ Prov. 7, 23 *for his life*; in the same sense also it means *on account of* GEN. 18, 28. — 4. With relation to objects ב denotes the being in a place *wherein*, where it may be translated *within, among, inter, in &c.* e. g. בְּהֵם among them Ps. 139, 16; בְּגוֹיִם among the peoples LAMENT. 1, 1; בְּנָשִׁים among women SONG OF SOL. 1, 8; בְּקִשְׁרִים among the conspirators 2 SAM. 15, 31. Hence it is used with verbs which direct their action upon objects in such a way as not to take in the whole but to affect a part only, e. g. בְּנֶשָׂא to bear in something Job 7, 13 i. e. a part of the burden; בְּ הִדְבָּה to smite in or among i. e. to smite a part of them 2 SAM. 23, 10; in like manner בְּ אָכַל to eat of something, בְּ שָׁתָה to drink of something, בְּ דָרַג &c. — 5. at, toward, always denoting decided vicinity, *thereat*, as it were; different from אֵל, which expresses motion toward without nearness. According to this signification it is construed with verbs implying such motion as is connected with the attainment of its object and remains within the limits of motion, not passing into rest or divergence from a straightforward course, e. g. בְּתָן בְּרַח to give into the hand, בְּ שָׁלַח he sends into them i. e. into their midst, בְּ דָרַג to tread into something; besides, verbs of ruling or of hostile invasion, e. g. בְּרָדָה, בְּרָדָה, בְּרָדָה, בְּרָדָה &c. When the motion is directed to something upward, ב should be translated *upon*, e. g. בְּרָאשָׁה upon thy head 1 KINGS 2, 24. — 6. in the signification *unto, into, in with the accusative*, e. g. בְּשָׁמַיִם unto the heaven (as far as heaven) GEN. 11, 4, for which אֵל is used in JER. 51, 9; hence certain verbs with ב occur in this sense, e. g. בְּהִשְׁתַּחֲוֶה 1 KINGS 16, 11. — 7. This ב forms an ulterior development of the notion of in with the ablative, which exists in other languages also, *in, in regard of*, after a whole has been briefly put together, to classify it according to the

contents, e. g. בְּצִוְהָ in fowl GEN. 7, 21 i. e. in respect to fowl. — 8. It shews the existence of a subject in a quality, so that the latter includes the subject of which only it consists. Here the preposition may be translated by *as*, e. g. Ex. 6, 3 *I appeared* בְּאֵל אֵל as the mighty god i. e. consisting in אֵל, comp. Ezr. 3, 3; 1 CHR. 7, 23; 9, 33; or it stands vice versa to give prominence to the predicate, e. g. בְּאֶחָד he is a single one JOB 23, 13 i. e. existing as one; Ex. 32, 22 *they are* בְּרָע in evil (see however רָע III.); בְּיָהּ in Jah consists his name i. e. Jah is his name Ps. 68, 5; Is. 26, 4; בְּחֹזֶק יְהוָה he comes as strong 40, 10. Poetically, a statement generally is introduced by it, but in Hebrew more rarely, in the dialects more frequently, particularly in Phœnician and Arabic.

As to the derivation ב has been looked upon 1. as an abridgment of בִּיר (within, in), especially as the meaning agrees pretty well, as בִּיר in Aramaean is abbreviated into בִּי, the Arabic بیت being also smoothed away into ب in geographical names, and as ב appears there also in Hebrew; comp. the Coptic *house* and *in*, the German *in from inn* a dwelling. — 2. It has been derived from בִּיא (from בּוֹיא, like גִּיא from גּוֹיא), out of which the Aramaean ב and afterwards ב, ב arose. According to this view it signifies *entrance*. It appears more suitable, however, to regard ב in its short form as a vocable belonging to language generally, and as cognate with י.

ב (pronominal stem) *Aram. prepos.:* in, with, by DAN. 2, 19 34; 5, 2, like the Hebrew ב.

בִּא see בּוֹיא.

בִּאָה (for בִּיאָה, which is in 18 mss. of Kennicott; from בּוֹיא, comp. קִימָה) *f. entrance*, Ezr. 8, 5.

בְּאוּשָׁא (def. שְׁתָּא, formed from בְּאוּשָׁא) *Aram. adj. fem. wicked, evil-minded* Ezr. 4, 12.

בָּאָר (Kal unused) *tr.* same as **בָּרַר**, **פָּאָר** *for-are, to bore, to dig, to dig through.* For the organic root comp. **א-בָּרַר** and the Arab. **بَارَّ** to dig, **بَارَّ** to investigate. But **בָּקַר** (*to split*) is not a harder form, because it belongs to another group. Derivatives **בָּאָר**, **בָּאָרוֹת**, **בְּאֵר**, **בְּרוֹתֵי**, **בְּרִי**, **בְּרִי**.

Pih. **בָּאָר**, *inf.* **בָּאָר**, *imp.* **בָּאָר**, *to grave* (letters), with **עַל** upon something DEUT. 8, 27; HAB. 2, 2; so *καταφύει* means originally, to grave. — 2. *Figurat. to explain, to investigate, prop. to dig out, eruere sensum*, DEUT. 1, 5; comp. *inf.* **בִּיר** ECCLES. 9, 1.

בָּאָר (with *suff.* **בְּאֵר**; *plur.* **בְּאֵרוֹת**, *constr.* **בְּאֵרוֹת**, once **בְּאֵרוֹת** GEN. 26, 18) *f.* 1. like **בִּיר** *pit, vault*, P's. 55, 24; 69, 16; also applied to a *loampit* GEN. 14, 10. — 2. *a well, dug out to hold water* 26, 21, usually with the addition of **מַיִם** GEN. 21, 19, or **מַיִם חַיִּים** 26, 19, though **בָּ** stands alone 29, 2; **מִי בָּ** NUM. 20, 17 *well-water*; **צָרָה בָּ** PROV. 23, 27 *narrow well out of which one cannot come*; metonym. *fountain* GEN. 16, 7 14; *figur.* of the spring of marriage-pleasure PROV. 5, 15; but different from **עֵיִן**. — 3. (with *ḥ* of motion **בְּאֵרָה**) *n. p.* of a station of the Israelites in the wilderness, NUM. 21, 16-18, identical perhaps with **בָּאָר** Is. 15, 8. Another **בָּאָר** is mentioned in JUDGES 9, 21, which is a place on the way to Jerusalem from Sichem. — The following names of places are compounded with **בָּאָר**: a) **בְּאֵר אֵלִים** (*well of Elin*) *n. p.* of a locality on the border of Moab Is. 15, 8, perhaps the same as **בָּאָר** NUM. 21, 16-18. As the seventh station Ex. 15, 27 is also termed **אֵלִים** (according to some mss.) one might be tempted to translate *palms*; but the supreme deity was worshipped in Moab under the name **אֵל** (see **אֵלִים**, **אֵלֵּל**), and it is better to take *Elin* for the name of a god. b) **בְּאֵר לִחֵי רֵאִי** (according to the Bible etymology: *well of the living God, looking upon me*) *n. p.* of Hagar's well between Kadesh and

Bered GEN. 16, 14; 24, 62; 25, 11. But it should be translated perhaps with reference to **לִחֵי** JUDGES 15, 19 *the rock-well of vision*. c) **בְּאֵר שֶׁבַע** (*oath- or covenant-well*) *n. p.* of a city in Judah, on the southern border of Palestine, which afterwards belonged to Simeon and was notorious for idolatry, GEN. 21, 31; 26, 33; JOSH. 15, 28; 19, 2; AM. 5, 5. When one wished to mention the ancient boundaries of Palestine, he said **מִדֶּבֶר בְּאֵר שֶׁבַע** 2 SAM. 17, 11; at the present day two wells are spoken of there **בְּמַרְסֵי** (Robins. Palest. I. 338). See **שֶׁבַע**. d) On **בְּעֵלָה בְּאֵר** JOSH. 19, 8 which is said to be identical with **בְּאֵר** JUDGES 9, 21 see **בְּעֵלָה**. — 4. Only in the plural **בְּאֵרוֹת** (*wells, fountains*) *n. p.* of a Gibeonite, then a Benjamite city JOSH. 9, 17; 18, 25, inhabited even after the exile EZR. 2, 25, which, according to Eusebius (s. v. *Βηρώθ*), is said to have been seven miles from Jerusalem on the way to Nicopolis. *Gentile* **בְּאֵרֵי** 2 SAM. 4, 2 &c., also **בְּרִי** 1 CHR. 11, 39, comp. **בְּרִי** from **בְּרִי**; now *el-Birah* (البيرة) Robins. New Biblical Researches p. 190. — 5. This **בְּאֵרוֹת** is added to **בְּנֵי-יִצְחָק** (NUM. 33, 31) DEUT. 10, 6 as the *proper name* of a station of the Israelites in the wilderness, for which also **בְּנֵי-יִצְחָק** alone stands; see therefore **בְּנֵי-יִצְחָק**. Comp. the Phœnician **בְּאֵר אֵת** (*wonder-well*) *n. p.* of the fountain of Arethusa at Syracuse; **בְּאֵרֹת** *Berytus* in Phœnicia (Steph. Byz. sub voce: *ἐκλήθη δὲ τὸ εὐδυσκόν. Βίρη ἅρα τὸ φρέαρ παρὰ αὐτοῖς*) which is called **בְּרוֹתָה** EZ. 47, 16.

בְּאֵר (contracted out of **בָּאָר**; *pl.* **בְּאֵרוֹת**) *f.* *reservoir of water, cistern* JER. 2, 13 and K'tib 2 SAM. 23, 15 16 20.

בְּאֵרָה (*explainer; perhaps from* **בְּנֵי-אֵרָה** *protégé of heroism, see* **אֵרָה**) *n. p. m.* 1 CHR. 7, 37.

בְּאֵרָה (the same) *n. p. m.* 1 CHR. 5, 6.

בְּאֵרִי (the same) *n. p. m.* GEN. 26, 34; HOS. 1, 1.

בְּאֵשׁ (*fut.* **יִבְאֵשׁ**) *intr.* 1. *to stink, to be loathsome* EX. 7, 18 21; 8, 10; 16, 20;

writers, and especially by Berosus. In JER. 25, 26 and 51, 41 it is also termed בָּבֶל (which see). Subsequently, a city founded in Egypt, almost opposite to Memphis (see Literaturblatt d. Orient 1849 p. 358), by Babylonians who left their homes under Cambyzes (Jos. Ant. 11, 5; Strabo, Geogr. 1, 17; Ptol. 4, 5), was called *Babylon*.

With regard to the derivation of בָּבֶל, that from בָּלְבַל is, indeed, grammatically correct (see Lehrg. der aram. Idiom. p. 167); yet it is not impossible that the name was originally formed from בֵּל court (gate) of *Bel*, or from בֵּרֶבֶל (= בֵּיר) *Belus-town*, or the like.

בָּבֶל *Aram. f.* the same, used of the city or province DAN. 2, 12 48; 3, 1; 4, 26; sometimes with רַבְחָא *great* as an adjective, like חֲמָתָא AM. 6, 2 and *Διόσπολις ἡ μεγάλη* in inscriptions.

בְּבִלְיָ (in the Targ. *def.* בְּבִלְיָא; only in *pl. def.* בְּבִלְיָא *Aram. gent. m. Babylonian*, i. e. belonging to the city of Babel EZR. 4, 9; Hebrew בְּנֵי בָבֶל EZ. 23, 23.

בָּג *m. food* (comp. Ar. باج; Pers. پاش food, Sanskr. *bhag* = प्राय-स्; Ibn Ganâch and Kînchi בִּנְחִי, only in K'tib EZ. 25, 7: לָחֵן לִבְנֵי לָגוֹם to give for food (i. e. to destruction). But as the K'ri and LXX read בָּג, as לָחֵן לָגוֹם appears in 26, 5, and as in 47, 13 אָרָא arose out of יָדָא, it is advisable perhaps to retain יָדָא. If, however, the K'tib reading be followed, it need not be regarded as foreign; but it may be derived from בָּגִי (which see).

בָּגָר (fut. יִבְגֹּר, MAL. 2, 10 יִבְגֹּר) *tr.* 1. (not used) to cover, veil, clothe, whence בָּגָר. — Figurat. 2. to cover, to conceal, then to act covertly, to deceive, deal falsely, absol. 1 SAM. 14, 33, JOB 6, 15, or with בָּ of the person whom one deceives JER. 3, 20; IS. 33, 1; HOS. 5, 7, rarely with מִן JER. 3, 20. Out of this signification has been developed that of to forsake faithlessly e. g. God, JER. 5,

11; a wife EX. 21, 8; a husband JER. 3, 20; a friend LAMENT. 1, 2 &c.; to betray, with the accusative PS. 73, 15; like הַבּוֹנֵךְ הַבּוֹנֵךְ 21, 2, hence the proverbial climax הַבּוֹנֵךְ הַבּוֹנֵךְ 24, 16, הַבּוֹנֵךְ JER. 12, 1; אָהָה הַיָּיִן הַבּוֹנֵךְ HAB. 2, 5 well! (see אָהָה 2) the drunken man (equivalent to אִישׁ הַיָּיִן) robs; then generally to sin, to commit injustice, once even אָהָה PS. 59, 6; most frequently in this sense occurs the *part. plur.* בּוֹנֵדִים, opposed to יֹשְׁרִים, צַדִּיקִים &c. (in HAB. 1, 5 the LXX and Syr. read בּוֹנֵדִים for בּוֹנֵדִים); PROV. 13, 15: and the conduct of sinners is bold (see אִישׁ). Derivatives בּוֹנֵד, בּוֹנֵדָה.

The stem, it is true, is not in use in the dialects, but its fundamental signification is easily perceived from the organic root בָּגַד (comp. אָגַד, גָּד, צָגָד); and a like transference in מָעַל, Ar. دهن, خذل, ليس.

בָּגָד (with suff. בָּגָדִי without dagesh in ד; *pl.* בּוֹגְדִים, *constr.* בּוֹגְדִי; once PS. 45, 9 *pl.* בּוֹגְדוֹת) *m. (fem. only in LEV. 6, 20, but the Samaritan copy has masc.)* 1. covering, clothing in the proper and usual sense, cloth GEN. 28, 20; 1 SAM. 19, 13; 1 KINGS 1, 1; a tegument over the sacred vessels NUMB. 4, 6-13, comp. Ar. بجام clothing, cover; in particular a kind of upper-garment GEN. 39, 12, beside מָעִיל EZR. 9, 3 5. Figuratively, IS. 52, 1; 59, 17; 61, 10. — 2. covering, deceit, faithlessness, treachery, robbery, sin JER. 12, 1; IS. 24, 16; comp. בָּגָד 2.

בְּגָדוֹת (originating from בּוֹגְדוֹת, comp. הוֹלִלִית from הוֹלִלִית; here the form passes over as in חֲקָמוֹת PROV. 1, 20 into the *fem. pl.*) *f. treachery, deceit* ZEPH. 3, 4.

בְּגֹדִי (only *fem.* בּוֹגְדָה with the *a* impure remaining in the first syllable) *adj. m. faithless* JER. 3, 7 10 interchanged with בְּגָדָה.

בְּגִי (perhaps from בָּגַד־גִּי, גִּי = גִּי, comp. גִּיָּה I., גִּיָּה; belonging to the people) *n. p. m.* EZR. 2, 2; NEH. 7, 7 (perhaps from the Persian bhagavan happy).

בַּר see **בָּר**.

בָּר abridged from **בָּרַךְ**, and still more **בָּר**, in proper names compounded with it, e. g. **בָּרֶקֶר** (which see); so likewise **בָּר** is abbreviated into **בָּר**, e. g. **בָּרִיָּה** (which see). Comp. the Phenician proper names **בָּרֶאֱשֶׁמֶן** (Kit. 3, 3), **בָּרֶמְלֶקֶת** (Karth. 5, 5), **בָּרֶדְשָׁהֶת** (ib. 2) &c.

בָּרָא (part. with suff. **בָּרָאָם** for **בָּרָאָם**) prop. *to speak, to prattle, to brag*, *παρολογεῖν*, hence *to lie*, with **נָצַב** *to invent of oneself*, i. e. *to fabricate* 1 KINGS 12, 33 (where the K'tib has **מִבָּרַד ב' to invent alone**); NEH. 6, 8. For its organic root the stem has **בָּר**, which is also found in **בָּרַד** (בָּרַד) III., **בָּרָה**, **בָּרָה**, **בָּרָה**, **בָּרָה**, **בָּרָה** (whence **בָּרָה** &c.), and it corresponds to the Syriac **ܒܪܐ**, Ar. **بدع** (I. IV.); but *to invent, to form* is transferred in Zabian (**ܒܪܐ**) to the potter's work, as in **ܒܪܐ** II.

בָּרַד I. (part. **בֹּרֵךְ**) intr. *to be separated, forsaken, solitary*, Ps. 102, 8; Is. 14, 31; Hos. 8, 9. Derivatives **בָּר** I., **בָּרַד** and **בָּרַד**. The organic root **בָּר** is also found in **בָּרַךְ** (which see), for which the Ar. has **بار**, and somewhat modified in **بار**, **بار** &c. as well as in the corresponding Ar. **بَدَّ** to divide, separate.

בָּרַד II. (not used) intr. *to be interwoven, intertwined*, spoken of twigs, of ropes of yarn &c.; hence **בָּר** II. The fundamental signification proceeds from the idea of binding, twisting into one another, the same organic root being found also in **בָּרַךְ**, **בָּרַךְ**, **בָּרַךְ** &c. The meaning *beam*, in Aram. **בָּר**, Ar. **بَر**, has perhaps come from that of crossing, twisting into one another, as in the Hebrew **קוּרָה**, **קוּר**, Ar. **كُر** &c.

בָּרָא III. (not used) same as **בָּרָא** (which see). Derivative **בָּר** III.

בָּרָה m. *solitariness, separation, wasteness*, only as *adverb* (noun in accusat.) *solitarily, desolately, alone*, coupled with the verbs **רָשָׁב**, **שָׁכַן**, **הִנָּחָה** LEV. 13, 46;

DEUT. 32, 12; for which **לְבָרַד** is used in NUMB. 23, 9; Ps. 4, 9.

בָּרַד (from **בָּרַאֲדָר** *dedicated to Adad*, see **בָּרַד**) n. p. of an Edomite royal family, GEN. 36, 35.

בָּרַד see **בָּר**.

בָּרִיָּה (abridged from **עֲבָרִיָּה** *work-shipping Jah*) n. p. m. EZR. 10, 35. See **בָּר**.

בָּרִיל (pl. **בָּרִילִים**; from **בָּרַל** I.) m. 1. properly divided, separated, hence *lead-alloy* (plumbum nigrum, i. e. stannum, Plin. h. n. 24, 16; 33, 9), which is separated by smelting. **בָּרִילִים**, several kinds of lead-alloys Is. 1, 25. — 2. the name of a metal mentioned with gold, silver, iron, lead, brass, by which is understood a sort of tin (*κασσίτερος*, Aram. **ܒܪܝܠܐ**) NUMB. 31, 22; EZ. 22, 18 20; **אֶבֶן הַבִּי** ZECH. 4, 10 prop. tin-weight, then plummet, perhaps = **אֶבֶן הַזֵּפֶרֶת** 5, 8.

בָּרַל I. (Kal unused) tr. *to divide, separate*; derivatives **בָּרַל**, **בָּרַל**, **מִבְרָלָה**. The organic root **בָּרַל** is also found in **בָּרַל** &c.; but the Ar. **بدل** (to change, to exchange) should not be brought into connexion with it.

בָּרַל (fut. **יִבְרַל**) *to separate oneself, to be separated*, with **בָּר** NUMB. 16, 21; EZR. 9, 1; 10, 11; *to be excluded* 10, 8; with the omission of **בָּר** and with **אֶל** *to separate oneself from a thing and pass over to another* 1 CHR. 12, 8; *to be chosen as a committee, with or without* **בָּר** 23, 13; EZR. 10, 16.

בָּרַל 1. *to separate, divide* (prop. causat. *to cause a separation*), with **בָּר** Ex. 26, 33; **בָּר** GEN. 1, 6; LEV. 20, 25; EZ. 22, 26; 42, 20; **בָּר** ... **בָּר** Is. 59, 2. — 2. *to part* i. e. *to pull off*, LEV. 1, 17; 5, 8. — 3. *to separate from others, to choose out, select, with accusat. of the person and מן wherefrom* NUMB. 8, 14; 16, 9; DEUT. 10, 8; 1 KINGS 8, 53; *to exclude*, with **בָּר** NEH. 13, 3, **בָּר** Is. 56, 3.

בָּרַל see **בָּרַל**.

בָּרַל II. (not used) intr. *to drop, to flow out, flow down* (cognate in sense

with **בְּרִי**, belonging to **בְּרִי**, particularly applied to a sweet-smelling resin or gum; whence **בְּרִי**, nouns expressing kinds of resin being generally taken from dropping out. The stem **בְּ** in this signification has for organic root **בְּרִי**, which reappears modified in **בְּרִי**,

Ar. **طَل** &c. Comp. the Greek *βδελλ-iv*.

בְּרִי (*constr.* **בְּרִי**) *m.* a part, tip, **בְּרִי** of the ear, Am. 3, 12; prop. same as **בְּרִי** piece, different in purport and etymology from **בְּרִי**.

בְּרִי (modern Hebrew *pl.* **בְּרִי**) *m.* 1. the sweet-smelling resin or aromatic gumdrops of an Indian (and afterwards of a Bactrian) tree (from **בְּרִי** II. which see), being the transparent, wax-like resin *bdellium*, *βδελλιον*, which was an article of commerce. Aquila, Symm., Theod., Vulg., Josephus and others already understand the Biblical **בְּ** in this sense. Hence from the form of the drops — 2. *pearl*, with the shining of which the grains of manna were compared Num. 11, 7; which appears in GEN. 2, 12 along with **בְּרִי** (which see) and gold as an important and valuable product of India (**בְּרִי** is explained by the Targ. on 1 CHROM. 1, 23 **בְּרִי**; hence **בְּרִי** is translated **בְּרִי** in Talm. Joma 75^a, and so understood by Sa'adja, Kimchi, and others). This word appears in Aramaean in the forms **בְּרִי** (Onk. *def.* **בְּרִי**), **בְּרִי** (*def.* **בְּרִי**), **בְּרִי** (Jer. Targ. *def.* **בְּרִי**), passing in Greek into *βδολχ-ov*, *βδελλ-iv* (proceeding from **בְּרִי**, in Pliny h. n. 12, 19 into *malldacon* (**בְּרִי** = **בְּרִי**), all which are perceptible from the Hebrew form.

Coming from **בְּרִי** II. **בְּרִי** (**בְּרִי**) is the ground-form, as *βδολ*, *βδελλ* in Greek arose out of the same, having passed to it from the Semitic; **בְּ** is the remnant of an old derivative syllable, which also has been preserved in the Aramaean **בְּרִי**, **בְּרִי** eel, **בְּרִי** len-til &c. See **בְּרִי**.

בְּרִי an incorrectly adopted stem for the proper name **בְּרִי** (which see).

בְּרִי (= **בְּרִי** i. e. *dedicated to Dan* = Eshmun; see **בְּרִי**) 1. *n. p.* of a Judge 1 SAM. 12, 11, for which the Syr., LXX and Ar. read **בְּרִי**, because they had for **בְּרִי** there **בְּרִי**; but the Targ., Kimchi and others understood it to be **בְּרִי**, who was a Danite (**בְּרִי**). It is possible that **בְּרִי** = **בְּרִי** = **בְּרִי** (see **בְּרִי**) JUDGES 12, 13. — 2. *n. p. m.* 1 CHR. 7, 17.

בְּרִי (*inf. constr.* **בְּרִי**) 1. (not used) *intr.* to be rotten, chinky, tottering, hence **בְּרִי** — 2. *tr.* to press into something, to break through something; metaphor. to examine, search into, in order to mend 2 CHR. 34, 10, as **בְּרִי** and **בְּרִי** proceed from a similar view (comp. Aram. **בְּרִי**, Syr. **בְּרִי**); but **בְּרִי** cannot at all mean to restore, to build up, as the LXX and Vulg. understand it. With the stem **בְּרִי** is cognate **בְּרִי** (which see); and the organic root is **בְּרִי**, which reappears in **בְּרִי**, **בְּרִי**, Aram. **בְּרִי**.

בְּרִי (with *sup.* **בְּרִי**) *m.* the tottering, the rotten (of a house), a rent, breach 2 KINGS 12, 6; **בְּרִי** *ibid.* to find out a rent; **בְּרִי** 12, 8 9 13 to repair; a leak in a ship Ez. 27, 9 27. Comp. the Aramaean **בְּרִי** canal.

בְּרִי (from **בְּרִי** = **בְּרִי** *worshiping Melkar*; **בְּרִי** abridged from **בְּרִי**) *n. p. m.* 2 KINGS 9, 25.

בְּרִי Aram. same as Hebrew **בְּרִי**; only in Pa. **בְּרִי** DAN. 4, 11 to scatter, throw about; comp. Ar. **بذر**, Syr. **بذر**, Sam. **בדר**.

בְּרִי (not used) *intr.* 1. to be empty, like **בְּרִי** to be empty, uninhabited, waste, Aram. **בְּרִי**, Syr. **بَر**, in the reduplicated form **בְּרִי** to be terrified (comp. Hebr. **בְּרִי**); derivative **בְּרִי**. — Hence 2. to be desolate, to be waste, **בְּרִי** also appearing in the same metaphorical use; spoken especially of the primitive chaos.

בְּרִי (= **בְּרִי** after the form **בְּרִי**) *m.* emptiness, wasteness, spoken of primi-

tive chaos out of which the world arose GEN. 1, 2. In this primitive signification was בָּהוּ taken in the Biblical cosmogony, and used in establishing the dogma (לֹשׁ נִצְאוֹן) respecting creation. Hence Aquila translates οὐδέν, Vulg. *vacua*, Onkelos and Samarit. רִיקָנִי. The Phœnician cosmogony has converted בָּהוּ into a personified expression denoting the primitive substance, and as a deity, the mother of the races of the gods; the Aramaean name בְּהוּת, בְּהוּתָא, *Bawô, Bwô-ôs, Buto* for the mother of the gods, which passed over to the Gnostics, Babylonians and Egyptians, is identical therewith. *Môt*, prop. *Bwô* (בְּהוּת), originated in Phœnician from an interchange of *b* and *m*, though it has a different conception in its application to a cosmogony. Metaphorically Is. 34, 11.

בָּהֵט (not used) *intr.* to shine, glisten, Ar. بَهَتَ to be pure. It seems cognate with בָּץ (בִּיצָה).

בְּהֵט *m.* a kind of white marble (*Ibn Gânâch*), alabaster ESTH. 1, 6; the LXX incorrectly σμαραγδίζης. *Kimchi* has compared the Arab. بَلَنْط (marble-like stone).

בְּהֵיָרָה (*Aram.* from בְּהֵיָרָה) *f.* eagerness, haste. **בְּהֵיָרָה** *adv.* hastily, quickly, EZR. 4, 23.

בְּהֵיָרָה *adj. m.* shining, enlightening, spoken of the sun, JOB 37, 21. See בְּהֵיָרָה.

בְּהֵיָרָה (*Kal* unused) *intr.* to be terrified, surprised, to shudder, Ar. بهل; metaphorically (like חָפַץ) to move restlessly, very quickly or hastily, to be restless, hasty, as a sign of insecurity and terror.

Nif. בְּהֵיָרָה (*fut.* בְּהֵיָרָה) 1. to be terrified, affrighted 1 SAM. 28, 21; 2 SAM. 4, 1; Ps. 6, 3 4; 90, 7; to be surprised, to shudder JOB 21, 6; to be in violent commotion Ps. 6, 3, with מָן ECCLES. 8, 3; מִפְּנֵי GEN. 45, 3 in presence of or because of a thing. — 2. to be hasty, quick, ZEPH. 1, 18 a destruction, and certainly a speedy one (נְבִהֵלָה in the sense of נְחִירָצָה Is. 10, 23 and בְּהֵיָרָה 65, 23);

with לָ e.g. לָהֶוֶן לָ PROV. 28, 22 to catch eagerly at gain, comp. מְבִהֵלָה K'ri 20, 21; to hasten forward in trepidation, to flee Ps. 48, 6 (cognate in sense נִחָפֵז), JER. 51, 32; with יָדָם Ez. 7, 27 to wring the hands (from terror).

Pih. בְּהֵיָרָה 1. to terrify, to confound, with the accus. of the person Ps. 2, 5; JOB 22, 10; 2 CHR. 32, 18; 35, 21. — 2. to quicken into haste, with accus. of the person: וְשִׂמְחָתוֹ יְבִהֵלָהוּ DAN. 11, 44 and tidings put him to haste; metaphor. with לָ or בָּ to drive to haste ECCLES. 5, 1; 7, 9; to drive on a thing with haste EZR. 4, 4 K'ri (see בְּהֵיָרָה); to accelerate ESTH. 2, 9. Derivative בְּהֵיָרָה.

Puh. בְּהֵיָרָה (*part.* מְבִהֵלָה) to be hasty, rash, ESTH. 8, 14; מְבִהֵלָה PROV. 20, 21 K'ri, as the versions also read, spoken of נְחָלָה: an accelerated inheritance i. e. gotten with unjust haste, for which the K'tib reads מְבִהֵלָה (from בְּהֵיָרָה).

Hif. הִבְהִילָה 1. to terrify JOB 23, 16. — 2. to accelerate, to do hastily ESTH. 6, 14. — 3. to scare away hastily 2 CHR. 26, 20.

The stem בְּהֵיָרָה is identical with the Ar. بَحَر, standing for ל as elsewhere; but the organic root is בְּהֵיָרָה (*Aram.* בְּהֵיָרָה), which is also perhaps found in הֵיָרָה II. (see הֵיָרָה II.).

בְּהֵיָרָה (*Pe.* unused) *Aram.* the same. In Phœnician the stem appears with a harder pronunciation בְּהֵיָרָה, hence בְּהֵיָרָה (*Athen.* 4) = בְּהֵיָרָה, surprised. Derivative בְּהֵיָרָה.

Ithpe. הִתְבְּהִילָה (= אָתָּה; *inf. c.* הִתְבְּהִילָה) 1. to be astonished, DAN. 3, 24: and he rose up with terror (*infin.* as a noun). — 2. to do hastily 2, 25; to hasten 6, 20.

Pa. בְּהֵיָרָה (יְבִהֵלָה) to terrify, with the accus. of the object, DAN. 4, 2 16; 5, 6 10; 7, 15 28.

Ithpa. אִתְבְּהִילָה to be terrified DAN. 5, 9.

בְּהֵיָרָה (*pl.* בְּהֵיָרָה) *f.* terror, surprise LEV. 26, 16; Is. 65, 23; Ps. 78, 33. JER. 15, 8: pain and terror (צִיר = צִיר, like צִיר = צִיר).

בָּהֶם (not used) *intr.* to be dumb, *etc.*, Ar. **بَعِمَ** to be silent, **بִּכְם** to be dumb. From **בְּהִמָּה** (= **בְּהִמָּה**) one sees that there was there too a stem **בְּהִ**, to which also **אֲבִהֶם** the dumb one, *barbarian* (Maltes. *ybbhem*) points.

בְּהִמָּה (*constr.* **בְּהִמָּה**, with *suff.* **מָה**, retaining the *e*-sound, comp. **בְּהִמָּה**, **בְּהִמָּה**, *pl.* **בְּהִמָּה**, *constr.* **בְּהִמָּה**) *f.* prop. the dumb, speechless, irrational being, brutum, as Scripture characterises it Ps. 49, 13; 73, 22; Job 18, 3. Hence generally *beast, animal* as a collective, opposed to **אָדָם**, **אִישׁ** Ex. 11, 7; 12, 12; Ez. 14, 13 17 19 21; 29, 8; then in a more limited sense: 1. *a four-footed animal, tame or wild, particularly in the plur. with הַאֲרָץ* following DEUT. 28, 26; Is. 18, 6; **הַשָּׂדֶה** or **שָׂדֵי** 1 SAM. 17, 44; Jo. 1, 20, or **הָרֶגֶל** MICAH 5, 7. As contrasted with birds and reptiles: *tame beasts and wild* GEN. 6, 7; Ex. 9, 25; PROV. 30, 30. — Usually 2. *four-footed tame beasts, pecus, opposed to wild (הַחֲדָה, הַשָּׂדֶה)* GEN. 1, 24; 2, 20; 7, 14, applied to sheep, goats, kine, hence **מִקְנֵה הַבָּיִת** GEN. 47, 18 = **מִקְנֵה הַצֹּאן** 47, 17; applied to draught-cattle, as asses, camels GEN. 34, 23; 36, 6; 2 KINGS 3, 17.

בְּהִמָּה (*sing.*) *m.*, only in Job 40, 15, *the Nile-horse*, as appears plainly from the description (Job 40, 15-24) and from its being put with the crocodile. Coptic *n-εε-εμμω* *water-ox*, as the Nile-horse is called (comp. Ital. *bommarino*, Ar. **فرس البحر**, *innonótamos*), which the Hebrew has allowed to be faintly seen in the form **בְּהִמָּה**, perhaps belonging in the first instance to the plural of **בְּהִמָּה**. From Job l. c. Behemot becomes in legendary lore a fabulous gigantic animal generally.

בָּהֶם (not used) *intr.* to be pressed together, to be blunt, thick, stuffed; hence **בָּהֶם** (together with **בָּהֶם**) and the proper name **בָּהֶם**. In Arab. the root is **بَهَم**, hence **بَهْمَة** rock, whence **بָהֶם** appears

to be smoothed away. The stem **בָּהֶם** (**בָּהֶם**) is a collateral form of **פָּהֶם**, **פָּהֶם** (hence **פָּהֶם**) to be fat, stuffed, Ar. **فَحْم** to be thick, full; **فَحْم** the same &c.

בָּהֶם (without a *pl.*) *f.* prop. a stump, a stopper, the stumpy, thick finger, hence *the thumb*, coupled with **בָּהֶם** in Ex. 29, 20; Lev. 8, 23; with **בָּהֶם**, *the great toe* Ex. 29, 20; Lev. 8, 23 24. From the same point of view the thumb is called in the Targ. and Samar. **אֶלְיוֹן** the thick finger (see also **אֶלְיוֹן**); comp. *pollex* from *pollere*; Ar. **بَهْم** and **إِنْهَام** the same.

בָּהֶם (only in *pl.* **בָּהֶם**) *f.* the same JUDGES 1, 6 7. The Samar. codex has this word for **בָּהֶם**.

בָּהֶם (*thickness, fatness*) *n. p. m.* more exactly designated as **בְּנֵי-רְאִיבִין** Jos. 15, 6; 18, 17. From him a place **בְּנֵי** (which see) on the confines of Judah and Benjamin was named.

בָּהֶם (not used) *intr.* to shine, to be illuminated, hence to be white, pale; comp. Targ. **בָּהֶם** (**בָּהֶם** enlightened, Af. **אַבְהֶם** to make shining, Talm. **מְבָהֶם** celebrated, to be white &c.; Ar. **بَهْم** like **בָּהֶם** &c.); Syr. **أَصَح** to be white &c.; Ar. **بَهْم**, **بَهْم** and **مَهَق** to be white, **بَاح** to appear; Mishna **אַבְהֶם** to enlighten (whence **אַבְהֶם** a torch). One sees that the stem is a farther development of **בָּהֶם**.

בָּהֶם *m.* a whitish pale eruption on the skin Lev. 13, 39. According to the etymology the LXX has *ἀλφός*, the Jerus. Targ. **צָהַר**; Ar. **بَهْم** the same.

בָּהֶם (not used) *intr.* to shine, hence to be white; comp. Syr. **ܚܬܐ**, Arab. **بَهْم** &c. in the most various metaphorical meanings. The stem is a farther development of the organic root **בָּהֶם**. Derivatives **בָּהֶם** and

בָּהֶם (*plur.* **בָּהֶם**) *f.* a white spot on the skin, Lev. ch. 13, from whatever causes it may have arisen, and whatever

shade it may have had. The Syr. has for it *ܒܘܐܐ*, Targ. *בּוֹאֵרָא*.

בּוֹא (*perf.* בּוֹא, 2 *fem.* once בּוֹאָה 2 SAM. 14, 3; 3 *pl.* בּוֹאִי, once בּוֹאִי JER. 50, 5; on the other hand בּוֹא 27, 18 is either for the inf. בּוֹא by transposing the א, or for בּוֹאִי after the Yod was absorbed by the preceding י, as vice versa in בּוֹאִי Ex. 15, 2; 1 *pers. pl.* בּוֹאִי, 1 SAM. 25, 8; בּוֹאִי *imp.* בּוֹא, בּוֹא, with a of motion בּוֹא 1 SAM. 20, 21; *inf.* בּוֹא, בּוֹא, once בּוֹאָה 1 KINGS 14, 12, with *suff.* בּוֹאִי, בּוֹאִי pause בּוֹאִי also בּוֹאִי and בּוֹאִי, *fut.* יבּוֹא, יבּוֹא, once יבּוֹא 1 KINGS 12, 12 K'tib; יבּוֹאִי K'tib for יבּוֹאִי 12, 3 21; 3 *fem.* once תבּוֹאָה lengthened out of תבּוֹאָה DEUT. 33, 16, where the *h* has passed over into *t*; this form is with *suff.* תבּוֹאָהֶךָ JOB 22, 22; 2 *fem.* rarely תבּוֹאָה Ez. 22, 4, a shorter form for תבּוֹאִי, whence arose תבּוֹאָה, and out of that again תבּוֹאָה = תבּוֹאִי 1 SAM. 25, 34 K'ti, and תבּוֹאָהֶיךָ in the same place according to the K'tib) *intr.* 1. to go, to wander, like הֵלֵךְ, with which it is interchanged in this sense; usually with announcing the limit of one's going, in the accus. GEN. 37, 30; IS. 7, 24 25; JON. 1, 3; with לָהּ inserted 1 SAM. 22, 5; with אֵל IS. 22, 15 (strengthened by הֵלֵךְ); with לֵי NUM. 32, 6. According to this signification it means a) like הֵלֵךְ (הִתְהַלֵּךְ) metaphorically to walk, to live, with אִתָּ (אִתָּ) or עִם of the person with whom one lives, PS. 26, 4; PROV. 22, 24 (for which JOB 31, 5 has הֵלֵךְ). b) in many figurative expressions, e. g. בּוֹא אֶל-אִשָּׁהָ (or עַל-אִשָּׁה) to go to a woman i. e. to cohabit with her GEN. 16, 2; 19, 31; בּוֹא אֶל-אֲבוֹתָי to go to his fathers i. e. to die, 15, 15; poetically בּוֹא צִיר-דָּוִד אֲבוֹתָי to go to the habitation of the fathers (cognate in sense נִצְחָה) PS. 49, 20 &c. — 2. Distinguished from הֵלֵךְ in this that it expresses the limit of going, to arrive, come at, ἐρχομαι, ἔαυ, הֵלֵךְ denoting the going as not yet ended and not having reached its limit, ECCLES. 5, 15; with אֵל JUDGES 3, 20, עַל 2 SAM. 15, 4,

בּוֹא 16, 5 or לֵי 1 SAM. 9, 12, with the accus. of the person or place to whom or which one comes, IS. 19, 23; LAMENT. 1, 4; the place whence, is coupled with בָּיָן GEN. 16, 8. In this sense metaphorically: a) to be born, to appear ECCLES. 1, 4; בּוֹא לְכָל-יָבוֹא Ps. 71, 18 to every one who is born i. e. to posterity. b) with עַד or אֵל to reach to one, i. e. to be equal to him, 2 SAM. 23, 19 23; 1 CHR. 11, 21; applied to inanimate things with the accusative, to reach to something, of ramparts JER. 32, 24. c) to reach, with עַד or אֵל whither Ex. 22, 8, NUM. 32, 19, particularly spoken of a report or an account GEN. 18, 21; 1 KINGS 2, 28; in this sense too with לְפָנַי ESTH. 9, 11; elsewhere לְפָנַי GEN. 6, 13 is come before me i. e. has presented itself clearly to me. d) to come upon, to fall upon (suddenly), originally to hit, with עַל, אֵל, לֵי, or with the accus., e. g. of an enemy, the sword, a destroyer, poverty &c. GEN. 34, 27; JOB 15, 21; 20, 22; Ez. 32, 11; PROV. 28, 22; seldom in a good sense, with עַל JOSH. 23, 15. e) to come to pass, evenire, to be fulfilled, in a subjective sense, spoken of wishes, promises &c. DEUT. 13, 3; 1 SAM. 9, 6; IS. 42, 9; JER. 17, 15; opposites נִכְלָה, שִׁיב. In this sense it is also used: f) of inanimate things, to come near, as of the סִפָּה JOB 37, 9; רִיחַ 41, 8; רִיחַ 38, 11; אֲנָחָה 3, 24; שֹׁדֵר 5, 21; אֵדִי PROV. 6, 15. g) It is applied to time, e. g. רָמִים JER. 7, 32; עֵת Ez. 7, 12; מוֹעֵד Ps. 102, 14 &c., to denote partly what happens, partly that which is to be in future, hence יבּוֹאִים IS. 27, 6 the future times, comp. אֲחֵרִיּוֹת 41, 23. h) It appears in a variety of modifications just according to the preposition with which it is connected, e. g. with בָּ: to come with somewhat i. e. to bring, בּוֹא בְדָבָר 1 KINGS 13, 1 he brought a word of God (without בּוֹא 13, 2 5 9 17 18 32; 20, 35; in 1 SAM. 3, 21 it means in the word of God, overpowered by it); בּוֹא בְעוֹלָהוּ Ps. 66, 13 to bring whole burnt-offerings = to sacrifice; ECCLES. 5, 2 for a dream brings בּוֹא בְנִבְרוֹת אֲדָרְיָהוּ &c.; רַב עֲנִיָּן

16 *to bring songs of victory* (נְבִירָה equi-
valent to נָזַח) of the Lord God; hence
the parallel is אֶזְכִּיר, comp. אֲנִי ב. to
bring. On the contrary בָּא בְשֵׁם 1 CHR.
4, 38 *to be adduced by name*, prop. to
reach with the name, different from
בָּא בְּדָבָר JOB 3, 6 *to enter into the*
number i. e. to be received among the
number. From this signification may
be understood still farther i) the use of
בָּא (to come, infinitive with לְ), as a
preposition, towards, versus, unto, with
relation to place, NUM. 13, 21; 34, 8;
EZ. 47, 15; for which also בָּא לְבָא JUDGES
3, 3, 1 CHR. 5, 9 stands, and giving more
prominence to the idea of the verb
בָּא (till thy coming) GEN. 19, 22,
JUDGES 6, 4, or בָּא לְבָא GEN. 10, 19;
13, 10; 1 SAM. 15, 7. בָּא מִלְּבָא from de-
veloped itself out of בָּא and is fol-
lowed by כִּי 1 KINGS 8, 65; 2 KINGS 14,
25; AM. 6, 14. — 3. to enter, intrare,
ingredi, to press into, an intensifying
of signif. 2 (for which the Targ. has
גָּלַל, Syr. دَخَلَ, Ar. دخل); opposite יָצָא.
The place into which one goes is con-
strued with בָּא 1 SAM. 9, 12; EZ. 2, 2,
hence בָּא בְּכַף 2 KINGS 18, 21 *to pene-
trate into the hand*; with אֶל GEN. 19, 3;
ESTH. 6, 4; with the accus. Ps. 100, 4.
יָצָא וּבָא to go out and in DEUT. 28, 6;
Ps. 121, 8, rarely with יָשָׁב added
1 SAM. 29, 6, 2 KINGS 19, 27, which de-
notes metaphorically the whole actions
and conduct of a man, as אָרַח וְרָבַע
poetically Ps. 139, 2. With לִפְנֵי or the
accusative NUM. 27, 17 *to stand before*
one, to conduct his cause. Rarely in
the sense to go about freely JER. 37, 4
as an antithesis to sit captive; to bear
an office 1 CHR. 27, 1; to enter and retire,
with accusative of time הַשַּׁבָּת on the
sabbath 2 KINGS 11, 9, spoken of the
Levites officiating. In this sense many
phrases and expressions are formed by
בָּא, in which it may be variously trans-
lated, as: to enter (into the house of the
husband) JOSH. 15, 18, with אֶל DAN.
11, 6; בָּא בְּמִשְׁפָּחָא to go into judgment
Is. 3, 14, JOB 22, 4 i. e. to accuse; with
בָּא to associate with one JOSH. 23, 7; Is.

19, 23; to treat in common, to enter into
a covenant EZ. 16, 8; NEH. 10, 30; to
press into a circle of friends (בְּקִיר) GEN.
49, 6; to come into, בָּא בְּקִרְיָא into the con-
gregation, i. e. to be received into it DEUT.
23, 2; to participate in (בְּ) a thing i. e.
to attain to Ps. 69, 28; with בָּא to fall into
a thing, e. g. into strife PROV. 18, 6, blood-
guiltiness 1 SAM. 25, 26; with בָּא to ad-
vance, to progress in, e. g. בְּיָמָיו GEN.
24, 1 or בְּשָׁנָיו 1 SAM. 17, 12 (as the LXX, Vulg., Syr., Ar. read for בְּמִנְיָתָיו) i. e.
to become older; בָּא בְּעָרֵי עֲדָרִים EZ. 16,
7 to advance in the highest ornaments;
to turn in, spoken of the sun, i. e. to go
down GEN. 15, 17, opposite יָצָא; to be
brought in, corn, LEV. 25, 22 (comp.
תְּבוּאָה); to come in as revenue 1 KINGS
10, 14; בָּא בְּאֵשׁ to stand the fire NUM.
31, 23. Derivatives בָּאָה, מָבִיא, תְּבוּאָה.

Hif. הִבִּיאַת (with suff. הִבִּיאַתִּי &c.; 3 f.
הִבִּיאָה; 2 pers. הִבִּיאָה, הִבִּיאָה; 1 pers. הִבִּיאָה, and
thus the flexion is still fluctuating in
many forms) causat. of Kal in all the
three principal meanings: 1. to cause
something to go, i. e. to guide, e. g. the
axe, Ps. 74, 5; with אֶל, to lead to one
DEUT. 33, 7. — 2. to cause to come, to
bring to, to offer, with accus. of the ob-
ject, also of inanimate things, and with
אֶל or לְ of the person, GEN. 2, 19; 43, 9;
LEV. 4, 5; 2 CHR. 9, 10; Is. 16, 3; 1 SAM.
9, 7; sometimes the object must be sup-
plied. Metaph. to call together ESTH. 5, 10;
with עַל to bring something upon one GEN.
6, 17, with לְ or אֶל JER. 15, 8; 32, 42,
also of good things GEN. 18, 19; to fulfil
(prophecy, a word given &c.) Is. 37, 26;
46, 11; JER. 39, 16. — 3. to draw in,
to cause to enter, to lead in, to bring in, e. g.
into the house GEN. 43, 17, into the for-
tress Ps. 66, 11; to pull in GEN. 19, 10;
to bring home (a wife) JUDGES 12, 9; to
bring (into judgment) JOB 14, 3 i. e. to
accuse before a tribunal; הוֹצִיא וְהִבִּיא
NUM. 27, 17, 1 CHR. 11, 2 to lead to war
and out of it; to cause to go down (spoken
of the sun) AM. 8, 9; to store i. e. to lay
up grain 2 SAM. 9, 10; to inter 2 CHR.
28, 27; to put into EX. 4, 6; 25, 14;

LAMENT. 3, 13. — The final *n* sometimes disappears, as *הָרִי* RUTH 3, 15 = *הָרִיָּא* 1 KINGS 21, 29 = *הָרִיָּא*; comp. *יָרִי* 1 KINGS 12, 12 = *יָרִיָּא*.

Hof. *הוּבָא* (3 fem. *הוּבָאָת* after the Aramaean manner, 3 pl. *הוּבָאָו*; *part.* *הוּבָא* on the contrary is a noun) *pass.* of *Hifl*, GEN. 33, 11; 43, 18; EX. 27, 7; LEV. 10, 18; 13, 2 in the most diverse significations.

• Derivatives *הוּבָא*, *הוּבָאָת*.

Some remains of the stem *בּוּא* are found in the dialects (Arab. *بَا* to turn back, to turn in, *بَا* and *بَا* to sleep with &c.); but other verbs are commonly in use for it there; while *בּוּא* is very often applied in Hebrew, and as it would seem, in Phœnician also, e. g. *יָבֵא* (Sard. 5), *פָּבֵאָה* (Tug. 5). The organic root *בּוּא*, compared with the Greek *βύ-ω* (*paí-ω*), Sanskrit *gá*, German *ge-hen* &c. has the series of senses here given; but the reduplicated *בִּבְחֵם* to press in has also been compared.

כּוּב (a reduplicated stem, unused) *intr.* to be hollow, open, whence *כֶּבֶד*, *כֶּבֶדָה*, *כֶּבֶד* the same, from which comes *אֶמְבּוּב* *flute*, *ambuba*, where an *m* was inserted before *b*; Ar. *بَاب*, from which *בַּב* door, and others. Comp. the Coptic *ḥmā* hollow, hole.

כּוּנ (unused) *tr.* either to put into a right state, to prepare (food), then to cook, to bake, whence the noun *כֶּנֶן*, with which compare the Sanskrit *pac*, Pers. *bač*-ten &c.; or the fundamental signification is to eat, to take food, comp. Sanskrit *bhag*, whence *bhakshja* food, Greek *φαγ-ειν*, Pers. and Ar. *بَاح* food, the latter from *بَا*, *بَا*. According to the former explanation the organic root would be *כּוּנ*, identical with that in *אֶנְיָה*, Ar. *وَفَى* II. &c.

כּוּר (belonging to *כּוּרָה*?) see *כּוּרָה*.

כּוּל belonging to the proper name *כּוּל*, which see.

כּוּז (perhaps *כּוּז* ZECH. 4, 10 is = *כּוּז*, if it does not belong to *כּוּז*; *fut.* *כּוּזוּ*) *tr.* prop. to tread down (*כּוּז* = *כּוּז*), hence to despise (by words), to esteem little, with accusat. of the object PROV. 1, 7, the object somewhat remote 23, 22, usually with *ל* 11, 12; 30, 17; to overlook, 6, 30; 13, 13; 14, 21; 23, 9; elsewhere only in SONG OF SOL. Comp. *כּוּזוּ* and *כּוּזָה*. The organic root *כּוּז* which also exists in *כּוּס* &c. is enlarged in *כּוּזַח* (to push away, to reject, to despise). Hence

כּוּזָה *m.* 1. contempt, mockery (along with *הַרְפָּה*, *הַרְפָּהָה*) PS. 31, 19; 119, 22; 123, 4, which one shews to something or endures; *כּוּזָה* *כּוּזָה* JOB 12, 21, PS. 107, 40 to pour out contempt (reproach) upon; *כּוּזָה* 123, 3 to receive contempt abundantly; *כּוּזָה* *כּוּזָה* JOB 31, 34 the contempt of families; *כּוּזָה* *כּוּזָה* GEN. 38, 23 to be despised. — 2. proper name of a Nahorite, and then of an Arabian tribe, which, like *כּוּזָה* (which see) and others, inhabited a part of Edom GEN. 22, 21; JER. 25, 23. Hence the *Gentile* *כּוּזָה* JOB 32, 2. — 3. *n. p. m.* 1 CHR. 5, 14.

כּוּזָה *f.* an object of contempt NEH. 3, 36.

כּוּזָה (from *כּוּזָה*) *n. p. m.* EZ. 1, 3.

כּוּזָה see *כּוּזָה*.

כּוּזָה (from *כּוּזָה*: *striver*, *wisher*) *n. p. m.* NEH. 3, 18.

כּוּזָה (Kal unused) *intr.* to be entangled, perplexed, Arab. *بَالَ*, properly to turn round about, identical with the organic root in *כּוּזָה*, *כּוּזָה*, *כּוּזָה*, and modified in *כּוּזָה* &c. The fundamental signification is connected with that of to intertwine, to get entangled. Derivative *כּוּזָה*.

Nif. *כּוּזָה* (3 p. pl. *כּוּזָה*) 1. to wander about, with *כּוּזָה* of the place where EX. 14, 3. — 2. to be perplexed ESTH. 3, 15; JO. 1, 18.

כּוּל (not used) 1. *intr.* to bubble, to flow, to stream forth copiously, to spring forth; hence *כּוּל*, *כּוּל* 1. — 2. to sprout

DAN. 8, 16, 2 CHR. 35, 3 K'ri, JOB 6, 24, or בֹּן of the thing Ps. 33, 15, or with the accusat. of the person NEH. 8, 9, then with a double accusat. Ps. 119, 27; to make wise, intelligent JOB 32, 8; to give insight, merely with ל of the person DAN. 11, 33. מְבַרֵּן teacher 1 CHR. 25, 8; 27, 32; מְבַרְרִים NEH. 8, 3 interpreters of Scripture. — 2. Almost the same signification as Kal, because the latter was little used: to distinguish something with intelligence, to know, to understand, to mark, with ב in a thing, DAN. 1, 17; 9, 23; NEH. 8, 12; sometimes with ב to have skill in a thing, 2 CHRON. 34, 12; with accusat. MICAH 4, 12; JOB 28, 23; also absolutely Is. 40, 21; or with infinit. following NEH. 8, 2.

Hif. II. בִּין (from הִבִּין, rejecting the formative *h*, which was done at a later period of the language; 3 pers. בִּין DAN. 9, 23; 1 pers. בִּינְחִי DAN. 9, 2; infin. absol. בִּין PROV. 23, 1; imp. בִּינָה, בִּינִי) in the second meaning of Hif. I. to mark, with ב of the place where, DAN. 9, 2; with the accusat. DAN. 10, 1 he marked the word (Vulg.), where the LXX read וְבִינָה; on the other hand in וְבִינָה ibid. (and he gave heed to the vision) the בִּינָה is a noun with the accent drawn back, as Ez. 19, 14. The imper. is בִּינָה Ps. 5, 2; בִּינִי 50, 22, with accusat. generally in the senses of Hif. II, 2. Derivatives בִּינָה, בִּינִי (בִּין) and the proper name בִּינִי.

Hithp. הִתְבַּוֵּן (pause הִתְבַּוֵּן; imp. הִתְבַּוֵּן; fut. הִתְבַּוֵּן, pause הִתְבַּוֵּן) prop. to consider with oneself, hence to mark, attend to something, with עַל Ps. 37, 10; JOB 31, 1; אֵל 1 KINGS 3, 21; Is. 14, 16; בְּ JER. 23, 20; 30, 24; עַד JOB 32, 12; 38, 18; accusat. Is. 43, 18; 52, 15; JOB 37, 14; Ps. 107, 43, according to which constructions the sense is modified; also absolut. to shew oneself attentive Is. 1, 3; to look about, with ל of the thing JER. 9, 16; to mark, 2, 10.

בִּין Aram. the same. Derivatives בִּינָה (בִּינָה), בִּין.

בִּינָה (from בִּינָה-יָה understanding is with Jah) n. p. m. 1 CHR. 2, 25.

בִּינִי (together with בִּינִי; Jah is understanding, from בִּין) n. p. m. NEH. 11, 15. See בִּינִי.

בֹּם (part. pl. בֹּמִים, north-Palestinian orthography = בֹּמִים; comp. קֹמִים 2 KINGS 16, 7) trans. to tread down, to stamp upon, with ב into something, ZECH. 10, 5 into the mire (heroes treading into the mire i. e. their conquered enemies); with accusat. to crush with the feet = conquer, subdue, Ps. 44, 6; 60, 14 (קֹמִים, צָרִים); Is. 63, 6; with עַל of place 14, 25; metaphor. to despise PROV. 27, 7. Derivatives בִּינָה, בִּינִי, the proper names בִּינִי, בִּינִי.

Pih. בֹּם (inf. with suff. בֹּמִים AM. 5, 11, שׁ dialectically for ס, like שְׁרִיטָה for שְׁרִיטָה) to destroy, to lay waste, with accusat. Is. 63, 18; JER. 12, 10; spoken of the sanctuary: to desecrate, comp. καταπατέωμαι τὰ ἅγια 1 MACC. 3, 45 51, בִּינִי DAN. 8, 13; rarely with עַל AM. 5, 11 to plunder, as the Targ., Vulg., LXX &c. have understood it without reading בֹּמִים. See בֹּם II.

Hof. הִבִּס to be trodden, Is. 14, 19.

Hithp. הִתְבַּוֵּס to stamp with the feet round about, to tread about, with ב in something, Ez. 16, 6 22.

The organic root בָּם, Arab. بَاش, is closely connected with that in בָּם, רָ-פָם (which see), where נָ or ס stand for ב.

בֹּעַ (not used) intr. to spring forth, boil up, bubble up, metaphor. to swell up, Targ. Pa. בֹּעֵעַ; hence אֲבַעְבֵּעַ (which see). — The organic root בָּע also exists in בָּע-יָה and בָּע-יָה (which see); while the Arabic verbs بَع (to rush up), بَعَا (to bubble forth), بَاع V. belong to the same.

בֹּיץ (not used) 1. intr. to shine, to be bright (Aram. בֹּיץ light), metaphor. to be high; Ar. بَص the same. — 2. to

be white. Derivatives בִּיצָה, בּוּץ, the proper names בּוּצֵץ, בּוּצִי. See אֶבֶן, קִדָּה.

בִּיץ (in Ez. Chr. Esth.) *m. byssus*, a fine white cotton (different from בָּד *linen*) and the stuffs made from it, the dresses of kings, priests and rich men 1 Chr. 15, 27, 2 Chr. 5, 12, Esth. 1, 6, a product of Edom Ez. 27, 16 (as אֶרֶם should be taken there), different from the somewhat similar שֵׁשׁ of Egypt 27, 7, for which only by degrees it may have been put, 1 Chr. 4, 21, 2 Chr. 3, 14 compared with Ex. 26, 31. As a genuine Semitic word all the dialects have it (Targ. בּוּץ, Syr. بَيْز, Ar. بَزْر); and from the Phenicians (בִּיץ) it came into the Greek (βύσσαν).

בּוּצֵץ (*height*) proper name of a rock near Gibeah, 1 Sam. 14, 4.

בּוֹק I (not used) 1. *intr. to be waste, desert*. The organic root בִּק is hardened out of that in בָּדָה-הָ (which see); the fundamental signification is *to be empty*, i. e. open, pierced, Ar. بَهِيَ. — 2. *tr. to make empty, to evacuate; metaphor. to plunder, depopulate*. Derivatives בּוֹקֵה, מְבוֹקֵה. The Arab. بَقَى, بَقَا to happen, to befall &c. is connected with בִּקֵּה.

בּוֹק II (not used) *intr. to be hollow, deepened*, whence בִּקְקָה (which see) out of the reduplicated form; comp. Maltes. *buk* (hollow) reed; *bawwak*, to hollow out. Perhaps in this stem the organic root בִּק is cognate with that in אֶפֶק belonging to אָפֵק (tube).

בּוֹק III (not used) *intr. to speak*, prop. to utter sounds, as other verbs of speaking come from the same fundamental signification; hence the proper names בִּקְקָה, בִּקְקִי, בִּקְקִי; comp. Ar. بَقْبَقَى *mouth*.

בּוֹקֵה *f. depopulation*, Nah. 2, 11.

בּוֹקֵה see בּוֹקֵה.

בּוֹר I (rare) same as בָּאָר 1. *to dig through*, only 2. *metaphor. to search out*, *inf. constr. לְבֹר* to examine Eccles. 9, 1;

comp. Arab. بَار. Derivatives בּוֹר, בִּיר, K'ri.

בּוֹר II see בִּירָה.

בּוֹר (with *a* of motion בּוֹרָה, *pl. בּוֹרוֹת*) *m. same as בָּאָר a pit, a hole*, Ex. 21, 33; Ps. 7, 16; usually transferred to 1. *a cistern* 1 Sam. 19, 22, where rain-water was kept Lev. 11, 36, which was walled round with stones Deut. 6, 11, and when dry served for a prison Gen. 37, 24; Jer. 38, 6 seq.; Zech. 9, 11. — 2. *a prison, hole, dungeon* Is. 24, 22, in its full form in this sense בֵּית הַבּוֹר Ex. 12, 29; Jer. 37, 16. — 3. *grave, sepulchre*, בֵּית עַד-בּוֹר Prov. 28, 17 *to hasten to the grave*, i. e. to meet death; יְהִי-בּוֹר the dead Is. 38, 18, also אֶל-אֲבֵי-בּוֹר 14, 19 *the dead lying in graves of stone* (the dead of note); 14, 15 *the hinder parts* i. e. the depths of the grave, cognate in sense with אֶל, אֶרֶץ, מְהִלָּה; *grave of the lowest parts*, i. e. the underworld Ps. 88, 7. — 4. *a well, a spring*, out of which water is drawn by a water-wheel, Eccles. 12, 6; sometimes with a fresh spring Jer. 6, 7 K'tib, hence בֵּן שְׁאֵן Ps. 40, 3, קוֹזְלִים Prov. 5, 15. In this signification it is interchanged with בָּאָר (which see) 2 Sam. 23, 15 K'tib, or with בִּיר Jer. 6, 7 K'ri. — 5. *a pit, a hollow*, 1 Sam. 13, 6; בּוֹר הַסֵּה (kettle-hollow) 2 Sam. 3, 26, the name of a place which was called, according to Josephus (Ant. 7, 1, 5), *Βρύση* i. e. בֵּיר-סֵה (kettle-place; בֵּיר = בֵּית), twenty stadia from Hebron. בּוֹר Job 9, 30 see בִּיר.

בּוֹשׁ I (בּוֹשׁ; the forms with the *intrans. o-pronunciation* of the perfect are בּוֹשָׁה, בּוֹשָׁה, בּוֹשָׁה; *part. pl. בּוֹשִׁים*; *inf. and imp. בּוֹשׁ*; *fut. בּוֹשֵׁה* for בּוֹשֵׁה, because the personal preformatives were pronounced as in verbs (פִּי) *intr. properly to be pale, white, dun*, spoken of the appearance or colour; metaphor. *to change colour, to be ashamed*, i. e. to grow pale from shame; applied to the sun *to be obscured*, Is. 24, 23; Jer. 15, 9; spoken of the land *to be desolate* Jer. 51, 47; of a fountain *to be dried up* Hos. 13, 15; usually applied to man, either absolut. Jer. 48, 39; 50, 12; Ps. 22, 6,

or with כן of the thing of which one is ashamed, JER. 2, 36; 48, 13, i. e. which brings shame by disappointing; hence sometimes to be disappointed, embarrassed, JUDGES 3, 25 כוש עד even to embarrassment (see כוש III.). Comp. Aramaean כוּח, כוּח. Derivatives כוּשָׁה, כוּשָׁה, כוּשָׁה, כוּשָׁה.

Hif. I. הוֹכִישׁ (perf. only in Ps. 44, 8; 53, 6; but part. and fut. constantly), to put to shame, to prepare shame, hence to mock, to disappoint, with accus. of the person, Ps. 44, 8; 53, 6; to bring shame PROV. 29, 15; with כן of the thing, which disappoints, Ps. 119, 116.

Hif. II. הוֹכִישׁ (הִכָּה; only the perf.) 1. to deceive, with the accus. 2 SAM. 19, 6: thou disappointest to day all thine own servants (פָּנִים persons). — 2. to have shame, to shew disappointment, then, like many Hifil-forms, expressing the signification of the inchoative: to become ashamed, to be ashamed, JER. 2, 26; 6, 15; 10, 14, distinguished from the intrans. Kal. As an inchoative verb it stands absolutely JER. 48, 20; seldom with כן of the thing by which one becomes ashamed, JER. 10, 14. — 3. to act shamefully, Hos. 2, 7 [5]. — The interchange of the sounds כ and ח appears to have been deeply grounded in the language (comp. מוֹכֶצֶת and מוֹכֶצֶת; הוֹשִׁיעַ and הוֹשִׁיעַ, הוֹשִׁיעַ and הוֹשִׁיעַ, &c.) and it is unnecessary to assume a stem יָכַשׁ for Hifil II. Hence the proper name יָכַשׁ.

Hithp. הוֹכִישׁ to be ashamed (mutually) GEN. 2, 25.

כוש II. (Kal unused) intr. same as כָּאֵשׁ in a subjective sense, to be bad, hated; the organic root כָּשׁ is radically connected with כָּאֵשׁ.

Pih. כוֹשֵׁשׁ (= כוֹשֵׁשׁ) to act viciously; with עַל of the person, to bring evil upon one, AM. 5, 11.

Hif. I. הוֹכִישׁ to act badly, almost like an intrans. to be bad. The part. כוֹשֵׁשׁ occurs frequently PROV. 10, 5; 14, 35, opposite מְשַׁכֵּיל fem. מְכִישָׁה 12, 4.

Hif. II. הוֹכִישׁ (once הוֹכִישׁ Is. 30, 5, where the K'rî reads הוֹכִישׁ = הוֹכִישׁ) to

become bad, corrupt, Jo. 1, 10 12 17 &c.; metaphor. to be ashamed of, Is. 30, 5.

כוש III. (כוש) intr. to extend, spoken of time; hence כוש עד until the extension i. e. very long, JUDGES 3, 25; 2 KINGS 2, 17; 8, 11. Accordingly the Targ. has כוּשָׁה.

Pih. כוֹשֵׁשׁ to extend, to delay, to tarry, EX. 32, 1; JUDGES 5, 28.

The organic root כָּשׁ is here simply modified from כָּשׁ (see כָּשׁ, כָּשׁ; and the fundamental signification is to spread, extend; transferred to time, to lengthen unduly. The Aram. כוּשָׁה proceeds from a similar point of view.

כוּשָׁה f. shame, MIC. 7, 10; EZ. 7, 18.

כֹּוֹת (not used) intr. to put up (at an inn), to pass the night, to remain, abide; comp. Ar. كَات, Targ. for לִיִּן, Syr. كَات, Malt. bejjet to dwell, to nestle &c. This verb may, however, be derived from כֹּוֹת, כֹּוֹת (כֹּוֹת), and the proper organic root כֹּוֹת to כֹּוֹת may signify: to be deepened, opened, comp. כֹּוֹת, כֹּוֹת, כֹּוֹת (כֹּוֹת). Derivatives כֹּוֹת and the words connected with it.

כֹּוֹת (denom. from כֹּוֹת) Aram. to pass the night, DAN. 6, 19.

כָּזַח (with suff. כָּזָה; from כָּזַח) m. 1. robbery, prey, cognate in sense with כָּלַל, Is. 8, 1; usually accompanying the verbs כָּזַח NUM. 31, 32, and כָּזַח DEUT. 1, 39; JER. 15, 13. Spoken also of captives. Cognates in sense כָּזַח, כָּזַח. — Metaphor. 2. riches, EZ. 29, 19; in which meaning it is cognate with כָּזַח. See כָּזַח.

כָּוַח (only 3 pers. plur. כָּוְחוּ) tr. to cut through, to tear in pieces; Is. 18, 2: whose land streams cut, i. e. Aethiopia. — The organic root is כָּוַח; cognate Aram. כָּוַח = Hebr. כָּוַח, since verbs כָּוַח often coincide with כָּוַח (comp. כָּוַח, Aram. כָּוַח). According to Jewish interpreters (see Kimchi) כָּוַח is said to stand for כָּוַח (comp. Aram. כָּוַח, in Mishna כָּוַח, Ar. כָּוַח to scatter about copiously) to water abundantly. See כָּוַח.

בָּזָה (*part. act.* בּוֹזֵה, *part. pass.* בּוּזִי; *apoc.* רִבֵּז, *tr.* 1. to disperse, to scatter, to lavish; hence metaphor. בּוֹזֵה רִדְקִיהָ *Prov.* 19, 16 to divide the (religious) ways, i. e. not to apply himself to the one worship of God, opposite to *שָׁמַר מִצְוָה*, comp. *פָּחַד אֲחֻד־דְּרָכִים* *JER.* 3, 13; *צִלְמָם תִּבְזֶה* *Ps.* 73, 20 thou makest their image disappear. — 2. Figurat. to despise, reject, esteem lightly, with accus. of object *NUM.* 15, 31; *Ps.* 69, 34; *Ez.* 17, 16 19; with ל, to mock, to laugh to scorn (cognate in sense לָעַג, opposite *כִּפְדָּה*) *2 KINGS* 19, 21; *Is.* 37, 22; *2 SAM.* 6, 16; *1 CHR.* 15, 29, for which also *עַל נַחַשׁ* *2, 19*; *בּוֹזֵה בְּעֵינָיו* to hold despicable in his eyes, with inf. following *ESTH.* 3, 6. Derivatives *בּוּזִין*, *מִבְּזָה*, *בְּזִיּוֹן*.

Nif. *נִבְזָה* (*part.* *נִבְזָה*, *pl.* *נִבְזִים*) 1. to be scattered about, to be thrown about, *JER.* 22, 28 (cognate in sense *הוֹשִׁילָה*, *comp.* *LAMENT.* 4, 2; figurat. to be common, profane, i. e. to be for all, *MAL.* 1, 7 12. — 2. to be despised, rejected, pushed aside, *Is.* 53, 3; *Ps.* 15, 4; *MAL.* 2, 9; *DAN.* 11, 21: and in his place a rejected one (Antiochus Epiphanes) appears.

Hif. *הִבְזָה* to make contemptible, *ESTH.* 1, 17.

From the connection of the meanings here given it may be seen that the organic root in *בָּזָה* is connected with the Aramaean *בָּזַז* to disperse, Ar. *بَزَّ* to scatter about; and also *בָּזָא* in the sense of *ἀβύστος* belongs here.

בָּזָה (only constr. *בְּזָה*) *adj. m.* despised, rejected; *בְּזָה נִפְשׁוֹ* rejected by men *Is.* 49, 7; parallel *בָּזִי*.

בָּזָה (from *בָּזָז*) *f.* 1. booty, prey, *EZR.* 9, 7; *ESTH.* 9, 10; — 2. possession, property, *DAN.* 11, 24. See *בָּזָז*.

בָּזָז (*perf.* usually in the resolved form, once *בָּזָז* *ZECH.* 4, 10, *בָּזְזוּ* *DEUT.* 3, 7; but *fut.* *רִבֵּז*, *inf.* *בָּזָז*, *trans.* 1. same as *בָּזָה* to despise, esteem lightly, with ל of the object *ZECH.* 4, 10, but where perhaps *בָּזָז* stands only dialectically for *בָּזָה*. — 2. equivalent to *בָּרָד* (בָּרָד) or *בָּזָא*,

prop. to separate, divide, to withdraw; hence to plunder, rob, carry off booty, and *absol.* to make a prey of, *NUMB.* 31, 52, *1 SAM.* 14, 36, in full form *בָּזָז*, *בָּזָה* *Is.* 33, 23; *2 CHR.* 25, 13; or with the accus. of the object *GEN.* 34, 29; *DEUT.* 2, 35; or finally with the accusative of the place which is plundered, *GEN.* 34, 27; with *בָּ* to plunder among, *בָּזָה* *1 SAM.* 14, 36; generally to pillage, *Ez.* 39, 10. Hence *בָּזָה*, *בָּזָה*.

Nif. *נִבְזָז* (3 p. *pl.* *נִבְזִיז*; *inf.* *הִבְזִיז*; *fut.* *יִבְזִיז*) to be plundered, *JER.* 24, 3; *AM.* 3, 11.

Puh. *בִּזָּז* to be pillaged, *JER.* 50, 37.

The organic root *בָּזָז* is in Ar. *بَزَّ*, Aram. *בָּזָז* (*בָּזָז*), Syr. *ܒܙܐ*. Whether signif. 1 be connected with signif. 2, i. e. *בָּזָז* with *בָּזָה*, is questionable.

בְּזִיּוֹן (a late word; from *בָּזָה*) *m.* contempt, *ESTH.* 1, 18.

בֵּית-זֵיתִינָה (same as *בֵּית-זֵיתִינָה*) place of excellent olives; *זֵיתָה*, *זֵיתָה* a collateral form of *זֵיתָה* after the type *עֵינָם*, *אֵינָם*, such exchange of *ז* and *ע* often occurring; or *זֵיתָה* is here after the form *קְדוֹשׁ*, constr. *זֵיתָה*) proper name of a place in Judah, *JOSH.* 15, 28.

בָּזָל (not used) *intr.* to be hard, firm, thick. Hence (by resolving the dagesh into *ר*) *בָּרָזָל*, *n. p.* *בָּרָזָלִי*; figur. comp. *בָּזָל* to be strict, hard; Phœnician *בָּזָל* basalt, whence the Greek *βασάλτης* iron-marble, of which Pliny says: quem vocant basalten, ferrei coloris atque duritiei, unde et nomen ei dedit. Cognate is *בָּשָׁן* (which see), whence *בָּשָׁן*, so called from the hardness of the basalt-soil.

בָּוֶק I. (not used) *intr.* 1. to break forth (spoken of the sun), to shine forth, to flash; comp. Ar. *بَرَّغ* to rise (of the sun), in like manner *بَرَّق*. — 2. to lighten round about, to scatter rays, comp. Syr. *ܒܪܩ*, Targ. *בָּק*, Ar. to throw out, to sow. Derivative *בָּקָה*.

בָּוֶק II. (not used) *tr.* same as *בָּקָה* (which see), to divide, to tear, comp.

Syr. **ܒܚܐ**, Aram. **ܒܚܐ** to break. Hence the proper name **בִּזְק**.

בִּזְק *m. lightning, the zigzag of the lightning's flash*, only in Ez. 1, 14; interchanged with **בִּרְק** 1, 13. It is possible that **בִּזְק** is merely a different orthographical form of **בִּרְק**, like **חֲזֹן** 7, 13 of **חֲרוֹן** 7, 12 14. But **ר** and **ז** are seldom exchanged for one another.

בִּזְק (*breach, fissure*) *n. p.* of a city in the north of Issachar, not far from **יבֶשֶׁת** on the west bank of the Jordan; according to Eusebius between Neapolis (**נְפֹלִיס**) and Scythopolis (**שִׁיֶּתוֹפֹלִיס**) JUDGES 1, 4 seq.; 1 SAM. 11, 8. The king of it was called **אַלְגִּי-בִּזְק** (which see).

בִּזְר (*fut. יבִּזֹּר*) *tr.* only a collateral form of **פִּזֵּר** to strew about, to scatter, metaphor. to divide (abundantly) DAN. 11, 24. This form was adopted through Aramaean influence, where **ܒܝܝܪ**, **ܒܝܝܪ** (hence **בִּזְרָא**, **ܒܝܝܪ** seed-corn), **ܒܝܝܪ** appear; comp. Ar. **بذر**, **بذر** the same. The organic root is **בִּזֵּר**, as in **זֶרַע**.

Pih. **בִּזֵּר** to scatter, to put to flight, Ps. 68, 31 (elsewhere **פִּזֵּר** 53, 6; 89, 11); many read there the imp. **בִּזֵּר**.

בִּזְחָא (Pers.) *n. p. m.* ESTH. 1, 10. **בִּזְחָא** is identical with **זִיחָא** (in **זִיחָא**) and formed from *zâta born* (Bopp, Compar. Grammar p. 37); the first syllable agrees either with **זִי** in that proper name (which see) or **בִּזֵּר** is adopted for it.

בִּזְחָן (from **בִּזְחָא**) *adj. m.* a trier of metals; JER. 6, 27: *I have set thee for a trier of metal* (**בִּזְחָן** same as **בִּזְחָר**) among my people; yet **בִּזְחָר** may be here equivalent to **מִן-בִּזְחָר** (without metal), since **מִן** just before **ב** is often smoothed away in this manner, comp. **מִבְּצִיר** JUDGES 8, 2.

בִּזְחָן (*pl. with suff. בְּזִיחָיו*) *m.* watch-tower, tower, of besiegers Is. 23, 13 K'ri; hence the Targ. has **זִיחָוָא**.

בִּזְחָר (for **בִּזְחָר**, after the form **בִּזְחָר**; *pl.* **בְּזִיחָרִים**, with *suff.* **בְּזִיחָרִי**) *m.* 1. prop.

the ripened, from **בִּזְחָר** II. (which see); hence a young man in the prime of manhood, along with **בְּחוּלָה** DEUT. 32, 25; Is. 62, 5; 2 CHR. 36, 17; metaphor. a young warrior JER. 15, 8; **בְּחוּרֵי אֶן** Ez. 30, 17 warriors of Heliopolis, i. e. the garrison, spoken of the warlike caste of the Calasirians (Herod. 2, 166); **כִּוֹר** **בְּחוּרִים** circle of the youths, JER. 6, 11; a champion, JER. 49, 19; hence always the nucleus of the population Is. 23, 4; JER. 9, 20; opposite **זָקִים** 31, 13. — 2. *part. pass.* of **בִּזְחָר** I. chosen, 1 SAM. 9, 2. See **בִּזְחָר** I.

בִּזְחָן *m.* same as **בְּחוּרִים**, Is. 23, 13 K'tib.

בִּזְחִיר (*constr. בְּזִיחִיר*) *adj. m.* chosen, select, choice; *subst.* a chosen one, a tried one, 2 SAM. 21, 6; Is. 42, 1 &c.

בִּזְחָל 1. *intr.* to feel loathing, abhorrence, with **בְּ** at something ZECH. 11, 8; Targ. **ܒܝܝܪ**, **ܒܝܝܪ**, Syr. **ܒܝܝܪ**; opposed to **בִּזְחָר**, comp. Hebrew **בָּהַל**. — 2. *tr.* to curse, abhor, Ar. **بهل**.

Puh. **בִּזְחָל** to be cursed. *Part.* **מְבִזְחָלָה** K'tib PROV. 20, 21. Translators read with the K'ri **מְבִזְחָלָה**.

בָּחַן (*fut. יבְּחִין*, *inf. constr. בְּחִין*) 1. *tr.* to prove (metals in the fire), hence along with **צָרָה** JER. 9, 6; ZECH. 13, 9; prop. to cause to glow, the organic root of **בָּחַן** being identical with that in **שָׁחַן**. — Metaphor. 2. to purify (from dross), JOB 23, 10: *he purifies me* (from dross), *I come forth as gold*. Figur. to try (the heart) JER. 12, 3; Ps. 17, 3; 1 CHR. 29, 17; Ps. 7, 10, the walk **בְּרִיךְ** JER. 6, 27, the reins **בְּרִיחֹת** 11, 20, the thoughts **בְּרִיחֹת** Ps. 139, 23; to search out, Ps. 26, 2; 66, 10, with **בְּ** of that with which one searches, MAL. 3, 10; to examine, JOB 12, 11. Hence **בָּחַן**. — 3. to divide, split, a farther formation of **בָּן**, hence a) to penetrate into something, to punish, chastise (Ar. **بحن**) JOB 7, 18; cognate in sense **פָּקַד**, proceeding from a similar point of view; b) to review, for example the doings of God, i. e. to criticise, Ps. 81, 8; c) to spy, to view (see **בָּן**) 11, 4. — Derivatives **בְּחִין**, **בְּחִין**, **בְּחִין**.

לִּבְחֹן *to be proved, examined* GEN. 42. 15 16; JOB 34, 36.

The stem *בחן*, as it is expressed in Hebrew in significations 1 and 3, has in the first for its organic root *בָּחַן* (cognate *בָּחַר* I.), and is for the 3^d a fuller form of *בָּן*, in which signification only it is equivalent to the Ar. *فَحَنَ* "to separate" &c., the conversion of Hebrew *b* into Arabic *m* frequently appearing elsewhere. In no case are both senses to be combined.

בָּחַן (from *בָּחַן* 3) *m. watch-tower* Is. 32, 14; = *מִגְדָּל* NEH. 3, 25 27, beside *עֵצֶל*; comp. *בָּחִין*, *בָּחִין*.

בָּחִין (from *בָּחַן* 1) *m. 1. trial, proof*, hence *אֶבֶן בָּחִין* *stone of trial* i. e. *tried stone* Is. 28, 16. — 2. (from *בָּחַן* 3) *examination, reviewing* (which retards action by weighing a thing on all sides, and therefore *procrastination*, only in Ez. 21, 18 [13]: *for a mustering hither and thither* (*בָּחִין*) *and a delaying* (*וּמָדָה*), as is to be read for *וּמָדָה*, from the verb *מָדָה*, which see) — *since even the rod of correction is not heeded — will not take place*.

בָּחַר I. (*בָּחַר*) *tr. same as בָּחַן*:

1. *to prove* (metals by the fire), prop. *to glow*, hence *to purify*, Is. 48, 10: *I purified thee* (from dross) *in the furnace of distress* (parallel *צָרָה*), where one ms. has *בָּחַן*; *to try* JOB 34, 4, parallel *יָדַע*; *to examine*, with accusative 2 CHR. 34, 6: *he examined their houses*, in which sense it is equivalent to *פָּקַד* Ps. 17, 3, *בָּחַן* (3, b) 81, 8, if it be not better there to take *בָּחַר* in the sense of *to kindle*, after its organic root (*בָּחַר*, comp. *חָר*), as *Capellus* does (Crit. sacra III, 5). — 2. *to choose, to seek out*, prop. *to put to the test*, with the accus. 2 SAM. 16, 18; 1 KINGS 14, 21; Ps. 33, 12; most frequently with *בָּ* of the object, DEUT. 7, 6; 1 SAM. 10, 24; Is. 44, 1; *בָּחַר עַל ... כֵּן* JOB 36, 21 *to choose the one before the other*; *בָּחַר עַל ... כֵּן* *to choose out of something* GEN. 6, 2; rarely with *עַל*, 2 SAM. 19, 39: *what thou wilt choose over* (i. e. *from*) *me*; with *לִּ*

of the obj. 1 SAM. 20, 30, where the LXX read *בָּחַר*. *בָּ* is construed in the same way, when it has the secondary idea *to have pleasure in a thing, to love*, with accusative 2 SAM. 15, 15; with *בָּ* Is. 14, 1. *Part. pass.* *בָּחוּר* (*pl. constr.* *בָּחוּרִים*) *select, distinguished among* Ps. 89, 20; metaphor. *beautiful* SONG OF SOL. 5, 15; particularly applied to *choice troops* Ex. 14, 7; JUDGES 20, 15; 1 SAM. 24, 3. *בָּחוּר* JER. 49, 19 and 50, 44 is a noun. Derivatives *מְבָחָר* I., *בָּחִיר*, *בָּחִיר*, 2, the proper name *בָּחִיר*.

Nif. *בָּחַר* *to be chosen, selected* PROV. 10, 20, with *מִן* *to be better than* 8, 10 19; JER. 8, 3; with *לִּ* *to be pleasing to one* PROV. 21, 3.

Puh. *בָּחַר* *to be selected*, i. e. *to be excepted*, only in ECCLES. 9, 4 K'tib: *for who is excepted?* The K'ri and translators read *יִחָבֵר*, which however is against the accent.

To the stem *בָּחַר* corresponds the Ar. *فَحَنَ*, like *בָּחַן* to the Ar. *فَحَنَ*; but the organic root is *בָּחַר*, which exists also in *חָרָה*, *חָרָה*. No other signification of the stem appears to have any connexion with it, since the root here in Arabic is *فَحَر*, whence *فَحْر* fissure, division.

בָּחַר II. (not used) *intr. 1. to mature, ripen*, whence *בָּחוּר* 1 out of *בָּחוּר* (which see), *בָּחִיר*, *בָּחִיר*; cognate *בָּחַר*, Aram. *בָּחַר* &c. applied to human age. — 2. *to hasten forwards, to advance*, like the Ar. *بَحَرَ*. Hence perhaps *Puh.* *בָּחַר* ECCLES. 9, 4 K'tib: *for who among all the living marches on* i. e. *among them continues to live, has hope*. Derivative *מְבָחָר* 2.

בָּחַר III. (not used) *intr. to be deep, low*, prop. *divided through, deepened*; hence the proper names *בָּחִיר* and *בָּחִיר*; comp. Ar. *فَحْر* division, rent, a great river, prop. like *בָּחִיר*, *بَحْرَة*, low land, low country.

בָּחַר *m. same as בָּחוּר = בָּחוּר* which see.

בְּחָרִים (*low ground, low land*) *n. p.* of a Benjaminite city 2 SAM. 3, 16; 16, 5; 19, 17; 1 KINGS 2, 8; according to Josephus (*Ant.* 7, 9, 7) *Βαρυράς, Baryx*. in the vicinity of Jerusalem. But the Targ., Rashi, Kimchi and others identify it with **עֲלֵמִית** 1 CHR. 6, 45 and with **עֲלֵמֹן** JOSH. 21, 18, and therefore it is derived from **בָּחַר** II. See **בְּחָרִים**.

בְּחָרִים *pl. m. youth* NUM. 11, 28. The *pl.* for the abstract also in:

בְּחָרִית *pl. f. the same* ECCLES. 11, 9; 12, 1.

בְּחָרִם (*low ground, from בָּחַר* III.) *n. p.* of a city whence one of David's heroes sprang; hence the *Gentile* **בְּחָרִימִי** 1 CHR. 11, 33, for which **בְּרָחִמִי** stands 2 SAM. 23, 31. Originating perhaps from **בֵּית-חָרִם** same as **חָרִם** JOSH. 19, 38; Syr. and Ar. have **חוררים**.

בָּטָא (Kal unused) *intr.* same as **בָּדָא**, *pl.* III. *to talk thoughtlessly, foolishly, rashly; to make a rash, ill-advised utterance; hence* **בְּבָטָא**, comp. Ar. **بَدَا** bad discourse. Another formation appears in **פָּטַר** (which see) Ps. 22, 8, Ar. **بَذَر**.

Pih. **בָּטָא** (*fut.* **יִבְטָא**) *to pronounce, in vows, oaths, particularly to talk idly* LEV. 5, 4; with **בְּשִׁפְתָּיִם** *ibid.*; Ps. 106, 33.

בָּטָה (not used) same as **בָּטָא**, whence the noun **בִּטְהָ** = **בָּטָה**.

בָּטָה (our text has **בִּי**) *m. talk, prattle* PROV. 12, 18; opposite **לִשְׁוֹן חֲכָמִים**.

בָּטַח I. (*fut.* **אֶבְטָח**) *intr.* prop. to extend, therefore 1. (not used) *to be wide, spread out, extended, then to be thick, stuffed; comp.* Ar. **بَطَاحِي, بَطِخْ** thick, fat; whence **אֶבְטָחִי** a sort of gourd, a melon, a thick, puffed-out fruit; compare in a similar manner **בִּטְנָה**. — 2. *to be or live secure, careless, calm,* JUDGES 18, 7 27 (along with **שָׁקֵט**), spoken of the unconcerned life which is passed in an unguarded, open country (**רְחֹבֵי יְרֵדִים**) 18, 10, or in **אֶרֶץ שָׁלוֹם** JER.

12, 5; cognate in sense **רָחַח**. Therefore it is either used *absolut.* PROV. 11, 15, or with **בָּ** of the place, AM. 6, 1, together with **שָׁאֲחָן**. — 3. With the additional idea of careless forgetfulness of God, *to be unconcerned* (about God's will) IS. 32, 9-11; PROV. 14, 16; sometimes with **בָּלָב** 28, 26; the opposite **פָּחַד** 28, 14 *to live in awe, to be concerned about the will of God*. Derivatives **בָּטָח**, **מִבְטָח** 1, **בִּטְחוֹת**, **בִּטְחוֹה**.

Hif. **הִבְטִיחַ** *to cause to abide secure, free from care, with עַל* of the place, PS. 22, 10.

The stem **בָּטַח** is in Ar. **بَطَحَ** V. VII. and **بَطَح** is a collateral form for the signification relating to physical objects; but the organic root is **בָּטָח**, which is also found in **س-ط-ح**, Ar. **سَطَحَ, دَع, س-ط-ح**, **طَحَى, دَح, س-ط-ح** &c.

בָּטַח II. (*fut.* **יִבְטָח**) *intr.* prop. to hang upon something, therefore figur. *to trust*, frequently with **בָּ** 2 KINGS 18, 5; JER. 39, 18; seldomer with **עַל** *to rely upon something* EZ. 33, 13; HAB. 2, 18; with the insertion of the dativus commodi (of advantage) 2 KINGS 18, 21; JER. 7, 8; with **אֵל** JUDGES 20, 36; 2 KINGS 18, 22; IS. 36, 7; PS. 31, 7; 86, 2; PROV. 3, 5; or connected with the accusative **בְּטָחוֹן** to complete the idea, 2 KINGS 18, 19; IS. 36, 4. At a later period there was used for **יִשׁ בְּטָחוֹן** with **אֵל** i. e. *to hang upon something*, ECCLES. 9, 4: *for every one who becomes ripe (comes into the world and falls off like ripe fruit), trusts to life*.

Hif. **הִבְטִיחַ** *to cause to trust*, with accus. of the person and **עַל** of the thing JER. 28, 15; 29, 31.

The organic root is **בָּטָח**, which also exists in **טָח**, **טָחָה**, and does not appear to be connected with **בָּטַח** I. Derivative **בְּטָחוֹן**.

בָּטָח (from **בָּטָח** I.) *m.* 1. *security, fearlessness, confidence, usually in the accusative as an adverb: without danger, securely, unconcernedly, with the verbs*

Gen. 34, 25, יָשָׁב 1 SAM. 12, 11, Judges 8, 11, הָלַךְ Prov. 10, 9, Mic. 1, 33, הִתְחַדֵּד Ez. 30, 9, עָבַד 2, 8, and very rarely alone Is. 32, 17, with הִשְׁקֵט. More frequent is לִבְטַח, also with שָׁכַב Job 11, 18, נָשָׁן 24, 23, Ps. 78, 53, רָבַץ Is. 14, 30 &c. — 2. *proper name of a Syrian town situated in אֶרֶם צִיבָא* 2 SAM. 8, 8, which David took and occupied with a garrison, along with בְּרָתִי (which see). The versions read בְּטָחָה, 1 CHR. 18, 8 בְּטָחוֹת, which reading appears to be the safer one, inasmuch as the head of a Syrian tribe was called בְּטָחָה (GEN. 22, 24). See בְּטָחָה.

בְּטָחָה (from בָּטַח I.) *f. repose, security* Is. 30, 15, with הִשְׁקֵט.

בְּטָחוֹן (from בָּטַח II.) *m. trust, confidence* Is. 36, 4; ECCLES. 9, 4.

בְּטָחוֹת (from בָּטַח I.) *pl. f. security, tranquil life* JOB 12, 6; the Jewish interpreters render בְּטָחוֹת. The plural implies a collective idea. On Ps. 51, 8 and Job 38, 36 see בְּטָחוֹת.

בָּטַל (prop. Aram.) *intr. to cease, to desist, to be at leisure, to rest from labour* ECCLES. 12, 3, Ar. بَطَلَ transferred to nothingness or vanity, Maltese batal. The organic root is בָּ-טַל with the fundamental signification *to rest, to leave off*, which is modified in הִתְדַּלַּל Ar. فَدَلَ (to be lazy, stretched out).

בָּטַל (3 *f. בטלה*; *part. f. בטלה*) Aram. *intr. to cease, to rest from labour*, EZR. 4, 24; Syr. بَطَلَ, in Targ. for שָׁכַח.

בָּטַל (3 *p. pl. בטלו*; *inf. בטל*) to forbid, to hinder EZR. 4, 21 23; 5, 5; 6, 8.

בָּטֵן (not used) *intr. 1. to be stretched out, extended, cognate with פָּתַח and דָּקָה* (which see); hence — 2. *to be thick, extended, applied to the belly* &c. Derivatives בָּטֵן, בְּטָנָה, the proper names בְּטָנִים. The organic root is בָּ-טֵן which is also found in בָּטֵן, מִבְּטֵן, בָּטֵן, &c.

בָּטֵן (with *suff. בָּטֵנִי*) *f. 1. belly, body,*

of men NUM. 5, 22; which is filled with meat Ez. 3, 3 (where the LXX have στόμα for σῶμα), Prov. 13, 25; 18, 20; that of a beautiful woman is compared to a wheat-sheaf SONG OF SOL. 7, 3. Seldom applied to animals JOB 40, 16. Always with the idea of compass and thickness, therefore metaphor. *the belly-shaped* (and rounded) upper half of the capital of a pillar 1 KINGS 7, 20. — 2. *the bearing body, the body of the pregnant* ECCLES. 11, 5; generally *mother's body, uterus* JER. 1, 5; JOB 31, 15; HOS. 12, 4; מִן-רֵחַב־ JUDGES 13, 5, מִן-רֵחַב־ Is. 46, 3, מִן-רֵחַב־ 48, 8 *from birth*; in full form אֵם בָּטֵן JUDGES 16, 17; JOB 31, 18; 3, 10 *the womb in which I was. The fruit of the body, a child is therefore called בֶּן פֶּרִי* Is. 13, 18, בֶּן-רֵחַב־ Prov. 31, 2, מִן-רֵחַב־ HOS. 9, 16; plur. בָּנֵי בָטֵן JOB 19, 17 *full sisters* i. e. which came forth from one בָּטֵן; figurat. JOB 38, 29 *bosom*, whence the ice came. — 3. *Abstract. pregnancy* HOS. 9, 11, as a state after הִרְיוֹן and succeeded by לָדָה; comp. Syr. بَطَلَ as a denom. — 4. *Figurat. belly, body of a thing, i. e. the interior, like بَطْن*, e. g. of שְׂאֵל Jon. 2, 3, then *the inmost part, the bosom of man* JOB 15, 35; HAB. 3, 16. — 5. (*hill, height*) *n. p. of a city in Asher* JOSH. 19, 25 (Euseb. *Batzai*), 8 miles east of Ptolemais; it is said to have been called afterwards Beṣetér (בִּי-בֶטֶן). See בְּטָנִים.

בְּטָנָה (formed from בָּטֵן, in Mishna בְּטָנָה; only in *pl. בְּטָנִים*) *m. pistacia-nut, with an almond-shaped kernel* GEN. 43, 11, so called from its bellied form. The translators have put בוֹטְנָה &c. (terebinth), because they understood it to be Pistacia terebinthus (Linnaeus); Ar. بَطْنَة = בְּטָנָה.

בְּטָנִים (*hills, heights*) *proper name of a city in Gad* JOSH. 13, 26.

בִּי-בֶטֶן a common pronunciation for בִּית in names of places, as בִּי-בֶטֶן (Jos. Ant. 7, 1, 5 Βησιτά), elsewhere בִּי-בֶטֶן 1 MACC. 6, 7, Vulg. Bessur &c.; בִּי-בֶטֶן Beṣetér,

elsewhere בִּי־תָר; probably also בִּי־תָר *Betar*. It was only used, however, in the later period of the language.

בִּי *interj.* an exclamation of pressing entreaty, of wishing or of asking, *Oh that, I pray*, in addressing superiors with אֱלֹהֵי GEN. 43, 20, 1 KINGS 3, 17, or אֱלֹהֵי JOSH. 7, 8, JUDGES 6, 15, 1 SAM. 1, 26, to ask for a favourable hearing; the translators (LXX δέομαι, δεόμεθα, Vulg. obsecro, Targ. בְּדָבָר &c.) render it more according to the sense than literally. On the other hand, in אֲנִי upon me 1 SAM. 25, 24 (comp. 2 SAM. 14, 9) belongs to בָּ with suff. (see בָּ). As אָבִי and אֲבִי (which see) appear as exclamations, בִּי obviously belongs to the same group, without בְּדָבָר or אֲבָהָה having to be assumed as the stem.

בֵּין see בֵּין Hif. II.

בֵּין (only constr. בֵּין; with suff. בֵּינִי, בֵּינָה pause בֵּינָה, בֵּינִי, בֵּינָה 1. pl. בֵּינֵינוּ, only with suff. בֵּינֵינוּ, בֵּינֵינוּ, בֵּינֵינוּ; 2. pl. בֵּינֵיכֶם usual in EZEK., with suff. בֵּינֵיכֶם, בֵּינֵיכֶם; dual בֵּינֵיכֶם m. prop. division, separation, and therefore concrete interval (space between two things),

Arab. بَيْن. But in this sense only the dual בֵּינֵיכֶם 1 SAM. 17, 4 23, space between two armies, μεταίχμια (Eurip. Phenice. v. 1285). Hence בֵּינֵיכֶם one standing as a go-between for two armies, a champion who decides between the two (Joseph., Kimchi); the LXX sometimes Αμεσσηῖος i. e. ὁ μεσσηῖος, sometimes with a free rendering ἀντὶ διωκτοῦ. But as a rule it occurs only in the construct בֵּין (with suff. and the double plural) prepos. between, among: בֵּין אֲחֵיהֶם PROV. 6, 19 between brethren; בֵּין שִׁיחִים JOB 30, 7 between the bushes; בֵּין עֵינָיִם Ex. 13, 9 between the eyes, i. e. on the forehead. It usually separates two nouns, denoting as it were the interval, duality being either expressly asserted NUMB. 7, 89; ZECH. 6, 1, or naturally implied Ex. 12, 6; 13, 16; HOS. 2, 4; ZECH. 9, 7, or lastly being obvious from the context GEN. 1, 6 18; 16, 14; with the plural PROV.

26, 13; JOB 24, 11; IS. 2, 4. When the nouns, between which a separation is intended to be made by בֵּין, are not placed together, there occur בֵּין יָבִין GEN. 1, 18; 13, 3; 16, 14; לְ... בֵּין GEN. 1, 6; 2 SAM. 19, 36; EZ. 41, 18; MAL. 3, 18; בֵּין... לְ... בֵּין JOEL 2, 17; לְבֵין... לְ... IS. 59, 2. Many verbs expressing the ideas of dividing, separating, judging, valuing, seeing into, sitting, stepping through &c. are thus connected with בֵּין in the ways just given, e. g. הִבְדִּיל GEN. 1, 6; הִפְלִיחַ Ex. 11, 7; שָׁלַח מַדְרִיגִים DEUT. 25, 1; PROV. 6, 19 &c. It has rarely the signification as well... as also, sive... sive, 2 SAM. 19, 36, 2 CHR. 14, 10, which is frequent in the Mishna. — The plural form is applied as that of other prepositions (תַּחַת, אַחֲרֵי), for the most part where the suffix also has a plural sense, e. g. בֵּינֵיכֶם JOSH. 3, 4 (seldom with the singular sense); and on account of this plural sense the K'ri changes בֵּינֵיכֶם JOSH. 3, 4 &c. into בֵּינֵיכֶם. The construct plur. בֵּינֵיכֶם (= Targ. בֵּינֵיכֶם, Syr. بَيْنَكُم = Targ. بَيْنَكُم, Syr. بَيْنَكُم, constr. pl. of the masc. form, comp. the abbreviation in בֵּית) is the feminine form, and is met with only in EZEK. without suffix, e. g. chap. 10. Compounds with other prepositions are: אֶל-בֵּין between, among, with accusat. EZ. 31, 10; עַל-בֵּין high between 19, 11; אֶל-בֵּינֵיכֶם 10, 2; hence forth from between Ps. 104, 12, hence מִבֵּין רִגְלֵיכֶם GEN. 49, 10 i. e. ex utero (מִנְעִים = רִגְלֵיכֶם) EZ. ch. 10 = מִבֵּין away from between; בֵּין = בֵּין or like the simple בֵּין among, IS. 44, 4, where mss. read בֵּין and the LXX supply מִן. See בֵּית II.

בֵּין (pl. with suff. בֵּינֵיכֶם, בֵּינֵיכֶם) *Aram.* prepos., the same, DAN. 7, 5 8. In the sing. (בֵּין) as in the pl. (בֵּינֵי) it is the construct form; in the Targ. we have also the constr. fem. בֵּינֵיכֶם and constr. pl. בֵּינֵיכֶם.

בֵּין as a noun DAN. 10, 1, see בֵּינָה.

בֵּינָה (constr. בֵּינָה, with suff. בֵּינֵיכֶם; pl. בֵּינֵיכֶם) *f.* understanding, insight, pru-

deceit, chiefly by *teaching, instruction*, DEUT. 1, 2; *the intimate understanding of* הַבִּינָה 4, 5; usually joined with the verbs הָבִין, הִבִּין, הִבִּינָה Is. 29, 24; PROV. 16, 16; DAN. 8, 15; 9, 22 &c.; also a stronger expression of הִבִּינָה DAN. 1, 20; *understanding* (of a prediction) 8, 15; 9, 22; generally with שָׂכַל, הִבִּינָה מוֹכֵר, מוֹכֵר הַתִּימָן 1 CHR. 12, 32 *to have insight of the times*, i. e. to understand the times, spoken of the children of Issachar, comp. the יִדְעֵי at the Persian court ESTH. 1, 31. In connexion with DEUT. 4, 6 it is applied in the Talmud to a knowledge of astronomy. The plural Is. 27, 11 is put as an abstract for the sing. In בִּינָה DAN. 10, 1 the accent is drawn back on account of the following לֵךְ (comp. Ez. 19, 14), and it should neither be taken as an imper. nor as a noun בֵּין.

בִּינָה (= בִּינָה) *Aram. fem.*, the same, DAN. 2, 21.

בִּינָה (only *pl.* בִּינָה; from בִּין) *f.* *egg*, of birds DEUT. 22, 6, of the viper Is. 59, 5, of the ostrich JOB 39, 14; בִּינָה, *eggs forsaken* Is. 10, 14; *Ar.* بَيْضَة, *Aram.* بִּינָה.

בִּיר (from בָּר) *m.* same as בָּר *a well*, only in JER. 6, 7 K'ri, for which K'tib has בֹּר.

בִּירָה (*def.* בִּירָה) *Aram. f.* *a fortress*, at Ecbatana (אַחֲמֶתָה) in Media EZR. 6, 2, i. e. the acropolis there; elsewhere in Aramaean, fortress generally; *Syr.* بَيْرَة. See בִּירָה.

בִּירָה (only DAN. CHR. NEH. ESTH.) *f.* *fortress, castle, palace*, hence 1. *the fortress Susa*, NEH. 1, 1; ESTH. 1, 2; 2, 3; different from the *city Susa* which was built adjoining the fortress (called in Herod. 5, 53 τὰ βασιλῆα τὰ Μεμύρια). As the seat of the Persian government whence commands issued, the *fortress Susa* is mentioned in ESTH. 3, 15; 8, 14; DAN. 8, 2; then transferred to the *city Susa* belonging to the fort, and so interchanged with שִׁיבָן EZR. 8, 15; 9, 6. — 2. *temple-fortress, temple*, 1 CHR. 29,

1 19, specially of the fortress belonging to the temple (afterwards Antonia) NEH. 2, 8, whose head was called 'סֹר הַבֵּן *prince of the palace or fortress* 7, 2.

The word is regularly formed in the Hebrew way from בָּר (בִּיר), Sanskrit *uri*, Zend. *vere* (to defend, to foster, to surround, to protect), and this organic root is also found in בָּר, אֶ-בָּר, אֶ-בָּר &c.; בִּירָה is derived from בָּר, as the Zend. *vara* (fortress, prop. fence), Pers. *bāru* (castle) are from a similar root. The frequency of this word (bora, bara, bar) in the compound names of Persian cities (Persa-bora, Pyrisa-bora, *Εσρό-βαρα, Κογχο-βαρ* &c.) led the LXX and Josephus to write the Hebrew בִּירָה in Greek βάρις, since the latter was extensively current in the Greek world. Derivative בִּירָה.

בִּירָה (pl. בִּירָה) *f.* *fortress, castle, fort*, 2 CHR. 17, 12; 27, 4, frequent in the Targ. for the Hebrew אֲרִמְקוֹת. The word is formed from בִּירָה; comp. by way of analogy the Persian name of a place Βαρίνη (Ctes. Pers. 4), Sanskrit *varana* (fencing in) from the same root.

בֵּית (from בית which see; pause בֵּית, with *ā* of motion בֵּיתָה, pause בֵּית; constr. בֵּית, with *ā* of motion בֵּיתָה; with suff. בֵּיתָה, plur. בֵּיתָה; plur. בֵּיתָה *bottim*, abridged from בֵּיתָה *bōtim*, and therefore doubling the following consonant as a compensation, constr. בֵּיתָה) *m.* (*f.* only in Prov. 2, 18) like אֶתֶל, מִקְוֶה, *house* in the widest sense, consequently also tent, hut, tower, palace, temple, GEN. 33, 17 (where בֵּית is the opposite), 2 KINGS 23, 7 &c. which is clear from the context. In frequent use, the applications of בֵּית are to be classified as follows: 1. an actual habitation of men or gods with all different gradations: a) *tent*, GEN. 27, 15; *tabernacle*, Ps. 5, 8; in full form בֵּית הָאֱלֹהִים JUDGES 18, 31, בֵּית יְיָ 1 SAM. 1, 7; in like manner the *little tent-like temple* of Ashera (Astarte, Mylitta) woven by women, 2 KINGS 23, 7 (comp. EZEK. 16, 16): *tent of the paramours* (בֵּית הַקְּדוֹשִׁים i. e. of the consorts of Astarte),

which was set up in the court of the temple; *little temples on high places*, בֵּית הַבְּקִיּוֹת 1 KINGS 13, 32; 2 KINGS 23, 19, erected at the altars in such localities. b) *habitation of men*, GEN. 19, 2; Ex. 20, 17; JUDGES 18, 2; בֵּית גָּדוֹל a great, i. e. palace-like, house 2 KINGS 25, 9. c) *palace, castle*, GEN. 12, 15, also with the addition הַיְלֵךְ 2 SAM. 11, 9, therefore עֲשֵׂה לְבֵית אֲשֶׁר עַל-הַבֵּן or עַל-הַבֵּית head of the palace, minister of the court, 1 KINGS 4, 6; 16, 9; 2 KINGS 18, 18, cognate in sense סֶכֶן Is. 22, 15. d) *temple, sanctuary*, 2 SAM. 7, 5 27; 1 KINGS 2, 36; the temple at Jerusalem, usually הַבְּיָרָה 8, 19; Ez. 43, 4 12, in full form בֵּית י"י 1 KINGS 3, 1, בֵּית זָבֹל 8, 13 temple to dwell in, for a habitation (see זָבֹל), בֵּית הָאֱלֹהִים, 1 CHR. 9, 11, called by way of contrast to the movable tabernacle עֹלָמָיִם 1 KINGS 8, 13, once מִקְדָּשׁ הַבְּיָרָה temple-sanctuary, same as מִקְדָּשׁ alone, Ez. 48, 21; הַר הַבֵּן MICAH 3, 12 temple-mountain; so also it is applied to temples of the gods, of הַגִּבּוֹר 1 SAM. 5, 2, of בַּעַל 1 KINGS 16, 32, רִמְמוֹן 2 KINGS 5, 18, נֶסֶךְ 19, 37 &c. — In this most general signification we have to notice besides: בֵּית הַסֵּפֶה GEN. 39, 20, הַבֵּלָא 1 KINGS 22, 27, הַמַּדְשָׁה 2 CHR. 16, 10, בֵּית הַכִּלָּיָה JER. 37, 4, הָאֶסְקֹר 37, 15, בֵּית הַבּוֹר 37, 16, מִשְׁמֶרֶת GEN. 42, 19 prison, jail; בֵּית-מוֹשָׁב dwelling-house LEV. 25, 29; מְלוּאָה בֵּית castle, fortress JUDGES 9, 6; גֵּר הַלְבָּנוֹן 1 KINGS 7, 2, also בֵּית הַגֵּר simply Is. 22, 8 forest-house of Lebanon, a part of Solomon's palace; גֵּר הַבֵּן garden-house 2 KINGS 9, 27; בֵּית זָכוֹר 20, 13 treasury, treasure-chamber; אֶרְמוֹן בֵּית armoury or arsenal ibid. &c. Here belong also the designations of certain parts of a house, as הַאֶסְפִּים בֵּית store-house, store-chamber, 1 CHR. 26, 15, a part of the temple; הַנְּשִׂים בֵּית Harem ESTH. 2, 3; מִשְׁתַּח הַיַּיִן בֵּית drinking-hall, 7, 8 &c. — 2. Metaphorically applied to a place where, or an object in which something is or dwells, e. g. to שָׂאֵל Job 17, 13; the grave is therefore called בֵּית מוֹרָד 30, 23, בֵּית עוֹלָם ECCLES. 12, 5

(comp. Diod. Sic. 1, 57) or also בֵּית alone Is. 14, 18; the body, a dwelling-place of the soul, is called בֵּית הַנֶּפֶשׁ JOB 4, 19 (clay-hut); בֵּית means the dwelling-place of animals in the wilderness 39, 6, the web of the spider 8, 14, the nest of the moth 27, 18, of the bird Ps. 84, 4 &c. In the case of inanimate things: conservatory, case Ex. 26, 29; poet. בֵּית-נֶפֶשׁ Is. 3, 20 scent-case, smelling-bottle; Ez. 1, 27 which has a case round about i. e. setting off the enclosed all the more brightly by its splendour; place, space, e. g. NEH. 2, 3 the city, the place of the graves of my fathers; בֵּית קֶאֱתָם 1 KINGS 18, 32 space of two קֶאֱתָם; בֵּית הַיַּיִן SONG OF SOL. 2, 4 wine-keep, in the vineyard, where the vine-keepers indulge in wine. In this sense for the most part בֵּית is to be taken in compound names of places. — 3. the interior, inner part (enclosed in a circle), opposed to הוּיץ only as adverb like הוּיץ, e. g. מִבֵּית לֵךְ GEN. 6, 14; מִבֵּית לֵךְ 1 KINGS 6, 16, לֵךְ לְמִבֵּית לֵךְ NUM. 18, 6 within the; אֶל-מִבֵּית לֵךְ 2 KINGS 11, 15 into; מִבֵּיתָה Ex. 28, 26 inward, מִבֵּיתָה from within 1 KINGS 6, 15. בֵּית in the accusat. before nouns hence at, prop. within GEN. 24, 23. — 4. Metaphorically family (prop. inhabitants of a house, comp. אֶתְל tent and family), race GEN. 7, 1; generally, what belongs to a family, people, servants &c. 50, 4, hence בֵּית בָּן-בֵּיתָה GEN. 50, 2 or בֵּית יָלִיד JER. 2, 14 a slave, a maid; or that in which the family is continued, posterity, children Ex. 2, 1; 1 SAM. 20, 16; 1 KINGS 12, 16; בָּנָה בֵּיתָה DEUT. 25, 9, RUTH 4, 11, and so עָשָׂה בֵּיתָה 2 SAM. 7, 11; farther goods, possession, GEN. 15, 2; Ex. 1, 21; ESTH. 8, 1. בֵּית-אָב means either paternal house, family of the father, GEN. 24, 23; 46, 31, or family house, as the smallest division of the races; pl. בֵּית אָבוֹת Ex. 6, 14, NUM. 1, 2, elliptically אָבוֹת alone 31, 26; JOSH. 14, 1. By a farther metaphor: people Ez. 27, 14; interchanged with בָּנֵי 2 CHR. 35, 21; Ez. 2, 5; Is. 31, 2; Israel

is therefore called **בֵּית** Hos. 8, 1, comp. *ὄλος θάου* Hebr. 3, 6. — 5. *proper name* of a Moabite city, only with the article **הַבֵּית** Is. 15, 2, perhaps = **בֵּית דְּבִלְתָּה** Jer. 48, 22.

The noun **בֵּית** (from **בָּוה**) sounds like an old word from the same stem in the dialects also (Targ. **בֵּית**, Syr. **بَيْت**, **عَمَد**, **عَمَد**, Ar. **بيت** &c. with the like manifold meanings), and even the plural formation has also there occasionally the irregular stamp (comp. Syr. **عَمَد**); in Phœnician the construct **בֵּית** (with **בֵּית**), with **בֵּית**, appears in the same variety of senses, e. g. **בֵּית עֵלִים** *grave* (Malt. 2, 1), **בֵּית מָלֵא** (Tug. 5) *Hades*; comp. *πολύδελτοι* &c.

בֵּית (const. **בֵּית**, def. **הַ**, with **בֵּית**). **בֵּית** (pl. **בֵּיתִים**) *Aram. m.* the same, DAN. 2, 5; hence **בֵּית מַלְכָּא** Ezr. 6, 4 or **בֵּית** DAN. 4, 27 *king's house*; **בֵּית אֱלֹהִים** Ezr. 5, 2 *temple*, also **בֵּית** alone 5, 3; **בֵּית** 5, 17 *treasury*; **בֵּית** 6, 1 *house of the rolls*; **בֵּית מִשְׁכָּנָא** DAN. 5, 10 *banquet-house*.

בֵּית I. *prepos. between*, abridged from **בֵּין** (comp. **בֵּין** in Ezr. and **בֵּין** in the Targum) e. g. **בֵּית נְחִיבֹת** Prov. 8, 2 *between the ways*; **בֵּית צִלְעֹת** Ezr. 4, 9 *between the sides* (side-chambers); **בֵּית אֲבָנִים** Job 8, 17 *between stones*. The Syr. **بَيْت** in this signification may have originated also in the same manner. The present natural abbreviation gave rise to the opposite, viz. that **בֵּית** was sometimes resolved into **בֵּין**, e. g. **בֵּית סִיחֵן** Jer. 48, 45 = **בֵּית סִיחֵן** (place of Sichem) i. e. **בֵּין סִיחֵן**.

בֵּית II. a construct of **בֵּית**, occurs in very many compound names of places as a first member, to express, according to signification 2, *place, locality*, examples of which are found in the other Semitic dialects also; comp. also the Latin *fanum* joined with the names of deities in compound names of cities (Fanum Fortunae, Fanum Herculis etc.). The most important names of places compounded with **בֵּית** are:

בֵּית אֲנֹן (see **אֲנֹן** I. 3 and 4) *proper name* of a city 1. in northern Benjamin; — 2. in the neighbourhood of **בֵּית-הַחֲרוּן** 1 SAM. 13, 5. — 3. poet. for *Bethel*, Hos. 4, 15. See **בֵּית אֲנֹן**.

בֵּית אֵל (*El's place*) *n. p.* of an old royal city of the Canaanites Josh. 12, 16, originally denoting nothing but the mountain with the sanctuary, which was called by Abraham **בֵּית-אֵל** GEN. 12, 8, Josh. 16, 1, while the city proper was called **לִיז** (which see); then the latter stood for the former also 16, 2; 18, 13, till at last it was entirely supplanted, as soon as it was assigned to the territory of Benjamin 18, 22. A distinction was made between Abraham's **בֵּית-אֵל** and the city **בֵּית-אֵל** as Jacob termed **לִיז** 28, 19. The altar there erected by Jacob with the name **בֵּית-אֵל** GEN. 35, 7 gave perhaps to this height with its sanctuary the name **בֵּית-אֵל** 1 SAM. 10, 3. Bethel was situated twelve Roman miles north of Jerusalem on the way to **שֶׁכֶם** in mount Ephraim, JUDGES 4, 5; 1 SAM. 13, 2. For a considerable time the tabernacle stood there 10, 3. When it became the chief seat of idolatry afterwards 1 KINGS 12, 28 seq., it was also called **בֵּית אֲנֹן** Hos. 10, 5. **בֵּית הָאֱלִי** 1 KINGS 16, 34. — **בֵּית בַּעַל** JUDGES 9, 46 or **בֵּית בַּעַל** 9, 4 is not the name of a place, but means *temple of the covenant-Baal* or *covenant-El*, worshipped by the Shechemites.

בֵּית הָאֱזָל see **אֱזָל**.

בֵּית אֲרִבְבָּאֵל see **אֲרִבְבָּאֵל**.

בֵּית אֲשָׁפָע only in 1 CHR. 4, 21.

According to some it is said to be identical, as the name of a place, with the proper name **בָּאֵר שֵׁן** (Josh. 19, 2); but it is probably a mere personal proper name, **בֵּית** denoting here family.

בֵּית בַּעַל מֵעֹן see **בַּעַל מֵעֹן** and **מֵעֹן**.

בֵּית בְּרָאִי (*place of the cistern*; **בְּרָאִי** from **בָּאֵר**) *n. p.* of a city of Simeon 1 CHR. 4, 31, for which the pa-

rallel in Josh. 19, 6 has **בֵּית לְבָאוֹת** (which see). The LXX (*Βαυμαριώμω*) have read **בֵּית מְרִמּוֹת** i. e. **רֵאכֵת** or **רֵגֵב** Josh. 19, 8; 1 SAM. 30, 27.

בֵּית בְּרָה (*place of the ford*; בְּרָה, abridged from עֲבָרָה, comp. תַּסְפָּח) *n. p.* of a city on the east bank of the Jordan JUDGES 7, 24, according to *Origen* identical with Βηθαβαρά (JOHN 1, 28). On the aphaeresis of ע see בֶּד.

בֵּית גִּדְרָא (*a place protected by walls round about*) n. p. of a city in Judah, 1 Chr. 2, 51; *Gentile* גִּדְרָא 27, 28. Different from גִּדְרָא, גִּדְרָא, גִּדְרָא, גִּדְרָא, גִּדְרָא.

גִּלְגָל see **בֵּית-גִּלְגָל**

בֵּית גָּמֹל (*camel-place*) *n. p.* of a city in Moab JER. 48, 23; comp. **גְּמָלָא** in Galilee (Erach. 32 a).

דְּבָלִים, דְּבָלְתִּים see בֵּית דְּבָלְתִּים
בֵּית.

בֵּית דָּגוֹן (*Dagon-place*) *n. p.* of a city 1. in the territory of Judah, so called from the former worship of Dagon there **JOSH.** 15, 41; — 2. on the borders of Asher 19, 27. **אֶשֶׁר דָּגוֹן** existed at the time of Eusebius between Jamnia and Diospolis. The **בֵּית דָּגוֹן** 1 **SAM.** 5, 2 is the Dagon-temple; and 1 **MACC.** 10, 83 is to be so understood.

בֵּית הַיְסִימֹת (*place of desolations*)
n. p. of a Moabite city east of Jordan
 towards the Dead Sea NUMB. 33, 49,
 JOSH. 12, 3, afterwards assigned to
 Reuben 13, 20; later it became Moabite
 again EZ. 25, 9.

בֵּית הַפָּרֶם see **בֵּית הַכֹּהֵן**

בֵּית הַפָּאָר see בֵּית הַפָּאָרִים

בֵּית הַקֶּרֶם (*vineyard-place*; comp. *Gofna*, a city in Judea, from **גָּפֶן**) *n. p.* of a city not far from תְּחֶנֶץ, between it and Jerusalem on a height (Jerome) **JER. 6, 1, NEH. 3, 14**, which the **LXX** render sometimes *Βηθαχαρίμ* (**בֵּית הַקֶּרֶם**), sometimes *Βαιθαχαράμ* (**בֵּית הַקֶּרֶם**), **Vulg.** *Bethacara* (**בֵּית הַקֶּרֶם**). As there was a famous valley there, the city was called

also (Targ.) בֵּית בִּקְעָה פָּרָם, or (Nidda 19^a) בִּקְעָה בֵּית הַפָּרָם.

בֵּית הַמֶּרְחֶק (*place of remoteness*)
n. p. of a village in the neighbourhood
of Jerusalem at the brook Kedron 2 SAM.
15, 17; perhaps the extremity of this
city.

בֵּית הַמָּרְכָבוֹת (*place of the sun-
chariots*) *n. p.* of a city in Simeon, on
the Philistine border, **JOSH.** 19, 5; **1 CHR.**
4, 31. The worship of the sun was
practised in Canaan by the Phenicians;
hence names of persons and places have
a reference thereto (**בֵּית שָׁמֶשׁ** **חֶצְרֵי**
שָׁמֶשׁ, **שְׁמֵשׁוֹן**, **חֶצְרֵי שִׁסִּים**, **סוּסָה**
&c.).

בֵּית הַעֲמֶק (*valley-place*) *n. p.* of a city in Asher **JOSH. 19, 27**. In the Mishna simply עֲמֶק, in the Talm. (Ta'anit 21) בֵּית עֲמֶק. See עֲמֶק.

בֵּית הַדֶּקֶד (*place of the sheep-binding*
i. e. for the purpose of shearing) *n. p.*
of a city in the neighbourhood of Sa-
maria, in full form **בֵּית הַדֶּקֶדִים** 2 **KINGS**
10, 12 14, **LXX** *Βαθαρά*, according
to Eusebius on the great plain 25 miles
from Legion (Megiddo). According to
the Targum, which Rashi follows, **בֵּית**
רֵעִיָּה **פְּנִישֶׁת** (*place of the shepherds'*
union).

בֵּית הָעֲרָבָה (*place of the desert*)
n. p. 1. of the northern border-city of
 Judah **JOSH.** 15, 61, which was also
 reckoned to Benjamin 18, 22. — 2. of
 a southern city of Judah near the Edo-
 mite border, 15, 6. See **עֲרָבָה**.

בֵּית הָרֶם (*place of the height, mountain-place*) *n. p.* of a city of Gad at the Jordan, **JOSH.** 13, 27, which is called in **NUMB.** 32, 36 **בֵּית הָרֶן**, at the modern *Nahr el-Rámah*. Subsequently it was called **בֵּית רִמְתָּא** (by the Syrians and in the Talmud), the difficult word (**הָרֶם**, **הָרֶן**) being altered. In *Joseph.* (*Ant.* 18, 2, 1) it is *Βηθαραμυθαῖ*. Herod named it in honour of the wife of Augustus *Λιβίας* (Livias); in *Joseph.* (*Ant.* 18, 2, 1) *Ἰουλίᾱς*.

בַּיִת הָהֵם see בַּיִת הָהֵן

בֵּית הַשֵּׁטָה (*acacia-place*) proper

name of a city between שָׁאן and בֵּית הַחֵלֶב JUDGES 7, 22, in Manasseh, on the way to צָרְדָּה.

בֵּית חֲגִלָּה (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6; 18, 19, 21, three miles from Jericho and two from Jordan, now Hagla; *Jos.* (Ant. 13, 1, 5) has *Βηθαλαγά* i. e. -αγαλά (בֵּית הַחֲגִלָּה) for *Βαιθβασί* 1 Macc. 9, 62 64, which, however, does not suit the connexion well.

בֵּית הַנֶּחֱלָה (*place of grace*) *proper name* of a place in Dan, 1 KINGS 4, 9; but others take it as an addition to אֵילָן.

בֵּית הַחֲרוֹן (*place of hollows*) *n. p.* of two cities in Ephraim, twelve miles north west of Jerusalem, in the neighbourhood of Nicopolis, of which the one was called עֲלִיּוֹן the upper (on the mountain) Josh. 16, 5; 21, 22 (therefore the ascent is בֵּית הַחֲרוֹן 10, 11), the other הַחֲחוֹן the lower 16, 3; 18, 13 on the border of the tribes of Ephraim and Benjamin in the valley at a pass between the hills (*Jos.* Jewish war 2, 19, 8) and where there was a narrow hollow way (1 Macc. 3, 16 24); therefore also it is called מִזְפֶּה בֵּית הַחֲרוֹן Josh. 10, 11. At the present day they are the upper and lower *Beit 'Ur* (Robinson Palestine III. 273). When without any thing appended 2 Chr. 25, 13 (in JUDITH, the two books of the MACCABEES &c.) the Mishna and Talmud understood a *Bet Horon* situated in Judah. See הֲרֹנִים.

בֵּית יוֹאָב see עֲטָרוֹת.

בֵּית יִשָּׁן see בֵּית פָּר.

בֵּית פָּר (*pasture-place*) *n. p.* of a Philistine stronghold in Judah, not far from Mizpeh 1 SAM. 7, 11, which *Josephus* (Ant. 6, 2, 2) and the LXX read בֵּית פָּר, the Syr. and Ar. בֵּית יִשָּׁן (which they have also for הַפֶּזֶן 7, 12) i. e. old *Mizpeh* (August. de civ. dei 17, 7).

בֵּית פָּר see בֵּית פָּר.

בֵּית לְבָאוֹת see לְבָאוֹת.

בֵּית לָחֶם (*battle-place*) *n. p.* 1. of a city in Zebulon, Josh. 19, 15. — 2. of

a city in Judah Josh. 15, 60 LXX, 2 SAM. 23, 14 24, in full form בֵּית יְהוֹדָה JUDGES 17, 7 8 9; 19, 1; 1 SAM. 17, 12, known as David's birth-place 16, 1, six Roman miles south of Jerusalem (Euseb., Jerome) situated on a rocky height, called also אֶפְרָתָה (which see) GEN. 48, 7. Gentile בֵּית הַלְוִיִּם 1 SAM. 16, 1, for which also occurs אֶפְרָתָה 17, 12, once לְחָמִי 1 CHR. 20, 5.

בֵּית לְעִפְרָה (*refuse-place*; לְ sign of the genitive) *n. p.* of a city otherwise unknown, in Judah or Benjamin, Mic. 1, 10; perhaps identical with עֶפְרָה (which see).

בֵּית מְלֹחַ (*rampart-house*) *n. p.* 1. of a castle or (according to the Targ.) of a locality at Sichem JUDGES 9, 20, identical with מְגִדֶּל שָׁכֶם 9, 46 49; in any case distinct from Sichem. — 2. of a castle or a fort with the quarter belonging to it, in Jerusalem on mount Zion 2 KINGS 12, 21, which stretched down to סֶלָא (which see).

בֵּית מִצְוֹן see מִצְוֹן.

בֵּית מַעֲכָה (*see מַעֲכָה*) *n. p.* of a city at the foot of Hermon, in the extreme north of Palestine, near to הֶרֶם &c. 2 SAM. 20, 14; it serves to designate more exactly 20, 15, in order to distinguish it from another of the same name. The part of Syria bordering on *Beth Ma'acha* was called בֵּית מַעֲכָה or אֶרֶם בֵּית מַעֲכָה 2 SAM. 10, 6; Josh. 13, 13 &c.

בֵּית נַמְרָה see נַמְרָה.

בֵּית עֵדֶן (*place of pleasantness*) *n. p.* of a Syrian royal city on Lebanon, Am. 1, 5, which was called by the Greeks (Ptolem. 5, 15) *Παραδείσος* and is still preserved there in the name of a hamlet.

בֵּית עֲזְמוֹת see עֲזְמוֹת.

בֵּית עֲנוֹת (*place of echo*) *n. p.* of a city in Judah, Josh. 15, 59. The *Βηθ-αν* of Euseb., four Roman miles from Hebron, is עֲנֹת in Josh. 15, 50, and the same also is *Betánn* JUDGES 1, 9.

בֵּית עֲנַת (the same) *n. p.* of a city

as a genitive to בָּכָה ESTH. 1, 5; 7, 7. As no analogy to such a collateral formation of בָּכָה exists, it was taken perhaps from the old Persian.

בָּכָה (not used) *intr.* to flow out, to trickle forth, as in drops, Ar. بَكَ and بَكَ the same; comp. בָּכָה. Hence

בָּכָה (*pl.* בָּכָהִים) *m.* prop. resin-dropping, hence 1. the name of a tree like the balsam-shrub now growing about Mecca, *Bacha*, so called from the dropping of a resin when its leaves are cut 2 SAM. 5, 23 24; 1 CHR. 14, 13 14; Ar.

בָּכָה. The Targ. אוֹר אוֹרִיָּין (Ar. توت mulberry-tree) of the Jewish interpreters is a mere conjecture. — 2) עֵקֶשׁ Ps. 84, 7 *Bacha-valley*; according to Josephus (Ant. 7, 4) the name of a vale in the neighbourhood of the Rephaim-valley near Jerusalem, through which the pilgrims travelled to Jerusalem; but the Psalmist may have also alluded to the signification (*valley of weeping*, i. e. mournful, desolate valley), comp. גֵּיאַ צְלִמָּה Ps. 23, 4. See בָּכִים.

בָּכָה (*fut.* יִבְכֶּה, *ap.* יִבְכֶּה, 3 *pl.* יִבְכְּיוּ; *part. fem. sing.* בּוֹכֶה after the form בּוֹרֵךְ; *inf.* בָּכָה, *c.* בָּכָה) *intr.* prop. to flow, therefore to weep (to shed tears) EX. 2, 6; NUM. 11, 10; metaph. to mourn, lament, in cases of misfortune 2 SAM. 15, 23, with repentance and regret EZR. 10, 1; ZECH. 7, 3; to bemoan, with accus. of object DEUT. 31, 13, with לְ JER. 22, 10, JOB 30, 25, עַל JUDGES 11, 37, אֵל 2 SAM. 1, 24. Yet in connexion with עַל it may mean to make up to one with weeping, to press upon one NUM. 11, 13, or locally to weep lying upon one GEN. 45, 15. בָּכָה 2 SAM. 13, 36 to weep violently; בָּכָה to weep bitterly Is. 33, 7. בָּכָה Mic. 1, 10 is rendered by the LXX (cod. Alex.) *oi en Axiu* (*Axiu* same as *Axi*, or we should read *oi en Axi mu*) i. e. בָּכָה in *Acco* (parallel גֵּא), as the Arabic also explains, and as interpreters have maintained since *Reland* (Pal. p. 535); the punctuation of בָּכָה does not need to be altered into בָּכָה, since,

according to the Phenician; that name must have been pronounced עֵקֶשׁ, עֵקֶשׁ (*Axi, Axi*). Derivatives בָּכָה, בָּכָה, בָּכָה, and the proper name בָּכִים.

Pih. בָּכָה to weep violently, with עַל for one JER. 31, 15; with the accus. to bemoan EZ. 8, 14.

The organic root בָּכָה lies also in בָּכָה, בָּכָה &c., modified in בָּכָה, בָּכָה, בָּכָה &c., and the fundamental signification is to flow out &c., Ar. بَكَ (to weep), بَقِيَ (to rain excessively); comp. plu-ere and plo-rare.

בָּכָה *m.* a weeping EZR. 10, 1, = בָּכָה.

בָּכָה see בָּכָה.

בָּכָה (with *suff.* בָּכָה Is. 28, 4; elsewhere only the *plur.* בָּכוּרִים, *constr.* יָרִי) *m.* 1. *firstlings* (of fruits, grain) which were offered in the temple LEV. 2, 14; 23, 17. With the addition of ראשית EX. 23, 19 it means the first of the firstlings, לֶחֶם 2 KINGS 4, 42 i. e. bread baked from fresh corn; יוֹם הַבָּכָה day of the firstlings NUM. 28, 26 i. e. the festival of weeks, at which the firstlings were offered EX. 23, 16; 34, 22; בָּכוּרִים NUM. 13, 20 the first ripe grapes. — 2. Same as בָּכָה the early fig, which ripens at the beginning of summer (טָרֶם קָרִי) Is. 28, 4, and was relished as a dainty. — Hence denom.

Pih. בָּכָה, to bear early fruit EZ. 47, 12.

בָּכָה (and בָּכָה, with *suff.* בָּכָה; *plur.* בָּכוּרִים, *constr.* בָּכוּרִים, applied to men, בָּכוּרִים applied to animals; only in NEH. 10, 37 is there an exception to both cases; for the fem. sing. usually בָּכָה) *m.* prop. abstract, the being matured (after the form מְשֻׁחָר, מְשֻׁחָר), concrete first birth i. e. the first born, particularly the male, but in Scripture only with reference to the first begotten of the father (opposed to יָצָר) GEN. 25, 13; 35, 23, applied to men 41, 51, and then to animals also DEUT. 15, 19; but where a strict distinction is intended, בָּכָה EX. 13, 13 expresses the former, בָּכָה 13, 15 the latter.

In the plural another form stands for the first-born of animals DEUT. 12, 6 17. Metaphor. כְּבוֹרָה a *firstling ox* DEUT. 33, 17 i. e. *Ephraim*, as the head of a very powerful race, in whose name there is also an allusion to כְּבוֹרָה Hos. 13, 15. כְּבוֹרָה Job 18, 13 the *first-born of death* i. e. (according to *Jos. Kimchi*) the most terrible, incurable disease (elephantiasis), as diseases are thought to belong to the family of death; or (according to *Ibn Parchon*) the most fearful death. כְּבוֹרָה יְלִים Is. 14, 20 the *first-born of the poor* i. e. the first descendants of a poor family, or (according to *Kimchi*) the most wretched. Hence denom.

Pih. כְּבוֹרָה, to make as first-born (כְּבוֹרָה), to give the birth-right DEUT. 21, 16.

Puh. כְּבוֹרָה, to be born as a כְּבוֹרָה LEV. 27, 26.

Hif. הִכְבוֹרָה, to bear a כְּבוֹרָה, to bear a first child JER. 4, 31.

כְּבוֹרָה see כְּבוֹרָה.

כְּבוֹרָה (in the Mauritanian *búkor*, *boccóre*, Spanish *albicora*) *f.* the early fig, which ripens in June and is a delicacy MIC. 7, 1. Hos. 9, 10: *as the first fig on the figtree at its early ripeness.*

כְּבוֹרָה see כְּבוֹרָה.

כְּבוֹרָה (*first birth*) *n. p. m.* 1 SAM. 9, 1.

כְּבוֹרָה *f.* = כְּבִי GEN. 35, 8. See also כְּבוֹרָה and כְּבוֹרָה.

כְּבוֹרָה (in pause כְּבִי, with suff. כְּבוֹרָה) *m.* 1. *weeping* DEUT. 34, 8; Ps. 30, 6, along with אָבַל, אֲנָקָה, נָדָה &c.; with נָדָה Is. 38, 3, תַּמְרוֹרִים JER. 31, 15. Metaphor. lamentation, mourning, complaint, according to the context. Elsewhere with the verbs כָּבַד 2 SAM. 13, 36; נָטָה JER. 9, 9; עָלָה 48, 5; יָרַד Is. 15, 3; כָּרַר 22, 4 &c. — 2. *the trickling* (of water in mines), Job 28, 11: *he binds the streams from trickling*; so *δάκρυον* and *lacrimae* are also used.

כְּבוֹרָה *n. p.* of a place on the way from גִּלְגָּל to Bethel JUDGES 2, 1 5, perhaps identical with כְּבוֹרָה below בֵּית אֵל (LXX ἐπὶ τὸν κλανθμοῖνα καὶ ἐν ἰ

Βαθῆλ), where was the sanctuary, and where the assemblies of the people were held. The name was either originally כְּבָאִים = כְּבָאִים (*Bacha-plantation*), or כְּבוֹרָה was changed on the occasion referred to, into כְּבִים (abstract).

כְּבוֹרָה cod. Samar. GEN. 43, 33 for כְּבוֹרָה.

כְּבוֹרָה *adj. f.* *first-born, oldest*, fem. to the masc. כְּבוֹרָה GEN. 19, 31; 29, 26. The opposite is צִיִּרָה.

כְּבוֹרָה *f.* = כְּבִי GEN. 50, 4 mourning-time.

כְּכֶר (not used) *intr.* to break forth, to break through, equivalent to כְּכֶר, hence 1. to break through as a firstling, to be early, to ripen early (spoken of a fruit, of a child), to appear first, to be born first (comp. כְּכֶר). Derivatives כְּכֶר, כְּכֶרָה and denom. כְּכֶר, כְּכֶר, כְּכֶרָה, כְּכֶרָה, כְּכֶרָה, כְּכֶרָה, כְּכֶרָה and the proper names כְּכֶרָה, כְּכֶרָה, כְּכֶרָה. — 2. to break through, to break forth (of the day), comp. כְּכֶר, Ar. כְּכֶר (to do early), כְּכֶר (to be early, to hasten), כְּכֶר (morning). — 3. to be early, metaphor. to be young, as late is = old; hence כְּכֶר, כְּכֶרָה and the proper names כְּכֶר, כְּכֶרָה; in Arabic the stem is interchanged with כְּכֶר. The organic root is כְּכֶר, which is also found in כְּכֶר II., כְּכֶר &c., comp. Aram. כְּכֶר.

כְּכֶר (*pl. c.* כְּכֶר) *m.* a young camel, the foal of a camel (*Ibn Gánách*) Is. 60, 6; Ar. כְּכֶר young camel, כְּכֶר virgin. The Targ. (דְּרוֹמֶדָרִי, Ar. *درومدي* dromedary) and Vulg. (*dromedarius*) may have understood in כְּכֶר the noun כְּכֶר, as it lies at the basis of כְּכֶר, which was the opinion of Sa'adia, Ibn Esra and others. But the usual explanation should be preferred.

כְּכֶר (*youth*) *n. p. m.* GEN. 46, 21; NUM. 26, 35, where is also the Gentile כְּכֶר.

כְּכֶר *adj. m.* (only fem. *pl.*) *early-ripe*, spoken of figs JER. 24, 2; the combi-

nation of the phrase **הַבְּקָרוֹת** is to be explained as **מִלְאָקֵי רִעִים** (Ps. 78, 49).

בְּקָר see **בְּקֹר**.

בְּקָרָה *f. a young she-camel* JER. 2, 23, formed from **בְּקָר** and corresponding to **עֲלָמָה** in human beings. Comp. Ar. **بَكْرَة** and **بَكْرَة** (virgin), **بَكْر** (foal of the camel), **بَقِير** (a foal).

בְּכָרָה (with *suff.* **בְּכָרְהוּ**) *f. 1. first-birth i. e. the being born first; opposite צִדְיָה*. — 2. *birth-right* GEN. 25, 31; 27, 36, in full form **מִשְׁפַּט הַבֵּן** DEUT. 21, 17.

בְּכָרָה (= **בְּכָרִית**, *youth*) *n. p. m.* 1 CHR. 8, 38; 9, 44.

בְּכָרָה (*youth*) *n. p. m.* 2 SAM. 20, 1.

כָּל the original form of **אָבָל**, where **א** is added. To this stem **כָּל** and **בְּלָחִי** also belong (see **כָּל** II.).

כָּל (from **בְּלָחִי**) *Aram. m. thought, care*; **כָּל** **לְאִישׁ** to take care of one DAN. 6, 15; comp. Syr. **ܟܠܐ** heart, spirit, prop. consideration; Ar. **بَالَ** (from **بَلَى** to have a care for) care, consideration. Hence the idea in this phrase has only an incidental accordance with **כָּל**.

כָּל I. only in the proper name **בְּלָחִי** (which see), abridged from **בְּלָחִי** (which see), if the name be Semitic; or from **כָּל**, as **אֵל** in **חֲבָלָא** from **אֵל**. This shortening is frequent in Phœnician proper names, e. g. **שִׁעְתָּבֵל** (Num. 4, 1), **חֲכִמְבֵּל** (ib. 2, 3), **בֵּל חֲזָן** (Karth. 12, 1) &c.

כָּל II. (pronominal stem; in compounds also **כָּל־**) *a negative particle: not*, in poetical diction 1. for the simple word of negation **לֹא** in the sense of *not*, non, οὐκ (see **לֹא**), with the perf. Ps. 10, 11; 21, 3, or the imperf. 10, 4 6; 49, 13; PROV. 10, 30; Is. 26, 14, also, as in the case of **לֹא**, with an adjective Prov. 24, 23 or with a preposition 23, 7, as a simple term of denying, like **אֵין**. — 2. for **אֵל** in the sense of *μή, ne* (see **אֵל**) with an imperf. following Ps. 10, 18; 78, 44; 93, 1; *that not, lest* Is. 14, 21, and di-

rectly interchanging with **אֵל** Ps. 141, 4. In Hos. 9, 16 it is selected by the K'ri for **בְּלָחִי**, or interchanges with **אֵל** JER. 2, 11; Is. 44, 9. **כָּל־חֲמָצָא** Ps. 17, 3 *that thou mightest not find (anything)!* also belongs here. With **אֵת** Is. 40, 24: *not yet, scarcely*, for which **לֹא** stands elsewhere 2 KINGS 20, 4; also without **אֵת** Is. 33, 23. Etymologically it is abridged from **בְּלָחִי** and is connected with **בְּלָחִי**, perhaps too with **כָּל** in **אָבָל**; as the Ar. **بَل** (quin immo, but), **بَلَى** (immo vero), Syr. **ܠܐ** (non) &c. belong to this group. Comp. also the Phœnician **כָּל** *not*, with the imperf. e. g. **כָּל** **יִכֶּן לְכֹהֲנִים** (Mass. 15) *it shall not be to the priests*, compounded with a strengthening **אֵין** viz. **אֵין־כָּל** (ib. 18, 21) *not at all*, with the part. pass. (**כָּל**) or imperf. (**כָּל**). The root must not be looked for in a stem which is a verb. The Coptic **ⲕⲗ** except, **ⲕⲗ-ⲁⲟⲗ** extra, praeter, **ⲕⲗ-ⲁⲟⲗ** (**אֵל־כָּל**) immo, should also be compared. **כָּל**, **כָּל־כָּל** are compounded with **כָּל**.

כָּל (abridged from **בְּלָחִי**, as **כָּל** I. from **בְּלָחִי**, with **ע** elided) *m. Bel, Belus*, the supreme deity of the Babylonians Is. 46, 1; JER. 50, 2; 51, 44 (where there is an alliterative reference to it by means of **כָּל־כָּל**), Greek **Βήλ**. In the astrological conception of the gods, the planet Jupiter was understood by **כָּל** (Diod. 8, 2, 30); among the Zabians **ܠܒܠ**. To Bel the Babylonian tower was dedicated. **כָּל** is shortened in **כָּבֵל** into **כָּל**, and also in compound proper names into **כָּל** (see **בְּלָחִי**; Zab. **ܠܒܠ**, Palmyr. **ܠܒܠ**). See **כָּל**. The signification is: *mighty, strong*, comp. the Phrygian royal name **Βαλλίης**.

כָּל is the form of the name **כָּל**, which is found in the local name **כָּבֵל**, i. e. *tower of Bel*; tradition (Amm. 23, 8) making *Bel* the builder of the fortress in Babel, whence the city was named, as well as the builder of the famous walls surrounding the city (Eus. praep. ev. 9, 41: **Βήλον Βαβυλῶνα τεῖχει περιβαλεῖν**).

כָּל 1. abbreviated from the particle **כָּל**, see **כָּל** II. — 2. abbreviated from

בל (which see). See בָּלָדָה and perhaps בָּלָדָה &c.

בָּלָה (not used) a stem adopted for the constr. pl. בָּלוּחַ JER. 38, 12, so that the singular form בָּלוּחַ would be after the form מָלוּחַ; and the Aram. stem בָּלָה is really equivalent to בָּלָה, the same noun having there the plural בָּלָהִין; but see בָּלוּי.

בָּלָה I. (Pe. unused) Aram. intr. to be concerned about, to be considerate, to have a care for, Ar. بَلَا to examine (carefully). Hence בָּל.

Pah. בָּלָה to afflict, vex, with accus. (by בָּל) of the person, to bring down, DAN. 7, 25; comp. בָּל IV. and VIII. for בָּלָה in the Targ. The Hebrew בָּלָה has already a farther developed sense.

בָּלָה II. (Aram.) see בָּלָה.

בָּלָה sometimes interchanges with בָּל, and is therefore coupled with the imperf. JER. 2, 11 (Is. 44, 9 with בָּל), LAMENT. 4, 14; still oftener like בָּלָה it is joined to nouns in order to express their negation. It appears to belong to the group of the negative words (בָּלָה, בָּלָה, בָּלָה). See בָּלָה and בָּלָה.

בָּלָדָה 1. n. p. of a Babylonian king, father of מְרֹדַךְ.—2. surname of Merodach himself 2 KINGS 20, 12; Is. 39, 1; in *Josephus* *ó Baládas*. The latter is identical perhaps with *Μαρδαπέμπαδος* of Ptolemy, 721 before B. C. If the name be Semitic, it signifies *Baal-Adonis* (בָּל = בָּעַל and אָדֹן = אֲדֹן), as בָּעַל אָדֹן (Numid. 5, 1) appears in Phœnician also; but since מְרֹדַךְ is not Semitic, it is better to explain *bala-dan* from the Sanskrit *bála* (power) and *dhanā* (riches) i. e. *having power and riches*.

בָּלָשָׁאֲצָר DAN. 7, 1 stands for בָּלָשָׁאֲצָר (which see).

בָּלָה (Kal not used) intrans. to break forth or break in rashly and suddenly, of a disaster; cognate בָּלָה to break in quickly with desolation, Arab. بلى (to tear away quickly), بلى to shine out, spo-

ken of the breaking forth of the morning-red, to shine out, comp. בָּקָר. Derivatives בָּלָה, בָּלָה and the proper names בָּלָה, בָּלָה.

Hif. הִבְלִיג 1. to cause to break in, to break loose, with accusat. of the object, e. g. שָׂר desolation, with בָּל of the person AMOS 5, 9. The Targum renders according to the sense מְנַבֵּר, which all the ancient interpreters agree with; comp. a similar figure 5, 6 with צָלַח. In this sense is the derivative noun מְבָלִיגָה JER. 8, 18 also to be taken; therefore it is construed (being a participial noun), like the verb, with בָּל. — 2. to have splendour, i. e. to be clear, like הִצְהִיר (comp. Ar. conj. V. to be clear) PS. 39, 14; JOB 9, 27; 10, 20. The old commentators have rendered it according to the sense by הִתְחַזַּק, the Targ. by נִיחַ, אֲחֻזָּה.

The organic root בָּ-לָג lies also in בָּ-לָג, בָּ-לָק, בָּ-לָה, &c., the idea of breaking forth, separating, dividing, being fundamental in them all; the signification of shining also lies in the root of the verb בָּלָג.

בָּלָהָה (bursting forth, i. e. firstborn; see בָּשָׂר) n. p. m. NEH. 12, 18; for which 10, 9 has בָּלָהָה.

בָּלָהָה (the same) n. p. m. NEH. 10, 9.

בָּלָהָה (from בָּל-אָדָה i. e. *Bel-Adad*) n. p. of a friend of Job, JOB 2, 11; 8, 1; 18, 1; 25, 1. אָדָה (which see) was a national deity of the Edomites, and בָּל (Zab. ٤٠) is a farther abbreviation of בָּל or בָּל (comp. בָּלָה and בָּלָה), as perhaps in the proper names בָּלָה, בָּלָה for בָּלָה.

בָּלָהָה (fut. בָּלָהָה; inf. with suff. בָּלָהָה; part. m. בָּלָהָה, f. בָּלָהָה) 1. to fall to pieces, to be rubbed in pieces, to be rotten, of clothes DEUT. 29, 4; JOSH. 9, 13; with מָקָל DEUT. 29, 4 to fall off from i. e. to be worn out on the body JOSH. 9, 4 5; figurat. of the growing old, falling away of the heavens and the earth, which are said to fall in pieces like worn out garments, Is. 50, 9; 51, 6; Ps. 102, 27. — 2. to consume away Ps. 32, 3, to grow old

GEN. 18, 12, *substant.* בָּלָה *the withered, decrepid*, Ez. 23, 43; *vanished as dust, fallen to pieces* (by רָקַב) JOB 13, 28. Derivatives בָּלָה, בָּלָה, בָּלִי, בָּלִיחַ.

Pih. בָּלָה (*inf.* בָּלִיחַ) *to consume, wear out*, in a bad sense, prop. to make to fall in pieces, to rot, e. g. בָּשָׂר, עוֹר, LAMENT. 3, 4, צוֹר (form) Ps. 49, 15; *to destroy* 1 CHR. 17, 9; in a good sense: *to use = to enjoy* Is. 65, 22; applied to time: *to spend* (comp. *ταῖς βίαις*) JOB 21, 13 K'tib, where the K'ri reads רָבִי, as vice versa 36, 11 69 mss. read רָבִי, and here בָּלָה has incidentally the meaning of בָּלָה (JER. 20, 18; JOB 36, 11).

The organic root בָּלָה is connected with that in בָּלָה, אֶבֶל, Arab. بَلَى (to be rotten, of clothes), Syr. ܒܠܐ, Targ. בָּלָה, בָּלָה. See also בָּלָה I.

בָּלָה *adj. m.*, בָּלָה *f.* see בָּלָה.

בָּלָה *f.* 1. *the withered, emaciated* EZEK. 23, 43. — 2. *n. p.* of a city JOSH. 19, 3, called elsewhere בָּעֵלָה (which see).

בָּלָה I (Kal unused) *intr. to be terrified, to be surprised*, Ar. بَلَى hardening the third radical sound. The verb בָּלָה (which see) belongs to this root, as קָהַל is connected with קָהַל. The fundamental signification is *to totter to and fro, to be fearful*.

Pih. בָּלָה (*part. plur.* מְבַלְהִים) 1. *to terrify, to put into fear*, EZR. 4, 4 K'tib, where the K'ri has the usual מְבַלְהִים; comp. Syr. ܒܠܐ (quadrilateral) to terrify. — 2. (not used) *to destroy suddenly, to overthrow hastily, to prepare a speedy downfall for*, as from בָּהַל. Derivative בָּלָה.

בָּלָה II. (not used) *intr. to be weak, weakly, tender*, Arab. بَلَا. The organic root is בָּלָה, identical with the root in אָשַׁל 2. Derivatives, the proper names בָּלָה, בָּלָה.

בָּלָה (*pl.* בָּלָה, *constr.* בָּלָה) *f.* 1. *terror, death-terror*, Is. 17, 14; usually the *pl.* JOB 18, 11; בָּלָה 24, 17

terrors of the darkness of the grave; 27, 20; 30, 15; בָּלָה *king of terrors* 18, 14 is death personified, *ὁ κρατος ἐχων θανάτου* (Hebr. 2, 14), or king of the lower world, Abaddon (Apoc. 9, 11), as the Targum has understood it. — 2. *sudden death*, Ez. 26, 21, as בָּהֲלָה Is. 65, 23; בָּלָה PSALM 73, 19 *by sudden death*.

בָּלָה (*tender*; from בָּלָה II.) 1. *n. p.* *f.* GEN. 30, 3; 35, 22. — 2. (*civitas*) *n. p.* of a place 1 CHR. 4, 29, prop. a farther form of בָּלָה JOSH. 19, 3, identical with בָּעֵלָה (which see).

בָּלָה (*tender*) *n. p. m.* GEN. 36, 27; 1 CHR. 7, 10.

בָּלָה (*a collateral form for בָּלָה*) *Aram.* *f. consumption*, hence metaphor. *a tax on articles consumed, excise*, EZR. 4, 13 20; 7, 24, like בָּלָה (*prop. course*) *toll*. The ancients conjectured *head-money* (בָּקָה רִמְיָהוּ).

בָּלָה JER. 38, 12 see בָּלָה.

בָּלָה (*only constr. pl.* בָּלָה or בָּלָה, comp. *עָבְרִים* and *עָבְרִים*; the vowel-sign Yod was omitted after the consonant Yod, as in בָּהַל ZEPH. 2, 6) *m.* prop. the act of falling in pieces, of waxing old, but only concrete: *worn out clothes, rags*, JER. 38, 11 12, coupled with מְלָחִים and סִחָבוֹת; Syr. ܒܠܐ.

בָּלְטָשָׁאצֶּר (also בָּלְטָשֶׁ DAN. 5, 1; 7, 1) surname of Daniel at the court of Nebuchadnezzar DAN. 1, 7; 2, 26; 4, 5 6 15 16; 10, 1. צַר is the *-tshara* of the Behistun inscription (צ corresponds to *tsh*), signifying *leader, lord* (see Le Sanscritisme etc. p. 65), then perhaps the name of a god, or equivalent to אָסַר in Assyrian proper names, like the Sanskrit *çira* (commander, leader); נִשָּׂא or נִשָּׂא is the Zend. genitive-sign *tsha*; בָּל (which see) is well known, or it also should be explained as the name of an Assyrian god; i. e. all together: *Bel* (or = Sanskrit *pāla, maintainer*) of the lord. But the name has not been satisfactorily explained as yet.

בָּלִי (or בָּלָא) *Aram.* same as Hebrew בָּלָה (which see), *to fall to pieces*. Derivative בָּלָה.

בָּלִי I. (from בָּלָה) *masc. perdition* (Arab. بَلَى), Is. 38, 17: חֲשִׁקְתָּ בְּחַשִּׁי מִבְּיַחַת בָּלִי *thou securest my soul from the pit of perdition*, i. e. thou enclosest, protectest it; if it be not a poetical substitute for בָּלָה *so that there is no pit*. See בָּלִי II.

בָּלִי II. (pronominal stem) *a negative particle: not* (comp. בָּל, בָּלָא), used 1. along with nouns like אֵין to express denial of them, like the English *no, un-, in-, -less*, according as it is more or less closely connected with them, e. g. בָּלִי בָּיִם *without water* Job 8, 11; בָּלִי-שֵׁם 30, 8 *without a name*, i. e. infamous; בָּלִי לְבוּשׁ *unclothed* 24, 10; בָּלִי-כֶסֶף *without money* 31, 39. Here belongs too its close combination with an adjective or participle, to express its negation, e. g. בָּלִי מְשֻׁיָּח *unanointed* 2 SAM. 1, 21; בָּלִי הַשׁוֹכֵחַ *unheard* Ps. 19, 4; בָּלִי הַשׁוֹכֵחַ *untuned* Hos. 7, 8. More rarely — 2. before verbs, to deny the action, either before the *perfect*, as בָּלִי הִשָּׁה *Is. 14, 6 he has not ceased* i. e. without intermission; or with the *imperfect*, as בָּלִי תִקּוּם *Job 41, 18 [26] it does not hold*. In both cases בָּל and בָּלָא are also put; and once the K'tib has בָּלִי for בָּל Hos. 9, 16. Less closely joined to particles of place it appears thus: a) עַד-בָּלִי *MAL. 3, 10 till without*, Ps. 72, 7 *till none*, as עַד בָּלָא is also used; b) עַל-בָּלִי *because* GEN. 31, 20. More closely joined to other prepositions and almost as independent particles appear the following: בָּבָבִי before a noun, properly nothing but an intensive בָּלִי DEUT. 4, 42, JOB 36, 12 *without*, where אֲשֶׁר should be supplied, elsewhere בָּלָא also; לְבָבִי *without*, Is. 5, 14; JOB 38, 41; 41, 25; מִבָּבִי *without*, before nouns, participles and infinitives Is. 5, 13; LAMENT. 1, 4; DEUT. 9, 28, or also before verbs 28, 55, where one may paraphrase it by *so that not, because not, because none, so that nobody* (as בָּלִי

also can sometimes be similarly rendered). The latter is interrogative in הֲמִבָּבִי 2 KINGS 1, 3 *is it not because*; the negation being made stronger by the addition of אֵין Ex. 14, 11. מִבָּבִי אֲשֶׁר לֹא *without whom not* ECCLES. 3, 11; comp. אִם אֲשֶׁר *with whomsoever* GEN. 31, 32. For other compounds, e. g. בָּבִיעֵל, see these.

בָּלִי (with suff. בָּלִיָּה) *m.* usually *farrago, mixed provender* (from בָּלָל *to mix*); more correctly *corn for cattle*, which was tossed with the fan and winnowing shovel and was salt Is. 30, 24, called בָּלִי even at the mowing Job 24, 6. The word is connected with בָּל 2 and בָּלָל, originating from בָּל (בָּלָל) = *to sprout, grow*. In Job 24, 6 many Jewish interpreters have taken it as בָּלִי *not his* = *foreign*, which suits the context well. — Hence denominative

בָּלִי (fut. apoc. יִבְלֶה K'tib, for which the K'ri has יִבְלֶה) *to fodder*, with לֵא JUDGES 19, 21.

בְּלִיָּמָה (from בָּלִי-מָה) *m.* (according to Kimchi) *not what* i. e. *nothing, nihilum* Job 26, 7, comp. לֹא דָבָר. It is a word created merely by poetry. Targ. מְדִלְיָה, מְדִלְיָה, LXX ἐνὶ οὐδενός. According to other Jewish interpreters it is a noun from בָּלָם signifying *cord, rope, band*.

בְּלִיעֵל (contracted from בָּלִי-עֵל; in pause בְּלִיעֵל) *m.* *not-height* (עֵל *subst. m.* from עָלָה, like רֵעַן, from עָנָה) i. e. *depth*, e. g. בְּחַיִּי 2 SAM. 22, 5 and Ps. 18, 5 *streams of depth* i. e. deep streams, a personification of the dangers of death; metaphor. *worthlessness, lowness, nequity*, with אִישׁ 1 SAM. 25, 25; 2 SAM. 16, 7; 20, 1; 1 KINGS 21, 13, בֶּן JUDGES 20, 13; 1 SAM. 2, 12; 25, 17, אִישׁ בֶּן 1, 16, or intensified with בֶּן- DEUT. 13, 14; JUDGES 19, 22, to denote some lowness or worthlessness in a person (e. g. rebellion, idolatry, inhospitality &c.); omitting אֲנָשִׁי 2 SAM. 23, 6, or אִישׁ JOB 34, 18; a personification of Assyria NAH. 2, 1. Elsewhere connected with עַד Prov. 19, 28, אָדָם 6, 12, יָעִין

NAH. 1, 11. בָּלְבֵל דְּבָרִי Ps. 41, 9; 101, 3 *a worthless thing*, facinora, res improbae (comp. בָּלְבֵל דְּבָרִי Ps. 65, 4); separated DEUT. 15, 9. At a later period (N. Test., Sibylline books, Old Testament Pseudo-epigraphal works &c.) the abstract בְּלִיַּעַל became a name for *the prince of the lower world*, whence *Belíaq* (1 COR. 6, 15), Syr. *ܠܝܩܐ*.

בָּלַל (1 pers. perf. בִּלְבֵּלְתִּי, 1 pers. imperf. pl. נִבְלְבֵּל = נָבַל, like רָחַק from רָחֵק, נָקַח = נִקְחָה &c.) trans. 1. to mix, to mingle with one another, to confound, e. g. שָׁמַר language, GEN. 11, 7 9. In this sense appear with a reduplication the Arab. *بالل*, Syr. *ܠܠܝܠܐ*, Targ. *בִּלְבֵּל*, Malt. *balbel* &c., applied especially to language. Hence the city בִּבְלָל (which see) was named, according to GEN. 11, 9. Derivatives בָּלִיל (according to some) with the denom. בָּלֵל. See *בָּלֵל*. — 2. (not used) of prohibited intercourse, to cohabit carnally in a prohibited manner, like בָּלְבֵּל of the Jerus. Targ. on GEN. 49, 4, *ܠܠܝܠܐ* (incestuous intercourse) among the Zabians (cod. Nas. 2, 60). Hence *בָּלֵל*. The form *נִבְלֵל* Is. 64, 5 is to be regarded as a future apoc. Hif. from *בָּלַל*, standing for *נִבְלֵל*, for which by drawing back the accent arises *נִבְלֵל*, as *נִבְלֵל* 1 CHR. 20, 3 for *נִבְלֵל*. — *שָׁבַל* belongs to the stem *שָׁבַל*.

Hithp. *הִתְבִּלְל* (fut. *יִתְבִּלֵּל*) to mix oneself, to be mixed (according to *Kimchi*), with בָּ among, Hos. 7, 8 (comp. verse 11): *Ephraim mizes himself with the heathen* i. e. the heathen press into his possession. According to others it is from *בָּל* = *נָבַל* to grow old, to fade, which is neither well founded in the language, nor suitable to the sense.

בָּלַל II. 1. intrans. to flow, to drop (of the eye), then to be moistened, e. g. *בָּלְבֵּל* Ps. 92, 11 *I am moistened* i. e. anointed; comp., however, *בָּלֵל* II. Deriv. *בָּלֵל*. More frequently trans. 1. to moisten, to wet over (in particular the pass. part. with בָּ of the object with I.

which), in sacrificial language Ex. 29, 40; Lev. 7, 10; Num. 8, 8. — 2. as in *בָּלֵל*, *בָּלֵל* metaphor.: to shoot forth, sprout, grow. Deriv. *בָּלִיל*.

The stem *בָּל* is in Ar. *بَلَّ* and is also found as an organic root in *أَبَلَ*, *بَلَ*, *بَلَّ*, *بَلَّ* &c. in modified senses. The same organic root appears in many stems of the dialects.

בָּלַם (inf. constr. *בִּלְמָה*) trans. to bind to, to shut fast, by a nose-band (רִסְסָן), a bridle (מִתְחָג), generally to bridle, to bind, Ps. 32, 9. The Syriac *ܠܠܡ* has the same meaning; and the Targ. *בִּלְמָה* dumb proceeds from a like fundamental signification.

The organic root is *בָּלֵם*, also found in *אֶלֶם*, *גֶּלֶם* &c.; and the Ar. *بَلَمَ* (IV.) to be silent seems to be of the same fundamental meaning as the Aram. *בִּלְמָה*. Deriv. (according to some) *בִּלְמָה*.

בָּלַס (only part. *בִּלְסָה*) tr. to scrape into, to nip, the mulberry fig or sycamore (*שִׁקְמֹנָה*), to make it ripe the sooner (Plin. h. n. 13, 14; Theophr. h. pl. 4, 2), which was either an additional task of the shepherd's (*בִּלְסָה*), or belonged to the preparation of his food. Then perhaps: to cultivate mulberry figs, to gather figs (Syr.) Am. 7, 14; LXX *σνίγω*, Vulg. *vellicans*, according to the original signification, with which the stems *פָּרַס*, *פָּרַץ*, *פָּלַס* &c. are said to be cognate. According to Aquila (*ἐπευρών σν.*) the fundamental meaning is to examine, seek out, same as Targ. *בָּלַס*, here to seek for figs as a means of life; according to Tanchum like the Talm. *בָּלַס* to mix, it means to mingle sycamore leaves for fodder, which is less suitable. It cannot be a denom. from *בָּלַס* (according to the Ar. and Aethiop. the fig), because *שִׁקְמֹנָה* could not accompany it in that case.

בָּלַע (fut. *יִבְלֵעַ*, inf. constr. *בִּלְעָה*) tr. to swallow, to devour, of men Is. 28, 4, of beasts JON. 2, 1, JER. 51, 34, of the earth NUMB. 16, 30, hell Prov. 1, 12, the deep Ps. 69, 16, particularly of

greedy and total swallowing. Figur. to have in possession (acquired property) JOB 20, 15 18; to destroy entirely PS. 124, 3; to bring into his power JER. 51, 34; proverbially (as similarly in Arab.) עַד-בִּלְעִי רָקִי JOB 7, 19 till I swallow my spittle i. e. in a moment; comp. בִּבְלֵעַ NUMB. 4, 20 (omitting רָק), and בִּלְעַת. Deriv. בִּלְעַת and the proper names בִּלְעַת, בִּלְעָם.

Nif. בִּלְעַת figurat. to be destroyed, HOS. 8, 8; מִן-הַיָּיִן Is. 28, 7 to be overcome by wine; comp. עָבַר &c. as also the Ar. بَلَعَ.

Pih. בִּלְעַת (pause בִּלְעִי; inf. constr. בִּלְעַת, p. בִּלְעַת; fut. יִבְלַעַת) 1. to swallow up totally (spittle), hence proverbially בִּבְלֵעַ (inf.) NUMB. 4, 20 = בִּבְלֵעַ רָק like the swallowing (of spittle) i. e. in a moment; LXX ἐξάνινα. See Kal. Figurat. אָנֹן אֶחָד PROV. 19, 28 to devour mischief (what brings mischief) greedily; comp. JOB 15, 16. — 2. Like Kal, to destroy, to annihilate, spoken of men HAB. 1, 13, of God LAMENT. 2, 2 8, cognate in sense with הִשְׁחִיתוּ וְהִאֲבִדוּ &c. and in the greatest variety of figurative uses Is. 25, 7 8, of the destruction of a country, a place, LAMENT. 2, 5; 2 SAM. 20, 19. מְבַלֵּעַ Is. 49, 19 destroyer, waster.

Puh. בִּלְעַת to be destroyed, JOB 37, 20: does a man then speak, that he should be destroyed? with ל of the person: destruction to be prepared for one 2 SAM. 17, 16.

Hithp. הִתְבַּלְעַת to destroy oneself, to sweep away, hence to vanish, spoken of wisdom PS. 107, 27.

The stem בִּלַּע (Ar. بَلَعَ, Targ. בִּלְעַת &c.) has for its fundamental meaning to swallow, to gulp down (eat), as is perceptible from the Aethiopic and from derivatives; the organic root is בִּלַּעַת, which is also found in לָעַת, קָלַעַת II. (in the Targ. quadrilit. סִלְעָם = בִּלְעָם) &c.

בִּלְעַת (with suff. בִּלְעִי, -עִי) m. prop. swallow (see בִּלְעַת), hence 1. (like בִּבְלֵעַ NUMB. 4, 20 and בִּלְעִי JOB 7, 19, see בִּלְעַת) LEV. 21, 4 (according to the LXX בִּלְעַת for בִּלְעַת) he shall not defile himself for a moment (ἐξάνινα), to profane himself; accordingly it is an intensifying of 21,

2 3. — 2. concrete: thing swallowed, JER. 51, 44 i. e. the robbed temple-vessels which were deposited in Belus's temple (comp. Is. 49, 24; DAN. 1, 2). — 3. abstract: destruction, PS. 52, 6. — 4. (cleft,

prop. swallow, comp. بَلْعَة) n. p. of a small town at the southern extremity of the Dead Sea, afterwards GEN. 14, 2; see Euseb. under Balad. — 5. (consumption, destruction) n. p. m. GEN. 36, 32; 46, 21; 1 CHR. 5, 8. Patronym. בִּלְעִי NUMB. 26, 38.

בִּלְעַת (a pronominal stem compounded of עַד and בָּל; only in constr. pl. בִּלְעִי, with suff. בִּלְעִי &c.) prepos. prop. not (בָּל) till (עַד), nothing to, without to, usually except; with מִן (as in מִבְּלִי, מִמֶּנּוּ) e. g. מִבְּלִי אִישׁ NUMB. 5, 20 besides the man, מִבְּלִי 2 SAM. 22, 32 except God, מִבְּלִי Is. 43, 11 beside me, and so still farther compounded מִבְּלִי עַד 2 KINGS 18, 25, מִבְּלִי Is. 44, 6. — This sort of firm junction of two particles is rare in Hebrew, and has perhaps an analogy in לְמוֹאֵל NEH. 12, 38; but the fundamental signification is easily seen from עַד and בָּל; comp. Syr.

حَلَقَ.

בִּלְעַת (from עַד and בָּל = בָּל; only in constr. pl. בִּלְעִי, with suff. בִּלְעִי, בִּלְעִי, p. בִּלְעִי) prepos. the same, without, except, GEN. 41, 44; Is. 45, 6. In JOB 34, 32 the construct plur. בִּלְעִי also stands before an imperfect, the latter being conceived of as expressing the idea of a noun (= אֲשֶׁר אֶחֱזֶה what I see). בִּלְעִי GEN. 14, 24 and 41, 16 forms the clause of a sentence by itself according to the original meaning not to me i. e. it does not concern me. See בָּל.

בִּלְעָם 1. n. p. of a heathen Syrian prophet belonging to פְּחוּר (which see) on the Euphrates, who was hired by the Moabites to curse Israel NUM. 22, 6 seq.; DEUT. 23, 5 6; JOSH. 13, 22; MIC. 6, 5; LXX Βαλαάμ. As עַם (people, race, see אֱלִיָּעַם) appears very often in proper names, we may look upon בִּלְעָם as made up of עַם and בָּל

motion בְּמִתָּה; *pl.* בְּמִתּוֹת, *constr.* בְּמִתּוֹת. NUMB. 22, 41 &c.; but because of the similarity of the construct and absolute states another construct plural was also formed in בְּ- and attached to the plural feminine termination וֹת, as in מִרְאֲשֵׁי וֹת and others, וֹת- being regarded rather as an ending for the individualised collective idea, only on this occasion ה has been shortened into ח, i. e. וֹ- into בְּ-; with *suffix.* בְּמִתָּה, בְּמִתָּה, בְּמִתָּה and Is. 53, 9 בְּמִתָּה, בְּמִתָּה *f.* 1. *a height, an elevation* (see בָּים), *a hill*, in topographical statements, e. g. בְּמִתָּה יֵצֵר JER. 26, 18 and MIC. 3, 12 *the heights of the forest*, i. e. wild, unbuilt heights; בְּמִתָּה עוֹלָם Ez. 36, 2 *everlasting heights* i. e. בְּמִתָּה יֵצֵר 36, 1, opposed to הָרָה יֵצֵר ch. 35; בְּמִתָּה poetically 2 SAM. 1, 19 25 i. e. בְּמִתָּה בְּגִלְבָּעַי 1, 21; *the rocky hill-ranges of the Arnon's banks*. — 2. It is applied to designations of places, as בְּמִתָּה בָּעַל (Ba'al's-heights) *n. p.* of a Moabite city on the Arnon NUMB. 22, 41; JOS. 13, 17; בְּמִתָּה (*heights*) *n. p.* of a place in Mo'ab NUMB. 21, 19, identical with בְּמִתָּה בָּעַל. It appears to have been used in the Moabitish and perhaps too in the Edomitish (see אֱדוֹמִי בְּמִתָּה) dialect for the usual גְּבִיעָה and בְּמִתָּה. — 3. Figurative. בְּמִתָּה אֶרֶץ K'ri DEUT. 32, 13, Is. 58, 14, AM. 4, 13, MIC. 1, 3 *heights of the earth* i. e. mountains; עַב בְּמִתָּה Is. 14, 14 *heights of the clouds*, i. e. exceeding height; בְּמִתָּה יָם JOB 9, 8 *heights of the sea*, i. e. high-rolling waves; הִדְרִיד or הִדְרִיד עַל-בְּמִתָּה 2 SAM. 22, 34, HAB. 3, 19 *to cause to tread on the mountain heights* (i. e. secure places of refuge); elsewhere in Kal also עַל-בְּמִתָּה DEUT. 33, 29; AMOS 4, 13; MIC. 1, 3. Here the K'tib sometimes reads בְּמִתָּה. — 4. Like βωμός in Greek: *grave-mound, tomb*, only in Ez. 43, 7, where בְּמִתָּה may stand grammatically correct for בְּבִמְתָּה, *in their tombs*, but which the Targ. reads בְּמִתָּה (בְּמִתָּה); and in Is. 53, 9, where we should either read with 3 mss. בְּמִתָּה (parallel קָבֵר, comp. זָרִישׁ JOB 21, 32),

or בְּמִתָּה, as if the original derivation had disappeared, as the plural-usage in fact already indicates. — Most frequently 5. *height, hill*, a place of sacrifice and of the sanctuary, according to the practice of all ancient peoples of worshipping the deity on high places; and as long as the Israelite sanctuary was only a moveable tabernacle, the term signified also a high place used for the Israelite worship of God 1 SAM. 9, 12; 1 KINGS 3, 4; 2 KINGS 12, 2 4; Is. 36, 7; 1 CHR. 13, 29. But on the prospect of setting up a national sanctuary DEUT. 12, 13 seq. the worship on high places was prohibited as a heathen custom, and its extermination was enjoined upon rulers 1 KINGS 15, 14; 22, 44; 2 KINGS 12, 4; 14, 4; 2 CHR. 14, 2 &c. — a thing which the pious themselves did not always succeed in effecting. As worship was offered there and sacrifices performed with incense 1 KINGS 3, 2 3; 22, 44; as altars were erected 2 KINGS 18, 22; a temple there was called בְּמִתָּה בֵּית temple of the heights 1 KINGS 12, 31; 13, 32 (oppos. to בֵּית יְהוָה), for which also בְּמִתָּה frequently stands alone, 1 KINGS 11, 7; AM. 7, 9. בֵּית בְּמִתָּה is also understood to mean *the little temple-tent* of Ashera, which was placed on heights 2 KINGS 17, 29 32 and was often made of variegated cloths or pieces of cloth Ez. 16, 16. The priests serving there were termed כֹּהֲנֵי בְּמִתָּה 13, 33; 2 KINGS 23, 9. בְּמִתָּה אֶנְן Hos. 10, 8 *the heights of Beth-Aven*. בְּמִתָּה יֵצֵר AM. 7, 9 spoken of buildings exciting the anger of God. To erect a בְּמִתָּה as a place for worship is called בְּמִתָּה JER. 7, 31; 19, 5; to go up to the worship is הִתְנַחֵל 48, 35. Metaphor. בְּמִתָּה is a *place of idolatry*, hence בְּמִתָּה הַבָּעַל *places of Ba'al-worship* JER. 19, 5; בְּמִתָּה הַתֹּפֶת 7, 31 *idolatry in Tophet* (in the valley of Hinnom); it is even an abstract, *apostacy* MIC. 1, 5.

בְּמִתָּה, בְּמִתָּה, בְּמִתָּה see בְּמִתָּה.

בְּמִתָּה (from בְּמִתָּה *circumcised*; but perhaps according to the Ar. مَهْل, *lower of moderation*) *n. p.* m. 1 CHR. 7, 33.

כְּמוֹ see כִּמוֹ.

בְּמוֹת *n. p.* see בְּמֹה.

בְּמוֹת בַּעַל see בְּמֹה.

בְּמֹה a false form for בְּמֹתִי, see בְּמֹה.

בֵּן *masc.* 1. (*plur.* בָּנִים; from בִּין) *part. intelligent, knowing*, only in *plur.* JER. 49, 7, elsewhere only in the compound proper names אֲבִיבֵן, אֲשֶׁבֶן (which see), abbreviated in בְּנִיָּה, בְּנִיָּהוּ. — 2. ground-form to the *plur.* בָּנִים, for which בֵּן is usual in the *sing.* But בֵּן is not the base here, since it does not remain in the construct, but a *sing.* בֵּן = בָּרַ after the form of מֶחֱ, זֶן, must be presupposed.

בֵּן (*constr.* בֶּן, once בֵּן GEN. 49, 22, more rarely בֵּן, in compound proper names בֶּן-בֵּן, or abridged בֶּ-, בֵּ-, poetically בִּזִּי NUMB. 23, 18; 24, 3, or בְּנִי GEN. 49, 11; with *suff.* בְּנִי, בְּנִיָּה, *pause* בְּנִיָּה, בְּנִיָּה, &c.; the *pl. masc.* is בָּנִים, *constr.* בְּנֵי, *fem.* בָּנוֹת, *constr.* בְּנוֹת and so with *suff.*, which therefore presupposes a *sing.* בֶּן = אֲרַם after the form מֶחֱ, זֶן, whence the *fem.* בָּנוֹת i. e. בְּנוֹת, as the Ar. *بنوت* is connected with בֵּן *m. prop.* begotten, born, therefore 1. a child, without distinction of sex, בֶּן זָכָר JER. 20, 15, Is. 49, 15 a child, a male, *plur.* frequently בָּנִים children, GEN. 3, 16; 21, 7; LXX τέκνα, παῖδια; בָּנִים לֹא 1 CHR. 2, 30 childless. — Definitely 2. son, i. e. a male child (opposite בַּת Ex. 1, 16 22, or along with בַּת to denote both genders) 21, 31; LEV. 12, 6; JUDGES 11, 34; Ex. 14, 20; 44, 25 &c., because the male only constitutes childreanship in the Hebrew view. In the frequent use of this word (see my Hebr. Concord. s. v.) we have to notice the following applications: a) son in the proper sense GEN. 4, 25; 16, 11 &c.; hence בְּנוֹתָם GEN. 27, 29; 43, 29, בְּנוֹתָם 49, 8 brother by the mother's side, and by the father's. Besides, it is used as παῖς in the meaning of boy, youth, parallel with נַעַר Prov. 7, 7; Song of Sol. 2, 3. בֶּן-הַמֶּלֶךְ king's son, prince, heir to the throne,

2 SAM. 13, 4; 18, 12 20. Sometimes בֶּן expresses the true, genuine, and as it were the hereditary idea of the noun with which it is connected, e. g. בֶּן-מֶלֶךְ Ps. 72, 1 adding to the force of מֶלֶךְ, a case not uncommon among the orientals; so too בֶּן-מֶלֶךְ 45, 14, בָּנוֹת מַלְכִים 45, 10 queen, queens. b) בֵּן is joined to the names of animals, to denote the young, but without distinction of sex, e. g. בֶּן-רֶאֱמִים foal of the re'em (which see) Ps. 29, 6, parallel בֶּן-צֶמֶר young heifer LEV. 9, 2, a name for בֶּן-יוֹנָה LEV. 12, 6 a young dove; בְּנֵי צֹאן GEN. 49, 11 = צֹאן young sheep, lambs Ps. 114, 4; בְּנֵי עֵרֹב 147, 9 young ravens; בְּנֵי-נֶשֶׁר Prov. 30, 17; בָּנִים the young of the sparrow (רְנָנִים) JOB 39, 16 (comp. בָּנוֹת); metaphorically applied to בָּנִים of עֵרֹב (which see) 38, 32 in astrology. c) It is transferred to plants with the omission of the genitive בֶּן, which, however, is supplied in idea; hence *fem.*: shoot, young twig, GEN. 49, 22, where פָּרֹחַ is an *adj. fem.* to it; Ps. 80, 16, where in verse 18 בֶּן is resolved into בֶּן-אֶדֶם, as בְּנִיָּה, which the right (יְמִינִי) hand planted, is resolved into אִישׁ יְמִינִי. — 3. בֵּן is connected with masculine or feminine nouns to express a virtuous or vicious personality, i. e. to denote more definitely and in a more intensive form mental sonship, to set forth inheritance of virtue or vice without respect to actual natural childship, as בֶּן-נֶעֱרָה הַמֶּרְדּוּתָה 1 SAM. 20, 30 the son of a perverse of rebelliousness, i. e. of a perverse and rebellious woman, where the LXX and Vulg. read נַעֲרָה for נֶעֱרָה Is. 57, 3 sons of the sorceress (נֶעֱרָה = מְדַבֵּר); JOB 30, 8; ECCLES. 10, 17 &c. — 4. a grandson GEN. 29, 5, like בֶּן EZR. 5, 1 (comp. ZECH. 1, 1), *pl.* בָּנִים GEN. 32, 1, though in the plural when a more exact statement is required בְּנֵי בָנִים stands Ex. 34, 7, particularly with בָּנִים DEUT. 6, 2; Prov. 17, 6; JER. 27, 7. This usage solves a number of apparent contradictions in the lists of names given by the Chronist, partly in relation to his own

narratives 1 CHR. 6, 28 (comp. 16, 5), partly in relation to those of other historical books in Scripture. To this head belongs the signification *posterity* in lists of names (comp. *viós*; MATTH. 1, 1 20), particularly as a constr. pl. along with the names of tribes and founders of races, e. g. בְּנֵי יִשְׂרָאֵל *Israelites* Ex. 1, 9 or בְּנֵי יַעֲקֹב Ps. 77, 16, בְּנֵי עַמֹּן *Ammonites* 19, 38, בְּנֵי חִתִּים *Hittites* 23, 3, בְּנֵי יִשְׁמָעֵאל *Ishmaelites*, בְּנֵי קֶדְרָה *Kedarenes* Is. 21, 17, בְּנֵי אַשּׁוּר *Ezek.* 16, 28, בְּנֵי יְהוּדָה *Jews* Jer. 32, 30 &c., for which בֵּית sometimes stands, e. g. בֵּית יַעֲקֹב Is. 2, 5, בֵּית יִשְׂרָאֵל 14, 2, בֵּית יְהוּדָה Jer. 3, 18, בֵּית יוֹסֵף Am. 5, 6, בֵּית דָּוִד 1 KINGS 12, 19 &c. The sing. is expressed by אִישׁ מִבְּנֵי LEV. 17, 13, the plur. by מִבְּנֵי NUM. 8, 16 or אֲנָשִׁים מִבְּנֵי 16, 2. In like manner עֶנְק בְּנֵי NUM. 13, 33 or עֲנָקִים בְּנֵי DEUT. 1, 28 'Anak's children i. e. the posterity of 'Anak. In this sense בְּנֵי sometimes stands in poetic diction in connection with the Gentile plural, the name of the people alone being sufficient in other cases, e. g. בְּנֵי כוּשִׁים Am. 9, 7 *the Cushites*, the posterity of Cush; בְּנֵי הַיָּוָנִים Jo. 4, 6 *the Javanites* &c., comp. *vies Achaïwv* in Homer; בְּנֵי נִלְכָּי Is. 2, 6 = נִכְרִים. After this analogy we should translate בְּנֵי אֱלֹהִים Job 1, 6; 2, 1; 38, 7, and אֱלִים בְּנֵי Ps. 29, 1; 89, 7 (elsewhere also אֱלִים Ps. JUDGES 13, 6) *angels* (ἄγγελοι, messengers), who dwell in heaven 89, 7, i. e. who are descended from God in their higher, spiritual nature, and resemble Him; as the Targ. (מַלְאָכָא) and the LXX (ἄγγελοι) understand the phrase; comp. Aram. בְּרֵי אֱלֹהִין DAN. 3, 25. According to senses 3 and 4 of אֱלֹהִים the phrase בְּנֵי אֱלֹהִים is to be understood (spoken of kings, heads of the people) to mean *a glorious and exalted scion of divine power and discipline*, hence morally *god-like* (comp. 2 SAM. 7, 14; Ps. 89, 27), from which Ps. 2, 7 is intelligible; such a representation being in fact extensive in the old world, as among the Greeks the pre-

dicates of kings were διογενής, διοτρεφής, Διὸς υἱός. Of the latter signification is also בְּנֵי עֲלִיזֹן Ps. 82, 6. See אֱלֹהִים and עֲלִיזֹן. — As an antithesis to בְּנֵי אֱלֹהִים, principally in the later period of the language, בֶּן-אָדָם appears, pl. אָדָם or בְּנֵי הָאָדָם, which is also to be taken in this meaning. See אָדָם and Aram. בֶּר. — 5. Sonship (comp. אָב, אִמָּה) transferred to other relations, as to that of dependence of the vassal upon the lord, to the close relation of master and pupil, of protégé and patron &c., hence a) *subject*, vassal 2 KINGS 16, 7, with עֶבֶד. b) *ward* Ex. 2, 10; *disciple*, youth, e. g. בֶּן-נָבִיא Am. 7, 14 *a disciple of the prophets*, belonging to the prophetic order, particularly in the plur. בְּנֵי נְבִיאִים 1 KINGS 20, 35; 2 KINGS 2, 3; 4, 1 &c., as the prophetic schools under Elijah and Elisha were called, whose relation to their masters was more intimate than that of the בְּנֵי הַנְּבִיאִים or לְהִקְדֹּת to Samuel; comp. Greek *viós*, *naís*, Syr. ܒܢܐ, plur. constr. ܒܢܝܐ, Arab. وَلَدٌ &c. in a similar sense. Vice versa the master is also called in Hebrew אָב (which see); the teacher-poet, therefore, addresses his reader as בֶּן Prov. 2, 1; 3, 1 &c. c) *protégé*, favourite, hence applied to Israel as the *son of God* Ex. 4, 22; Hos. 11, 1; Ps. 80, 16; in the plur. Is. 1, 2; 30, 1 9. d) *one belonging to, a relative, companion*. So (according to the Targ., Symm. and Midrash) בְּנֵי אֱלֹהִים GEN. 6, 2 seq. is to be understood as meaning *companions of the distinguished ones* (see אֱלֹהִים) i. e. *persons of distinction*; בֶּן-אָדָם *man*, also plur. אָדָם i. e. belonging to the human species (see אָדָם); בְּנֵי אֲבִיזֹן Ps. 72, 4 *the poor*; בְּנֵי-הַחֲרִים ECCLES. 10, 17 *noble* (in the same sense גִּלְרָה Is. 2, 6); בְּנֵי הָעָם Jer. 17, 19 *belonging to the people* i. e. the people themselves Ex. 33, 2; 37, 18. — 6. בֶּן- often appears with impersonal nouns as a farther developed poetical combination, to denote the closest relation to such nouns, whether spiritual or figurative descent, relationship, attachment, subjection, or in what-

ever way it may be conceived. To this belongs: a) its union with names of places and countries, but only in plur. constr.: בְּנֵי-קָדֻם GEN. 29, 1 *easterns* i. e. *Arabians*, בְּנֵי צִיּוֹן Ps. 149, 2, and so with סָדֵר Is. 21, 17, נָחַךְ Jer. 2, 16, מִצְרַיִם Ez. 16, 26, אֲשִׁיר 23, 7, בָּבֶל 23, 15, אֲרָר 27, 11 &c., to denote the *Kedarenes, Egyptians, Assyrians, Babylonians, Arvadites* &c. Other local references belong here, as בְּנֵי-נֶכֶךְ GEN. 17, 12 or בְּנֵי נֶכֶךְ Ps. 18, 45, elsewhere also אִישׁ בְּנֵי-בִית GEN. 15, 3, also יֶלֶד 17, 12; בְּנֵי הָאֲדִינָה Ezr. 2, 1; of animals בְּנֵי-בָשָׁן DEUT. 32, 14. b) Figurat. בְּנֵי-יִשְׂרָאֵל Is. 21, 10; בְּנֵי-כָסֶטֶן Job 19, 17; בְּנֵי-אֲשָׁפָה LAMENT. 3, 13, for which occurs once אֲשָׁפָה alone Job 39, 23; בְּנֵי-אֲשָׁפָה 41, 20. See נֶכֶךְ, בֵּית, בָּשָׂן, גִּזְרִן, אֲשָׁפָה, קָשֶׁת. c) It is connected with abstract nouns to denote the possession of a quality, a virtue or a vice; or with other nouns to express dependence, descent, the fact of being ruled, similarity, comparison &c., in short to express a relation of the mind. So בְּנֵי-חַיִל 1 SAM. 14, 52 *strong*; בְּנֵי-מָוֶת 20, 31 *worthy of death* i. e. having incurred the penalty of death; בְּנֵי-הַקּוֹחַ DEUT. 25, 2 *worthy of being smitten*; בְּנֵי-בִלְעֵל 1 SAM. 25, 17, בְּנֵי-שָׁחַר Is. 5, 1, בְּנֵי-שָׁחַר 14, 12, בְּנֵי-בָשָׁן GEN. 15, 2, בְּנֵי-צִלְחָה Ps. 89, 23, בְּנֵי הַגּוֹלָה 2 KINGS 14, 14, בְּנֵי הַתְּצַרְבוֹת Ezr. 4, 1, בְּנֵי-שָׁחַץ JOB 5, 7, בְּנֵי-עֵי 28, 8, בְּנֵי חֲמִידָה Ps. 79, 11, בְּנֵי-שִׁפְכִים Prov. 31, 5, בְּנֵי חֲלוֹהָ 31, 8, בְּנֵי-זִנוּנִים Is. 49, 20, בְּנֵי-שׁוֹמְנָה 54, 1, בְּנֵי-הַצִּדָּה Hos. 2, 6, בְּנֵי-הַצִּדָּה ZECH. 3, 14 &c. For the most part, poets go farther into such combinations. d) It is united to nouns of time, of age, to express any relation to them, e. g. בְּנֵי זְקִינִים GEN. 37, 3 *born in old age*; בְּנֵי הַזְעִירִים Ps. 127, 4, בְּנֵי-לַיְלָה JON. 4, 10 *that arose in a night*, comp. Syr. حَمَلَا, Talm. בְּנֵי-יִמָּה Lev. 12, 6 *one year old*; and with numerals appended to denote age GEN. 17, 17; Jer. 52, 1 &c. But where it appears in proper names compounded therewith, e. g. Phenician

בְּנֵי-חֹדֶשׁ (Athen. 2, 1), it signifies him that is born at the time in question, here at the *new moon*, like the Greek *Νουμήσιος* (1 MACC. 12, 16); comp. אֱלִיָּהּ (see אֱלִיָּהּ) as proper names. — 7. The following peculiarities in the use of the word have still to be noticed: a) In parallelism there usually stands in the second member ... בֶּן antithetic to the name NUM. 23, 18; JUDGES 5, 12; Is. 7, 9; in prose also from disinclination to the name itself 1 SAM. 10, 11; 20, 27 31; 22, 7 8 9; 25, 10. b) It is applied like אִישׁ (which see) to compound proper names and not merely fused together with the other member (see בְּנֵי-חֹדֶשׁ), though also connected with it loosely, e. g. בְּנֵי-חֵיל 2 CHR. 17, 7 (see אִישׁ-חֵיל). But in the plural, e. g. בְּנֵי-בָרֶק, בְּנֵי הָדָם, בְּנֵי-יִצְחָק &c., the case of the proper names is perceptible. — 8. (*intelligent, master* = מֶלֶךְ 1 CHR. 15, 22) *n. p.* of one of the מְשִׁיבִים among the Levitical chorus-singers 1 CHR. 15, 18, but who is omitted in 15, 20 and צִדְיָהּ put in his place 15, 21, probably because he died suddenly (perhaps like בֶּנֶאֱזָא 13, 11). His music-choir may have been called מִוֶּה לְבֵן (*death of Bén*, comp. פֶּרֶץ 13, 11) Ps. 9, 1, as a choir of singers was also named after יְרוּחָיוֹן 62, 1; לְ is a sign of the genit. (see לְ), and the article occurs in various ways elsewhere in proper names (see הָלֵל). — Hence the denominative

Nif. בָּנָה to obtain children, with מֶן by GEN. 16, 2, because בֶּן was inflected after the analogy of לָהּ; but in Zabian the denominative is *בָּנָה*.

With reference to GEN. 16, 2 and DEUT. 25, 9 בֶּן is derived by *Kimchi, Parchon* and others from בָּנָה (*to build up, to set up, establish*), the *builder* (of the house) as it were. But the ground-form is בֶּן with a vowel that hardly holds the consonants together, a dialectic offshoot of בָּר (comp. בָּרֶן and בָּרֶן, where *r* and *n* also interchange, probably through the medium of *l*), Syr. بَنَ and - passed sometimes into

יִבְנֶה, *apoc.* וַיִּבְנֶה, 3 times וַיִּבְנֶה; *inf. abs.* בִּנָּה, *constr.* בְּנוֹתָם, with *suff.* בְּנוֹתָם and according to Ezekiel's peculiar manner according to 16, 31 = תָּחַד) *tr. prop. to dispose, to set up, to place, like the Ar.* בָּנָה, hence 1. *to build, to erect, establish, to raise*, with *accus.* of the object, as a house DEUT. 20, 5; a palace 1 KINGS 22, 39; an altar 9, 25; a city 22, 39; a temple 16, 32; a tower 2 CHR. 27, 4; sanctuaries on heights 2 CHR. 33, 19; ships Ez. 27, 5; also spoken of the parts of a great building 1 KINGS 9, 24; 2 KINGS 15, 35; Ez. 4, 2 &c.; even of the beginning of a building 1 KINGS 6, 1 (comp. 2 CHR. 3, 1). The material out of which something is built is also put in the *accus.* Ex. 20, 22; DEUT. 27, 6; 1 KINGS 15, 22; 18, 32; Is. 9, 9; Ez. 27, 5, more rarely with בָּ 1 KINGS 15, 22. Then: *to build upon* 16, 24; *to overlay* e. g. walls 6, 15, with בָּ of the material, in which case, however, the object governed by בִּנָּה remains in the *accusat.* Also with בָּ: *to build upon along with, to participate in building* ZECH. 6, 15; NEH. 4, 4; with עָל (like הִקְדָּם, הִקְדָּם) *to build over, to obstruct by building, to enclose.* That by which the building rises is also put with בָּ MICAH 3, 10; HAB. 2, 12. More rarely *to build up* (what is destroyed), *to rebuild*, JOSH. 6, 26; 1 KINGS 16, 34; 2 KINGS 14, 22; AM. 9, 14; יְרוּשָׁלַיִם דִּבְנוּהָ Ps. 122, 3 *Jerusalem rebuilt; to fortify* i. e. *to build up with fortifications* 1 KINGS 15, 17; 2 CHR. 11, 6. Improperly it is applied to the creation of the woman GEN. 2, 22, where בָּנָה being the nearest object (being made into a woman, לְאִשָּׁה) stands in the *accusative*. — 2. *Figurat. to establish family happiness* i. e. *posterity* (בְּרִית), with לְ of the person 1 SAM. 2, 35; *to set up a throne* i. e. *dominion* (בְּרִית) Ps. 89, 5; of peoples, *to bestow prosperity or well-being*, with *accus.* of the person JER. 24, 6; 42, 10; generally *to establish* 1, 10; 18, 9; 31, 4; Ps. 28, 5; ECCLES. 3, 3; *to give a lasting place to* ZECH. 5, 11 &c. — Derivatives בְּנוּ, בְּנוּהָ, בְּנוּהָ, בְּנוּהָ, and the proper names יִבְנֶה, יִבְנֶה,

יִבְנֶה, יִבְנֶה. See also בָּן, בָּן and בָּה.

Nif. בִּנָּה 1. *to be built, to be built up, set up*, in the wide sense of Kal, 1 KINGS 3, 2; 6, 7; JER. 30, 18; NEH. 7, 1; *to be built again*, e. g. חֲרוֹב and חֲרוֹב DAN. 9, 25; Ez. 36, 33. — 2. *Figurat. to be placed in prosperity &c.* JER. 12, 16; 31, 4; MAL. 3, 15; JOB 22, 23; *to be established*, with *accus.* of the thing by which Ps. 89, 3, or with בָּ PROV. 24, 3. — בְּנוּהָ GEN. 16, 2 and 30, 3 is a *denom.* from בָּן (which see), which follows in general the method of לָהּ in inflection and in derivatives.

The stem בִּנָּה is like the Targ. בְּנוּ, Syr. بَنَا, Ar. بَنَى, where also examples of the wider senses occur; but

the organic root is בָּנָה, Ar. بَنَى, and the Hebrew בָּן is the same. The fundamental signification appears to be *to make firm*, identical with that in אֶת־בָּן I, אֶת־בָּן, אֶת־בָּן.

בְּנוּהָ (*familyship*, from בָּן) *n. p.* m. NEH. 3, 24; 7, 15, for which in EZR. 2, 10 בְּנוּהָ; EZR. 8, 33; 10, 30.

בְּנוּהָ see בָּה.

בְּנוּהָ (= בְּנוּהָ, *posterity*) *n. p. m.* 2 SAM. 23, 26; 1 CHR. 6, 31; 9, 4 K'ri, where the K'tib reads בְּנוּהָ [בָּן]; NEH. 3, 17; 8, 7; EZR. 10, 29. In EZR. 2, 10 it stands for בְּנוּהָ (which see).

בְּנוּהָ (see בְּנוּהָ; perhaps, however, from בָּן) *n. p. m.* NEH. 9, 4.

בְּנוּהָ *n. p.* of a city in Dan, in the neighbourhood of גִּזְרֵי-מִדְבָּר &c. JOSH. 19, 45, for which Euseb. has Βαγαχαί, not far from Αἶσρος (אִשְׁרוֹר); but this appears to have been (בְּנוּהָ) at a later period, while the former retained the name unchanged (Sanh. 32 b). בְּנוּהָ appears to be an original local name, either like the Ar. בְּנוּהָ *stony land*, or with reference to בְּנוּהָ (which see) *place of prickly plants*; בְּנוּהָ stands for בְּנוּהָ, the two being exchanged for one another elsewhere in Scripture (see בָּן).

בְּנִיָּה (*Jah is intelligent*, from בִּין; more probably from בֵּן *Jah's devoted one*, since only the vowel is here lost) *n. p. m.* 2 SAM. 20, 23; 1 CHR. 4, 36; 11, 31; 2 CHR. 20, 14; EZR. 10, 25. **בְּנִיָּה** also stands for it.

בְּנִיָּה *f.* only Ez. 41, 13 *a building*, equivalent here to גִּזְרֵה, for which it seems to be a periphrasis. It arose by means of the suff. -יָהּ from בִּנְיָן, as 1 cod. and the versions have; and as בִּנְיָן may be understood in the same sense, it is not necessary to read בְּנִיָּה *partition-wall*.

בְּנִיָּה (= בְּנִיָּה) *n. p. m.* 2 SAM. 8, 18; 23, 30; 1 CHR. 15, 18-24; 27, 34; 2 CHR. 31, 13; Ez. 11, 1.

בְּנֵי יַעֲקֹב *proper name* of a station of the Israelites in the Sinai peninsula, between מִסְרֵרֹת and הַר הַגִּדְגָד or in their neighbourhood NUM. 33, 31, where were cisterns (בְּאֵרֹת) DEUT. 10, 6. If the name of the place is to be explained "*sons of Ja'akan*", i. e. after a nomadic tribe Ja'akan, we might compare the Edomite race עֲדָנִי GEN. 36, 27; but see בְּעֲדָנִי.

בְּנֵי see בִּין.

בְּנִימָן (*fortunate*, from בִּין; according to *Ibn 'Esra* from בְּנִימָנִים, because he was born to Jacob in his old age, and the Sam. cod. actually has בְּנִימָנִים; but the use of יָמִין elsewhere contradicts this assumption) *n. p.* of Jacob's youngest son, whom his mother called בְּנִימָנִי GEN. 35, 18, ancestor of the Israelite tribe named from him (בְּנֵי בִ' or מְנַשֶּׁה or בְּנֵי בִ' NUM. 1, 36 37; 26, 41, who received their territory between Ephraim, Judah and Dan JOSH. 18, 11 seq. בִ' JER. 37, 13 and ZECH. 14, 10 means the northern gate of Jerusalem, elsewhere אֶפְרַיִם 2 KINGS 14, 13, the present Damascus-gate. The district of Benjamin is called either אֶרֶץ בִּימִי JER. 1, 1; 17, 26, or אֶרֶץ בִּימִי 1 SAM. 9, 4, if the latter be not rather a piece of the Benjamite territory stretching into another tribe. In the *Gentile*

appellation the word always appears separated (see בְּנִימָנִי), which the LXX (*vioi Iemini*) and Vulg. (*fili Jemini*) do not appear to have understood.

בְּנִיָּה *m.* *a building*, generally in the language of architecture *the wall of a court, a partition-wall* Ez. 40, 5 (*Rashi* חוֹמָה, LXX sometimes τὸ διοίκον); both in 42, 1 and in 41, 12 *the additional structure* in the west consisting of קִשְׁתֹּת, generally a part of the building (like the Ar. بِنْيَان *building and wall*), without any necessity for ever reading בְּנִיָּה.

בְּנִיָּה (def. בְּנִיָּה) *Aram. m.* *a wall* EZR. 5, 4.

בְּנִיָּה (perhaps = בְּנִיָּה *posterity* from בִּין = בְּנִיָּה, as in Arab.) *n. p. m.* NEH. 10, 14. The drawing back of the accent may have arisen in pronunciation, after the disappearance of the abstract termination.

בְּנָת (not used) an assumed stem for אֲבָנָת (which see) in the sense of *tr. to bind, bind about, gird about*, either in consideration of *bandh* in Sanskrit (to bind), Pers. بند (*bend*), Goth. bindan &c. having the same idea in them; or perhaps אֲבָנָת (= אֲבָנָת) is put for אֲבָנָת, so that אֲבָנָת is = אֲבָנָת (which see), and cognate with עָבַת, עָבַת, &c. But since the noun appears only in the Pentat. (once out of it in Is. 22, 21) as belonging to the priests' dress, and was already looked upon as a foreign expression by the *Targ.* and *Jos.*; since moreover the Semitic dialects present no explanation of the stem: it is better (with *Kimchi*, *Parchon* and others) to regard the word as adopted from old Egyptian, and therefore quadriliteral.

בְּנָן (i. e. בִּין; not used) *tr.* same as בְּנָה, Ar. بَنَى, *to restore, set up*. Hence the proper names בְּנִימָנִי, בְּנִימָנִי, בְּנִימָנִי.

בְּנָס *Aram. intr.* *to be unwilling, to bear ill-will against*, along with קָצָה DAN. 2, 12, therefore the *Targ.* on PROV. 25, 23 takes בְּנָס = נָקָם; at JOB 16, 10 it has

2, 9 only expresses from something. — 2. behind i. e. close upon something, after verbs of shutting, enclosing, JUDGES 3, 22 and the fat closed up thick behind the blade, i. e. the blade which had penetrated with the haft was enclosed by the fat; וַיִּסְגֵּר בַּעֲדָיו JUDGES 3, 23 he shut the door behind him ('Eglôn), the shutting one (Ehûd) being outside, i. e. he shut him in; וַיִּסְגֵּרוּ בָעֵדָם 9, 51 they shut themselves in (into the tower) i. e. they shut it behind them; וַיִּסְגֵּרֶתָּ ... בַּעֲדֶךָ 2 KINGS 4, 4 and shut the door behind thee, i. e. and shut thyself in. The suff. has only an apparent reflexive force, when the shutter remains within and closes himself up. וַיִּסְגֵּר ... בַּעֲדָיו GEN. 7, 16 he closed it behind him, where the shutter is different from the person shut in; on the contrary to close behind one who has been brought out, is expressed by כָּסַר אַחֲרָיו GEN. 19, 6, comp. 2 SAM. 13, 17. In this sense בָּעַד is to be taken after the verbs שָׁיַד JOB 1, 10, הִסָּד 3, 23, גָּדַר LAMENT. 3, 7, עָצַר GEN. 20, 18, הָחֵס JOB 9, 7, הִנֵּן Ps. 3, 4, זָעַח ZECH. 12, 8 &c. In all these passages the door or thing is closed behind one or a thing, while the closer is without; the additional idea of around or about lying either in מִסְבִּיב and such like words, or in the verb, being usually, however, unexpressed. Hence the meanings of περί, ἀμφι are not to be found here. Seldom is בָּעַד wanting in such a case as 1 SAM. 1, 5; or בֵּן is put and the verb of enclosing is to be supplied JON. 2, 7. In this sense we are to understand לְ מִבְּעַד SONG OF SOL. 4, 1 from behind ... forth i. e. behind ... forth. — 3. Expressing direction to and striving after an object, giving prominence to the signification of עָר, many verbs which denote praying, interceding for, atoning, seeking God, asking, taking heart &c. for one, are construed with בָּעַד in the sense of for, direction towards an end being denoted. So after הִתְפַּלֵּל GEN. 20, 7, בָּשָׂר Ex. 32, 30, וַיִּזְעַק אֶל־ה' 1 SAM. 7, 9, הִתְחַנֵּן 2 SAM. 10, 12, נָשָׂא תַפְלָה 2 KINGS 19, 4, רָשָׁע

JER. 21, 2, עָמַד בְּפֶרֶץ Ez. 22, 30, בָּקַשׁ אֶת־הָאֱלֹהִים Ez. 8, 24, קָרָא אֶל־יְהוָה Is. 8, 19; then קָרָא אֶל־יְהוָה Jer. 11, 14 to call to God (for expiation) for their transgression, but the LXX read here appropriately בָּעָה; עָשָׂה Ez. 45, 22; וְקָבַל to take a pledge for one, for whom another is a surety, PROV. 20, 16; וְתָתַן בְּעַד נַפְשׁ Job 2, 4 to give up for the life; וְהָעֵלָה עִלָּה 42, 8; וְשִׁחַרְצָה לְפָנָיו Job 6, 22; — for being always expressed by בָּעַד which is different from עַל, though the latter is also used sometimes, and from תַּחַת, inasmuch as it is never applied to place. Here belongs too עָוַר בְּעַד עָוִשׁ sc. יָתַן אִישׁ Job 2, 4 every one gives עָוִר for עָוִר i. e. to receive עָוִר (see עָוִר); PROV. 6, 26 for a whore (thou givest all) even to a piece of bread. In both these instances נָתַן, more rarely וְהָיָה, as Ps. 139, 11 and night will be light for me, is to be supplied. This meaning for (in favorem) is only the figurative application of at, near &c. and is nothing but a modification of עַד in a cognate sense effected by בָּ, with which many verbs are construed. Hence it is interchanged with בַּ Jo. 2, 9. The Ar. بَعْدَ behind is to be explained in the same manner. The Samaritan translation supplies its place by בְּעַד (at), understanding it as a similar compound.

בָּעָה (fut. יִבְעָה, resolving in Aram. manner the ai [é] final sound into ay 2 pl. תִּבְעִי, imp. pl. בְּעִי Is. 21, 12, comp. יִבְעִי 33, 7, יִבְעִי Deut. 8, 13, יִבְעִי Is. 40, 18) intr. same as בָּעַד (ביע) to spring forth, bubble up, hence applied to the boiling of water by fire: to cook Is. 64, 1; fig. to desire ardently, to ask eagerly or pressingly (comp. Aram. בָּעָה, בָּעָה לְבָא, בָּעָה לְבָא); after the Aramaean usage to ask repeatedly Is. 21, 12; Ar. بَعَا the same. Derivat. according to some בָּעַי, בָּעַי.

Nif. נִבְעָה 1. to be shot forth, pressed out, to break forth, Is. 30, 13 like a breach threatening destruction, breaking out (growing) on a high projecting wall.

— 2. to be searched thoroughly OB. 6. — On the stem see בִּיעַ and בִּיעַ, where is the organic root; on the connexion of ideas see רָחַשׁ, בָּקַשׁ, &c.

בָּעָה (3 p. pl. בָּעוּ, 1 pl. בָּעִנָּה; part. בָּעָה) Aram. same as בָּעָה, which see.

Pah. בָּעִי see בָּעָה.

בָּעַר (constr. בְּעִיר, with suff. תָּה) Aram. f., petition, request, DAN. 6, 8 14, from בָּעָה.

בָּעִיר see בָּעַר and בָּעַל.

בָּעִיר (shepherd, from בָּעִיר) n. p. m. NUMB. 22, 5; 1 CHR. 1, 43.

בְּעִירִים (constr. תָּה, from בָּעָה; the plur. is often a form of the abstract-formation) pl. m. terrors, Job 6, 4; Ps. 88, 17.

בָּעַז (not used) 1. tr. = מָצַז (which see) in the proper name מִצְוִיָּה: to split, divide, separate, Ar. بَغَز (to split, divide), بعض II. (to divide), hence the noun بَعْض (part), comp. مَاز (to separate), whence the proper name מִצְוִיָּה = מִצְוִיָּה (part, i. e. meted out by God), like the proper names חֶלֶק, חֶלְקִי &c. — 2. intr. (like the Ar. بَوَّس to be valiant, bold, courageous, whence بَاس courage, بَيَّهَس a strong man) to be strong, courageous, firm. See בָּעַשׂ.

בָּעַז (a segolate form from בָּעַז, and not to be explained by בָּעַז 1. (a part viz. of God, or courage, valour, victory) n. p. m. RUTH 2, 1. — 2. (firmness) a symbol. proper name of one of the two pillars before the temple, the first of which was called רִכְיָן, 1 KINGS 7, 21.

בָּעַט (fut. יִבְעֵט) tr. to tread down, to beat out (with the feet), transferred from the ox DEUT. 32, 15; figurat. to despise 1 SAM. 2, 29. The stem is in the Targ. בָּעַט = Hebr. דָּרַךְ also to tread the grapes, Syr. حَب or حَبَّ, for which בָּעַט is likewise used in the Targ. and Talmud; in Arabic this idea lies in بَغَز and بَعَدَ (see בָּעַד); IV. بَعَط to despise.

בָּעַי Job 30, 24 has been taken by

cular references, it appears with additions that fix it more precisely, thus a) *Baal* *of the heavenly dwelling* (JUDGES 8, 33; 9, 4 *covenant-Baal* i. e. with whom a covenant has been concluded (comp. Ex. 23, 32; 31, 12-16), to whom sacrificial gifts were vowed, by whose name men swore (JER. 5, 7; 12, 16) and from whom protection and blessing were expected in return; alternating here with *אל* JUDGES 9, 46. — b) *Baal-Gad*, a name of the fortune-bringing Baal, conceived of as the prosperity-dispensing Jupiter-star and such like, *n. p.* of a city JOSH. 11, 17; 12, 7; 13, 5 at the foot of mount *הַרְמֹן* (*G'ibl el-Sheik'*), in the neighbourhood of which was also the town *הַרְמֹן* 1 CHR. 5, 23. See *גַּד*, *גַּד*. — c) *Baal-Hamôn*, a name of the Phenician Baal, representing the nature-power of the Egyptian Amon (Sun-god), and thence the name of a city in Samaria, where the worship of this Baal may have been established SONG OF SOL. 8, 11. See *אֲמוֹן* 1. 2 and *הַרְמֹן*. — d) *Baal as the keeper off of vermin* (see *זָבוּב*), a name of Baal at Ekron in Philistia 2 KINGS 1, 2, similar to *Zeus ἀπομυιος*; or *μυιαγρος* (Paus. 8, 26, 4; Plin. 10, 40) or the Myiagrus of the Romans (Solin. Polyh. ch. 1). In the East flies are a great plague (*Oedmann, vermischte Sammlungen* IV. p. 80 seq.); and that Baal was a tutelary deity against them, is conceivable. — e) *Baal as tutelary god of Hazôr* (see *הַצֹּר*), then *n. p.* of a place in the vicinity of the city *אֲפֶרַיִם* (which see) 2 SAM. 13, 23, or *עֵתְרֵן* (which see) 2 CHR. 13, 19 K'ri. Frequently also *בַּל* in Phenician received surnames from the places of his worship, where he was adored as a special tutelary deity, e. g. *בַּל* *הַתָּר* (Malt. 1, 1), *בַּל* *הַתָּר* (num. Tars.), *בַּל* *הַתָּר* *Zeus Αἰβυς* (Numid. 4, 1), &c. — f) *Baal as a tutelary deity of Hermon*, a name of Baal after the place of his worship, a protecting god of the snowy Hermon-mountain, which name was then transferred to a place 1 CHR. 5, 23, in the neighbourhood of

בַּל *הַתָּר*. The part of Hermon at which this city stood, was called *בַּל* *הַתָּר* JUDGES 3, 3. See *הַרְמֹן* (g) *Baal of the heavenly dwelling*, referring to the tower of Baal or Saturn in the seventh heaven, *מֶעֶן* (DEUT. 26, 15; Ps. 68, 6) being similarly used elsewhere; consequently identical with *בַּל* *הַתָּר* and the Phenician *Βελσάμην* (*בַּל* *הַתָּר*), in Sanchon. p. 14 explained *κύριος οὐρανοῦ*, in Augustine on Judges *dominus coeli*; hence the name of the place *בַּל* *הַתָּר* (*place of Baal-Meon*) JOSH. 13, 17, abridged by the omission of *בַּל* Num. 32, 38; 1 CHR. 5, 8; and still farther abridged into *בָּזֶן* (which see). — h) *Baal of the shame-uncovering* (comp. Jerome on Hos. 9, 10: Phegor in lingua hebraea Priapus appellatur) Num. 25, 3 5, Ps. 106, 28, in whose honour virgins yielded up their innocence, who was worshipped in Moab, and who gave his name to a mountain there (see *פָּגוֹר*) Num. 23, 28. — i) *Baal of the Pratzim-mountain* (see *פְּרָצִים*), a name of Baal who may have had his worship on *פְּרָצִים*, a mountain celebrated for ancient victories (see *פְּרָצִים* Is. 28, 21); whence the name of a place which was interpreted on the occasion of a great victory 2 SAM. 5, 20; 1 CHR. 14, 11. *פְּרָצִים*, *הַרְמֹן*, *פָּגוֹר* and others belonged to the sacred mountains of antiquity, as at a later period *לְבָנוֹן* and others, which received their names partly from Baal representing some nature-power or other, partly from their local conditions. — k) *Baal-Tsephon* or *Typhon*, a name of Baal as representative of the opposite of mundane order and harmony &c. (see *צֶפְחֹן*), or of the god ruling in winter. To this manifestation of Baal, the city *בַּל* *הַתָּר* (see *צֶפְחֹן*) in Egypt seems to have been dedicated Ex. 14, 2; in Palestine or the former Canaan, *צֶפְחֹן*, &c. — l) *Baal worshipped at שְׁלֵשָׁה* as a tutelary deity and then the proper name of a city 2 KINGS 4, 42 in the land of *שְׁלֵשָׁה* 1 SAM. 9, 4; according to Euseb. and Jerome 15 Roman miles north of Dios-

polis in the Thamnite district, consequently not far from Gilgal and Bethel. The LXX and Euseb. read בֵּית שֵׁן, i. e. בֵּית שֵׁן is dropped, as in בֵּית מֶזֶן. See שְׁלֹשָׁה. — מ) תָּמַר בַּ' is Baal as Phallus of Dionysus, as Priapus in the cucumber field (Jer. 10, 5 and the explanation in the LETTER OF JEREM. v. 70), whence the proper name of a town not far from גִּבְעָה JUDGES 20, 33, which Euseb. and Jerome read בֵּית תָּמַר. See תָּמַר. — As the highest universal deity in Phenicia, Syria, Libya, Babylonia &c., as the male, the begetting principle of nature, as the sun-god and the king of heaven &c. he is always called in Scripture הַבֶּעַל JUDGES 6, 25, 1 KINGS 16, 31 &c. constituting with עֲשָׂתָרוֹת JUDGES 2, 13 or אֲשֵׁרָה 2 KINGS 23, 4 the entire heathen worship of the Phenicians. In this sense appears בֵּית הַבֶּ' 1 KINGS 16, 32, גִּבְעָה הַבֶּ' 18, 22, לְבָרִי הַבֶּ' 2 KINGS 10, 19, נִשְׁבַּע בַּבֶּ' Jer. 12, 16 &c. The plur. בְּעָלִים JUDGES 2, 11, 1 SAM. 7, 4, 1 KINGS 18, 18 may either be understood as אֲשֵׁרוֹת 2 CHR. 19, 3 or אֲשֵׁרִים 14, 2, of the images of Baal, or of the manifold aspects of Baal, i. e. of the plurality of forces united in him. — 3. As a designation of the highest being among a great part of the Semites, as the nomen numinis like אֵל (which see) or יְהוָה (which see), בֶּעַל, is applied, like them, to the formation of proper names, partly as the last member (e. g. אֲחַבְבֶּל, מִרְי בֶּעַל, אֲשַׁבְבֶּל, יִרְבֶּבֶל, אֲרָבֶב, אֲחַבְבֶּל, מִרְי בֶּעַל as the first, e. g. בְּעַלְיָה, בְּעַל הַחֵן, and in many n. p. בֶּעַל may have been changed into אֵל or יְהוָה in order to efface the allusion to heathenism, as is seen from אֲלִיָּהוּ 2 SAM. 5, 16 = בְּעַלְיָהוּ 1 CHR. 14, 7. Much more frequent is the formation of proper names with it, in Phenician, e. g. אֲחַבְבֶּל (Gerb. 1, 2); בְּחַבְבֶּל (Karth. 8); הַבְּמִיבֶל (Numid. 1, 2); הַבְּמִיבֶל (2, 3); יִאֲבֶבֶל (Kit. 26); יִבְשָׁרְבֶל (Numid. 7, 1); מִלְכָּבֶל (Malt. 3, 1); מִצִּיתְבֶּל (Numid. 1, 4); מִזְבֶּל (= מִזֶּ 1, 3); מִזְבֶּל (7, 1) &c. — 4) (probably with the omission

of one member of the proper name) passes for a) a personal n. p. m. 1 CHR. 5, 5; 8, 30; b) the proper name of a city in Simeon 1 CHR. 4, 33, which may be identical with בְּעַלְתָּ בְּאֵר Josh. 19, 8. — 5. In applying the name בֶּעַל to appellations of places, it is sometimes used with the modification that describes it more exactly (as בְּעַל גֵּר, בְּעַל צִפּוֹן); sometimes בֵּית is prefixed (see בְּעַל, שְׁלֹשָׁה, מֶזֶן); it is seldom joined to קְרִיָּה (city), as קְרִיָּה בֶּעַל Josh. 15, 60, or to בְּמִוֹת (heights), as בְּמִוֹת בֶּעַל Num. 22, 41. On the abbreviations see בַּל, בֶּל. Hence denom.

בְּעַל (fut. יִבְעַל) to be lord, possessor, to rule, with the accusat. Is. 26, 13, or לְ of the object 1 CHRON. 4, 22; oftener to take to wife, to marry (prop. according to the oriental view to rule the woman, as the Ar. مَلِك) DEUT. 21, 13; 24, 1; Is. 62, 3; בְּעֻלָּה GEN. 20, 3 the married one.

Nif. נִבְעַל to be taken to wife, to be married PROV. 30, 23; figurat. to be inhabited Is. 62, 4.

Belonging to בֶּעַל and compounded with it are the following proper names here adduced alphabetically to facilitate reference.

בְּרִיָּה בֶּעַל see בְּרִיָּה and בֶּעַל.

גֵּר בֶּעַל see גֵּר and בֶּעַל.

הֶמֶן בֶּעַל see הֶמֶן and בֶּעַל.

זָבִיב בֶּעַל see זָבִיב and בֶּעַל.

חֵן בֶּעַל (Ba'al is gracious) n. p. of an Idumean king GEN. 36, 38, and also elsewhere 1 CHR. 27, 28. חֵן, fem. חַנָּה, are very old epithets of the Deity, as appears from the proper names חַנָּה, חַנְיָאֵל, חַנְיָהוּ, חַנְיָהוּ, חַנְיָהוּ, חַנְיָהוּ, חַנְיָהוּ &c. In Phenician חַנָּה was an epithet of Astarte or Coelestis, hence the proper name חַנָּה there (= עֲבֹדָתָהּ Karth. 5, 5); חֵן an epithet of 'El, 'Eshmun, Baal, Melcar; hence the proper names חַנָּהֵל (Kit. 3, 1), חַנְיָהוּ (8, 1, 2), חַנְיָהוּ (Malt. 2, 3, 4), חַנְיָהוּ (= חַנְיָהוּ Numid. 1), חַנְיָהוּ (Hamilcar, 'Aul-

see); an epithet of Melcar &c. e. g. חִמִּילְדוֹ Himilco, חִנִּיסְדוֹ Chinisdo &c. חֲזָדוֹ see בעל and חֲזָדוֹ. חֲרָמוֹן see בעל and חֲרָמוֹן. מִעֵן and בֵּית see בעל and מִעֵן; comp. also בעל. פָּדוֹ see בעל and פָּדוֹ. פְּרָצִים and בעל see בעל and פְּרָצִים. צָפוֹן and בעל see בעל and צָפוֹן. שְׁלֵטָה and בעל see בעל and שְׁלֵטָה. חֲמֵר and בעל see בעל and חֲמֵר. בעל (whence בל, which see; it appears still more abridged as בעל in the proper name בְּעִלְיָה, like בעל as בעל in the proper name בְּעִלְיָה, then as בל e. g. in בְּלִאֲדוֹן) *Aram. m.* same as Hebr. בעל in the sense lord, possessor, therefore בעל Ezr. 4, 8 9 17 prop. lord of the (royal) decree i. e. either *stadtholder*, and so the parallel is פָּחָה, comp. Ezr. 5, 3; 6, 6; or according to *Ezra Apocr.* 2, 25, *Jos.* (Arch. 11, 2) and *Kimchi* &c. = בִּזְכָּרִי, *chancellor*; but the former is more probable. In Phœnician בַּטִּם (Numid. 3, 3) is considered to be contracted from בעל בטם (see ב).

בַּעֲלָה (constr. בְּעִלְיָה) *fem.* 1. *concr.* mistress, possessor, אֹהֶב 1 SAM. 28, 7 an enchantress (see אֹהֶב), נֶחֱשִׁים NAH. 3, 4 a female magician i. e. who endeavours to work by secret intrigues; בִּת הַבַּיִת 1 KINGS 17, 17 mistress of the house. — 2. *abstr.* dominion, possession, property (of Baal), or *dweller*ship from בעל dweller, as the feminine form is often used for an abstract, hence a) (Ba'al-city) *n. p.* of a city on the northern border of Judah Josh. 15, 2 9 and on the western border of Benjamin, which is also called sometimes קְרִית-בַּעַל (Ba'al-town) 15, 60, sometimes קְרִית יִצְרֵאל 15, 9. But it is very doubtful whether יְהוּדָה בעלי 2 SAM. 6, 2, for which 1 CHR. 13, 6 has קְרִית יִצְרֵאל, should be taken as the name of a place the same as בעלָה, since according to Josh. 18, 14 it seems here to be a remnant of יְהוּדָה בעלי יְהוּדָה; or קְרִית יִצְרֵאל should be referred to יִצְרָאֵל, with the LXX, Targ., Vulg. and

others. — 3. With the article בְּעִלְיָה (*dedicated to the worship of Baaltis*) *n. p.* of a mountain in Judah Josh. 15, 11, probably the part of the Judah-mountains at בעלָה. — 4. *n. p.* of a place in the south of Judah on the Edomite border Josh. 15, 29, which then belonged to Simeon; abridged or altered into בָּלָה 19, 3, or בְּלָהָה 1 CHR. 4, 29. — 5. The female deity corresponding to Baal, called in Phœnician בְּעִלְיָה (my lady), *Bēlīz, Bēlīth*, therefore בְּעִלְיָה, *n. p.* of a city on the southern border of Simeon Josh. 19, 8, for which 1 CHR. 4, 33 has merely בעל, abridged from בָּאֵר בָּ; comp. the Phœnic. מְלִקְרָה בָּאֵר on a gem of Berytus. — 6. *pl.* בְּעִלְיָה to designate the Baaltis-worship in all forms, like בְּעִלְיָה for בעל; whence בְּעִלְיָה *n. p.* of a place in the southern part of Judah Josh. 15, 24. In 1 KINGS 4, 16 the very same city is meant, only the prep. ב is omitted before Beth, as is often the case.

בְּעִלְיָה see בעלָה.

בְּעִלְיָה כְּמוֹת NUMB. 21, 28 same as בְּעִלְיָה כְּמוֹת Josh. 13, 17 (see אֲרָנוֹן). The plur. of בעל denotes the multiplicity of forces conceived of in the one power, as is frequently the case in names of deities.

בעל גוֹיִם see בעל.

בְּעִלְיָה יְהוּדָה 2 SAM. 6, 2 perhaps equivalent to בְּעִלְיָה יְהוּדָה the city Baal in Judah, different from בעל in Simeon 1 CHR. 4, 33; this then would be = קְרִית בעל Josh. 18, 14. See בעלָה.

בְּעִלְיָה (Bel is knowing) *n. p. m.* 1 CHR. 14, 7, for which 2 SAM. 5, 16 has אֱלִיָּה. On יִרְעֵה see אֱלִיָּה.

בְּעִלְיָה (Jah is ruler) *n. p. m.* 1 CHR. 12, 5. On the composition of two names of the godhead making one proper name see אֱלִיָּה.

בעל (perhaps from בְּנֵי-עֵלִים or בעל) *n. p. m.* JER. 40, 14.

בְּעִלְיָה (*dedicated to Baaltis*) 1. *n. p.* of a

city of Dan on the border of Judah JOSH. 19, 44, comp. 15, 10, which was therefore also called **בַּעַלְתָּ**. This **בַּ** must be understood 1 KINGS 9, 18 to lie in the neighbourhood of **גִּזְר** and **בֵּית הָרֶוֶן** (which see), according to the Talmud and Jos. (Ant. 8, 6, 1); but l. c. it is put in the vicinity of **חֲדָמֶר** (which see). — 2. *n. p.* of a city beside **חֲדָמֶר**, built or fortified by Solomon, 1 KINGS 9, 18, which 2 CHR. 8, 6 does not contradict. **Ba'albek** (**بعلبك**) or Heliopolis, also called **בַּעַל גֵּד**, has either been considered the same, or it should be looked for at least in that neighbourhood. The **بعلبك** put by the Arabic version at JOSH. 12, 7 for **בַּעַל גֵּד**, seems to be **בַּעַלְתָּ**.

בַּעַלְתָּ בָּאֵר see **בַּעַלְתָּ**.

בַּ (perhaps from **בַּעַלְתָּ** = **בַּ** **מִזְוֶן** which see; in Phenician names of places such an abbreviation of **בַּעַל** is frequent) *n. p.* of a place in Moab NUM. 32, 3, which is called in 32, 38 **בַּעַל מִזְוֶן**, in JER. 48, 23 **בֵּית מִזְוֶן**, and in JOSH. 13, 17 **בֵּית בַּעַל מִזְוֶן**. See **מִזְוֶן**.

בַּעֲנָה (= **בֶּן-עֲנָה** son of grief, i. e. patient, pious) *n. p. m.* 1 KINGS 4, 12; NEH. 3, 4.

בַּעֲנָה (the same) *n. p. m.* 2 SAM. 4, 2; 23, 29; NEH. 7, 7.

בָּעַר (*fut.* **יִבְעַר**; *part. f.* **בֹּעֶרֶה**, **בֹּעֶרֶת**, and in Hos. 7, 4 **בֹּעֶרֶה** fluctuating between masc. and fem.) 1. *tr.* to kindle, set fire to, with **בַּ** of object Is. 30, 33; then to burn, to consume (cognate in sense **אָכַל**), with accus. of object Ps. 83, 15; or to reach on fire to something and to consume it, with **בַּ** Job 1, 16; but **בַּ** also expresses locally in, among, JER. 44, 6, Ps. 106, 18, or upon (a whole) omitting the accus. of the part Is. 43, 2, LAMENT. 2, 3, or the means by which, JUDGES 15, 14. Metaph. spoken of anger ESTH. 1, 12, of evil Is. 9, 17. — 2. *intr.* to burn, to blaze, Is. 1, 31; 4, 4; 9, 17; sometimes with the addition of **אֵשׁ** Ex. 3, 2; to glow MAL. 3, 19; to sparkle, with **מִן** whence 2 SAM. 22, 9; figurat. of anger

Is. 30, 27; of burning wrath 62, 1; **בֹּעֶרֶה** Hos. 7, 4 to be heated i. e. glowing hot by the baker, consequently much the same as an *intr.* like **מִבְּעֵר** (ibid.) *tr.* fire-maker (perhaps 11, 9 **מִבְּעֵר** heat). — For JER. 10, 3, Ez. 21, 36, Ps. 94, 8 see the denom. of **בָּעַר**. — Deriv. **בֹּעֶרֶה**, proper name **בַּבְּעֵרֶה**; see **בָּעַר**.

Pih. **בָּעַר** (*inf.* **יִבְעַר**, with *suff.* **בֹּעֶרֶם**; *fut.* **יִבְעַר**) 1. to kindle, to put **אֵשׁ** to, Ex. 22, 4; JER. 7, 18; Ez. 39, 10 (cognate in sense **הִשְׁתַּיֵּץ**), with **בַּ** to; **עֲצִים** Lev. 6, 5; **זִיקָה** Is. 50, 11; **נִירוֹת** 2 CHR. 13, 11, therefore with accus. of the object. Seldom intrans. like the **Kal** to burn. **בָּעַר** **אֵי-יְהוָה** Is. 40, 16 is not sufficient to burn (the sacrifices); 44, 15. — 2. to destroy by burning, hence metaphor. to root out, to remove, to annihilate, with **מִן** of the place and accus. of the object DEUT. 13, 6; 17, 7; 26, 13 (cognates in sense **הִשְׁתַּמֵּד**, **הִשְׁתַּמֵּד**); to take away **גִּלְגָּל** (a dung-heap) 1 KINGS 14, 10. Without giving the name of a place NUM. 24, 22; Is. 6, 13 and even that will be destroyed again; 4, 4 **וּבְרִיחַ בָּעַר** and by the spirit of destruction. With **אַחֲרַי** to cut off after one 1 KINGS 14, 14; 21, 21. — 3. From the preceding signification has arisen: to feed upon, e. g. **פָּרִים** Is. 3, 10; 5, 5; with **בַּ** of the whole, a part of which is consumed, Ex. 22, 4. Deriv. **בָּעַר**.

Puh. **בָּעַר** to be kindled JER. 36, 22.

Hif. **יִבְעִיר** (*fut.* **יִבְעִיר**) *causat.* 1. to cause to burn, to kindle, with accus. of the object Ex. 22, 5; with **אֵשׁ** and **בַּ** of the object JUDGES 15, 5 to burn up; **בָּאֵשׁ** 2 CHR. 28, 3, if **וַיִּבְעֵר** be not here = **וַיִּעֲבֵר**; comp. 1 KINGS 16, 3. The means by which: **בָּאֵר** Ez. 5, 2; on the contrary **בָּעֲשָׁן** NAH. 2, 14 is the accus. with **בַּ** essentiae into smoke. — 2. with **אַחֲרַי** 1 KINGS 16, 3 to root out thoroughly, literally after, behind. — 3. to feed upon Ex. 22, 4.

The stem **בַּ** has its analogy in the fundamental and collateral meanings, in the dialects (**Targ.** **בָּעַר** to burn, **Ar.** **بَعَرَ** wrath, **Syr.** **ܒܥܪܐ** to clear away &c.); but the organic root is **בִּיעַר**, since a

cognate ground-sense is found in ער (see Hos. 7, 4; 11, 9), & בָּרִי, &c.

בָּעַר (not used) *intr.* to be wild, rough, not built upon, spoken of land, a field, a district, comp. Targ. בָּר (בִּיר) to be waste (= שָׁם Hebr.), Ithpa. אִתְּבָר, Ithpe. אִתְּבָר, Af. אִבָּר. The Hebrew בָּר Job 39, 4 like the Targ. בָּר and בָּר (def. בָּר) should either be referred to this root בָּר, or to בָּר with the same meaning, after the Ar. بَرَّ, whence بَرَّ a field, a desert. Many verbs with the middle ע- have been developed out of monosyllabic stems (ע; see ע); and the organic root בָּר has a Mediterranean analogy beside the Semitic, for this meaning. See בָּר, בָּר. Derivat. בָּעַר with the denom. בָּעַר, בָּעִיר, and perhaps the proper names בָּעִיר, בָּעִיר.

בָּר *m.* 1. (not used) same as בָּר field, wood, generally what is not built upon, hence בָּעִיר. — 2. Metaphor. wildness, roughness, Aram. בִּיר, hence fig. want of cultivation, silliness, stupidity, with אִישׁ Ps. 92, 7 a rough, uncultivated man, and the same without אִישׁ 73, 22; with בָּקִיל 49, 11. Comp. the Talm. adj. בָּר uncultivated, wild; בָּר = בָּעַר, בִּיר, Targ. בִּיר stupidity; בָּר not built upon. — Hence the denom.

בָּעַר (*fut.* בָּעֵר; *part.* בָּעֵר) *intr.* to be stupid, foolish, metaphor. to be bad Jer. 10, 8; Ps. 94, 8.

Nif. בָּעֵר to be infatuated Is. 19, 11; Jer. 10, 14 21.

בָּעַר *m.* a taking away, a removing Is. 4, 4. It is prop. infin. Pihel.

בָּעִיר (perhaps a wood from בָּעַר) *n. p.* f. 1 Chr. 8, 8, which is called הָרֵשׁ (perhaps הָרֵשׁ should be read) in 8, 9. Perhaps from בָּעִיר בִּיר (daughter of the fresh) from עָרָא = עָרָא III.

בָּעִיר (from בָּעַר) *f.* a burning Ex. 22, 5. See בָּעִיר.

בָּעַשׂ (not used) *intr.* to be valiant, bold, Ar. بَعَسَ, بَعَسَ. Hence

בָּעֵשָׂא (valour, boldness) *n. p.* of a king of Israel 1 KINGS 15, 16.

בָּעֵשִׂיָה (from בָּעֵשִׂיָה see עֵשִׂיָה) *n. p. m.* 1 Chr. 6, 25.

בָּעֵשֶׁתָרָה (from בִּירָה-ע; see ע) *n. p.* of a Levitical city in Manasseh Josh. 21, 27, for which עֵשֶׁתָרָה (which see) stands in 1 Chr. 6, 56.

בָּעַת (Kal unused) *intr.* to be terrified, to be afraid, Ar. بَعَثَ attonitus fuit, Syr. حَدَّ timuit; on the contrary the Ar. بَعَثَ appears to correspond more nearly to פָּגַשׁ. Deriv. בָּעֵתָה, בָּעֵתָה.

Nif. בָּעֵתָה (1 pers. בָּעֵתָה) to be terrified, afraid, with מִפְּנֵי or מִלְּפָנֵי of, 1 Chr. 21, 30; ESTH. 7, 6; DAN. 8, 17.

Pih. בָּעֵתָה (3 fem. sing. with suff. בָּעֵתָה; *part. fem.* with suff. בָּעֵתָה for בָּעֵתָה; *part. fem.* with suff. מִבָּעֵתָה from מִבָּעֵתָה out of מִבָּעֵתָה, like מִבָּעֵתָה 1 KINGS 1, 15) to put into terror, to alarm, with accus. of the object Is. 21, 4, JOB 7, 14, e. g. אִימָה, פְּלִאזוֹת, אִימָה &c. The accessory idea of suddenness is not found even in 1 SAM. 16, 14.

בָּעֵתָה *f.* terror, restlessness Jer. 8, 15; 14, 19; opposed to מְרֵפָה (rest).

בָּעַץ (from בָּעַץ) a swamp, a morass, mud Jer. 38, 22.

בָּצָה (from בָּעַץ, plur. in Ez. בָּצָה after the Aramaean mode, which the Masora reads oth) *f.* swamp, slough Job 8, 11; 40, 21; Ez. 47, 11, coupled with גָּבָה, where קָבָה and גָּבָה grow; Targ. בָּצָה, pl. בָּצָה, Ar. بَصَّةَ slough. See בָּעַץ.

בָּצוֹר (K'tib; from בָּעַר) *adj. m.* high, inaccessible, steep, גֵּרִי הָרֵב Zeoh. 11, 2 the high (situated on the highest top of Lebanon) wood. The K'r'i reads בָּצִיר.

בָּצוֹר (from בָּעַר) *m.* ore of gold and silver, same as בָּעַר, hence נְחָלִים בָּצוֹר Job 22, 24 the Ophir (gold) shall be ore of the mining-pits.

בָּצִיר (shining or high from בָּעַר, see בָּעַר) *n. p. m.* EZR. 2, 17.

בָּצִיר (from בָּעַר; constr. בָּצִיר, with 15*

suff. (בְּצִירָה) *m.* 1. time of cutting off the grapes, *vintage* (prop. cutting off of berries, like קָצִיר cutting of fruit) LEV. 26, 5; IS. 24, 13. As the gleanings were called קִלְקִילֹת MICAH 7, 1, the proverb arose: *better the gleanings of ... than the vintage of ...* (where in מְבַצֵּר the Dagesh in Beth is omitted; comp. 1 SAM. 23, 28; EZ. 32, 30). It also stands for קָצִיר JER. 48, 32. — 2. *adj. m.* K'ri in ZECH. 11, 2 = בְּצוֹר (which see) *high, steep*. See בָּצָר 3.

בָּצַל (not used) *intr.* to be furnished with a husk (laminated), to have a husk, Ar. بَصَلَ, comp. פָּצַל to peel, Pih. to peel off. The organic root is בָּ-צַל, also found in בָּ-צַל to tear loose, בָּ-צַל to separate &c.; comp. Greek σκῦλλ-ον, σκῦλ-ένω, German Schal-e, schäl-en &c., as also שָׁחַל, חָכַל, שָׁל. Deriv. בָּצַל.

בָּצָל (only *pl.* בְּצָלִים) *m.* prop. husk-growth, hence *onion* NUM. 11, 5; comp. Syr. بَصَل, Ar. بَصَل.

בָּצַלְתָּ (from בָּ-צַל *El* as *protection*; later among the Jews בָּצַלְתָּ; the Talm. explains it = צַל אֶל *n. p. m.* Ex. 31, 2; EZR. 10, 30. צַל for צַל appears also in בָּצַלְתָּ, בָּצַלְתָּ (according to some).

בָּצַלְתָּ (from בָּ-צַל *asking*) *n. p. m.* EZR. 2, 52; in NEH. 7, 54 בָּצַלְתָּ (the same).

בָּצַלְתָּ see בָּצַלְתָּ.

בָּצַע (*fut.* בְּבָצַע; *inf. constr.* בְּבָצַע; *imp.* בְּבָצַע, with an accentless *suff.* בְּבָצַע) *tr.* to tear off, to tear in pieces, break off, separate, cut off, hence 1. to break in pieces, to beat or strike off, e. g. הִבָּצְעוּ (the projections of the temple-roof borne by the pillars) on the head of all of them AM. 9, 1. — 2. Metaphor. to break off, i. e. to stop, the march (מַרְחָה), spoken of the marching of locusts JO. 2, 8. — 3. Usually to get gain (comp. נָשָׂא), i. e. to snatch unrighteously to self, to rob one, כִּי יִבָּצַע JOB 27, 8 *though he gains* (unjustly); PS. 10, 3 = נָשָׂא, especially so the

phrase בָּצַע בָּצַע JER. 6, 13, PROV. 1, 19; 15, 27, EZ. 22, 27 also in the meaning to plunder; once with the addition of יָרַע HAB. 2, 9, where Joakim is meant (see JER. 22, 17). בָּצַע JER. 51, 13 is considered to be an *inf.* with the *suff.* of *thy being cut off* (see אֲנִיָּה); but though possible as far as the form is concerned (comp. בָּלִי JOB 7, 19, בָּקָע AM. 1, 13), yet the passive sense is unproved, and it is better referred to בָּצַע.

Pih. בָּצַע (*fut.* יִבָּצַע) 1. to cut off e. g. the thread from the thrum IS. 38, 12; metaphor. of the cutting of the thread of life: to tear loose, to destroy JOB 6, 9. — 2. to complete, make an end of (comp. קָץ from קָץ); metaphor. to execute IS. 10, 12; ZECH. 4, 9; LAMENT. 2, 17. LXX *avtelein*. — 3. to get gain greedily, hence to overreach EZ. 22, 12.

With the stem in question the Targumic בָּצַע, בָּצַע, Syr. بَضَع, Ar. بَضَع and بَصَع (which properly belong together) are cognate; and to these also belong פָּצַח, פָּצַח &c. The organic root lies in בָּצַ.

בָּצַע (*pause'* בָּ, with *suff.* בְּבָצַע, בְּבָצַע) *m.* prop. torn off, torn away, hence 1. robbed, properly snatched to oneself by violence, generally *unrighteous possession or gain* PROV. 1, 19; HAB. 2, 9; corruption EX. 18, 21; JUDGES 5, 19; extortion 1 SAM. 8, 3; cognate in sense נָשָׂא, נָשָׂא. Figur. gain, profit GEN. 37, 26; JOB 22, 2. — 2. Perhaps same as קָץ: termination, ceasing, destruction JER. 51, 13.

בָּצַץ (not used) *intr.* to swell up, spoken of the fermenting of mud, comp.

Ar. بَصَّ, بَصَّ (to bubble forth), Aram. בָּצַץ to press forward &c. Deriv. בָּץ, בָּצָה.

בָּצַק *intr.* 1. (according to Rashi) to swell, of the feet, to get callous spots (comp. בָּשָׂר V. to extend, swell out, then to get callous spots, boils) DEUT. 8, 4; NEH. 9, 21; — 2. (not used) to rise on high, to swell up, whence בָּצָק (which see); —

3. (not used) *to overtop*, of a place; whence the proper name **בִּצְרָקָה** (which see). — The stem is remotely connected with **בָּהָה** 1 (which see); the organic root is **בָּ-צָק**, which exists also in **נִכֵּק** &c. According to the opinion of *Kimchi* the fundamental signification is *to flow*, after the Ar. **بَصَقَ** (spuit) &c., which however is only a collateral form of **بَصَعَ**; according to the Sam., Vulg., Alex. = **בָּזַע** *to be cracked*. But all the above explanations suit the derivatives, and have their analogy in **פָּסַח** &c.

בִּצְקָה (with suff. **בִּצְקִי**) *m. dough*, properly the swelling mass, named from its extension, Ex. 12, 34 39, 2 SAM. 13, 8, Hos. 7, 4, irrespective of fermentation.

בִּצְקָה (*height, hill*; comp. Ar. **بَصَقَة**) *n. p.* of a city in Judah JOSH. 15, 39; 2 KINGS 22, 1. From **בָּצַק**.

בָּצַר (*cut off*; fut. **יִבְצֹר**) *tr.* 1. with accus. *to cut off*, grapes LEV. 25, 5; *to gather grapes* JUDGES 9, 27; LEV. 25, 11. Hence **בִּצְרָה** *vintager*, a figure of the depopulating enemy JER. 6, 9; 49, 9; OB. 5. Deriv. **בָּצַר**. — 2. *to lessen, to shorten*, metaphor. Ps. 76, 13: *he lessens* (i. e. restrains) *the defiance of the powerful*, the Targ. using **בָּצַר** for Hebr. **נָרַע** and Syr. **عَبَى** &c. in this sense, and a similar metaphorical application of verbs of cutting off taking place elsewhere. Deriv. **בָּצַר**. — 3. Metaphor. *to cut off from something, to separate*; hence *to fortify* (of walls, cities &c.), so **בָּצְרוּהָ** Is. 2, 15 and **בָּצְרוּהָ** Is. 37, 26, the separated being conceived of as inaccessible; comp. Arab. **مَنَعَ** *to refuse*, and **مَنَعَ** *to enclose*, **כָּלָה** &c. Of a forest: *to be steep* ZECH. 11, 2. Figurat. **בָּצְרוּהָ** JER. 33, 3 enclosed, i. e. *incomprehensible, inaccessible to the understanding*. Deriv. **בָּצַר**, **בָּצִיר**, **בָּצִיר**, **בָּצִיר**, *n. p.* **בָּצִיר**. — 4. (unused) according to *Ibn Ganâch*: *to break*, of ore (in mining language), like the Ar. **تَبَر** (تَبَر), whence **تَبَر**, gold and silver ore.

Deriv. **בָּצַר**, **בָּצִיר**, **בָּצִיר**, **בָּצִיר**, comp. **בָּצִיר**, whence **רָץ** Ps. 68, 31.

Nif. **נִבְצַר** *to be restrained, to be made inaccessible*, only figurat. of **מְנוּחָה** (*plan*), with **מִן** of the person, GEN. 11, 6; JOB 42, 2.

Pih. **בָּצַר** *to fortify* Is. 22, 10; JER. 51, 53.

The signification of the stem now given is fully established in the Aram. (see meaning 1) and Ar. **بَصَرَ** II. (*amputavit*), and even the Ar. sense, *to see*, is to be explained, like the Hebr. **בָּוִן**, of cutting, separating. But for sign. 3 the stem **בָּ-צָר** has been compared with **צָר** *to be firm, strong*; and for the derivatives of 4, **הָכֵן**, **הָכִיל**, even **בָּצַר** 1 have been compared with **צָבַר**, considering *to gather grapes*, as synonymous with *ingathering*. The successive development, however, of all the significations rejects these explanations.

בָּצִיר (*pl.* **בָּצִירִים**) *m.* 1. *piece of ore*, i. e. gold and silver ore, broken out of the mine, and mentioned as a costly thing along with **אֶפְרַיִם** (**זָהָב**) and **הַזָּהָב** JOB 22, 24: *and laid* (**שָׁיַר** part. pass. of **שָׁיַר**) *on (thy) soil is gold ore* i. e. such will lie before thee; the pl. (according to *Kimchi*) **בָּצִירִים** 22, 25 *thy gold ores will be immense* (**שָׁיַר** powerful). Comp. Talm. (K'tub. 67) **הַזָּהָב פְּרִיכָה** or **מִלְכָּה**, which Arâch explains: **זָהָב**. — 2. (*strong place*) *n. p.* of a Levitical city in Reuben DEUT. 4, 43; JOSH. 20, 8; LXX **Βοσόρ**, and identical with **Βοσόρ** in Gilead 1 MACC. 5, 26; the explanation of the Jerus. Targ. by **בְּרִיתִי** (?) is obscure. Another city in this district, north of Arnon was called **בָּצִירָה** JER. 48, 24 (which see). — 3. (God is a fortress) *n. p. m.* 1 CHR. 7, 37, comp. *n. p.* **מִבְצָר**.

בָּצִיר (after the form **כָּחַב**) *m.* same as **בָּצִיר** *ore of gold*, figurat. **בָּצִיר** JOB 36, 19: *not riches* (comp. **לֹא בָנִים** childless 1 CHR. 2, 30; **לֹא פָנִים** ECCLES. 10, 10 without a face i. e. without edge); the negative **לֹא** here also refers to **כָּל מַאֲמָצִי** *all the forces of strength*, i. e. he values (**יִצְדִּיק**) neither riches nor

strength; but most take **בָּצָר** as **בָּצַר** and **בָּ**. **מִבְּצָר** JER. 6, 27 is said by some to be = **מִן־בְּצָר** (without money), **מִן** being abridged as in **מִבְּצָרִיר** JUDGES 8, 2; but it is more suitable there to take **מִבְּצָר** as a noun equivalent to **בָּצָר**, which agrees with the context. See **בָּחוֹן**.

בְּצָרָה (formed from **בָּצַר**) *f.* 1. *fold, pen*, MIC. 2, 12, consequently like **מִכְלָא** from **כָּלָא**, parallel **בָּצַר**; therefore the Targ. has **הוֹצִיָּה**; but the LXX (*ἐν θλίψει*) and the Syr. read **בְּצָרָה**; and others take it for the name of a city (comp. Is. 34, 6). — 2. (*fortification*, see **בָּצַר** 2) a) *n. p.* of the chief city of Edom, GEN. 36, 33; Is. 34, 6; 63, 1; JER. 49, 13; AM. 1, 12; LXX *Bosóq*, Ar. **بَصْرَى**, Greek *Bósra*. It is the present village **بَصِيرَة** (Bozaire) in G'ebail, with large ruins, situated on a height. There is an allusion to the signification to hold a vintage (see **בָּצַר**) OB. 5. b) *n. p.* of the city *Bostra* (Amm. Marc. 14, 8), *Bósra* (Steph. Byz. s. v.) in Hauran (Abulfeda), 24 Roman miles from **אֶרְרָעִי** (Euseb.); but not mentioned at all in the Bible. — 3. *n. p.* of a city in Moab on the Arnon JER. 48, 24, named in 1 MACC. 5, 26 *Bóssoqa* together with *Bosóq* (**בָּצָר**). — A **בְּצָרָה** on the Euphrates, is adduced in the Midrash on LAMENT. 3, 16.

בְּצָרָה (*pl.* **בְּצָרוֹת**) *f.* same as **בְּצָרָה** (see *Kimchi; Schnurrer*, diss. p. 173) Ps. 9, 10; 10, 1, and so built up after the form **קָלְסָה**, **בְּקָרָה**; of this the *pl.* **בְּצָרוֹת** JER. 14, 1 (denoting as a collect. continuance) would be explained of drought. Interchange of such forms as **בְּצָרָה** and **בְּצָרָה**, also exists in **בְּקָרָה**, **עֲשִׂיתָרָה**.

בְּצָרוֹן *m.* steep height, fortress, ZECH. 9, 12, opposite **בּוֹר** 9, 11; comp. **בְּמָה**.

בְּצָרָה *f.* want of rain, drought, hence **שָׁנָה בָּ** JER. 17, 8, which is called in 14, 1 **בְּצָרוֹת**; comp. the Targ. **בְּצָרוֹתָא** the same; and **עָצַר** below.

בְּקִבְיָה 1. a bottle, see **בְּקִבְיָה**. — 2. (*sen-*

tence, words, sc. of God, from **בִּיק** III.) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

בְּקִבְיָה (a reduplicated form from **בִּיק** II., according to the analogy of **בְּקִבְיָה** from **שָׁיַע**; yet Jerome pronounces *bokbok*, after the form **בְּקִבְיָה**) *m.* prop. hollowed out, deepened, hence a bottle, 1 KINGS 14, 3 for honey; a vessel easily broken as being of earth JER. 19, 1 10; in reference to which noun the verb **בָּקַק** (which see) was used 19, 7. The Syr. **ܒܩܒܝܬܐ**, Malt. *bakbyka* &c. are the same; as *βίχος* of the LXX also belongs to it.

בְּקִבְיָה (*speech of Jah*, from **בִּיק** III.) *n. p. m.* NEH. 11, 17; 12, 9 25.

בְּקִבְיָה (reduplicated from **בָּקַר**, see **בָּקַר**) *n. p. m.* 1 CHR. 9, 15.

בְּקִי (i. e. **בְּקִי** = **בְּקִיָּה** mouth of God; see **בְּקִבְיָה**) *n. p. m.* NUMB. 34, 22; EZR. 7, 4.

בְּקִיָּה (the same) *n. p. m.* 1 CHR. 25, 4 13.

בְּקִיעַ (only *pl.* **בְּקִיעִים**, constr. **בְּקִיעֵי**) *m.* cleft, fissure, breach Is. 22, 9, breach in a wall AM. 6, 11. A stronger word than **רָקִיעַ**.

בְּקַל see **מְקַל**.

בָּקַע (*inf.* with suff. **בְּקָעָם**; *imp.* with suff. **בְּקָעֵהוּ**; *fut.* **יִבְקָע**) *tr.* to cleave, to divide, with accus. of the object, as the sea Ex. 14, 16; Is. 63, 12; Ps. 78, 13; wood ECCLES. 10, 9; a rock Is. 48, 21, spoken of the miracle of Moses NUMB. 20, 8, which is termed poetically Ps. 74, 15, to divide spring and brook i. e. to cleave the rock in order to bring forth spring and brook; **מִבְּקָעָה** (name of a rock in **לְהִי**) JUDGES 15, 19; with **בָּ** to cut into the earth, i. e. to plough Ps. 141, 7; to rip up e. g. the pregnant AM. 1, 13; the shoulder Ez. 29, 7, i. e. to wound; figurat. with **בָּ** to break through, a camp 2 SAM. 23, 16; to break into, a city, with accus. 2 CHR. 21, 17, i. e. to conquer it 32, 1; to bear, an act that takes place by the opening and splitting of the eggs; Nif. and Pih. occurring in this sense Is. 59, 5. According to the derivatives, this verb has also the meaning:

to make a breach, into a wall, to divide into halves, to make cracks in the ground &c., referring back to the fundamental sense. Deriv. **בָּקַעַ**, **בָּקַעַ**, **בָּקַעַ**.

Nif. **בָּקַעַ** to open itself, to burst asunder, e. g. **עָנָן** JOB 26, 8, **זֶרַח** ZECH. 14, 4, **אֶרֶץ** NUM. 16, 31, **אֶרֶץ** 1 KINGS 1, 40, **אֶרֶץ** JOB 32, 19; pass. of Kal, to be opened, of **מַעְיָן** GEN. 7, 11, **הַדְּוֹמֹת** PROV. 3, 20, **מִים** Is. 35, 6; to be conquered Ez. 30, 16; JER. 52, 7; to be born Is. 59, 5; of the breaking forth of light, Is. 58, 8 (comp. **בָּקַר**).

Pih. **בָּקַעַ** (fut. **יִבְקַעַ**) intens. of Kal: to split, wood GEN. 22, 3; spoken of streams HAB. 3, 9 with the accus. **אֶרֶץ**, so that the earth appears; a rock Ps. 78, 15, cliffs (**צִיּוּרֹת**) JOB 28, 10; to rip up 2 KINGS 8, 12; to tear in pieces, of animals Hos. 13, 8; 2 KINGS 2, 24; to divide (eggs) i. e. to hatch Is. 59, 5. Seldom causative: to cause to break forth Ez. 13, 11 13.

Pu. **בָּקַעַ** pass. to be conquered (of a city) Ez. 26, 10; to be ripped up Hos. 14, 1 [13, 16]; to be burst open (of leather bottles) JOSH. 9, 4.

Hif. **הִבְקַעַ** to conquer (a city) Is. 7, 6; to break through to (**אֶל**) one, 2 KINGS 3, 26.

Hof. **הִבְקַעַ** to be conquered, JER. 39, 2.

Hithp. **הִתְבְּקַעַ** to be cleft, to burst, JOSH. 9, 13; MIC. 1, 4.

The stem **בָּקַעַ** is in Targ. **בָּקַעַ**, **בָּקַעַ**, Syr. **فَعَف**, Aethiop. to open; and in Arabic is only preserved in the noun **بَقْعَة** (&c.; but **بَعَع** II. (to cut in pieces) is cognate; and the properly corresponding stems are **فَقَّ** (to cut asunder), **فَقَّ** (to separate, divide). **בָּקַעַ** entirely coincides with **بَعَقَ**. Hence the organic root is **בָּקַעַ** = **בָּקַעַ** I., which latter is first changed into **בָּקַעַ**, and from the nature of **ע** into **בָּקַעַ**.

בָּקַעַ m. half, but only spec. half-shekel, GEN. 24, 22; LXX **δραχμή**, the half of a **διδραχμον**.

בָּקַעַ **Aram.** f. same as Hebrew **בָּקַעַ** (which see) DAN. 3, 1.

בָּקַעַ (**constr.** **בָּקַעַ**; **pl.** **בָּקַעִיּוֹת**) f. prop. cleft, broken ground, or a cut (between mountains), hence: a sunken place, a low plain, a valley, opposites **הָרַ** DEUT. 8, 7; Is. 40, 4; Ps. 104, 8; a place enclosed by mountain sides, private and quiet, Ez. 3, 22; 37, 1; generally a plain, GEN. 11, 2. Hence **בָּ** stands in topographical descriptions and names of places, e. g. **בְּ יַרְדֵּן** DEUT. 34, 3, **בְּ מִצְרָה** JOSH. 11, 8; **בְּ אֲמֹן** AM. 1, 5 the plain lying about the Syrian Helio-polis; **בְּ הַלְבָּנוֹן** JOSH. 11, 17; 12, 7 the valley lying at the foot of Hermon and Antilibanus, in the neighbourhood of the Jordan-springs; **בְּ אֲזָנִי** NEH. 6, 2 a plain about Ono, near Lydda, where hamlets were built; **בְּ דִירָא** DAN. 3, 1 the valley near the city Dura in Babylonia (see **דִּירָא**); **בְּ מִגְדוֹ** or **מִגְדוֹן** 2 CHR. 35, 22, see **מִגְדוֹן**. At a later period of the language it is still more frequent, being exchanged with **בֵּית** (see **אֲבִיבָאֵל**) or joined to it (see **בֵּית הַכְּרִים**).

בָּקַק I. (1 pers. **בָּקַקְתִּי**, 3 pers. **pl.** with suff. **בָּקַקְתִּי**; **part.** **בָּקַק**) tr. 1. to depopulate, prop. to waste, to make desolate, Is. 24, 1, with **בָּלַק**; to plunder, NAH. 2, 3, Targ. **בָּזָז**. — 2. Figurat. to make poor, empty, **עֲצָה** (counsel) JER. 19, 7, chosen for the purpose of having a verbal allusion to **בָּקַק**; comp. **אֲבָד** 49, 7, **בָּלַע** Is. 19, 3 said of **עֲצָה**. The LXX have understood it according to the sense = **בָּקַעַ** (**σφαλέω**) and **עֲצָה** = **אֲנָשִׁי**; which, however, must be rejected as regards Is. 19, 3.

Nif. **נִבְקַקְהוּ** (3 fem. **נִבְקַקְהוּ**, comp. **נִבְקַחְהוּ**, **נִבְקַחְהוּ**, **נִבְקַחְהוּ**; **inf.** **נִבְקַחְהוּ**; **part.** **נִבְקַחְהוּ**) to be wasted, empty, depopulated, Is. 24, 3; parallel **בָּזָז**. Figurat. to become empty, poor, spoken of **דָּיָה** (i. e. intelligence, parallel **עֲצָה**) Is. 19, 3, and therefore coupled with **בָּלַע**.

Po. **בָּוִקַק** to depopulate, lay waste, parallel **זָרָה** (to winnow, scatter the inhabitants) JER. 51, 2.

The fundamental signification of the stem **בָּקַק** is to make open, empty i. e. to desolate; the similar **בָּקַק** I. being also

intrans.; this fundament. signification is usual in IV. Aethiop., but has nothing in common with בִּקֵּק, בָּקָ (to flow, to break forth, = בִּקְהָה), whence perhaps בִּקֵּק.

בִּקֵּק II. (only part. בּוֹקֵק intr. to blossom, of the vine Hos. 10, 1; comp.

Ar. بَقِيَ (to bloom out), prob. cognate with בִּקֵּק in the sense "to break out". The LXX, Symm., Aq. have (l. c.) the signification to climb, to grow luxuriantly; the Targ., Ibn Esra and others to be empty, from בִּקֵּק I.; but only that given above suits the context.

בִּקֵּר (Kal unused) tr. prop. to split, to cut through, to break through, like the Ar. بَقَرَ, hence 1. to plough, to cleave the soil, like בִּקֵּר, פָּלַח, חָרַשׁ, גָּר, בִּקֵּק are transferred from a similar fund. meaning to ploughing. Deriv. בִּקֵּר, and denom. בִּקֵּר. — 2. Figurat. to break out, to break forth, of the early light, like בִּקֵּק and פָּתַח from a like ground-sense. Deriv. בִּקֵּר. — 3. to divide, separate, like בָּיִן, hence

Pih. בִּקֵּר (fut. יִבְקֵר) to divide, with לְ...בֵּין between... and, i. e. to search into, to examine LEV. 27, 33; with לְ of the object: to judge of, consider 13, 36; with accusat.: to review, look after, to count again, to inspect, the flock Ez. 34, 11 12, in order to protect or punish; with אַחֲרֵי to search after, to look after, i. e. to weigh Prov. 20, 25, but also without אַחֲרֵי in this sense, 2 KINGS 16, 15: it shall be for me to weigh i. e. I shall have to weigh; with בִּי: to fix attention on something, to consider with pleasure Ps. 27, 4; parallel בִּיחֵה.

בִּקֵּר (constr. בִּקֵּר, with suff. בִּקְרֵנִי) common (m. Ex. 21, 37; f. JOB 1, 14) as a collective word prop. cattle for the plough (Am. 6, 12), armentum (according to Varro prop. aramentum), a herd, for the use of field-labour, to which the single word פָּזִיר is related as צֹאן to שֶׂה, צֹאן, therefore only in the sing., the pl. not appearing till 2 CHR. 4, 3 (NEH. 10, 37 בִּקְרֵנֵינוּ stands for בִּקְרֵנֵינוּ, and Am. 6, 12 has been re-

solved into בִּבְקָרָם). In usage it denotes 1. coll. oxen, heifers, black cattle, LXX βόες, βοῦκόλια, put along with צֹאן, גְּמָלִים, חֲמֹרִים, GEN. 12, 16; 26, 14; LEV. 27, 32, without distinction of sex 3, 1; also cows DEUT. 32, 14; 2 SAM. 17, 29; JOB 1, 14; בִּקְרָא עֲלֵיהֶם GEN. 33, 13 sucking kine. To express a single animal, בֶּן-בִּקֵּר a young heifer is used besides פָּזִיר GEN. 18, 7; NUMB. 8, 8 (pl. בְּנֵי בִּקֵּר 28, 11), as an apposition to פָּזִיר young heifer, young cow Ex. 29, 1, LEV. 4, 3, to גִּזְלָה young calf LEV. 9, 2 &c., on which account it appears to denote rather the species to which these belong, עֲגֵלָה בִּי DEUT. 21, 3, 1 SAM. 16, 2, Is. 7, 21 young cow (belonging to the class of בִּקֵּר); (בִּקְרָא נִקְהָה possession of oxen GEN. 26, 14; בְּנֵי בִּקֵּר JOEL 1, 18 herds of oxen. Metaphor. artificial images of oxen 1 KINGS 7, 29. But if בִּקְרִים 2 CHR. 4, 3 has this meaning, it is written for פִּקְרִים 1 KINGS 7, 24, since the pl. does not appear elsewhere. — 2. Rarely: a single ox, so particularly in the case of numerals Ex. 21, 37 [22, 1]; NUMB. 7, 3; with צֹמֶד 1 SAM. 11, 7. — 3. (not used) transferred to other flocks (comp. Targ. בִּקְרֵי חֲרִין on Is. 7, 25; the Syr. بَقَرَا spoken also e. g. of swine LUKE 8, 32; Ar. بَقِي the foal of a horse). Deriv. the denom.

בִּקֵּר (part. בּוֹקֵר) to be a herd, without distinguishing the kind of animals; spoken of one who herds sheep Am. 7, 14, as the Targ. and LXX rightly understand, without reading נֹקֵד.

בִּקֵּר (plur. בִּקְרִים as if from another ground-form) m. prop. breaking forth (of the morning-red), hence the dawn, the morning GEN. 44, 3; 2 SAM. 23, 4: morning without clouds. The act of shining out or breaking forth is expressed by אֹרֵר JUDGES 16, 2; 1 SAM. 14, 36; MIC. 2, 1; by אֶחָד Is. 21, 12; by הָיָה Ex. 10, 13; but also by פָּנָה Ex. 14, 27 (as with עָרַב DEUT. 23, 12); or by the noun מוֹצֵא Ps. 65, 9; and בִּקֵּר stands opposed to עָרַב GEN. 1, 5, or also to צִהָרִים Ps. 55, 18. Figuratively בִּי is a symbol of prosperity JOB 11, 17. When בִּקֵּר is ap-

plied to a coming morning, the meaning is *to-morrow morning*, *crastina lux* Ex. 29, 34; Lev. 19, 13. In the former as well as the latter sense בִּקֵּר is frequently used as an adv. in the morning Ex. 16, 7; Ps. 5, 4; more frequently בִּבְקֶרֶת 30, 6; in prose בִּבְקֶרֶת GEN. 19, 27; 1 SAM. 19, 2; less frequently does it bear the sense of *early, soon*, Ps. 49, 15. לְבִקֵּר Ex. 16, 21, לְבִקְרִים JOB 7, 18, or לְבִקְרִים Ps. 73, 14, לְבִקֵּר 1 CHR. 9, 27 express the distributive, i. e. *every morning*. Derivat. (according to Kimchi) the denom.

בִּקֵּר *to appear every morning*, Ps. 27, 4; but see בִּקֵּר.

In Arab. بَكَر and other forms with Kāf appear in this signification; both stems in that language generally running into one another; the versions frequently give the sense in paraphrase.

בִּקְרָה (an infinitive-noun) *f. a looking after*, Ez. 34, 12. See בִּקֵּר.

בִּקְרָת *fem. examination, inquisition, gener. punishment* (according to Saadia), *chastisement* (as in פָּקַד) Lev. 19, 20; perhaps from בִּקֵּר = Aethiop. בקל, Ar. مَقَر to strike.

בִּקֵּשׁ (Kal not used) *tr. to seek, to desire, to wish; then: to seek out, to choose*. The fundamental signification is as in the cognate פָּקַד, Ar. بَقَط, *to divide, to separate from each other in order to judge of, disgregavit, to examine, figurat. to press into something* (see בָּרַן), *to look after something, to search, to which the other senses are attached, hence not to feel; comp. דָּרַשׁ, חָפֵּשׁ* with a cognate fundamental meaning. The stem is in the Targ. בִּקֵּשׁ, Syr. بَقِش, Zab. عَف. The organic root is בִּקֵּשׁ (שׁ-ק-ב &c.), also found in קָשׁ (which see), Ar. قَس (to seek, seek out), قَش (to tear off).

Pi. בִּקֵּשׁ (fut. יִבְקֵשׁ) 1. *to seek* (per-severingly), opposite to מִצָּא (SONG OF SOL. 3, 1), absol. 2 KINGS 2, 17, or with accusat. of object (cognate in sense דָּרַשׁ)

EZR. 2, 62; Ps. 40, 17; with ל to seek after something, to search for, JOB 10, 6; with inf. constr. following and ל to seek, to will, to strive, DEUT. 13, 11; 1 SAM. 14, 4; ESTH. 6, 2; Ps. 37, 32; with insertion of the dat. commodi: *to seek for self* LAMENT. 1, 19, *to seek out for self* JUDGES 18, 1; 1 SAM. 13, 14. Here should be noticed the peculiar phrases: פ' אֶחָדִים ל' to seek the face of one i. e. to visit one in order to gain his favour; of God, to seek his presence, i. e. to pray to him 1 KINGS 10, 24; Hos. 5, 15; Ps. 24, 6; PROV. 29, 26; ב' אֶחָדִים to seek God i. e. to turn to him, to pray, to be penitent (a supplement is מִצָּא אֶחָדִים DEUT. 4, 29) Ps. 105, 3; PROV. 28, 5. — 2. to strive after something, to endeavour, with accusat. בְּהוֹרָה NUMB. 16, 10, חֲשִׁבְנוֹהָ ECCLES. 7, 29, אֲמִינוֹהָ JER. 5, 1 &c.; seldom with ל of the object PROV. 18, 1; usually in this sense with an infin. following and ל, Ex. 2, 15 &c., also without ל JER. 26, 21, which, however, may also be taken in signification 1. Other phrases should be noticed: ב' רָצָה פ' to strive after the hurt of one NUM. 35, 23, 1 SAM. 24, 10, for which ב' רָצָה אֵל־ is in 19, 2, opposite ל ב' הוֹרָה ל Ps. 122, 9; ב' נִפְשִׁי פ' to seek the life of one, i. e. to plot against the life 1 SAM. 20, 1, but also in a good sense, to preserve it PROV. 29, 10; comp. דָּרַשׁ לְנַפְשִׁי Ps. 142, 5. — 3. To seek = to require, to demand, with accusat. of the object JER. 45, 5, but with מִן NEH. 5, 12, EZR. 7, 26, DAN. 1, 20 or מִי of the pers. of whom something is required GEN. 31, 39; Is. 1, 12. To this head belongs the phrase ב' דָּם פ' מִיָּד פ' to require the blood of any one from any one, i. e. to take revenge upon one, 2 SAM. 4, 11; without דָּם 1 SAM. 20, 16. — 4. to visit, to revenge, punish, JOSH. 22, 23; comp. בִּקֵּר. — 5. to ask, with מִן EZR. 8, 21 or מִלְּפָנֶי of the person ESTH. 4, 8 and ל of the object for which one asks, ESTH. 7, 7. Derivat. בִּקְשָׁה.

Pu. בִּקֵּשׁ (fut. יִבְקֵשׁ) to be sought, to be sought out, to be examined Ez. 26, 21, JER. 60, 20; ESTH. 2, 23.

בִּקְשָׁה (with suff. בִּקְשָׁתְךָ; only late)

f. a request, desire, with שְׁאֵלָה *ESTH.* 5, 8; *EZR.* 7, 6.

בָּר (even without pause) and בֶּר m.

1. corn, grain, either winnowed and cleansed *GEN.* 41, 35; 42, 25; or what is on the threshing floors *Jo.* 2, 24, or even on the stalk *Ps.* 65, 14; פָּתַח בָּר *Am.* 8, 5 to open the corn (-granaries), for the purpose of selling (comp. *Jer.* 50, 26); בָּר מִשָּׁל 8, 6 what falls from grain i. e. chaff; בָּר מִשְׁאֲחֵי-בָר 5, 11 presents or gifts of grain; פָּסַח בָּר *Ps.* 72, 16 superabundance of corn; צָבַר בָּר *GEN.* 41, 49 to heap up grain; שָׁבַר בָּר 42, 3 to sell grain; מִנֵּעַ בָּר *Prov.* 11, 26 to withhold the sale of corn &c. We have still to notice the proverbial saying: מַה-לִּתְתֵּן אֶת-הַבָּר *JER.* 23, 28 what has the chaff to do with the wheat i. e. the unessential with the essential. — בָּר is usually (*Ibn Ezra, Kimchi*) derived from בָּרַר, since the latter is used in *JER.* 4, 11 of winnowing; but the fluctuating pronunciation (בָּר and בַּר), its application to corn on the stalk, the *Ar.* بُر (wheat) which *Saadia* puts for it, appear to shew that it is a primitive word, perhaps resembling the *Lat. far* (*D. Halicar.* 1, 2 τοῦ φαριός, ὁ καλοῦμεν ἡμεῖς ζέα). — 2. a field, *JOB* 39, 4, like the *Aram.* בָּר and בַּר, *Ar.* بُر (see בָּעַר); but it is scarcely connected with signification 1.

בָּר I. corn, see בָּר 1.

בָּר II. field, see בָּר 2.

בָּרָה III. (pl. constr. בָּרִי) *adj. m., בָּרָה* f. 1. in a moral sense, tried, approved, pure, clear, *Ar.* بُرِّ, with לָבָב *Ps.* 24, 4; 73, 1; or without it 19, 9; *JOB* 11, 4. In a physical sense, beautiful *SONG OF SOL.* 6, 10. — 2. chosen, select, consequently a favourite. In this sense many Jewish expositors (from polemical motives) take בָּרָה *Ps.* 2, 12 kiss i. e. do homage to the chosen (king); בָּר like בָּחִיר elsewhere. See בָּרַר. — 3. clean, i. e. free from something, empty (*Kimchi*) *Prov.* 14, 4 = נָקִי; but here too בָּר is translated corn, and there is either to be

supplied אֵין (*Jos. Kimchi*): without (אֵין) oxen no (אֵין) granary has corn; or (*Ibn Ezra*) בָּר is opposite to רֶב-תְּבוּאוֹת: a granary is without oxen, but much &c.

בָּר (poët.; with *suff.* בָּרִי) m. son, *Prov.* 31, 2, therefore (according to the *Talm.* and *Midrash*) נִשְׁקִי-בָר *Ps.* 2, 12 kiss, i. e. do homage to, the son (of God) i. e. the king (comp. verse 7). It is a primitive word (see בָּן), out of which in the first instance בֶּן has come (see on בָּנִים, בָּנוֹת, בָּנוּ), and thence בָּן (which see). In Phœnician, some proper names appear to be compounded with בָּר, as in Hebrew with בֶּן-, thus בֶּר-מִינָה *Vermina, Beq-, Ovequvās* (*Liv.* 29, 33) &c.

בָּר (def. בָּרָא; from בָּרַר i. e. בָּעַר = בָּעַר) *Aram. m. the field, open country*, in opposition to the city, and therefore for the Hebrew שָׂדֶה in the sense not built upon; with חֵירוֹת *DAN.* 2, 38, דְּחָאָה 4, 20; so also the *Syr.* ܒܪܐ, *Arab.* بَرَّ &c. See בָּעַר. As an adverb it is used in various ways like the Hebrew חוּץ, e. g. לִבְרָא &c.

בָּר (with *suff.* בָּרִי) *Aram. m. son*, *DAN.* 3, 25; 7, 13; *EZR.* 5, 1.

בָּר (once בֶּר *JOB* 9, 30, with *suff.* בָּרִי; from בָּרַר) m. 1. cleanness, pureness, with כִּפְּאִים *JOB* 22, 30, or יָר 2 *SAM.* 22, 21, *Ps.* 18, 21 25, seldomer alone 2 *SAM.* 22, 25, fig. of purity in actions, integrity. — 2. same as בָּרִית (cleansing) salt of lye or alkali, for washing *JOB* 9, 30, or for smelting metals *Is.* 1, 25. Comp. Phœnician בָּר (*Tugg.* 7) clean.

בָּרָא (ful. יִבְרָא, inf. constr. בָּרֵא, *imp.* בָּרֵא) *trans.* 1. (not used) to cut, form, fashion, as בָּרָה I. (which see); comp. *Pih.* Hence — 2. to create, spoken of the divine creation of the world *GEN.* 1, 1; *Is.* 40, 28; of the wind *Am.* 4, 13; of man *GEN.* 1, 27; of light and darkness *Is.* 45, 7; as the *Arab.* بَرَأ and بَرَّ have this meaning, where one may always suppose the forming of given materials; joined with يَخْر and عَمَّ as

cognate in sense, Is. 45, 12 18. The LXX render it by *ποιεῖν*, which (as *Procopius* of Gaza mentions) also signifies creating out of a shapeless primitive material. Subsequently, however, when the doctrine of creation from nothing (*ἡ γῆ ἐκ τοῦ μηδενος*, creatio ex nihilo) arose, *ποίησθαι* was chosen (Aq. Symm. Theod. and the later LXX). Metaphorically, particularly in the second part of Isaiah (20 times): *to found, to produce, to make, to cause to arise*, Is. 40, 26; 65, 18; also in a moral sense *to cause something to arise* 45, 7; Ps. 51, 12. לַעֲשׂוֹת בָּרָא GEN. 2, 3 *he made in creating*, i. e. he created anew, comp. לַעֲשׂוֹת בּוֹרָא ECCLES. 12, 1 *creator*. Usually construed with accus. of the object JER. 31, 22; but also with accus. of that into which GEN. 1, 27; Is. 45, 18; Ps. 89, 48. Derivat. בְּרִיאָה, and the proper name בְּרִיאָה.

Nif. בְּרָא *pass.* *to be created*, GEN. 2, 4; *to arise*, עָם בְּרָא Ps. 102, 19 *the people that arise; to be born*, Ez. 28, 13 *on the day of thy birth*; spoken of new occurrences, Is. 48, 7.

Pih. בָּרָא (*inf.* and *imp.* בָּרָא *to fell, to cut down* (a wood) JOSH. 17, 15 18; בָּרָא *to cut in, to pierce*, Targ. Ez. 23, 47 *to engrave*, like חָקַק Ez. 21, 24 i. e. *to draw*. The Targ., LXX, and other old interpreters have translated it sometimes as equivalent to בָּרַר *to select*, sometimes as תָּבַח, which is unnecessary.

בָּרָא (Kal not used) *intrans.* only a collateral form of מָרָא (which see) *to be filled, to be full, then to be fat, to be well-fed, to be strong, lusty*. In Ar. the stems מָרָא, מָרַע, מָרַי and the cognate group וָרַי, וָרַי, וָרַי have a like meaning, so that *b, m* and *w* are obviously interchanged here in the first radical sound. מָלָא (which see) is a remoter cognate. Deriv. בְּרִיאָה, and the proper name בְּרִיאָה.

Hif. הִבְרִיא *to nourish, to give nutriment*, with accus. of the person and מִן of the object with which 1 SAM. 2, 29,

where the LXX read לְהַבְרִיכֵם (from בָּרַךְ, hence *ἐνσυνλογισθαι*) for לְהַבְרִיחֵם.

בְּרִיאָה (a collateral form of מָרָא Is. 39, 1) 2 KINGS 20, 12, surname of a king of Babylon. See מָרָא.

בְּרִיאָה (abridged from יְבִרְאָה *Jah is creator*) n. p. m. 1 CHR. 8, 21.

בְּרִיאָה n. p. of a place, joined with בִּירָא (which see), either transposed from בְּרִיאָה, or בְּרִיאָה (from בָּרָא = מָרָא meaning *to be strong*) is *the strong*, an epithet of *the lion*, therefore בִּירָא 1 CHR. 4, 31 is interchanged with בִּירָא JOSH. 19, 6.

בְּרִיָּה see בְּרִיָּה.

בְּרִיָּה (after the form בְּקִיקָה, חֲרִיקָה, consequently from בָּרָא or בָּרָא; pl. בְּרִיָּה) m. *a bird fattened for the table of Solomon* 1 KINGS 5, 3; in the pl. *fowls*, as the Targ. Syr. Ar. and Vulg. understand. But since in Hebrew בְּרִיָּה stands elsewhere for *fowls* (NEH. 5, 18), *Kimchi*, *Tanchum* and others understand *goose*, as a peculiar species (comp. Syr. כִּסְוִי *swan*), since they were highly prized by the ancients, when fattened. The stem is בְּרִיָּה *to screech*, i. e. *to send forth sounds*, Ar. بَرَّيَ, therefore بَرَّيَ much screeching and also *goose*, prop. *screecher* (comp. Gans = वृक्ष, Sanskrit hansa, Lat. anser i. e. the sound-uttering).

בָּרַר (not used) *intr.* 1. *to be separated, divided, dismembered*, same as פָּרַר and פָּרַט; it is not connected with the Aram. בָּרַר, Syr. بَرَّ; the Ar. بَرَّ (to hail) is a denom. from بَرَّ (hail). Hence בָּרַר with denom. בָּרַר, and בָּרַרָה. — 2. *to be scattered about, to be sprinkled*, therefore *to be sown*, like פָּרַר; deriv. the proper name בָּרַר. — 3. According to *Kimchi*: *to have hail-like spots*, and so a denom. from בָּרַר; more correctly it is metaphor. *to be many-coloured, variegated, spotted, sprinkled*, spoken of the skins of animals, as the Lat. *spargo* (Virg. Ecl. 2, 41; Aen. 7, 191) and Greek *νάσσω, διανάσσω* being so used; in which sense the stem appears in Ar. transposed رَجَد. Deriv. בָּרַר.

כָּרַד *m. prop. ice-corn* (comp. **כָּרַדָּה** seed-corn), then *hail* Ex. 9, 18 22; **כָּרַדָּה** Is. 28, 2 the flowing down of hail i. e. *hail-storm*; **כָּרַדָּה** 30, 30 *hailstone*; as a destroyer of the crops **כָּרַד** is used figurat. for invading punishment Is. 28, 17; 30, 30. Ar. **كرد**, Syr. **כָּרַדָּה**, the same. Hence the denom.

כָּרַד *to hail*, with the addition **כָּרַדָּה** in the accusat. Is. 32, 19: *and he will only hail the forest*, i. e. (according to *Kimchi*) not the crops nor the city.

כָּרַד 1. (*seed-place*) *n. p.* of a place in the desert of **שִׁינ** GEN. 16, 14, which stands in verse 7 for **שִׁינ** itself; Targ. **כָּרַדָּה**. — 2. (*spottedness*) *n. p. m.* 1 Chr. 7, 20 (see **כָּרַד** 3).

כָּרַד (*pl. כָּרַדִּים*) *adj. m. party-coloured, spotted, sprinkled* (see **כָּרַד** 3), spoken of the skins of goats GEN. 31, 10, of horses ZECH. 6, 3; cognate in sense with **כָּרַדָּה**, but different from **כָּרַד**. In Arabic the use is more extensive e. g. of party-coloured garments &c.; so too the Syr. **כָּרַדָּה**. The name *παρδος*, pardus, which is also in Syr., also originated in a like signification of **כָּרַד** 3.

כָּרַדָּה (*a verbal noun after the form* **כָּרַדָּה**) *f. hail*, (according to *Kimchi*) an apposition to **כָּרַד** Is. 32, 19.

כָּרַד I. (*imp. pl. כָּרְדוּ*) *tr.* 1. (not used) *to cut, to cut in pieces*, sacrificial animals, conseq. = the fundamental signification of **כָּרַדָּה** (which see), Ar. **كَرَى** and **كَرَى** (to cut). Deriv. **כָּרַדָּה**. — 2. Metaphor. *to separate, choose, select*, with accus. of the object 1 SAM. 17, 8; comp. **כָּרַדָּה** (**כָּרַדָּה**). — 3. (not used) *to be clear, serene, pure*, of the ether, comp. **כָּרַד**; coming from the fundamental meaning "divide". Deriv. **כָּרַד**.

כָּרַד II. (*fut. יִכְרְדָה*) *prop. tr.* same as **כָּרַדָּה** (*which see*) *to nourish*; but used *intrans.* *to nourish oneself, to eat* 2 SAM. 13, 6 10, sometimes with the addition of **לָחֵם** 12, 17. The fundamental meaning does not come from *to cut*, but *to fill*.

כָּרַד. An alleged *inf.* of **כָּרַדָּה**, see **כָּרַדָּה**.

כָּרַדָּה (*inf. constr. יִכְרְדוּ, fut. יִכְרְדָה*) *to give to eat*, with accus. of the person and thing 2 SAM. 3, 35; 13, 5; comp. Aram. **כָּרַדָּה** also in the sense *to dung*. Deriv. **כָּרַדָּה**, **כָּרַדָּה**, **כָּרַדָּה**.

כָּרַדָּה (*blessed, scil. of El, Benedict*) *n. p. m.* JER. 32, 12; NEH. 3, 20; 11, 5.

כָּרוֹם (*plur. כָּרוֹמִים*; *assonant with גְּלוֹמִים*) *m.* only in Ez. 27, 24, (according to *Kimchi*) a costly cloth of the Tyrians, woven out of threads of various colours, which was an article of commerce among them, = *πολύματα* of the Greeks, consequently a kind of *damask*. *Kimchi* compares the Ar. **مُبرَم** (a cloth or stuff made of colours of different threads), **بَرِيم** (woven from two-coloured threads). The LXX (*ἐλεγκτοί*) and the Vulg. (*pretiosae*) read **כָּרוֹמִים**. Since **כָּרַם** means to twist together firmly (into a cord) out of many threads, *to make fast*, such a specific cloth may be understood by **כָּרוֹם**, which was applied for the purpose of covers, curtains &c. (see **כָּרוֹם**).

כָּרוֹשׁ 1. (dialect. for **כָּרוֹת**; *pl. כָּרוֹשִׁים*) *m. a lance* (from **כָּרַשׁ** I.) NAB. 2, 4. — 2. (*pl. כָּרוֹשִׁים* with *suff. כָּרוֹשִׁי*; from **כָּרַשׁ** II.) *m. a tree of Lebanon* Is. 14, 8; 37, 24; 60, 13, whose wood was used for various purposes, for floors and doors 1 KINGS 5, 22 24; 6, 15 34, for ships Ez. 27, 5; put together with **כָּרוֹשִׁי**, **כָּרוֹשִׁי** as a noble, precious wood Is. 41, 19; 2 Chr. 2, 7. It is therefore employed as a figure of the great 2 KINGS 19, 23; Is. 37, 24. In 2 SAM. 6, 5 the reading **כָּרַשׁ** has been substituted for **כָּרַשׁ** after 1 Chr. 13, 8, as the LXX also read in their second text (*ἐν ἰσχυρί καὶ ἐν φθαίς*). The LXX understand by it in many places the *cypress*, or a tree like it, to which the Lat. *bratum* (Plin. h. n. 13, 17), Greek *βαθύ* &c. point; less often *cedar*, *oak* (Vulg.), *pine* &c.; the old interpreters understand a sort of cedar; in Phenice it denoted *pine*, therefore **כָּרוֹשׁ** i. e. *Ἰλισσοῦσα*, pine-island, the name of one of the Balearic isles on an in-

scription; whence we may infer that several trees were designated by the term. See **בָּרֶשׁ** II., and **בְּרוֹת**.

בְּרוֹת (from **בָּרָה** II.) *f.* same as **בְּרוֹת**, food, nourishment, LAMENT. 4, 10.

בְּרוֹת *f.* the same, Ps. 69, 22. See **בָּרָה** II.

בְּרוֹת *m.* a north-Palestinian pronunciation of **בְּרוֹשׁ** SONG OF SOL. 1, 17; Syr. ܒܪܘܫ, adopted in Ar. as **بَرْوَات**, and as in the Targ. *ôth*, *ûth* was sometimes looked upon as a feminine termination, a plural **בְּרוֹת** was employed there, without assuming the *th* not to be radical. For **בְּרוֹת** appears in the Targ. and Phœnician the form **בְּרוֹת** (pl. **בְּרוֹתִין**, c. **בְּרוֹתִי**), according to the usual change of *ô* into *â*; from which form come the Greek *βραθύ*, Lat. *bratum*.

בְּרוֹתָה *n. p.* of a city mentioned with **חֲמַת**, **חֲמַת**, **חֲמַת** Ez. 47, 16. One sees from the context that the Syrian **חֲמַת** which is too far to the north cannot be meant here, which the LXX read before **צָר** (NUMB. 34, 8). It is better to understand the **חֲמַת** Josh. 19, 35, **חֲמַת** 1 Chr. 6, 61, which is also named **חֲמַת** (1 Chr. 18, 3; Meg. 6*) and was identified with Tiberias (see **חֲמַת**). We may therefore identify **בְּרוֹתָה** (= **בְּרוֹתָה**) perhaps with *Berytus* (*Βηρυτός* in Steph. Byz. s. v., *Berōn* in Nonnus, in Phœnician **בְּרִי**, **בְּרִי**, that very old Phœnician city on the coast. See **בְּרִי**.

בָּרַר (not used) *tr.* to cut into, to pierce, *transfl.* cognate with **פָּרַז** II., **פָּרַץ** II. (which see); comp. Targumic **בָּרַר** the same; whence **בְּרוֹרָא** incision (of the skin) &c. Deriv. (according to some) the proper name **בְּרוֹרוֹת** or **בְּרוֹרִי**; comp. **בְּרוֹשׁ** = **בְּרוֹשׁ**. The noun **בְּרוֹרָל** and the proper name **בְּרוֹרָלִי** are derived from **בָּרַל** (which see).

בְּרוֹרוֹת (olive-well) *n. p.* f. 1 Chr. 7, 31 K'tib, for which the K'ri has **בְּרוֹרִי** and the other form **זִוֹר** (see **בְּרוֹרִי**) are clear in their meaning, and that **בְּרוֹרָא** may be still farther abridged into

בָּר (see **בְּרוֹתָה**, **בְּרִי**) and this possibly into **בָּר** (see **בָּל** from **בָּל**), can hardly be doubted by those who know the laws of the Hebrew language. See **בְּרוֹרָא**.

בְּרוֹרִי K'ri see **בְּרוֹרוֹת**.

בְּרוֹרָל (out of **בָּרַל** from **בָּרַל**) *m.* iron, as a metal NUMB. 35, 16, which is fetched out of the earth JOB 28, 2, so called from its hardness and firmness; **בְּרוֹרָל** Josh. 17, 16 chariots covered with iron plates; **בְּרוֹרָל** 2 SAM. 23, 7 to be fenced with iron (comp. 2 KINGS 9, 24) i. e. with iron armour; **בְּרוֹרָל** JOB 19, 24 an iron pencil, with which letters are engraved; **בְּרוֹרָל** JER. 15, 12 iron from the north, which was firmer; **בְּרוֹרָל** Ez. 27, 19 wrought iron = steel. Metaphoric. a) hard, pressing, spoken of **בְּרוֹרָל** DEUT. 28, 48; stiff-neckedness Is. 48, 4; b) made of iron: axe, sword, fetter &c. DEUT. 27, 5; Ps. 105, 18.

בְּרוֹרָלִי (from **בְּרוֹרָל**, man of iron, strong) *n. p. m.* 2 SAM. 17, 27; EZR. 2, 61.

בָּרַח (*inf. constr.* **בָּרוּחַ**; *imp.* **בָּרוּחַ**; *fut.* **יָבִיחַ**) *intr.* 1. to run away, to go away (in haste), to flee, either absol. GEN. 31, 22, Ex. 14, 5, or with **מִן** of the place from whence 2 SAM. 19, 10, or from before JOB 20, 24; with **מֵאֵת** from the neighbourhood of 1 KINGS 11, 23; with **מִפְנֵי** Ps. 139, 7, 2 Chr. 10, 2 or **מִפְנֵי** of the person before whom JON. 1, 10, or with **מִיָּד** out of the power of one JOB 27, 22, and with the accus. of the place whither JON. 1, 3, or also with **אֶל** NUMB. 24, 11, or **לְ** NEH. 13, 10; with **אַחֲרַי** in the sense to flee after, to pursue, 1 SAM. 22, 20. In the *imp.* **לָךְ** is usually added as a dativus commodi GEN. 27, 43, Am. 7, 12, to express a sort of reflexive like "s'enfuir". **בָּרַח** usually stands as a more exact expression of the idea of **נָס** JUDGES 9, 21, and principally of **הִלָּךְ** 2 SAM. 13, 37. **בָּרַח** JON. 4, 2 to seek to anticipate by flight; **בָּרַח** GEN. 31, 27 to flee secretly, but **בָּרַח** to flee in hiding oneself DAN. 10, 7; **בָּרַח** (viz. **בָּרַח**) to flee far away Is. 22, 3; sometimes ap-

plied to time JOB 9, 25, or in a mental sense 14, 2. — 2. Figur. with **בָּרוּךְ**, to go through Ex. 36, 33 i. e. to bolt through; comp. Targ. **עָבֹר** bolt, from **עָבַר**. Deriv. **בָּרִיחַ**, **בָּרִיחַ**, **מִבְּרַח**.

Hif. **הִבְרִיחַ** 1. *causat. to make flee*, with accus. to put to flight JOB 41, 20; 1 CHR. 8, 13; to drive away, with **מִצֵּל** from a place NEH. 13, 28. — 2. to reach across with a bar, Ex. 26, 28 from one end to the other.

The stem **בָּרַח**, Targ. **בָּרַח**, Ar. **بَرَحَ**, cognate **بَرَحَ**, has **בָּרַח** for its organic root, which is also found in **אָרַח**, **סָרַח**.

בָּרִיחַ (many mss. have **בָּרִיחַ**, plur. **בָּרִיחִים**; formed from the intensive form **בָּרַח**) *adj. m.* 1. (LXX and Syr.) *fleet, hastening forward*, of the serpent Is. 27, 1, a symbol of Egypt; but others take it (see *Kimchi*) = **עֲקֵלְחוֹן** = ringed, a designation of the crocodile, as the Vulg., Aq. and Symm. appear to have understood it, which is more suitable to Egypt. Metaphor. JOB 26, 13 **נָחַשׁ בָּרִיחַ** is the northern (fleet or twisted) dragon, a star near the north pole, to whose influence storms were ascribed. — 2. **בָּרִיחִים** Is. 43, 14 is difficult. According to the Targ. and ancient interpreters (see *Kimchi*) it is parallel to **בְּאֲנִיּוֹת**: in ships (see *Kimchi* as a noun). Ewald reads **בְּצִרְיָהִם** after ZEPH. 1, 14. More correctly: and I strike off all bolts (comp. 45, 2; LAMENT. 2, 9), thus **בָּרִיחַ** is = **בָּרִיחַ**. — 3. (*fleeing*) *n. p. m.* 1 CHR. 3, 22.

בָּרִיחָמִי 2 SAM. 23, 31 from **בָּרַח־מִי**, see **בָּרַח־מִי**.

בָּרִי (= **בָּאֵרִי**) *n. p. m.* 1 CHR. 7, 36.

בָּרִי I. *m.* for the *fem.* **בָּרִיָּה** which see.

בָּרִי II. *m.* only JOB 37, 11 according to the Targ. *purity* (of the ether) from **בָּרָא** = **בָּרָא** (which see), then the ether itself; but according to *Kimchi*, the noun is **רִי** (which see) = **רִי**.

בָּרִיא (from **בָּרָא**, hence lengthened out of **בָּרָא**; plur. **בָּרִיאִים**, constr. **בָּרִיאִי**) *adj.*

m., **בָּרִיאָה** (pl. **בָּרִיאָה**) *f.* fat, thick, GEN. 41, 5; 1 KINGS 5, 3; JUDGES 3, 17; also with the addition **בָּסֵר** GEN. 41, 18; full, of ears 41, 7; nourishing HAB. 1, 16 (of food), yet it is better to take **בָּרִיאָה** here as a noun, since **מִאֲכָל** is masculine elsewhere; vigorous, of the body Ps. 73, 4. **בָּרִיָּה** Ez. 34, 20 stands for **בָּרִיאָה**, without having a masc. **בָּרִי**.

בָּרִיאָה *f.* created, become, NUMB. 16, 30. — 2. **בָּרִיאָה** HAB. 1, 16 is the *adj. fem.* which has become a noun. See **בָּרִיאָה**.

בָּרִיָּה (after the form **עֲרִיָּה**) *f.* food, 2 SAM. 13, 5 7 10, same as **בָּרִיָּה** and **בָּרִיָּה**.

בָּרִיָּה see **בָּרִיאָה**.

בָּרִיָּה see **בָּרַח**.

בָּרִיָּה (plur. **בָּרִיָּהִים**, constr. **בָּרִיָּהִי**) *m.* 1. bar, prop. the bar of wood that passes across to close doors, mentioned along with **דָּלֶת** and **חֹמֶה** as a fastening DEUT. 3, 5; 1 SAM. 23, 7; JER. 49, 31; sometimes for the binding and fastening together of boards Ex. 26, 26. To destroy the bars AM. 1, 5, NAH. 3, 13, LAMENT. 2, 9, means figur. to destroy the strong parts of a city; the contrary being to strengthen the bars Ps. 147, 13. The bars of the earth JON. 2, 7 i. e. which barricade an entrance into the interior. — 2. According to the Targ., *Sa'ad.*, *Kimchi* same as **בָּרִיָּה** fugitive Is. 15, 5.

בָּרִיָּה (equivalent to **בָּרִיָּה** = **בָּרִיָּה**) *n. p. m.* GEN. 46, 17; 1 CHR. 7, 23; 8, 13; 23, 10. *Patronym.* **בָּרִיָּה** NUM. 26, 44, as from **בָּרִיָּה**. See **בָּרִיָּה**.

בָּרִיָּה (from **בָּרַח**) *f.* same as **בָּרִיָּה** a material for cleansing, mentioned with **בָּרִיָּה** (*vitæ-ov*), the one denoting a mineral, the present word a vegetable kali Is. 2, 22; salt of lye, got from soap plants (Ar. **قلى** or **أشنان**), used for fulling and cleansing garments; hence **בָּרִיָּה** MAL. 3, 2.

בָּרִיָּה (with *suff.* **בָּרִיָּהִי**) *f.* prop. cutting in pieces (of the sacrificial animal), hence metaphor. covenant, league, GEN. 21, 27, from the custom of going between the

whether at coming GEN. 47, 7, 2 SAM. 6, 20, or departing GEN. 47, 10, 1 KINGS 8, 66, or also at staying GEN. 24, 60; 1 SAM. 13, 10. To this latter signific. belongs d) to give the parting salutation to one, in a bad sense, i. e. to wish away, to imprecate upon one, to curse, to revile, with accus. 1 KINGS 21, 10; JOB 1, 5; 2, 5; on the contrary it means to bless Ps. 10, 3. The weak expression to dismiss might be used euphemistically for to curse, to revile, since it was specially applied to men against God, though analogy in the Semitic dialects admits of directly opposite meanings in a word as possible; in no case should we explain it as "to entreat destruction of God", since it is principally used of blaspheming God.

Puh. בָּרַךְ *pass.* of Pih. JOB 1, 21; NUMB. 22, 6; PROV. 22, 9.

Hif. הִבְרִיךְ *caus.* of signif. 1 of Kal, to cause to kneel down, to cause to encamp, camels GEN. 24, 11.

Hithp. הִתְבָּרַךְ partly as Niphal to be blessed GEN. 22, 18, partly to regard oneself blessed, with בָּ of the person by whom JER. 4, 2; to glory, praise, vaunt DEUT. 29, 18.

The stem בָּרַךְ, which appears in Phœnician, in the Targ., Syr., Arab., Aethiop., Maltese, both in its fundamental and metaphorical sense, has been also compared with רָכַב, Aram. רָכַב, whence אֲרֻכָּא (which see) &c.; but it is more correct to compare פָּרַק with the ground-sense to bend in, to fold over.

בָּרַךְ II. (not used) an assumed stem for בִּרְכָה: to pour out strongly, comp. Ar. بَرَك (continuo pluit); but see בִּרְכָה.

בָּרַךְ (after the form חָכַם) *adj. m.*; only בִּרְכָה *f.* blessing-dispensing, liberal PROV. 11, 25.

בָּרַךְ *m.* blessing, see בִּרְכָאֵל.

בָּרַךְ (dual בִּרְכִימָם) *f.* prop. bending, curve, hence the knee Is. 45, 23, elsewhere dual (because man has a pair of them) for plural JUDGES 7, 6; 1 KINGS 8, 54. *Kneeling* is expressed by בָּ עָלָה or

עָלָה בָּרַךְ 2 KINGS 1, 13; 2 CHR. 6, 13. בָּרַךְ עַל-בְּרַכִּי מָן to be born on the knees of a person i. e. to be born to a person, from the custom of placing the newborn child on the knees of the father or grandfather for solemn recognition (comp. IL 9, 455; Odyss. 19, 401) GEN. 50, 23; קָדְמִי בְּרַכִּים JOB 3, 12 the knees (of the mother) took up first. Metaphor. lap, to which the child was accustomed and on which it was caressed, therefore תִּשָּׁעֶה עָלַי Is. 66, 12, or where one lays himself as a sign of tenderness, e. g. יָשָׁב עָלַי JUDGES 16, 19, 2 KINGS 4, 20, consequently like the German "Busen", bosom, with a similar figure. The tottering of the knees, expressed by פָּקַד בָּ NAH. 2, 11, בָּרָעָה JOB 4, 4, כָּשָׁלוֹת Is. 35, 3, is a figure of distress, and in תִּלְכְּדָה מֵיָם the knees melt to water Ez. 7, 17 it even stands for the לִבָּב of JOSH. 7, 5, denoting despondency. מֵיָם בְּרַכִּים Ez. 47, 4 water reaching to the knees (where מֵיָם stands for מַי, comp. 1 KINGS 16, 24).

בָּרַךְ (*part.* בָּרַךְ; *p. pass.* בָּרִיךְ) Aram. same as Hebrew בָּרַךְ I. DAN. 3, 28; 6, 11. — *Pah.* בָּרַךְ (1 pers. בִּרְכָה; *part.* מִבְּרַךְ) same as Hebr. Pihel DAN. 2, 19 20; 4, 31; Syr. بَرَك.

בָּרַךְ (*plur. with suff.* בִּרְכֹוֵי) Aram. *f.* equivalent to Hebr. בָּרַךְ DAN. 6, 11; comp. Syr. بَرَكَة. Elsewhere too אֲרֻכָּא (which see), from a stem רָכַב.

בִּרְכָאֵל (an old form for בִּרְכָאֵל on the separating boundary between the Arabic, Aramaean and Hebrew; *El* is blessing) *n. p. m.* JOB 32, 2 6; comp. בִּרְכָה.

בִּרְכָה (with *hā* interrog. הִבְרָכָה, *constr.* בִּרְכָה, with *suff.* בִּרְכָתָה; *pl.* בִּרְכֹות, *c.* בִּרְכָה, with *suff.* בִּרְכֹותֵיכֶם) *f.* blessing, benediction, salvation (opp. קָלָלָה), 1. the invocation of blessing e. g. of a dying person GEN. 27, 12, of the unhappy JOB 29, 13, of the pious PROV. 11, 11, or for the pious DEUT. 11, 26; בִּרְכָתֵיכֶם 24, 25 benediction of good. — 2. the consequence of blessing i. e. prosperity, the favour of God,

with בְּרָכָה GEN. 39, 5, DEUT. 33, 23 or alone Is. 19, 24, sometimes with the following genitive of him who is blessed i.e. prospered GEN. 28, 4; 49, 26. *God's blessing is with some one* is expressed: בְּרָכָה לְיָ GEN. 39, 5, or also with עַל Is. 44, 3, or אֶל- Ps. 129, 8. In the plur.: *gifts of fortune, favours of God, blessings* GEN. 49, 25; Ps. 84, 7 *God's gifts* Is. 65, 8; בְּרָכָה בְּרָכָה blessing-bringing showers i.e. fructifying Ez. 34, 26; *wholesomeness, peace*, hence 2 KINGS 18, 31 *deal peacefully with me*. — 3. Metaph. concr. *happy, highly blessed*, particularly in the phrases הָיָה בְּרָכָה GEN. 12, 2, ZECH. 8, 13, הָיָה בְּרָכָה Ps. 21, 7. — 4. (El is blessing) n. p. m. 1 CHR. 12, 3. — 5. (originally = בְּרָכָה, but interpreted blessing by the Chronist) *proper name of a valley in the neighbourhood of חֶקֶז* 2 CHR. 20, 26.

בְּרִיחַ (constr. בְּרִיחַ, pl. בְּרִיחוֹת; from בְּרַח II.) *f. a pond, for watering gardens* ECCLES. 2, 6, perhaps identical here with בְּרִיחַ נְהָלָה Neh. 2, 14, the laying out of which was referred to Solomon according to Josephus (Bell. Jud. 5, 4, 2). So of the pool at Hebron 2 SAM. 4, 12, at Gibeon 2, 13, which is named בְּרִיחַ in JER. 41, 12. From גִּיחֹן (which see), a spring on the west side of mount Zion, were formed two pools: a) בְּרִיחַ הַתַּיִת the upper pool Is. 7, 3; 36, 2, identical with the upper Gihon-outflow 2 CHR. 32, 30 and perhaps also with בְּרִיחַ נְהָלָה Neh. 2, 13, now called by the inhabitants *Birket el-Mamilla*; b) בְּרִיחַ הַתַּיִת the lower pool Is. 22, 9 at the south-west point of Zion, in the valley, called in the New Testament the lower Gihon, now *Birket el-Sultan* (Robinson Bibl. Research. I. p. 483 &c.). Hezekiah stopped the water of the upper pool 2 KINGS 20, 20, 2 CHR. 32, 20; and it was called afterwards בְּרִיחַ הַתַּיִת Is. 22, 11 with reference to the reservoir between the two walls. בְּרִיחַ הַתַּיִת pool of the city of Samaria 1 KINGS 22, 38; בְּרִיחַ הַתַּיִת pool of Zion NEH. 3, 15 at the south-east slope of Zion at the mouth of the Tyropoeon (Robinson I, pp. 493-498. 500 seq.), and therefore quite distinct from that of the

גִּיחֹן. The pools in חֶקֶז Song of Sol. 7, 5 were distinguished by the cleanness and clearness of the water. — The word has been derived from בְּרַח II. *to pour out*; and the Ar. بَرَكَة, which is put for it, belongs to the same; yet it has also been taken for incurvity, breach (from בְּרַח I.).

בְּרַחַיָּה (Jah is blesser; בְּרַח is abridged from בְּרַחַיָּה, LXX Βαραχίας; comp. Is. 8, 2) n. p. m. 1 CHR. 3, 20; 9, 16; NEH. 3, 4, and in ZECH. 1, 1 alternating with בְּרַחַיָּה 1, 7.

בְּרַחַיָּה (the same) n. p. m. ZECH. 1, 7.

בְּרִילָה *f. which the Samar. Pent. reads for בְּרִילָה GEN. 2, 12 and the Samar. version puts for יִשְׁפָּה. It means beryl, adopted from the Aramaean vulgar dialect, in which בְּרִילִיָּה also appeared.*

בָּרַם (not used) tr. 1. *to make firm, to twist together firmly* (a rope), particularly out of different coloured threads, cognate in sense with בָּרַם, בָּרַם, בָּרַם &c.; then *to weave together out of different threads and yarn*; comp. Ar. بَرَم to twist together (a rope), especially so II. and IV. אָרַם to make fast, אָרַם a rope, מְבָרַם (woven out of many threads) a garment, also of the twisting together of threads of different colours, hence to be many-coloured. Derivat. בָּרַם. — 2. (not used) intr. *to struggle against, to resist something*, prop. to be hard, firm, whence the Aram. בָּרַם; comp. Ar. بَرَم to strive against, to have a disinclination, بَرَم aversion, conseq. = sper-nere.

בָּרַם (see בָּרַם) Aram. adv. prop. *firmly, certainly*, same as אֲבָל, Syr. بَرًا, therefore partly adversative: *however, yet*, partly assuring: *certainly, yea* DAN. 2, 28; 4, 12 20; 5, 17; EZR. 5, 13. The derivation from the Sanskrit param, paramam, is baseless.

בָּרַן (not used) belonging to בְּרִיחַ, which see.

בְּרִיחַ n. p. of a place at חֶקֶז, with

which it is mentioned for easier recognition NUMB. 32, 8; DEUT. 1, 19 22. One may compare the Ar. *مَرْعَة* (green or blooming meadow), and look for it on the southern border of Palestine in 'Ein Hasb (south east of Kurnub, north of 'Ein el-Weibek) Robins. Pal. III, 43. See קָרַט as elsewhere קָר is an addition at the end, as for examp. in צִפְרֹדֶז, בְּרִשֵׁי, (צִלְמֹן, comp. הַחֲרָז, הַחֲרָז, &c.; consequently the stem might be בְּרֹן.

בְּרַע (not used) *tr.* to present with a gift, to distinguish with gifts, comp. Ar. *برع* V. (to give); hence בְּרַע, בְּרִיעָה, perhaps בְּרִיעָה.

בְּרַע (gift viz. of 'El) *n. p. m.* GEN. 14, 2. Perhaps also the proper name בְּרִיעָה belongs here, which however the Scripture alters in sense; or we may take בְּרַע as = בְּרַע.

בְּרַעָה (from בְּרַע) *f.* gift, 1 CHR. 7, 23: for she was a gift to his house, after he had lost his children. The explanation by רַעָה is less suitable.

בְּרַק (not used) *intr.* 1. to shine, glitter, lighten, then also perhaps to flash with lightning, like the Ar. *برق*, Syr. *ܥܡܦ*; comp. Sanskr. *br̥aj* with a similar meaning. Deriv. בְּרַק with the denom. בְּרַק, בְּרַקָה, בְּרַקָה, and the *n. p.* בְּרַקָה. — 2. to burn, cognate in sense with בְּרַק, verbs of giving or containing light being frequently transferred to burning; derivatives, perhaps בְּרַקָה and the proper name בְּרַק. — The organic root is בְּרַקָה, which is also found in בְּרַקָה, בְּרַקָה, &c. Aram. *ܒܪܟܐ*, &c.

בְּרַקָה (constr. בְּרַקָה, *pl.* בְּרַקָה, with *suff.* בְּרַקָה) *m.* 1. lightning 2 SAM. 22, 15, where the LXX read the denom. בְּרַק. To send lightning, with בְּרַקָה Job 38, 35; to hurl lightning, with בְּרַק Ps. 18, 15. לְפָנֶיךָ בְּרַקָה JER. 10, 13 to make the lightning for rain, as messengers going before; בְּרַקָה נָה. 2, 5 the lightning runs (zig-zag); in Ez. 1, 14 בְּרַקָה (which see) is

written instead; comp. the Coptic *ⲁⲡⲏⲁ* lightning. — 2. splendour, fulgor, spoken of בְּרַק DEUT. 32, 41, חֲרִירָה HAB. 3, 11, לְפָנֶיךָ ZECH. 9, 14, פָּאִים DAN. 10, 6; Ez. 21, 33 because of the lightning i. e. that it may lighten; poet. בְּרַק the glittering missile Job. 20, 25, comp. Arab.

בָּרַק (sword). — 3. (shining or lightning) *n. p. m.* JUDGES 4, 6; comp. the Phœnician *n. p. m.* Barca, Barcas i. e. בְּרַק, and the fem. בְּרַקָה (Virg. Aen. 4, 632).

בְּרַקָה see בְּרַקָה and בְּרַקָה. בְּרַקָה (from בְּרַקָה party-coloured, see בְּרַקָה) *n. p. m.* EZR. 2, 53.

בְּרַקָה (*pl.* בְּרַקָה) *m.* a kind of thorn or nettle, from burning (see בְּרַק 2) JUDGES 8, 7, as Aq. and Symm. understand it, comp. בְּרַק from בְּרַק to burn. The LXX retain the word. Hesychius (*βαρρακίνη*) explains it under *ἀκάρθα*.

בְּרַקָה and בְּרַקָה *f.* emerald, as the LXX, Vulg. and Josephus understood it Ex. 28, 17, Ez. 28, 13, so called from its glittering (see בְּרַק); the Sanskrit *marakata*, Greek *σ-μαραγδος* are identical.

בְּרַקָה see בְּרַקָה.

בְּרַר (1 person וּבְרָרָה, *part. f.* בְּרָה, *part. pass.* בְּרָר, *inf.* בְּרָר after the form בְּרָר, with *suff.* בְּרָרָה; on the contrary *inf.* בְּרָר ECCLES. 9, 1, see בְּרָר) *tr.* 1. to separate, to choose out, to sever, Ez. 20, 38, with בְּרָר out of which, selected on account of בְּרִית. In this sense particularly בְּרָרִים 1 CHR. 7, 40 and 9, 22, בְּרָרוֹ Neh. 5, 18 chosen, select, with לְ to which, like לְ הַבְּרִיל. Deriv. בְּרָר. — 2. to cleanse (see Hif.) grain, in Kal only figuratively, of speech and in a moral sense, ZEPH. 3, 9; Job 33, 3 clean, pure; metaphor. to polish, to point, arrows Is. 49, 2, comp. Hif. Also figurat., to prove, to purify, ECCLES. 3, 18. Deriv. בְּרָר, בְּרִירָה, בְּרָר. — 3. (not used) to be clean i. e. empty, like זָקָה (which see); hence בְּרָר (which see) PROV. 14, 4. The nouns בְּרָר, בְּרָר (corn) have been, it is true, derived from בְּרָר, but

see them. In the meaning *field, ground*, *בָּרָר* is formed from *בָּרַר* only secondarily; *בָּר* in the meaning *son* is a primitive word.

Nif. בָּרַר (*part. בָּרָר; imp. pl. הִבְרִי*) to keep oneself (morally) pure Is. 52, 11; coupled with Hithp. for the sake of assonance 2 SAM. 22, 27; Ps. 18, 27.

Pih. בִּרְרָה (*inf. בָּרַר*) to purify, to clear from sin, DAN. 11, 35 along with *צָרָה* and *הִזְכִּין*.

Hif. הִבְרָה (*inf. הִבֵּר*) causat. 1. to make clean (grain), by separating the chaff JER. 4, 11; 2. to polish, to point (arrows), properly to make them clean, 51, 11.

Hithp. הִתְבָּרַר (*inf. הִתְבָּרַר*) and *הִתְבָּרַר* (= *הִתְבָּרַר*, chosen here after the manner of the Aram. Ittatal on account of *הִתְבָּרַר* and in order to have an assonance with *בָּרַר*) 1. to purge, to purify, to cleanse oneself (morally) DAN. 12, 10, along with *הִתְבָּרַר*, *הִתְבָּרַר*. — 2. to appear clean (morally) i. e. good and gracious, spoken of God, i. e. to feel him as such 2 SAM. 22, 27; Ps. 18, 17.

The fundamental signification of the stem *בָּר* (Ar. *بَرَّ* and Aram. in many derivatives) is to divide, separate, whence all the meanings have been developed.

בָּרַשׁ I. (not used) *tr. to cut, pierce*, therefore same as *בָּרַר* (which see), Targ. *בָּרַר*; and cognate with *פָּרַץ*, Ar. *فَرَضَ*. Deriv. *בָּרוֹשׁ* I. (*lance*) NAH. 2, 4 = *בָּרוֹשׁ*, just as the sibilants are interchanged in north Palestinian authors; comp. *נָקַצוּ* = *נָקְצוּ* 3, 18.

בָּרַשׁ II. (not used) an assumed stem for *בָּרוֹשׁ* 2: to spread, extend, consequently same as *בָּרַשׁ*, *בָּרַר*. But the cypress is more distinguished for the firmness and the almost incorruptibility of its wood (Theophr. plant. 5, 3 and 8; Plin. H. N. 16, 79), being like cedar-wood in durability; for which reason alone it is coupled with the cedar Is. 14, 8, or with *תְּדָהָר* and *תְּדָהָר*. It seems better, therefore, to assume as the fundamental signification

tion to be firm, strong, durable; hence it is identical in its organic root with that in *אָרָץ*, *אָרִי* &c. Comp. the farther development of it in the proper name *בְּרִשְׁעַ*.

בְּרִשְׁעַ (*strong, thick*) *n. p. m.* GEN. 14, 2; formed from *בָּרַשׁ* II. by the addition of *ע* (see *בְּרִנְעַ*); comp. Ar. *بَرِشَع* (thick), enlarged from a similar root.

בָּרַת (not used) same as *בָּרַשׁ* II. Deriv. *בְּרוֹת*.

בְּרִיתִי (from *בְּרוֹת* cypress: the deity worshipped in the cypress) *n. p.* of a city in Aram Zoba, mentioned with *בְּנִיחַ* (= *נִיחַ*, Syr. *نيس*) or *בְּנִיחַ*, situated on the road to the Euphrates 2 SAM. 8, 8, which is not, however, to be identified with the seaport Berytus. *Βερυθ* in Sanchoniaton (p. 18) was the name of a deity of Lebanon, who was called in Phenician *Βερυθ* (p. 24) i. e. *בְּרוֹת*, being the female principle of Jao-Adonis, among the Syrians of El-Adan (hence the proper name *קִינֵי אֵל-אֲדָן* Kyn-El-Adan, the name of a Babylonian king); and the Syrian town may have been so called from the worship of the god. In 1 CHR. 18, 8 *קִינֵי* (which see) stands for it, which was another name of the town, denoting the male principle, El-Adan.

בְּשׂוֹר (*cool-brook*) *n. p.* of a brook (*בְּשׂוֹר*) not far from Ziklag 1 SAM. 30, 9 10 21; it is considered to be the small stream which rises at *Debir*, and flows south of Gaza, under the modern name of *el-Sheria*, into the Mediterranean sea. From the constant use of the article with it we may infer that an appellative meaning was thought of. See *בְּשׂוֹר* II.

בְּשׂוֹרָה see *בְּשׂוֹרָה*.

בָּשַׁל (perhaps transposed from *בָּשַׁל* to bubble up) *intr. to rise, to seethe, to boil*, not spoken of water, but of what is cooked in it, consequently = to be dressed or to be done Ez. 24, 5; figurat. to ripen, spoken of ears Jo. 4, 13, i. e. to be cooked by the sun. Comp. Aram. *בָּשַׁל*, Greek *πέτω*, Lat. *coqui* &c. in a

like metaphorical sense. Derivat. **בָּשַׁל** adj.

Pih. **בָּשַׁל** to cook, by water (trans.), with the accusat. of the object, e. g. flesh Ex. 29, 31, **בָּשַׁל** 23, 19, **בָּשַׁל** 2 KINGS 4, 38, and with **ב** of the vessel NUM. 11, 8; 2 CHR. 35, 13; also to dress or prepare by fire, to roast, broil, 2 SAM. 13, 8; **בֵּית הַמְּבַשְּׁלִים** house of the cooks Ez. 26, 24. Deriv. **מְבַשֵּׁל**.

Puh. **בָּשַׁל** to be cooked Ex. 12, 9; LEV. 6, 21; opposite **חָר** (raw) 1 SAM. 2, 15.

Hif. **הִבְשִׁיל** to make ripe, to ripen, GEN. 40, 10, of **בָּשִׁיל**.

בָּשִׁיל (abridged from **בָּשִׁיל**) adj. m., **בָּשִׁילָה** f. cooked, done, NUM. 6, 19; subst. the thing cooked Ex. 12, 9.

בָּשָׁלָם n. p. of a Persian officer in Palestine EZR. 4, 7. If the name be Hebrew, it may have been formed from **בָּשָׁלָם** (peaceful); if Semitic, it may be from **בָּשָׁל** = **بَسَل** (to be strong, severe) with the formative syllable **שָׁלָם**; but it is probably to be explained from the old Persian.

בָּשָׁם (not used) intr. to breathe out, to breathe forth, of scent, hence to have a sweet smell, to be fragrant (Targ. **בָּשָׁם**, Syr. **ܒܫܡܐ**), metaphor. to be agreeable, in proper names. (Pa. **בָּשָׁם**, Syr. **ܒܫܡܐ** either to make pleasant or to season; the Ar. **بَشَم** signifies the same, whence **بَشَام** a sort of balsamic shrub.) The fundamental signification of the stem is easily perceived from the organic root **בָּשָׁם**, also found in **בָּשָׁם** (which see) and **בָּשָׁם**; and therefore the meaning to flow out cannot be adopted. Besides **בָּשָׁם** in Aramaean, a still harder form **בָּשָׁם** existed; and as a Pahl form **בָּשָׁם** came from the former, so from the latter came **בָּשָׁם**, whence **בָּשָׁם**. Derivat. **בָּשָׁם**, **בָּשָׁם**, **בָּשָׁם**, and the proper names **בָּשָׁם**, **בָּשָׁם**.

בָּשָׁם (with suff. **בָּשָׁם**) m. balsam-plant, SONG OF SOL. 5, 1.

בָּשָׁם (pl. **בָּשָׁם**) m. prop. aromatic

odour, fragrance, but in use as a concrete: what diffuses a sweet smell, spices, **בָּשָׁם** Ex. 30, 23 cinnamon of spice i. e. spicy or sweet-smelling cinnamon; particularly in plur. of spicery 25, 6, which was an article of commerce 2 CHR. 9, 1. **בָּשָׁם** SONG OF SOL. 4, 14 the noblest spices. The scent of them is called **בָּשָׁם** 4, 16. The word is naturally transferred to all sorts of fragrant plants, also to ointments, and is applied to the balsam-shrub.

בָּשָׁם m. the same, Ex. 35, 28; **בָּשָׁם** 30, 23 spicy reed; **בָּשָׁם** SONG OF SOL. 6, 2 beds of balsam-plants. The Greek **βάλσαμος** (**בָּשָׁם**) came into Greek through the medium of the Phenician.

בָּשָׁם (lovely) n. p. f. GEN. 26, 34; 36, 3; 1 KINGS 4, 15. **בָּשָׁם** is an old feminine termination.

בָּשָׁן (not used) intr. to be hard, rocky, spoken of basaltic ground, therefore cognate with **בָּשָׁן** (which see); and as the decay of basalt-stone effects fruitful and fat pastures, the verb may also have signified to be fruitful. Deriv. the proper names **בָּשָׁן**, **בָּשָׁן**.

בָּשָׁן (in prose with the article; Basalt-land) 1) n. p. of a mountainous, fruitful country on the other side of Jordan, Bashan, celebrated for its oak-forests Is. 2, 13, Ez. 27, 6, and fat pastures, so that the heifers, goats and cows of Bashan were proverbial DEUT. 32, 14; Am. 4, 1; Ez. 39, 18. The limits of Bashan are determined from DEUT. 3, 10 13; Josh. 12, 4; 13, 11 12 30; 17, 1, 5; 1 CHR. 5, 23. LXX **Βασάν**, **Βασανίτις**; in Josephus **Βαταναία** after the Aramaean (Targ. **בָּשָׁן**, **בָּשָׁן**, Syr. **ܒܫܢܐ**); now *el-Buttein*. The name has come from the fact of the soil consisting of weather-beaten basalt-stone, as one still identifies basanite-formation with basalt. **בָּשָׁן** often stands with it for better designation 1 CHR. 5, 11, particularly to distinguish the city **בָּשָׁן** 5, 16 23 from it. — 2) n. p. of a city in Bashan, see 1.

בָּשָׁן (only with the *áh*-addition, **בָּשָׁן**)

f. *skame* Hos. 10, 6, formed from בָּשָׂר with the termination בָּ (comp. אֶפְרָיִם), whence the feminine arose. Yet as this form is always too abnormal, it is better perhaps to derive it from בָּשָׂן.

בָּשָׂר belonging to בָּשָׂר, see בָּשָׂר and בָּשָׂר.

בָּשָׂר I. (Kal unused) *tr.* cognate either with פָּשַׁר (Ar. بَشَرَ) to utter sounds, words; or connected with פָּחַר (Aram. פָּשַׁר, Ar. فِشَرَ) to show, to make manifest (by words), allied to בָּשַׁר (to open, to begin). The Ar. בָּשַׁר (to be cheered by joyful intelligence) appears rather to be derived from the noun בִּשְׂרָה (= בָּשָׂרָה) or secondarily from מִשְׂרָה. Metaphor. to announce (tidings, intelligence), good or bad, whence בָּשָׂרָה; but for use as a verb we usually find

Ph. בָּשַׁר (part. מְבַשֵּׂר, fut. יְבַשֵּׂר) to announce, to relate, to tell of, with accusat. of the object, as אָרַק Ps. 40, 10, חָדָלָה 1 Chr. 16, 23, יְשׁוּעָה Is. 52, 7, with accusat. of the person to whom the announcement is made JER. 20, 15; 1 SAM. 31, 9; 2 SAM. 18, 19; Ps. 68, 12: the publishers (of victory) to the great army; and with בָּ of the place where, Ps. 40, 10; 2 SAM. 1, 20. It was originally without the secondary idea of the good or joyful, and is therefore applied also to a defeat 1 SAM. 4, 17; on the contrary coupled with טוֹב 1 KINGS 1, 42; generally, to relate, but frequently, to announce good, glad tidings &c. Hence in the part. a messenger of good things, a bringer of good news 2 SAM. 18, 26; Is. 40, 9.

Hithp. הִתְבַּשֵּׂר to be announced, to receive good tidings 2 SAM. 18, 31.

The fundamental signification of the stem is: to make manifest or to say publicly something unknown, cognate with פָּחַר, Aramaean פָּשַׁר, Ar. فِشَرَ.

בָּשָׂר II. (not used) belonging to the proper name בָּשָׂר, after the Ar. بَسَر to be cool, fresh; בָּשָׂר, however, may also be referred to בָּשָׂר I.

בָּשָׂר III. (not used) *intr.* to swell up, to be full, spoken of the body being full of flesh, Ar. بَشِيَ V. (to swell up). The organic root is בָּשַׁר, cognate with בָּשָׂר in בָּשָׂר. Hence

בָּשָׂר (from בָּשָׂר III.; once Prov. 14, 30 plur. בָּשָׂרִים, chosen on account of the following בָּשָׂר) collect. *m.* prop. the full, thick, swelling (comp. Ar. شَخَص body, from "large, thick"), hence 1. *flesh* (as the German *Fleisch* is connected with *Fülle*, πλέω, ple-nus), of the body of beasts GEN. 41, 2 or of men 2, 21; the flesh of cattle which is eaten, or from which persons abstain when fasting DAN. 10, 3, whose properties are described by בָּרִיא GEN. 41, 2, רָק 41, 19, חַי LEV. 8, 17 &c. and which is put along with עֹר JOB 10, 11, עָצָם Ps. 102, 6, יֵינִי Is. 22, 13. It is used for the principal part of a meal JOB 31, 31; metaphor. DEUT. 32, 42. — 2. Metaphor. *body* (like the German *Fleisch*) Ps. 16, 9; 84, 3, opposed to לֵב or קִבּוֹד; more rarely instead of it is עָצָם וּבָשָׂר JOB 2, 5; once בָּשָׂרִים Prov. 14, 30; but always the living body, which has נֶפֶשׁ LEV. 17, 11 and רִיחַ JOB 12, 10, though נֶפֶשׁ is also contrasted with it on account of its extended significations. Hence in a collective sense *living beings*, which have flesh GEN. 6, 13, particularly *men*, the *human race*, 6, 12, with the additional idea of *transitoriness* 6, 3, JOB 10, 4, and so opposed to the Divine Being and to spirit (רוּחַ). Is. 31, 3 in the sense *transitoriness*, *fragility*, comp. ἀσέβη in the new Testam., בָּשָׂר in the Talmud, חֲסִידֵי סֵנְא among the Zabians, Ar. بَشَرِيّ ECCLES. 12, 12 *weariness of the body* i. e. of bodily effort; זְרוֹעַ בָּ 2 CHR. 32, 8 *a human* i. e. *weak arm*; הִתְבַּשֵּׂר אֶת-בָּ ECCLES. 5, 6 *to cause the body to sin*. In a good sense לֵב Ez. 10, 19 *a human heart*, opposed to one of stone. — 3. Applied to single parts of the body, as: *the skin* Ps. 102, 6 (see Kimchi); 2 KINGS 6, 30; euphemist. *pudenda viri* GEN. 17, 11, in full form בָּשָׂר עֲרֹוּהָ Ex. 28, 42, σῶμα being

similarly used. — 4. Figurat. like **פֶּתֶר**: *relative*, supposed to be a part of the family-body, as may be seen from GEN. 2, 23. So JUDGES 9, 2; 2 SAM. 5, 1; 19, 13; Is. 58, 7.

פֶּתֶר (*def.* **פֶּתֶרָא**) *Aram. m.* the same, DAN. 2, 11; 4, 9; 7, 5.

פֶּתֶרָה (also **פֶּתֶרָה**) *f.* 1. *announcement, intelligence, message*, 2 SAM. 18, 22: and the tidings are not profitable to thee (**פֶּתֶרָה** prop. to obtain, find, viz. a reward), as the LXX here render (supplying *ἀφελεια*); **פֶּתֶרָה** 18, 20 *messenger*. Though usually *good tidings* are meant, we see from **פֶּתֶרָה** 18, 27, that this meaning is not contained in the word. — 2. *a reward for tidings*, 2 SAM. 4, 10: which was (**פֶּתֶרָה** is to be supplied) that I might give him a reward for his tidings. See **פֶּתֶר** I.

פֶּתֶרָשׁ assumed by some to **פֶּתֶרָשׁ**, see **פֶּתֶר**.

פֶּתֶרָה (with *suff.* **פֶּתֶרָהּ**, **פֶּתֶרָהָ** &c.; from **פֶּתֶר** I.) *f.* *shame*, as an affection of the mind Ps. 40, 16, ZEPH. 3, 5, usually with **פֶּתֶרָה**, as it shews itself by redness of the face JER. 7, 19; DAN. 9, 7 8; *disgrace, ignominy*, in their manifestations, conseq. = *shameful* HAB. 2, 10, joined to **פֶּתֶרָה**, **פֶּתֶרָהּ** (see **פֶּתֶרָה**) Ps. 44, 16; 109, 29, to express the idea of covering with shame; then *slavery* ZEPH. 3, 19; *shame-bringing* Is. 30, 3. Figurat. a) *the pudenda*, in full form **פֶּתֶרָהּ** MIC. 1, 11 or **פֶּתֶרָה** 1 SAM. 20, 30; b) an expression of contempt, for **פֶּתֶרָה** JER. 3, 24; 11, 13; Hos. 9, 10, and so in the proper names **פֶּתֶרָהּ**, **פֶּתֶרָהָ** &c.

פֶּתֶרָהּ *f.* only a collateral form of **פֶּתֶרָה** in the proper name **פֶּתֶרָהּ** (which see).

פֶּתֶרָה *Aram.* see **פֶּתֶרָה**.

פֶּתֶרָה I. (out of **פֶּתֶרָה** from the masc. **פֶּתֶר** = **פֶּתֶר**; with *suff.* **פֶּתֶרָהּ** from **פֶּתֶרָה**; *pl.* **פֶּתֶרָהּ**, *constr.* **פֶּתֶרָהּ**, like the *pl. masc.* **פֶּתֶרָהּ**, *constr.* **פֶּתֶרָהּ**) *f.* *daughter*, opposite to **בֶּת** Ex. 21, 31, without distinction of age, as *θυγάτηρ*, therefore also *maiden, virgin, woman*, GEN. 30, 13; JUDGES 12, 9; Is. 32, 9, and so the LXX sometimes

translate it by *θυγάτηρ*. Elsewhere: *foster-daughter* ESTH. 2, 7; *maiden* JUDGES 12, 9; *female pupil, worshipper, disciple* MAL. 2, 11. By transference not merely is the idea of age disregarded, but generally that of descent alone is prominent, and so it is not applied to a proper daughter, e. g. **פֶּתֶרָהּ** **פֶּתֶרָהּ** GEN. 6, 2 *the women descended from Adam*, opp. to **פֶּתֶרָהּ** **פֶּתֶרָהּ**; **פֶּתֶרָהּ** **פֶּתֶרָהּ** SONG OF SOL. 7, 2 *born of a noble*, i. e. *nobly-born*; **פֶּתֶרָהּ** **פֶּתֶרָהּ** Ps. 45, 10 14 *queens, born as queens* (see **פֶּתֶרָהּ**), for which once even **פֶּתֶרָהּ** alone is used 45, 11. But in **פֶּתֶרָהּ** **פֶּתֶרָהּ** DAN. 11, 17 (speaking of the daughter of Antiochus, Cleopatra) the actual daughter is meant, and genealogised in apocalyptic language according to mother and grandmother. In its proper sense of *daughter* it is very often employed (see my Concordance s. v.) as well as **פֶּתֶרָהּ** (which see). Metaph. a) along with nouns to describe some quality, where the *fem.* stands in relation to the nouns, of which it supplies the place, e. g. **פֶּתֶרָהּ** **פֶּתֶרָהּ** ECCLES. 12, 4 *the singers*, for **פֶּתֶרָהּ** (which is *fem.*). — b) with the names of animals in order to express the feminine, e. g. **פֶּתֶרָהּ** **פֶּתֶרָהּ** LEV. 11, 16; *pl.* **פֶּתֶרָהּ** **פֶּתֶרָהּ** Is. 13, 21 (see **פֶּתֶרָהּ**). — c) With names of cities or countries, to which also **פֶּתֶרָהּ** and **פֶּתֶרָהּ** belong, **פֶּתֶרָהּ** denotes the *female inhabitant* belonging to them by birth or abode, e. g. **פֶּתֶרָהּ** **פֶּתֶרָהּ** SONG OF SOL. 1, 5, comp. LUKE 23, 28 *θυγάτηρ Ἰερουσαλήμ*; **פֶּתֶרָהּ** **פֶּתֶרָהּ** Is. 3, 16; **פֶּתֶרָהּ** **פֶּתֶרָהּ** LAMENT. 3, 51; **פֶּתֶרָהּ** **פֶּתֶרָהּ** GEN. 34, 1. Yet **פֶּתֶרָהּ** in this connection is often taken collectively: *the inhabitants, the citizens*, hence *the people* conceived of as a whole, born in the land or city, the people generally appearing in the language of prophecy as a female (Is. 47, 1 seq.), interchanged with **פֶּתֶרָהּ**, sometimes also with **פֶּתֶרָהּ**, e. g. **פֶּתֶרָהּ** **פֶּתֶרָהּ** Ps. 45, 13, **פֶּתֶרָהּ** **פֶּתֶרָהּ** Is. 37, 22, **פֶּתֶרָהּ** **פֶּתֶרָהּ** LAMENT. 4, 22, **פֶּתֶרָהּ** **פֶּתֶרָהּ** JER. 46, 11, **פֶּתֶרָהּ** **פֶּתֶרָהּ** Is. 23, 10, **פֶּתֶרָהּ** **פֶּתֶרָהּ** LAMENT. 1, 15 &c. To this belongs **פֶּתֶרָהּ** e. g. **פֶּתֶרָהּ** JER. 8, 19, seldom the *plur.* **פֶּתֶרָהּ** Ez. 13, 17, used interchangeably with **פֶּתֶרָהּ**,

by which phrase prop. **כָּת** is only strengthened, as poetically **כַּת־גִּדּוֹד** MICAH 4, 14 [5, 1] *belonging to troops* i. e. troops = **כַּת־גִּדּוֹד** 2 CHR. 25, 13. But in this sense one may regard **כַּת** as abridged from **בַּית**, **בֵּית**. The image is still farther carried out by prefixing **כַּת־יָלָה** Is. 23, 12; 47, 1; JER. 46, 11; LAMENT. 1, 15, also with **כָּת** JER. 14, 17, to denote a population or citizens never conquered or never to be conquered. This mode of expression is then transferred to the place or country itself, if it be conceived of with its inhabitants, e. g. **כַּת־צִיּוֹן** Is. 1, 8, **כַּת־בָּבֶל** Ps. 137, 8, i. e. *Zion and Babylon*, in relation to which the inhabitants are denoted by the addition of **יֹשְׁבֵיהֶם** JER. 46, 19, comp. 48, 18. — d) In connection with nouns of time or with numerals, it signifies age in the case of a female, as **כָּת** does in the case of a male GEN. 17, 17. — e) In connection with cities or with **צִיר**, **כַּת** denotes *what belongs to a city: environs, farm-stead, village*, particularly in the pl. **כָּתוֹת** NUMB. 21, 25; JOSH. 15, 45; JUDGES 11, 26 &c. — f) In parallelism, in the second member it is set over against the name in the case of females, just as it is applied to proper names fem., like **כָּת** to masc. — Besides, the following peculiarities should be observed: a) **כַּת־עֵין** Ps. 17, 8, LAMENT. 2, 18, usually taken for *daughter of the eye*, i. e. what naturally belongs to the eye; but it seems more correct to take **כַּת** as an abbreviation of **כָּתוֹת** (see **כָּתוֹת**). b) **כַּת־אֲשֵׁרִים** Ez. 27, 6, which has been translated *daughter of the sherbin-cedar* i. e. made from sherbin; but it is more probable that we should read there **כָּתוֹת־אֲשֵׁרִים** (from **הַאֲשֵׁרִי**). c) **כָּתוֹת** GEN. 49, 22 has been translated with *Saadia* and others *shoots* (see **כָּתוֹת**), or collect. *branches*, and so construed with the sing. **כָּתוֹת** (comp. **כָּתוֹת** in the Mishna); but the entire passage, which the LXX already misunderstood and the Samar. reads **כָּתוֹת־אֲשֵׁרִי**, is perhaps better translated with *Ilgen* (on the passage), reading **כָּתוֹת־אֲשֵׁרִי** *mountain-deer in their lurking-place* (**כָּתוֹת־אֲשֵׁרִי**).

same as Ar. **بنات معدنة** wild game). — Here belong both **כַּת־יָלָה** 1. and **כַּת־יָלָה**, and the following compounds of proper names:

כַּת־רָבִים *n. p.* of a place in the vicinity of **הַשֶּׁבֶן** SONG OF SOL. 7, 5. **כַּת־רָבִים** perhaps = **כַּת־רָבִים**.

כַּת־שָׁבַע (*belonging to the sworn covenant*, see **שָׁבַע**) *n. p. f.* GEN. 26, 34; 1 KINGS 1, 15; it is possible, however, that it arose out of **כַּת־שָׁוַע** (*daughter of prosperity*), whence 1 CHR. 3, 5.

כַּת־שָׁוַע (see **כַּת־שָׁבַע**) *n. p. f.* 1 CHR. 3, 5.

כַּת II. (*pl.* **כָּתִים**) *m. (f. only in Is. 5, 20)* prop. the hollowed out, *receptaculum* (from **כָּתוֹת** [which see] i. e. **כָּתוֹת** = **כָּתוֹת** from **כָּתוֹת** to hollow out), the bath, a measure of liquids, same as **אָזָה** of dry goods Ez. 45, 11 14, 2 CHR. 2, 9 &c.; according to *Josephus* (Ant. 8, 2, 9) = 72 sextarii, 8½ gallons; comp. in Mishna **כָּתוֹת** *f. measure* generally, then an adv. time, **כָּתוֹת־אֶחָד** at once.

כַּת (*plur.* **כָּתִין**) *Aram. m.* the same, EZR. 7, 22.

כַּת III. an abbreviation of **כָּתוֹת** see **כָּתוֹת** I.

כַּת IV. an abbreviation of **כָּתוֹת** see **כָּתוֹת** I.

כַּת V. = **כָּתוֹת** see **כָּתוֹת**.

כָּתוֹת the original form of **כָּתִים** see **כָּתִים**.

כָּתוֹת (not used) *tr.* to cut off, to separate, metaphor. to lay waste, same as

כָּתוֹת II., comp. Ar. **بَتَّ**; whence **כָּתוֹת**. See **כָּתוֹת**.

כָּתוֹת (from **כָּתוֹת** = **כָּתוֹת** II.) *f.* a cutting off, metaphor. desert (comp. **כָּתוֹת**) Is. 5, 6, or end = **כָּתוֹת**; yet the former is more correct, if we compare **כָּתוֹת**.

כָּתוֹת (from **כָּתוֹת** II.; *pl.* **כָּתוֹת**) *f.* desolation, Is. 7, 19: *valleys of desolation* i. e. desolate valleys; perhaps, however, cut off, cliff, reef, so that the place may be translated in the clefts of the crags.

כָּתוֹת = **כָּתוֹת**, as **אֲתִים** = **אֲתִים**, **גָּר** = **גָּר**. **כָּתוֹת־אֲתִים** 1. (*inhabitants or people of El*,

from *בַּת* which see) *n. p.* of a city in Simeon 1 CHR. 4, 30, written in an abridged form *בְּחִיל* Josh. 19, 4. Another town with a similar name *Bethulóa*, Bethulia, *בְּחוּלָיָה* (from *בְּחוּלָיָה*), not far from *דָּתִים* on a height, is mentioned in the apocryphal book of Judith only 4, 6; 6, 11 14; 7, 3. — 2. (*man of El*, changed out of *בְּחוּלָיָה*) *n. p. m.* GEN. 22, 22; 24, 15.

בְּחֹרֶת as an infin. from *בָּחַד* = *בָּחַק*. is read by some for *בְּחֹרֶד* GEN. 15, 10; see *חֹרֶד*.

בְּחוּלָיָה Josh. 19, 4 see *בְּחוּלָיָה* 1.

בְּחוּלָיָה (from *בָּחַל*; *constr. pl.* *לָהּ*, with *diff.* *בְּחוּלָיָה*) *f.* 1. properly separated from intercourse with a man, hence a virgin, who is not yet espoused GEN. 24, 16, Ex. 22, 15, 2 SAM. 13, 2, opposed to *בְּחוּרָה* DEUT. 32, 25; Is. 62, 5; JER. 51, 22; sometimes also as an addition to *נָכַר* DEUT. 22, 28 or *נִכְרָה* JUDGES 21, 12, to *אָחוּזָה* LEV. 21, 3, *בַּת* JUDGES 19, 24. — 2. a betrothed or newly-married woman Jo. 1, 8, if *בָּעַל* do not rather signify (like *dominus* in Latin) beloved, JER. 2, 32; comp. *νύμφη* of the LXX, *puella* and *virgo* in Virgil, and the Ar. *بكر*. — 3. an addition to *בַּת* before names of countries and cities (see *בַּת*) in order to express the state of not being conquered, e. g. applied to *צִיּוֹן* 2 KINGS 19, 21, *צִיּוֹן* Is. 23, 12, *בְּבֶל* 47, 1, and also with *בְּחֹרֶת* JER. 14, 17; yet it supplies the place of *בַּת* with *יְהוּדָה* 18, 13. — The fundamental meaning of separation is perceptible from *בְּחֹל* (*nun*), Syr. *ܠܚܝܬ* &c., and therefore the assumption of the signif. *ripe* (from *בָּחַל* = *בָּעַל*) or of a diminut. from *בַּת* should be rejected.

בְּחוּלָיָה see *בְּחוּלָיָה*.

בְּחוּרָה (like *בְּחוּרָה*, *בְּחוּרָה*) *m. pl.* virginity, maidenhood: partly signs of virginity consisting of the blood-stained bed-clothes DEUT. 22, 14, partly the condition of a maid LEV.

21, 13; JUDGES 11, 37; *בְּ* Ez. 23, 3 *virgin breasts*.

בְּחֹרֶת (*adherent of Jah*) *n. p. f.* 1 CHR. 4, 18; comp. *בְּחֹרֶת* and *בְּחוּלָיָה*.

בְּחֹרֶת see *בְּחֹרֶת*.

בְּחֹרֶת see *בְּחֹרֶת*.

בָּחַל (not used) *tr.* to divide, separate (Ar. *بَتَلَ*), cognate with *בָּדַל*; then: to be separated from fleshly intercourse. Deriv. *בְּחוּלָיָה*, *בְּחוּלָיָה*; on the contrary the proper names *בְּחֹרֶת* and *בְּחוּלָיָה* are abridged from *בְּחוּלָיָה*.

בָּחַק (*Kal* unused) *trans.* to cut asunder, Arab. *بَتَكَ* (see *בָּחַד*) and *بَتَعَ*. The organic root is *בָּ-חָק*, also found in *בָּ-חָק*, *בָּ-חָק*.

Pih. *בָּחַק* to cut in pieces, with *בָּ* of the instrument Ez. 16, 40, Targ. *בָּחַק*.

בָּחַר (*Kal* unused) *tr.* to divide into pieces, to divide, GEN. 15, 10; comp. Ar. *بَطَرَ* and *بَطَر*, as the Samar. codex has in the derivative) with the same meaning. The organic root is *בָּ-חָר*. Hence *בָּחַר* and the proper name *בְּחֹרֶת*.

Pih. *בָּחַר* to cut in pieces, GEN. 15, 10.

בָּחַר *Aram. prep.* after, formed from *בָּחַר* = *בָּחַר* after the place, Syr. *ܠܚܝܬ*; see *בָּחַר*.

בָּחַר (with *diff.* *בָּחַר*; *pl.* *בְּחֹרֶת*, *constr.* *בְּחֹרֶת*) *m.* 1. what is cut off, a piece, of an animal cut up, GEN. 15, 10, where the Samar. has *בָּחַר*; JER. 34, 18 19. — 2. a place cut through, a place cleft, hence according to the LXX *בָּ* SONG OF SOL. 2, 17 mountains cleft through; comp. however *בְּחֹרֶת*.

בְּחֹרֶת *n. p.* of a place on the other side of Jordan, from which one came to *בְּחֹרֶת* 2 SAM. 2, 29. Aq. *Βεθωρων*, Vulg. *Bethoron*: hence they regarded it as a contraction of *בְּחֹרֶת*. But the latter place is unsuitable as lying on this side of Jordan; and it is better to compare it with *בְּחֹרֶת* (afterwards *Livias* or *Julias*) on the Jordan.

be high, elevated, to be above, to rise up, cognate with the stem enlarged to נָאָה (which see); hence the reduplicated form נִנְאָה (Pih. נִנְאָה) *to be above, over something* (cognate in sense נָאָה in פְּלִיָּה *ἐπερχόμενος*), and from that the noun by contraction נָנָה (which see). But though this organic root be undoubtably right for the stems נָנָה, נִנְאָה &c. still we must rather assume as a fundamental meaning to the necessarily reduplicated form נָנָה — 2. *tr. to cover, to cover over*, of a roof, of the surface of a thing; just as words in Mediterranean have proceeded from a like fundamental signification (tectum, τέτος, Dach &c.). To this belongs the Ar. reduplicated form نَعْنَع (to spread out, over a surface). — The idea "to be bellied, arched, hollowed out" lies in נָנָה (which see), and נִנְאָה II.

Pih. (redupl.) נִנְאָה see נָנָה.

נָנָה (abridged from נִנְאָה) *adj. m. high-minded, proud* Is. 16, 6; comp. Phœnician נָנָה from נִנְאָה, whence the proper name נִנְאָה גַּבַּל *Gabal (Baal is elevated)*. The K'ri Ps. 123, 4 supposed the *c. pl.* נִנְאָה, perhaps from נָנָה or נִנְאָה. See נִנְאָה.

נָנָה I. (fut. נִנְאָה, inf. abs. נִנְאָה) *intr.*
1. *to shoot forth, to rise up* (of plants), *grow up* Job 8, 11 (comp. נִנְאָה, Aram. נִנְאָה); *to swell out* (of water); *to mount up* (of smoke), in נִנְאָה Is. 9, 17; *to increase* Ez. 47, 5; *to stretch forth, lift up* (of the head) Job 10, 16, comp. נִנְאָה. — 2. *Figurat. to be high, elevated, overtopping* (in a spiritual sense), i. e. (of God) *to be majestic, glorious* Ex. 15, 1 21, or otherwise *to be great, excellent*, comp. נִנְאָה; but also in a bad sense, *to be proud, haughty* (in derivatives), also applied to proud conquerors and princes; opposites are נִנְאָה, נִנְאָה (whence נִנְאָה). Deriv. נִנְאָה, נִנְאָה, נִנְאָה, נִנְאָה, נִנְאָה, נִנְאָה, נִנְאָה (from נִנְאָה); n. p. נִנְאָה.

The stem נָנָה has been retained especially in Aram. (נִנְאָה, נִנְאָה) and Phœni-

cian (see נִנְאָה and נִנְאָה); in Arab. only غَبِي (to rise up, to set oneself on high) can be compared; but the organic root is نَا, which still lies perhaps, at the basis of several forms.

נִנְאָה II. (not used) *intr. same as נִנְאָה* (which see; thence נִנְאָה, נִנְאָה) and נִנְאָה (whence נִנְאָה, נִנְאָה) *to be hollowed, of bog or low land, where water has collected and remains*. Perhaps the idea of being deep or hollow is connected with that of, the bellied or arched. Deriv. נִנְאָה.

נִנְאָה *f. pride, haughtiness* Prov. 8, 13.

נִנְאָה (out of the intensive form; *pl.* נִנְאָה) *adj. m. high, lifted up, large* Is. 2, 12; Job 40, 11 12, cognate in sense with נָנָה; but also in a bad sense, *high-minded, proud, haughty* Jer. 48, 29, *subst. a sinner* Ps. 94, 2; Prov. 15, 25; opposite נִנְאָה.

נִנְאָה ('El is elevation) *n. p. m. Num.* 13, 15; comp. the Phœnician נִנְאָה, a proper name. נִנְאָה is an abstract form, from נִנְאָה.

נִנְאָה (a frequent form of nouns from נָנָה; *constr. נִנְאָה, with suff. נִנְאָה*) 1. *majesty, elevation, of God* Deut. 33, 26; Ps. 68, 35: *his highness over Israel, i. e. who, as the lofty one, protects Israel*. — 2. In a bad sense, of men, *haughtiness, pride, arrogance, ostentation* Prov. 14, 3, cognate in sense נִנְאָה לִבָּב &c. Ps. 31, 19; Is. 9, 8; נִנְאָה *to act proudly* Ps. 31, 24; נִנְאָה *pride compasses about* 73, 6. Once for נִנְאָה *a haughty man* 36, 12. *Arrogance* Is. 13, 11. *Figurat. of the sea* Ps. 46, 4: *the high swelling of the waves*. Of the scales of Leviathan Job 41, 7 *high-arching*, as an adverb: *with high arches*; but according to Aquila, Jerome and others = נִנְאָה *body, back*.

נִנְאָה (pl. after the form נִנְאָה) *m. pl. (abstract) redemption, deliverance*, Is. 63, 4; according to others a *pass. part.*

נִנְאָה (after the form נִנְאָה; *constr. נִנְאָה, with suff. נִנְאָה* Ez. 16, 56 = נִנְאָה according to Ezekiel's orthography) *m.*

used in as various ways as נֹאֲדָה and נֹאֲדָה, 1. *highness, elevation, majesty*, of God Ex. 15, 7, MICAH 5, 3, Is. 2, 10 (cognate in sense נֶעֱזַר; נֶעֱזַר 24, 14 to shout for joy for the majesty. God is therefore termed יִשְׂרָאֵל Hos. 5, 5, נֶעֱזַר אֱלֹהֵי אֲמֹר 8, 7 (comp. נֶעֱזַר יִשְׂרָאֵל 1 SAM. 15, 29). Metaphor. of thunder JOB 37, 4, of men (ironically) 40, 10 (cognate in sense נֶעֱזַר); or also as a designation of idols Ez. 7, 20, made of ornamented things. — 2. *splendour, excellency* Is. 60, 15; NAH. 2, 3; of Palestine as the glory of Israel Ps. 47, 5; figurat. *excellency of the banks* e. g. of Jordan ZECH. 11, 3, of Egypt i. e. of the Nile Ez. 32, 12. — 3. *pride, haughtiness* PROV. 8, 13; 16, 18; Is. 16, 6; AM. 6, 8; *arrogance* JOB 35, 12; *pride*, of the waves 38, 11; cognate in sense נֹאֲדָה, נֹאֲדָה &c. — This noun was in use in Phœnician, as was generally the same kind of noun-forms from נֹאֲדָה (comp. נֶכֶד, Hesyeh. βαχχόν· κλαυθμόν, from נֶכֶד; נֶכֶד Plaut. 1, 1 3 11, from נֶכֶד, particularly in proper names, e. g. נֶאֱזַלִּי Gunela (s. אֱזַל), נֶאֱזַלִּי Gunelma (= Gun El Baal) proper name of a city; and in the Poenulus (2, 67) appears also נֶאֱזַלִּי (Gune bel) *majesty of Baal*.

נֹאֲדָה (an intensive form) *f.* same as נֹאֲדָה *highness* Ps. 93, 1; *great, elevated* Is. 12, 5; *splendour, excellency* 26, 10; *pride, haughtiness* 28, 1; figurat. *swelling*, of the sea Ps. 89, 10; *mounting up, ascent*, of smoke Is. 9, 17.

נֹאֲדָה (after the form נֹאֲדָה i. e. an intensive form from נֹאֲדָה II.) *valley* Ez. 7, 16; 32, 5. Frequently the K'tib reads instead of it נֹאֲדָה (from נֹאֲדָה), or also נֹאֲדָה (see נֹאֲדָה).

נֹאֲדָה (from נֹאֲדָה after the form נֹאֲדָה, only in plural נֹאֲדָה K'tib) *m.* *proud, haughty* Ps. 123, 4, where the K'ri reads נֹאֲדָה (the proud of the oppressors).

נֹאֲדָה (*fut.* נֹאֲדָה) *tr.* 1. to loose, to set free what was bound or fettered (cognate in sense נֶחֱדָה, נֶחֱדָה), hence a) to loose

from an enemy, from force, from slavery or death, i. e. to liberate, to redeem, with accus. of the object and מִיָּד JER. 31, 11, Ps. 107, 2, or מִיָּד of the person from whom GEN. 48, 16; Ps. 103, 4; Hos. 13, 14; to deliver, from slavery e. g. of Egypt Ex. 6, 6, of Babylon Is. 43, 1; from dangers LAMENT. 3, 58, which are conceived of as enchaining. Hence נֹאֲדָה is often an epithet of God, as He is a deliverer from dangers Is. 59, 20, Ps. 19, 15, with נֹאֲדָה, נֹאֲדָה &c.; Israel is prophetically termed נֹאֲדָה Is. 35, 9, in full form נֹאֲדָה 62, 12. b) to set free, a slave, i. e. to redeem him LEV. 25, 48 49; to deliver something dedicated, vowed, i. e. from the bonds that prevent its use 27, 13, or to repurchase what is sold, i. e. to deliver it from its present possessor, to ransom 25, 25; hence (as Symm. Theod. LXX understand it) JOB 3, 5: the darkness and the shade will redeem it i. e. recover it as they once had possession (GEN. 1, 2); to redeem the blood of the slain, i. e. to revenge, in full form נֹאֲדָה, hence frequently נֹאֲדָה NUM. 35, 19, DEUT. 19, 6, 2 SAM. 14, 11, seldom נֹאֲדָה merely NUM. 35, 12; and since only the nearest of kin had the duty of redemption and blood-avenging נֹאֲדָה also means simply: a blood-relative RUTH 4, 1 8, 1 KINGS 16, 11, cogn. in sense with נֹאֲדָה, נֹאֲדָה; comp. Ar. ناص blood-avenger and blood-relative. נֹאֲדָה RUTH 2, 20 (one) of our kinsmen. Connected with the duties of Goël was (according to custom) also that of marrying the childless widow of the deceased, which, according to DEUT. 25, 5-10, only the Levir had to do; and Josephus (Antiq. 5, 9, 4) has incorrectly explained a Levir at RUTH ch. 4. Hence נֹאֲדָה (as it were a denom. of נֹאֲדָה) RUTH 3, 13 means to perform the marriage duty. — 2. (unused) *intr.* to be loose, unfettered, i. e. free, unbound, hence figurat. to be profane, rejected, desecrated, abandoned; in which sense its usage is manifold (Nif. נֹאֲדָה; Pih. נֹאֲדָה; Puh. נֹאֲדָה; Hif. נֹאֲדָה; Hithp. נֹאֲדָה; Nif-Puh. נֹאֲדָה). The Hebrew thinks

of what is holy as inaccessible to an unconsecrated one, and for him it is locked up; this twofold signification is also found in חל (חלל), which belongs here by root; comp. *βεβηλω*. Deriv. נאל, נאלה, נאלי, and the proper name נאל.

Nif. נאל (fut. נאל, pass. of Kal: 1. to be redeemed e. g. what is sanctified LEV. 27, 33, what is sold 27, 27; to be bought back, of what has been sold Is. 52, 3; rarely reflexive to redeem oneself LEV. 25, 49. — 2. to be polluted, profaned, by blood or sin ZEPH. 3, 1; perhaps in the farther developed Aramaean signification to make oneself unclean, to pollute oneself.

Pih. נאל to defile (God) by offering polluted animal sacrifices MAL. 1, 17.

Puh. נאל (part. נאל, fut. נאל) 1. to be polluted, spoken of לחם sacrificial food MAL. 1, 7, שֶׁלֶחַן 1, 12. — 2. According to the Aramaean meaning: to be rejected, with כן from EZR. 2, 62; NEH. 7, 64.

Nif. and Puh. נאל (after an Aramaean sense) to be soiled Is. 59, 3; LAMENT. 4, 14. It is prop. a passive form of Nif.

Hif. נאל (for נ in the Aramaean manner; comp. נאל = נאל MICAH 7, 15, נאלה according to some ZEPH. 2, 14 נאלה 2, 11, נאלה = נאלה JER. 25, 3) to soil, to make unclean Is. 63, 3.

Hithp. נאל to defile oneself, to make oneself unclean, by the food of idolaters DAN. 1, 8.

The fundamental signification of the stem is to separate from something, to divide off, whence to untie; the Arabic stems جَل (to separate), جَل (to open, to disjoin) belong thereto; in Hebrew גל, גל, and more remotely also גלה belong to the same group.

נאל see נאלה

נאל (constr. pl. נאל) m. desecration, profanation NEH. 13, 29.

נאלה (from the masc. נאל) f. 1. redemption, of a sold field, repurchase LEV. 25, 24; metaphor. right of redemp-

tion, which extends even to possessions which are to be sold for the first time JER. 32, 8 (the LXX read גולה); price of redemption LEV. 25, 26; a field to be redeemed RUTH 4, 6. — 2. relationship, which has the right of redemption, hence גולה Ez. 11, 15 a relative, which the LXX read גולה. — On Maccabean coins (גולה ציון) also in the sense deliverance, freedom; Phœnician גולה (after the form גולה) the same; therefore as a proper name Gala (Liv. 29, 29). The masculine form גול (pronounce gul, comp. גול gun) is found in the Phœnician proper name Gul-alsa, Gul-ussa &c.

גב (prop. part. of גב I; pl. גבים) m. husbandman, peasant, 2 KINGS 25, 12 K'tib, for which the K'ri reads גבים in the same sense (from גב), according to JER. 52, 16.

גב in pause belonging to גב, see גב.

גב (from גב; pause גב, with suff. גבי, constr. pl. גבי, with suff. גבים) m. prop. hill-like, arched, gibbous (connected by root with the Latin gibbosus), hence 1. the back, of men Ps. 129, 3, of the Cherubim Ez. 10, 12 if the text here be correct. — 2. a hill, as being arched and heightened, therefore hill of the altar i. e. the upper part, the upper surface Ez. 43, 13, for which the LXX read גובה, comp. Greek ὠ-τος; hill of a shield i. e. boss, Ar. جَوْب (shield), JOB 15, 26 with the thick bosses of his bucklers, as one goes equipped to meet the enemy; of the arched hills of bulwarks, bulwarks 13, 12. — 3. vault, booth of harlots, fornic, LXX οἶκον πορνικόν, τὸ πορνείον Ez. 16, 24, along with במה and רמה, where harlotry was practised by the מְרִשִׁיּוֹת in the service of nature-gods 16, 31 39; consequently cognate with קבה in origin and signification. — 4. the rim of a wheel, fellow, 1 KINGS 7, 33, also according to the LXX Ez. 10, 12, or if one thinks of the back, the fellow is there the back for the spokes.

גב (with suff. גבה; but also pl. גבין, particularly the constr. גבי, with suff.

נָבָה; from נָבָה I.) *Aram. m.* equivalent to Hebrew נָב in the sense of *back*, therefore נָבָה על־דָּנָה K'ri DAN. 7, 6 *upon its back*, the fem. suff. referring to חֲנִיָּה; but according to the K'tib to נָמֵר (panther) which is masc., and therefore the plural means the two sides enclosing the back (comp. the Greek *τὰ ὠμα*, also *sides*), and is to be explained like פָּנִים; hence the plural suffix נָבָה. In the Targ. (and Talmud) נָבָה or נָבָה appears as a *preposition*, *upon*, *super*, *supra* = נָבָה in Hebrew, the hilly and arched back being regarded as the most visible part of the body; and therefore נָב in one respect coincides with פָּנִים. The LXX and Vulg. have translated in this sense in the passage above; which, however, is unnecessary. With relation to the special meaning *side*, Syr. נָבָה (*side*), and therefore the *prepos.* *at, near, apud, prope*, the stem נָב is to be taken = נָבָה, as may be seen from the Syr. נָבָה *at*, Ar. جَنْب (side), and from the stems נָבָה, נָבָה, נָבָה &c. Possibly נָבָה DAN. 7, 6 may be so understood.

נָבָה (for the *part. pass.* נָבָה from נָבָה I., often arising out of נָבָה; *pl.* נָבָה *m.* 1. *prop.* split off, cut off, hence *a board* 1 KINGS 6, 9, of cedar-tables; comp. קָרֵשׁ of similar derivation. — 2. *Prop.* hollowed out, deepened, *a hole* (from נָבָה II. = נָבָה), hence *a pit, a cistern, a spring*, JER. 14, 3; comp. *Aram.* נָבָה, Ar. جَب and Hebr. נָבָה. Such a cistern was commonly funnel-shaped (Diod. 19, 94), and the mouth proportionately small (Xen. Anab. 4, 5, 25); it did not always contain water, as is seen from the *Aram.* נָבָה for קִדֹּר. — 3. *a locust*, properly what collects in swarms (comp. נָבָה Is. 33, 4, a participial-form of נָבָה III. = נָבָה to collect, to flock together; elsewhere נָבָה stands for it (which see).

נָבָה (or נָבָה) *n. p.* of a place where David inflicted slaughter on the Philistines 2 SAM. 21, 18, 19. In the parallel passage 1 CHR. 20, 4 6 it is sometimes given נָבָה, sometimes נָבָה, by the LXX

and Syr. sometimes נָבָה sometimes נָבָה; a geographical trace which was early lost.

נָבָה (*def.* נָבָה) *Aram. m.* *a pit, caverna, a cistern*, where lions were shut up, DAN. chap. 6, Targ. for קִדֹּר; comp. Ar. جَب, جَوَّة, Syr. نَحَا &c. If the stem be נָבָה III, נָבָה is = נָבָה II. which see; but נָבָה may stand for נָבָה as the word is spelled in Syriac.

נָבָה I. (not used) *trans.* same as נָבָה II. (נָבָה) &c. *to hollow out, deepen, to dig out*; Syr. نَحَا, hence نَحَا a grave; Ar. جَبَا the same, جَب a ditch. Hence according to some נָבָה.

נָבָה II. (not used) *trans.* *to collect, water in a reservoir*, cognate with נָבָה (belonging to the proper name נָבָה); *to gather in* (revenue); comp. Targ. נָבָה (to collect tribute), Syr. نَحَا, Ar. جَبَا and جَبَا in a wider signification, especially the Hebrew נָבָה and נָבָה III, and besides the Targ. נָבָה, whence נָבָה (to gather in). Derivat. נָבָה.

נָבָה (*pl.* with suff. נָבָה) *m.* *a collection* (of water), same as נָבָה, then concrete *a cistern* Is. 30, 14, *a lake* Ez. 47, 11, formed by the water that remains after the spreading sea has returned. See, however, נָבָה 2 and נָבָה I.

נָבָה (not used) *intr.* *to be arched, gibbous*, then: *to be crooked, bent*. Deriv. נָבָה, נָבָה, the proper names נָבָה (נָבָה). The stem נָבָה is cognate with נָבָה, נָבָה, נָבָה &c., and is also found as an organic root in נָבָה, נָבָה, נָבָה &c.; in Arab. the stem is جَاب, whence جَوْب (hump).

נָבָה I. (not used) *Aram. intr.* same as Hebrew נָבָה, which see. Derivative *Aram.* נָבָה.

נָבָה II. (not used) *Aram.* formed from נָבָה and connected with the Hebrew נָבָה. See *Aram.* נָבָה.

נָבָה III. (not used) *Aram. tr.* same as

Hebrew **נִבְּהוּ** II. (which see), *to deepen, to hollow out*.

נִבְּהָה (only *pl.* **נִבְּהוֹת**) *f.* 1. *the arch of the eye, the black* **LEV.** 14, 9; **Ar.** **جَبَّة** (the upper felloe, as it were, of the eye).

— 2. same as **נִבְּהָה** 4. *felloe* **Ez.** 1, 18. — The fem. form had also the signification *hill* (same as **נִבְּהָה**); hence the **Aram.** **נִבְּהָה** **γαββαθ** **JOHN** 19, 13; comp. the proper name **נִבְּהוֹן** (from **נִבְּהָה**), and **נִבְּהָה** (which see). See **נִבְּהָה**.

נִבְּהָה a ground-form to **נִבְּהוֹן**, which see.

נִבְּהָה the construct state of **נִבְּהָה**, which see.

נִבְּהָה (3 *p. fem.* **נִבְּהָה**, in the **Aramaean** orthography of **Ez.** 31, 5, comp. 27, 31; *inf.* **נִבְּהָה**; *fut.* **נִבְּהָה**; yet the 3^d *fem. pl.* once **נִבְּהָה** **Ez.** 16, 50, where the guttural *h* was treated as in **לָהּ** for the sake of assonance) *intr.* 1. *to rise to a height, from the ground* (see **נִבְּהָה**), *to shoot up high, of trees* **Ez.** 19, 11; 31, 5 10, i. e. *to be high, of an upright state, with the addition of* **נִבְּהָה** 31, 14 or **נִבְּהָה** 31, 5; *to overtop, of men and trees, with* **נִבְּהָה** *over something* 1 **SAM.** 10, 23; **Ez.** 31, 5; cognate in sense with **נִבְּהָה**. In derivatives, it is applied to hills, towers, mountains, gates, walls, horns &c. — 2. *to be high* (in a horizontal sense) *over something, with* **נִבְּהָה** **JOB** 35, 5, or **נִבְּהָה** **Ps.** 103, 11, of clouds, the heaven &c. — 3. *Figurat. to be elevated, renowned*, **Is.** 52, 13; 55, 9; *to be placed high* **JOB** 36, 7; or in a bad sense, *to be high-minded, proud, haughty, arrogant* **Is.** 3, 16; **JER.** 13, 15; **Ez.** 16, 50; **ZEPH.** 3, 11; often with the addition of **נִבְּהָה** **Ps.** 131, 1; **Ez.** 28, 2; 2 **CHR.** 26, 16; **Prov.** 18, 12. *Derivat.* **נִבְּהָה** (and **נִבְּהָה**), **נִבְּהָה**, **נִבְּהָה**, **נִבְּהָה** (according to some).

Hif. **נִבְּהָה** (*fut.* **נִבְּהָה**, *poet. part.* **נִבְּהָה**) *causat. to cause to shoot up high, a tree* **Ez.** 17, 24; *to raise up, the low* 21, 31, the entrance **PROV.** 17, 19 i. e. a high house; *to build the nest in a high situation* (on the crags), spoken of the

eagle, and then metaphorically of dwellings like these nests **JER.** 49, 16, **Ob.** 4; of high flight **JOB** 39, 27; with other infinitives, like **נִבְּהָה**, as an *adverb* **Ps.** 113, 5; **JOB** 5, 7.

Hof. **נִבְּהָה** (not used), whence the proper name **נִבְּהָה**.

The stem is intimately connected with **נִבְּהָה**, **נִבְּהָה**, **Ar.** **جَبَّ**. The organic root is **נִבְּהָה**, out of which a great number of stems have been developed.

נִבְּהָה (or **נִבְּהָה**, *constr.* **נִבְּהָה** 1 **SAM.** 16, 7, but more frequently **נִבְּהָה**, according to the well known interchange of *a* and *o*; *pl.* **נִבְּהָה**) *adj. m.* **נִבְּהָה** (*pl.* **נִבְּהָה**) *fem.* 1. *high, of stature* 1 **SAM.** 9, 2; of a tower **Is.** 2, 15; a mountain 30, 25; a tree **Ez.** 17, 24; a gate **JER.** 51, 58; a wall **DEUT.** 3, 5; a horn **DAN.** 8, 3; a battlement **ZEPH.** 1, 16; a hill 1 **KINGS** 14, 23; the gallows **ESTH.** 5, 14. As a *subst. abstract* **נִבְּהָה** **ECCLES.** 12, 5 what is high, i. e. a hill, a mountain, of whose height old men are afraid; as a *concrete*: a high, high-placed one. The *pl.* **נִבְּהָה** 5, 7 is to be explained of God, after the manner of **נִבְּהָה** **Hos.** 12, 1, in which sense **נִבְּהָה** **ECCLES.** 12, 1; in which sense **נִבְּהָה** **Ps.** 138, 6 also occurs in the singular, according to some. — 2. *haughty, proud, arrogant, with* **נִבְּהָה** **Ps.** 101, 5, **נִבְּהָה** **Prov.** 16, 5, or **נִבְּהָה** **ECCLES.** 7, 8; but **נִבְּהָה** is also a *subst. pride, arrogance* 1 **SAM.** 2, 3, or *concrete* **נִבְּהָה** the proud **Is.** 5, 15.

נִבְּהָה (with *suff.* **נִבְּהָה**, **נִבְּהָה**; *pl. constr.* **נִבְּהָה**) *m.* 1. *height, of cedars* **Am.** 2, 9, of stature 1 **SAM.** 17, 4, of a tree **Ez.** 41, 8; the upper side (**נִבְּהָה**) of felloes **Ez.** 1, 18; *pl.* **נִבְּהָה** the heights of heaven **JOB** 11, 8, like **נִבְּהָה** 22, 12. — 2. *Figurat. height, elevation, majesty*, **JOB** 40, 10; or in a bad sense *haughtiness, pride, arrogance, with* **נִבְּהָה** **Ps.** 10, 4; **נִבְּהָה** 2 **CHR.** 32, 26; **נִבְּהָה** **Prov.** 16, 18; or alone **JER.** 48, 29; **Ez.** 19, 11; 31, 10 14.

נִבְּהָה (not used) *tr.* same as **נִבְּהָה** *to collect, gather in, applied to the collecting of tribute, comp.* **Targ.** **נִבְּהָה**, **Syr.**

גבול, Ar. جَبَا. Deriv. the proper name גבול.

גבול f. haughtiness, Is. 2, 11 17.

גבול (or גבול, with suff. גבול; plur. גבולים, with suff. גבולות) m. prop. the extremity, the last of a thing, where it is at the end or begins, and by which it is enclosed or encompassed. Hence 1. *the border, edge, surrounding margin*, e. g. of the altar &c. Ez. 43, 13 17, where the Vulgate has for it *margo, finis*; *the boundary* which divides one field from another DEUT. 19, 14; 27, 17; Hos. 5, 10 (comp. גבול); hence metaphor. גבול to *displace the boundary* PROV. 22, 28, i. e. figurat. to destroy firmly-established institutions; גבול 15, 25 to *establish a definite possession*; then *the margin, shore* (of the sea) JER. 5, 22; Ps. 104, 9. Most frequently — 2. *border* in the widest sense, *the border* of a province GEN. 47, 21; NUM. 20, 23; JOSH. 13, 10; OB. 7; JOSH. 13, 30; *the limit* on one side NUM. 34, 6 7; JOSH. 15, 2; then a *district* with its border round about, *district* generally GEN. 10, 10, Ex. 10, 14 &c., especially where the entire compass of a land or place is meant MAL. 1, 4; AM. 6, 2; גבול AM. 1, 13 to *enlarge the district*, by extending the borders, or גבול ZEPH. 2, 8; a *definite native land* JER. 31, 17; *the territory* belonging to a place JUDGES 11, 18, and as several territories belonged to one city, in the plural 1 SAM. 5, 6; 2 KINGS 15, 16; 18, 8. Comp. Lat. *finis*. In Phenician גבול (Gubulim Poen. 1, 9) signifies specially, *quarter*. Hence the denom.

גבול (fut. יגבול, before Makkeph יגבול) trans. with accusat. to *draw out a boundary* DEUT. 19, 14; to *form a boundary*, to *bound* JOSH. 18, 20, where גבול is the object; without the object NUM. 34, 6: גבול (according to the reading of the Samaritan cod. on account of the difficulty of יגבול, where it is better to read לנגבול); with ג: to *border* upon ZECH. 9, 2.

Hif. גבול to *set bounds around*, to *enclose* Ex. 19, 12 23.

The word גבול, formed like the abstract גבול, properly means at first *enclosing, surrounding*, then as a concrete *edge, margin, border* &c. and is therefore derived from גבול.

גבול see גבול.

גבול (and גבול, from גבול; with suff. גבולות; plur. גבולות, with suff. גבולות) f. 1. *enclosure*, of a field Is. 28, 25; *margin* of the earth by which it is secured against the sea, *shore* Ps. 74, 17. — 2. *boundary, limit*, NUM. 34, 2, hence גבול Is. 10, 13, JOB 24, 2 to *remove the boundary* i. e. to rob; then like גבול a *bounded district* DEUT. 32, 8.

גבור (rarely גבור, with suff. גבורים; plur. גבורים, constr. גבורי, with suff. גבורות) adj. m. *strong, powerful*, GEN. 10, 9; *mighty, omnipotent*, Is. 9, 5; *valiant, heroic, warlike*, hence גבור מלך DAN. 11, 3 of Alexander the great; frequently as a *substant. a strong one, a warrior*, with קלל JUDGES 11, 1, or קלל Ps. 103, 20, or also without them JER. 51, 30; Ps. 120, 4; *hero, heros*, GEN. 6, 4 (LXX *hērōs*); 2 SAM. 23, 8. Metaphorically *an active, a valiant, an able, an upright man* 2 SAM. 22, 26; 1 KINGS 11, 28; RUTH 2, 1; *a leader, of warriors* Is. 3, 2, or of others 1 CHR. 9, 26; also in a bad sense: *a violent man* Ps. 52, 3, and in other places in the greatest variety of collateral senses. The Ar.

גבול and Syr. جَبَا are identical with it; but they are limited to more special meanings.

גבור (def. גבורה) Aram. f. *power, omnipotence*, DAN. 2, 20 23.

גבור (with suff. גבורות; plur. גבורות, with suff. גבורות) f. 1. *power* (bodily), *strength*, ECCLES. 9, 16, oppos. to חכמה; *strengthening* 10, 17: *for strengthening and not for drunkenness* (שתי); plur. גבורות collect. *strong power of life* Ps. 90, 20; *valour, courage, military spirit* JUDGES 8, 21, with מלחמה Is. 36, 5, sometimes concise for גבורים *heroes*, the most spirited warriors Is. 3, 25; JER. 49, 35; or applied to the prophetic spirit MIC. 3, 8; *power*,

might, of the horse JOB 39, 19; of the sun JUDGES 5, 31; unrighteous might JER. 23, 10. — 2. Metaph. noble achievement, mighty achievement, of God IS. 33, 13, PS. 145, 11, or of men 1 KINGS 15, 23; 2 KINGS 10, 34; omnipotence, of God PS. 21, 14 (therefore in Syr., the Mishna and the New Test. for God Himself) or of men IS. 30, 15; glorious achievement PS. 71, 16; ' רָעַם JOB 26, 14 the thunder of his fame i. e. far-sounding fame; victory, EX. 32, 18; Syr. ܡܠܚܡܐ mighty achievement. See ܢܒܪ.

נִבַּח (not used) intr. to be high, of the forehead, a mark of baldness in the fore part of the head; consequently cognate with ܢܒܚܐ, the Ar. ܢܒܐ having this meaning, ܐܚܒܐ with a high forehead, Targ. ܢܒܚܐ of height in stature. Deriv. ܢܒܚܐ, ܢܒܚܐ.

נִבְּחָה (after the form ܢܒܚܐ &c. from Pihel) adj. m. having a high forehead, i. e. bald (on the fore part of the head) LEV. 13, 41, different from ܢܒܚܐ bald at the back of the head (according to Sifra).

נִבְּחָתָה (with suff. ܢܒܚܐ) f. baldness (in the fore part of the head), as a blemish LEV. 13, 42; metaphor. a bare place of a cloth, on the outer or right side 13, 55.

נִבְּרִי (ingatherer, from ܢܒܪܐ) n. p. m. NEH. 11, 8; Talm. ܢܒܪܐ, Syr. ܢܒܪܐ.

נִבְּרִים I. (springs, cisterns) n. p. of a place not far from Jerusalem, mentioned as being on the road which the Assyrians took thither IS. 10, 31; it is uncertain whether it be identical with ܢܒ.

נִבְּרִים II. see ܢܒ.

נִבְּרִי see ܢܒܪܐ from ܢܒܪܐ.

נִבְּרִי (from ܢܒܪܐ; constr. ܢܒܪܐ, with suff. ܢܒܪܐ; pl. ܢܒܪܐ, with suff. ܢܒܪܐ) m. 1. a cup, crater, of silver GEN. 44, 2, with which one divined 44, 5, and out of which liquid was poured into the goblet (ܒܝܬ) JER. 35, 5; so called from ܢܒܐ hollow, arched form (comp. ܢܒܐ, ܢܒܐ). In Ex. ch. 25 the LXX take it in the

sense of oil-cup, lamp (λαμπάδιον), which is possible, indeed, but not necessary. — 2. Metaphor. the cup of flowers, calix, EX. 25, 31 32; cognate in sense ܢܒܐ, Ar. ܢܒܐ.

נִבְּרִי (prop. adj. m. (after the form ܢܒܪܐ, ܢܒܪܐ, ܢܒܪܐ), ܢܒܪܐ (constr. ܢܒܪܐ, with suff. ܢܒܪܐ) f., prop. disposing, ruling, leading, powerful &c., but only as a subst. master, lord, GEN. 27, 29; fem. the reigning queen 1 KINGS 11, 19 (comp. Greek δεσποινίς); or the queen-mother 15, 13; 2 CHRON. 15, 16; JER. 13, 18. The form has arisen in the first instance from ܢܒܪܐ, and this abridged from ܢܒܪܐ; hence the fem. ܢܒܪܐ in the construct state and with suff. GEN. 16, 8 9, IS. 24, 2; 47, 5 once even in the absolute state.

נִבְּרִי see ܢܒܪܐ.

נִבְּרִי (from ܢܒܐ) m. properly firmly drawn together, stiffened, frozen, hence ice, with ܢܒܐ hail (see ܢܒܐ Ez. 13, 11, where the LXX strangely thought of ܢܒܐ HAB. 2, 11); figurat. from its similarity: crystal JOB 28, 18, as ܚܪܘܨܐܠܐ; likewise denotes ice, and crystal was looked upon as ice (Plin. h. n. 37, 2); the Targ., therefore, has merely ܢܒܐ, whence by transposition Ar. ܢܒܐ, which means not only beryl, but also crystal.

נִבְּל (not used) tr. 1. to bind firmly together, to twist together closely, to weave together, to bind about; comp. ܢܒܐ, ܢܒܐ, ܢܒܐ &c., Ar. ܢܒܐ (to interweave, to bind together), ܢܒܐ (= ܢܒܐ) a band, ܢܒܐ a rope, Targ. ܢܒܐ, Syr. ܢܒܐ (to bind) &c. Deriv. ܢܒܐ, ܢܒܐ. — 2. to press firmly or thickly together, to draw closely together, transferred to other objects, i. e. to make dense, thick, firm, large, to cause to become a thick, and therefore a bent, arched mass (comp. ܢܒܐ; Ar. ܢܒܐ (a thick, firm mass), ܢܒܐ (large, thick, dense), ܢܒܐ belly, ܢܒܐ a thick mass, ܢܒܐ hump (of the camel). It is therefore applied to a mountain,

a hill, as a thing heaped together and bound into a solid mass. Deriv. the proper names גָּבֵל (גָּבְלִי), גָּבֵל, גָּבֵל (according to the LXX), the Hebrew and Phenician גָּבֵל. — 3. Figurat. to enclose, to encompass, to border, spoken of an edge, the border of a field, enclosure, surrounding, bank, shore &c., prop. to bind about with a string; comp. *finis* and *funis*, English *boundary*, properly a thread. The surrounding, edge or border of a thing is conceived of as a sort of line which encloses it sometimes wholly, sometimes in part. Deriv. גָּבֵל (גָּבֵל) and גְּבִילָה, with the denom. גָּבַל.

גָּבֵל see גָּבֵל and גָּבַל.

גָּבֵל (*mountain-district*), *n. p.* of the Phenician city *Byblus* (Βύβλος, see ג) situated on a height (Strab. 16, 2, 18 *κεῖται δ' ἐφ' ὑψους τινὸς μακρὸν ἀπὸθεν τῆς θαλάττης*) not far from the Mediterranean Sea, celebrated as the oldest in the world (Steph. under Βύβλος; Eustath. on Dionys. v. 913), south of the parent-land Sidon; then of the whole ancient kingdom Byblus, including that of *Berytus*, both as the name of a land, as well as in an ethnographical respect, contrasted with the southern neighbours in כְּנָעַן (*low country*). Metaphorically applied to a race of the Byblians in גָּבֵל זָקֵן Ez. 27, 9 the *Byblian masters* (in the building of ships). Comp. the name גָּבֵל עֵינָל Enylus (*Ενυλος*) is also mentioned elsewhere, Arrian 2, 20), in Alexander's time king of Byblos, on a Byblos-coin. Hence the *Gentile* גָּבֵל *Gyblite* i. e. Byblian, e. g. הָאֶרֶץ הַגָּבֵל Josh. 13, 5 the *land of the Gyblites*, as far as which the northern boundary of Palestine is announced as reaching; *pl.* גָּבֵלִים 1 Kings 5, 32, who at the time of the construction of Solomon's temple were subject to the Tyrian king Hiram. — From the orthography גָּבֵל has arisen the present Arab. name جَبَلَة (*G'ibla*) with its diminut. جَبَل, the rare βίβλος (LXX in Ezek. at the place mentioned; Zos. 1, 58); but there existed also a form גָּבֵל (comp. *Euseb.* Onom. p. 421: Βύβλος, πόλις Φοινίκης,

ἐν 'Ιεζεκιήλ ἀνθ' οὗ τὸ 'Εβραϊκὸν ἔχει Γόβελ) or גָּבֵל (which see), and from this come Βύβλος = Γύβλος, *Alcobile* (i. e. El-Gobel גָּבֵל-אֵל) of the Peutinger tables, the Arab. dimin. جَبَل and the Targ. גָּבֵלִיא 1 Kings 5, 31; 2 Kings 12, 13 &c. The syllable -אָר put before it in the Targ. is the same as that in אָרְבַּע, אָרְבָּל &c.

גָּבֵל (*mountain-land*) *n. p.* of a mountain-district inhabited by the Edomites, at the south of the Dead Sea, in Arabia Petraea, mentioned with 'Amalek, 'Ammon, P'leshet Ps. 83, 8. By it is meant a district of the Edomite mountains, which *Josephus* (Ant. 2, 1, 2; 3, 2, 1) calls *Γοβολίτις*, but whose inhabitants he terms *Γαβαλίται* (9, 9, 1); *Eus.* and *Steph. Byz.* have Γάβαλα, -λην, Γίβαλα, -λην, which territory they limit sometimes to a smaller, sometimes to a larger; now *G'ôl* (جبال) identical with *Syria Sobal* of *Judith* 3, 1 (Vulg.) and the crusaders. Here too as well as in גָּבֵל, there existed a form גָּבֵל (hence *Γοβολίτις*, *Sobal*). The *Jerus. Targ.* (on GEN. 33, 3—14 17; 36, 8—9) puts גָּבֵלָא (*Gentile* גָּבֵלָא) for שָׂעִיר generally, as does also the Samaritan. Out of גָּבֵל has been formed the Phenician גָּבֵלָא (*Gabala*) the proper name of a city in Phenicia; but out of גָּבֵל has been formed גָּבֵל (Mer-gabl-um, proper name of a city of Baetica in Spain). The גָּבֵל in the Mishna along with Galilee (Sota 49^b) arose out of גָּבֵל, which was considered the eastern border of Galilee (*Jos. Bell. Jud.* 4, 1, 1).

גָּבֵל *m.* is read by the LXX for גָּבֵל JUDGES 2, 9, Ps. 78, 54, Ez. 11, 10 11, is looked upon as = גָּבֵל (mountain), and is translated *ôros*. But גָּבֵל is more correct.

גָּבֵל see גָּבֵל.

גָּבֵל see גָּבֵל.

גָּבֵל see גָּבֵל.

גָּבֵל see גָּבֵל.

גָּבֵל (an abstract form like עֲבֹדָה)

f. same as מְגָבֵלָה prop. twisted, woven,

or intertwined, then *concrete* (according to the LXX and *Ibn G'andāh*) *twisted work, lace-work, a broad chain like net-work twisted* (of gold-threads) Ex. 28, 22; 39, 15, explained by מַעֲשֵׂה עֲבֹת. The Targ. and Saadia have *border*, i. e. of similar length; the Syr. and Samar.: *doubling* i. e. *doubled* (from נָבַל = נָפַל), which, however, is less suitable.

נָבַן (not used) *intr.* 1. *to be bent, to be drawn together, to bow, to stoop* (cognate with נָפַן which see), hence נָבָן; comp. Ar. جَبَن and جَبَن (hence figurat. to be cowardly, fearful). — 2. *to curdle, of milk, to coagulate, of a fluid, proceeding from signif. 1, whence נָבְנָה*; comp. the numerous similar forms of the stem in this sense in the Targ. נָבָן, Syr. نَبَن, Ar. جبن &c. — 3. *Figuratively to be heaped together, to be drawn together* (into a mass), spoken of a hill, hump, bunch, top; then: *to be arched, gibbous, topped, of a mountain; to be solid*; hence נָבָן. Derivatives of this signification are also preserved in the dialects: Ar. جَبَان table-land, hill; modern Hebrew נְבִינִיָּה hill.

The organic root of this stem, in the signification given, is נָבַן; the stem belongs to those formed by *n* out of simple organic roots; and the roots in נָבַן, קָנָן, קָנָן are cognate with it. Another sense is preserved by the Aram. נָבָן (to be bent, arched), which is to be derived from the organic root נָבַן; hence נָבָן, spoken of the arch of the eye.

נָבָן *adj. m.* *gibbous, hump-backed*, Lev. 21, 20, prop. contracted in the spine (LXX, Vulg., *Ibn G'andāh* and others); according to the Jerus. Targ. (see *Kimchi*) *very dark or brown* (after the Aram. נָבָן = Hebrew נָבָן), which, however, is improbable.

נָבְנָה *f.* *milk curdled, coagulated*, Job 10, 10, with which the embryo, formed of coagulated semen, is compared; hence *cheese* is incorrect.

נָבָן (after the form נָבָל *pl.* נְבָנִים) *m.* *mountain-summit or top*, hence Ps. 68,

16: *a mountain of summits*, i. e. a mountain abounding in summits, referring to the tops of Antilibanus (הָרֵי גִבְעֹן), as Symm., Aq. and Jerome understood it; Neh. 68, 17: *hilly mountains* (the subst. appended in order to express an adjunct corresponding to the idea, as נְעִירָה בְּחִילָה 1 Kings 1, 2, הַיְדוּרִים הַפְּלִיטָה Neh. 1, 2).

נָבַע (not used) *intr.* 1. same as נָבַן I. *to be rounded, bent, of a cup, or any thing round or bent*; deriv. נָבֵעַ, נָבֵעַ. — 2. *to be high, arched, gibbous, whence נָבֵעַ, מְנָבֵעַ, the proper names נָבֵעַ, נָבֵעַ, נָבֵעַ, נָבֵעַ. Both senses, as is evident from the connexion of נָבַע with נָבָה, נָבָה, נָבָה, flow into one another, the humped and gibbous shape being conceived as round, bent, and high-arched*; comp. Ar. قَبِع.

נָבֵעַ (*hill, top*) 1. *proper name of a Levitical city in Benjamin* (LXX Γαβα) Josh. 18, 24; 21, 17; 1 Chr. 8, 6; 2 Chr. 16, 6 (along with Mizpeh); Ezr. 2, 26; Neh. 7, 30; 11, 31; 12, 29; 1 Chr. 6, 45, distinct from נָבֵעַ, forming the northern border of the kingdom of Judah 2 Kings 23, 8, Zech. 14, 10, as יְמִין did the southern one. It is said (by *Euseb.* and *Jerome*) to have been 5 Roman miles from *Gofna* (נָפְנָה, now *Gifna*) towards *Neapolis*. It is still preserved in the village *G'ibijja* at *Wadi el-G'ib* between *Siml* (Bet-El) and *Gifna* (*Robins.* Pal. III. 298). — 2. another form of the proper name נָבֵעַ (which see) JUDGES 20, 33, 1 SAM. 13, 3, also נָבֵעַ JUDGES 20, 10, 1 SAM. 13, 16, 1 Kings 15, 22 (beside *Mizpeh*, now *Nabi Samwil*), but which, as well as 2 Chr. 16, 6, is probably = נָבֵעַ: consequently it is the present *Geba* between *el-Suweinit* and *Wadi Farah*, i. e. between *Michmas* (*Muchmas*) and *Ramah* (*el-Ram*). In the vicinity was perhaps the place נְעִירָה נָבֵעַ (*hill-wood*, see נְעִירָה) JUDGES 20, 33. — 3. *n. p.* of a city not far from נָבֵעַ, consequently like it situated near *Ramah* and *Michmas* Is. 10, 29, probably the same as נָבֵעַ בְּשָׂדֵה JUDGES 20, 31.

— 4. another orthography for נִבְעֹן 2 SAM. 5, 25, as may be seen from the parallel place 1 CHR. 14, 16.

נִבְעֵן (hilly place of Benjamin) *n. p.* of a city in Benjamin, JUDGES 20, 10, 1 SAM. 13, 16, for which in 13, 3 נִבְעֵן alone stands 1 KINGS 15, 22, but which in any case is identical with נִבְעָה, which the ancients put for it.

נִבְעֵי (= hill-inhabitant) *n. p. m.* 1 CHR. 2, 49.

נִבְעָה (constr. נִבְעָה, with suff. נִבְעָהי, *pl.* נִבְעָהוֹת, constr. נִבְעָהוֹת, with suff. נִבְעָהוֹתֵי) *f.* 1. a hill, Is. 40, 4, together with נִבְעָה; with the adjectives נִבְעָה 1 KINGS 14, 23, JER. 4, 24, נִבְעָה Is. 30, 25, נִבְעָה Ez. 6, 13 (opposite נִבְעָה 35, 8), which has נִבְעָה 2 SAM. 2, 25, נִבְעָה JER. 49, 16, particularly a place of view NUM. 23, 9, and a high watch-tower whence announcements are made far and wide MIC. 6, 1; ZEPH. 1, 10. Metaphor. a) *primitive hill* or *primeval mountain*, which sank into the earth at the creation of the world; hence fig. the first creation JOB 15, 7; PROV. 8, 25; HOS. 4, 13; 2 CHR. 28, 4, in full form נִבְעָהוֹת עוֹלָם hills of primeval time GEN. 49, 26; DEUT. 33, 15; HAB. 3, 6. b) *hills of worship*, where the gods had their places of worship and their pillars JER. 13, 27. In particular it is often used in descriptions of idolatry: נִבְעָהוֹת דִּמְיוֹן הָרִים 3, 23 from the hills of worship (the LXX, Vulg. and Syr. read נִבְעָה = נִבְעָה, a noise from the mountains (נִבְעָה referring to this noun also), which is all נִבְעָה. c) specially of Zion, Is. 31, 4; Ez. 34, 26. — 2. (hill, like dunum in German, Gallic, and British names of cities, comp. Lugdunum, Caesaro-, Augusto-) *n. p.* of a city in Benjamin JUDGES 19, 14, more exactly described by נִבְעָהוֹת and therefore with the article 20, 5-43; according to Josephus (Ant. 5, 2, 8) 20 or 30 (Bell. Jud. 6, 2, 1) furlongs (stadia) from Jerusalem towards the north. Instead of it there is in 1 SAM. 13, 3 16; 14, 5 and elsewhere נִבְעָה (which see). In Hos. 9, 9; 10, 9 there is an

allusion to the shameful deed described in JUDGES ch. 20. This נִבְעָה is named in 1 SAM. 11, 4; 15, 34; 2 SAM. 21, 6; Is. 10, 29 נִבְעָה שְׂאֵיל (as the birth-place of Saul), or also נִבְעָהוֹת 1 SAM. 13, 2 15; 14, 16; 2 SAM. 23, 29; 1 CHR. 11, 31, and is said to be the modern *Tuleil el-Fúl* (تليل الفول) (Robins. Bibl. Res. II. 144. 317). *Gentile* נִבְעָהי 1 CHR. 12, 3. Besides, the following designations of places are compounded with נִבְעָה: a) נִבְעָה אֶמְדָה (hill of the waterfall) *n. p.* of a hill 2 SAM. 2, 24 in the neighbourhood of נִבְעָה at גִּיָּה. b) נִבְעָה בִּשְׂדֵה (hill of the field) *n. p.* of a place not far from נִבְעָה JUDGES 20, 31, which is also called נִבְעָה Is. 10, 29. c) נִבְעָה גִּיָּה (hill of the leper) *n. p.* of a hill in the north of Jerusalem, to which the lepers were probably obliged to withdraw JER. 31, 39; in Josephus (B. J. 5, 4, 2) *Beṣṣā* (perhaps בִּצְצָה). d) נִבְעָה אֱלֹהִים (hill of God) *n. p.* of a hill at the town of Gibeah, where a sanctuary may have existed 1 SAM. 10, 5; according to some it is identical with נִבְעָה 2 SAM. 21, 6 (as is read for נִבְעָה). e) נִבְעָה יְפִיאוֹת (hill of beauty) *n. p.* of a hill in the south of the wilderness of Ziph 1 SAM. 23, 19; 26, 1 3. f) נִבְעָה הַמִּזְרָה (shooter's-hill) *n. p.* of a hill in the neighbourhood of נִבְעָה in the plain מוֹרֵה JUDGES 7, 1. See מוֹרֵה. g) נִבְעָה הַעֲרֵלוֹת (hill of the foreskins) *n. p.* of a hill in the neighbourhood of נִבְעָה Josh. 5, 3. h) נִבְעָה יְרוּשָׁלַם (hill of Jerusalem) *n. p.* of a hill of Jerusalem Is. 10, 32, mentioned with Zion. i) נִבְעָה פִּינְחָס (hill of Phinehas) *n. p.* of a hill in the mountains of Ephraim Josh. 24, 33, according to Euseb. (under Γαβαάς) the hamlet Γαβαθά (נִבְעָה), 12 miles from Eleutheropoli, having the grave of Habakkuk. — נִבְעָה הַלְבוֹנָה hill of frankincense Song of Sol. 4, 6 is merely a figure, like נִבְעָה in the same verse. — 3. *n. p.* of a city in Judah in the neighbourhood of Kirjat-Je'arim Josh. 15, 57; comp. 1 SAM. 7, 1; 2 SAM. 6, 3 4. — In Phenician נִבְעָה (נִבְעָה, written Gippa, comp. נִבְעָהוֹת) is the proper name of a

city of Mauritania (Aug. ep. 65); still farther, גִּבְעָ (Goba, itin. 18), גִּבְעָרָ (Chobbat, Ptol.) occur as proper names of certain places.

גִּבְעוֹן (*hill-place*) *n. p.* of a hill-town four Roman miles from Bethel (*Euseb.*), and the leading place of the four confederate cities (Gibeon, Kephira, Be'erot, Kirjat-Je'arim) Josh. 9, 17. It was allotted to Benjamin 18, 25, given up to the priests 21, 17, and though strictly distinct from גִּבְעָ and גִּבְעָרָ it was sometimes interchanged with them (see גִּבְעָ); now called *الجبیب el-Gib* (*Robinson Bibl. Res. II. 135*). At an early period, there was in the place a legal sanctuary with the great בְּמִדָּה 1 KINGS 3, 4 seq., with the tabernacle and an altar for sacrifice 1 Chr. 21, 29; 2 Chr. 1, 3 13. There was also a large pond 2 SAM. 2, 13, JER. 41, 12, as well as a desert belonging to it 2 SAM. 2, 24. *Gentile* גִּבְעֹנִי is applied to the inhabitants of the whole Gibeonite territory 2 SAM. 21, 1 seq., 1 Chr. 12, 4, who are elsewhere called נְחִיָּקִים (which see).

גִּבְעוֹת see גִּבְעָת.

גִּבְעָל *m. prop.* a small cup, hence figuratively (according to the Jerus. Targ. I. and II., the Samar., *Ibn Ginnach*, *Tanchum* in *Murshid* &c.) *the calix of flowers*, Ex. 9, 31 and *the flax had a calix* i. e. it flowered. In the Mishna: *flower, flower-cup or what is concealed and enclosed in it*, e. g. the calix of hyssop, origanum &c. on account of its cup-like form. — The word is formed from גִּבַּע (= גִּבְעָ *cup*) with the diminutive termination ל, like קֶרֶסֶל (from קָרַס), אֶשְׁפֵּל (from אָשַׁף), for which also יֵל is found in פְּתִיגִיל, פְּרִמִּיל, in הַשְּׁמֵל, יֵל in הָרִיז &c. (see letter ל), and which is also met with in the dialects. When the LXX, Vulg. and the Sam. (נִבְעָה) understand it to mean *seed-bud, seed-capsule* (though the appearance of it with that of the ears of barley is not possible), this may have arisen only from another view, without having a different derivation on

that account, since the cognate Arab. قَبْعَل (to have buds), قُبْعُول (cup, goblet), قَبْعَل &c. comprehends both.

גִּבְעָת (*hill*) *n. p.* of a city in Benjamin Josh. 18, 28. As it stands along with קִרְיָה i. e. יְרֵיָה, it is probably identical with גִּבְעָרָ in Judah Josh. 15, 57. יְרֵיָה or קִרְיָה was ceded, like גִּבְעָרָ, by Judah to Benjamin. The LXX read Γαβαώθ (גִּבְעָוֹת), *Euseb.* Γαβαώθ (גִּבְעָוֹת); and there may have been different ways of pronouncing the name.

גִּבְעָת in compound names of places, see גִּבְעָה.

גִּבְעָתוֹן see גִּבְעָת and גִּבְעָוֹן.

גִּבָּר (from גָּבַר, hence 3 plur. in pause גִּבְרִי; fut. יִגְבֵּר) *intr.* to be strong, powerful, capable of bearing arms, either absolutely 1 SAM. 2, 9, with בָּ of the object *by which*, or with לָ according to JER. 9, 2, or with בָּ 1 Chr. 5, 2, or עַל Ps. 117, 2, 2 SAM. 1, 23 of the object *over* which one is strong; with כֵּן *stronger than* Ps. 65, 4; 2 SAM. 1, 23. From this signification arose that of *to conquer* Ex. 17, 11; *to swell up*, of water GEN. 7, 18; with accusat. הָיָל *to get influence* JOB 21, 7 &c., which can be all referred to this fundamental signification. Derivat. גִּבְרָה, גִּבְרִי, גִּבְרִיָּה, גִּבְרִיָּה, גִּבְרִיָּה, and the proper names גִּבְרִיָּה, גִּבְרִיָּה.

Pih. גִּבָּר (fut. יִגְבֵּר) *to make strong, to help*, with accusat. of the object ZECH. 10, 6 12; הִיָּלִים *to put to more strength* ECCLES. 10, 10; opposite הִקְבֵּה. Derivat. גִּבָּר.

Hif. הִגְבִּיר 1. *to procure ascendancy, to exert strength*, with לָ of the dative Ps. 12, 5. — 2. in a bad sense, *to make difficult*, DAN. 9, 27: *and he will make the covenant difficult to many* i. e. they will hardly be able to bear it on account of enmities and suffering.

Hithp. הִתְגַּבֵּר (fut. יִתְגַּבֵּר) *to shew oneself strong, to defy*, with אֶל- against, JOB 15, 25; with עַל *to get the victory*

over one Is. 42, 13; absolutely to increase, to grow Job 36, 9.

The fundamental signification of the stem is to be drawn together, to be pressed together, as the Ar. جَبَر (to bind together, to make firm, whence الجبر Al-gebra i. e. a drawing together of the parts into a whole) still shews; comp. הָבַר. The development of the idea is as in הָזַק, קָשָׁר &c. The organic root is גָּבַר, which also exists in אָבַר (which see), as well as in the Arab. هَبَرَ to be fleshy, fat, strong.

גָּבַר (constr. גִּבָּר Ps. 18, 26, where stands substantively; pl. גִּבָּרִים m. 1. a valiant soldier, a warrior, JUDGES 5, 30, JER. 41, 16, or generally man, with the additional idea of strength Job 40, 7. But usually, like גִּבָּר, applied to the male sex in general DEUT. 22, 5; thence metaphor. a married man PROV. 6, 34, or a man 30, 19, JER. 31, 22 (opposite נָשִׁים JER. 43, 6, or כָּהֵן Ex. 12, 37). Poetically boy, Job 3, 3 a boy is conceived. Then universally: man, JER. 17, 7; PROV. 20, 24 (comp. Phenician גִּבָּר Tug. 6), particularly in opposition to God, and therefore like אֵל in the sense of one JER. 23, 9, every one Jo. 2, 8. — 2. (strong) n. p. m. 1 Kings 4, 19.

גָּבַר in the proper name גִּבְרִיּוֹן גָּבַר, which see.

גָּבַר Ps. 18, 26, see גִּבָּר.

גָּבַר Aram. m. same as Hebrew גָּבַר DAN. 2, 35; 5, 11.

גָּבַר (in Targ. גִּבָּר; only in pl. גִּבָּרִין, def. גִּבְרִיָּא) Aram. m., the same, DAN. 3, 8 12; 6, 6 &c.

גָּבַר see גִּבָּר.

גִּבְרִיָּא see גִּבְרִיָּא.

גִּבְרִיָּא see גִּבְרִיָּא.

גָּבַר (pl. constr. גִּבְרִי) Aram. m. same as גָּבַר DAN. 3, 20.

גָּבַר (gigantic, high, comp. Syr. ܓܒܪ) n. p. m. EZR. 2, 20, for which in NEH. 7, 25 גִּבְרִיָּא (high) stands as a masc. proper name. As names of cities follow in the

passage, it might be the later city of Judea בִּירוֹת־גִּבְרִיָּא (Ptol. 16, 4 Baetogabra) or בֵּית־גִּבְרִיָּא (Betogabri in the Peutinger tables, Beth-gebrim in William of Tyre) between Ascalon and Eleutheropolis, for which another list had גִּבְרִיָּא.

גִּבְרִיָּא (El is a hero) n. p. of an angel, who explains symbols and makes prophecy clear, DAN. 8, 16; 9, 21. It is the אֵל־גִּבְרִיָּא become a proper name, as the prophets were called in the prophetic period, in whom the spirit of God was manifested.

גָּבַשׁ (not used) intrans. to draw together, to condense, to become firm; of ice: to stiffen; the Arab. جَبَس (whence جَبَس coagulated) and جَمَس, as also جَبَر (hard, thick) are connected with it; comp. Talm. גִּבְשׁוּתִּית a hill. Derivatives גָּבִישׁ, אֶלְגָּבִישׁ, n. p. מִגְבִּישׁ.

גִּבְרִיָּא see גִּבְרִיָּא.

גִּבְרִיָּא see גִּבְרִיָּא.

גִּבְרִיָּא (either height, formed from גָּבַהּ, or contracted from גִּבְרִיָּא) n. p. of a city in Dan JOSH. 19, 44; 21, 23; 1 KINGS 15, 27. Eusebius read the name גִּבְרִיָּא (Γαβαθών), Josephus גִּבְרִיָּא (Γαβαθώ); and it was subsequently called גִּבְרִיָּא.

גָּבַ (with á of motion גָּבַהּ, with suff. גָּבַי; pl. גָּבִיָּהּ, with suff. גִּבְרִיָּהּ) m. prop. that which covers or is spread out over something; hence roof, the flat roof of Orientals (as tectum from tegere, στεγέην from στεγνεν, Ar. سَطَح roof, from سطح

[שָׁטַח] to spread out) JOSH. 2, 6 8; 1 SAM. 9, 25 &c.; metaphorically roof of a gate 2 SAM. 18, 24, of a tower JUDGES 9, 51, of an apartment EZR. 40, 13, of an altar EX. 30, 3. — In Phenician גָּבַ is a protecting roof, a protection; hence there the proper name גִּבְרִיָּא (protection of El), see Morcelli, Afr. christ. II. p. 322. The noun should be considered as originating in the reduplicated form גִּבְרִיָּא. See גָּבַ. Comp. besides קִיט גָּבַ &c.

גָּבַ I. (from גָּבַר I.) m. prop. decision = fortune, especially a favourable for-

tune; hence 1. *good fortune*, *τύχη*, GEN. 30, 11 according to the K'tib *גַּדְרָא* *adv. fortunately* (LXX *ἐν τύχῃ*, Vulg. *feliciter*, Jerus. Targ. I. *מְזַלָּא טָבָא*); but the K'ri has *גַּד בָּא* *fortune comes* i. e. has turned, a reading which Onk. Syr. &c. follow. — 2. an epithet of the fortune-bringing deity in Phenician and Babylonian worship, *the god of fortune*, connected with *בַּעַל* (Babylonian *בַּל*) the highest deity of fortune; hence *גַּד בַּעַל* (*Baal as the bestower of good luck*) *n. p.* of a city at the foot of Hermon JOSH. 11, 17; 12, 7; 13, 5, where the sanctuary of the god was. Some understand by it *بعلبك*, whose ruins still exist. See *בַּעַל*. In the astronomical explanation of mythology, one understands the planet Jupiter, the most lucky of all the stars (Ar. *good fortune*). Comp. the Phenician *גַּד* Rusgada (*promontory of Gad*) *n. p.* of the sea-port Cirta in Numidia. — 3. an epithet of Venus or Astarte, who was worshipped by feasts (lectisternia) Is. 65, 11 together with *מָנִי* (luna). In Phenician *גַּד* or *גַּד־* (*גַּד־*) was an epithet of Astarte i. e. Venus; hence the proper name *גַּדְעִשְׁתָּר* (*Karth. 3*), or of *נַעֲמָה* (Venus); hence the proper name *גִּידְנַעֲמָה* (Giddeneme, see Poen. 5, 3). — 4. *n. p.* of a son of Jacob GEN. 30, 11 (prop. dedicated to the deity *Gad*), head of a tribe named after him, and from whom also the territory allotted to it was called DEUT. 3, 12 16; JOSH. 13, 24-28; EZ. 48, 27 28. Hence *אֶרֶץ גַּד* 1 SAM. 13, 7, *בְּנֵי גַד* NUM. 32, 1, *גַּד־* JOSH. 20, 8; and the *Gentile גַּד־*, usually *גַּדְרָא*, collect. *the Gadites* DEUT. 3, 12, for which also *גַּד* alone stands, DEUT. 27, 13. — The following geographical names are compounded with *גַּד* as a *nomen numinis*: a) *נַחַל הַגַּד* 2 SAM. 24, 5, commonly: *the river-valley which belongs to Gad* i. e. *the Jabbok*; but probably *הַגַּד* should be taken here as the name of a god, after whom the Jabbok was called. b) *הַיְיָק גַּד* NUM. 33, 45 46, commonly: *the Dibon belonging to the tribe of Gad*; but more probably *Dibon of Gad*, where his sanctuary was, and

which was distinct from another *הַיְיָק*. c) *מִגְדַּל־גַּד* (*tower of Gad*) *n. p.* of a city in Judah, JOSH. 15, 37. Comp. *גַּדָּה*. — 5. *n. p. m.* 1 SAM. 22, 5 &c. — As a proper name it should be often taken for a *nomen numinis* only; comp. the proper names *גַּד־*, *גַּד־*, *גַּד־*, *גַּד־*, *גַּד־*. See *גַּד*.

גַּד II. (only in *גַּדְרָא*; Persian) *Aram. m. place, city*, Zend. *gāta* place, old Pers. *gada* city. See *גַּדְרָא*.

גַּד I. (with *suff.* in the proper name *גַּד־*, from *גַּד* I.) *m.* same as *גַּד* *fortune*, then the name of the fortune-bringing deity of the Babylonians, of their planet Venus (*עֲשִׁתָּרָה*, *נַעֲמָה*) or of Jupiter (*אַדְרַק*) favourable to the fortunes of individuals, to both of which the Israelites offered worship in exile Is. 65, 11. Comp. in Punic the proper name *גַּדְעִלִין* (Gadalius i. e. Gadalyun, *Gad is Elyon*) Harduin, *acta conc.* II. 878; Syr. *גַּדָּה* the same, *גַּדָּה* temple of fortune, and pl. *גַּדָּה* great and small fortune; Ar. *جَدّ*, the same.

גַּד II. (probably out of *גַּד־* from *גַּד*; comp. Targ. *גַּדְרָא*, Phenic. *גַּד*, *Γοιδ* in Diosc. 3, 54) *m. coriander*, perhaps so named from the serrated, indented leaves, or the furrowed corns Ex. 16, 31, NUM. 11, 7; with whose white seed-corns the manna was compared. The Jer. Targ., Syr., Ar., Kimchi &c. translate it by *כִּרְסֵי* i. e. *כִּרְסֵי* (*coriander*); Arab. *جَدّ* round grain.

גַּדְרָא (only *def. pl.* *גַּדְרָא*) *Aram. m. a treasurer* DAN. 3, 2 3, from *גַּד* = *treasure* (perhaps from the Pers. *گنج* treasure) and *רָא* (Pers. *وار* an adjective termination from the Sanskrit *wr̥*, Zend. *vere* to defend, to protect) *holder*. But the perfectly analogous form is *גַּדְרָא* from *גַּד* and *רָא* (see *גַּדְרָא*) where the *רָ* of the first word is thrown forward in the compound. But since the *Aram. גַּדְרָא* (which see) stands for it in EZR. 7, 21, it appears preferable to take it from *גַּד* = Zend. *gātu* (place), old Pers. *gada* in *Pasar-gada* (Persian's city), hence *local*

guardian, which suits גִּדְדָה, אֲחֻזַּת־שָׂרָן &c.

גִּדְדָה and גִּדְדָה see גִּדְדָה I.

גִּדְדָה (*incision, cleft*) *n. p.* of a station of the Israelites, coupled with הָרָה NUMB. 33, 32, not far from גִּדְדָה; DEUT. 10, 7 גִּדְדָה. The first form is from Pihel, the second from Pual.

גִּדְדָה (with *a* of motion גִּדְדָה) *n. p.* of a place DEUT. 10, 7, called elsewhere גִּדְדָה.

גִּדְדָה Sam. see גִּדְדָה I. Pih.

גִּדְדָה I. (i. e. גִּדְדָה; *pl.* גִּדְדָה) *tr.* 1. (not used) *to cut into*, the skin, a field &c., whence גִּדְדָה II. and גִּדְדָה; *to cut off, to cut* (cognate גִּדְדָה); hence — 2. metaphor. *to decide, determine*, with גִּדְדָה upon a thing, Ps. 94, 21 *they decide upon* (גִּדְדָה after 53 mss., otherwise גִּדְדָה) *the life of the righteous; to measure out to*, spoken of fortune. Deriv. the proper names גִּדְדָה, גִּדְדָה, גִּדְדָה. See גִּדְדָה and גִּדְדָה.

Pih. (redupl.) גִּדְדָה *to cut into*, spoken of a ravine or a cutting of the earth. Deriv. *n. p.* גִּדְדָה, Samar. גִּדְדָה.

Puh. (redupl.) גִּדְדָה *pass.* Hence the proper name גִּדְדָה.

Hithp. גִּדְדָה *to cut oneself in the skin, to wound oneself*, belonging either to heathen worship or to the priests of Baal, and practised elsewhere by bands of the cinaedi who went about with the Syrian goddess, 1 KINGS 18, 28; or as a sign of mourning JER. 16, 6; 41, 5, which was interdicted by Mosaism, as a heathen practice DEUT. 14, 1.

The stem גִּדְדָה, connected with גִּדְדָה, is in Ar. جَدَّ and جَدَّ, Targ. גִּדְדָה &c. The accessory idea "to strive or hasten after a thing zealously, quickly" is found in Hebrew in the cognate גִּדְדָה.

גִּדְדָה II. (not used) *intr.* *to come to one another, to collect together in crowds, to unite*, in a good as well as a bad sense; whence גִּדְדָה I. — The fundamental signification of the stem is to

bind together, like the organic root in גִּדְדָה, אֲחֻזָּה, אֲחֻזָּה &c., and out of that has arisen the conception of being together in a troop.

Hithp. גִּדְדָה *to crowd themselves together, to collect in a crowd*, with accus. of the place whither JER. 5, 7, where mss. and the LXX read גִּדְדָה (to dwell in repeatedly), but incorrectly; in MICAH 4, 14 there is an allusion to גִּדְדָה.

גִּדְדָה (*imper.* גִּדְדָה) Aram. same as Hebr. גִּדְדָה I. DAN. 4, 11 20, spoken of cutting down trees.

גִּדְדָה I. (not used) *-intr.* *to rise*, of earth, *to swell up on high*; whence גִּדְדָה, גִּדְדָה. The same meaning belongs to the Ar. جَدَّ, applied to mounds of earth that rise up as banks; metaphor. of swelling flesh; hence جَدَّ (bank), جَدَّ (a good condition of the body or corpulence), جَدَّ (fatness); figuratively applied to mental *highness*. The organic root גִּדְדָה is therefore identical with that in גִּדְדָה, Ar. جَدَّ (comp. جَدَّ high-land, breast).

גִּדְדָה II. (not used) *tr.* same as גִּדְדָה I. 1. *to cut off, to separate, to sever, to cast out*, especially of thrusting out the fruit of the body, Ar. جَدَّى; hence גִּדְדָה 2 and גִּדְדָה. — 2. *to measure out to, to determine*, like גִּדְדָה I.; deriv. גִּדְדָה 1 in the proper name גִּדְדָה (out of גִּדְדָה) and גִּדְדָה = גִּדְדָה.

גִּדְדָה I. (*plur.* גִּדְדָה, with *suff.* גִּדְדָה) *f. prop.* a heightening of the earth, to enclose water, therefore *bank* JOSH. 3, 15; 4, 18; IS. 8, 7; 1 CHR. 12, 15; comp. Ar. جَدَّ, Syr. جَدَّ. Consequently جَدَّ.

גִּדְדָה II. same as גִּדְדָה, see גִּדְדָה I.

גִּדְדָה (a fem. form of the masc. גִּדְדָה I.) *f.* an epithet of Venus (גִּדְדָה or גִּדְדָה) as a fortune-bringing goddess, in the astrological conception an epithet of the planet Venus or little fortune (among the Zabian Arabians), for which the Phœnician has also גִּדְדָה (גִּדְדָה). Hence גִּדְדָה (court

of *Gadda*) *n. p.* of a city in Judah JOSH. 15, 27, so called perhaps originally from the Gadda-worship; **אָדָר**, **סִיכָה**, **סִיכִים**, **מָוֶה** and others taken from the old heathen worship of the Phenicians being also joined to **הַצֵּר** and made designations of places. In Phenician there was 1. a feminine form **גִּדָּת** (comp. **לֵת** = **לֵדָת**), contracted **גַּת**, as an epithet of **הַיָּם** (Tanais), and so together, like the Hebrew **גִּדְרָא**, the proper name of a city **הַתְּחִיָּת** (on a coin) i. e. Tingis, *Tiγγis*, in Mauritania. The numerous names of places **גַּת** in Palestine probably arose in like manner from **גִּדָּת** = **גִּדָּה**. — 2. **גִּדָּה**, whence a proper name of the Mauritanian city *Gilda* = *Gidda* in Tingitania.

גִּדְרִי I. (*pl.* **גִּדְרִים**, *c.* **גִּדְרִי**) *m.* prop. the crowded together, therefore *troop*, a collection of warriors, and that a) a wandering band, greedy for booty, and predatory GEN. 49, 19; 1 SAM. 30, 8; 2 SAM. 3, 22; 2 KINGS 5, 2; **אִישׁ גִּדְרִים** Hos. 6, 8 a robber, plunderer; figurat. of invading or pressing suffering JOB 19, 12; abstract the excursion of a band 2 SAM. 3, 22. b) a troop of warriors, to attack 1 CHR. 7, 4; 2 CHR. 26, 11; **טְרִי** **גִּדְרִים** leaders of warlike troops, 2 SAM. 4, 2. Here belongs also **בְּנֵי הַגִּדְרִי** 2 CHR. 25, 13 or poetic. **מִצַּח הַגִּדְרִי** MICAH 4, 14 [5, 1] soldiers, who surround the king JOB 29, 25; fig. army of angels JOB 25, 3. — In the same sense the Syr. **ܓܝܕܐ**, Ar. **جند** (with *n* inserted).

גִּדְרִי II. (from **גָּדַר** I.) *m.* a furrow Ps. 65, 11, prop. an incision.

גִּדְרָה (only *pl.* **גִּדְרוֹת**; from **גָּדַר** I.) *f.* an incision, a cutting (of the skin) JER. 48, 37.

גִּדְוֹל (once **גִּדְוֹל** GEN. 1, 16; *constr.* **גִּדְוֹל**, **גִּדְוֹל**, before **מַכְכֶּפֶה** **קִרִי** K'ri, with *suff.* **גִּדְוֹלִים**; *pl.* **גִּדְוֹלִים**, *constr.* **גִּדְוֹלִי**, with *suff.* **גִּדְוֹלִי**) *adj. m.* **גִּדְוֹל** (or **גִּדְוֹלָה**; *pl.* **גִּדְוֹלָה**, *יוֹת*, **גִּדְוֹלָה**) *f.* great (opposite **קָטָן**) in length, extent GEN. 19, 11, of men with gigantic bodies DEUT. 9, 2; JOSH. 14, 15; of the sea NUMB. 34, 6 7,

the Euphrates DEUT. 1, 7, the wilderness 2, 7 &c.; then of compass and mass, of **מִצְפָּה**, **גִּלְגָּל**, **מִצְפָּה**, **גִּלְגָּל** &c. GEN. 21, 8; DEUT. 4, 7; JOSH. 7, 26; 22, 10; 1 KINGS 10, 18; 2 KINGS 25, 9 &c. whether it be in number and multitude, in importance and extent, or in weight, violence, power &c. It is applied to fear JON. 1, 10, to joy NEH. 8, 12, to sorrow GEN. 50, 10, to the penal judgment of God JO. 2, 11, and generally to the greatness and importance of a thing GEN. 39, 9, to **יוֹם** high 29, 7. With reference to age **גָּדוֹל** means older, oldest GEN. 10, 21; 27, 1; with reference to might, distinction, nobility, riches, strength, distinguished, very powerful Ex. 11, 3, influential 2 KINGS 5, 1, of note 4, 8, mighty ECCLES. 9, 14 (of a warlike prince), JER. 27, 7, PROV. 18, 16, in high office 25, 6, rich NAH. 3, 10, loud (of the voice) PROV. 27, 14 &c. **הַמֶּלֶךְ הַגָּדוֹל** 2 KINGS 18, 19 the great king, an appellation of the Assyrian kings, ruling over kings as vassals, like **מֶלֶךְ הַגִּבּוֹרִים** Ez. 26, 7, DAN. 2, 37, or **הַמֶּלֶךְ הַגָּדוֹל** Ez. 17, 3 of the Babylonian king. So also the old Persian and the Sassanides call themselves on their inscriptions. **הַחֲכִים הַגָּדוֹל** the crocodile, a symbol of Egypt; **הַר הַגָּדוֹל** ZECH. 4, 7 the great mountain, i. e. the great hindrance; **הַכֹּהֵן הַגָּדוֹל** the high-priest HAG. 1, 1; **גִּבְרֵי הַגָּדוֹל** great men PROV. 18, 16. **גָּדוֹל** Ps. 12, 4 great i. e. proud, used as an abstract; comp. the Greek μέγα (Od. 16, 243) and μέγala.

גִּדְוֹלָה, **גִּדְוֹלָה** see **גִּדְוֹלָה**.

גִּדְרָה (only *pl.* **גִּדְרוֹת**, *constr.* **גִּדְרִי**) *m.* reviling, reproach, scorn IS. 43, 28, ZEPH. 2, 8, particularly by actions.

גִּדְרִי *f.* reviling, reproach Ez. 5, 15.

גִּדְרִי see **גִּדְרִי**.

גִּדְרִי see **גִּדְרִי**.

גִּדְרִי (from **גִּדְרָה** II.) *f.* 1. Venus or Astarte, same as **גִּדְרִי**, **גִּדְרִי**, hence fortune; then the nature-deity of fortune, hence **עֵין-גִּדְרִי** (fountain of Gad) *n. p.* of a city in Southern Palestine at the Dead Sea, in Judah JOSH. 15, 62; 1 SAM. 24, 1 2;

קָדִישׁ *m.* 1. *a heap, heap of sheaves* Ex. 22, 5, JUDGES 15, 5, opposite קָמָה; comp. Arab. جَدِيس, جَدَس for the Hebrew קָל and קָמָר (heap), the former of which also signifies *a crowd of men* according to Kamus (p. 834); more frequently, however, the form there is with *k*, كَدِيس, كَدَس; Targum. קָדִישׁ, Syr. קָדִישׁ. — 2. *a tomb, tumulus*, prop. a heap of stones over a grave Job 21, 32 (cognate in sense קָמָה Is. 53, 9, קָל Job 3, 22 = קָל &c.), for which the form حَدَث occurs in Arabic. See קָדָשׁ.

Hif. הִפְּרִיל (*fut.* יִפְּרִיל) *caus.* 1. to make great, with accus. of the object, as הִפְּרִילָהּ Is. 28, 29, מַעֲשִׂים Eccles. 2, 4, יְשִׁיעוּת 2 Sam. 22, 51, פָּקֵל Am. 8, 5, מְרִירָה Ez. 24, 9; figurat. הִפְּרִיל חֶסֶד GEN. 19, 19;

לְמַעַלָּה Is. 42, 21; with adv. הֵן הוֹרָה 1 CHR. 22, 5 *to make exceedingly great*. To this belong the expressions: הֵן Ob. 12 *to rejoice aloud*, from mischievous joy (elsewhere הֵחִיב פָּה Is. 57, 4, PSALM 35, 21); but for which הֵן בָּסָה עַל Ez. 35, 13 also appears. With עַל *to boast over one* i. e. *to deride him, to set oneself above him* Ps. 35, 26; 55, 13; JER. 48, 26 42; הֵן עַל-נָבִיל זEPH. 2, 8 *see נָבִיל עַל*; עָקַב עַל *to set the heel upon one* i. e. *to attack him* Ps. 41, 10. With עָם *to do what is great with one* 1 SAM. 12, 24, where we may supply the infin. לַעֲשׂוֹת, which often occurs Jo. 2, 20, Ps. 126, 2, as we must also supply other infinitives e. g. לְבָכּוֹת 1 SAM. 20, 41. — 2. *inchoative: to mount up, to grow, to become violent* LAMENT. 1, 9; DAN. 8, 4 8 11; or *figurat. to raise oneself, to increase* ECCLES. 1, 16; הֵן בָּלָבָב *to be great in heart* i. e. *to be high-minded* 8, 25, comp. גָּדַל לָבָב Is. 9, 8.

Hithp. הִתְגַּדַּל *to shew oneself great or powerful*, Ez. 38, 23, along with הִתְקַדַּשׁ; with עַל in a bad sense: *to magnify oneself above, to act insolently*, Is. 10, 15; DAN. 11, 36 37.

גָּדַל, constr. גָּדַל (comp. the Phœnician גָּדַל Cilic. F.), = גָּדוֹל; see גָּדוֹלָה.

גָּדַל (constr. pl. גָּדִיל) *adj. m.* 1. as a usual participial adjective in the sense of *growing, mounting up, becoming great*, connected with the infin. absol. GEN. 26, 13; 1 SAM. 2, 26. — 2. *strong, able*, with reference to the phallus, coupled with בָּטָח Ez. 16, 26.

גָּדִיל see גָּדוֹל.

גָּדִיל (the very great, the gigantic, or an epithet of a deity, after the form גִּבְרָה) *n. p. m.* EZR. 2, 47 56.

גָּדִיל (only pl. גָּדִילִים) *m.* prop. *twisted, turned, of threads*, hence 1. (extending over the border of the upper garment, fixed on the four ends) *tassels*, made of twisted threads, DEUT. 22, 12 and = צִיצִת Num. 15, 38 39, standing also for *lock* like the Syr. ܡܬܟܬܐ (on SONG OF SOL. 1, 10 11; 1 TIM. 2, 9; 1 PET. 3, 3) Ez. 8, 3;

comp. Ar. جَدِيل (a rein or halter of braided thongs). In the LXX and Onk. the vulgar expression for the same, which came into use in the Grecian period, was פְּרִסְפָּרִין, *κράσπεδα*, -δον, which is prop. equivalent only to כָּתָף; and that was afterwards supplanted by צִיצִת (Jerus. Targ. I. and II., Syr. and Mishna) when it came into general religious use. — 2. *festoon, an ornament on the capitals of pillars*, though a chain-work (מַעֲשֵׂה שְׂרָשְׁרוֹת) not twisted, 1 KINGS 7, 17.

גָּדִל (with suff. גָּדִלְךָ, once גָּדִלְוָה) *m.* greatness, magnitude Ez. 31, 7, but usually in a figurat. sense fame DEUT. 32, 3, exceedingness NUM. 14, 19, might Ps. 79, 11, majesty DEUT. 5, 24 &c.; גָּ' לָבָב Is. 9, 8 *insolence, pride*.

גָּדִלָה (from גָּדַל; as גָּדוֹלָה also was used, the usage fluctuating and גָּדִלָה being sometimes written) *f.* same as גָּדִל greatness, majesty, of God and men, 1 CHR. 29, 11, fame Ps. 145, 6; in the plural mighty deeds; reputation, consequence, ESTH. 10, 2.

גָּדִלְיָה (Jah is great; גָּדַל constr. of a form גָּדַל = גָּדוֹל, comp. קָטוֹן and קָטוֹן) *n. p. m.* 2 KINGS 25, 22, for which גָּדִלְיָה also stands in JER. 39, 14; ZEPH. 1, 1.

גָּדִלְיָהוּ (the same) *n. p. m.* JER. 38, 1; 1 CHR. 25, 3.

גָּדִלְתִּי *n. p.* of one of the five musical sons of Heman 1 CHR. 25, 4 29, probably forming along with the names of his four brothers גָּדִלְתִּי וְרִמְמַתִּי עֲדָי וּמִלְחִי הוֹדִיר מִתְחִיאוֹת i. e. *I have dealt out fame and victorious help; I have spoken oracles in fulness*) an old prophetic saying with which an oracle began, whose words were applied as names to the five; the tone itself pointing to this explanation.

גָּדַם (not used) *trans.* same as קָרַם (קָרַם), Ar. جَدَم, قَطَم &c. *to cut off, to fell, to destroy, annihilate*. With the insertion of ע (see ע) Pih. גָּדַעַם *to*

overthrow, to lay waste, whence the proper name גִּדְעָם. But see גִּדַּע.

גִּדַּע (not used) *tr.* same as גָּרַם; see גִּדְעָם.

גִּדַּע *n. p. m.*, see גִּדְעָם.

גָּדַע (*fut.* יִגְדַּע) *tr.* to cut off (= גָּזַע, Arab. جَدَعَ, cognate אִדַּע I.), to fell, a tree, Is. 10, 33; to break asunder, a staff ZECH. 11, 10 14; to destroy, a city LAMENT. 2, 3; to break, the arm (זֶרֶעַ) 1 SAM. 2, 31, i. e. the posterity, being the strength of a family, for which however the LXX read זָרַע; to shave off, the beard Is. 15, 2, for which in the parallel passage JER. 48, 37, stands זָרַע which is also critically correct. Comp.

the Ar. أَجْدَعُ mutilated. Derivat. the proper names גִּדְעוֹן, גִּדְרִי, and perhaps גִּדְעָם.

Nif. נִגְדַּע (once נִגְדַּע JER. 50, 23) *pass.* to be cut off, of the iron head of a hammer JER. 50, 23; to be broken, of the horn i. e. of power, 48, 25, or of the horns of the altar i. e. its points AM. 3, 14; to be overthrown, put in ruins, of הַמִּצְדֹּת Ezek. 6, 6; to be annihilated JUDGES 21, 6; Is. 22, 25.

Ph. גָּדַע (*pause* יִגְדַּע; *fut.* יִגְדַּע, *pause* יִגְדַּע) to cut asunder, to overthrow, הַמִּצְדֹּת 2 CHR. 34, 4 7, פְּסִילִים DEUT. 12, 3, אֲשֵׁרִים 7, 5; to break in pieces, the bars Is. 45, 2; to break off, the horns, i. e. to destroy the power, Ps. 75, 11.

Puh. גָּדַע to be cut down, Is. 9, 9.

גִּדְעוֹן (*feller* i. e. warrior; comp. Is. 10, 33) *n. p.* of a shophet or judge, JUDGES ch. 6-8, who was also named יִרְבֵּעַל (which see).

גִּדְעָם (*desolation*, from גָּרַם) *n. p.* of a place at the entrance of the wilderness, on the way from מְנוּחָה JUDGES 20, 45. LXX Γεδάρ (גִּדְרִי), consequently from גִּדְרִי = גָּרַם. But probably from גִּדַּע.

גִּדְעוֹן (= גִּדְעוֹן) *n. p. m.* Num. 1, 11.

גָּדַח (Kal unused) *tr.* prop. to cut into, to hurt, Ar. جَدَحَ, Syr.

גָּדַח &c.; then to reproach, mock, revile. Derivative גִּדְחָה.

Ph. גִּדְחָה (*part.* מִגְדָּח) to revile, to blaspheme, particularly God Num. 15, 30; 2 Kings 19, 22; to despise, by deeds Ez. 20, 27; cognate in sense יִחַדָּה. Deriv. גִּדְחָה, גִּדְחָה.

The organic root of this stem is גִּדְחָה, which is also found in גִּדְחָה with a similar transference; comp. Sanskrit *tap*, Pers. *táf*.

גִּדְחָה (*pl.* גִּדְחָה, *constr.* גִּדְחָה) *m.* see גִּדְחָה.

גִּדְחָה (*pl.* גִּדְחָה) *f.* see גִּדְחָה.

גָּדַר (*fut.* יִגְדַּר) *tr.* prop. to enclose, to hedge around, to surround (comp. חָדַר, hence to enclose round about, e. g. אֶרֶץ JOB 19, 8, LAMENT. 3, 9, so that one cannot go out; like all verbs of enclosing it is construed with בָּעָר 3, 7. גָּדַר 'א' to build a wall around, to surround with a wall, either to hinder the invasion of enemies, Ez. 13, 5; 22, 30; or to shut up Hos. 2, 8. Metaphorically to wall up, פָּרַץ a breach in walls Is. 58, 12; Am. 9, 11. The *Part. pl.* גִּדְרִים 2 Kings 12, 13 masons is a denom. from גָּדַר. — The stem is in Ar.

حَدَرَ (to surround) and جَدَرَ I. II. IV., the idea of shutting out being secondary; the organic root is גִּדְרִי. Derivat. גִּדְרִי, גִּדְרִי (belonging to גִּדְרִי), the proper names גִּדְרִי (בֵּית גִּדְרִי), גִּדְרִי (גִּדְרִי), גִּדְרִי (גִּדְרִי), גִּדְרִי (גִּדְרִי).

גָּדַר (*constr.* גִּדְרִי, comp. עָרַל; with *suff.* גִּדְרִי, *pl.* גִּדְרִי) *comm.*, properly what hedges about, encloses around, hence 1. a wall, to keep off enemies Ez. 13, 5, or to shut up Hos. 2, 8; about a vineyard Num. 22, 24; Prov. 24, 31; about the חֲצָר of the temple Ez. 42, 10; גָּדַר to build up a wall, to protect a city Mic. 7, 11 (opposite גָּרַץ Is. 5, 5, Ps. 80, 13), and figurat. ECCLES. 10, 8; a fence Ps. 62, 4. Here in all cases גָּדַר is a noun, properly a part. activ. — 2. a walled place Ezr. 9, 9, where גָּדַר stands for גִּדְרִי; comp. Ar.

גְּדִיר (a place protected around by a wall). — 3. (*fortress*, from גָּדַר = גָּדִיר) *n. p.* of a city in Judah, in full form גִּית־גְּדִיר 1 Chr. 2, 51, but the *Gentile* גְּדִיר 27, 28 after the original form. The expression, in the second and third sense, was usually in Phenician equivalent to the Greek *τείχος*, therefore גָּדַר (*Plin.* 4, 36: Poeni Gadir, ita Punica lingua septum significante; *Avien.* v. 268: Punorum lingua *conceptum* locum gaddir vocabat; *Hezych. Iudeica: τὰ περιφράγματα*) or גָּדִיר (with Alef prefixed, in the Berber wall, borrowed from the Phenician) is still preserved in inscriptions as the name of many places. So a) *Aghader* (גָּאדֶר) *n. p.* of a Phenician colonial town in the province of Susa in Africa, in full form גָּאדֶר הַקְּרִים (*Carian fortress* *Καρίων τείχος* (in the account of Hanno in *Periplus*), out of which arose afterwards *Agurem*. b) *Agadir* (Gadir, Agadir, Gades) *n. p.* of the city *Gades* on the west coast of Spain. *Deriv.*

גָּדַר (only *part. pl.* גָּדָרִים) *denom.* from גָּדַר, to make a wall; *part. a mason*, 2 KINGS 12, 13.

גְּדִיר (*fortress*) *n. p.* of the metropolis of a small Canaanitish kingdom Josh. 12, 13, between דְּבִיר and חֶרְמָה. Perhaps it has been preserved in מְגִדֵּל גְּדִיר (Ta'anit. 20*), which is called in the New Test. and elsewhere מְגִדֵּל merely (*Magdala* MATTH. 15, 39). As the construct of גָּדַר, consult the word.

גְּדִיר or גָּדִיר 1. (*fortress*; comp. Ar. **جدار** wall) *n. p.* of a town in the mountains of Judah, in Jerome *Gedrus* (10 miles from Diospolis) Josh. 15, 58; 1 Chr. 4, 39; at the present day the ruins *Gedur* are north of Hebron (*Robins. Bibl. Res.* II. 338). But this is not clear. Another גְּדִיר, situated on a mountain on the other side of Jordan in *Peraea* is adduced in the Mishna (*Sh'bi't* 9, 2) as being surrounded with a wall in ancient times; and the mountain on which it stood was called גְּדִיר גֶּר (Jerush. there), in the neighbourhood of

הַר מַכְאֶרִשׁ (mount Machaerus). — 2. (*enclosure, shutting up*) *n. p. m.* 1 Chr. 8, 31; 9, 37.

גְּדִירוֹת (*pl.* גְּדִירוֹת, constr. גְּדִירוֹת, with *surf.* גְּדִירוֹתֵי) *f.* 1. a wall, as a fortification, therefore figurat. *fence* Ps. 89, 41; *hedge* NAH. 3, 17 (which is made artificially); *hurdle, caula, mandra*, JER. 49, 3, fully with צֶאֱנָן NUM. 32, 16, ZEPH. 2, 6, or לְצֶאֱנָן NUM. 32, 24; Arab. **جديرة** pen. In Hos. 2, 8 גְּדִירוֹת stands for גְּדִירוֹת and belongs therefore to גָּדַר. — 2. with the article הַ (the fortress) *n. p.* of a city in Judah Josh. 15, 36, 1 Chr. 4, 23, different from גָּדִיר, גְּדִירוֹתִים, גָּדִיר, in whose neighbourhood was a city named נִטְעִים. *Gentile* גְּדִירוֹתֵי 1 Chr. 12, 4.

גְּדִירוֹת (*wall-work*; the plural should be taken collect.) *n. p.* of a city in Judah Josh. 15, 41; with the article 2 Chr. 28, 18.

גָּדִיר see גָּדַר.

גְּדִירוֹת *f.* court-enclosure Ez. 42, 12, where 5 mss. read הַגְּדִירוֹת. See הַגְּדִירוֹת. **גְּדִירוֹתִים** (*double-fortress*) *n. p.* of a city in Judah, Josh. 15, 36.

גָּדַשׁ (not used) *tr.* 1. to heap, heap up, to accumulate; Targ. גָּדַשׁ (to measure in heaps), Syr. **ܓܕܫܐ**, **ܓܕܫܐ** heap, Ar. **كسد** II., to which also **جَدت** &c. belongs. *Derivat.* גָּדַשׁ 1. — 2. to press together into a hill and make firm, comp.

Ar. **حَدَس** (firm, strong); hence גָּדִישׁ 2. The organic root is גָּדַשׁ; also found in צִדְקָשׁ (which see).

גָּדַר I. (not used) *intr.* to be deepened, hollowed out (within), to be belied, arched, of a lowland, a marsh; hence גָּר, גָּד and perhaps גִּי in the proper name **גִּי־חֲזִי**. The same meaning is in 1. the stem **גָּד**, whence **גָּדָה**, according to some mss. for גָּדָה; 2. the stem **גָּדָה** II., enlarged from **גָּד**, whence **גָּדָה**; 3. the stem **גָּדָה**, whence **גָּדָה**, **גָּדָה**, **גָּדָה**. From the reduplicated form of this monosyl-

labic stem arose the Aram. נִינִיָּה, נִינִיָּה butt, cask (comp. נָגַן and נָגַן); so in like manner there originated in a cognate stem נָגַל, reduplicated נָגַל, the noun נָגַל drinking cup.

נָגַל II. (not used) *tr.* is the organic root belonging to נָגַל, which see.

נָגַל only in Ez. 47, 13, according to the LXX, Targ. Vulg. = נָגַל, as 47, 15. Single mss. read נָגַל, נָגַל (= נָגַל), understanding plain, valley, district, as the Syr. has נָגַל; but this does not give a suitable sense.

נָגַל (fut. נִגְלֶה) *tr.* to thrust away, to withdraw, to remove, e. g. מְקוֹר (a bandage) Hos. 5, 13; therefore the Syriac and ancient interpreters translate to heal, parallel נָגַל; comp. Syr. נָגַל intr. to flee, to remove. The organic

root is נָגַל, Ar. جَعَّ (to scare), reduplicated جَعَّجَ, and is also found in נָגַל II, נָגַל II; Ar. وَجَى, Syr. وَجَى. Hence

נָגַל (after the form נִגְלֶה) *f.* prop. removal (of a bandage), hence a healing (Kimchi) Prov. 17, 22 (LXX). More correctly with Targ., Syr. &c. = נָגַל body: a joyful heart does good to the body; parallel נָגַל (the bones). But it might also be written for נָגַל mitigation, or come from נָגַל after the Ar. جَعَّ, to brighten up.

נָגַל (fut. נִגְדֶה) *intr.* to bow oneself down, to prostrate oneself, e. g. נִגְדֶה (to the earth), 1 KINGS 18, 42, in prayer; with נָגַל 2 KINGS 4, 34 35 over something. It is cognate with נָגַל, Hebr. נָגַל.

נָגַל (with suff. נָגַל, נָגַל; from נָגַל i. e. נָגַל = נָגַל) *m.* the back, particularly in the phrase נָגַל אַחֲרַי to cast behind the back i. e. intentionally not to regard 1 KINGS 14, 9; Ez. 23, 35; Neh. 9, 26.

נָגַל (constr. נָגַל, with an a-after-sound נָגַל; with suff. נָגַל, נָגַל) Aram. *m.* prop.

belly, i. e. what is arched, but only metaph. the middle, the midst, internum, medium, therefore נָגַל DAN. 3, 25 and 7, 15 or נָגַל 4, 7 = Hebr. נָגַל; נָגַל 3, 6 = נָגַל; נָגַל 3, 26 = נָגַל; with suff. נָגַל Ezr. 5, 7 = נָגַל; נָגַל 4, 15 = נָגַל, and also frequent elsewhere in

Aram. and Ar. Comp. Syr. جَوَا, Ar. جَوَا within. The same metaphor is also in نَطْن (belly, the middle, the midst), نَطْن (within); and נָגַל has become constant in Aram. in this sense, after the language had adopted נָגַל for the back.

נָגַל (נָגַל, נָגַל, נָגַל; with suff. נָגַל (= נָגַל) *m.* 1. same as Hebr. נָגַל the back, Prov. 10, 13; 19, 29, exposed to blows Is. 50, 6, on which enemies set the foot 51, 23. — 2. same as Aram. נָגַל the middle, the interior; נָגַל Job 30, 5 out of the midst (of men). On the Phenician נָגַל see נָגַל.

נָגַל see Aram. נָגַל.

נָגַל I. (only part. pl. נָגַל K'tib) *tr.*

1. same as נָגַל to cut through, to dig through (the earth), with the plough, whence נָגַל 2 KINGS 25, 12 a husbandman, for which the K'tib has נָגַל; comp. جَاب (to cut), VIII. to dig. — 2. to cut off, to cleave, spoken of wood; hence נָגַל (out of נָגַל). — The organic root also exists, in a modified form, in נָגַל &c.

נָגַל II. (not used) *tr.* to deepen, to hollow out, to dig out; so too in Aram. נָגַל (נָגַל) III, whence נָגַל. The organic root is also in the Hebrew נָגַל I. (which see), whence נָגַל = נָגַל. Deriv. נָגַל 2. (which see).

נָגַל III. (not used) *tr.* to bring together, collect, crowd together, or intr. to troop together; whence נָגַל 1., נָגַל 3. The stem נָגַל in this sense is identical in its organic root with that in נָגַל, נָגַל (Targ. נָגַל, Syr. نَجَا, Ar. جَبَا and جَبَا, Aram. نَجَبَا, &c. and with the root in נָגַל).

נָגַל (from נָגַל III.) *m.* 1. same as נָגַל 3. a swarm of locusts, NAH. 3, 17, Targ. נָגַל, נָגַל, נָגַל the same, hence of the

appearance of the locust in swarms, *gryllus gregarius*. — 2. (= גב 2 SAM. 21, 18; *hill-place*, from גב 1.) *n. p.* of a place 2 SAM. 21, 19, for which the LXX and Syr. have the synonymous גב (hill), and the parallel passage 1 CHR. 20, 4 גור (sloping place). See גב.

גורי (or גרי; ג is a very old adject. termination, as in חלוצי, חלוצי, חלוצי) *collect. m. prop.* what collects in troops, hence a *swarm of locusts*, NAH. 3, 17: *as swarms of locusts upon swarms of locusts*; AM. 7, 1; comp. Targ. גורי and גורי (pl. def. גורי).

גוג (see גוג, גוג, and גוג) 1. *n. p.* of a mixed race dwelling in the extreme north, comprehended by the Greeks under the name of the *Scythians*, thence transferred — 2. to the centre and representative of the race, to their king, EZ. ch. 38. 39. *Gog* comes forth from the distant north (38, 15; 39, 2), the prince of רצח (הירס and probably also of חבל, חבל) with his army of cavalry (38, 15) marching against the people of Israel, when he is miraculously encountered (38, 17-23) and annihilated (39, 1-8). In the later tradition which sprang from Ezekiel's description, גוג along with גוג represents the mixed population of the north, the *Scythians* and *Caucasians* &c. — 3. *n. p.* of the country of the people *Gog*, i. e. of the *Scythians*, but only in the APOCALYPSE 20, 8, Γωγ together with Μαγώγ, as it has become a geographical name in Arabic also. — 4. According to the cod. Samar. and the LXX, by גוג NUM. 24, 7 is understood nothing more than גוג, tradition (Sabb. 118) making the Messianic time to be distinguished by an antecedent struggle with *Gog*. — 5. *n. p. m.* of a *Reubenite*, 1 CHR. 5, 4.

As to the signification of גוג it appears to mean *mountain* i. e. *Caucasus* (Pers. *Koh*, Ossetic *ghogh* mountain, and even the classical name *Caucasus* originated in *Koh-Káf*), since *Caucasus* was the chief seat of the *Scythian* peoples. The hardening of the last sound (*h*) into *g* (*gog* from *Koh*) seems to have taken place early; and when the name

had already become that of a people, the other names גוג, גוג (which see), Samar. גוג, Gent. גוג, Phenic. גוג, also arose. Another explanation from the Pehlvi *koka moon* (see *Grab-schrift des Darius* p. 64), because they prayed to the moon, is improbable. A Semitic etymology is also possible. From the reduplicated form גוג (see ג I., whence ג) in the sense of *to be high, overtopping*, גוג might signify a *mountain, a summit*; comp. Ar. جوج (breast, of a ship, i. e. something heightened). Fig. this stem would mean *gigantic, great of stature, powerful, warlike* (cognate קר- Is. 18, 2); comp. Sanskr. *kû to be mighty, kavi* (in the *Vêdas*, Pers. کي king, modern Persian کور *kav*) *warlike, valiant*, in which sense the Amalekite name גוג, גוג, the Hebrew proper name גוג, and the Phenician גוג in the story of *Ogyges* may be taken. In GEN. 14, 1 Symm. has taken גוג for גוג, and translated it by "*Scythians*".

גור I. (fut. גור, גור) *tr.* 1. same as גור I. and גור II. (which see) *to cut into something, to scratch, to wound, figurat. of a warlike troop*, e. g. עקב GEN. 49, 19 *the rear, i. e. to inflict a complete defeat*; hence גור, the Phenic. גור (see גור). — 2. *Figurat. to press, with the accusat. whereinto* GEN. 49, 19; *to drive on in haste* HAB. 3, 16; comp. Ar. جَدَّ. — 3. *Metaphor. to decide, determine, measure out to, of fortune, fate &c.* *Deriv.* גור, גור.

גור II. (not used) *tr.* *to bind, to fetter*; comp. Ar. قَان (to fetter), كَان (to hinder), but especially the organic root in גור, גור, &c. *Deriv.* גור.

גור I. (not used) *intr.* properly *to be hilly, arched, gibbous*, consequently same as גב, Targ. גב I., Ar. جَاب, cognate with גב, גב, &c.; then metaphor. *to ascend and appear visible aloft*, e. g. of the back or belly &c. *Deriv.* גור (from גור) and גור, גור, the proper name גור.

גור II. (not used) *tr.* to hollow out, to deepen, like גור II., and גור; deriv. גור (Aram. גור). Comp. Ar. جَوْ low country, جَوْ deepening, recess.

גור III. (not used) *intr.* same as קור to gather together in troops, to collect, Ar. جَو (to call together, to collect); deriv. גור 2.

גור f. 1. body, prop. belly, Job 20, 29, = גור 2., LXX σῶμα, Kimchi גור, consequently from גור I. More correctly, after Targ. (תִּיק), Rashi (תִּיעַר), Ibn 'Esra (תִּיעַר) and others sheath, quiver, from גור II. to deepen out, as גור (which see) is similarly derived. — 2. a lifting up, Job 22, 29 for when they are lowered, thou promisesest lifting up (Rashi, Ibn 'Esra); in a bad sense: pride, haughtiness, 33, 17; figurat. sin, iniquity, Jer. 13, 17. It is usually taken as an Aramaeism for גור, especially since גור is in use; but גור I. may even of itself be connected with גור. In Phœnician גור (Gawan) = גור (elevated) is the proper name of the old deity of the Byblians; גור (majesty), hence the proper noun masculine גור (Givalius i. e. -iun, majesty of 'Elyon).

גור Aram. f. pride, DAN. 4, 34.

גור (only pl. גורים, with suff. גורי K'tib) m. a person, a being, consequently = גור; but only in pl. people, Ez. 36, 13 14 15. See גור.

גור I. (not used) same as גור I. and גור (which see), Aram. גור I. Deriv. גור.

גור II. (not used) same as גור II. and Aram. גור III. Derivat. Aram. (גור), which see.

גור (after the form קור, גור; with suff. גורי) m. refuge, perfugium, Ps. 71, 6; i. e. place or person to which one flees.

גור *intr.* 1. to flee, to escape, to hasten away, a collateral form of גור, גור; hence גור Ps. 90, 10: for it גור (their pride) quickly hastens away, referring to גור according to the LXX and

Targ.; comp. Ar. حَار (to flee away), حَار (transfugit), Syr. ח to pass, to disappear. Deriv. גור. — 2. (unused) to fly, to soar away; cognate in sense גור, of birds. Deriv. גור in its diminutive גור. — 3. to go over, to cross, transire, water; cognate in sense עבר. Deriv. גור, גור.

Nif. גור (3 pl. גורים for גורים, as mss. still have it; the punctuators wavered between the stem גור and גור) to disappear, to hasten away, to flee, to be gone, and therefore according to the Targ. NAH. 1, 12: though they be numerous and yet ever so many, yet they shall disappear and pass away (גור).

Hif. גור (only fut. גור for גור, because the punctuators had in their mind the stem גור) caus. to make to flee, to make to hasten, to drive on, NUMB. 11, 31: and it (the wind) drove forward quails from the west.

גור (pl. with suff. גורי) m. a young bird, formed from גור with the diminutive syllable ל (comp. גור), particularly of the young dove GEN. 15, 9, DEUT. 32, 11, and also of other birds; Ar. جَزَل, Syr. (transposed) جَزَل, Phœnician גור (gozol), whence the name of a plant גור (Azir-gozol, Apul. herb. 65); the Ar. جَر (to coo like a dove) is denomin.

גור (pass, ford, properly a place of passage, from גור with the formative syllable ג) n. p. 1. of an Assyrian tract of land situated at a river of the same name (גור), where there may have been a ford; hence fully גור 1 CHR. 5, 26, named with גור, גור (which see), to which 2½ of the ten tribes in an earlier deportation, and afterwards the ten tribes 2 KINGS 17, 6 and 18, 11 (adduced here as a territory with גור) were carried captive. This river Gosan is the Kisel-Osen rising in the north of the Zagros and falling into the Caspian sea (Ritter, Erdkunde VIII. 590. 615). From it — 2. a city in Media between the mountain Chabor (viz. the Assyrian Khabûr el-'hasanijja in Jakuti, to distinguish it from the Mesopotamian)

and the Caspian sea received the same name, *Favṣaria* in Ptolem. (VI, 2); and the appellation may have been extended to a whole territory. It is a question whether in 2 KINGS 17, 6 and 18, 11 ג' (along with ג'ר) should not be read for ג'ר, and whether this territory should not be understood; Jewish tradition supposes ג'זק i. e. *Gazaca*, the summer residence of the Median kings. — 3. *n. p.* of a country in Mesopotamia, between the rivers פ'ר (Ptol. *Xabōras*, Strab. *Ἀβόρος*, Aboras, Plin. *Chabora*, Syr. *Kabūr* &c.) and Saccoras, *Favṣaritis*, now *Kaushan*, Is. 37, 12, 2 KINGS 19, 12, mentioned along with ח'רן (*Kāḥṣai*, Carrae) in north-western Mesopotamia, and ר'צ' (Ptol. 5, 15 *Pt-sápa*) in Palmyrene &c.

ג'ז (imp. fem. ג'זי for ג'זי, as ג'זי = ג'זי) 1. *tr.* to send forth, to push forth, the fruit of the body, i. e. to bear, MIC. 4, 10, coupled with ח'ל to be in labour; whence ג'ז. — 2. (unused) *intr.* to spring forth, to bubble up, of water; whence the proper names ג'זי, ג'זי. But usually in the

Hif. ג'ז (fut. ג'זי, apoc. ג'זי) *inf.* ג'ז abridged from ג'זי (to break forth (of an army), with מן of the place JUDGES 20, 33; to break forth, of the sea JOB 38, 8, evidently adopted from the image of the bursting forth of the foetus; to bubble up, to stream forth (water), with ב' through something, Ez. 32, 2: and thou burstest forth (with water-jets) through thy nostrils (ג'זי = ג'זי) JER. 8, 16, sing. the snorting, pl. the nostrils, of the crocodile; with א' into something, JOB 40, 23.

On the stem ג'ז comp. the Ar. جاز (to spout forth water-jets), جاز (to drive or push forward), Targ. ג'ז (to break forth, of wind), Syr. جاز (as the Hebr.) &c. The organic root is also found in ג'ז.

ג'ז Aram. the same, whence *Afel* ג'ז (part. fem. pl. ג'זי) to break through, of wind, DAN. 7, 2.

ג'ז (a shorter form of ג'ז, whence *f.* ג'ז, as the Aram. ג'ז from ג'ז, ג'ז = ג'ז out of ג'ז from ג'ז; with *suff.* ג'ז omitting one Yod; pl. ג'ז, constr. ג'ז, also ג'ז, as mss. read, with *suff.* ג'ז Ez. 36, 13 14 15 from a sing. ג'ז (which see), and ג'ז GEN. 25, 23 K'tib, Ps. 79, 10 with the omission of Vau quiescent) *m.* 1. (from ג'ז I.) the body (as the fem. ג'ז, prop. belly (cognate in sense ב'טן), transferred to the whole body; figurat. being, person, even of individuals, GEN. 20, 4; 25, 23. See ג'ז. — 2. (from ג'ז III.) prop. the connected,

crowded together mass, hence *people, populace, confluxus hominum*, in the widest sense like ג'ז (which see), and so a) of *Israel* GEN. 12, 2; DEUT. 32, 28; JOSH. 3, 17; 4, 1; 10, 13; 2 SAM. 7, 23; Is. 1, 4; ZEPH. 2, 9 &c., but ג'ז is never used for ג'ז, in the sense of *inhabitants, citizens* 2 CHR. 15, 6, PROV. 14, 34, and so also ג'ז Ez. 36, 13 14 15. b) most frequently a *non-Israelite, but specific people* DEUT. 28, 36 49 50, 1 KINGS 18, 10, also of a colonist race 2 KINGS 17, 29; or of single tribes Is. 14, 32 (the Philistines), 18, 2 (the Aethiopians), ZEPH. 2, 5; JER. 25, 12 &c. c) *heathen people* generally, hence with the accessory idea of *enemies, oppressors*, Ps. 2, 1 &c., in which sense it is opposed to ג'ז the Jewish people DEUT. 32, 43; the pl. ג'ז especially is used in this manner Ps. 2, 1; Is. 42, 6. This view of ג'ז became usual in later times, the LXX, Ar., Syr. and others having taken it so even where Israel is meant. d) a *troop, flock*, of animals, as of locusts Jo. 1, 6, of wild beasts ZEPH. 2, 14, as ג'ז too sometimes denotes, PROV. 30, 25, Greek *ἔθνος* (Hom. II. 2, 87), Latin *gens*

(Virg. Ge. 4, 430), Ar. أمة. For ג'ז (in the pl.) as a proper name, see ג'ז.

ג'ז (from the *masc.* ג'ז = ג'ז; c. ג'ז, with *suff.* ג'ז; pl. ג'ז, with *suff.* ג'ז, f. ג'ז) *f.* body, prop. belly (like the Syr. جاز) and that sometimes living GEN. 47, 18, NEH. 9, 27, also supra-terrestrial Ez. 1, 11 23; DAN. 10, 6; sometimes dead, a

corpse (cognate in sense פֶּגֶר 1 SAM. 17, 46. נִבְלָה) NAH. 3, 3; 1 SAM. 31, 10 12; Ps. 110, 6; also of beasts JUDGES 14, 8 9.

גוֹיִם (*crowd of peoples, mixed people*)
a. p. 1. of a tribe in גִּלְגָל (which see), in the neighbourhood of Dor Josh. 12, 23, perhaps because a non-Phenician race had settled there. — 2. of a people in גִּלְגָל (which see), whence the territory was named גִּלְגָל הַגּוֹיִם (*boundary of the mixed peoples*) Is. 8, 23. In this Goyim-boundary was situated the city הַרְשֵׁת הַגּוֹיִם JUDGES 4, 2 13, so called to distinguish it from another הַרְשֵׁת. Perhaps גִּלְגָל Josh. 12, 23 is identical with גִּלְגָל, as גִּלְגָלֹת 18, 17 is with גִּלְגָל 15, 7. — 3. of an unknown tribe whose king הִדְעָל is mentioned in GEN. 14, 1. Symm. understands by the word Scythian tribes (Σκύθαι), without perhaps reading on that account גוֹיִם (see גוֹי). — 4. of peoples in Asia minor and Europe whose lands are washed by seas and are therefore termed אֲרָצוֹת גוֹיִם GEN. 10, 5; ZEPH. 2, 11.

גָּלַל (1 pers. גָּלִיתִי Is. 65, 19; fut. יִגְלִי K'tib PROV. 23, 24; inf. גָּלִי ibid. K'tib) intr. 1. properly to turn oneself in a circle, to go in a whirling motion, hence figurat. to exult i. e. to move round in a circle for joy, to rejoice PROV. 23, 24 K'tib; with בִּי Is. 65, 19 to rejoice over something; גָּלִי-אֵל (so all versions read for גָּלִי, though elsewhere אֵל does not occur in union with the imper.) Hos. 9, 1, rejoice not, as the nations; yet one may take גָּלִי here rather as a noun, and the construction as in 2 SAM. 1, 21. Comp. הִנָּג in a cognate fundamental meaning, whence הִנָּג, Ar. جَال (med. Van, to dance), Zab. جال in Ethpa. Deriv. גָּלִי 1, גִּלְגָל, גִּלְגָלֹת. — 2. to turn, to writhe, from fear, like חָלַל which is radically cognate (which see), to fear, to quake, but only in Hifil; comp. Ar. جَلَّ and the double meaning of פָּחַד. — 3. to turn or move in a circle, to move forward in a definite circle, of time (cognate in sense הָדִיר; Ar. the same.

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Deriv. גָּלִי 2, גָּלִי, גָּלִי (= גָּלִי) in proper names. — 4. tr. to surround, to enclose, a district, in which sense גָּל stands elsewhere (which see); comp. בְּרִכְבָּר, whence בְּרִכְבָּר; Ar. جَوْل circumference. Deriv. גָּלִי 3, גִּלְגָל, גִּלְגָלֹת. The common form in use is

Hif. הִגִּיל (in the abridged form גָּלִי; fut. יִגְלִי, apoc. יִגְלִי, inf. גָּלִי K'ti out of הִגִּיל) in the sense of Kal, as often in middle-vowelled stems (see בָּיון, רִיב, &c.) a new Kal, as it were, is formed by this shortening: 1. to rejoice i. e. joyfully to move in a circle (hence it is stronger than גָּלִי, שָׂמַח, רָנָן, רָנָן, either absolutely Ps. 32, 11; ZECH. 9, 9; Is. 49, 13; 65, 18; or with בִּי of the object, in which one rejoices, e. g. בְּיִשְׁעִי Ps. 9, 15, בְּהִסְדִּי 31, 8, בִּי Is. 41, 16, בְּהִלָּךְ Ps. 149, 2 &c.; very seldom with עָלֵי ZEPH. 3, 17. — 2. to serve God in a solemn, religious dance (comp. הִנָּג), an intensive of עָבַד Ps. 2, 11, where, however, according to some, the 2 signification belongs. — 3. to turn oneself, with pain, to mourn, with עָלֵי over a thing Hos. 10, 5, parallel גָּלִי; אָבָל גָּלִי appears to stand there as = חָלַל in order to have an assonance with גָּלִי.

גִּלְגָל (prop. part. fem. Kal of גָּלִי, to denote the collective idea or the abstract, hence without a pl.) f. 1. a company of banished, exiles, captives EZR. 1, 11; 9, 4; JER. 28, 6; ZECH. 6, 10. — 2. captivity, exile, banishment, e. g. בְּגִלְגָלֵי הַגּוֹיִם JER. 46, 19, בְּגִלְגָלֵי הַגּוֹיִם EZR. 4, 1; Ez. 12, 4: as the going forth into captivity; 1 CHRON. 5, 22 until the exile; EZR. 2, 1 the captivity of exile; NAH. 3, 10 &c. Connected with verbs הִקְיָא 2 KINGS 24, 16 to lead into exile; יִצְאָא בִּגְלָא JER. 29, 16, שׁוּב מִגְלָא 49, 3 to go into exile; קָדַח הַגּוֹיִם EZR. 6, 21 to return from exile; קָדַח הַגּוֹיִם EZR. 10, 8 the congregation of exiles. See גִּלְגָל under גִּלְגָל.

גִּלְגָל (from גָּלִי 4; circle, region) n. p. 1. of a Levitical free city in בְּשָׁן (which see), belonging to the territory of Ma-

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nasseh DEUT. 4, 43, 1 CHR. 5, 56, JOSH. 20, 8 K'ri, for which the K'tib has in the two latter passages גִּלְיוֹן (which see); *Joseph.* (Bell. Jud. 1, 4, 4) Γαυλάνη; called by *Euseb.* κόμη μεγάστη, and situated, according to the Talmud (Menachot 9^b), over against קֶדֶשׁ. — 2. of the territory named after it, Γαυλωνίτις, -ανίτις (*Jos.* ib. 4, 1, 1), divided into upper and lower Gaulanitis, designated as the eastern border land of Galilee. The name is preserved till the present day in جولان (G'ulân), the appellation of a Syrian mountain.

גִּבְעוֹן (for גִּבְעוֹן, *part. Pu.* from גִּבַּע, rejecting the *ק*) *m. prop.* the deep-made, hence *pit* ECCLES. 10, 8; Targ. גִּבְעוֹן, *Syr.* ܡܝܬܝܢܐ &c.

גִּבֹּר (not used) *tr.* i. e. גִּבֹּר same as גִּבֹּר to cover around, to protect. Deriv. the proper name גִּבְעוֹר.

גִּבְעוֹר (protected, screened) *n. p. m.* GEN. 46, 24. *Patron.* 1 CHRON. 5, 15.

גִּבֹּעַ (*fut. יִגְבַּע, inf. constr. יִגְבַּע and יִגְבַּע*) *intr.* to breathe out (the breath of life), God taking back the breath he gave (GEN. 2, 7), Ps. 104, 29; to expire, to de-cease, preceding קִיּוֹת GEN. 25, 8 17; 35, 29; but for the most part generally, to die, to perish GEN. 6, 17; 7, 21; NUM. 20, 29; LAMENT. 1, 19; JOB 3, 11, along with נִכְרַת ZECH. 13, 8; figurat. גִּבֹּעַ to vanish because of i. e. to suffer much, to perish almost, Ps. 88, 16 I am afflicted and vanish away from instability. — The fundamental signification of the stem does not lie in to draw oneself together, to collect (= גָּבַהּ), not in hungering, according to the Arabic, but in to breathe out; and the stem is connected, in its organic root גִּבֹּעַ, with אֶפֶס, פֶּסַח, אֶפֶס.

גִּבְוֹר I. (not used) *intr.* same as גִּבֹּעַ (גִּבְוֹר, *I.* to be gibbous, arched, thick, whence גִּבְוֹרָה; comp. Ar. جَاب to be thick, gross, in contrast with to be fine. — The fundamental signification of body, has always proceeded in the language from

heightening, arching, thickness, with reference to the middle part of the animal body; this is the case in Hebrew גִּבֹּעַ, גִּבֹּר, גִּבְוֹר, Arab. أَجَل, بَطْن, وَجْه, &c. where the names for belly, back, body, are borrowed from such fundamental meaning. It may be, therefore, that גִּבְוֹר I. and II., גִּבֹּר I. and II. &c. are connected.

גִּבְוֹר II. (Kal unused) *tr.* same as גִּבֹּעַ, to enclose, to conceal, to encompass; comp. *Syr.* ܡܝܬܝܢܐ a net, i. e. what takes in, ܡܝܬܝܢܐ to fish, to hunt.

Hif. גִּבְוֹר to shut e. g. גִּבְוֹר נֶחֱסֵה NEH. 7, 3; comp. the Talmudic גִּבְוֹרָה, גִּבְוֹרָה. גִּבְוֹר *f. prop.* a body, like the Ar. جَوْف but only in use for a corpse 1 CHRON. 10, 12 for גִּבְוֹרָה (1 SAM. 31, 12); also in Greek in the same manner δέμας, σῶμα &c.; Ar. جِيْفَة a corpse.

גִּבְוֹר a ground-form to גִּבְוֹר, which see. גִּבְוֹר (*pl.* גִּבְוֹרִים and גִּבְוֹרֹת; with *suff.* גִּבְוֹרִי from גִּבֹּר V) *m.* a whelp (of the lion) JER. 51, 38; NAH. 2, 13. The noun גִּבְוֹר I. usually stands for it.

גִּבְוֹר I. (*fut. יִגְבֹּר*) *intr.* to gather themselves together, to crowd together, with a hostile design Ps. 56, 7; with קַל against one 59, 4; hence fig. (like אָסַף) to turn (into a house), to lodge (as a stranger), peregrinari, to dwell GEN. 35, 27, JUDGES 17, 7, particularly of a גִּבְוֹר Ex. 12, 49, of individuals RUTH 1, 1, Is. 23, 7, of whole tribes Ps. 105, 23; also of animals Is. 11, 6. In this sense, it is construed either with מִן of the place where JUDGES 19, 16, Ps. 105, 23, with עִם of the pers. with whom GEN. 32, 5, with the accusat. of the object JUDGES 5, 17 or of the person Ps. 120, 5, or with אִתּוֹ of the person LEV. 19, 34 and also גִּבְוֹרָה 16, 29. גִּבְוֹרָה Job. 19, 15 a domestic, a slave, coupled with אָמָה; according to the LXX, Jerome and others a neighbour (cognate in sense גִּבְוֹרָה), as the fem. גִּבְוֹרָה Ex. 3, 22. גִּבְוֹר בְּאֶהֱלֵי Ps. 15, 1 to dwell in the tabernacle of God,

i.e. with God; in the same manner שָׁכַן (Ps. 68, 7) is connected with the accusat. of the place *where*, Ps. 5, 5 *the evil man does not dwell with thee*. Deriv. מְנוּחָה, גִּיר, גִּירָה, perhaps גִּיר (also in proper names), מְנוּחָה, the proper name יְנוּחָה.

Hithp. יְנוּחָה (fut. יְנוּחָה) *to sojourn, to lodge*, with עִם with 1 KINGS 17, 20. JER 30, 23 and Hos. 7, 14; see גִּיר II.

The organic root of this stem is also found in גִּיר, אֶרֶץ, אֶרֶץ &c.; the transition from the fundamental signification *to gather together* to that of *going into, turning in*, is also in אָסַף.

גִּיר II. (fut. יְנוּחָה) *intr. prop. to turn oneself, to shrink back*, but mostly in the definite sense *to be afraid*, with כִּן DEUT. 18, 22, מִפְּנֵי DEUT. 1, 17, 1 SAM. 18, 15, JOB 19, 29, or the accusat. of... DEUT. 32, 27; *to be concerned, anxious*, with לְ *about something* Hos. 10, 5, parall. אָבַל. In a good sense, *to have reverence, awe*: יְנוּחָה of God Ps. 22, 24; 33, 8; JOB 41, 17. Deriv. מְנוּחָה and מְנוּחָה. — A farther development of the stem is presented by יְנוּחָה (which see).

Hithp. יְנוּחָה *to be anxious, to be afraid*, with עַל (after the Syr.) *of or on account of a thing* Hos. 7, 14, parallel יְנוּחָה; but the LXX and mss. read יְנוּחָה with reference to 1 KINGS 18, 28; the old interpreters have taken it in the sense *to gather themselves together*, with relation to DEUT. 14, 1, JER 16, 6 &c. But the explanation already given is preferable.

גִּיר III. (Kal unused) *tr.* same as גִּיר (גִּירָה) = גָּל *to roll, to turn round*, of round, heavy things. Deriv. גִּירָה in גִּירָה. Prov. 21, 7 and יְנוּחָה HAB. 1, 15 see under גִּיר.

Hithp. יְנוּחָה *to whirl itself upward, to whirl*, of a whirlwind JER 30, 23, hence cognate with יְנוּחָה.

This meaning of the stem may possibly be combined with גִּיר II.; but the natural separation of the stems and a

reduction to their sources is preferable to an union which is only too ingenious.

גִּיר IV. (fut. יְנוּחָה, *inf.* גִּירָה) *intr.* 1. *to glow, to seethe, to boil up, to ferment* (comp. גִּיר III., Ar. غار, of the boiling of wrath, the burning of hunger, thirst &c.); hence figurat. of the seething and boiling of unslacked lime (see גִּיר). — 2. same as גִּירָה and the cognate גִּירָה: *to be angry, to be zealous, to be exasperated*, absolut. Is. 54, 15 *behold they are very zealous (against thee), but that does not come from me*; or with נִגַּח against, גִּירָה *whoever is exasperated against thee* Is. ibid. erroneously taken by the Targ. and others in the sense of *to gather together*. — 3. *tr.* *to stir up, to incite, to kindle*, e. g. strife (according to the Targ.) Ps. 140, 3, *if we should not rather read יְנוּחָה* (from the Pihel גִּירָה).

גִּיר V. (not used) *intr.* *to suck*, of young animals, properly *to moisten, to draw in moisture*; comp. גִּיר IV. (whence עִיר) and the organic root in גִּירָה (to flow out). Deriv. the noun גִּיר 1 and גִּירָה.

גִּיר I. (from גִּיר V; pl. גִּירִים, גִּירִים, with suff. גִּירִיהָ) *m.* same as גִּירָה, *a young animal, that sucks, generally a whelp, catulus, particularly of the lion* Ez. 19, 2 3 5, in full form גִּירָה GEN. 49, 9, DEUT. 33, 22, NAH. 2, 12, distinct from בִּקְרִי, an animal which is somewhat grown; seldom that of the lion LAMENT. 4, 3. The same appears in different forms in Arabic (*Gurw, G'irw, G'arw*) and Syriac (*Gárjo, Gúrjo, Gúro*), and is also applied to other animals.

גִּיר II. (from גִּיר I.) *m.* *a dwelling, a hospice*, hence 1. גִּירָה (hospice of Ba'al) *n. p.* of a city in Arabia 2 CHR. 26, 7; comp. Phenician גִּירָה (for גִּירָה) proper name of the island *Girba* (in Libyan, Meniax), and at the same time the name of a city there (in the Peutinger table *Gerra*, in Ptol. IV, 3 *Γέρρα*). — 2. גִּירָה (height of Gur-ba'al) *n. p.* of a place not far from יְנוּחָה (which see) 2 KINGS 9, 27; גִּיר is here shortened

from גור בעל; comp. Phen. גר (Gor), proper name of a city in Africa.

גורל (constr. גרל, with suff. גורלי; pl. גורלות) *m. prop. a little stone, small and round* (from גור a round pebble [גור III.] with the diminutive termination (-ל) for casting lots, like ψῆφος (Rabbinic פסיוס), 1. *lot*, in a general sense LEV. 16, 8; 1 CHR. 24, 7 &c.; in dividing an inheritance JOSH. ch. 15-19, booty Ps. 22, 19 or otherwise JOSH. 17, 14; 19, 1. *To cast lots* is expressed by גורל JOSH. 18, 8, ירה, 18, 6, הִשְׁלִיךְ Is. 34, 17, הִשְׁלִיךְ Prov. 16, 33, ירה Jo. 4, 3, נָתַן LEV. 16, 8; with על of the thing upon which the lot is cast Ps. 22, 19. Passively, *the lot is cast* is expressed by נָפַל JON. 1, 7; *the lot is drawn* by קָלָה LEV. 6, 9, יָצָא ג' ל' JOSH. 19, 10; *to divide by lot* by הִקְלָה 1 CHR. 24, 5. — 2. *the portion that falls to one* (by lot) JUDGES 1, 3; figurat. *destiny, portion* Ps. 16, 5; DAN. 12, 13. See גרל.

גורן (as if from גור) *m. K'tib* JER. 2, 25 for גורן (which see).

גוש (not used) *tr. to heap together, to curdle, to draw together into a lump, of a clod; to make firm; hence גוש, גיש, the proper name גישון*. — The organic root in גוש is identical with that in רכש (which see), comp. Ar. حَاش (to collect, to put together); a farther development of the root is in גבש (which see), Ar. حبش &c., perhaps after גרש had preceded. The meaning *to search out* in the Syr. حَف is connected with the Hebrew גש (גשש). But see גשש.

גוש *m. prop. clod, lump, of earth* (root גרש), *crust of the earth; figurat. a small ball, a little lump*, i. e. a boil of the leprosy, which makes the skin ashy-gray and lumpy (comp. the expression: glebam in os injicere) JOB 7, 5 K'ri.

גז (not used, in combinations גז; see גזז = גזז) *m. treasure*. This form of the noun, at the basis of the late Hebrew גזז (which see), appears in forms in the Targ., Talm., Syrian, Zabian, Armenian,

Persian, Pehlevi, Zend, Sanskrit &c.; and as the word is not found in Semitism till late and then comes through the medium of the Aramaean, it can only have been introduced out of the Aryan tongues. For that we have the Sanskrit *gandsha* (treasure-house), Zend. *ganza*, Persian *gindsh*, Pehl. *gandsh* &c., in all of which *n* is unorganic, and *g* changed into *z* (see ג). This form of the noun then passed over into Aramaean, after a Persian transformation of the *a*-sound. The original form without *n* inserted, also penetrated in many ways into Aramaean, most of all into the classical languages (Lat. *gaza*, Greek γάζα); comp. Hesych. Γάζα παρὰ Ἱερέσιν βασιλείων, ἢ οἱ ἐκ τῶν πολλῶν φερόμενοι φόροι. Curt. 3, 13, 5.

גז I. (constr. pl. גזי) *m. 1. a shearing*, of צֶמֶן DEUT. 18, 4, כֶּבֶשׂ JOB 31, 20, i. e. the shorn wool, vellus. — 2. *meadow-shearing, mowing*, i. e. either the young shoots that remain after the mowing (Kimchi) Ps. 72, 6, or the mown grass itself; הִמְלִיךְ הַגִּזְרִים the king's mowing, AM. 7, 1, i. e. the early mown grass belonging to the king.

גז II. (constr. pl. גזי with *n* inserted) *m. treasure*, ESTH. 3, 9; 4, 7; see Aram. גז.

גז (in compounds; def. גזא; in Biblical Aramaeism only in pl. גזין, def. גזינא, with *n* inserted as a compensation for Dagesh) Aram. *m. treasures*, where the incomes of tribute and taxes were laid up, EZR. 6, 1, which were also deposited in the archives. בֵּית גִּזְיָא EZR. 5, 17; 7, 20 *treasury*, γαζοφυλάκιον. This form of the name is also found in the late Hebrew גזי (from גז), in the compound late Hebrew word גזבר, with the total disappearance of the sharp sound in the Aram. גזבר, in the Syriac גזבר, -גז. But besides this form there was also another, גז (which see), in use, to which belong גזז (which see), Targ. and Talm. גזא, Syr. גז, גז (Barhebr. p. 425), גז &c.; and all forms may be traced back to these two.

גֹּזֵר *m. a treasurer*, EZR. 1, 8, comp. Syr. ܓܙܝܐ. It is compounded of **גָּזַ** (shortened **גָּז**) and **רָ** (see **גָּרָר**).

גֹּזֵר (only *pl.* **גֹּזְרִין**) *Aram. m.* the same, EZR. 7, 21, Syr. ܓܙܝܐ. The first part is from **גָּזַ** = **גָּזַ** (see **גָּזַ**); in Pers. as in Pehl. the same word occurs with **א** inserted.

גָּזַ (not used) *trans.* to cut, to hew (stones), whence **גֹּזֵר**; comp. *Aram.* **גָּזַ**, *Syr.* ܓܙܝܐ (to shear, cut), *Ar.* جَزَأَ (to cut in pieces, divide); consequently it is merely a farther development of **גָּזַ** (**גָּזַ**). **גֹּזֵר** Ps. 71, 6 and the proper name **גֹּזֵר** belong to **גָּזַ**.

גֹּזֵר (*constr.* **גֹּזֵר**) *f.* = **גָּזַ** shearing, JUDGES ch. 6; in full form **גֹּזֵר הַצֹּמֶר** 6, 37.

גֹּזֵר (= **גֹּזֵר** from **גָּזַ**, a pass, a ford) *n. p.* of a place, prob. in the neighbourhood of **שֶׁעֶלְבֶּן**; hence the *Gentile* **גֹּזֵר** 1 CHR. 11, 34, as **הַשֵּׁם** or **הַשֵּׁן**, one of David's heroes, is designated. Perhaps we should read **גֹּזֵר**. The etymology is as in **גֹּזֵר**; comp. *Phenic.* **גֹּזַ** *Joza* (in Strab. III. p. 140. translated *Transfreta*) proper name of the city Julia.

גָּזַ (*part.* **גָּזַ**; *inf. constr.* **גָּזַ** and **גָּזַ**; *imp. f.* **גָּזַ**, *pause* **גָּזַ**; *fut. ap.* **גָּזַ**) *tr.* to cut off (wool), to shear (sheep), with accusat. of what is shorn 1 SAM. 25, 4, and **ל** of the person for whom, 25, 7; 2 SAM. 13, 23; to cut the hair of the head (**רֹאשׁ**), or **קַדְר** hair on the crown) from off the forehead, as a sign of mourning JOB 1, 20; MIC. 1, 16; JER. 7, 29. Also according to the derivatives: to cut hay, to mow meadows, Arab. to cut fruit. **גָּזַ** NUM. 11, 31 and **גָּזַ** NAH. 1, 12 see under **גָּזַ**. Derivat. **גָּזַ** I, **גָּזַ** and the proper name **גָּזַ**. — The fundamental signification is "to cut off, to separate", identical with **קָצַץ**, **קָדַר** &c.; *Syr.* ܓܙܝܐ, *Targ.* **גָּזַ**, *Ar.* جَزَأَ.

גָּזַ (*shearer*) *n. p. m.* 1 CHR. 2, 46.

גָּזַ (from **גָּזַ** after the form **גָּזַ**, **גָּזַ**) *f.* hewing (of stones), caesio, cae-

surā, hence with **אָבֵן** 1 KINGS 5, 31, EZ. 40, 42, 1 CHR. 22, 2 hewn stone, squared stones; also by itself concrete, squared stone EX. 20, 25; IS. 9, 9; LAMENT. 3, 9; AM. 5, 11.

גָּזַ (*fut.* **גָּזַ**) *tr.* prop. to cut off, to separate, to tear away &c. like the cognate roots **אָצַל**, **אָצַל**, **אָצַל** &c. The significations in use are these: 1. to pluck away (a spear), **מִיַּד פָּ** out of the hand of a person 2 SAM. 23, 21; 1 CHR. 11, 23; to take (as a pledge from the orphan), **מִן** away from something JOB 24, 9; to rob, take possession of, (by violence) e. g. **בָּנוֹת** GEN. 31, 31, **בָּנוֹת** JOB 20, 19, **בָּנוֹת** GEN. 21, 25, **בָּנוֹת** JOB 24, 2, **בָּנוֹת** MIC. 2, 2, **בָּנוֹת** DEUT. 28, 31; to plunder, with accus. of the object, **בָּנוֹת** PROV. 22, 22, **בָּנוֹת** Ps. 35, 10, **בָּנוֹת** PROV. 28, 24 &c.; **בָּנוֹת** LEV. 5, 23, EZ. 18, 18 to appropriate to self the thing seized upon. Figurat. **בָּנוֹת** IS. 10, 2 to rob righteous judgment, i. e. to refuse a righteous sentence; **בָּנוֹת** JOB 24, 19 to consume snow-water, of heat. — 2. to strip off, to draw off, to flay the skin, with **מִן** of the person MIC. 3, 2 figurat. meaning to oppress; comp. *Ar.* جَزَأَ. Deriv. **גָּזַ**, **גָּזַ**, **גָּזַ**; on the contrary **גָּזַ** belongs to **גָּזַ**.

גָּזַ (*Nif.* **גָּזַ**) to be robbed, of sleep, PROV. 4, 16.

גָּזַ (abridged from **גָּזַ**) *m.* what is robbed, plunder, LEV. 5, 21; IS. 61, 8.

גָּזַ (not construct of **גָּזַ**) *m.* the same, EZ. 18, 18; or figur. ECCLES. 5, 7.

גָּזַ *f.* the same, LEV. 5, 23; IS. 3, 14.

גָּזַ (unused) *tr.* to cut off, to divide, hence to eat up (of locusts); cognate **גָּרַם**, **קָרַם** in **קָרַם**, **פָּרַם** in **פָּרַם**, *Aram.* **גָּרַם**, *Ar.* جَزَمَ, **جَزَمَ** &c.; but the organic root is **גָּזַ**, which occurs elsewhere. Deriv. **גָּזַ**.

גָּזַ (*not used*) figurat. to swagger, to exaggerate; comp. *Talmud.* **גָּזַ** hyperbole, **גָּזַ** exaggeration. Deriv. the proper name **גָּזַ**.

נָזַם *m. a devourer*, a kind of locust, mentioned along with חָסִיל and אֲרֵבָה Jo. 1, 4; 2, 25; Am. 4, 9; according to the Targ. זָחַל (זָחִלָא), i. e. the creeping locust, without wings; according to the Syr. فَتَحَمَلَا (the stripping off); according to the LXX κάμμη, caterpillar.

נָזַם (*swaggerer*) *n. p. m.* Ezr. 2, 48; Neh. 7, 51.

נִזְכֵּר from נָזַח (which see), as שִׁילָה from שִׁילָה.

נָזַע (not used) *tr. prop.* same as נָזַע to cut down, to fell (trees), but also equivalent to נָזַח to hew; also to lop off the branches, so that the trunk alone remains; comp. the Ar. جَزَع, جَزَع, حَذَع &c. Deriv. نَزَع.

נָזַע (with suff. נִזְעוּ, נִזְעוּ) *m. prop.* a lopping off of branches, concrete a tree without its branches, a trunk, a stock, Job 14, 8; then generally a stem, Is. 11, 1, even a newly-planted one 40, 24; Ar. جَذَع, but Syr. نَحَلَ for Hebrew נִזְעָה; Ar. جَزَع a part torn off, جَزَع a stock.

נָזַר (*fut. נִזְרֵר, imp. נִזְרֵר; fut. נִזְרֵר only* in signif. 2) *tr.* 1. to cut down, to fell, wood 2 Kings 6, 4; to cut in pieces, to divide, 1 Kings 3, 25, יָס Ps. 136, 13; to consume, like אָכַל, with accus. of the object Hab. 3, 17; נִזְרֵר-עַל-יְמִין to consume on the right hand Is. 9, 19. According to Nifal and the derivatives it has also the meaning to destroy, cut off, כָּן from something; to be shelving, of a territory; to be burst, rent, by heat; to separate, a hall &c. — 2. to decide, Job 22, 28. Deriv. נִזְרָה, נִזְרָה, the proper names נִזְרֵר, נִזְרֵר, נִזְרֵר (נִזְרֵר), נִזְרֵר.

Nif. נִזְרֵר pass. 1. to be cut off, separated, i. e. to be excluded, כָּן from a thing, Is. 53, 8; 2 Chr. 26, 21; נִזְרֵר מִיַּד Ps. 88, 6 to be excluded from the hand (i. e. the guidance) of God; absolutely, and with the addition of the dativ. commodi Ez. 37, 11: we are cut off i. e. excluded (from the agency of God); to

be lost, LAMENT. 3, 54. — 2. to be decreed, determined, ESTH. 2, 1.

Hif. נִזְרֵר (not used), whence מִנְזֵרָה.

The stem נִזְר, identical with נָזַר, Targ. נִזְר, Syr. نَزَر, Ar. نَزَر, and the transposed forms נִזְר, נִזְר, Ar. نَزَر &c., is clear in its fundamental signification, so that the collateral senses easily flow from it; and for that of decree, the analogy of the Aram. نَزَر, Ar. نَزَر &c. may be compared, where the idea proceeds from that of cutting. The organic root, however, which is also found in נִזְר II. (to saw), נִזְר 2 &c., is נִזְר, נִזְר.

נִזְרָה (*plur. נִזְרָה*) *m.* 1. a piece, part, of sacrificial animals GEN. 15, 17; figurat. a division of the sea Ps. 136, 13. — 2. (precipice, a steep place) *n. p.* of a Phœnician royal city between Beth-Hôrôn, Lydda, and the Mediterranean Sea Josh. 10, 33; 12, 12; 16, 3; afterwards a western border-place of Ephraim, and assigned to the Levites 21, 21. Destroyed by the Egyptians, it was restored by Solomon, 1 Kings 9, 15-17; while in David's time it was in the hands of the Philistines 2 Sam. 5, 25 (in 21, 18 נִזְר stands instead), 1 Chr. 14, 16. Eusebius determines its distance north of Nicopolis to be 4 miles. Afterwards it was called with a fem. termination נִזְרָה (Eus.), נִזְרָה (1 Chr. 14, 16, Jos., Strabo), נִזְרָה Γάζα 1 Maccab. 7, 45.

נִזְרָה *adj. m.* see נִזְרָה.

נִזְרָה see נִזְרָה.

נִזְרָה (*part. נִזְרָה, plur. נִזְרָה, def. נִזְרָה*) *Aram. tr.* = Hebrew נִזְרָה 2., to decide, determine (the fate), hence נִזְרָה DAN. 2, 27; 4, 4; 5, 7 11 determiner (of fates), astrologer, with אָשָׁף, חֲרָטָם and כְּשָׁפִי. This נִזְרָה exists also in נִזְרָה, which see. Deriv. נִזְרָה.

Itpe. נִזְרָה (3 fem. נִזְרָה for נִזְרָה, comp. נִזְרָה DAN. 5, 10) *pass.* to be separated, torn away, with כָּן from something DAN. 2, 45, or to tear oneself away 2, 34.

נִזְרָה see נִזְרָה 2.

נָזַר *f.* 1. properly cut off, divided, hence a *secluded place, separate place*, Ez. 41, 12-15; 41, 1 10 13; LXX τὸ ἀπόλοιπον, *what remains* (of the temple buildings). — 2. *cut* (of the body), *outline, figure, form*, metaphor. *body, breast, face, forming the cut of a man*, LAMENT. 4, 7, as the Targ., Syr. &c. understood it; comp. **נָצַב**. Ar. **نَزَرَ** the same.

נִזְרָא (*constr.* **נִזְרָה**) Aram. *f.* a decree, sentence, *fatum*, DAN. 4, 14 21, parallel **נִזְרָא**; comp. **נִזְרִין** the art of sooth-saying.

נִזְרָה see **נִזְר** 2.

נִזְרָה (26 mss. have **נִזְרָה**) *f.* prop. *adj. fem.* to **נָזַר** (from sing. **נָזַר**) LEV. 16, 22: a *land separated* (from cultivation), i. e. a desert (see **נִזְרָה**), LXX ἡ ἄβυσσος, Vulg. *terra solitaria*, hence **נִזְרָה** is used for it 16, 10 21 22; Ar. **نَزَرَ** unfruitful land. Comp. Phen. **نَزَرَ** (Gisira) *n. p.* of a city in Africa (Ptol.). Improbably *bare land*, even if **נִזְר**, Ar. **نَزَرَ**, allows this meaning.

נִזְרִי (prop. Gentile of **נִזְר**) *n. p.* of a heathen race in the south of Palestine, mentioned with **נִזְר** and Egypt 1 SAM. 27, 8. The *Gizrites* inhabited the land of **נִזְר** (LXX in the place) at the southern border of Palestine as far as **נִזְר** (which see); and this district may have been called **נִזְר**.

נִזְרָה (with *suff.* **נִזְרָה**) *m.* a *bursting through*, from the mother's body, *birth*, Ps. 22, 10: *for thou wast since my birth* (**נִזְרָה** = **נִזְרָה**; **נִזְרָה** is omitted on account of its repetition in **נִזְרָה**) *from my mother's womb*.

נִזְרָה (not used) *intr.* to *bow oneself*, to *bend oneself*; whence perhaps **נִזְרִין**, which see. Ar. **نَزَعَ**, **نَزَعَ** the same.

נִזְרִין (with *suff.* **נִזְרִין**) *m.* prop. the bent, bowed, therefore *the belly* (from bending) of creeping animals, GEN. 3, 14; LEV. 11, 42. This noun may be derived from **נִזְרָה**, Ar. **نَزَعَ** (to bow oneself); consequently **נִזְרִין** would have the form of

נִזְרִין, and the stem **נִזְרָה**, Targ. **נִזְרָה**, Syr. **نَزَعَ** &c. might be looked upon as a denomin. See, however, **נִזְרָה**.

נִזְרָה (unused) see **נִזְרָה**.

נִזְרִין (*diminisher, denier*) *n. p. m.* 2 KINGS 4, 31; 5, 25; 8, 4; elsewhere **נִזְרִין** stands for it. It is usually considered to be a compound of **נִזְרִין** (*valley of vision*); but it may be also an intensive form of **נִזְרָה** = **נִזְרָה**.

נִזְרָה (not used) *intr.* to *glow, to burn*; cognate, the transposed **נִזְרָה**. But here *ch* is only a hardening of *h*, and the Ar. **نَزَلَ** (to be heated, zealous, angry &c.) is cognate with **נִזְרָה** (see **נִזְרָה**); this *h* again is only a hardening of the interior *a*-sound, so that the organic root prop. is *gāl*, also found in **נִזְרָה**, Ar. **نَزَلَ**. Deriv. **נִזְרָה**, **נִזְרָה**.

נִזְרָה (for **נִזְרָה** after the form **נִזְרָה**; *pl.* **נִזְרָה**, *constr.* **נִזְרָה**, with *suff.* **נִזְרָה**, **נִזְרָה**) *f.* a *burning coal* (of wood), which was employed for cooking, baking, or burning, Ez. 24, 11; Is. 44, 19; PROV. 6, 28; the relation to **נִזְרָה** (black coal) is clear from PROV. 26, 21; but **נִזְרָה** usually occurs LEV. 16, 12; Ez. 10, 2. Figurat. *lightning*, 2 SAM. 22, 13; Ez. 1, 13. **נִזְרָה** PROV. 25, 22 to *discharge coals on the head of one*, i. e. to make him ashamed.

נִזְרָה (with *suff.* **נִזְרָה**) *f.* the same, Is. 47, 14; **נִזְרָה** to *quench coals* 2 SAM. 14, 7 is proverbial, i. e. to *destroy the last shoot*.

נִזְרָה (not used) *intr.* to *glow, to burn*, then metaphor. like **נִזְרָה** &c. to *be heated, burned, blackened*; comp. Arab. **نَزَعَ**. Derivative

נִזְרָה (*blackness*) *n. p.* of a son of Nahor's GEN. 22, 24, and thence of an Aramaean dark-coloured race.

נִזְרָה (unused) *intr.* to *bend or bow oneself*, deriv. **נִזְרָה**. The stem is written in Targ. **נִזְרָה**, Syr. **نَزَعَ**, and that it was also the Arab. **نَزَعَ** we see from the

pluriliterals formed from it (comp. **נָחַר** to be contracted); but the organic root is **נָחַר**, also found in **נָחַר**, Aram. **נָחַר**. See also **נָחַר**.

נָחַר (not used) *intr.* same as **נָחַר** to bow down oneself, or same as **נָחַר** to sink down, to conceal, whence **נָחַר** a hollow. Derivative

נָחַר (prostration, concealment) *n. p.* *m.* EZR. 2, 47.

נָחַר (*constr.* **נָחַר**; from **נָחַר**) *comm. prop.* a morass or lowland, therefore 1. a valley, a low place, into which the stones of houses are thrown by the swollen stream, MIC. 1, 6, at the foot of a city JOSH. 8, 11, without being a ravine; different from **נָחַל**, **נָחַל**, though cognate. — 2. with the article **נָחַר** *n. p.* of a place in the plain of Moab (**נָחַר מוֹאָב**), where Pisgah rises, and at which people arrived from **נָחַר** or **נָחַר** (which see), DEUT. 34, 6. — 3. applied in designations of places, as also **נָחַר**, **נָחַר**. The following are met with: a) **נָחַר** (*valley of whimpering*, JOSH. 15, 8; 18, 16, in full form **נָחַר** JOSH. 15, 8; 18, 16; 2 CHR. 33, 6 or **נָחַר** 2 KINGS 23, 10 K'tib (see **נָחַר**) *n. p.* of a valley south east of Jerusalem, where children were sacrificed to Moloch, whose proper burning place was called **נָחַר** (which see); this valley is also termed according to the LXX simply **נָחַר** (the valley, with the article) JER. 2, 23. Afterwards the name was contracted (N. T. *γέρρα*,

Targ. **נָחַר**, Arab. **نَحْر** &c.) and received a farther meaning. — b) **נָחַר** (*valley of craftsmanship*) *n. p.* of a place near **נָחַר** and **נָחַר** in Benjamin, NEHEM. 11, 35; also written **נָחַר** 1 CHRON. 4, 14, whence it is evident that it belonged to Judah earlier, whose inhabitants were actually craftsmen. To name colonies or places from crafts (in wood or stone) appears not unusual, as **נָחַר** in the circle of heathenism (**נָחַר**). — c) **נָחַר**

(*valley of 'El-Phtah*; see **נָחַר**) *n. p.* of a valley in the north of Zebulon, JOSH. 19, 14 27. — d) **נָחַר** (*valley of the 'Abarim-mountain*; see **נָחַר**) *n. p.* of a valley of mount 'Abarim by which it is formed, running from west to east, over against the sea. This valley, which is called perhaps in ZECH. 14, 5 **נָחַר**, is described by Ez. 39, 11 as **נָחַר** *valley of nomadic troops*, of the Scythians, whom he calls **נָחַר** 39, 11 14. — e) **נָחַר** (*valley of the wild*) *n. p.* of a valley at the Benjaminite city **נָחַר** (NEH. 11, 34) 1 SAM. 13, 18; there was also there a place **נָחַר** (Mishna Challa 2, 10). — f) **נָחַר** (*valley of salt*) *n. p.* of the Ghor adjoining the great salt mountain two miles and a half long *Chasm Usdum* (**حشم اسدوم**), at the south of the Dead Sea, dividing the territories of Judah and Edom, 2 KINGS 14, 7; comp. Robinson, Palest. II. 483. — g) **נָחַר** (*valley of mountains*) a symbolic and prophetic name of a valley, formed by the cleaving of the mount of Olives (8 stadia from Jerusalem) into two parts, from east to west, and termed **נָחַר** ZECH. 14, 4; the two halves of the mountain arising from the formation of the valley, are to give way towards the north and south, through which great valley stretching to **נָחַר** (a pause form of **נָחַר**) people will flee from the earthquake 14, 5. — h) **נָחַר** (*valley of the oracle*) a symbolic and prophetic name for the lower city of Jerusalem, where Isaiah and others before him announced oracles, IS. 22, 5.

נָחַר (for **נָחַר**, and only in the *pl.* **נָחַר**) see **נָחַר**.

נָחַר (unused) *tr.* same as **נָחַר** II. and **נָחַר**. Derivative **נָחַר**.

נָחַר (an abridged segolate form for **נָחַר** from **נָחַר** = **נָחַר**; pause **נָחַר**, *constr.* **נָחַר**, after the analogy of **נָחַר**; *pl.* **נָחַר** K'tib 2 KINGS 2, 16; Ez. 6, 3; 1 SAM. 17, 3; but **נָחַר** 17, 52 is for **נָחַר**, as may

be seen from the same verse) *f. a valley*, same as גִּי 1 SAM. 17, 3 &c. — גִּיָּא is a) NUM. 21, 20, DEUT. 3, 29 and 4, 46 the name of a valley at Pisgah, over against בְּרִית פָּטֹר; b) 1 CHR. 4, 39 of a valley not far from גִּזְרִי; c) JER. 2, 23 of the valley of Hinnom. d) שַׁעַר הַגִּי NEH. 2, 13 15; 3, 13; 2 CHR. 26, 9 is the name of a gate of Jerusalem in the west wall. — In compounds it appears in 1. גִּיאַת הַנֶּחֱסִים NEH. 11, 30, or גִּיאַת בְּרִית הַנֶּחֱסִים JER. 7, 32 &c., see גִּי. — 2. גִּיאַת הַרְחָשִׁים 1 CHR. 4, 14, see גִּי. — 3. גִּיאַת הַחַיִּיךְ Is. 22, 1, see גִּי. — 4. גִּיאַת מָוֶה 2 CHR. 25, 11 or גִּיאַת הַמָּוֶה 2 SAM. 8, 13, Ps. 60, 2, see גִּי. — 5. גִּיאַת צִפְתֹּרָה (*watch-valley*) *n. p.* of a valley in Judah not far from מִרְסָה 2 CHR. 14, 9. — *Figurat.* גִּיאַת שְׂמִינִים (*valley of fatness*) Is. 28, 14 a designation of Samaria; גִּיאַת הַיְּהוּדָה JER. 7, 32 and 19, 6 Jerusalem is so named as a silent field of the dead; גִּיאַת הַתְּהוֹמוֹת גִּי (valley of the tumultuous multitude of Gog) a symbolic and prophetic name of the valley where Gog's armies will perish Ez. 39, 11 15; גִּיאַת צִלְמָוֶת *valley of darkness* i. e. fearful valley Ps. 23, 4.

גִּיאָ (contracted from גִּיאַת) *f. same as גִּיאַת* and only in ZECH. 14, 4; more frequently in plur. גִּיאָוֹת K'i 2 KINGS 2, 16; Ez. 6, 3; with *suff.* גִּיאָוֹתֶיךָ 35, 8.

גִּיאָ (abridged from גִּיאַת) *f. same as גִּיאַת* Is. 40, 4. Elsewhere the form גִּיאָה appears, which see.

גִּיד (from גִּידָה) *m. a band, sinew, vein*, GEN. 32, 33 of a sinew; of the veins of the body Ez. 37, 6 8; JOB 10, 11; גִּידָה JOB 40, 17 *nerve of the testicle*. *Figurat.* גִּידָה בְּרִיחַ an iron band (of the neck) i. e. an inflexible neck Is. 48, 4. *Comp. Targ.* גִּידָה, Syr. ܡܝܢܐ sinew, tendril, denom. גִּידָה to divide the sinew by cutting; Ar. قَيْد (fetter), جَدَّة neck-rope.

גִּיחֹן see גִּזְרִי.

גִּיחֹן see גִּיחֹן.

גִּיחֹן (*water-fall*) *n. p.* of a place not far from מִרְסָה (which see), on the

way to the wilderness of Gibeon 2 SAM. 2, 24, for which the LXX, Vulg., Symm., Theod. read גִּיאָ.

גִּיחֹן (*stream; from גִּיחֹן*) *n. p.* 1. of the second of the four rivers of Paradise which flows about the entire land of קִיּוֹשׁ and its source-land עֵדֶן GEN. 2, 13. עֵדֶן (which see) as the original seat of man (2, 15; 3, 23; 4, 16; Is. 51, 3; Ez. 28, 13; 31, 8; Jo. 2, 3) was a delightful locality in the east GEN. 2, 8, which may be determined more exactly by the geographical description of the four rivers. According to *Josephus* (Ant. 1, 1, 3), *Kimchi* and others, and as it appears also, from the LXX, JER. 2, 18 Ben-Sira 24, 37, it means *the Nile*, which flows through all the southern lands (קִיּוֹשׁ) that fall under the narrator's point of view. Hence the historian must have thought of the origin of the Nile in Asia, which is possible from the accounts in Strabo, Arrian and Pausanias. The Semitic use of *Gaihûn* for the *Oxus* or *Araxes* (*Jakut* in Golius), for *Pyramus* in lesser Armenia and Cilicia (*Abulf. Ann.* II, 44), and for the *Ganges* (see *Reland*, de parad. §. 17), has led interpreters to other explanations, without however enabling them to solve the paradise-riddle by to the relations of countries and peoples now well known. See *Bertheau*: die der Beschreibung der Lage des Paradieses zu Grunde liegenden geographischen Anschauungen, 1848. — 2. a name of *the Nile*, JER. 2, 18 LXX, as the sense of the place requires; comp. SIR. 24, 37. — 3. name of a fountain on the western side of mount Zion 1 KINGS 1, 33 38; 2 CHR. 32, 30; 33, 14; it formed two pools, the upper Gihon, identical with the upper pool in 2 KINGS 18, 17, and the lower, Is. 22, 9. The upper Gihon is still called so (*Robinson* I. 512). Altogether different is the fountain שִׁלֹחַ at the south eastern declivity of Zion in the mouth of the Tyropoeon (*Robinson* I. 493 seq.), which the Targ. incorrectly puts for it.

גִּיחֹן see גִּיחֹן.

גִּיל see גִּיל.

גִּיל (after the form הָיִל, צִיר) *m.* a revolution, of time, a generation, hence = דָּוָר; only in the proper name fem. אֲבִיגַיִל 1 SAM. 25, 3, for which the contracted form גַּל (comp. עֵשׂ, עֵשׂ), shortened into גַּל, also appears.

גִּיל (with suff. גִּילְכֶם, גִּילִי) *m.* 1. exultation, joy, an apposition to שִׂמְחָה Jer. 48, 33; Jo. 1, 16; figurat. 'הָיִל גִּיל Ps. 65, 13 of hills, to get a joyful appearance; שִׂמְחָה גִּילִי 43, 4 for שִׂמְחָה גִּילִי Is. 16, 10. But גִּיל Hos. 9, 1 is an imper. — 2. a revolution, of time, a generation, an age, = דָּוָר; metaphor. age, DAN. 1, 10 the boys, those of your age, as Theod., the Vulg., Syr., Ibn G'anâch &c. understand it. Comp. Ar. جِيل, Sam. גִּיל (for Hebrew דָּוָר, Greek γερὰ), גִּיל in the Mishna &c. — 3. a tomb, tumultus, lengthened out of גַּל = גִּל JOB 3, 22.

גִּילָה *f.* same as גִּיל, exultation, Is. 65, 18.

גִּילָה or גִּלָּה (*circle, region*; it stands for גִּלְיוֹן after the form חִיפְיוֹן) (*n. p.* of a city in the mountains of Judah, in the neighbourhood of Hebron JOSH. 15, 51; 2 SAM. 15, 12. Deriv. the Gentile גִּילְיוֹן 2 SAM. 15, 12; 23, 34.

גִּילָת (*n.* an old feminine termination) *f.* same as גִּילָה Is. 35, 2.

גִּילָת (from גָּוַן; *protection*) *n. p. m.*, 1 KINGS 16, 21 22; comp. גִּוְיָ.

גִּיר (from גִּיר IV.) *m.* see גִּיר.

גִּיר (*def.* גִּירָא) *Aram. m.* same as Hebrew גִּיר DAN. 5, 5.

גִּישׁ *m.* only in JOB 7, 5 K'tib, and equivalent to גִּישׁ.

גִּישׁן (from גִּישׁ; *firm, strong*) *n. p. m.* 1 CHR. 2, 47.

גִּל in the proper name אֲבִיגַיִל, see גִּיל.

גִּל (*pause*; גִּל; *pl.* גִּלִּים, *constr.* גִּלִּי, with suff. גִּלְיָה, גִּלְיָה, from גִּלָּל) *m.* 1. a heap of stones, by way of

honourable memorial GEN. 31, 46 48 (parallel מִצְבֵּה 31, 51) or ignominious one; in full form גִּל אֲבִיגַיִל JOSH. 7, 26; 2 SAM. 18, 17; *hill of stones* about which roots wind themselves JOB 8, 17; which is prominent above the furrows of the field Hos. 12, 12. — 2. a heap of ruins, ruins, a heap of ashes (parall. מִצְבֵּה) Is. 25, 2; Jer. 9, 10; 51, 37; JOB 15, 28; גִּלִּים גִּלִּים 2 KINGS 19, 25 and Is. 37, 26 waste ruins. It seems also to have the meaning *hill of the dead*; at least גִּל = גִּלָּל JOB 3, 22 has this sense. For the proper name גִּלִּים see the word itself. — 3. a spring (parall. מַעְיָן) Song of Sol. 4, 12; wave, billow, JON. 2, 4. To the roaring of such waves are applied גִּלִּים JOB 38, 11, הָמוֹן Jer. 51, 42, שִׁאוֹן Ps. 65, 8; comp. the Coptic αολ (fluctus).

גִּל in the proper name אֲבִיגַיִל, see גִּיל.

גִּלָּ (after the form גִּלָּ, from גִּלָּל, but only with suff. or in the *pl.* and in the resolved form גִּלָּלִים, *constr.* גִּלָּלִי; comp. גִּלָּלִי, שִׁרָּה, שִׁרָּה from גִּלָּל, גִּלָּ, therefore without any reason for assuming a form גִּלָּל) *m.* 1. prop. a heap, what is heaped together (see גִּל), hence a dung-hill, a dung-heap, ZEPH. 1, 17, parall. דָּפַר; with the addition הָאָדָם צִאֲחַ הָאָדָם Ez. 4, 12 15, which, like צִאֲחַ הָאָדָם (cows' dung), was used for fuel in a country without wood (Plin. H. N. 36, 59; Liv. 38, 12); comp. גִּלָּל, Ar.

גִּלָּ, Targ. גִּלָּל, גִּלָּל, Talm. גִּלָּ = גִּלָּ. — 2. a tomb, in the lengthened form גִּלָּל JOB 3, 22; see גִּל. — 3. same as גִּלָּל 2 SAM. 18, 17 like his stubble he vanishes away for ever (see Ps. 83, 14; JOB 41, 20 21; comp. Targ. גִּלָּל, Syr. ܡܠܝܬ in the sense dust, from a like fundamental signification); but Nachmani (followed by Wolfson) explains it turning (comp. גִּלָּל 2) and translates: scarcely does he turn, comp. PROV. 12, 7. The explanation already given suits better.

גִּלָּ (only with the suff. גִּלָּה *cruise* for oil, oil-vessel, ZECH. 4, 2, from its round form. See גִּלָּל.

גִּלְבָּא (*part.* גִּלְבָּא, seldom גִּלְבָּא, *part.* *pass.* גִּלְבָּא, גִּלְבָּא, where ג is treated as a guttural; *inf.* גִּלְבָּא) *Aram. tr.* same as *Hebr.* גִּלְבָּא, *prop.* to bare, uncover, hence *to discover*, *to communicate*, *to reveal*, e. g. דָּן. 2, 19 28 29 30 47, עֲמִיקָתָא 2, 22.

As. see גִּלְבָּא.

גִּלְבָּא (not used) *tr.* to cut off, to shave off, the hair; *comp.* *Ar.* جَلَف and جَلَم, *Hebr.* חָלַף, *Syr.* ܚܠܦ &c., but also *Ar.* جَلَب to draw off, hence جَلَب exuviae. The organic root is גִּלְבָּא, גִּלְבָּא. The *intrans.* idea *to be bare*, *waste*, is only preserved in the proper name גִּלְבָּא enlarged by ע. *Deriv.*

גִּלְבָּא (*pl.* גִּלְבָּאִים) *m.* a hair-cutter (in constant employment) Ez. 5, 1; *Syr.* ܠܚܝܬ (the same); *Targ.* גִּלְבָּא shears.

גִּלְבָּא *n. p.* of a mountainous tract in *Is-sachar*, where there was not only a mountain (6 miles from בֵּית-שָׁאֵן), but also a place of the same name (*Eus. Onom.*), and where *Saul* fought his last battle with the *Philistines* and fell 1 *SAM.* 28, 4; 31, 1 8; 2 *SAM.* 1, 6 21; 21, 12; 1 *CHR.* 10, 1 8. At the foot of mount *Gilbo'a* lay the cities שִׁינֹן and אֶקֶק (which see), not far from one another (1 *SAM.* 28, 4; 29, 1). At another point of the mountain rose a fountain (עֵינֹן), *Tubania*, now *En-Galud*, reaching to the town of *Jezreel*, and it was here where the *Israelites* pitched their camp; this fountain was the *Dor-fountain* (עֵינֹן-דֹּר), at which, in the valley of *Jezreel*, stood the town *En-Dor*, put by the *LXX* for עֵינֹן. A village *Gelbôn* now lies at the back of the mountain (*Robins. Pal. III.* 157. 170). — As to the derivation, the word is sometimes considered as coming from גִּלְבָּא (fountain of ebullition), on account of the fountain *Tubania* springing up at its foot (חִיב-עֵינֹן), sometimes as גִּלְבָּא (hill) with *l* inserted. But it has probably arisen from גִּלְבָּא (which see) with ע for the final sound (see בִּרְשָׁע, בִּרְשָׁע &c.) in the sense of *bare mountain*, *bare moun-*

tain-land (like גִּלְבָּא from גִּלְבָּא = גִּלְבָּא). *Comp.* the *Phenician* גִּלְבָּא (*Gilba, Gilva*), proper name of a *Numidian* city, as well as גִּלְבָּא proper name of a city in *Africa* (*Polyb.* 1, 74).

גִּלְבָּא (*pl.* גִּלְבָּאִים, with *suff.* גִּלְבָּאִי) *m.* 1. *prop.* what turns itself, revolves, hence a *wheel*, particularly of a kind of war-chariot that rolls along rapidly, poet. = רֶכֶב *Is.* 5, 28; *Jer.* 47, 3; *Ez.* 23, 24; 26, 10; a *water wheel* *Eccles.* 12, 6, on which the rope of the bucket winds; the *wheel-work* of the heavenly chariot-throne *Ez.* 10, 13, yet more probably here *whirlwind* (as in *Ps.* 77, 19) in which the thunder resounds; the *whirling of wheels* *Ez.* 10, 2 6; the *whirling of dust* i. e. what is driven about by the *whirlwind* (chaff) *Ps.* 83, 14, *Is.* 17, 13, parallel מִן (comp. *Ar.* جَل, *Targ.* גִּלְבָּא, *Syr.* ܠܚܝܬ). But it had also the signification *sphere*, as *σφαῖρα τῆς γενέσεως* (*JAMES* 3, 6), *Syr.* &c. the same; in which sense interpreters (*Luther, Coccejus, Rosenm.*) have taken it in *Ps.* 77, 19.

גִּלְבָּא (with *suff.* גִּלְבָּאִי) *Aram. m.* the same *DAN.* 7, 9.

גִּלְבָּא (*constr.* גִּלְבָּאִי) *m.* 1. a *wheel*, of a *threshing machine* *Is.* 28, 28. — 2. (usually with the article; with *a* of motion) גִּלְבָּאִי *n. p.* of a city between יְרִיחוֹ and *Jordan* (50 stadia from *Jordan*, 10 from *Jerusalem*, according to *Josephus*) *Jos.* 4, 19 20; 5, 10; 9, 6; 10, 6; 14, 6; 15, 7, in whose neighbourhood was גִּלְבָּאִי 1 *SAM.* 15, 4, for which the *LXX* read גִּלְבָּא; once גִּלְבָּאִי *NEH.* 12, 29. Under *Samuel* there was there the *tabernacle*, the place of assembly, the legal worship and tribunal 1 *SAM.* 7, 16; 10, 8; 11, 14; 15, 21 33; afterwards prophets dwelt there 2 *KINGS* 4, 38; and frequently there was also an organised heathen worship in the place *JUDGES* 3, 19, *Hos.* 4, 15; 9, 15, *Am.* 5, 5, occasioned perhaps by former heathen inhabitants. — 3. (according to *Rosenm., Win., Maur.* and others) *n. p.* of a *Canaanite* royal city between *Dor* and *Thirza*, where the dwellers consisted of a mixed heathen people

(גורם) JOSH. 12, 23; probably also the name of a district belonging to it. Another Canaanite district in the vicinity, where the chief population also consisted of גורם (which see), was called גלגל Is. 8, 23, where lay קרש, קרש, קרש, קרש (which see) and other places; on which account the LXX have identified it with גלגל, as they have also in 1 MACCAB. 9, 2 both *Gilgal* and *Galil*. — 4. n. p. of a city, six Roman miles north of Antipatris DEUT. 11, 30 (comp. GEN. 12, 6), still known to *Euseb.* under the name of *Galgule*, and accurately designated by him. — As an appellative it has been translated etymologically a) *place of a heap of stones, a monument of stones*, with reference to JOSH. 4, 19-24, especially as the twelve memorial stones might be connected with the heathen worship of the aborigines, comp. גל קר GEN. 31, 47; perhaps also from the circular form in which the twelve stones were set up. b) *a wheel-shaped height*, conseq. = גלגל, if the city was really built on a height; comp. the great and little *wheel* in the Riesengebirge. c) With reference to the etymology given in JOSH. 5, 9, explaining the interrupted passover-feast, *Josephus* translates it (*Ant.* 5, 1, 11) *ἐλευθερίον*. But more probably it is *circle, district*, like the cognate in stem גלגל (which see), גלגל JOSH. 18, 17 also standing for גלגל 15, 7, and גלגל JOSH. 12, 23 according to the LXX; subsequently גלגל (see *Euseb.*, *Jerome*, and the ancients) was pronounced גלגל (*Γολγολ*, *Golgol*). In Phenice. comp. גלגל (coast of the circle) n. p. of the city *Igilgili* (*Ιγίλι* Ptol. 4, 2; *littus Igilgilitanum* in *Amm.* 29, 5, 5; now *Gigelli* in the neighbourhood of the river *Ampsaga* in *Algiers*); גלגל (*Gulgol*) n. p. of a Phenician settlement in *Cyprus*.

גלגל see גלגל.

גלגל see גלגל.

גלגל (with suff. גלגל, pl. with suff. גלגל; from גלגל f. *head, skull* (of a man), cranium, (so called from its

round form) JUDGES 9, 53; 2 KINGS 9, 35; then figurat. *a single person*, individuum, like the Latin *caput*, German *Kopf*, English *head*, and Hebrew ראש (JUDGES 5, 30). גלגל adv. *by the head*, for each head, Ex. 16, 16; גלגל for each person, *virum* NUM. 1, 2. — On the noun comp. the Syr. *ܕܠܗ*, Arab. *جَلَّة*, in the N. T. *Γολγοθᾶ* (*κρανίου τόπος*, *calvaria*), where sometimes the first, sometimes the second *l* is elided; and the reduplicated form of גלגל forms the basis.

גלגל (not used) tr. *to crust about, to cover around, to enclose*, whence גלגל. Comp. גלגל, גלגל in their original signification, and Latin *clad*, whence *claud*, &c.; גלגל 1 especially is cognate with it.

גלגל (with suff. גלגל) m. *skin*, prop. the covering of the body JOB 16, 15; Ar. *جلد*, Targ. גלגל, גלגל &c. the same, and the verbs there are borrowed from it; hence they are denominatives in the sense of "to draw off".

גלגל I. (inf. abs. גלגל, constr. גלגל; fut. גלגל, ap. גלגל) tr. prop. to make bare, naked, bald, therefore in the fundamental signification = גלגל (to scratch off, to shave), hence 1. *to make bare, smooth, polished*, *abradere*, *polire*, of a writing table, a metal plate for a looking-glass &c., perhaps cognate with גלגל in Aram. גלגל; whence גלגל. Comp. Ar.

גלגל and also גלגל. — 2. *to make bare, uncover*, the shame, the face, (see *Nif.*), hence fig. *to lay open, to unveil*, קור AM. 3, 7; PROV. 20, 19; *to communicate, to make known* ESTH. 3, 14, with ל of the person, or with the accusative און (און) 2 SAM. 7, 27; *to reveal* (of God) 1 SAM. 9, 15; seldom און און *to open the ear to one* i. e. to make him susceptible of something JOB 36, 10, or by (און) something 36, 15; *to open*, און NUM. 24, 4 in a spiritual sense = *to have intuition; to open*, קור JER. 32, 14 (oppos. און); sometimes also without קור 32, 11.

Nif. גָּלָה (fut. יִגְלֶה) pass. to be uncovered, unveiled, יָסַר Ez. 13, 14, מְסֻרָה 2 SAM. 22, 16, שְׂוִיָּים JER. 13, 22, עָרָה Ez. 23, 29; figurat. to be discovered, of שְׂפָטִים Ez. 21, 29, צָדִיקָה Is. 56, 1; to become known JOB 38, 17, הִנְגִּידוּ DEUT. 29, 28 the known, oppos. נִסְתָּרוּ; to be mentioned Is. 23, 1; reflexive to reveal oneself, with אֵל 1 SAM. 3, 21, לִי Is. 23, 1, עַל of a person 53, 1; to shew oneself, to appear 1 SAM. 14, 8; to bare oneself 2 SAM. 6, 20.

Pih. גָּלָה (1 pers. גָּלִיתִי, גָּלִיתָ; imp. עֲרֹה, fut. יִגְלֶה, ap. יִגְלֶה) to uncover, פָּנִי לְבֹשֶׁת DEUT. 27, 20, פָּנִי לְבֹשֶׁת RUTH 3, 4, שְׂוִיָּים NAH. 3, 5; to open, עֲרֹה Ps. 119, 18; figurat. to make manifest, to reveal, to communicate, מִתְפָּאֵר JER. 49, 10, עֲרֹה JOB 12, 22; to unveil 20, 27. The object usually stands in the accusat., rarely with עַל LAMENT. 2, 14; 4, 22.

Puh. גָּלָה (part. מְגֻלָּה) to become manifest, to be open PROV. 27, 5; to be discovered, after she has concealed herself NAH. 2, 8.

Hithp. הִתְגַּלָּה (fut. ap. יִתְגַּלֵּל) to uncover oneself GEN. 9, 21; figurat. to reveal oneself, to disclose oneself PROV. 18, 2.

גָּלָה II. (inf. abs. גָּלָה, constr. גָּלִיתִי; imp. גָּלָה; fut. יִגְלֶה, ap. גָּלָה) intr. prop. same as גָּלָה (גָּלָה) to roll forward, to drive forward, to turn forward; comp. Ar. جَلَى and جَلَا &c., therefore with an assonance to גָּלָה in AMOS 5, 5; hence 1. to withdraw, in the sense of to disappear, to vanish, הִצָּר PROV. 27, 25, מְבֹרָךְ JOB 20, 28, מְבֹרָךְ 1 SAM. 4, 21, מְבֹרָךְ Is. 24, 11, with כֵּן of the person Hos. 10, 5 (having an assonance to גָּלָה). — 2. to wander away (into exile), of a people Is. 5, 13, Am. 1, 5, of Judah LAMENT. 1, 3, of Israel AMOS 7, 11 or the house of Israel Ez. 39, 23, of Ezekiel 12, 3, sometimes with the addition of מִמֶּלֶךְ אֲדָמָה out of the native land 2 KINGS 17, 23, JER. 52, 27, or otherwise with כֵּן of a place Ez. 12, 3, Mic. 1, 16; גָּלָה בְּרֹאשׁ גָּלִים to wander at

the head of the captives (into exile) AM. 6, 7. גָּלָה an emigrant from home, i. e. a stranger (parallel נִכְרִי) 2 SAM. 15, 19, where for לְמִקְוֶה the LXX, Vulg., Syr., Ar. and mss. read מִן; גָּלִים exiles AM. 6, 7; part. fem. גָּלִיָּה the banished Is. 49, 21. Very seldom does the land stand for its inhabitants JUDGES 18, 30, AM. 5, 5, JER. 1, 3, yet often in the prophets, without one being able to give the fundamental signification a reference to the land. Deriv. גָּלִיתִי, גָּלִיָּה.

Nif. גָּלָה (fut. ap. יִגְלֶה) reflex. 1. to turn itself down, עַל upon something, Is. 53, 1: and the arm of Jehovah, upon whom did it turn itself down? i. e. who has felt its omnipotence? AM. 5, 24: and let judgment roll itself down (יִרְגַּל, as the Targ., Syr., Jerome read, but referring it to גָּלָה I.; the punctuators read יִרְגַּל and derive it from יִרְגַּל like water. — 2. to depart, to be removed, with כֵּן of the person Is. 38, 12.

Pih. גָּלָה (imp. apoc. גָּל, fut. ap. יִגְלֶה) to roll down upon, to hurl down upon, with עַל of the object i. e. to punish LAMENT. 4, 22, parallel פָּקַד LAMENT. 2, 14; to hurl forward, to roll forward, with מִמֶּלֶךְ from one Is. 57, 8, where the preceding יִפְרֹץ is the object; to roll along, like the billows of the sea in fullness so עֲתֶרֶת שְׁלֹום JER. 33, 6 (comp. Is. 48, 18; 66, 12; AM. 5, 24); to roll away from, with מִמֶּלֶךְ of the person Ps. 119, 22; to draw away, to take away, אָחַז מִיָּדָה Is. 22, 8; to drive away, נִדְּרָה Is. 16, 3.

Puh. גָּלָה to be driven (into exile) NAH. 2, 8; but according to others from גָּלָה I.

Hif. הִגְלָה (or also הִנְגִּילָה, in all forms of the perfect; inf. הִגְלִיתִי and with prefix הִ with the absorption of He; fut. ap. יִגְלֶה) causat. to drive (into exile), to lead away, particularly great masses 2 KINGS 25, 11; JER. 52, 28; with accusative of the object, and accusative or אֶל of the place whither 20, 4; Ez. 39, 28; with כֵּן of the place from which 29, 4.

Hof. הִגְלָה (3 fem. after the Aramaean manner הִגְלִיתָ; part. pl. מְגֻלִּים = מְגִי')

pass. JER. 13, 19; 40, 1. Deriv. the proper name נְלִי.

נְלִי see נִילָה from נִיל.

נִילָה (formed from נִיל) *f.* 1. same as נִיל *oil-cruet, oil-vessel* ZECH. 4, 3 (perhaps also נִילָה 4, 2 should be taken for נִילָה, as חֲבִיבִים Hos. 13, 2, פֶּנֶה PROV. 7, 8, פָּחֶם NEH. 5, 14, צִירֶם Ps. 49, 15, מְגִנֶרֶם 55, 16); figurat. נִילָה הַחַיָּה Eccl. 12, 6 *oil-vessel* (זָהָב as ZECH. 4, 12 = נִילָה *oil*) i. e. giving to the body the nourishing flame of life; comp. Copt. *καλαλ* *cruet*. — 2. *cruet-shaped form of capitals* (פְּתֻחוֹת) 1 KINGS ch. 7; 2 CHR. ch. 4, Targ. אֲנָגִין (basins), Syr. ܐܢܓܝܢ. — 3. same as נִיל 2, only in pl. *water-springs*, in full מִים נִילָה Josh. 15, 19; JUDGES 1, 15. See נִיל.

נִילָה see נִילָה from נִילָה II.

נִילָה same as Aram. נִילָה (which see).

נִילָה (*constr.* נִילָה, *def.* נִילָה; from נִילָה) *Aram. f. carrying away, exile*, hence נִילָה *exiles* DAN. 2, 25; EZR. 6, 16.

נִילָה (only pl. נִילָה, *constr.* נִילָה, with *suff.* נִילָה, נִילָה; frequent especially in Ezekiel) *m. prop. a heap of stones, a mass of stones* (in the same sense קְבוּצִים Is. 57, 13), *statue* (comp. נִילָה and נִילָה; Talm. נִילָה *stone*); and then, as an expression of contempt, concrete, idols, generally idolatrous sanctuaries and symbols Ez. 8, 10; 20, 8 24, mentioned with חֲרָסִים 2 KINGS 23, 24, נִילָה DEUT. 29, 16, שֶׁקֶץ Ez. 8, 10, חֲרָבוֹת JER. 50, 16, 36, אֱלִילִים 30, 13, עֲצָבִים JER. 50, 2. To serve them is called נִילָה Ez. 22, 3, נִילָה עֲבָדֵי אֱלֹהֵי 18, 12, נִילָה 20, 7, נִילָה אֲחֵרֵי 6, 9, נִילָה 23, 37, נִילָה 2 KINGS 17, 12, נִילָה 1 KINGS 21, 26 &c.; to take them away is expressed by נִילָה Ez. 30, 13, נִילָה 1 KINGS 15, 12, נִילָה Ez. 20, 8, נִילָה 6, 6 &c. LXX (*ἐπιθεωρεῖν, διορίζω, ἐπιθύμνημα*), Targ. (נִילָה) and Syr. have for it designations of nothingness; others have thought of נִילָה and taken it for a word analogous to נִילָה = נִילָה.

נִילָה (*pl. constr.* נִילָה) *m. covering, mantle, תְּכֵלֶת 'coverings of blue purple* Ex. 27, 24, as Aq., Symm., LXX, Targ., Syr. and others take it, confirmed by the Targumic נִילָה, נִילָה, נִילָה &c. The explanation that נִילָה is = נִילָה *raw stuff* i. e. cloth merely woven but not yet coloured with תְּכֵלֶת, has no foundation in the old versions and interpreters.

נִילָה (from נִיל after the form נִילָה, נִילָה) is twice in K'tib for נִילָה, which see.

נִילָה (from נִילָה II.; also נִילָה; with *suff.* נִילָה for נִילָה) *f. a carrying away, exile*, = נִילָה Ez. 1, 2; 33, 21, but usually concrete, *exiles*, שִׁלְמָה Am. 1, 6 *the captives in full number*, referring to Jo. 4, 6; יְהוּדָה & the exiles of Judah JER. 24, 5; נִילָה Is. 20, 4 *those carried away to Aethiopia*; נִילָה & the exiles of God i. e. Israel 45, 13; OBAD. 20 *and the exiles of this district* (הַחֵלֶק = הַחֵלֶק which see) *of the sons of Israel* i. e. of the kingdom of the ten tribes (shall take possession of, יִרְשֻׁוּ) *what belongs to Phenicia as far as Zarfath; and the exiles of Jerusalem who are in Sefarad shall take the cities of the south*; comp. Aram. נִילָה.

נִילָה (Kal unused) *intr. to be bare, smooth, naked*, cognate with נִילָה I.; Ar. جَلَّ (to be bare), جَلَّ tr., Pers. کل, calvus, Germ. kahl; see the verb חָלַק.

Pih. נִילָה (*fut.* נִילָה, *inf.* נִילָה) *to make bald, to shave off*, ראש (the hair of the head) DEUT. 21, 12, שֶׁקֶץ LEV. 14, 9, נִילָה 21, 5; with accus. of the person: *to shave the hair of the head and beard* 1 CHR. 19, 4; without the object שֶׁקֶץ GEN. 41, 14; figurat. *to cut off the hair of the head and the hair of the feet* i. e. to destroy the whole land, Is. 7, 20.

Puh. נִילָה *pass.* JUDGES 16, 17 22; JER. 41, 5.

Hithp. נִילָה *to shave oneself*, absol. LEV. 13, 33, or with the accusat. NUM. 6, 19.

גָּלִי *Aram. tr.* same as גָּלָה II. Derivat. גָּלִי.

Ar. גָּלִי to drive into exile *Ezr.* 4, 10; 5, 12.

גָּלִיּוֹן (*pl.* גָּלִיָּים; from גָּלָה I.) *m.*
1. a smooth, polished table (for writing), especially one of metal *Is.* 8, 1; *Talm.* גָּלִיּוֹן a smooth edge. — 2. (according to *Targ.*, *Vulg.*, *Kimchi*, *Rashi*) a hand-mirror, i. e. a polished plate of metal *Is.* 3, 23; more correctly (according to the *LXX*) transparent, fine stuff (*Arab.* جَلْوَة), or mantle, covering (see גָּלָה II.).

גָּלִיל (*constr.* גָּלִיל; *pl.* גָּלִילִים, *constr.* גָּלִילִי) *m.* prop. capable of turning, hence
1. the folds of a door, the two boards of which may be turned and folded over upon each other 1 *KINGS* 6, 34, for which *Ez.* 41, 24 has מוֹסְבָה; *Talm.* גָּל, גָּלִיל door. — 2. a cylinder, i. e. what is turned, *SONG OF SOL.* 5, 14, *ESTH.* 1, 6; parallel גָּלִיל — 3. same as גָּלִיל, גָּלִילִים circle, circuit, district, whence גָּלִיל הַגִּזְרִים (district of the nations) *n. p.* of a district in the mountains of Naftali (*G'ibl Szaffad*) *Is.* 8, 23, where הַרְשֵׁתָּה *JUDGES* 4, 2, קָרַשׁ *JOSH.* 12, 22 and הַרְשֵׁתָּה lay, and which is also called simply גָּלִילִים *JOSH.* 20, 7; 1 *CHR.* 6, 61; (*comp.* 1 *MACC.* 11, 63; *Tob.* 1, 1). הַגָּלִילִים 2 *KINGS* 15, 29 or הַגָּלִילִים 1 *KINGS* 9, 11 forms the north of Naftali, where was also a non-Israelite population. Solomon gave 20 cities in this district to Hiram, who called them אֶרֶץ כְּבִיל (which see) 1 *KINGS* 9, 11-13. In after times all northern Palestine between Samaria and Sidon was comprehended under גָּלִיל, הַגָּלִילִים, which was divided into גָּלִיל הַמִּזְרָגִי and גָּלִיל הַמַּמְזָרְגִי (Shebi'it 9, 2).

גָּלִילָה (*pl.* גָּלִילוֹת) *f.* same as גָּלִיל 3 circle, district, territory, of Philistia *JOSH.* 13, 2, *Jo.* 4, 4, of the Jordan *JOSH.* 22, 10 11 = הַיַּרְדֵּן. פְּכַר הַיַּרְדֵּן *Ezek.* 47, 8 the eastern boundary in the description of the temple fountain, a designation of the district which slopes

steeply west of the Dead Sea, by which the *LXX* incorrectly understand Galilee.

גָּלִילוֹת (*circles, circuits*) *n. p.* of a city in the north of Benjamin, over against Maaleh Adummim *JOSH.* 18, 17, which is called גָּלִיל 15, 7 (which see).

גָּלִים (*fountains*) *n. p.* of a place in Benjamin, north of Jerusalem, 1 *SAM.* 25, 44; *Is.* 10, 30.

גָּלִית (*Philistian*) *n. p.* of a Philistine giant, 1 *SAM.* 17, 4 seq.; 2 *SAM.* 21, 19. One of David's heroes smote a brother of his called לִחְמִי 1 *CHR.* 20, 5. — The derivation must be looked for in the Philistine idiom, as also that of מִחְזֵר (which see); and the termination *ath* for masculine proper names may be explicable only by this circumstance. According to *Hitzig* (*Geschichte und Mythologie der Philist.* p. 76), גָּלִית is = the proper name Γαλιετης, i. e. soothsayer, sorcerer. Yet a Semitic dialect was spoken in Philistia.

גָּלַל (*i. e.* גָּל, 1 person גָּלִית, also *plur.* resolved גָּלִלִים; *inf.* and *imp.* גָּל or גָּלִי; *part.* גָּלֵל) *trans.* 1. like the cognate radical גָּלַל-su, cell-ere, to drive forward, to turn, to move forward, to roll away, גָּלֵל *GEN.* 29, 3, with מִעַל from a place; figurat. הִרְפֵּה *JOSH.* 5, 9; *Ps.* 119, 22; with אֶל- to roll forward to 1 *SAM.* 14, 33; to roll upon *Prov.* 16, 3; *Ps.* 22, 9 (where הִרְבֵּוֹ should be supplied) to roll his cause upon one, *comp.* *Aeschyl.* *Agam.* v. 174 ἀπὸ φθορίδος ἄχθος βαλεῖν; to roll down *Prov.* 26, 17; to drive or push out (excrements), hence גָּלֵל 1; to roll about, chaff, dust, hence גָּלֵל 3, גָּלֵלֵל. In this signification גָּל is connected with גָּלָה II., *comp.* *Ar.* جَلَّ (to wander forth). — 2. (not used) *intr.* to turn, to move round, to move in a circle (cognate in sense גָּלֵל, to whirl, to circle, hence גָּלֵלֵל, גָּלֵלֵל, גָּלֵלֵל; to heap together, to roll together, hence גָּל 1 and 2; to roll, to float, of the waves, hence גָּל 3 and גָּלֵל 3, the proper name גָּלִית; to be circular,

round, of a cruet, kettle, hence גָּלַל 2 (see גָּל 2).

Nif. גָּלַל (*fut.* יִגְלַל) to roll together, of a book-roll, figurat. of the heavens Is. 34, 4; to roll forward Am. 5, 24 (according to the received orthography יִגְלַל).

Pih. (redupl.) גָּלַל 1. to roll down, from (מָן) the points of rocks Jer. 51, 25. — 2. (in derivatives) to turn, to move in a circle, to roll about, e. g. of wheel-work, a whirlwind, whirling dust, balls &c.; and with the additional idea of rounding, to encircle, to enclose. Derivat. גָּלָה, גָּלָה.

Puh. I. גָּלַל to be rolled (in blood), of a garment, i. e. figurat. to be dyed red Is. 9, 4.

Puh. II. (redupl.) גָּלַל to be rounded, arched, hence גָּלָה.

Hif. גָּלַל (*fut. ap.* יִגְלַל) to roll away, Gen. 29, 10. In derivat. also to roll together, hence גָּלָה.

Hithp. I. גָּלַל to roll oneself, בָּהֶם 2 Sam. 20, 12; to roll oneself down upon (עַל) one, i. e. to fall upon one Gen. 43, 18, along with עַל הַתְּנַפֵּל.

Hithp. II. גָּלַל to roll oneself upon, of enemies, Job 30, 14.

גָּלַל (*constr.* גָּלַל, with *suff.* only for signification 2; see גָּלַל *m.* 1. same as גָּל 1 dunghill 1 Kings 14, 10, Ar. جَلَّة. — 2. turning (see סָבַה), circumstance, opportunity, occasion, Lat. circumstantia, only in constr. or with *suff.* and connected with גָּ as a prepos. on account of, for the sake of (see אֲרוּרָה) i. e. in the matter of the . . . So בְּגִלָּל Gen. 39, 5 (cognate in sense בְּדִבְרֵי), בְּגִלָּלָה 30, 27, בְּגִלָּלָה Deut. 1, 37, for which at a later time מִסָּבָה was used. Comp. Arab. جَلَل = סָבַה and جَال, and as a prepos. with *suff.* جَلَال also. — 3. (great, important; see גָּלַל) *n. p. m.* Neh. 11, 17; 1 Chr. 9, 15.

גָּלַל see גָּל.

גָּלַל *Aram. m.* (according to *Ibn Esra*, *Kimchi*) prop. the revolving, rolling (of stones), hence heaviness, weight, גָּלָה.

Ezr. 5, 8 and 6, 4 stone of heaviness, i. e. a heavy, large stone, hewn; perhaps (as in Talm.) stone, whence גָּלִיל (which see); comp. Ar. جَلِيل, جَل &c. According to the LXX, Ezra apocryph. and others prop. finely polished, well cut or polished stone, marble, from גָּל = גָּלָה, Ar. جَلِي to polish, to make smooth.

גָּלִיל (*weighty*; see גָּלַל 3) *n. p. m.* Neh. 12, 36.

גָּלַם I. (*fut.* יִגְלַם) 1. *tr.* to wrap together, to fold together, אֲדָרַח 2 Kings 2, 8. In its organic root, גָּלַם is closely connected with that in גָּלַם, גָּלַם, גָּלַם &c., and from this fundamental signification has been developed to be rolled together into a firm ball-shape mass, to be hard, firm (see אֲדָרַח, אֲדָרַח and אֲדָרַח). Derivat. גָּלַם. — 2. *intr.* to be rough, unformed, undeveloped (see גָּלַם); Talm. of an undeveloped, uncultivated, rough man; גָּלַם אִשָּׁה a woman not yet bearing, fruitfulness being considered as her development. Derivat. גָּלַם.

גָּלַם II. (not used) *tr.* to veil, to cover about, Targ. גָּלַם, whence גָּלִימָה, Ar. جَلَبَ جَلَبَاب (cover); the same signification lies also in גָּלַם, which see. Derivat. גָּלַם. — This stem is obviously a farther development of גָּל (to encircle, to enclose, surround) by means of *m*, or perhaps of גָּל (in גָּלִיךְ a cover Is. 3, 23; comp. in another sense גָּלִיךְ; the Talmudic גָּלִיךְ margin may be so named on account of its enclosing what is written); as the Syr. ܡܠܐ (veil, covering) and the stems in *gla-mūs*, *gla-ris*, *gla-i-va* (upper covering), old high German *clei-t*, high German *Klei-d* &c. shew. The organic root is גָּלַם, not connected with גָּלַם I.

גָּלַם (with *suff.* גָּלַם) *m.* prop. the wrapped together, rolled together, lump, i. e. what is not yet formed and unfolded (τὸ ἐντὸς βρόνον), therefore (according to LXX, Symm., Vulg. &c.) the embryo, Ps.

139, 16; comp. Talm. גלם the undeveloped, unfolded.

גלמ see גלמיר.

גלמיר *adj.* m., גלמירה *f.* 1. *unfruitful*, of a wife Is. 49, 29; figuratively of night Job 3, 7, so far as no fruit of the body comes forth in it. גלם lies at the foundation of the word; and the Syr. *ܓܠܡܐ* also makes the origin of it clear; and *ad* is a very old derivation-syllable (see letter Daleth, beginning); comp. *ad* in the proper names גלמיר, גלמיר (which see), *ad* in פלמיר (whence פלמיר), פלמיר (which see), the proper name פלמיר, Aram. פלמיר from פלמ, Syr. *ܦܠܡܐ* (line, series) from *ܦܠܡ*. — 2. *Metaph.*: *desolate, waste*, of בית הולד Job 15, 34, i. e. without house and child; *forsaken, solitary*, 30, 3 *solitary from want and hunger*. In Arab. there are also the metaphors *hard*, of rocks, *stony*, of the ground, *severe*, of man &c., without this being the signification from which one sets out in tracing the rest; or without venturing to assume גלמ, *جلم* as the stem.

גל I. (Kal unused) *tr.* same as גל (farther developed by ע) *to roll, to roll forward, to drive* (incessantly), *to roll farther* (see Hithpabel); cognate in stem קלע (to hurl forward).

Hithp. גלע *to roll oneself forward, to move oneself violently forward*, PROV. 17, 14 *before it moves forward with violence* (i. e. before strife becomes irrepressible) *leave off strife*; 18, 1 *he rolls himself along* (i. e. breaking through all bounds) *against all counsel*; 20, 3 *and every fool moves forward* i. e. allows himself to go on, and so provokes strife.

This signification of the stem גל floated before the minds of the translators in the Targ., LXX, Syr., Vulg. and the old interpreters generally, and is also the one etymologically established (comp. גלע, קלע, *cell-ere*); while the Arab. *جلم* is only connected with *جلى*, גלע.

I.

גלע II. (not used) *intr.* *to be firm, strong, hard, thick*; comp. Ar. *عَقَلَ*, *عَقْل* (in the derivatives), and the organic root in קל, קל &c. Comp. besides the Ar. *جَلَعَ* to be hard. Derivat. the proper names גלע and גלע.

גלע see גלע.

גלע (strong, powerful, from גלע II., with the deriv. syllable *ad*; see גלמיר) 1. (designation of a person) *n. p. m.* found especially in the tribes of Manasseh and Gad NUM. 26, 29 30; JUDGES 11, 1 2; 1 CHR. 5, 14. *Patron.* גלע JUDGES 11, 1; 12, 4. — 2. (designation of a place, rocky mountain), a) הַר הַגִּלְעָד (Gilead-mountain), the name of a limestone mountain on the other side of Jordan, intersected by many valleys and fissures, and forming many plateaus rich in pastures, GEN. 31, 21 23; DEUT. 3, 12; SONG OF SOL. 4, 1; 6, 5; JER. 50, 19; OB. 19. This Gilead-mountain runs through the territories of Reuben and Gad as well as the northern province of Manasseh DEUT. 3, 12 13 (comp. the description in *Euseb. Onomasticon*); and the present name of the mountain-pass south of יבֶּקֶת from east to west, *جلعاد* or *جولع*, is still a remnant of it, without being altogether topographically identical on that account. JUDGES 7, 3 *ויאָפֶּר וַיֵּלְכּוּ מִדֶּבֶר הַגִּלְעָד and shall go to their home from mount Gilead making a circuit* (i. e. forming an arch in order to surround the position of the enemy, since return by the direct route was cut off by the encamping of the Midianites in the plain of Jesreel). — b) *אֶרֶץ הַגִּלְעָד* (*Gilead-land*) name of the land nearest mount Gilead (comp. NUM. 32, 1, DEUT. 2, 37), in which *אֶרֶץ הַגִּלְעָד*, *בְּחֵל יבֶּקֶת*, *אֶרֶץ יַעֲקֹב* &c., particularly *בְּשֵׁטֶן*, were not yet included DEUT. 3, 10 13; JOSH. 12, 5; 13, 11; 17, 1; MIC. 7, 14; 1 CHRON. 5, 16; but then it comprehended all north of the east-Jordan land as far as Jabbok, while the south, now *Belka* and *Aglún*, still remained excluded. Afterwards the name became wider, and embraced

both the district of the tribes Reuben, Gad and half Manasseh, and also Bashan; i. e. it reached south to the brook Arnon, north as far as mount Hermon (Gibl el-Sheich) DEUT. 3, 8; 4, 38; 34, 1; JUDGES 20, 1; 2 KINGS 10, 33. Hence it happens, that Gilead as a territory stands sometimes for the province of Reuben merely 1 SAM. 13, 7; sometimes for Gad especially JUDGES 5, 17, or for Gad and Reuben together Ps. 60, 9; 108, 9; sometimes for the district of the $2\frac{1}{2}$ tribes NUM. 32, 26; DEUT. 3, 12-16; JOSH. 12, 2 5; 13, 11; AM. 1, 3 &c. To the cities which received the apposition גלעד or גלעד belong רמון DEUT. 4, 43, רב JUDGES 21, 8, רב 1 CHR. 26, 31. The inhabitants were called גלעדי JUDGES 12, 4, or simply גלעד 12, 5. Even after the exile Gilead is mentioned as a geographical name 1 Macc. ch. 5 and 13; Josephus (Ant. 13, 14, 2; Bell. Jud. 1, 4, 3) puts together Γαλααθιτις or Γαλααθηνή and Moabit; but the name Perea is more usual.

גלעד n. p. same as גלעד, of which it may have been originally a collateral form; Scripture gives it a historical origin GEN. 31, 41 and puts גלעד.

גלעד (3 pers. pl. גלעד) intr. (according to my Concordance) to stretch oneself, to lie down, with קן at something (see קן) SONG OF SOL. 4, 1; 6, 5; Ar. جلس, cognate קלע (which see). But this meaning hardly suits for a comparison of locks, and the LXX, Jerome, Syr. have taken the fundamental signification to be either, to appear, to become visible, or after the Aramaean (Targ. גלעד rising, a hill) to ascend. More correct seems to be the sense to move forward, to roll forward, to move down; comp. the organic root in קלע I. (which see), קלע, or better in קלע, קלע, Ar. قلس to leap down.

גלעד see גלעד.

גלעד (springs; comp. גלעד) proper name of two places in southern Judah. They were distinguished by גלעד and

גלעד in the singular JUDGES 1, 15, or גלעד and גלעד in the plural JOSH. 15, 19; as Beth-Horon was by גלעד and גלעד JOSH. 16, 3 5.

גלעד (from גלעד) 1. a subst. m. (not used) the ground-form to גלעד in גלעד, Phenice. (Eryc. 2) גלעד, assembly, congregation; hence the proper name גלעד (Gamalius i. e. Gamaliun, see Morcelli, Afr. chr.) i. e. congregation of Elyon; hence heap, Ar. جم heap, adv.

גלעד in heaps. — 2. a conjunct. (as a subst. a putting together, annexation, addition, therefore a particle of addition), whose senses may be arranged in the following manner: a) also, simply adding to something preceding, GEN. 3, 6; 7, 3; 19, 21, therefore קי גלעד yea also RUTH 2, 21 (see קי); in corresponding clauses גלעד... גלעד also... also i. e. as well... as also, not only... but also GEN. 24, 25; Ex. 10, 25; 12, 31; 1 SAM. 17, 36; JER. 51, 12. Sometimes even, even also, i. e. the conjunction intensifying the idea in that part of the sentence where it stands, and consequently bearing a relation to something going before, which must frequently be supplied in thought, PROV. 19, 2; 20, 11. In this strengthening of the idea its favourite place is at the beginning of sentences in the signification even, PROV. 14, 20; 17, 26; ECCLES. 10, 20; with a negation or after one: not even, not so much as, 2 SAM. 17, 12 13; Ps. 14, 3; 53, 4; גלעד אף even also is stronger LEV. 26, 44. b) גלעד increasing and adding stands, for the sake of emphasis, with personal pronouns repeated: likewise, self, GEN. 20, 5 and even she herself said, i. e. she said likewise, especially when the personal pronoun is the intensifying of the suffix GEN. 4, 26; 10, 21; 27, 34; 2 SAM. 17, 5; 1 KINGS 21, 19; PROV. 23, 15; more rarely in the case of repeated verbs, in order to give intensity to the action, in the signification even, really, truly, yet, GEN. 31, 15; 46, 4; also merely for emphasis and for laying stress upon a thing, before nouns, JUDGES 5, 4, Jo. 1, 12, LAMENT. 4, 15, Job 15, 10, very seldom put after

them GEN. 20, 4. c) comprehending, not simply adding: *together*, e. g. גַּם-שְׁנֵיכֶם GEN. 27, 45; גַּם-בְּיָדְךָ both together, uterque, GEN. 27, 45; גַּם-כָּל even all together JUDGES 9, 49; 2 SAM. 19, 31; ECCLES. 7, 21; particularly before numbers. To this belongs also גַּם-עַתָּה now also, yea now, prop. yet even now, which suits in many passages GEN. 44, 10; 1 SAM. 12, 16; Jo. 2, 12; JOB 16, 19; גַּם-עַתָּה and what now (takes place) 1 KINGS 14, 14. d) adversative: *even then, even so*, i. e. yet, Ez. 16, 28; ECCLES. 8, 12; Ps. 129, 2, which is merely a consequence in the position of the clauses. e) confirmatory: *even, indeed, much*, GEN. 29, 30 and he loved even; Hos. 9, 12; JOB 16, 19.

נָבַא (Kal unused) tr. 1. to draw together, to bind together, to collect, consequently from the organic root נ-ב-א, which is also in נָבַא, נָבַא, Ar. جَمَعَ &c. Deriv. נָבַא. — 2. as an enlargement of the idea: to draw in (water), to suck in, to sip in; comp. Targ. נָבַא, Talm. נָבַא, נָבַא.

Pih. נָבַא to sip up, to drink in, hence figurat. (according to Symm., Jerome, Kimchi and others) JOB 39, 24: he drinks up the ground with vehemence and rage, i. e. the war-horse runs over the ground quickly; the same figure being in the Arabic لَهَم.

Hif. נָבַא to cause to drink or sip up, GEN. 24, 17, parallel דָּשַׁק 24, 43.

נָבַא m. Egyptian papyrus-plant, the paper-reed, papyrus-rush, Coptic נאמ the same, out of which boats were made, נָבַא פְּלִי-נָבַא Ex. 2, 3, Is. 18, 2, which glide along easily (Plin. 13, 21—26). The papyrus-reed grows in the marshes of the Nile JOB 8, 11, and is placed on a par with the reed Is. 35, 7. נָבַא is usually derived from נָבַא 2, i. e. from sucking in the water, with appeal to the bibula papyrus (Lucan. Phars. 4, 136); more correctly from נָבַא 1, hence prop. rush, like juncus from jungere, which נָבַא (which see) and the Talmudic נָבַא (rush) confirm.

נָבַא (not used) intr. 1. to be drawn

together, to be stout, to be firm, strong; to be packed together, to be put together, of the fist, hand. Deriv. נָבַא.

Pih. נָבַא (not used) to set firmly, to establish, a post, a garrison. Deriv. נָבַא.

The stem נָבַא is entirely identical, in its fundamental meaning, with the Ar. جَمَعَ (to be drawn together, firm, hard), which is used in many derivatives; consequently with נָבַא, Arab. قَمَرَ.

נָבַא (only pl. נָבַא) m. prop. firmly set, established, hence (like נָבַא, נָבַא) a post, a garrison, Ez. 27, 11: the sons of Arwad were with thy army round about upon thy walls, and as a garrison in thy towers; LXX φύλακες (garrison), and so Syr., Aquila; but the Vulg., Rashi, Kimchi and others interpret it dwarfs, pigmies, thinking of נָבַא (span, fist) men as long as the fist, i. e. Tom-thumbs; the Targ. has taken it as the name of a Phœnician people, translating Cappadocians (קַפְּדוֹקִיָּא), because it has probably taken נָבַא = נָבַא from נָבַא (which was so understood by Armenian writers and Syncellus). Jerome has valiant warriors (bellatores), daring (comp. Syr. نَجْدًا stubbornness, Arab. جَدَاد hard, firm), without on that account reading נָבַא.

נָבַא m. span, fist, prop. what holds together, from נָבַא = נָבַא, hence a measure JUDGES 3, 16, as the LXX have σπυθαμή, span, Vulg. palma manus, Aq., Symm. γρόνθος παλαιστιαίος. The Targ., misled by the Aramaean form נָבַא, which signifies arm or ell, renders it by נָבַא (staff).

נָבַא see נָבַא.

נָבַא see נָבַא.

נָבַא (prop. part. pass. from נָבַא, but used as a subst.) m. 1. a weaned child, which wants the breast no more; grown, Is. 11, 8; 28, 9; Ps. 131, 2. — Besides: 2. (matured, strong) n. p. m. 1 CHR. 24, 17. — 3. in נָבַא (place of camels) n. p. of a city in Moab JER. 48, 23 (see נָבַא); comp. נָבַא in Galilee, Gaudamela (נָבַא) according to Strabo =

olios xamylou, a town in Assyria; consequently נמול = נמול.

נמול (and נמול; with *suff.* נמולך; *pl.* נמולים) *m. an act*, good or bad, but only with reference to others, with ידום JUDGES 9, 16, Is. 3, 11, PROV. 12, 14, or without it OB. 15, 2 CHR. 32, 25; *pl. benefits* (of God) Ps. 103, 2; ל' ידום LAMENT. 3, 64, PROV. 12, 14, or with על of the person Ps. 94, 2, or ידום ידום Jo. 4, 4, OB. 15, prop. to give back to one his desert i. e. to recompense; so too נמול, with ל' Is. 59, 18, JER. 51, 6 or על of the person Jo. 4, 4. Seldom punishment, Is. 35, 4; parallel נמול.

נמול (pl. נמולים) *f. benefit*, 2 SAM. 19, 37; Is. 59, 18; recompense JER. 51, 56.

נמול (not used) *intr. to be pressed*, to be firm, prop. to draw oneself together firmly, comp. קמץ, therefore applied to round, firm, pressed bodies; Arab. جمر the same.

נמול (not used) *m. sycamore*, as a hard, unripe, and therefore unwholesome fruit (Diosc. 1, 182), then the *sycamore-tree*, so called from its hardness; like חדר, חדר, חדר. A more usual term was חדר, חדר, חדר, whose etymology is similar (which see).

נמול (= נמול, *sycamore-plantation*; from נמול *sycamore*, Ar. جَمْر, Talm. נמול) *n. p.* of a city in Judah 2 CHR. 28, 18, which was still standing at a later, even at the Talmudic, period. Comp. the name of a city *Sycomenon*, in the neighbourhood of Carmel (Onomast.), now *Gimzu* (נמול), east of Lydda (Robinson, Palest. III. pp. 56. 57).

נמול I. (fut. ינמול) *tr. prop. to bring to an end*, to make ready, to complete, hence 1. to do completely, to deal with one, to do to, what is good, with על Ps. 13, 6; 103, 10; 116, 7 or the accus. of the person Is. 63, 7; to benefit PROV. 11, 17, but also with the addition of נמול 31, 12 or נמול 1 SAM. 24, 18, and also with the accusative of the thing. So too the reverse: to do evil, to shew evil,

with the addition of נמול Ps. 7, 7 or נמול PROV. 31, 30; very seldom with ל' of the person DEUT. 32, 6; Is. 3, 9; Ps. 137, 8. Since it denotes, according to its original conception, completed, finished, free action towards one, it might also naturally mean to requite 2 SAM. 22, 21, Ps. 18, 21, as this concludes the action. Hence נמול to do, should not be compared. Deriv. נמול (נמול) נמול, נמול, and the proper name נמול. — 2. to make ready, to make ripe, a child, to make it cease to suck, to wean, 1 SAM. 1, 24, hence with the added נמול Is. 28, 9; deriv. נמול 1. (which see), and the proper name נמול 2. Weaning, which took place very late (2 Macc. 7, 27), was connected with an entertainment among the Hebrews (GEN. 21, 8) and Egyptians (1 KINGS 11, 20). From this signification is perhaps derived that of נמול applied to the complete, mature, grown up camel, in opposition to a young one, נמול (which see), comp. נמול, נמול and the proper name נמול; elsewhere perhaps *intr. to be ripened*, mature, strong, whence the proper name נמול. Figuratively to make ripe, full, of the grape, Is. 18, 5; to bring to maturity NUMB. 17, 23.

Nif. נמול pass: of significat. 2. to be weaned, GEN. 21, 8; 1 SAM. 1, 22.

With נ' the Ar. جَمْل (X.) to be full, ripe, כָּמַל (II.) to complete, and جَمَل (to be perfected i. e. beautiful) are identical; and all the significations may be traced back to the fundamental one.

נמול II. (not used) *intr. same as נמול II. to bear a burden*, to labour, comp. נמול, Ar. حَمَلَ to carry. Deriv. perhaps נמול and נמול 3.

נמול I. in the proper name נמול which see.

נמול II. (pl. נמולים, c. נמולי) *m. camel*, the grown one (see נמול, נמול 3), contrasted with נמול (which see), the young one. It is the well-known strong animal belonging to Palestine EZR. 2, 67, Arabia JUDGES 7, 12, Egypt EX. 9, 3, Syria 2 KINGS 8, 9, which serves the

inhabitants of the desert for travelling GEN. 24, 10; 31, 17, as well as for carrying burdens Is. 30, 6 and for warlike operations 21, 7; in which their riches consisted, JOB 1, 3; 42, 21. Construed with the feminine it means *the female camel*, GEN. 37, 25. The name of a letter of the alphabet, is written גמל on account of the incipient sound. — The word passed from the Semitic (Hebr. גמל, Syr. جمل, Arab. جمل &c.), since the animal was indigenous especially in Arabia, to other peoples (Copt. καμηλα, σκαμολα, Greek κάμηλος, Lat. camelus); and even the Sanskrit *kramēla*, more frequently *kramēlaka*, appears to be merely an etymological transformation of the foreign Semitic word (*an enduring, powerful animal*; comp. *krama* strength), since elsewhere *uschtra*, Pers. *uschtur* appears instead.

גמלי (camel-possessor) *n. p. m.* NUMB. 13, 12.

גמליא (El is a recompenser; גמליא from גמל after the form דבר, same as גמול) *n. p. m.* NUMB. 1, 10; 2, 20; LXX Γαμλιηλ.

גמל I. (unused) *tr.* 1. to collect, to heap, to bind, to put together, like the Ar. جَم; deriv. גָּם. Comp. גָּמַם, גָּמַם, גָּמַם &c. The noun גְּמֻלָּה is also derived from it; see גָּמַם II.

גמל II. (not used) *intr.* to strive, to desire, long for, like the Ar. جَمَّ, جَمَّ, &c., Hebr. קָמַה, Gr. κάμω, κάμωω &c.; perhaps the stem is גָּמַה. Deriv. גְּמֻלָּה according to some, גְּמֻלָּה.

גמץ (not used) *tr.* to make deep, low, a pit, comp. Ar. غَمَضَ (to be low), غَمَسَ (to sink), غَمَصَ (to count as low, to despise), Targ. גָּמַץ (to hollow out, a pit), Syr. Ethp. to dig out &c. Deriv. גְּמֻץ.

גמר (fut. יגמר, יגמר) *intr.* to come to an end, to cease, Ps. 12, 2; to disappear 7, 10; to be gone 77, 9; but *tr.* with קָל to come to a valid determination respecting one's case 57, 3; with

קָל to perfect for one, 138, 8. Deriv. the proper names גְּמָרִיָּה, גְּמָרִיָּה. — The stem גָּ is organically connected with גָּמַל; and in the Psalms should be rather explained by the Aramaean idiom.

גָּמַר (constr. גְּמָר) see גְּמָרִיָּה.

גָּמַר (part. pass. גְּמָרִי) *Aram. tr.* to complete, to despatch, EZR. 7, 12.

גָּמַר (completion or perhaps heat) *n. p. f.* Hos. 1, 3; according to Jerome a vanishing away from passion, which also suits גָּמַר.

גָּמַר 1. *n. p.* of the Japhetic founder of the people גְּמָרִיָּה GEN. 10, 2, from whom אֲשֶׁכְנִי and רִיכָה were derived 10, 3; then — 2. *n. p.* of a people descended from Gomer Ez. 38, 6, whose warriors serve with the Togarmites in the army of Gog. In Jerus. Targ. 1 and Midrash GEN. rabba ch. 37 גָּ is interpreted by אֲשֶׁרִיָּקִי, אֲשֶׁרִיָּקִי (and thence in Juchasin ed. Krak. p. 135 *) i. e. Phrygia (not Africa), probably with reference to the derivation (גָּמַר = Aram. גְּמָר a coal, hence prop. κατακαυμένη), with which also Bochart (Phal. III. 8) agrees. But the Phrygians formed only a small branch of the Togarmites (Jos. Ant. 1, 6, 1; Hieron. quaest. in GEN. 10, 3) and cannot exhaust the primitive people Gomer. The Talmud (Joma 10 *) interprets גָּ by גְּרָמָנִיָּה Germani i. e. the Asen-race of the Ashkenaz who dwelt early in Ascania in Asia Minor along with the Phrygians, in the Trojan times, and inhabited generally, the north west of Asia Minor (אַסְיָה). But this race is only a branch of Gomer and can as little exhaust the primitive people as the interpretation of the Armenian writers (Euseb. Chron. Armen. II, 12; Syncellus pag. 91), viz. the Cappadocians. Doubtless גָּ means the original race of the Cimmerians (Κιμῆριοι, Cimmerii &c. of which the ground-form is Cymr), who prevailed at an ancient period in Taurica (under the name קִימ from קִימ; hence the name Krim) and the Bosphorus, and afterwards migrated to the coun-

tries of Asia Minor, while the rest came under Scythian rule. In their farther expeditions they emerged under the appellation *Cymbrians* or *Cymmerians* (*Κίμβροι*, *Cimbri*).

גַּמְרִיָּה (*Jah is requiter*) *n. p. m.* JER. 29, 3.

גַּמְרִיָּה (the same) *n. p. m.* JER. 36, 10.

גָּן (with *suff.* **גָּנִי**, **גָּנִי**; *pl.* **גַּנִּים**; from **גָּן**) *comm.*, prop. a place hedged or fenced about, marked out, hence a garden, a park, e. g. applied to the garden of the first human beings, GEN. ch. 2 and 3, which was in **עֵדֶן** and an image of the most beautiful garden Ez. 28, 13; 36, 35; Jo. 2, 3, whence also it was named **גַּן אֱדֵן** Ez. 31, 8 9, or **גַּן** GEN. 13, 10, Is. 51, 3 &c.; a garden of herbs DEUT. 11, 10; **גַּן הַמֶּלֶךְ** Is. 39, 4 and 52, 7 a royal park. Once it stands for **גַּל** SONG OF SOL. 4, 12. — **גָּן**

(Targumic **גָּן**, **גָּנִי**, **גָּנִי**, Ar. **جَنَّة** &c.) is identical, in its fundamental signification, with the Greek *χόρτος*, Lat. *hortus*, Zend. *vara*, *vare* &c., and even with **פָּרְדֵּס** (which see), *παράδεισος*, from the Zend. *pairi-daëza*, an enclosure.

גָּנַב (*fut.* **יִגְנֹב**; *part. pass. f. constr.* **גֹּנֵבָהּ** = **גֹּנֵבָהּ**) *tr.* to turn off, to bend aside, like the Ar. **جَنَفَ** and **جَنَبَ**, hence: to purloin, to steal, with accusat. of the object GEN. 31, 32, Ex. 21, 16, DEUT. 24, 7, or also absolut., where nothing but the action is regarded Ex. 20, 15; JOSH. 7, 11; PROV. 30, 9; metaphor. to carry off, of a whirlwind, JOB 21, 18; **גֹּנֵב** GEN. 30, 33, PROV. 9, 17 what is stolen, unrighteously acquired; **גֹּנֵב יוֹם** **גֹּנֵב יוֹם** what is carried off in the day GEN. 31, 39. Figur. to deceive, *αλέπτειν*, connected especially with **לָב** GEN. 31, 20 26. Derivat. **גֹּנֵבָהּ**, the proper name **גֹּנֵבָהּ** (perhaps).

Nif. **יִגְנֹב** *pass.* Ex. 22, 11.

Ph. **גָּנַב** to steal industriously or often, particularly used in a figurative sense to purloin the revelations of others JER.

23, 30; with **לָב** 2 SAM. 15, 6 to steal the mind of one, i. e. to gain it for oneself. Derivat. **גָּנַב**.

Puh. **גָּנַב** (*inf. abs.* **גָּנַב**) *pass.* to be stolen, with **מִן** of the place whence, GEN. 40, 15; Ex. 22, 6; with **אֶל** JOB 4, 12 to steal secretly upon one.

Hithp. **יִגְנֹב** to withdraw by stealth i. e. noiselessly and singly, prop. to repair to a place by stealth 2 SAM. 19, 4.

The stem **גָּ** (Targ. **גָּנַב**, Syr. **يَنْصَب** &c.) is still perceptible in its fundamental signification in the Arabic **جَنَبَ** (to bend to a side), as also **جَنْبَ** (side) shews; it should therefore be compared with **קָנָה**, **קָנָה** &c. But the organic root is *gab*, since the inserted *n* sometimes disappears in the Semitic branches of the stem.

גָּנַב (*pl.* **גֹּנֵבִים**) *m.* a thief, fur, Ex. 22, 1 6; JER. 2, 26; ZECH. 5, 4; **בַּנְדֵּי גֹנֵבִים** bands of thieves Is. 1, 24.

גֹּנֵבָהּ (after the form **גֹּנֵבָהּ**) *f.* what is stolen, Ex. 22, 2 3.

גֹּנֵבָהּ (Egyptian and connected with *Krouphis*) *n. p. m.* 1 KINGS 11, 20.

גֹּנֵבָהּ (*pl.* **גֹּנֵבָהּ**) *f.* a garden (= **גָּן**) Is. 1, 30; JOB 8, 16; AM. 4, 9; comp. the Phenician **גָּן** (*Γάνος ὑπό Κυπρίων παράδεισος* Etym. M.).

גֹּנֵבָהּ (in late writings) *f.* the same, SONG OF SOL. 6, 11; ESTH. 1, 5.

גָּנָה (not used) *tr.* 1. to bring together, to gather in, like the cognate words **קָנָה**, Targ. **קָנַשׁ**, Ar. **كَنَسَ**, **كَنَزَ**; hence 2. to conceal, to hide, comp. Targ. **גָּנָה**, Syr. **كَنَزَ**, Arab. **جَنَزَ**, whence Talm. **סָפָרִי** (*סָפָרִי*, *ἀνόρυφα*; 3. to wrap up together, to inwrap, to form into a ball, to envelop, the stem appearing in this sense in Ethiopic also. Derivat. **גָּנָה**.

גָּנָה (only *constr. pl.* **גָּנָה**) *m.* a covering, a cloak, a mantle (from **גָּנָה** 3) Ez. 27, 24 (parallel **גָּנָה**), made from **גָּנָה**, in which the Tyrians traded. In Targ. Ez. 27, 24 and Targ. ESTH. 1, 3 **גָּנָה** is used in the sense of coverings;

only the radical *n* is resolved into the doubled sibilant (נִנְיָ, נִנְיָ); while in נִנְיָ from נָן (which see) the reverse is the case.

נָן belonging to נִנְיָ *Esth.* 3, 9; 4, 7, see נָן.

נָן (*constr.* נִנְיָ, *pl.* נִנְיָ, *def.* נִנְיָ) *Aram. m.* see נָן.

נָן from נָן see נָן.

נָן (*plur.* נִנְיָ) *m.* a treasure-chamber, among the old interpreters = אִנְיָ 1 *Chr.* 28, 11. As נָן is the extra-Semitic suff. *ka*, נָן is the usual נָן (which see), the *gaza* of the classics. On the termination נָן see מִנְיָ (in מִנְיָ, מִנְיָ, מִנְיָ, מִנְיָ, מִנְיָ).

נָן (1 *person* נִנְיָ, *inf. absol.* נִנְיָ) *tr. prop.* to hedge about, to surround, to hedge in, hence נָן, נָן, נָן; therefore to protect, to screen, with נָן or נָן of the object *Is.* 31, 5; 37, 35; 38, 6; 2 *Kings* 19, 34. Derivat. the proper name נָן.

Ph. (not used), derivat. נָן.

Hif. נָן (*ful.* נָן) to protect, to guard, with נָן *Zech.* 9, 15, like *Kal*, or with נָן of the object 12, 8, because proceeding from the fundamental signification to cover protectingly; comp. the Phœnician proper name מִנְיָ (protégé of Astarte) *Corth.* XI, 6 and 7; נָן (tent, protection, house, hence sanctuary), from which comes the adj. נָן holy (*Mass.* 5). Derivat. נָן.

Identical with נָן (נָן), נָן, נָן are נָן (נָן), נָן, נָן &c. in fundamental signification.

נָן (not used) *Aram. tr.* to bend off (aside), to turn aside, like the *Ar.* جَنَبَ (to give way to the side), حَنَفَ (to turn aside), consequently cognate with the Hebrew נָן and נָן. So others. But such a sense of the verb may be derived perhaps from the noun נָן (which see) side, wing, yet it is more correct to take as the organic root נָן to cover, as it exists in נָן, נָן, נָן &c. Derivat.

Aram. נָן; on the contrary the Hebrew נָן should be referred to נָן.

נָן (= נָן; from a *masc.* נָן arose נָן, from which נָן, great protection) *n. p. m.* *Neh.* 10, 7; 12, 16; out of which came נָן 12, 4.

נָן (*inf. abs.* נָן; *ful.* נָן) *intr.* to cry, to roar, of oxen, cows 1 *Sam.* 6, 12, *Job* 6, 5, *Targ.* נָן, *Syr.* ܢܝܢܐ = נָן generally; also to sing (*comp.* נָן in the *Masora*); and *yoar*, Sanskrit *gau*, Pers. *kau* and *gau* the ox, may be compared with it. Deriv. נָן. In addition to the organic root *gáah* or *gáa* there existed another, *káu* or *ká*, from which the verbs נָן (in נָן), نَوَى &c. come. See נָן.

נָן (*place of cows*) *n. p.* of a place at the east of Jerusalem *Jer.* 31, 39. The *Targ.* understands by it, with relation to the stem נָן (mugire, boare), a place נָן (cow-pool); but the *Syr.* has ܢܝܢܐ (rock-hill), taking it as = נָן and appearing to understand the prominent rocky point on which the fortress of Antonia stood.

נָן (*ful.* נָן) *tr. prop.* to separate, to exclude, same as נָן (which see) and the *Arab.* جَعَلَ (to separate), hence to thrust aside, to reject, to abhor, with accusat. *Lev.* 26, 30 43 44 or נָן of the object *Jer.* 14, 19; to deny *Ez.* 16, 45. The idea of profanation comes from that of rejection. Derivat. נָן and the proper name נָן.

Nif. נָן to be rejected, cast away, of the shield of one fleeing, 2 *Sam.* 1, 21; comp. *Phenic.* נָן to be buried (*Malt.* 2, 1).

Hif. נָן (*ful.* נָן) to let be cast out (the seed), of a bull, *Job* 21, 10.

According to the fundamental signification given of נָן, נָן, the stem is identical with נָן (to reject), and נָן II. (which see) belongs to the same group; the meaning to desecrate, to profane, is

transferred from the other; so Aram. to soil.

נָפַל (*rejection*) *n. p. m.* JUDGES 9, 26.

נִפְצָה *m. aversion, rejection*, Ez. 16, 5.

נָפַר (*inf. constr. נָפַר, נָפַר; imp. נָפַר; fut. נָפַר*) *intr. prop. to cry, as the Syr.*

جَهَر, Ar. **جَارَ**, and perhaps also **جَهَر** in numerous enlargements of the idea, this stem being found also in the Indo-Germanic tongues. Hence to call at, to address harshly, to snort at, with **נָ** of the person GEN. 37, 10; Is. 17, 13; JER. 29, 27; RUTH 2, 16; to chide, to threaten, to curse, with accusat. of the object Ps. 9, 6; 68, 31; MAL. 3, 11, or also with **נָ** NAH. 1, 4; Ps. 106, 9; cognate in sense **הַחֲרִים** Is. 11, 15. Deriv. **נָפַר**, **מִנְפָּרָה**.

נָפַרָה (*constr. נָפַרָה*) *f. threatening, harsh address*, Is. 51, 20; *reproof* PROV. 13, 1; *rebuke* Is. 50, 2.

נָעַשׂ (*fut. נָעַשׂ*) *intr. to be pushed or moved, to and fro*, 2 SAM. 22, 8; Ps. 18, 8; comp. Targ. **נָעַשׂ** to push, hence **נָעַשׂ** = Hebrew **נָעַשׂ**, Syr. **نَعَش**, Arab. **جَهَش**. The organic root is also found in **נָעַשׂ**. Deriv. the proper name **נָעַשׂ**.

Puh. **נָעַשׂ** to be shaken JOB 34, 20.

Hithp. I. **נָעַשׂ** to totter to and fro, of the drunken JER. 25, 16; to wave 46, 8.

Hithp. II. **נָעַשׂ** the same, 2 SAM. 22, 8; JER. 5, 22; 46, 7.

נָעַשׂ (*quaking, shuddering*) *n. p. of a part of the Ephraim-mountains, with נָ* JOSH. 24, 30; JUDGES 2, 9; hence **נָחֲלֵי גָאֵשׁ** (*the valleys lying about Gáash*) the proper name of a locality 2 SAM. 23, 30; 1 CHR. 11, 30.

נָפַח (from **נָפַח** a valley burnt, dried up) *n. p. of an Edomite people* GEN. 36, 11 16, perhaps called so from their dwelling-place.

נָפַח (from **נָפַח** with *suffix* **נָפַח**; *constr. pl. נָפַח*) *m. same as נָבַח, נָבַח the back, i. e. the high point, the summit; hence נָפַח the tops of the heights* PROV. 9, 3;

comp. Phenice. **גִּפְּפָא** (Gippa, top) *n. p. of a city in Africa* (Aug. ep. 65). Figurat. (like **נָבַח, נָבַח**) *body, person*, **נָבַח** Ex. 21, 3 4 with his person i. e. alone, *μόνος*.

נָפַח (*plur. נָפַח, with suffix. נָפַח*; from **נָפַח**) *Aram. m. a wing* (perhaps proceeding from the idea of *side*) DAN. 7, 4 6, but different from the Hebrew **נָפַח** which is derived from **נָפַח**. Yet the stem here may also be **נָפַח** in the sense of *to cover*, Ar. **جَفَّ** &c.

נָפַח (not used) *trans. to collect, to gather together*, therefore cognate with **נָבַח**. The organic root also exists in **נָפַח**, Ar. **جَفَّ**.

Hif. **נָפַח** (not used) *to collect; hence the part. נָפַח = מְנַפֵּחַ in the proper name מְנַפֵּחַ*.

נָפַח (not used) *intr. same as נָבַח, נָבַח to be crooked, to be bent, or to bend*. The organic root is **נָפַח, נָבַח**, enlarged by *n.* Arab. **جَفَن** the same; hence **جَفَن** eyelid, vine, from the bent form. Deriv.

נָפַח (with *suffix* **נָפַח, נָפַח, pl. נָפַח**) *comm. (m. only in Hos. 10, 1, 2 KINGS 4, 39) a vine, grape-vine*, Is. 7, 23; 24, 7, in full form **נָפַח הַיֵּינִי** NUM. 6, 4; the stock of the vine GEN. 40, 9; **נָפַח** a wild vine-stock 2 KINGS 4, 39, of wild cucumbers. Targ. **נָפַח**, Syr. **نَعْدَان** the same. To sit under the vine MIC. 4, 4, to invite under the vine ZECH. 3, 10, to eat of his vine 2 KINGS 18, 31 i. e. to live in the profoundest peace. Elsewhere **נָ** is a figure of the Israelite people Ps. 80, 9, as also **נָפַח** Is. ch. 5; called the luxuriant vine **נָפַח** Hos. 10, 1 (see **נָפַח**), or **נָפַח** Ez. 17, 6.

נָפַח (not used) *intr. same as נָבַח to be arched, hilly, hunch-backed*, Arab. **جَفَف** hilly land; or perhaps only equivalent to **נָפַח** (**נָפַח**). Deriv. **נָפַח**.

נָפַח (unused) *Aram. tr. to cover, to shut, whence Af. نَفَخ to shut up, נָפַח = Hebrew מְנַפֵּחַ, Talmudic נָפַח a wall*

shutting in, נִפְּהָ to surround, Ar. جَفَّ a covering of fruit or leaves, تَكْشَاف steel-covering (of a rider) &c. Deriv. Aram. נָה.

נִפְּרָ (not used) *intr.* to be strong, hard, especially of a tree, hence cognate with נָבֵר, נָבֵר; the same meaning is borne by the stem נִפְּרָ to נִפְּרָ, and by the Aramaean stems נִפְּרָ, נִפְּרָ in derivatives; in which signification the stem is also preserved in the Indo-Germanic tongues; whence *cunap*, cupressus, pine. The Targ., Greek-Venet. and old interpreters thought of this sense, when rendering נִפְּרָ by cedar. Deriv. נִפְּרָ and נִפְּרִית.

נִפְּרָ *m.* a hard, strong tree, whose wood was used for ships GEN. 6, 14, and from which also a kind of resin (see נִפְּרִית) flows; נִפְּרָ should therefore be taken as נִפְּרָ, i. e. נִפְּרָ determines the general נִפְּרָ. About the kind of tree meant by נִפְּרָ the greatest diversity of opinions prevails among the old translators and interpreters: the Targ. and Greek-Venet. have *cedar*; Bochart and Celsius *cypress*; an anonymous Greek version *box*; Syriac *juniper* or *willow*; the moderns *fir-tree*; in no case should it be translated *bitumen*.

נִפְּרִית (formed from נִפְּרָ with the termination ית) *f.* resin of the Gopher-tree, then as a combustible, brimstone GEN. 19, 24; Is. 30, 33; 34, 9; mentioned with נִפְּרָ, נִפְּרָ as a material of destruction.

נִרָ (constr. pl. נִרָ) *adj. m., נִרָ* (נִרָ) *f.* 1. dwelling, abiding, of a נִרָ Ex. 12, 49; LEV. 16, 29; joined with נִרָ, slave, servant JOB 19, 15; or neighbour Ex. 3, 22. Poetically inhabitant of the earth, a man, hence נִרָ (far from men) JOB 28, 4, parall. נִרָ; according to *Rashi*, *Gershuni* and others נִרָ is here a subst. dwelling-place, a bed. — 2. subst. a strange shepherd Is. 5, 17, without reading נִרָ on this account.

נִרָ (once נִרָ 2 CHR. 2, 16; with suff. נִרָ) *pl. נִרָ m.* 1. a stranger, a

foreigner, hospes, prop. abiding as a stranger in a foreign land GEN. 15, 13, Ex. 2, 22, along with נִרָ a settler GEN. 23, 4, NUM. 35, 15 (i. e. he who though not a native is yet naturalised as an inhabitant), opposite to נִרָ NUM. 9, 14; 15, 30, or נִרָ DEUT. 1, 16; adduced in the charitable laws along with נִרָ, נִרָ, נִרָ JER. 22, 3; ZECH. 7, 10; also applied to whole tribes Ex. 22, 20. The LXX have *πάροικος, προσήλυτος, ξένος*, and twice the very word itself *γειώρας* (נִרָ); but the signification *proselyte* is only a later one. In Is. 5, 17 the LXX understand by נִרָ the wandering herds, i. e. sheep or goats, without reading נִרָ on that account. — 2. Figurat. a pilgrim Ps. 39, 13, 1 CHR. 29, 15, comp. נִרָ; a protégé, one deserving protection Ps. 146, 9; comp. in the compound Phœnician proper names נִרָ (protégé of Astarte) *Γεράσιππος* (= נִרָ) &c.

נִרָ (from נִרָ IV.) *m.* lime Is. 27, 9, as the Targ., Syr. and Ar. render; comp.

Ar. *حَبَار, حَبَر* the same; Phœnic. נִרָ (Gira, Guira, lime-place) *n. p.* of a town in Numidia.

נִרָ (*pl.* נִרָ) *m.* same as נִרָ JER. 51, 38; NAH. 2, 13.

נִרָ (*enmity*; see נִרָ) *n. p. m.* GEN. 46, 21; JUDGES 3, 15.

נִרָ (not used) *tr.* 1. to tear off, to scratch, to scrape off, cognate נִרָ; but the Targ. נִרָ, Syr. *رأى*, Ar. *جرب*, may be derived from the noun. The organic root is נִרָ, נִרָ, also found in נִרָ (רוב), נִרָ (רוב). — 2. to despise, to revile, according to a usual metaphor (see נִרָ). Deriv.

נִרָ *m.* scab, scabies, scurf, scurvy LEV. 21, 20; 22, 22.

נִרָ (*despiser, reviler*) 1. *n. p. m.* 2 SAM. 23, 38; 1 CHR. 11, 40. — 2. only in נִרָ נִרָ (*hill of the leper*) *n. p.* of a hill at Jerusalem JER. 31, 39.

נִרָ see נִרָ.

נֶרֶךְ (*pl.* נֶרְכִים; from נָרַךְ under **נָרַךְ** II.) *m.* a berry, of the olive Is. 17, 6; in the Targ. and Mishna along with נֶרְכִיר also in the sense granum, a grain, e. g. of wheat, of the grape, salt &c., whence the denom. נֶרְכִיר, Ar. جَرَجَر bean. One sees from this that the fundamental signification is properly what is insulated, separated (comp. פָּרְדָּה) i. e. a corn, kernel; but that it is totally unconnected with *to be round*.

נֶרְכָּת (only *pl.* נֶרְכָּת, *c.* נֶרְכָּה and to be explained like the plurals in פָּנִים, צִנְאוֹת; from נָרַךְ II.) *f.* prop. a fissure, a hole, the wind-pipe, the oesophagus, the throat; Arab. حَر (hole, a hollow); and also צִיּוּר (from צוּר) prop. means fissure, opening. Then generally the neck Prov. 1, 9; 3, 3 22; 6, 21. The Ar. جَرَجَر (to gurgle) is denom., as from the Latin gurgus (depth, abyss) gurgulio (wind-pipe), the German Gurgel (whence the verb gurgeln), the English gurgle; comp. also the Phœnician נֶרְכָּת (= נֶרְכָּת i. e. Gigart, depth, ravine) *n. p.* of a city in Phœnicia, Greek γίγαρτον; נֶרְכִיר (Gir-giris, a gap, a fissure) *n. p.* of a mountain in Libya.

נֶרְכָּשׁ (not used) *intr.* to be slimy, clayey, from נָרַשׁ (to swell, of slime, to drive, to push forth) formed by partial reduplication. Deriv. נֶרְכָּשִׁי, נֶרְכָּשִׁי.

נֶרְכָּשׁ see נֶרְכָּשִׁי.

נֶרְכָּשִׁי (from נֶרְכָּשׁ) *n. p.* of a Phœnician people who had come over from the territory of Manasseh on the other side of Jordan (Euseb. Onom.) GEN. 10, 16; 15, 21, but who were omitted in the enumeration of the single tribes as too unimportant to be mentioned Ex. 3, 8 17; 13, 5; 23, 23; 33, 2; 34, 11; NUM. 13, 29; DEUT. 20, 17 &c. and who disappeared from the political theatre after Moses's time. Later tradition and popular history found them among the Phœnician tribes in northern Africa, where also a city *Girgis* (נֶרְכָּשִׁי) existed

at the Syrtis Minor. Whether the *Γεργεννοί* MATTH. 8, 28 were a remnant of the race in question, is still very uncertain.

נָרַךְ (Kal not used) *tr.* prop. same as חָרַח to scratch into, then to scratch, to shave generally, as the Targ. נָרַךְ, Syr. رَء, Ar. جَرَد. The organic root is נֶרְכִי (חֶרֶת, חֶרֶת), comp. Italian gratt-are, French gratt-er, English to grate, scratch, German kratz-en, Lat. rad-ere &c.

Hithp. הִתְנַרְךָ to scratch oneself, with נ of the instrument Job 2, 8.

נָרָה I. (Kal unused) *intr.* prop. same as חָרָה to glow, to burn, hence to kindle, to be zealous, Ar. غَرَى the same, and رَء (I. V. VIII.), Aram. נֶרְה, Pa. (reduplicated) נֶרְה to provoke; the same signification also lies in the stem נָרָה.

Pih. נֶרְה (*fut.* יִנְרָה) prop. to inflame, to cause to kindle, hence to make jealous, to provoke, to stir up, strife (מִדּוֹן) Prov. 15, 18; 28, 25; 29, 22; so the Targ. נָרַי, Syr. رَء &c. Deriv. the proper name נֶרְה.

Hithp. הִתְנַרְךָ (*fut. ap.* יִתְנַרְךָ) to excite oneself, to be stirred up, to be angry, נ with one JER. 50, 24; PROV. 28, 4; to be stirred up to war (לְמִלְחָמָה) DAN. 11, 25, i. e. to throw oneself into strife DEUT. 2, 5, with נ of the person against one 2, 19, or of the thing 2 KINGS 14, 10, but also in the sense of to excite war DEUT. 2, 9, or absolutely to carry on war, to press on in combat; נֶרְה-עַד even to his fortress i. e. Gaza DAN. 11, 10. Deriv. נֶרְה.

נָרָה II. (not used) *tr.* to split, to hollow, to hollow out, conseq. = נָרַךְ from נָר (whence נֶרְכָּת), and connected in its organic root with נָר I. whence נֶרְכָּה, נֶרְכָּר, &c. נֶרְכָּר Prov. 21, 7, and נֶרְכָּר HAB. 1, 15 are to be referred to נָר, and the meaning to snatch, to collect, should not be assumed. Deriv. נָרָן;

on the contrary גרה comes from גר (גרר).

גרה (after the form סבה; from גר) *f.* same as גרר prop. the separated, sundered, little, hence a *grain, a kernel*, but only metaphor. the 20th part of a שקל Lev. 27, 25; Num. 3, 47; comp. Gran and granum (corn); hence a small weight of brass or iron, used as a coin also. So were the ὀβολοί of the Greeks. Comp. too גרמא in the Mishna, the smallest weight of the Persians, from טאג a corn. גרה is a secondary form. — 2. *bruised, made small, chewed* i. e. food already swallowed, in the phrase גרמא Lev. 11, 3 4, גר 11, 7; comp. rumen (connected with rima).

גרן (with suff. גרני, גרני) *m.* prop. swallow, wind-pipe, hence *throat*, as an organ of speech Is. 58, 1, Ps. 115, 7, and of swallowing Jer. 2, 25; metaphor. *neck* Is. 3, 16; Ez. 16, 11; cognate in sense צואר, which is of similar origin. Arab. جران the same. See גרה and גרן.

גרד (from גר) a *shelter*, prop. an inn Jer. 41, 17.

גרל (Kal unused) *tr.* to divide, separate, like the Ar. جزل (to separate). The organic root גרל is also found in גרם & גרם, and as the meaning coincides with גרל, the two are interchanged. Hence according to some גרל, and the proper names גרל, גרל.

Nif. גרל to be separated i. e. destroyed Ps. 31, 23, for which there stands elsewhere גרל 88, 6; and 14 mss. have it so in the first passage.

גרל see גרל.

גרל (waste-land; comp. Ar. جزل) *n. p.* of a territory in the south of Palestine, mentioned with גרל and גרל; accordingly the inhabitants were called גרל 1 Sam. 27, 8, which the K'ri reads גרל (see גרל). Comp. the Phenician גרל (waste station) *n. p.* of a Phenician town in Africa (Polyb. 1, 74). See גרל.

גרל see גרל.

גרל (formed from גרל, as a collect. pl.: *desert mountain*; according to others *mountain of the Gerizite tribe*, see גרל) *n. p.* of a part of the Ephraimite mountains (therefore always coupled with גרל), over against עירל, the city שכם or Naplus being between the two, in a valley (JUDGES 9, 7), where the Samaritan worship was afterwards established DEUT. 11, 29; 27, 12; Josh. 8, 33; Jos. Ant. 11, 7, 2; 11, 8, 2; in the LXX Γαλιλ.

גרל (from גרל with the termination en, comp. גרל) *m.* an axe DEUT. 19, 5, Is. 10, 15, to cut wood or stone; comp. the cognate גרל, Zab. גרל, and the Ar. in many forms. It is by no means a quadrilateral from גרל, as some make it; the Targ. גרל is גרל.

גרל (not used) *tr.* to hollow out, to deepen, in order to put something in; cognate גרל. Deriv. גרל (which see).

גרל *adj. m.* (in the cod. Samar. in GEN. 49, 14 for גרל) *bony, strong*, which the Samar. translator, however, read גרל.

גרל (not used) a stem adopted for גרל (which see), but which should be derived from גרל; it is also assumed for גרל Prov. 19, 19 K'tib, but all the ancient translators and the Masora read גרל. See גרל.

גרל (before Makkeph גרל) *adj. m.* only in Prov. 19, 19, but for which we should read with the K'ri גרל, as the Masora already prescribes (see Norzi), and for which there are analogies in 2 KINGS 22, 13; DAN. 11, 14.

גרל (not used) *intr.* to be shielded around, to be covered around with skin, hence only a collateral form of גרל cute obductum esse. Deriv. גרל, denom. גרל and the proper name גרל; perhaps גרל.

גרל (*pl.* with suff. גרל) *m.* 1. (not used) properly a covering; a shield-

ing around, hence *skin* (cognate in sense זֶרֶם); comp. Sanskrit *śarm-a*, Pers. *kerm*, Talm. קָרוֹם (*skin*). Deriv. denom. גֶרֶם. — 2. like זֶרֶם (JOB 2, 4; 18, 13; 19, 26) *body* generally PROV. 17, 22, like the Ar.

גֶרֶם (*body*) and חֲסִם; figurat. *strength*, *power*, חֲסִם גֶרֶם GEN. 49, 14 *ass of strength*, i. e. *a strong ass*, Vulg. *asinus fortis*, comp. Targ. חֲסִם (Prov. 8, 28) for חֲסִם, Ar. حمار, the same. See עֲצָם. — 3. *a bone*, proceeding like עֲצָם from the idea of strength PROV. 25, 15, JOB 40, 18; in which sense the Targ.

גֶרֶם, Syr. ܓܪܡ &c. — 4. like עֲצָם לֵב, נֶפֶשׁ: *the essence of a thing*, i. e. *itself*, res ipsa, 2 KINGS 9, 13 *on the steps themselves* (for which Aramaean presents an analogy), where Targ., LXX, Ar., Syr. have only guessed at the sense. Derivative

גֶרֶם denom. *to draw off the skin*, *to flay*, of beasts of prey ZEPH. 3, 3: *their judges are evening-wolves, they do not strip off the skin in the morning*, i. e. in their insatiableness they complete their nightly employment of robbing in the night; the LXX, Vulg., Targ., Syr. have translated correctly according to sense: *they let nothing remain*. The Targ. גֶרֶם (on Ps. 27, 2), Syr. ܓܪܡ, Ar. جرم (*to shave off*, *to abstract*) are also denomin.

Pih. גֶרֶם *to draw off the skin* (from the bones), an image of victory NUM. 24, 8; metaphor. *to gnaw*, the sherds of a cup EZ. 23, 34.

גֶרֶם (*pl. with suff. גֶרְמִידוֹן*) Aram. m. *a bone* DAN. 6, 25.

גֶרְמִי (*strong*) n. p. m. 1 CHR. 4, 19.

גָרַן (not used) tr. *to plane*, *to make smooth*; comp. Ar. جرن *to plane*, *to smooth*. Deriv. גָרָן.

גָרָן (with *a* of motion גָרָה, with *suff.* גָרָן; *pl.* גָרָתוֹ, constr. גָרָתוֹ) f. prop. *a level, open place, area, locus complanatus*, like Ar. جرين, جرن, hence *a threshing-floor*, because it consisted of an open, level place NUM. 15, 20; 18, 27. גָרָהּ JER. 51, 33 *to tread down*

a threshing-floor firmly, i. e. *to make it level*; גָרָהּ Is. 21, 10 *son of the threshing-floor*, i. e. *the trodden grain*, as an emblem of Israel; poet. גָרָה of the grain itself JOB 39, 12, perhaps omitting גָרָה (אֲשֶׁהָ). — Some names of places are also compounded with גָרָה, as גָרָה גֶרֶם GEN. 50, 10 (see גֶרֶם); גָרָה גֶרֶם 1 CHR. 21, 15 (see גָרָה); גָרָה גֶרֶם (a firmly established threshing-floor) 2 SAM. 6, 6, for which in 1 CHR. 13, 9 stands גָרָה גֶרֶם (*threshing-floor of the spear*; see also גָרָה, גָרָה).

גָרַם intr. *to be broken to pieces*, *to be crushed to pieces*, therefore cognate with גָרַם, גָרַם (which see); figuratively of the soul, *to be dissolved, crushed*, with לָ for *a thing* Ps. 119, 20, i. e. *to be devoted to a thing with great desire*; comp. גָרַם properly *to rub in pieces*, then *to search after*, and so too Aram. גָרַם *to inquire*, *to learn*, גָרַם doctrine sought out. For the fundamental signification comp. Targumic גָרַם, Syr. ܓܪܡ, Ar. جرش. See גָרַם.

Hif. גָרַם (גָרַם) *to break in pieces*, *to crush*, e. g. *the teeth by gravel*, LAMENT. 3, 16.

נָרַע I. (נָרַע) tr. prop. *to cut off*, *to cut away*, *to remove*, hence נָרַע, and so 1. *to shave off*, נָרַע JER. 48, 37 (for which in Is. 15, 2 נָרַע), a meaning that the Syr. ܢܪܥ also has; figurat. *to take away*, *to scour off*, EZ. 5, 11, where the following חָרַס gives the mode, but where the LXX read ἀνίσσωμαι, see on PROV. 15, 32) *I will indulge my inclinations* (opposite אֲחִיזָקָה), comp. PROV. 29, 18; *to purloin*, *deprive of*, *snatch away*, חָרַס JOB 15, 8: *and hast thou purloined wisdom to thyself?* i. e. *captured it as a booty*; *to withdraw*, נָרַע, with מִן of the person 36, 7. — 2. *to diminish*, *to abridge*, חָרַס (the appointed portion) EZ. 16, 27; *to lessen*, *to withdraw*, נָרַע (God's word) JER. 26, 2, נָרַע EX. 21, 10; *to weaken*, *to lessen*, נָרַע (devotion) JOB 15, 4, and with מִן of that

which is lessened DEUT. 13, 1; ECCLES. 3, 14.

Nif. נִגַּרְע (fut. יִגַּרְע, *pause* יִגַּרְע) to be diminished Ex. 5, 11, to be abridged, שָׁם NUMB. 27, 4, נִחְלָה 36, 3; to be less esteemed 9, 7; to be withdrawn, from (מִן) something LEV. 27, 18.

The organic root of this stem lies in גַּר, גָּר, גִּיר; which is also found in גָּר, גָּר; and the Sanskrit *gri*, *गृह्*, *car-ere*, *ग्रह-स्* &c. appear to be connected with it; Ar. جَرَعَ to shave off.

נָרַע II. (Kal not used) *tr.* to swallow, to draw up, to drink violently, in the organic root = Ar. جَم (to draw), Syr. جَم, Ar. جَزَجَر, Talmudic גִּרְגֵּר; but only in

Pih. נִגַּרְע (fut. יִגַּרְע) to sip up, draw up, JOB 36, 27: for he swallows drops of water; comp. Ar. جَرَعَ to draw in, sip, swallow (water).

נָרַף *tr.* 1. (not used) to snatch, to take together, to press together into a ball, corripere; deriv. נִרְפָּה. — 2. to snatch away, to float away, of a river JUDGES 5, 21, as the Syr. رَف for Hebr. נִרְפָּה; Ar. جَرَف II. and IV. the same. — 3. to tear off, clods of earth; deriv. מִנְרָפָה; comp. جَرَف a piece of earth torn off, also جَرَف to sweep away, vertere. — The organic root is גָּרַף, also found in דָּרַף.

נָרַר I. (i. e. גָּר, fut. יִגָּר, with suff. יִגָּרְהוּ and perhaps also יִגָּרְהוּ; but also fut. יִגָּר LEV. 11, 7 after the manner of an intrans.) *tr.* same as גָּל to turn about, to roll; the forms of which word in Semitic, belonging to the derivatives, being also interchanged with the latter; hence 1. *tr.* to turn in a circle, to encompass, to enclose; hence the proper name נָרַר, like גָּלִיל. — 2. *tr.* to roll along, to roll together (see Hithp.), comp. גָּר (irruit), i. e. to scrape together, to collect, with the net, HAB. 1, 15 he rakes it together with his net. — 3. to roll forward, to move forward, i. e. to snatch

away, PROV. 21, 7 יִגָּרְהוּ snatches them

off; comp. Ar. جَرَّ. — 4. *intr.* figur. to move about any where, i. e. to abide, to dwell (see Hithp.), comp. Lat. versari, Hebrew גָּר. — 5. fut. יִגָּר (which, however, may also be the fut. Nif.) to roll up, to draw up, the food already chewed (גָּרָה) LEV. 11, 7, as the Syr. رَا, Ar. جَر IV. and VIII.; but this meaning in Hebrew is still doubtful.

Nif. assumed for נִגָּר LEV. 11, 7 and for נִגָּרָה JOB 20, 28; but the former is fut. Kal of נָרַר, the latter the Nifal of נָרַר (which see).

Hithp. נִגָּרָה assumed for 1 KINGS 17, 20; JER. 30, 23; HOS. 7, 14; which forms, however, may also be derived from גָּר (which see).

In all the five meanings of this stem lies the fundamental signification to turn, to roll, so that נָרַר appears to be merely a harder form of נָגַל; comp. Ethiop. angargara, to roll.

נָרַר II. (Kal not used) *tr.* to separate, to divide, to take away, coinciding therefore in its organic root with that in גָּרָה, hence נָרַר 1. גָּרָה and נָרַר; to disunite, to crush (see גָּרָה), to chew, to grind to pieces, whence גָּרָה 2.; to split, to hollow, whence נִרְגָּרָה; to saw, i. e. to cut in pieces. All these meanings can only be perceived from the derivatives; Syr. and Ar. the same.

Puh. נָרַר to be divided into pieces, to be sawed asunder 1 KINGS 7, 9.

נָרַר (from נָרַר I.; circle, region) *n. p.* of a place in Philistia, which formed a distinct kingdom GEN. 20, 1; 26, 1; נָרַר 26, 17 the valley lying beside it. At the present day, ruins three hours south of Gaza are still called Gerár.

נָרַשׁ (not used) same as נָרַס, which see. Ar. جَرَش. Hence

נָרַשׁ (with suff. נָרַשְׁתִּי) *m.* rubbed into pieces, bruised, gravel, LEV. 2, 14 16; comp. גָּרִישָׁא, גְּרִישָׁא, גְּרִישָׁא in the Mishna and Talmud, Hebr. גְּרִישָׁא; Ar. جَرِيش coarsely broken in pieces.

גרש I. (*fut.* יגרש) *tr.* to drive, to thrust, to expel, a people from their father-land, with מִפְּנֵי of the person before whom Ex. 34, 11; to put away, a wife, from (מִן) one, hence גְּרוּשָׁה divorced LEV. 21, 7 14; NUM. 30, 10; to cast out, to drive about, רָשַׁשׁ וְרָשַׁט, said of waters Is. 57, 20. In the same sense ירש I. (DEUT. 2, 12; 9, 1) according to the interchange of ג and י (see ג), is used. Hence the org. root is שִׁרֵּשׁ וְשָׂרַשׁ. Deriv. the proper names גִּרְשֹׁן, גִּרְשָׁם.

Nif. גִּרְשָׁה 1. to be driven forth, to be cast out, JON. 2, 5. — 2. only a transposed form of רָגַשׁ to rage, to boil up stormily, of the sea, Is. 57, 20; AM. 8, 8; see רָגַשׁ.

Pih. גִּרַּשׁ (*inf. abs.* גִּרֵּשׁ, *fut.* יגרש) to drive out, to expel, with accus. of the person (GEN. 4, 14; 21, 10) and מִן of the place out of which (EX. 11, 1; NUM. 22, 6) and with מִפְּנֵי from before one EX. 23, 29; to divorce, a wife, MIC. 2, 9.

Puh. גִּרַּשׁ to be driven forth EX. 12, 39; JOB 30, 5.

גרש II. (not used) *tr.* same as ירש II. to take hold of, seize upon, snatch away to oneself; therefore also to rob, whence גִּרְשָׁה, comp. SYR. ܓܪܫܐ; to take possession of, hence מְגִרֵּשׁ; figurat. of fruits: to gain, to bring in, whence גִּרְשָׁה.

גרש *m.* fruit gained, produce, what is brought in (parallel תְּבוּאָה, comp. חִירָשׁ), DEUT. 33, 14 יִרְחֹם אֶת פְּרִי הַחֹדֶשׁ fruit of the months (cod. Sam. גִּרְשֵׁי יָרֵחַ).

גִּרְשָׁה (from גִּרַּשׁ II.) *f.* extortion, robbery, EZ. 45, 9, as the LXX understand it.

גִּרְשֹׁן (*banishment, exile*) *n. p. m.* GEN. 46, 11, Gentile גִּרְשֹׁנִי NUM. 3, 23; yet sometimes interchanging with גִּרְשָׁם 1 CHR. 6, 1.

גִּרְשָׁם (the same) *n. p. m.* EX. 2, 22, but for which Scripture gives the etymology of גִּרְשָׁם (שָׁם = שָׁם, hence the LXX have Γηρασάμ).

גִּרְשָׁה (*bridge-land, from גִּרְשָׁה; with a*

of motion גִּרְשָׁה) 1. *n. p.* of the northern district belonging to Manasseh, on both sides of the Jordan, from mount חֶרְמֹן (which see) to the Sea of Genesareth (בְּנַחֲרַת), mentioned with אֲרֻנָּה, סִלְכָה, חֶרְמֹן, בָּשָׁן, with a foreign population DEUT. 3, 14; JOSH. 12, 5; 13, 13; so called perhaps on account of the bridges of passage across. Hence the Gentile גִּרְשֹׁנִי. In the same sense the Vulg., Syr. and Ar. have taken גִּרְשֹׁנִי (which see) 2 SAM. 2, 9. — 2. *n. p.* of a territory in Syria having its own kings, as חֶלְמִי and others, 2 SAM. 3, 3; 13, 37 38; 14, 23; called for distinction-sake גִּרְשֹׁנִי 15, 8, and to be looked for perhaps at the Orontes, where at the present day is *G'isr Shaghr*. — 3. *n. p.* of a district in the south of Palestine JOSH. 13, 2; 1 SAM. 27, 8.

גִּרְשֹׁנִי see גִּרְשֹׁנִי.

גָּשַׁם II. (not used) *intr.* to pour out, to pour down, diffundere, to flow down, hence גָּשַׁם I. and the denom. גָּשַׁם. The organic root appears to be גָּשַׁם, enlarged by *m* into a new stem, and is still found in גִּרְשָׁה, גִּרְשָׁה, without the root being discoverable in the dialects.

גָּשַׁם II. (not used) *tr.* to touch, to feel, like its organic root גָּשַׁם which is also found by itself; then to be palpable, firm, thick, whence the proper names גָּשַׁם I. or II. and גָּשַׁם; see Aram. גָּשַׁם. Here also the organic root is גָּשַׁם, found besides in גָּשַׁם, جَسَّ and جَاسَ, SYR. جَسَّ and جَاسَ &c.; comp. too جَسَّ (to be hard), جَاسَ (to be hard, cruel, stern).

גָּשַׁם I. (*pl.* גָּשָׁמִים, *constr.* גָּשָׁמִי) *m.* rain, e. g. a strong rain 1 KINGS 18, 41; EZ. 13, 11; a continuing one EZ. 10, 9 13; like the regular (early or latter) rain LEV. 26, 4; JER. 5, 24; JO. 2, 23; accompanied with wind 2 KINGS 3, 17; PROV. 25, 14; beneficent and reviving Hos. 6, 3; EZ. 34, 26; ZECH. 14, 17; thunder-rain and other pouring rain. The more usual word for it is גִּיּוֹר (which see), from which it does not

differ 1 KINGS 17, 7; ECCLES. 11, 3; coupled with which in ZECH. 10, 1 and JOB 37, 6 it denotes *copious rain*. Hence the denom.

גָּשָׁם (Kal not used) *intr. to rain*.

Pub. גָּשָׁם (only 3 *fem.* once גָּשָׁמָה for גָּשָׁמָה) *to be fructified by rain* EZ. 22, 24, as Kimchi already takes it. In the first member of the verse the LXX read מְטַהֵרָה for מְטַהֵרָה. But the assumption of a noun גָּשָׁם may also be linguistically right.

Hif. הִגְשִׁים *to cause to rain*, as a benefit, JER. 14, 22.

גָּשָׁם II. (*corporeality, firmness*) *n. p. m.* NEH. 2, 19. In 6, 6 גָּשָׁמִי stands for it.

גָּשָׁם same as גָּשָׁם; see גָּשָׁם.

גָּשָׁם (with *suff.* גָּשָׁמָה, גָּשָׁמִי; *pl.* with *suff.* גָּשָׁמִיּוֹן) *Aram. m. body*, DAN. 3, 27 28 (where however the K'ri has the sing.); 4, 30; 7, 11; Syr. جَسَمًا, جَسَمًا, Ar. جَسَمٌ, جَسَمَانٌ *body*, modern Hebrew גָּשָׁמִיּוֹת, גָּשָׁמִי &c.

גָּשָׁמִי (same as גָּשָׁם II.) *n. p. m.* NEH. 6, 6.

גָּשָׁן 1. *n. p.* of the eastern boundary of Egypt, bordering on Palestine and Arabia, perhaps north or north-west of the gulf of Heroopolis, where Israel settled till their deliverance by Moses, GEN. 45, 10; 46, 28 29 34; 47, 1-4 27; 50, 8; EX. 8, 18; 9, 26. The chief city of this boundary land was רַעַמְסֵס (which see) i. e. *Heró* (*Hqó*), after which the ancients named the western arm of the Red Sea), from which city the exodus set forward NUMB. 33, 3 seq. Accordingly the LXX put for גָּשָׁן Heroopolis i. e. *Heró* or *Ramesa*. West of Rameses lay תָּחַם (still at the present day *Thum*) EX. 1, 11; and according to the LXX גָּשָׁן i. e. Heliopolis, not far from the Egyptian Babylon (now Kahira), belonged to the same. In addition to this, we know of Goashen, that it bordered on Philistia EX. 13, 17, 1 CHR. 7, 21, and lay therefore higher than the rest of Egypt GEN. 46, 29; that on the other side it was not far distant from the seat

of government (Memphis or Tanis) 45, 10, reached as far as the Pelusiac arm of the Nile (therefore in the Jerus. Targ. I. and II. פִּלּוֹסְטִיּוֹן) and was reckoned to Arabia (Ptol. *νομός Αραβίας*, Geogr. 6, 8). It lay between the Nile and the Arabian gulf. On this account the LXX also call it Γεσὴν Αραβίας (GEN. 45, 10), as Saadia refers to the territory. — It has been explained as an old Egyptian word from the Coptic ὄρος-ἄρος (*boundary of Hercules*), but without its being altogether certain. — 2. *n. p.* of a city and district in the mountains of Judah JOSH. 10, 41; 11, 16; 15, 51, which was perhaps originally founded by an Egyptian colony from גָּשָׁן.

גָּשָׁן (not used) *intr. to listen, to hearken attentively*, and thence *to act in a mysterious, magical way*. The organic root גָּשָׁן is cognate with that in גָּשָׁן-קָשָׁן, גָּשָׁן-קָשָׁן, and the Syriac جَسَن (to stroke softly) is also connected with it. Deriv.

גָּשָׁן (attentive listening) *n. p. m.* NEH. 11, 21.

גָּשָׁן (not used) *tr. to attach together, to bind*, by beams, like קָשָׁן, קָשָׁר and others. This stem also existed in the dialects, as is seen from the derivatives جَسَن (beam and bridge), Targ. גָּשָׁן, Syr. جَسَن (bridge), in the Mishna גָּשָׁן (bridge); جَسَن, جَسَن to make a bridge. In the Peshito جَسَن stands in 2 SAM. 19, 17 for the Hebrew צָלַח to cross. Deriv. the proper names גָּשָׁרִי, גָּשָׁרִי.

גָּשָׁשׁ (Kal not used) *to touch, to feel, to grope, to seek*, Ar. جَسَّ and جَسَّ (also in the signification "to handle and feel all over, to perceive", cognate in sense גָּשָׁשׁ, Targ. גָּשָׁשׁ, Syr. جَسَّ and جَسَّ, Zab. جَسَّ. In the farther developed stem גָּשָׁשׁ II. (which see) the intrans. meaning *to be palpable, dense, hard, firm*, comes forth. The organic root גָּשָׁשׁ (also in the meaning *to examine by touch*) is connected with קָשׁ ZEPH. 2, 1; on the contrary, the organic root

in נֶחֱשׁ (which see) appears to be derived from another point of view.

Pih. נֶחֱשׁ to grope about, to feel around, like a blind man, absolutely and with accus. Is. 59, 10.

נָח I. (contracted from נַחַח, as לָח from לָחַח, which form is then = נָחַח, with which Hebrew and Phœnician names of places are formed) fem. an epithet of נֶחֱשׁ or נֶחֱשָׁה, therefore exactly like נָחַח (which see), and then n. p. of a Philistine chief city, the principal of the five princely cities 1 SAM. 6, 17; 21, 11; 27, 2; 2 SAM. 1, 20; 15, 18, the birth place of Goliath 1 SAM. 17, 4, and known in battles with the Hebrews 1 KINGS 2, 39; AM. 6, 2; MIC. 1, 10; 1 CHR. 18, 1; 2 CHR. 11, 8; 26, 6; according to Euseb. (Onom.) five miles distant from Eleutheropolis on the way to Diospolis. At times *Gath* disappeared from the Philistine pentarchy ZEPH. 2, 4, AM. 1, 6-8, and only a tetrarchy remained. *Patronym.* נַחֲחִי Josh. 13, 3; 2 SAM. 6, 10 11; 15, 18. In 1 SAM. 17, 52 נָחַח stands for it. In the place 1 SAM. 7, 14 נֶחֱשָׁה the connection requires quite another locality, which perhaps was also called נָחַח; but the LXX, as other versions, read נַחֲשֹׁן מֵאֲשָׁקֹן ἀπὸ Ἀσφάλωνος ἕως Ἀζόβ, where properly speaking נַחֲשֹׁן is meant by אֲשָׁקֹן. Once נָח stands for נַחֲחִי 1 CHR. 18, 1, for which in 2 SAM. 8, 1 נָחַח מִתֵּיבָה (which see) is put. With regard to its position, inasmuch as all traces of *Gath* afterwards disappeared, it has been identified with Βαιτογάβρα, Betogabris i. e. בֵּית גִּבְרִין, בֵּית גִּבְרִין (place of giants; see 1 SAM. 17, 51; 2 SAM. 21, 22), where is still the hamlet بیت جبرین (Robins. Palest. II. 613. 620), especially as one comes from Beit-Gibrin northward to the neighbourhood of Beit Naba (נָבָה), and David fled from Nob to Gath 1 SAM. 21, 2 10. *Gath*, written by Josephus Γῆθα, -η (נַחֲחִי), forms the first part of the compound in the following names of places: a) נָחַח הַחֲסִי (with a of motion נַחֲחִי, see הַחֲסִי) n. p. of

a locality in Zebulun Josh. 19, 13, the birth place of the prophet Jonah 2 KINGS 14, 25; according to Jerome (prefat. to Jonah) 2 Roman miles from נַחֲחִי toward נַחֲחִי. The present village el-Mishchad (ميشحد), where the grave of Nabi Junas is shewn, is looked upon as the same (Robins. Palest. III. p. 449). b) נָחַח רָמֹן (see רָמֹן) n. p. of a city in Dan Josh. 19, 45, 10 Roman miles from Diospolis toward Eleutheropolis (Jerome). At a later time we meet with c) Γεωσσημαρῆ i. e. נָחַח שְׁמָרִים n. p. of a farm tenement at the foot of the mount of Olives, on the other side of Cedron MATTH. 26, 36. — With respect to the derivation, the explanation from the Sanskrit *Gati* refuge, or its identification with a city in Arcadia is to be rejected, since נָחַח could not have been Philistine but old Phœnician. But neither can the word be taken as Semitic in names of places, in the sense of *wine-press*, since all analogy is wanting; and it seems best to regard the localities as so named from the old Phœnician worship of Gadda.

נָחַח II. (from נַחֲחִי; pl. נַחֲחִים) f. prop. tub, hole, case, hence *wine-press*, in which the grapes were trodden, Jo. 4, 13, Is. 63, 2, rarely a place where wheat was threshed out, JUDGES 6, 11.

נָחַח f. see נָחַח I.

נָחַח see נָחַח I.

נָחַח (same as נָחַח I.; dual, because the city consisted of an upper and lower part) n. p. of a city in Benjamin, NEH. 11, 13.

נָחַח n. p. of a musical body of Levites Ps. 8, 1, who had their chief seat in the Levitical city of Gath. This explanation suits better than that of the Targum of the city of Gath, the word in the titles of psalms not being capable of an interpretation referring to instruments or airs.

נָחַח (not used), hence

נָחַח n. p. of an Aramaean people and district, mentioned along with

the ulterior development of nouns from simple stems *d* appears with the preceding vowel *a*, *ā*, *o*, *u* &c. as a very old derivative syllable, e. g. *ād* in פֶּרְשֵׁד (whence פֶּרְשֵׁדוֹן), Aram. פֶּרְשֵׁד (from פֶּרְשֵׁד, *ād* in סֶרְפֶּד, the proper names נִלְמֶד, עִמְרֶד; *o* in רֶסֶד, hence רֶסֶדוֹת, and in the proper name נִמְרֶד; *u* in נִלְמֶד; *ē* in the proper name נִלְמֶד, comp. Syr. line, series, from שֶׁנִּי, and others. In this derivative syllable, *d* is sometimes interchanged with *t* and *ṭ* (ח, ט).

דא I. (not used) as an organic root to דא-דא, דא-דא which see.

דא II. (not used) to be adopted as an organic root to the reduplication דאדא דאדא (which see).

דא (masc. דא) Aram. pron. demonstr. *f.* this, DAN. 7, 8, used like the Hebrew דא as a neuter, this, that, 4, 27; דא דא one to the other i. e. to one another 5, 6; דא דא one from another 7, 3; comp. Syr. the same. In the Targumic דא, Syr. דא, it forms the chief part of the compound. — From דא is formed the Hebrew דא (after changing *d* into *o* דא has arisen out of it). Originally it may have sounded harder, viz. דא (Greek τὸ, Lat. *tu* in *tum*).

דא (part. fem. דאדא JER. 31, 25 as if from דא = דא, in the Aramaean manner, without one having to read דאדא or דאדא; *inf. constr.* דאדא, like דאדא Is. 58, 2) *intr.* same as דא I. and דא, therefore 1. to faint, to pine away, to languish, of נֶפֶשׁ JER. 31, 25, עֵינַי Ps. 88, 10, or also of persons, JER. 31, 12, with מִן by the means; also: to hunger. LXX ἀσθενεῖν, Vulg. languere. In its organic root דאב (דאב, דאב) cognate with Sanskrit *tap*, Persian *taftan*, Latin *tab-escere*, Greek *ταφ-*. Derivat. דאבון. — 2. to have sorrow, fear, terror, to be distressed; derivat. דאב, דאב. Comp. Ar. tr. دَابَّ (to frighten). — The related stem in Syr. د, Arab.

د shows that the fundamental signification is to melt.

דאב *adj. m.* see דאב and דאבון.

דאבה (from masc. דאב) *fem. fear, terror*, JOB 41, 14, hence the Syr. دابه.

דאבון (from דאב, like דעבון from דעב; *constr.* דאבון) *m. prop. tab-es, faintness*, DEUT. 28, 65; Targumic דבון, דבון from דב = דאב.

דא see דא.

דא (fut. דא) *intrans. prop. to be beaten in pieces, to be struck down, to be crushed, cognate with the organic root in דב-דב, דב, דב, therefore the Ethiopic is to be thin, lean. In use: to fear, to be concerned, to be distressed, with the accusat. Is. 57, 11, JER. 38, 19, or ל 1 SAM. 9, 5; 10, 2, or with מן of that which one is anxious about Ps. 38, 19; seldom absolutely, JER. 17, 8. The connexion, therefore, with the root in דא-avor, דא-εσθαι is questionable. Derivat. דאדא, the proper name דאדא (דאדא). Syr. د the same, whence د anxiety, sorrow.*

דא (fearful) *n. p. m. of an Edomite*, 1 SAM. 21, 8; 22, 9; Ps. 52, 2, for which the K'tib 1 SAM. 22, 18 22 has דא (which see).

דא *f. anxiety, sorrow, fear*, JER. 49, 23; Ez. 12, 19; PROV. 12, 25; מִדָּא for fear of JOSH. 22, 24.

דאדא to moisten, a reduplicated form of דא II., and the basis of דא (which see); Sanskrit *dhe* to drink.

דא (fut. דא, ap. דא) *intr. to drive along quickly, to hasten along, to flee speedily, of the flight of the eagle DEUT. 28, 49 (where the Sam. cod. reads דא) JER. 48, 40, or of other birds of prey (see the noun דא). Figurat. of God Ps. 18, 11, he did fly (דא) upon the wings of the wind, for which there is in 2 SAM. 22, 11 דא (see letter ד). It stands poetically for דא. Ar. II. to hover, د a gentle rocking motion. Derivat. דא, דא. —*

The org. root is דָּה-הָ, which lies also in דָּהָה 2 Kings 17, 21 K'tib, and this is closely related to דָּה in the reduplicated דָּהָה, to דָּה in דָּהָה, then again to דָּה (דָּהָה), דָּהָה, דָּהָה &c. Comp. Sanskrit *dī, da*; Greek *διδ-αι*.

דָּאָה (formed out of דָּהָה from Pihel; therefore in another form דָּהָה) *f. bird of prey*, so called from its rapid flight; then a *ravenous bird* Lev. 11, 14, according to the Sam. cod. Deut. 14, 13 for דָּהָה (see that and the letter ד), which the LXX translate by *ψῦς* (vulture), and the Vulgate by *milvus*. דָּהָה Is. 34, 15 is the same, which form is adhered to especially in Aramaean (Targ. דָּהָה, Syr. *ܕܗܗ*, Sam. דָּהָה &c.).

דָּאָה after the Arabic: to take short steps; an assumed stem for the *n. p.* דָּאָה (but see this).

דָּאָה an assumed stem for דָּהָה, see דָּהָה.

דָּבָה (or דָּוָה; *pl. דָּבָהִים*) *epicene* (*m. and f.*) a bear, a she-bear, 1 Sam. 17, 34 36; 2 Kings 2, 24, which grows Is. 59, 11, roves about after booty Prov. 28, 15, lurks in secret Lament. 3, 10, and is associated with the lion Prov. 28, 15, 1 Sam. 17, 34 (Wisdom 11, 18); she passes for a more terrible animal than the panther Prov. 17, 12. דָּבָה 2 Sam. 17, 8, Hos. 13, 8, Prov. 17, 12 a bear bereaved of her whelps. In the dialects the same.

Ar. دَبَّ, دَبَّة, bear, she-bear.—According to the derivation from דָּבָה (to sneak) it has been commonly assumed that דָּבָה is so called from a sneaking, awkward gait. But as that is not sufficiently distinctive, Bochart already takes it from דָּבָה

to be hairy, דָּבָה lanugo, אֲדָבָה pilosus, and דָּבָה would be shaggy. See also דָּבָה.

דָּבָה Aram. epic. the same, DAN. 7, 5, a symbol of the later Median empire.

דָּבָה (not used) *intr. to rest*, like

the Ar. دَبَّ, either of old age, death, or as a figure of prosperity; hence דָּבָה (according to the Vulg., Jerus. Targ. I. and II., Ibn G'anâch, Jos. Kimchi and others). But the meanings "rest, old age, death, prosperity" &c. do not suit דָּבָה in Deut. 33, 25. According to the LXX, Onk. Syr. Sa'ad. and others *to be vigorous, quick, lively, powerful* (oppos. to relax), from דָּבָה = דָּבָה *to be firm, powerful*, a meaning that suits better in all respects (see however דָּבָה). Deriv. דָּבָה and the *n. p.* מִדְּבָה.

דָּבָה (only with *suffix*) *m.* (according to LXX, Onkelos, Syr. Sa'ad.) *strength, firmness*, Deut. 33, 25: *and thy strength continues thy life long* (דָּבָה refers to time), conseq. from דָּבָה (= דָּבָה and root דָּבָה) *tr. to make firm; intr. to be firm*. But דָּבָה is seldom flattened into *d*. The Jerus. Targ. I. and II., Vulg., Ibn G'anâch, Kimchi understand *old age: and as thy (youthful) days will be thine old age* (conseq. from דָּבָה = דָּבָה, Ar. دَبَّ to creep along, of an old man). But since דָּבָה signifies rather the days of life instead of those of youth, and the connexion with the preceding member requires it otherwise; since farther דָּבָה in the proper name מִדְּבָה does not well admit of this explanation: it seems more advisable to translate it *riches, affluence, fulness* (with Midrash wa-Jikr. rab. ch. 35, Jalk. p. 312, and Musafia), from דָּבָה = דָּבָה *to flow to*, Targumic דָּבָה the same.

דָּבָה see מִדְּבָה *n. p.*

דָּבָה (i. e. דָּבָה; Kal not used) *intr. to speak*, which this stem means in the Talmud (see Pih. and Poh.); comp. Syr. دَبَّ (on 1 Sam. 20, 13) *to communicate* (by words). Metaphor. *to growl*, of bears, whence perhaps דָּבָה.

Pih. דָּבָה (not used) *to spread by words; then to speak ill of, to slander, to defame, to bring before people; hence דָּבָה.*

Poh. דָּבָה *to make one speak, to make talkative*, of fiery wine Song of Sol. 7, 10: *making talkative the lips of those asleep*, i. e. wine is so fiery that the

intoxicated in their sleep speak aloud while dreaming.

The organic root **רָב** is in Targumic **רָב**, Syr. **رَب**, whence Af. to make known (by speech), **رَبَّ** (preacher), **رَبَّ** (report); which root probably lies in **רָב** II. also.

רָבָה (not used) *tr.* to cause to flow out, to empty, the body; cognate in sense **רָבָה** (which see), **רָבָה**. Conseq. the organic root **רָב-ה** is identical with the Aram. **רָב**, **רָב**, Hebr. **רָב** and others. Deriv. **רָבָה** (which see).

רָבָה (with *suffix* **רָבָה**) *f.* 1. *what is spoken, talk*, of one, JER. 20, 10, Ps. 31, 14 (parallel **רָבָה** Ez. 36, 3), not directly slanderous or hurtful, in which case **רָבָה** is added GEN. 37, 2. It is joined with **רָבָה** in this sense. — 2. *evil report, slander*, construed with **רָבָה** NUM. 14, 36, or merely **רָבָה** PROV. 10, 18; Ar. **رَبَّ** a slanderer. — 3. *fame*, i. e. what is made known by talk PROV. 25, 10; comp. Targ. **רָבָה**, Syr. **رَبَّ**.

רָבָה see **רָבָה**.

רָבָה (*part. pl.* **רָבָה**) Aram. same as Hebrew **רָבָה** EZR. 6, 3. Deriv. **רָבָה** and

רָבָה (*pl.* **רָבָה**) Aram. *m.* a sacrifice, EZR. 6, 3 = Hebr. **רָבָה**.

רָבָה (only *pl.* **רָבָה**) *m.* flux, of the body, **ρεῖμα γαστρός**, dung, 2 KINGS 6, 25 (K'ri, consequently after the form **רָבָה** formed from a verb **רָבָה**). That people in a time of famine sought dung for food is testified by Josephus (B. Jud. 5, 13, 7) and Celsus (Hierob. II. pag. 233 seq.). According to the Targ., Ibn Ganach, Kimchi and others, the word is compounded of **רָבָה** (דוב = דוב = דוב) *dung of doves*, which others take for a periphrasis of any bad vegetable nourishment, as Bochart thinks *roasted chick-pea*, which is called in Ar. *doves' dung*. But Hebraism has no love for such compounds, and so these explanations fall

away. The K'tib **רָבָה**, which is reckoned indecent, has the same meaning.

רָבָה *m.* 1. *the hinder part*, of the temple, *the west hall*, the whole hinder part, where was the holy of holies 1 KINGS ch. 6; 7, 49; 8, 8; 2 Chr. 3, 16; 4, 20; 5, 7 9; interchanged with **רָבָה** 1 KINGS 8, 6; as the special seat of holiness used also of the western and holier part of the tabernacle under the appellation **רָבָה**, Ps. 28, 2. — The LXX have left it untranslated; Jerome (*καληγηριον*) and the Vulg. (oraculum) thought of **רָבָה**; but it certainly comes from **רָבָה** III. *to be behind, to be*

after, Ar. **رَبَّ** (to be behind, to be after, figur. to waylay, to chase), cognate in sense with **רָבָה**; hence the Talm. **רָבָה** and **רָבָה** back, Arab. **رَبَّ** pars postica,

رَبَّ postremus &c. — 2. (perhaps *passage for cattle*) *n. p.* of a royal city of the Canaanites JOSH. 12, 13, named **רָבָה** 10, 39, in the later territory of Judah, in the neighbourhood of Hebron 15, 7, situated in a mountainous district 11, 21; 15, 49; inhabited by priests 21, 14, and said to have been called earlier (**רָבָה**) **רָבָה** 15, 15 or **רָבָה** is Phœnician = Hebr. **רָבָה** a stuff prepared from the skins of animals, like the Himyar. **רָבָה** a book written on palm leaves, **רָבָה** to write; from this arose after

the insertion of the *t*-sound **רָבָה**, **διδάσκειρα**, the Phœnician word having passed over generally to the Greeks (perhaps with the alphabet) and the Persians (Pers. **رَبَّ** writer). **رَبَّ** may therefore mean *book-town*, i. e. where the sacred writings of the Phœnicians were kept, as those of the Chaldeans (Berosus) were in **Σινφάρα** (Ptol. 5, 18), Hipparenum (Plin. 6, 30); and might be paraphrased by **רָבָה** JUDGES 1, 11, or **רָבָה** JOSH. 15, 49 (see **רָבָה**). — 3. (*scribe*) *n. p.* of a Phœnician king of **רָבָה** JOSH. 10, 3.

רָבָה (and **רָבָה**) *proper name* of a city, JOSH. 15, 7, which is different perhaps from **רָבָה**.

רָבַק (not used) *Aram. tr.* same as *Hebr.* רָבַק *to string together, to bind;* comp. Sanskrit *paç* (to bind), Lat. *pag*, pig, *pac* in *pangere*, *pax*, *pignus*; the organic root, therefore, is *רָבַק*. Deriv. *רָבַק* (Talm. *רָבַק*).

רָבַל (not used) *tr.* 1. *to press together, to squeeze together* (into a firm mass), *to knead together, to bake* (of cakes). Hence *רָבַלָה*, *רָבַלָה*. Figurat. *to heap together* (dirt), as the Targ. *רָבַל*, Talm. *רָבַל*, Syr. *رَبَل*, Ar. *رَبَلَ* and *رَبَل*. — 2. *to enclose, encircle* (of a round object); whence the proper names *רָבַלָה*, *רָבַלָה*. Metaphor.: *to embrace* (amorously), *to enclose*; whence the proper name *רָבַלָה* (from *רָבַל*). — The organic root is *רָבַל*, also found in *רָבַל*, *רָבַל*, &c.

רָבַל (sing. unused) *m. amorous embracing, coition*, hence dual *רָבַלָה* [*רָבַלָה*; *רָבַלָה* expresses reference] (of double copulation) a symbolic-prophetic surname of a harlot *רָבַלָה* Hos. 1, 3.

רָבַלָה (*circle, roundness*, from *רָבַל* 2; with *a* of motion *רָבַלָה*) 1. *n. p.* of a city in the extreme northern border of Palestine, like *רָבַלָה* (*wilderness*) in the south Ez. 6, 14. This *Riblah* is (according to Jerome, *Kimchi* and others) the *Riblah* (*רָבַלָה*) situated in *רָבַלָה* Jer. 52, 9 27, where the LXX have *Δεβλαθα* (*רָבַלָה*), since *r* and *d* are often interchanged (see *ד*), and also the Syr. *رَبَل*? (see Cast.) is put for *Riblah* or *Daphne*. — 2. Only dual *רָבַלָה* (*double circle*) Num. 33, 46, or connected with *רָבַלָה* Jer. 48, 22, proper name of a city in the plain of Moab, where was also a city *רָבַלָה*; in Jerome's days it was still standing (see *Onomast.* under *Jassa*).

רָבַלָה (*constr.* *רָבַלָה*, *pl.* *רָבַלָה*, from *רָבַל*) *f. prop.* a mass pressed together, therefore a cake of figs, a mass of dried figs, *παλάθη* (which originated from *רָבַלָה*, Athen. XI p. 500 Casaub.), joined to *רָבַלָה* 1 Sam. 25, 18; 30, 12; applied also to heal 2 Kings 20, 7.

רָבַלָה see *רָבַלָה*.

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רָבַק (from *רָבַק*, in pause *רָבַקָה* Job 29, 10, *רָבַקָה* 41, 15; *inf. constr.* *רָבַקָה* Deut. 11, 22; *fut.* *רָבַקָה*, 2 *f. pl.* *רָבַקָה*) *intr.* 1. *to be attached to something, to adhere to*, actually and mentally, with *בְּ* GEN. 2, 24; RUTH 1, 14; *to cleave to, to stick to*, with *לְ* Ps. 44, 26, *אֶל* 2 SAM. 23, 10, LAMENT. 4, 4, *עִם* of the person or thing, RUTH 2, 21. After this original signification we should explain the expressions: *רָבַק לְשׁוֹן פִּי אֶל-לֶחֶךְ* or *לֶחֶךְ רָבַק לְשׁוֹן פִּי* the tongue of one cleaves to his palate, by which is meant, sometimes *to languish* LAMENT. 4, 4, sometimes *to be dumb* Ps. 137, 6; Job 29, 10 (comp. Ez. 3, 26); *רָבַק לְאָרֶץ (לְעָפָר) נֶפֶשׁ (בָּבֶן)* the body cleaves to the dust i. e. lies sorrowful in the dust, Ps. 44, 26; 119, 25. Seldom absolutely, Job 41, 15: *the dew-laps of his flesh adhere closely*. — 2. *to strive after*, in order to unite oneself with a thing, properly *to addict oneself to*; metaphorically *to hunt after, to pursue* and at the same time *to catch* (cognate in sense *רָבַק*, *רָבַק*) i. e. *to be close behind*, with *אַחֲרַי* Ps. 63, 9, JER. 42, 16, accus. GEN. 19, 19, or *בְּ* DEUT. 28, 60; comp. Latin *haerere* in *terga* hostium. Deriv. *רָבַק*, *רָבַק*.

Puh. *רָבַק* *to be firmly attached to one another*, absol. Job 38, 38, or with *בְּ* 41, 9.

Hif. *רָבַקָה* (*fut. pl.* *רָבַקָה*, shorter *רָבַקָה*) *causat.* of Kal 1. *to cause to cleave, to make adhere*, with *אֶל* JER. 13, 11, or *בְּ* *to the thing which* Ez. 3, 36; 29, 4. — 2. like Kal: *to be close behind, to hunt after, to chase and catch*, to seize, with accus. GEN. 31, 23, 2 SAM. 1, 6, *אַחֲרַי* JUDGES 20, 45, 1 SAM. 14, 22, or with *בְּ* of the object DEUT. 28, 21.

Hof. *רָבַקָה* *to be made adhere*, with accus. *to a thing*, Ps. 22, 16.

The stem (*Targ.* *רָבַקָה*, Syr. *رَبَق*, Ar. *طَبَقَ*, *طَبَقَ*, *طَبَقَ*) is in its organic root *רָבַק*, identical with that in *רָבַק* II.,

59, 3, נבִּלָה 32, 6, שָׁנָא 59, 4, seldom absol. 22, 25, as לַע of the person is also sometimes omitted Ruth 4, 1. e) with רִאָּא of the person and accus. of the object: *to speak something upon one*, e. g. שְׁלִים JER. 9, 7, מְשַׁפְּסִים 39, 5, where however רִאָּא is sometimes interchanged with רָאָ 12, 1. — Of peculiar expressions and meanings we have to note the following: a) *to speak eloquently* Ex. 4, 14; JER. 1, 6; Ez. 3, 18. b) with לַע of the person: *to promise* DEUT. 6, 3; 19, 8, with or without the accus. of the object 12, 20; GEN. 24, 7. c) דִּי עַל-לֵב פִּי *to speak kindly to one, to speak heartily with one*, alloqui GEN. 34, 3; *to console* Is. 40, 2; when however the reference is to the speaker himself, *to speak with oneself* 1 SAM. 1, 13, GEN. 24, 45, sometimes = *to think, to reflect*, as פִּלְבָּב דִּי or עַם-לֵב, Eccl. 1, 16; 2, 15. d) דִּי שִׁיר *to sing a song*, JUDGES 5, 12, or *to glorify by song* Ps. 40, 6; comp. Ar. قال, Lat. dicere (Ov. Met. 1, 1). e) דִּי דִּבֵּר Is. 58, 13, pl. דִּבְרִים דִּי Hos. 10, 4 *to speak a lying word*, comp. JER. 29, 23. f) דִּי בָּ 1 SAM. 25, 39 or לַע JUDGES 14, 7 *to speak for one, to woo* (see Puhall). — In דִּיבְרִי GEN. 34, 13 דִּי has no other sense, but it refers to the following וְאִמְרוּ, after a parenthesis has been inserted with אֲשֶׁר. Deriv. דִּבְרָה, דִּבְרָא.

Puk. דִּבְרָא 1. *to be promised*, with בָּ of the person of whom something is promised Ps. 87, 3. — 2. with בָּ of the person, *to be wooed, for one* SONG OF SOL. 8, 8.

Hithp. דִּבְרֵךְ (prop. דִּיבְרֵךְ; only part. מְדַבֵּר) prop. *to talk with one another, therefore to communicate one's thoughts by speech*, with לַע of the person Ez. 43, 6; 2, 2, where according to the LXX רָאָ is אִירוּ; Num. 7, 89; = *to speak generally*, with accus. of the object 2 SAM. 14, 13, where Vulg., Syr., Targ. read וְדִבְרֵהּ DEUT. 33, 3 see דִּבְרָה.

דִּבֵּר II. (Kal not used) 1. *trans. to drive, to lead* (cattle to pasture), *to drive in* (herds), *to guide, to drive along* (a boat), whence דִּבְרָא, דִּבְרָה, מְדַבֵּר, perhaps דִּבְרָה, מְדַבֵּר, דִּבְרָא, and the

proper names דִּבְרָא, דִּבְרִי, דִּבְרִי; the Phenician proper name דִּבְרִי. — 2. *Figur. to drive away, to snatch away, to destroy*; hence דִּבְרָא.

Pih. דִּבְרָא *to snatch away, to destroy*, with accus. of the object Ps. 127, 5, 2 CHR. 22, 10, LXX ἀπόλωσ, Vulg. interfecit; in the parallel passage אֲבָרָא.

Hif. דִּבְרֵי (fut. apoc. יִדְבֵּר) *to drive, to lead*, with פָּחוּח *to lead under the dominion of one* i. e. *to subjugate* Ps. 47, 4; 18, 48, for which 2 SAM. 22, 48 דִּבְרֵי וּמִדְרֵי i. e. יִדְרֵי (= יִדְרֵי Ps. 144, 2, hence the LXX παίδεύω i. e. (יְמִינֵי) as a periphrasis; Targ. מְדַבֵּר.

The stem דִּבְרָא is also in Ar. دَبَرَ (pasture), دَبَرَ (to lead, to guide) = נָהַג, נָהַג (march; comp. agmen out of agimen from agere to drive) &c., in Targ. דִּבְרָא, Syr. دَبَرَ *to lead*. For the organic root דִּבְרָא comp. Talm. אֲמַר pasture.

דִּבֵּר III. (not used) intr. *to be behind*, Ar. دَبَرَ to be behind, to follow, to pursue, اَدْبَرَ the same, دَبَرَ = אֲחֲרָי. Deriv. דִּבְרִי 1. and perhaps דִּבְרָה.

דִּבֵּר IV. (not used) tr. *transposed from דָּרַב to stick* (with a pointed sting), *to pierce*; cognate צָרַב. Deriv. probably דִּבְרָה.

דִּבְרָא, in the pl. דִּבְרִין, see דִּבְרֵי.

דִּבְרֵי, דִּבְרֵי (constr. דִּבְרֵי, with suff. דִּבְרֵי; comp. Phenic. דִּבְרֵי Mel. 3, 6) m. prop. a stringing together of words or syllables into one whole (see דִּבְרֵי I.), and so 1. *a single word*, in the proper sense (verbum, LXX λόγος, ῥῆμα) 2 KINGS 18, 36, JOB 2, 13, and this equivalent to *a few words, a short speech* GEN. 44, 18; JOB 4, 2; דִּבְרֵי JUDGES 3, 19 *a secret word* (of message); דִּבְרֵי אֱלֹהִים *a word of God* i. e. *a divine announcement* 3, 20; *an entreaty* 2 KINGS 9, 5; *a word of promise* JOSH. 21, 45; דִּבְרֵי PROV. 25, 11 *a spoken word*. Hence pl. דִּבְרֵי *single words*, of a language, דִּבְרֵי אֲחֵרִים GEN. 11, 1 *one*

kind of words. — 2. *speech*, consisting of many words ranged together after the laws of language, *sermo* JOB 15, 3, in which sense occur דְּבַר Ps. 45, 2 *beautiful discourse*, דְּבַר נָכוֹן skilled in discourse 1 SAM. 18, 18; *a saying, maxim, sentence* PROV. 4, 4 20; *a wise saying* ECCLES. 1, 1; *a thought* 8, 1; *a prophetic saying, oracle* JER. 1, 1; דְּבַר שְׁפָתַיִם Is. 36, 5 *word of the lips* i. e. without mind. Pl. דְּבָרִים *discourses* i. e. connected GEN. 29, 13; 34, 18; EX. 4, 28; דְּבַר בָּעַל possessor of discourses i. e. *a speaker* EX. 4, 10; 24, 14. From this signification is to be derived fig. a) *promise*, prop. utterance, particularly in the expression דְּבַר יְהוָה 1 KINGS 2, 4 &c. or also alone; comp. *ἔπος*. b) *command, precept, law, regulation* (by words), also taken collect., e. g. of God 2 SAM. 12, 9, of a king 1 SAM. 21, 9, of Moses JOSH. 1, 13, of other men PROV. 26, 6, Is. 8, 10, in which sense occurs the pl. דְּבָרִים EX. 34, 28 *the ten commandments*, *οἱ δεκάλογος*. c) *an inquiry* 1 SAM. 17, 29; *an account, an answer* EZ. 9, 11; PROV. 18, 13; *smart repartee* 27, 11. d) *an utterance of God, a revelation, vaticinium* Is. 9, 7; 16, 13; *an oracle* JOB 4, 12; especially in the compounds דְּבַר יְהוָה 1 KINGS 7, 1; דְּבַר יְהוָה 1 KINGS 13, 20, ... 1 CHR. 22, 8, דְּבַר יְהוָה ... HAG. 2, 1; pl. דְּבָרִים different prophetic utterances JER. 39, 16, EZ. 12, 28, for which the phrase דְּבַר פְּלִיחִיזִין 12, 23 is rare. e) *decree, plan, proposal* 2 SAM. 17, 6; 1 KINGS 1, 7. f) *report, news* 1 KINGS 10, 6. All these variations which refer back to signific. 2. may be easily apprehended from the context, and enlarged. — 3. Prop. what one speaks of, object of discourse, hence not the discourse itself, a) *a thing*, *res* (comp. *res* from *ῥέω*; *Sache* in German from *sagen*), *a matter* ECCLES. 7, 8, 2 SAM. 3, 13, and this like פְּתָגָם (which see), Aram. מִלָּא, Greek *ἔπος*, *ῥήμα*, *λόγος* = *something* 1 SAM. 20, 2, particularly in the phrases דְּבַר יְהוָה GEN. 20, 10, pl. דְּבָרִים, which may be resolved partly by accenting the demonstrative,

partly in another way. So when דְּבַר stands absol. or in constr. state: דְּבַר טָמֵא any thing unclean LEV. 5, 2, דְּבַר הָרָעָה JER. 44, 4, דְּבַר הַזִּנְיָה JUDGES 19, 24, or דְּבַר comes after, e. g. דְּבַר דָּבָר any thing filthy DEUT. 23, 15; pl. דְּבָרִים טֹמְאִים 2 CHR. 12, 12 *good, filthy-nesses* DEUT. 22, 14. In this sense it means: *any thing* GEN. 18, 14; דְּבַר אֵין NUMB. 20, 19 *it is nothing* i. e. it is of no importance, which, however, may also mean *nothing at all* 1 SAM. 20, 21; דְּבַר כָּל־דָּבָר NUMB. 31, 23 *every thing*. Here belongs the signification *belonging to a thing*, with the noun following e. g. דְּבַר יוֹם EX. 5, 13, דְּבַר שָׁנָה 2 CHR. 9, 24 *daily, yearly*; or it remains untranslated, e. g. דְּבַר הָאֲחֻזָּה 1 SAM. 10, 2, דְּבַר עֲוֹנוֹת Ps. 65, 4. b) *occurrence, action, history*, or in the pl. *res gestae* 1 KINGS 5, 7; 11, 41; 2 CHR. 33, 18; דְּבַר הַיָּמִים histories of the days i. e. *chronicles*; דְּבַר הַמִּלְחָמָה 1 SAM. 11, 18. c) *relation, reference, way, condition*, JUDGES 18, 7 *they had relations with no one* i. e. they were isolated and without association with a neighbour; דְּבַר הַמִּזְבֵּחַ relation of the altar NUMB. 18, 7; דְּבַר הַיָּסֹד 1 KINGS 9, 15 *the relation of the levy*; דְּבַר גְּבוּרָתוֹ JOB 41, 4 [12] *the manner of his great deeds*. d) *cause, suit at law* EX. 18, 16, in full form דְּבַר מִשְׁפָּט 2 CHR. 19, 6; in which signification are put with דְּבַר the verbs דָּרַשׁ EZR. 10, 16, קָם RUTH 4, 7, קָם DEUT. 19, 15. So the pl. דְּבָרִים 2 SAM. 15, 3 (parall. רִיב 15, 2) and accordingly דְּבַר דְּבַר to conduct a cause JOSH. 20, 4; דְּבַר דְּבָרִים one who has causes EX. 24, 14. e) *ground, cause, causa, ratio* JOSH. 5, 4; hence עַל־דְּבַר GEN. 12, 17, דְּבַר דְּבָרִים DEUT. 4, 21 *as a preposition: because, on account of*, like *causa*; before verbs דְּבַר דְּבָרִים 22, 24 (comp. דְּבָרָה).

The succession of senses in this very frequent word is developed in a great degree from the fundamental conception, as in the later Hebrew פְּתָגָם, Ar. مِلْهَأ, Syr. حَطْب and أَمْر, Pers. سخن &c.; it is therefore a

misconception of the LXX in translating דָּבָר Is. 9, 8 = דָּבָר.

דָּבָר from דָּבָר II.; *pl.* with *suff.* (דְּבָרִיךָ)
m. prop. snatching away, hence *destruction, ruin, pestilence*, joined with פָּקַד Ex. 9, 3, גָּדוֹל Jer. 21, 6. *The bringing of a plague* is called שָׁלַח דָּבָר Ex. 14, 18, הָקִידָה בָּהֶם 2 Sam. 24, 13, הָקִידָה בָּהֶם Ex. 5, 16. *The plural* Hos. 13, 14 denotes *mille vime leti*, the many sicknesses of which the most terrible is called מַכּוֹר Job 18, 13; but a later reading (1 Cor. 15, 55) appears to have been דְּבַר בְּנֵהָ, *thy sting*. Comp. Arab. *دَبَر* death, *دَبَار* misfortune.

דָּבָר (after the form פִּקֵּחַ) *m.* the speaker i. e. the spirit of God which speaks out of the prophets Jer. 5, 13; = דְּבָר, then אֱמָרָהם must have stood.

דָּבָר *m.* 1. (from דָּבָר II.; with *suff.* דְּבָרִיךָ, דְּבָרָהם) *pasture*, 1; מִדְּבָרָם Is. 5, 17 *as on their pasture*; then a *flock* on the pasture Mic. 2, 12. — 2. (from דָּבָר III.) *prop. back* (see דָּבַר), *turning of the back, progress*; בְּדָבָרוֹ Song of Sol. 5, 6 (to be read for בְּדָבָרוֹ) *at his progress*, if we should not rather read בְּעָבְרוֹ (comp. בְּעָבְרוֹ 2 Sam. 12, 25 from דָּבָר; בְּדָבָר Job 28, 13 from דָּבָר). In old writing the interchange of ע and ד was possible. Perhaps בְּדָבָרָם in Is. 5, 17 is *according to their being behind*.

דָּבָר (not used) *m.* = מִדְּבָר *pasture*, hence דָּבָר or לֹא דָּבָר (*pastureless*) *n. p.* of a place not far from מִזְבְּחֵי on the other side of Jordan 2 Sam. 9, 4 5; 17, 27; identical perhaps with לְדָבָר (which see).

לְדָבָר see proper name דָּבָר.

דְּבָרָה (*constr.* דְּבָרָה) *Aram. f.* *prop. a cause* (= דָּבָר 3), connected with עָד and עַד only as a *preposition*, *conseq.* עַד דְּבָרָה *in order that* Dan. 2, 30; 4, 14. Here עַד stands = עַל (see עַל).

עַל דְּבָרָה *f.* only Ps. 110, 4 *in consequence*, from דָּבָר III. Yet it is better to refer it to דְּבָרָה.

דְּבָרָה (after the form מַלְכָּה; only *pl.*

דְּבָרָה) *f.* *utterance, word*, hence מִן דְּבָרָה *to receive of the utterances* (of God) Deut. 33, 3; LXX *ἐδέξατο ἀπὸ τῶν λόγων αὐτοῦ*; so the Vulg. correctly.

דְּבָרָה (only *constr.* דְּבָרָה, in a very ancient form דְּבָרָתִי; with *suff.* also דְּבָרָתִי) *f.* (from דָּבָר) 1. *a cause* Job 5, 8, like דָּבָר 3. — 2. *relation, mode, manner* Ps. 110, 4 = דָּבָר, as the LXX and Syr. have already taken it; see דְּבָרָה. — 3. *ground, reason*, only as a *preposition* joined to עַל, *viz.* עַל-דְּבָרָה, and belonging to the following noun Eccles. 3, 18; 8, 2, or with וְ following, *prop. from the ground that* ... i. e. *in order that*, like Aram. דְּבָרָה.

דְּבָרָה (דְּבָרִים, *pl.* דְּבָרִים) *f.* 1. *a bee, a wasp*, usually in *pl.* Deut. 1, 44; Judges 14, 8; Ps. 118, 12; but the sing. also occurs fig. Is. 7, 18. — 2. (*prop. bee*; comp. Greek and Lat. *Μελίσσα, Melissa*, German *Emma*, i. e. *Emme*, *Imme* = *bee*, a proper name fem.) *n. p.* of a prophetess and singer Judges 4, 4; 5, 1 (as *Velleda* among the old Germans, Tacit. hist. 4, 61.65), from whose abode there, a place was called דְּבָרָה 4, 5. It was also the name of another woman Gen. 35, 8. — *דָּבָר* is usually derived from דָּבָר II., and is said *prop.* to denote *march* or *procession* (of bees), as the Ar. *دَبَر*; but it is possible that דָּבָר, Targ. and Syr. דְּבָר, *Ar.* *دَبَر*, belonging to this noun, has the sense of *to buzz*; or דָּבָר = דָּבַר *to pierce*, which suits the designation of the bee.

דְּבָרִי (from דָּבָר = דְּבָרִי: *born on the pasture*, or it stands for דְּבָרִי *Jah distributes promise*) *n. p. m.* Lev. 24, 11. Comp. the Phenice. proper name דְּבָרִי.

דְּבָרָת (in mss. also דְּבָרָה; a feminine form of דְּבָרִי: *pasture*) *n. p.* of a border-town of Issachar, apportioned to the Levites Josh. 21, 28; 1 Chr. 6, 57; instead of it there is in Josh. 19, 20 דְּבָרָתָה which has arisen out of דְּבָרָתָה. In Euseb. *Δαβράθ* in Issachar, different from *Δαβειρά* in the district of Diocæsarea, at the southern foot of Tabor; it is

still called at the present day **דִּבְרָא**.

דִּבְרָת (only *pl.* **דִּבְרֹתוֹ**; from **דָּבַר** II.) *f.* prop. the driving, hence a raft, put together from the trunks of trees 1 KINGS 5, 23.

דִּבְשָׁ (not used) *intr.* to be slimed together, to be put together by grease, as a thing which is slimy, sticky, fat, whence **דִּבְשָׁ**; generally to be pressed together (into a mass or lump), whence **דִּבְשָׁ** 1; metaphor. to put a lump together (of a hill), whence **דִּבְשָׁ** 2; to be strong, fleshy (of the body), whence the proper name **דִּבְשָׁ**. — The stem is closely connected with **דָּבַשׁ** &c.; and the Ar. **دَبَسَ** (a mass of men), **دَبَسَ** (to be thick, close) belong to the same root.

דִּבְשָׁ (*pause* **דִּבְשָׁ**, with *suffix* **דִּבְשָׁי** *m.* prop. a sticky mass, that hangs together; specially honey, of house- or forest-bees Ex. 16, 31; 2 KINGS 18, 32; 1 SAM. 14, 26; DEUT. 32, 13; Ps. 81, 17 (comp. **μέλι** *αἰγιον* MATTH. 3, 4); of grapes, i. e. mead extracted from grapes boiled to the thickness of a syrup GEN. 43, 11, Ex. 27, 17, which was an article of commerce. Figurat. in connexion with **דָּבַשׁ** Ex. 3, 8, with **דָּבַשׁ** DEUT. 8, 8 or **דִּבְשָׁ** 2 KINGS 18, 32 a sign of the fullness of nature; honey and milk under thy tongue SONG OF SOL. 4, 11 i. e. thou speakest very sweetly, like similar figures in Greek and Latin.

דִּבְשָׁת *f.* 1. a lump of fat, a mass of fat, hence a camel's hump, Is. 30, 6, as the Targ., Syr. and Vulg. have also taken it. — 2. (hill-place) *n. p.* of a city in Zebulun JOSH. 19, 11; comp. nouns of this stem in the Ethiopic and Amharic in the sense of "hill, mountain".

דָּג (after the form **דָּג**, from **דָּגָה**, once **דָּגָה** NHE. 13, 16; *pl.* **דָּגִים**, *constr.* **דָּגֵי**) *m.* prop. fruitful, manifold, self-increasing, like the Aram. **נִיךְ** (fish), therefore a fish, of the sea, frequently joined with **דָּג** GEN. 9, 2, NUM. 11, 22, Ez. 38, 20, which was taken in nets ECCLES. 9, 12 and then eaten NHE. 13, 16; a sea-fish, **ἄγρος**, is called **דָּג גָּדוֹל** JON. 2, 1; from

the fish-market a gate of Jerusalem was called **שַׁעַר הַדָּגִים** ZEPH. 1, 10; NHE. 3, 3. — In Aram. the usual word instead is **נִיךְ**, and so the Arab. **نُون** from a root-signification cognate in idea. Hence the denom.

דָּג (Kal not used) *tr.* to fish, from which denominative the nouns **דָּגִי**, **דָּגָה** and **דָּגָה** are formed; as a verb only in

Hif. **דָּגָה** (for **דָּגִי**) to catch like fish, with accus. of the object JER. 16, 16.

דָּגָה (*ful.* **דָּגָה**) *intr.* to grow, to increase, of animals GEN. 48, 16, in fundamental signification and root identical with **דָּגָה**, which expresses the same of plants, since **ד** and **ט** are interchanged (see **ד**); comp. Ar. **زَا** (to grow). This growth may be taken with respect to quality = high, prominent, firm, fat &c. or with respect to quantity = to be much, manifold, fruitful; and from this the significations of the stem in Hebrew and Arabic are to be explained. The idea

of the verb "to cover" in Ar. **دَجَا**, **دَجَّ** is only secondary, proceeding from to increase, as in **جَنَّ**, **طَبَنَ**. Deriv. **דָּג** (**דָּגָה**), to which belong the denom. **דָּגִי** (and thence **דָּגָה**, **דָּגִי**, with the nouns **דָּגָה** and **דָּגִי**). The derivatives of the reduplicated stem **דָּגִי** are analogous.

דָּגָה (*constr.* **דָּגָה**, with *suffix* **דָּגָהִם**) *f.* a fish, either collect. GEN. 1, 26; Ex. 7, 18; NUM. 11, 5; or as **דָּג** DEUT. 4, 18; JON. 2, 2.

דָּגִי (from **דָּגָה** formed after the form **דָּגִי**) *n. p. m.* of a god of the Philistines who was worshipped at **דָּגִי** JUDGES 16, 21, **אֲשְׁדּוֹד** 1 SAM. 5, 5 6, ZEPH. 1, 9, and generally in all the five Philistine cities, and whose festival was solemnised there, 16, 23 seq. The Maccabees destroyed Dagon's temple at Ashdod 1 MACC. 10, 83 84. His image was the form of a fish, with the upper part of the body like a man 1 SAM. 5, 4. This idol-name is still preserved in the appellations of the places **דָּגִי** JOSH. 15, 41, after-

wards changed into דגון. With regard to the fish-form 1 SAM. 6, 4 דגון is derived from דג and is considered as the male counterpart of the female deity *Derketo* i. e. דִּרְקֵתָא = דִּרְקָה (דִּרְקָה from דִּרְקָה with ר inserted) worshipped in Syria (according to Lucian de Syria Dea §. 14), whose image likewise terminated in a fish below, as it is well known that fish-worship prevailed among the Syrians (Athen. 13. p. 346), Ascalonites (Ctesias in Diod. 2, 4), in Aphaka, Hierapolis and other places. Yet Sanchoniathon (in Philo Byblius) explains Δαγών, ὃς ἐστὶ αἰών i. e. דגון, whence he infers Δαγών ἐναιὸν εὖρος αἰών και ἄπορος; and he considers him Ζεὺς Ἀρούριος (Jerome: Jupiter ruralis). It is therefore possible to take דגון in the sense of *procreation, growth*, then a name for the productive nature-god, as the stem also allows. The Phenice *Βηράων*, as the Kronos of the Phenicians was called (*Βηράων ὁ Κρόνος ὑπὸ Φοινίκων*, Etym. Magn.), is דִּגְרֹון (Dagon-sanctuary), confirming the latter meaning.

דָּגַל (fut. יִדְגֵּל, part. pass. דִּגְלוֹ) intr.

1. to shine, to glitter, to lighten afar, of a flag, a military sign; hence דָּגַל. — 2. to exalt, to praise, by a metaphor like that in דָּגַל (which see) Ps. 20, 6 and in the name (i. e. for the fame) of our God will we praise, where the LXX, Vulg. Syr. read דָּגַל, and Ibn Ganach looks upon the stem itself as transposed from דָּגַל. דָּגַל SONG OF SOL. 5, 11 celebrated, distinguished. The organic root is דָּגַל. The stem is not connected with the Ar. דָּגַל to cover, to disappoint, deceive (= Hebr. דָּגַל).

Nif. דִּגְלוֹ denominative from דָּגַל, which see.

דָּגַל (with suff. דִּגְלוֹ; pl. דִּגְלִים, with suff. דִּגְלִיהֶם) m. prop. the far-shining, the distant-appearing, as נֶס; hence a flag, banner, for every four tribes Num. ch. 2, more than אֶזָּר (a military sign) which every tribe had. Metaph. cohort, under one banner. נֶסֶךְ לְדִגְלֵיהֶם, דָּגַל, דָּגַל.

to encamp, to march on after their banners, Num. 2, 31 34; אִישׁ עַל-דָּגְלוֹ 1, 52 every one with his troop; comp. Latin *vesillum* (Tacit. hist. 1, 70), Ar. دَجَال, Pers. دَند, German *Fahnlein*, in a similar sense; therefore the Targ. דָּגַל (τάξις), Vulg. *turma* &c. In GEN. 49, 10 the Sam. codex reads דָּגְלוֹ for דָּגְלוֹ. Figurat. SONG OF SOL. 2, 4: and his banner over me was love, where the LXX and Syr. unnecessarily read דָּגְלוֹ i. e. the imperative plural of דָּגַל. Deriv. the denom.

Nif. דִּגְלוֹ to provide oneself with banners, to banner oneself, i. e. to equip, part. דִּגְלוֹ the bannered, troops of warriors, as the LXX, Symm. and others have taken it.

דָּגַל (not used) intr. to grow, to put forth fruit, particularly of the ears, identical with the Ar. دَحَن IV. (granis induruit seges), and consequently with דָּגַל. Yet it may be also a farther development of דָּגַל (which see). Deriv. (perhaps דָּגַל and)

דָּגַל (constr. דָּגַל, with suff. דִּגְלוֹ) m. prop. young shoot, sprout, more definitely fruit of the ears, corn, of wheat, rye, barley, Jo. 1, 10 17, NEH. 5, 2, joined to דָּגַל, דָּגַל &c. to denote fullness and fertility GEN. 27, 28; DEUT. 7, 13; Is. 36, 17. Sometimes bread, prepared from דָּגַל LAMENT. 2, 12.

דָּגַל (3 persons once דָּגַל for דָּגַל, for assonance with דָּגַל) tr. (according to the Targ. [דָּגַל], LXX and Kimchi) to collect, e. g. the young, to protect or warm them, of the arrow-snake Is. 34, 15; to heap up, to bring together, e. g. דָּגַל, JER. 17, 11 the crier (i. e. the partridge) which heaps up eggs, which she has not laid (דָּגַל), LXX μέδουσιν ἡγάγας αὐὰς οὐκ ἐτέκεν; so too Ibn Ganach. — On the stem דָּגַל comp. Ar. دَحَس, Targ. דָּגַל, hence דָּגַל a heap, Zab. דָּגַל; and the meaning also of דָּגַל to cherish, fovere (Job 39, 14), as the Vulg. and Saadia take it, proceeds from this fundamental signification.

רד (prop. part. of רדר) *m. a friend*, only in the proper names אֶלְדֵּר (*El is a friend*) NUM. 11, 26, אֶלְיָדֵר 34, 21.

רד (dual רָדִים, constr. רָדִי; with suff. רָדִיךָ, רָדִיךָ) *m. breast, mamma*, of the virgin PROV. 5, 19, Ez. 23, 3 8 21, prop. the teats under which the breasts (שָׁדִים, which is etymologically from a similar fundamental signific.) are arched, 16, 7. — The rare Hebrew word רָד, Aram. רָד, Ar. ثَدِي &c. appears in different forms in the Indo-Germanic (Greek τέθορ, τέθορος, τέθοριον; old high German *tutta* = teat; north German *Titte* &c.). There as here the noun has arisen from the reduplicated verb-stem; here from רָדָה *to moisten, to give drink, to suckle* (comp. Sanskrit *da-dhi* milk, *dhajā* a sucking child, Gothic *daddjan*), from the simple stem רָה, Sanskrit *dhē* to drink.

רד see רדר.

רדר (not used) a stem incorrectly adopted for רדרה, רדרה, see רה and especially רדרה.

רדרה and רדרה see רה and רדרה.

רדר 1. *proper name* of a Cushite, of רַעְמָה, who, like his brother שָׁכָן (which see), was the founder of a Cushite tribe GEN. 10, 7; 1 CHR. 1, 9. As well as שָׁכָן, רדר is also looked upon as the founder of an Abrahamic-Arabic race, GEN. 25, 3, a race that had intercourse with dealers of Tarshish, and delighted in Gog's lust for plunder and destruction Ez. 38, 13. This implies that a part of the Dedan-race had mixed themselves with the Abrahamic-Arabic tribes. — 2. *n. p.* of a Cushite tribe which became incorporated with the Joktanites, like that of the Sabeans, and settled in eastern Arabia, at the Persian gulf, yet more to the north than the Sabeans. Carriers of the intermediate commerce from the Persian gulf to Tyre Ez. 27, 15, their caravans went, sometimes plundering, sometimes trading, through eastern Arabia and its steppes unto Tema (תִּמְנָה) on the borders of the Syrian desert, where they found protection

against attacks Is. 21, 13. Belonging to the great Arabian race of דָּרָר (as many other tribes belonged to it) they conducted a great business of exchange in cushions and housings Ez. 27, 20. They are therefore mentioned along with תִּמְנָה Jer. 25, 23; while another Aramaean-Edomite group begins there with בָּיִד. A part of this tribe settled in the neighbourhood of the Edomites, led perhaps by their intercourse with them in caravan-processions as far as Petra, and were therefore involved in Edom's misfortunes Jer. 49, 8; Ez. 25, 13 (where דָּרָר stands instead). Another part of the tribe may have proceeded to Yemen, where under the name דָּרָר (for דָּרָר) together with מִאֲיָל (= מִאֲזָל) and יָרָן (in Yemen) they traded in wrought iron or steel, i. e. sword-blades, with the Tyrians Ez. 27, 19. *Gentile דָּרָרִים* Is. 21, 13. — 3. *proper name* of the seat of this tribe a) at the Persian gulf, where an island דִּירִין (Dirin) is = *Dedan* among the Syrian writers (*d* and *r* being interchanged), as Syrian translators also put דִּירִין (Doron) for *Dodon*; b) in the neighbourhood of Edom, whose capital (according to Euseb.) is said to have lain in the vicinity of פִּוֶּקֶן between מִלְכָּה and the Dead Sea.

The stem of the word, as it designates a Semitic people and land, is doubtless Semitic, and being so, it can only be reduplicated from the root דָּרָר and be then somewhat contracted as often happens; דָּרָר Arab. دَرَار to be deep, low, therefore דָּרָר properly *low country*.

דָּרָרִים *n. p.* of Javan's last son i. e. of one of the most important Greek races, named with *Elisha* i. e. the Aeolians and Dorians, with *Tarshish* i. e. the Tyrrhenes, Etruscans &c. GEN. 10, 5. But this name of a Greek race in the ethnographical table is called דָּרָרִים in 1 CHRON. 1, 7, which either arose by interchange of *d* and *r*, or should be considered an explanation of the name דָּרָרִים. The Jer. Targ. 1 on GEN. 10, 4, and the Targ. on 1 CHR. 1, 7 &c. have re-

solved the name into דַּרְדָּנִים, perhaps for the sake of a different orthography (*ar* passes into *δ*, comp. דַּרְדָּר = דַּרְדָּר Is. 16, 5, see ד), understanding the Trojans, who were also called Dardanians, derived from one Dardanus. As the Dardanian or Trojan race formed the centre of the north Greeks (Mysians, Trojans, Teucrians &c.), they might be adduced along with the others. The LXX (in GEN. and CHR., even in Ez. 27, 15 *Pódiōi* for דַּרְדָּנִים), the cod. Sam. (on GEN. 10, 4), Jerome, Syncellus and others have incorrectly thought of the Rhodians, since they could not be adduced in the ethnographical table as a great Grotian race.

דָּרָה I. (not used) *intr.* to hasten forward, to hunt after, conseq. = דָּרָה, closely connected with the roots דָּרָה in דָּרָה (which see), דָּרָה in דָּרָה, and as these appear only in reduplicated forms, so does the present. The reduplicated form דָּרָה, abridged דָּרָה, means in Talmudic (as *Ibn Gendach* has compared it) to drive, to make run, Ar. دَارًا (to go quickly), and Hithp. דָּרָה = דָּרָה has arisen out of it; on the contrary the Ar. دَارًا (to go staggering, to shake, to rock), قَالًا (to totter, to rock) and similar reduplications proceed from another fundamental signification of the simple root. See דָּרָה.

דָּרָה II. (not used) *intr.* to reach to, to suffice, to satisfy. Deriv. דָּרָה.

דָּרָה n. p. of a district belonging to the Assyrian kingdom, mentioned between דָּרָה and דָּרָה, and from which colonists were brought to Samaria Ezr. 4, 9. It means the present Dahistan east of the Caspian Sea, whose inhabitants were called *Δάοι* (Herod. 1, 125), Dahae (Virg. Aen. 8, 4). Ptolemy (6, 1, 3 4) adduces also an Assyrian locality *Telde* i. e. דָּרָה. The Dahians are mentioned by Livy (XXXV, 48; XXXII, 38) and Ammian. Marc. (XXII, 8) along with the Medes and Elymaeans. The modern province of *Daikh* is said to be

the district of the Dahians. *Gentile* דָּרָה, pl. דָּרָה, K'tib דָּרָה.

דָּרָה (not used) a stem assumed for the noun דָּרָה Is. 14, 4, and if this reading be adhered to = Ar. تَابَّ (to scare) or دَهَّمَ (to surprise), consequently דָּרָה a sudden attack. But for a parallel to דָּרָה it is better to read דָּרָה, as also Is. 3, 5 דָּרָה is parallel to דָּרָה. See דָּרָה.

דָּרָה (not used) *Aram.* same as Hebr. דָּרָה, which see.

דָּרָה (def. דָּרָה, דָּרָה) *Aram. m.* gold, = Hebrew דָּרָה DAN. 2, 32; EZR. 7, 15; applied to דָּרָה DAN. 3, 1, מָאן 5, 2, דָּרָה 5, 7, אֶלֶה 5, 23 &c.

דָּרָה (not used; only in its contracted state דָּרָה, and this reduplicated from דָּרָה I.) to drive forward, to move forward, to make run, which form and meaning are still usual in the Talmud. Comp. Ar. دَارًا II. to hasten, to run.

Hithp. דָּרָה (= דָּרָה; fut. דָּרָה) to move forward, to proceed, therefore to walk, Is. 38, 15 *I will walk forward all my years* כָּל-שְׁנוֹתַי stands as a designation of continuance in the accus.); Ps. 42, 5 *I walked with them to the house of God* (דָּרָה in דָּרָה is accus., which verbs of going sometimes govern).

דָּרָה see דָּרָה.

דָּרָה (def. pl. דָּרָה after the Syriac manner) *Gent.* from דָּרָה Ezr. 4, 9, where K'tib has דָּרָה = דָּרָה as if from דָּרָה.

דָּרָה (Kal not used) *intr.* to grow stiff, to be startled, to grow dumb, to shudder at, to be shocked, when one cannot find words (cognate דָּרָה, דָּרָה); Ar. دَهَّمَ tr. to surprise, i. e. to make one shudder, terrify.

Nif. דָּרָה (part. דָּרָה), to be terrified, to be perplexed, to be made to start JER. 14, 9; *Kimchi* מְבוּהָל, asperduto; the LXX read דָּרָה unsuitably.

דָּרָה (only part. דָּרָה) *intr.* same as

דָּר, of which it is an enlargement, 1. *to turn quickly in a circle, to trot in a circle, to hunt*, of a horse in the hippodrome, Ar. **دَار** (to turn, to wind); metaphor. *to trot quickly, to run*, of a horse NAH. 3, 2; comp. דָּר (דָּרָר) and דָּרָרָר, where we have to proceed from a similar fundamental signification; Sanskrit *dru, dra*, Greek *δρα-μ* &c. Deriv. דָּרָרָה. — 2. Figurative. *to run on, to continue*, like other verbs of circling also; deriv. דָּרָרָה. In Ar. *to run in a circle*, spoken of time, as the Hebrew דָּר (דָּרָר); hence דָּרָרָה (time, century).

דָּרָרָה (from the masc. דָּרָר; only constr. pl. דָּרָרָה) *f. rapid course, of horses, gallop*, JUDGES 5, 22 *then the hoofs stamped (the ground) by the swift gallop of their war-horses*.

דָּר an unused organic root for the reduplication דָּרָרָה which see.

דָּרָרָה see דָּרָרָה.

דָּרָרָה see דָּרָרָה.

דָּרָה (Kal unused) *intr.* 1. *to flow*, viz. דָּרָה = דָּרָה (דָּרָה). Deriv. דָּרָה, the proper name דָּרָה. See below under דָּרָה a meaning *to flow out*. — 2. Metaphor. *to melt, to pine away, tab-escere*, like דָּרָה, דָּרָה, Ar. **دَاب**, Syr. **دَب**.

Hif. דָּרָה *to cause to pine*, LEV. 26, 16; comp. דָּרָה DEUT. 28, 65.

דָּרָה see דָּרָה.

דָּרָה *m. a fisher*, JER. 16, 16 K'tib and EZ. 47, 10 for דָּרָה; from the denom. דָּרָה.

דָּרָה (after the form דָּרָה) *f. a fishing, piscatus, or fishery* AM. 4, 2; Talm. דָּרָה a fishing boat.

דָּרָה (same as דָּרָה from דָּר; *loving, or joiner, uniter*; but according to the Ar. orthography **دَاوُد** (Dāwud) it must be considered equivalent to דָּרָה (*beloved*) *n.* p. of the famous Israelite king, founder of a dynasty (1055-1015 B. C.) 1 SAM. ch. 16. 17. 18; 2 SAM. altogether, 1 CHR. ch. 12-30, and the chief composer of the

Psalter, in which 74 psalms (in the LXX six besides) are attributed to him. He is designated *servant of God* JER. 33, 21 22 26; EZ. 34, 23; 37, 24 25; comp. 1 KINGS 11, 32 34 36 38; 2 SAM. 7, 25-29; PS. 18, 1. After Ezekiel his resurrection and return were expected; like the return of Pashutan in the Zoroastrian doctrine (*de Sacy, Mémoires sur div. antiquités de la Perse* p. 94 seq.). Sometimes דָּר stands for his posterity HOS. 3, 5. דָּרָה is Zion 1 KINGS 3, 1; דָּרָה either *tower of David* IS. 22, 9, or *David's posterity* 7, 2 13; JER. 21, 11. The orthography דָּרָה is constantly found in CHR., EZR., NEH., ZECH., elsewhere only in HOS. 3, 5; AMOS 6, 5; 9, 11. The Phenician proper name fem. דָּרָה (Dido, *Διδώ*) is = דָּרָה, therefore the Etym. Magn. *πλανήτης, διὰ τὸ πολλὰ πλανήσθαι*.

דָּרָה (and דָּר; with suff. דָּרָה, דָּרָה, דָּרָה; *pl.* דָּרָה, constr. דָּרָה, דָּרָה) *m.* 1. contracted from דָּרָה, prop. one united, hence *a friend* IS. 5, 1, *pl. friends* SONG OF SOL. 5, 1 (yet perhaps more correctly here *cousin*); *one beloved* SONG OF SOL. 1, 13; 2, 3; 4, 16; 5, 2 &c. (parallel **דָּר** 5, 16); metaph. *uncle*, prop. relation LEV. 10, 4; JUDGES 10, 7; 1 SAM. 10, 14; 2 SAM. 23, 9. In JER. 32, 12 דָּרָה stands for דָּרָה. Comp. Targ.

דָּרָה, Arab. **حَاوِي** (friend and uncle), Syr. **دَوِي** (family friend) &c. — 2. Only *pl.* as an abstract: *love* SONG OF SOL. 4, 4; EZ. 16, 8 *love-time*; דָּרָה 23, 17 *bed of love*; דָּרָה PROV. 7, 18 *to be intoxicated with love*; then *kiss of love* SONG OF SOL. 1, 2. Comp. Ar. **حُب**, **حُب** love and beloved, Hebr. דָּרָה acquaintance and an acquaintance.

דָּרָה (not used, an assumed stem for the nouns דָּרָה, דָּרָה, דָּרָה, and the proper names דָּרָה, דָּרָה, דָּרָה; but as this sort of words in Hebrew should be looked upon as reduplicative, the stem must be referred to the simple root *daw*, דָּר) *tr.* 1. *to attach, to weave, to bind, to join together*, e. g. a basket, a

דָּדִיר (only *pl.* דָּדִירִים *constr.* דָּדִירִי, as לִילִי from לִילִי in the Aramaean manner; דִּ- is here a farther addition to דָּדִיר, in order to form a new noun-stem) *m.* 1. same as דָּדִיר a basket *JER.* 24, 1, and there interchanged with the latter. — 2. *pl. love-apples*, which diffuse a strong, agreeable smell *SONG OF SOL.* 7, 14, are said to effect desire of vengery and fruitfulness *GEN.* 30, 14 15 16, and have probably an intoxicating and stupefying influence (*Ar.* دَادِي an intoxicating drink). Saadia understands لَفَّاح (mandrakes), *Targ.* דְּבִרְיָה (Mandragora), which became ripe at the time of wheat-harvest (קְצִיר חֲשִׁים).

הַיָּדִי (= הַיָּדִיָּה) *n. p. m.* 1 CHR. 24,
4; 2 SAM. 23, 9 K'tib.

יָרָה I. (*inf. constr.* יָרָה) *intr.* 1. to be sick, to be ill, of women at their monthly purification; hence בָּרָה יָרָהָה **Lev. 12, 2** the separation of her being sick, = בִּרְיָהָ **ברך** 15, 33; comp. **Ar.** בָּרָה, בָּרָה to be sick generally. — 2. (not used) to be anxious, sorrowful, unhappy, comp. **Syr. and Zab.** בָּרָה (*fem.* בָּרָה), **ברך** 1, בִּרְיָה 1, בָּרָה. — 3. figurat. (not used) to dissolve, to become putrid, of food; deriv. בָּרָה 2.

The organic root in דָּרַךְ is connected with that in דָּבַר , אָדַב , דָּבָר , אָדַב , דָּבַר (comp. Sanskrit *df*, *dêw*, *dâ*); and all meanings may be referred to, *to flow*, *to melt*.

יָרָה II. (not used) *tr.* to clothe, in-
du-ere, ἐν-δύ-ειν. Deriv. מְדוּד 2.

נָחַץ *adj. m.*, **נָחָץ** *fem.* 1. *sick, ill, weak*, of a menstruating woman **LEV.** 20, 18; substantively 15, 33; or generally *unclean* **Is.** 30, 22. — 2. *mournful, sad*, of **לָב** **LAMENT.** 1, 13.

דָּרָה *adj. f.* see דָּרָה.

דָּחַק (Kal unused) *tr.* to drive forward, to push on, to press forward, like the organic root in **דָּחַק**, **דָּחַק** (Ar. **دَحَا** figur. to reject, to condemn); also intrans.

Hif. הִרִיחַ (fut. הִרִיחַ) 1. to thrust away, to cast out, JER. 51, 34 from our pleasant dwellings (עֲדָנִים) he has cast us out (the K'tib has הִרְחִי). — 2. to wash away, blood-guiltiness Is. 4, 4; to wash, עוֹלָה (the flesh of the sacrifice) Ez. 40, 38; the altar 2 CHR. 4, 6.

דָּרַי (an intensive form of דָּרַי) *adj. m.*
sick, ill, at heart, i. e. troubled Is. 1, 5;
JER. 8, 18.

דְּרִי (after the form **גִּי**; *constr.* **דְּרִי**).
m. 1. *sickness, illness* Ps. 41, 4. — 2. *dissolved, putrid, food*, **כֶּדְרִי לֶחְמִי** Job 6, 6
as putridity in my food i. e. repugnant to
 me, Targ. **הֵיךְ דְּרִי לֶחְמִי** **לִסְעֻדָּתִי** (**כֶּדְרִי** is not
 be taken in the sense of **כֶּדְרִי**, *as merely*).

דיין *see* דיין.

דיין *see* דיין.

דיין *tr.* to pound, to bruise, to beat, in a mortar NUMB. 11, 8; deriv. מלכה. The organic root דיין exists also in דיין, דיין, דיין, דיין, Targ. redupl. דיין, דיין, Talm. (Nithp.) דיין, Ar. דיין and also in דיין (to grind).

דיין as a noun, *see* דיין.

דיין *f.* the name of an unclean bird LEV. 11, 19, DEUT. 14, 18, by which the Targ. (דיין נגור mountain-artist) understands mountain-cock (דיין נגור) from דיין (master) and דיין (rock) i. e. rock-inhabitant, or from דיין Ar. דיין cock and דיין, hence stone-cock; the LXX and others: the hoopoe. But the word is not yet sufficiently explained; and the stem may also be דיין.

דיין I. (not used) *intr.* to flow slowly, of water, identical in its organic root (דיין) with that in דיין 1 (whence דיין blood), דיין, and a collateral form of דיין (which *see*). Deriv. the proper names דיין, דיין.

דיין II. (not used) *intr.* to be silent, soundless, noiseless, to be quiet; in its organic root דיין identical with דיין; Ar. דיין to rest, to remain. Deriv. דיין, דיין.

דיין *f.* 1. (from דיין II.) stillness, noiselessness, hence figur. graves, realm of death Ps. 94, 17; 115, 17. — 2. *n. p.* of an Ishmaelite tribe, as דיין GEN. 25, 14, on which the seer Isaiah 21, 11 pronounced a short oracle, after he had received the knowledge of their misfortune from דיין. The LXX have Idumea; the old interpreters incorrectly understood it symbolically. From this tribe the rocky-district Duma on the borders of Syria and Arabia and others besides of like name (Duma el-Gandel, Duma el-Shamijja, Duma el-Irakki) received their appellation. — 3. proper name of a city in Judah Josh. 15, 52.

דיין *adj.* *m.*, but only used in

דיין *adj.* *f.* 1. still, silent, figurat. devoted, trusting, of דיין Ps. 62, 2, with דיין of the person whom one trusts. — 2. *subst.* (like nouns דיין) rest Ps. 22, 3; submission, or *adv.* submissively 39, 3; a silent hope, 65, 2 to thee (belongs) trust (and) praise; comp. דיין 37, 7.

דיין 1. (an adverbial formation after the form דיין, דיין, דיין) *adv.* still, silently, Is. 47, 5; submissively LAMENT. 3, 26. — 2. (after the form דיין, דיין) *subst.* quietness, silence, dumbness HAB. 2, 19.

דיין 2 Kings 16, 10, from דיין, and this, after the usual change of *ar* into *δ*, from דיין 1 CHR. 18, 5; the punctuators wished the origin to be still perceived in דיין. *See* דיין.

דיין (דיין, *perf.* דיין, with *suff.* דיין; *part.* דיין; *fut.* דיין) *tr.* 1. to subject, to subjugate (cognate in sense דיין), prop. to oppress, to humiliate, Ar. דיין (intr. to be low, oppressed); metaphor. to make subject, to rule, to govern a thing; identical with the organic root in דיין belonging to דיין. In this sense GEN. 6, 3: my spirit shall not rule over (דיין) men i. e. I will take back the divine spirit in men (GEN. 2, 7), which is of divine origin, and rules over men. The LXX, Vulg., Syr., Saad. and others have translated freely to dwell, remain, without reading דיין or דיין. — 2. to judge, to decide, to determine (disputed causes, *see* דיין), which was connected with the ruler's office in the east: either with the accus. of the person for whom one decides GEN. 15, 14; 30, 6, or with accus. of the object דיין (a cause at law) JER. 5, 28; 22, 16; 30, 13, in which sense Symm., Graeco-Venet. and others take דיין GEN. 6, 3. Deriv. דיין, דיין, the proper names דיין, דיין, דיין, דיין. — The idea of judging, however, (besides the relationship with דיין, Ar. דיין) branches out into two ideas that arise from judging, namely a) to protect, i. e. to help to the right GEN. 30, 6; also with the appended דיין JER.

22, 16; b) to *punish*, with accus. of the object GEN. 15, 14; hence in Ethiopic the stem denotes *to condemn to hell*, and the noun, *condemnation, the under-world*. Another enlargement of the idea of *judging* is c) to *quarrel, to dispute*, as the Ar. **חָכַם** (III. and IV.) to quarrel, prop. to attack one by judging or litigating; comp. **נָשַׁח**, **נָחַח**. Deriv. **חָיִן**, **חָיִן** (מָחַח), **חָיִן**.

Nif. **חָיִן** to bring reproaches against one another, to contend with one another, to litigate, 2 SAM. 19, 10; comp. **נָשַׁח**.

Pih. **חָיִן** (not used), deriv. **חָיִן**.

Hif. **חָיִן** (only in the abridged form **חָי**, which has become a new Kal, in the *inf.* and *imp.* **חָיִן**, *fut.* **חָיִן**) same as Kal: 1. to rule, to govern, with accus. 1 SAM. 2, 10; ZECH. 3, 7. — 2. to judge, since ruling and judging coincide (as in **שָׁפַט**, Ar. **حَكَمَ** and **حَكَمَ**) GEN. 49, 16, JER. 21, 12, with the addition of **חָיִן** or **שָׁפַט** as accus.; particularly of God's judgment Isa. 3, 13. As in Kal this meaning divides into a) to *punish*, with **כּ** of the object Ps. 110, 6; b) to *protect*, DEUT. 32, 36. Deriv. **מְחִינָה**. — **חָיִן** JOB 35, 14 is a noun.

חָיִן (*part. pl.* **חָיִין** K'tib, **חָיִין** K'ri) Aram. the same, EZR. 7, 25. Deriv. **חָיִן**, **מְחִינָה**.

חָיִן *m.* only in **חָיִן** K'ri JOB 19, 29, for which the K'tib reads **חָיִין**. According to the Midrash, Kimchi, Ibn Ezra &c. from **חָיִן** = **חָיִן** and **חָיִן** or **חָיִן** or **חָיִן** judgment; according to Targ. **חָיִן** or **חָיִן** judge. More correctly (see my Concord.) from **חָיִן** (which see), *conseq.* **חָיִן** or **חָיִן** = **חָיִן**, since **חָיִן** = **חָיִן** is not in use in the book of Job; on the contrary **חָיִן** is quite usual.

חָיִן (*comp.* **חָיִן** and **חָיִן**; *pause* **חָיִן**; from **חָיִן** which see) *m.* prop. weak, flexible, hence *was* Ps. 22, 15; 68, 3; 97, 5; MIC. 1, 4, of which melting (**מָסָה**) is predicated.

חָיִן (*fut.* **חָיִן**) *intr.* to jump, to spring, JOB 41, 14: *before him leaps terror*; LXX **σπράττει**, without their having read **חָיִן**.

I

— **חָיִן** is the Ar. **حَمَصَ** (to leap, to leap away), Syr. **ܚܡܫ** for **ܚܡܫܐ** (LUKE 1, 41), Targ. **חָיִן** to rejoice, to leap for joy; **חָיִן** (Lac. **חָיִן**) = Hebr. **חָיִן** capra, Talm. **חָיִן** = **חָיִן**; the organic root, therefore, is **חָיִן** II.

חָיִן I. (*fut.* **חָיִן** cod. Samar.) 1. *intr.* to look around, to see around, to spy around, to keep a look out, whence **חָיִן** according to some; then to inspect, to criticise, GEN. 14, 14 cod. Sam.; comp. Sam. **חָיִן** at GEN. 18, 16; 26, 8; EX. 14, 25 for Hebrew **חָיִן**; Syr. **ܚܡܫ** the same, Targ. **חָיִן** &c. But it does not suit **חָיִן**, and it is better to derive it from signif. 2. The modern Hebrew **חָיִן** = **חָיִן** to examine closely, **חָיִן** thorough criticising, strictness, reduplic. **חָיִן** and subst. **חָיִן** &c. belong here. — 2. to surround, to enclose, of intrenchment, a line of circumvallation; comp. Ar. **حَدَّقَ** circus, **طَرَقَ** a ring. Deriv. **חָיִן**.

חָיִן II. (*part.* **חָיִן**) *intr.* to dissolve, into dust, to be scattered as dust, DEUT. 9, 21; it is connected with **חָיִן** tr. (which see).

Hif. **חָיִן** (*fut.* **חָיִן**) to pound, to bruise, 2 SAM. 22, 43.

חָיִן (only 3 pers. pl. **חָיִן**) Aram. *intr.* prop. to divide, to separate, to go asunder, hence to dissolve, to fall to pieces, of the parts of a pillar DAN. 2, 35. Elsewhere instead of it *Ar.* of the stem **חָיִן** (which see). From the transitive idea of *dividing* arose in Aram. the signification "to discern, to distinguish, to examine, speculatively", to which **חָיִן** has been referred; and the Ar. **ذَاقَ**, **ذَاقَ** "to taste" belongs here likewise.

חָיִן (*or* **חָיִן**; with *suppl.* **חָיִן**; *pl.* **חָיִין**, three times **חָיִין**) *m.* 1. properly circle of time, period of time (from **חָיִן** I), as the Ar. **دَاف** (time, century), to revolve) &c., Greek **περίοδος**, hence period of a man's age, of a generation, LXX **παρα** DEUT. 7, 9; 23, 3 4 9; ECCLES. 1, 4 &c.; **חָיִן** DEUT. 1, 35,

21

לְדֹרֹר Ex. 3, 15, or לְדֹרֹר Ps. 77, 9, or עַד־דֹּרֹר 10, 6 or דֹּרֹר דֹּרֹרִים 72, 5 *from generation to generation*, i. e. *for ever and ever, to eternity*, and therefore especially of future time; particularly so in the plural with suff., as דֹּרֹרִים Lev. 23, 43 &c.; rarely of past periods Is. 58, 12; 61, 4: *the ruins of many past periods*. The duration of a man's age was 100 years in the patriarchal time GEN. 15, 14 16, Ex. 12, 40 (comp. *seculum* among the Romans, originally *a generation*), afterwards from 30 to 40 years, JOB 42, 16. — 2. *men of a definite time*, as *race* is used in English, NUMB. 32, 13, in a good sense Ps. 14, 5 as well as in a bad DEUT. 32, 5; JER. 7, 29. Hence with the genit. and suffix *a contemporary* i. e. one living at the same precise time, as דֹּרֹרִי Is. 53, 8: *his contemporaries*, or דֹּרֹרִי the same, GEN. 6, 9. — 3. *a dwelling*, either from the circular form of the nomad-tent (see אֶהָל), or from דֹּרֹר 2; figurat. אֶהָל דֹּרֹר Ps. 49, 20 *the dwelling of the forefathers*, i. e. the grave; דֹּרֹרִי Is. 38, 12 *my habitation* i. e. my body, the abode of the soul. Comp. Ar. دَار, Targ. דִּיר, דִּירָא. — 4. (*circle of houses together, city*; comp. Latin *urbs*, connected with *orbis* according to Varro, Greek πόλις from πολέω, Ar. دَار city) *n. p.* of a Phœnician royal city JOSH. 12, 23, apportioned to the tribe of Manasseh 17, 11, which could not be taken for a long time JUDGES 1, 27, and therefore not possessed by Manasseh till late 1 CHR. 7, 29; elsewhere written דִּירָא JOSH. 17, 11. The whole district about Dor, a hilly tract, was called נֶפֶת דֹּרֹר (*hill-district of Dor*) JOSH. 12, 23, or נֶפֶת דִּירָא 1 KINGS 4, 11; but as several hills (with hamlets) belonged to it, this mountain district was named דֹּרֹר נֶפֶתֹר JOSH. 11, 2 (דִּירָא וּבְנֵי־הָהָרִים 17, 11). The districts דִּירָא and מְגִנָּה in the neighbourhood of the Dor-district were called שְׁלֹשָׁה דִּירָאִים (i. e. prop. Tricollis, Trilophus) JOSH. 17, 11. Dor (Greek Δωρος, -ρα) lay on the coast of the Mediterranean Sea, 9 Roman miles north of Cae-

sarea (Jerome) on the way to Tyre, below cape בְּרֶמֶל (Joseph. contra Ap. 2, 9) 1 MACC. 25, 11 seq.; now there is there a village Tortura (perhaps טוֹרָא mountain Dôra) with a harbour. In composition with this word is עִיר־דֹּרֹר (see עִיר) JOSH. 17, 11, 1 SAM. 28, 7, עִיר דִּירָא Ps. 83, 11, the proper name of a city and district in Manasseh.

דֹּרֹר I. (not used) *intr.* 1. same as דִּירָא to circle, to turn in a circle; hence of the course of time or a section of it, as the Ar. دَائِر, derivat. דֹּרֹר 1; of the roundness of an object, deriv. דֹּרֹר 1. a noun; of the border round about a place, deriv. מְדִירָא and the proper names דֹּרֹר, דִּירָא, דִּירָא; comp. besides the stem דִּירָא. — 2. After the Aram. manner: to dwell, prop. to move oneself about any where (circumire, se convertere, divertere, versari) Ps. 84, 11, deriv. דֹּרֹר 3; but the verb in this sense may be a denomin. from the noun דֹּרֹר (prop. from the circular, ring-shaped tent of nomads, see אֶהָל); see דֹּרֹר.

דֹּרֹר II. (not used) *tr.* to tear, to tear up, to tear in pieces, to cut asunder, as the organic root in דִּירָא I.; cognate צַר. Hence דִּירָא.

דֹּרֹר III. (not used) *tr.* to put in order, to arrange, to dispose in rows, same as דִּירָא and the organic root in דִּירָא. Deriv. דֹּרֹר 2, מְדִירָא.

דִּירָא (*part. pl.* דִּירָאִים, *constr.* דִּירָאִי, or דִּירָאִי, *constr.* דִּירָאִי; *fut.* יִדְרָא) Aram. 1. same as the Hebrew דֹּרֹר I. in signif. 2. to dwell, DAN. 2, 38; 4, 9 18 32. Hence מְדִירָא, in the Targ., also דִּירָא dweller, דִּירָא dwelling. — 2. like Hebr. דֹּרֹר I. in signif. 1. to circle, of time. Deriv. דִּירָא. — 3. to run on, to continue, comp. δῦρῶς, durare; deriv. דִּירָא. See דִּירָא.

דֹּרֹר m. 1. (from דֹּרֹר I.) *a circle*, only in Is. 29, 8 בְּדֹרֹר, where Kimchi takes it = בְּבִדְדֹר (see בְּדִיר); *a ball* 22, 18, comp. Arab. دَائِرَة, the same. — 2. (from דֹּרֹר III.) *a pile of wood, a funeral pile*, properly arranged, piled in

rows, Ez. 24, 5, for which 24, 9 has *מדורא*.

דורא (same as דור) *n. p.* of a city in Babylonia, where was a plain celebrated for the erection in it of a fiery oven DAN. 3, 1. Since the Dura elsewhere mentioned as on the Chaboras (*דורא*) in the neighbourhood of *Circesium* (*דורא*) and (*דורא*) *Zaitha* (Amm. 23, 5, 8; 24, 1, 5; Polyb. 5, 48) can hardly be meant, as Babylonia scarcely reached to the Chaboras (Xen. epp. Cyr. 1, 5, 1 comp. with 7, 1), there only remains *Dura* on the other side of the Tigris (Polyb. 5, 52; Amm. 25, 6, 9), not far from Apollonia. *Δούρα* Ptol. 5, 66 is דור.

דורש I. (*part. f.* דורש Jer. 50, 11 for דורש, where the LXX thought upon דורש; *inf. absol.* דורש Is. 28, 28 for דורש, as דורש Jer. 8, 13, Zeph. 1, 2; *inf. constr.* דורש Jer. 8, 13, Zeph. 1, 2; *imp. f.* דורש instead of דורש Mic. 4, 13, not to allow the *u*-sound to return for the sake of euphony; *fut.* דורש) *tr.* 1. to beat by treading, to crush by treading Job 39, 15; to beat to dust Is. 41, 15; to lacerate, by drawing a threshing sledge over JUDGES 8, 7; Am. 1, 3; figur. to annihilate, enemies, Mic. 4, 13; cognate in sense דק. — 2. to thresh, corn, either by the treading out of oxen, or by מורג Hos. 10, 11; 1 Chr. 21, 20. Deriv. דורש = מדורש.

Nif. דורש (*inf. constr.* דורש) *pass.* Is. 25, 10.

Hif. דורש, instead of which is only the short form דורש (*inf.* with *suff.* דורש) same as Kal דורש DEUT. 25, 4.

Hof. דורש *pass.* Is. 28, 27.

Identical with דורש are the Ar. *داس*, Targ. דורש, Syr. ܕܪܫ &c.; and also *دشت* (*trusit*).

דורש (*fut.* דורש) *Aram.* the same, DAN. 7, 23.

דורש II. (not used) *intr.* same as דורש; deriv. דורש, דורש, דורש, דורש.

דורח (not used) a stem assumed for the proper names דורח, דורח, דורח; see however דורח (= דורח I.) and דורח.

דחא (not used) *Aram.* (an assumed stem for דחא DAN. 6, 19) *tr.* to press down, metaphor. *subigere feminam*, as the Ar. *دحا* and *دحا*, Hebrew *דחא*. According to the Syr., Vulg., Graeco-Venet., Rashi and others, to spread out, same as דחא, hence דחא = דחא (from דחא to extend), which is also favoured by the signification of the noun in Tosifita; according to Sa'adia, Nathan, Levi, Ibn Esra and others, to strike the strings, to play. See, however, דחא.

דחח (*inf. abs.* דחח, *constr.* דחח; but Kal only in the Psalms) *tr.* same as דח (דחח) to push, to push down, דחח Ps. 62, 4; a person, so that he falls 118, 13; to thrust, to drive forward 35, 5; elsewhere also to drive away (see Nif.), to hurl (see Puh.), to overthrow (see דחח). Deriv. דחח, דחח.

Nif. דחח (*part. pl. constr.* דחח; *fut.* דחח, on the other hand דחח Jer. 23, 12 should be referred to דחח = דחח, just as גלית 11, 20 to גל) *pass.* of Kal Is. 11, 12; 56, 8; Prov. 14, 32.

Puh. דחח (3 pl. דחח) *pass.* Ps. 36, 13, which *Ibn Koreish* incorrectly derives from דחח.

The organic root of דחח (Targ. דחח, Syr. ܕܫܐ, Ar. *دحا*) is also found in דחח, דחח.

דחח (only pl. דחח) *Aram. f.* usually a maid, a lass, a concubine (see דחח) DAN. 6, 19. But the versions and old interpreters have not this explanation. According to Sa'ad. it is probably identical with the Ar. *دحح* (see ד), *mulier cum qua luditur*, hence *Bayadere*; according to Ibn Esra and others *music*, from דחח to strike the instrument. The best sense is that given by Rashi (*דחח*), Theod. (*ἐδέσματα*) with the Graeco-Ven. (*τραπέζα*), Syr., Vulg. and others: *table* i. e. food, a meal; Talm. דחח tables.

דחח (Kal unused) *tr.* same as דחח, דחח; Ar. *دحح* the same.

Nif. (fut. דחח) *pass.* = דחח Jer. 23, 12.

19, 8., for which in the K'tib JER. 16, 16 דין stands.

דין see דין.

דין see דין.

דין (from דרה; not used) 1. *trans.* prop. to moisten, to wet, hence to dye, the same fundamental signification being in צבע, Aram. צבע (cognate with צבע, שפע); deriv. דין. The organic root, therefore, in דין can only be put with that in דרה, דבה, דב (which see). — 2. *intr.* to flow out, to spring forth, to bubble out, of a cistern, where דרה = דרה is likewise cognate with צבע, שפע; comp. Arab. وَدَى (prop. to flow). Deriv. דת (Aram. דות), the proper names דתחם and דתחן. — דרה belonging to the noun דרה, see the word.

דין (stands for דאה from דאה) *fem.* name of a bird of prey inhabiting ruins, DEUT. 14, 13, Is. 34, 15, as דאה. (A enclosed between vowels passes into י; comp. דין from דין.)

דין (after the form דין, for דין, which has arisen out of דין, as the Aram. form is pronounced) *n.* a colour for writing, which was used, according to Josephus (Ant. 12, 2, 10) in different kinds (comp. Ar. حبر colour, then ink; German Tinte from tineta i. e. coloured); ink, JER. 36, 18, which in N. Test. times was black 2 COR. 3, 3; 2 JOHN 12; 3 JOHN 13. The word has also passed into Persian (دوبت) from the Semitic dialect (Targ. דין, Syr. دِين, Ar. دِين ink-stand).

דין (from דים I.; river-place) *n. p.* 1. of the city דין Is. 15, 9. See דין. — 2. of a city in Judah, for which there is in NEH. 11, 25 דין; on the contrary in Josh. 15, 22 דין; but the latter name appears to come from דין.

דין see דין and the stem דין.

דין *Hebr.* as a verb-stem, see דין.

דין *Aram.* as a verb-stem, see דין.

דין (with suff. דין, דין) *m.* a cause, a judicial transaction, to be settled by a decision in law DEUT. 17, 8. To conduct the cause of a person, to bring it to a decision, is called דין Prov. 29, 7, דין Ps. 9, 5; 140, 13, JER. 22, 16, which is sometimes — to help, to assist, to take one's cause in hand. דין Prov. 31, 5, דין Is. 10, 2 to pervert the cause of a person, to turn it aside. Figurat. a cause in dispute, a dispute, Prov. 22, 10. — 2. right, as law, with דין ESTH. 1, 13. — 3. a sentence of a judge, a decision, also condemnation Ps. 76, 9. — 4. the sentencing, the judgment, hence דין Prov. 20, 8 the seat on which the judge sits. In Ar. from the same stem دِيَّان (diwân) judgment. — 5. *n. p.* of a territory in the Assyrian empire, mentioned with the provinces ארץ, ארץ, ארץ, whence colonists came to Samaria. דין is now difficult to be determined. Gentile דין EZZ. 4, 9.

דין (defin. דין) *Aram. m.* 1. right, DAN. 4, 34; 7, 22, conseq. = Hebr. משפט Is. 1, 17; HAB. 1, 4, not right in a dispute. — 2. judgment, as an abstract, then judicium; concrete a judicial person, a judge, 7, 10 26. — 3. sentence, decision, metaph. punishment, EZZ. 7, 26.

דין (from Pihel) *m.* a judge, 1 SAM. 24, 16.

דין *Aram. m.* the same EZZ. 7, 25.

דין (judged, avenged) *n. p. f.* GEN. 30, 21.

דין (def. pl. דין from דין 5) see דין.

דין 1 CHR. 1, 6 see דין.

דין (from דין) *m.* a watch-tower, of besiegers 2 KINGS 25, 1; JER. 52, 4; EZ. 4, 2 (the building up is usually expressed by דין, or also by דין Ez. 26, 8); therefore = דין, Syr. دِين. So the usual assumption. But the constant use of the sing. and קייב standing with it make it better be referred to signification 2 of דין, and to be translated in-

trenchment, surrounding wall; LXX *περιτοιχισμός*.

רִישׁ see **רִישׁ**.

רִישׁ *m. prop.* threshing, Aram. **רִישׁ**; then *threshing-time* LEV. 26, 5.

רִישׁ see **רִישׁ** I and II.

רִישׁוֹן see **רִישׁוֹן**.

רִישׁוֹן (= **רִישׁוֹן** 2) *n. p. m.* GEN. 36, 21 26 30.

רִישׁוֹן (or **רִישׁוֹן** from **רִישׁ** II.) *masc.* 1. *mountain-goat or antelope* DEUT. 14, 5, *prop. leaper*, Aram. **רִישׁוֹן** *caprea*, LXX *πύργος* (i. e. white-rump, from **רִישׁוֹן**) a species living in Egypt and Africa. — 2. (also **רִישׁוֹן**, **רִישׁוֹן**; *antelope*) *n. p. m.* of some Edomites GEN. 36, 25 30, probably a designation of mountaineers.

רִישׁוֹן Aram. see **רִישׁוֹן**.

רִישׁוֹן (*pause* **רִישׁוֹן**; from **רִישׁוֹן**) *m. oppressed, dejected, humbled, miserable* (*prop. lean, slender* = **רִישׁוֹן**); *figurat. small, inconsiderable* (cognate in sense **רִישׁוֹן**) Ps. 9, 10; 74, 21; along with **רִישׁוֹן** 10, 18.

רִישׁוֹן (in the Targ. also **רִישׁוֹן**, **רִישׁוֹן**) *Aram. pron. demonstr. m., f. this*, EZE. ch. 4. 5. 6, formed from **רִישׁוֹן** and **רִישׁוֹן** and strengthened by the suffix *-k* from *ka*, which is also demonstrative. Another kind of enlargement is **רִישׁוֹן** and **רִישׁוֹן** in the Targ.; comp. Arab. **رَشَوْن** from **رَشَوْن** = Hebrew **רִישׁוֹן**. The same *-k* is also in the Targ. **רִישׁוֹן**, **רִישׁוֹן**.

רִישׁוֹן (Kal unused) *intr. to be pressed together, figurat. to be bowed, oppressed, kept down, lessened*; identical in the organic root with **רִישׁוֹן**, **רִישׁוֹן**; while the same organic root in **רִישׁוֹן**, Arab. **رَشَوْن**, is *transitive*. Deriv. **רִישׁוֹן**.

Nif. **רִישׁוֹן** *to be cast down, dejected*, of **רִישׁוֹן** Is. 57, 15.

Pl. **רִישׁוֹן** (*inf. with suff.* **רִישׁוֹן** Is. 53, 10; *fut.* **רִישׁוֹן**) *to tread down, to crush*, **רִישׁוֹן** (*pride*) Ps. 89, 11; *to humble*, **רִישׁוֹן** PROV. 22, 22; *to subject*, **רִישׁוֹן** Is. 3, 15; *to cause to suffer* 53, 10; *to destroy* Ps. 72,

4; JOB 4, 19; 6, 9; *to grieve*, **רִישׁוֹן** 19, 2; **רִישׁוֹן** *to crush under the feet of one* LAMENT. 3, 34; **רִישׁוֹן** *to tread to the ground*. Deriv. **רִישׁוֹן**.

Pih. **רִישׁוֹן** *pass. of Pihel* Is. 19, 10; 53, 5; JER. 44, 10; JOB 22, 9.

Hithp. **רִישׁוֹן** (*fut.* **רִישׁוֹן**) *to be crushed, humbled, bruised*, JOB 5, 4; 34, 25, *conseq. passive*, if we should not rather read **רִישׁוֹן** (*Nif.*).

רִישׁוֹן (*pl. constr.* **רִישׁוֹן**) 1. *f. from the m. **רִישׁוֹן**, as a subst.: a bruising, crushing*, of the testicles DEUT. 23, 2 (after German mss.; see **רִישׁוֹן**); *concrete, dust* i. e. what is bruised, **רִישׁוֹן** *to bring back to dust* Ps. 90, 2. — 2. (after the form **רִישׁוֹן**, **רִישׁוֹן**) *m. bowed, discouraged*, **רִישׁוֹן** *in spirit*, Is. 57, 15; Ps. 34, 19.

רִישׁוֹן *m. assumed by some for **רִישׁוֹן*** Is. 53, 10; but see **רִישׁוֹן** under **רִישׁוֹן**.

רִישׁוֹן I. (in Kal only **רִישׁוֹן** Ps. 10, 10 K'tib, *fut.* **רִישׁוֹן** *ibid.* K'ri) *intr. same as **רִישׁוֹן**, Ps. 10, 10 he (חֲלָלִי or חֲלָלִי) is cast down (רִישׁוֹן or רִישׁוֹן) and bowed (רִישׁוֹן)*; but one can read the K'tib **רִישׁוֹן** (*adj. from **רִישׁוֹן***), the K'ri **רִישׁוֹן** (*Nif.*), without the sense being altered. Deriv. **רִישׁוֹן**.

Nif. **רִישׁוֹן** (1 *person* **רִישׁוֹן**; *part.* **רִישׁוֹן**), as **רִישׁוֹן** from **רִישׁוֹן** Ps. 38, 9; 51, 19 and perhaps Ps. 10, 10 K'ri (**רִישׁוֹן**).

Pih. **רִישׁוֹן** *to bruise*, **רִישׁוֹן** Ps. 51, 10; *to destroy* 44, 20.

רִישׁוֹן II. (not used) *intr. same as **רִישׁוֹן*** (which see) *to be clean, innocent*.

Pih. **רִישׁוֹן** (not used) *to be very guiltless, very clean*; deriv. **רִישׁוֹן**.

רִישׁוֹן *adj. m.* see **רִישׁוֹן**.

רִישׁוֹן (after Spanish mss. DEUT. 23, 2; for which German mss. have **רִישׁוֹן**, see **רִישׁוֹן**).

רִישׁוֹן (from **רִישׁוֹן** after the form **רִישׁוֹן**) *m. dashing* (of the waves), *the breaking of waves* Ps. 93, 3.

רִישׁוֹן (from **רִישׁוֹן** II. in the intensive form, as **רִישׁוֹן** from **רִישׁוֹן** NUMB. 12, 3 in

the Kal form) *m.* (according to *Ibn Esra*, *Kimchi* and others) *bowed down, miserable*, then like רָפִי *pious*, PROV. 26, 28 *a lying tongue hates the pious*. According to the LXX and Vulg. from רָפִי II. *to be innocent, pure*, therefore רָפִי is = יָפִי *innocent, clean*, and the abstract for concrete, *innocence*, LXX ἀλήθεια, Vulg. *veritas*, which certainly makes an antithesis to שָׁקָר.

רָפָה (not used) 1. *tr.* *to bruise, to break in pieces, to crush*, Ar. رَفَا, identical with the organic root in רָפָה, רָפָה, רָפָה, Ar. رَفَا, رَفَا, رَفَا &c., Greek δάω, δάω; metaphor. *to lessen, to press down, to despise*. — 2. *intr.* *to be bruised, figur. to be wretched, dejected, mean*. Deriv. רָפָה, רָפָה; on the contrary רָפָה comes from רָפָה II.

רָפָה *Aram. pron. demonstr. pl., these* (formed from רָפָה with נָ appended, as *en* in רָפָה), but also connected as a neuter with the singular דָּא. 2, 31; 7, 20 21.

רָפָה (not used) *Aram. tr.* same as Hebrew רָפָה, namely 1. *to press into, to bore into*, of a spear, = רָפָה infigere, hence metaphor of the membrum virile; derivative the noun רָפָה. — 2. *Figur.* *to impress, on the memory, to remember, to retain*, whence רָפָה and רָפָה.

רָפָה (*pl.* רָפָה) *Aram. m.* same as Hebrew רָפָה, prop. male (see the verb רָפָה 1); but only specially of the male of sheep, a ram EZR. 6, 9 17; 7, 17; Syr. رافا *mas* and aries; comp. Greek ἄρῃς *mas* and ἄρῃς aries, Pers. ماش *mas* and aries.

רָפָה (*def.* רָפָה) *Aram. m.* a record, EZR. 6, 2 as a record, i. e. as an original document. As commentarius properly signifies the same, רָפָה in Zab. means liber commentariorum.

רָפָה (*pl. def.* רָפָה) *Aram. m.* the same, EZR. 4, 15 רָפָה book of documents.

רָפָה (*pause* רָפָה; from רָפָה) *adj. m. (pl.*

רָפָה), *f.* רָפָה (*pl.* רָפָה) 1. *tottering* (to this side and that), *loose, staggering, shaking*; therefore *decaying, wretched* (of the appearance) 2 SAM. 13, 4, of kine GEN. 41, 19, with רָפָה; or *small* (in years or worth), *insignificant, little* JUDGES 6, 15, with רָפָה; weak 2 SAM. 3, 1, opposite רָפָה. — 2. *Subst. m. poor*, opposed to רָפָה JOB 34, 19, to רָפָה EX. 30, 15; *impoverished, wretched, unfortunate*, with רָפָה PS. 72, 13; 82, 4, רָפָה 82, 3, רָפָה ZEPH. 3, 12, Is. 26, 6, רָפָה PROV. 28, 3, whom law (EXOD. 23, 3; LEV. 19, 15) and morality (PS. 82, 3; 113, 7; PROV. 14, 31; 19, 17; 21, 13; 22, 22) were efficient in raising up and protecting; a poor debtor AM. 4, 1, who becomes a slave at last 8, 6. — 3. (from רָפָה I.) *subst. m. prop. same as רָפָה* (the fold of a door), but only metaphor. door of the lips (comp. רָפָה) MICAH 7, 5. LXX θύρα.

רָפָה *cod. Samar. Ex. 2, 19 for רָפָה*, which see.

רָפָה (*part. (f.) intr.* *to leap, to spring*, with רָפָה over something, in the expression *to leap over the threshold* Zeph. 1, 9 i. e. *to serve his lord with respect* (as in the East they were wont not to tread upon the threshold of the master's apartment, but to leap over it).

Pih. רָפָה (*fut.* רָפָה) *to leap over*, with accus. of the object 2 SAM. 22, 30; PS. 18, 30; with רָפָה *to leap over a thing* SONG OF SOL. 2, 8; seldom *to spring* absol. Is. 35, 6.

The stem, which is still found in Semitic only in the Targ. רָפָה, is in its organic root רָפָה, as it is preserved also in extra-Semitic tongues (Sanskrit *lagh*, *laugh*, transsilire, Gothic *laik-an* *salire*, Greek perhaps *λαγ* in *λαγ-ός* prop. leaper &c.).

רָפָה I. (*fut.* רָפָה) *intr.* 1. *to wave, to rock to and fro, to move*, of twigs, of a water-bucket, *to hang down*, of the leg of the lame (according to *Ibn Chagguj*, see however רָפָה), *to hang*, of the door on its hinges, therefore identical with

meaning. — For דליל Prov. 26, 7 see דלל II.

Nif. דלל (fut. דלל) *to be unfortunate, wretched, to be reduced* JUDGES 6, 6; Is. 17, 4.

דלל II. (i. e. דל; 3 p. *pl.* דליל) *intr.* *to raise, to direct upwards, to turn up, of the eyes* Is. 38, 14, connected with דלל II (which see).

דלע (not used) *intr.* *to be thick, to be puffed, of a gourd; hence the Targ.* דלע, 'in the Mishna דלע, Ar. دلع a gourd, as דלע from דלע I; whence דלע (gourd-place) *n. p.* of a city in Judah Jos. 15, 38.

דלך (fut. דלך) *intr.* *prop.* *to go to slowly, to slink along* (comp. דלך), hence *to drop, i. e. to flow slowly, ECCLES. 10, 18 the house drops (with rain); to shed tears, of the eyes* Job 16, 20; *to melt away, of wax* Ps. 119, 28. — The stem also lies in the Targ. דלך, Arab. دلف *to sneak, with which* دلف is cognate; but the organic root is דלך, also found in דלך, דלך; comp. *λίπα, λιπάω, αλείφω*, Lat. lib-are. Deriv. דלך (proper name) and

דלך *m.* *a dropping* Prov. 19, 13; 27, 15.

דלסון (Pers.) *n. p. m.* ESTH. 9, 7.

דלק (inf. constr. דלק; fut. דלק) *intr.* 1. *to glow, to burn, of the lips* Prov. 26, 23 i. e. hot kisses; of arrows Ps. 7, 14; *he makes his arrows burning ones i. e. arrows wrapped with combustible materials; figurat. to be in anguish* Ps. 10, 2, violent anxiety or pain being compared to heat 39, 4. דלק Ob. 18 *to kindle, set fire to.* — 2. *tr.* *to pursue hotly, prop.* *to burn after, with* דלק GEN. 31, 36, 1 SAM. 17, 53; but also without it and with the accus. of the object, LAMENT. 4, 19.

Pih. דלק (not used), deriv. דלק.

Hif. דלק *to kindle, to heat, of wine* Is. 5, 11.

The organic root דלק is also in דל I.

(דל I.) *ש-לג, Ar. لَهَق, comp. Latin luc-ere, German lug-en &c.*

דלק (part. דלק) *Aram.* the same DAN. 7, 9.

דלקת (after the form שלקת, prop. inf. Pih.) *f.* *hot fever* DEUT. 28, 22; Talm. אשקת.

דלת (after the form בסת, conseq. from דל I, not the fem. of דל and belonging to דל; but the fem. דל is retained in dual and plur., before the suff., as in בסת, i. e. דלת is looked upon as a segolate form, hence with the suff. דלתה Is. 26, 20 K'ri, as if the sing. were דלת, but which stands here for דלתה; dual דלתה, constr. דלתה, with suff. דלתה; but also *pl.* דלתה after the form דלתה, constr. דלתה) *f.* 1. *a door, hanging and turning on its hinges* Prov. 26, 14, sometimes divided into two turning halves (קיסבות) or wings (also called דלת), each wing or fold consisting of two planks (צלקים or קלקים) 1 KINGS 6, 34, Ez. 41, 24 (in the Mishna, table or plank generally), distinguished from פתח (prop. opening), by supposing פתח to consist of דלת or דלתה 1 KINGS 6, 31. In the signification of *door* or *folding door*, דלת expresses the door hanging upon hinges, to which were applied the verbs כנר GEN. 19, 6 or כנל 2 SAM. 13, 17, פתח 2 KINGS 9, 3, דקמיר NEH. 3, 1, שבר GEN. 19, 9 &c. The dual is used of the two folding gates of cities, temples &c. DEUT. 3, 5, 2 CHR. 4, 22, Is. 45, 1, more rarely of simple houses Josh. 2, 19; hence דלתה *to establish a city with gates* 1 KINGS 16, 34; figurat. of שמים Ps. 78, 23, for which elsewhere פתח; of בטן Job 3, 10 i. e. the maternal body consisting of two halves, labia pudendi; of פנים 41, 6 i. e. the two sided mouth of the crocodile; of the sea 38, 8; of Lebanon ZECH. 11, 1 &c. But the *pl.* is used still more frequently JUDGES 3, 23, 1 SAM. 3, 15, 1 KINGS 6, 31, 2 KINGS 18, 16, and in the applications already mentioned NEH. 7, 13; 13, 19; 2 CHR. 29, 7; Ps. 107, 16. דלתה דקמיר

דָּם (abridged out of דָּמָה from דָּמָה I; constr. דָּם; with suff. דָּמִי, דָּמֶיךָ, once דָּמְכֶם GEN. 9, 5 and דָּמָה; pl. דָּמִים, constr. דָּמֵי, with suff. דָּמֶיךָ, דָּמֵינוּ, דָּמֶיךָ, דָּמֵיהֶם, דָּמֵיהֶם) m. 1. blood, prop. something viscous and flowing (see דָּמָה I.) Ex. 7, 19; LEV. 3, 13 &c.; of animals EZ. 44, 15, or of men 2 SAM. 23, 17; or what flows from single members PROV. 30, 33. דָּם עַל (אֶל־הָדָם) to eat with the blood 1 SAM. 14, 32; LEV. 19, 26; דָּם נָקִי (דָּם) blood of the innocent i. e. innocent blood 2 KINGS 21, 16; Ps. 94, 21; DEUT. 19, 10; menstrual flux, of women LEV. 12, 7; 15, 27; life PROV. 1, 18, because the blood was considered the proper life DEUT. 12, 33; of the redness of water Ex. 7, 21; 2 KINGS 3, 22; blood of circumcision Ex. 4, 25; bloody robbery ZECH. 9, 7; metaphor. blood-guiltiness, murder, a cause of murder or blood LEV. 17, 4, NUM. 35, 27, DEUT. 17, 8, especially so the pl. דָּמִים Ex. 22, 1; 2 SAM. 21, 1; EZ. 22, 2; Ps. 5, 7; therefore with עַל DEUT. 19, 10 or בְּ guilt of blood i. e. guilt of shedding the blood of one; elsewhere the pl. is applied to blood shed GEN. 4, 10. — The noun is the same in the other Semitic dialects (Targ. דָּמָם, def. דָּמָמָה; Sam. דָּם and דָּמָם, Phen. דָּמָם pronounced *adom*, Syr. دَمًا, Ar. دَم &c.; comp. دَم what flows from the nose, دَمِيم dew), and by analogy of form its stem is דָּמָה I. (which see), not דָּמָם (which see), which was developed from דָּם, as the Ar. دَمِي, whence دَمِي (see ד). — 2. (according to the Targ., Rashi, Kimchi) likeness (= דָּמָה from דָּמָה II., as דָּם from דָּמָה I.), Ez. 19, 10 like thee, in similitudine tui. But this acceptance does not suit the connection and the LXX

Pih. ^{יִרְמָה} (fut. ^{יִרְמָה}) 1. to compare, with לְ Is. 46, 5, SONG OF SOL. 1, 9, or אֶל with somewhat Is. 40, 18; figur. to

speaking in similitudes, of the prophets, same as *דָּמָה* Hos. 12, 11, which the LXX and Jerome misunderstood. — 2. to unite ideas i. e. to fancy, to imagine Ps. 48, 10; to mean, to think JUDGES 20, 5; Is. 10, 7; Ps. 50, 21; to destine, with לְ for some one, 2 SAM. 21, 5.

Hithp. *דִּמְהָה* (*fut.* *דִּמְהֶה*) to make oneself like, to place oneself on a par, with לְ Is. 14, 14.

The stem דָּ (Targ. *דִּמְהָה*, Syr. *دَمِهَ* &c.) has for its organic root *דָּמָה* in the sense of "to bind together, to adjust together", which reappears with enlarged meaning in *דָּדָם*, *צָם*, *זָם* &c.; comp. Sanskrit *sama* (agreeing, like).

דָּמָה III. (*fut.* *דִּמְהֶה*) *tr.* (a farther development of *דָּם*, *דָּם*) 1. to cut off, to conclude, to cause to end, therefore to cease, of weeping JER. 14, 17; LAMENT. 3, 49; for which also *נָדָם* (*Nif.* of *דָּם*) appears 2, 18; once to destroy Hos. 4, 5, which, however, the ancients took from *דָּמָה* II. — 2. to be speechless, dumb, silent (see *Nif.*); metaphor. to rest, to be at rest. Deriv. *דָּמִי*, *דָּמִי*.

Nif. *נִדְמָה* *pass.* to be destroyed, of nations ZEPH. 1, 11, cities Is. 15, 1, lands Hos. 10, 7. Rarely: to be dumb, of cattle Ps. 49, 13.

דָּמָה (from *דָּמָם*) *f.* a hermitage, a place of death-like stillness (see *דִּמְהָה*) Ez. 27, 32, without any necessity for taking *דָּמָה* = *מִדְמָה*; many mss. read *דָּמָה* (from *דָּם*).

דָּמָה *Aram.* see *דָּמָה*.

דָּמָה *f.* a likeness, a thing like, Is. 40, 18: *what likeness will ye compare with him?* Usually concrete, an image Ez. 1, 5 26; DAN. 10, 16; a copy GEN. 1, 26; *דָּמָה* *דָּם* *images of oxen* i. e. like oxen in shape 2 CHR. 4, 3; a model, *דָּמָה* Ez. 1, 16 *model of a single one*; then a form, a copy of the original image Ez. 1, 22. An adverb: like, as, instar Is. 13, 4, with it is sometimes *מִדְמָה*; elsewhere *בְּדָמָה* Ps. 58, 5. Ar. *دَمَا* (image), Targ. *דָּמִי*, Syr. *دَمَا*, the same.

דָּמִי (from *דָּמָה* III.) *m.* rest, cessation, Is. 62, 6 7; Ps. 83, 2.

דָּמִי (from *דָּמָה* III.) *m.* = *דָּמִי* rest, prosperity, *דָּמִי* *דָּמִי* Is. 38, 10 *prosperity of days*, i. e. the best days; according to the Targ. (*דָּמִי*), Aq., Symm. (*ἀσθενεία*) from *דָּמָה* III. (prop. to be bound) *sickness*; according to *Ibn Gandach*, *Rashi*, *Kimchi* (*בְּרָחִי*) and others in the sense of "to destroy"; according to the LXX and Vulg. *the standing still* (of the sun) i. e. noon (comp. *ἐν τῇ μεσημβρίᾳ τοῦ βίου*, Ar. *نَحْوُ الْيَوْمِ، دَمَمْتُ الشَّمْسِ* Prov. 4, 18), without *מִדְמָה* being the reading. But the sense given is more natural, on account of *דָּמִי*.

דָּמִי (after the form *פָּלִיט*) *m.* same as *דָּמִי* Ps. 17, 12 (Rabbinic: a representation).

דָּמָם (3 *p. pl.* *דָּמָם*, *pause* *inf.* and *imp.* *דָּם*, *דָּם*; *fut.* 1 *דָּם* after the form *יָדָם*, *יָדָם*, *יָדָם*, where the reduplication moves forward, because the word concludes with the radical sound to be doubled; *fut.* 2 intrans. *יָדָם*, like *יָמָד*, *יָדָם*, *pl.* *יָדָם* and *יָדָם*; but *יָדָם* may be regarded as a *fut. Nif.* *intr.* 1. same as *דָּמָה* II., *דָּם* (*דָּם*) to be still, to be silent, 1 SAM. 14, 9; Ez. 24, 17 (see *מָקָם*); Ps. 4, 5; to be struck dumb, with terror Is. 23, 2; to trust calmly, with לְ of the person, or absol. Ps. 37, 7; 62, 6; to look at in calmness, to be resigned JER. 47, 6; LAMENT. 3, 28; to stand still, of the sun JOSH. 10, 12 13. — 2. to cease, JOB 30, 27; Ps. 35, 15; LAMENT. 2, 18; to be separated, isolated (see *דָּמָה*); and in many other modifications, conseq. = *דָּמָה* III. Deriv. *דָּמָה*, *דָּמָה*. On the contrary *דָּם* belongs to *דָּם*.

Nif. *נִדְמָה* (3 *pl.* *נִדְמָה*; *fut.* *נִדְמָה*, *pl.* *נִדְמָה*, *pause* *inf.* or also abridged *נִדְמָה*; 1 person *נִדְמָה* from *נָדָם*) as *Kal*: to be dumb Ex. 15, 16; LAMENT. 2, 10; to be silent JOB 29, 21; to dwell at rest JER. 8, 14; 49, 26; but also to be destroyed JER. 25, 37, to perish 51, 6, *בְּחֹשֶׁךְ* in darkness 1 SAM. 2, 9; לְשָׂאֵל to go into the grave Ps. 31, 18, like *דָּמָה* III.

damask, a silk stuff, coming from דַּמֶּשֶׂק
Am. 3, 12, and only altered in the pronun-
ciation for distinction-sake. See דְּמִשְׁק.

דָּן (*judge*, referred to him who bears the name, as we see from GEN. 49, 17, but according to GEN. 30, 6 to God, θεόνομος, certainly an eulogy at first, as דָּן־בֶּן־יִשְׂרָאֵל 1. *n. p.* of a son of Jacob GEN. 30, 3-6; 35, 25, founder of the tribe called after him 49, 16 17, which is written fully דָּן בִּישָׁה Ex. 31, 6, דָּנִי נֹמֵם NUM. 1, 38. *Gentile דָּנִי Danite*, collect. *the Danites*, JUDGES 13, 2; 18, 1; comp. מְנַשֵּׁשׁ DEUT. 29, 7. Comp. also אֲבִירָן דָּן, בָּרָן. — 2. *n. p.* of the district of this tribe JOSH. 19, 41 seq., where 17 cities were allotted to them (אֶשְׁתָּחָזֵל, צָרְדָּה &c.), most of which remained in possession of the heathen JUDGES 1, 34; 14, 1 seq.; 1 SAM. 5, 10; 1 KINGS 15, 27. At a later period the chief territory was concentrated about the Sidonian גִּישׁ (JOSH. 19, 47 גִּישָׁם), a city in the extreme north of Palestine, at a small distance from Paneas (Caesarea Philippi) JUDGES ch. 18; in enumerating the tribe-territories from south to north *Dan* takes the latter place JOSH. 19, 40; JUDGES 1, 34; 1 CHR. 12, 35. — 3. (*judge, ruler*; a Phœnician name of *Eshmûn* or *Pan*, otherwise called [on the coins of בָּעַל יָצָן, i. e. *Paneas*] Bal-inas, i. e. *Ba'al Ya'an*) *n. p.* of a Sidonian-Phœnician city situated on one of the sources of Jordan, in the valley בִּית־רְחוֹב, at a short distance from *Paneas*, called in Hebrew דָּן יָצָן, in Phœnician בָּעַל יָצָן, as the deity worshipped there, GEN. 14, 14. At its conquest by the Danites this appellation is described as new JUDGES 18, 29, and גִּישׁ or גִּישָׁם is given as the older name JOSH. 19, 47. — 4. דָּן יָצָן (*Dan playing the pipe*, as דָּן־בֶּן־יִשְׂרָאֵל is designated, see עֶקֶל, and *Eckhel*, doct. num. vet. T. III. p. 342; with *a* of motion דָּנָה־יָצָן) *proper name* of *Paneas*, where בָּעַל יָצָן i. e. *Pan* was worshipped in a grotto 2 SAM. 24, 6; the Vulg. read יָצָר דָּן. Comp. חֲשַׁבְדָּנָה. — 5. Abridged from דָּן Ez. 27, 19, which see.

הַ (a pronominal stem, compounded of הַ = הֵּ, and הַ, as in הֵּנָּה, הֵּנָּה) *pron. demonstr. m. (def. הֵּנָּה)* *f. this*, DAN. ch. 2-7, appended to both genders because the def. masc. has the same form as the fem., as to הֵּנָּה, הֵּנָּה, &c.; rarely prefixed DAN. 4, 15; EZR. 5, 4. The fem. is used like the Hebrew הֵּנָּה for *this*, as כֵּלֵּהּ *all this* DAN. 5, 22, particularly in connection with prepositions, as אַחֲרֵי הֵּנָּה 2, 29 *after this*; בְּאַחֲרֵי הֵּנָּה the same, 7, 6; עַל־הֵּנָּה *upon this, thereupon* 3, 16; מִן־בְּרִיבָהּ הֵּנָּה *prop. of before this, i.e. formerly* 6, 11; כֵּלֵּהּ הֵּנָּה *all in consequence of this*, because of this very thing, 3, 22. — In the Targ. הֵּנָּה, הֵּנָּה, הֵּנָּה are in use; see הֵּנָּה.

דִּנְיָאָל see דִּנְאָל

רַנַּב (not used) the ground-form to
רַנַּב which see.

נָּנָּ (not used) *intr. to be pliant, squeezable, yielding.* The organic root is נָּנָּ, identical with that in נָּנָּ־פָּ, נָּנָּ־פָּ, נָּנָּ־פָּ in their transitions. Deriv. נָּנָּ־פָּ.

דָּנָה (not used) *intr. to be low*, of the ground, identical with דָּן (דיון), אָדָן, אַר. דָּן, דָּל &c., in its organic root, and physical signification. Deriv. the proper name דָּנָה.

דְּנָה in the proper name דְּנָה יֶעֶן, see
דְּנָה 4.

דִּנְהָ (*low ground*, from דָּנָה in the intensive form) *n. p.* of a city in Judah JOSH. 15, 49.

דָּן see דָּנָה

רְנָה (not used) *intr.* to bend aside, to abscond, whence the proper name **רְנָה**. The quadrilateral is a farther development of **רְנָה**, Ar. **دَنْت** (to bend aside), by means of *h*; comp. the Ar. **كَمَل** (to collect) from **كَمَل**.

הִנְהִיבָה (probably from the quadri-
lateral הִנְהִיב [which see] *bending aside*,

concealment or little place) *n. p.* of an Edomite city GEN. 36, 32; 1 CHR. 1, 43.

גִּיְטָה *Gentile* from גִּי, which see.

דָּנִיֵּאל (**דָּנִיָּאֵל** in **EZEK.**; *El is judge*, consequently from **דָּן** and **אֵל**, united by **-י**) *n. p. m.* of different persons **1 CHR.** 3, 1, **EZR.** 8, 2, **NEH.** 10, 7, especially of the famous wise man and prophet, from whom the book of **Daniel** is called; all **DANIEL**; and **EZEK.** 14, 14 20; 28, 3, where he is mentioned as a wise man and pattern of righteousness.

לִּי (not used) *intr.* same as לִּי to
be low, assumed for the proper name

כִּנְיָ; Ar. كَنْ the same; see, however, כִּנְיָ.

יָדַע abridged from יָדַע *knowing*, in the proper names אֲבִירָע (which see), שְׁמִירָע; comp. Phen. יָדַע-קָם = יָדַע-קָם n. p. Deriv. perhaps the proper name יְדִיעָאֵל.

הַדָּבָר see **דָּבָר**.

מִן (from יָדַע, prop. *inf.*; pl. יָדָעִים)
 n. *what one knows, knowledge, of a thing*, JOB 32,6 10 17; 36,3; *pl. wisdom, consisting of a fulness of knowledge* 37,16.

יָרַע (not used) *intr.* same as יָרַע, whence

דַּעַר (= דַּעַר *part. m. knowing*) n. p.
of a Midianite, only in אֶלְדַּעַר Gen.
25, 4, where אֶל is perhaps the Arabic
article. See, however, אֶלְדַּעַר.

דָּקָה (from דָּקַדַּק, *pl.* דָּקִיּוֹת) *f.* = דָּקָה Ps. 73, 11 construed with the accus. like the verb, Is. 11, 9; *pl.* = דָּקִים 1 SAM. 2, 3.

יָדָה (*imp.* of יָדַע = יָדָה, since *a* of motion occasionally becomes elsewhere ה־), see יָדַע.

רְעוּאֵל (from רָעַ and אֵל, comp. קְמוּאֵל)
from רָעַ and אֵל; *El is knowing*) *n. p.*
m. NUM. 1, 14; for which רְעוּאֵל stands
in 2, 14 (see ר). Perhaps the primitive
form is דְּרְעוּאֵל (from דָּרַע); comp. מָתָּה.

דָּבַדַּב (fut. **ידָבַד**) intr. to be pressed together, to be trodden down; metaph. to

be extinguished, of קָה Prov. 20, 20; 24, 20; Job 18, 5; figurat. *to be destroyed* Is. 43, 17; of water, *to dry up* (see Nif.). The stem is connected with קָה, קָה, Syr. كَه; it is also written קָה Job 17, 1.

Nif. נִפְּי to become extinct, to dry up, of water, JOB 6, 17; comp. Lat. *extinguere aquam*.

Puh. 𐤒𐤒 to be destroyed, Ps. 118, 12;
comp. Lat. *extingui*.

לְהַאֲרִיץ (not used) *intr.* same as **לְהַאֲרִיץ** to shine, to lighten, metaph. to be celebrated, hence the proper name **לְהַאֲרִיץ**. Comparison with Arab. **دَعَلَ** to disappoint, **دَعَلَ** to be concealed, is unsuitable.

דַּעַת (prop. *inf. fem.* of יָדַע after the form *לָדַע*, שָׁכַח, as יָדַע is *masc.*, therefore construed with the accusat. like יָדַע and the verb; with *suff.* דַּעַתִּי (דַּעַתְּהֶם) *fem. knowledge*, i. e. perception, PROV. 19, 2 *a soul too without perception* i. e. one not knowing duties; ECCLES. 7, 12; *knowledge* i. e. *design* יָד בְּבִלְיָ without design i. e. *unawares* DEUT. 4, 42; usually *cognition* HOS. 4, 1; MAL. 2, 7; *insight* PROV. 1, 4; *wisdom* 1, 7; 10, 14; יָד בְּבִלְיָ *imprudent* JOB 35, 16 &c., generally in all shades of the verb's meaning, and therefore coupled with מוֹחֵל, מְחַבֵּה, חֲכָמָה, חֲכִמָּה, מוֹסֵר, מוֹסֵר, &c.

דָּפַח (not used) *tr.* to push against something, to scratch against something, metaph. to disdain, to revile, to vex, to grieve, whence דָּחַי. The organic root is דָּחַס, also found in דָּחַץ, דָּחַה; Arab. دَحَا, دَحَى, دَحَى with the same fundamental signification.

דָּפַי (only pause דָּפַי) *m. a stumbling block*
(LXX, Vulg.), *scorn, reviling* Ps. 50, 20;
Jewish interpreters translate דָּפַי רָעָה דָּפַי.

דַּפֵּק (*part.* דֹּפֵק) *tr.* to strike upon something, to knock, at a door, SONG OF SOL. 5, 2; figurat. to press upon something, to drive something hard, a flock, GEN. 33, 13, whence the proper name דֹּפְקָה. — The stem is divided in Arab.

like זָכָרוֹן from זָכַרְוֹן *aversion*, an *object of aversion* Is. 66, 24.

דָּרַב (not used) *tr.* to pierce, with a goad; to tear up, land; to cut into; cognate with דָּרַב, דָּרַב, Ar. صَرَبَ, نَرَبَ, &c.; but not with דָּרַב. The organic root is דָּרַב, and a deriv. (perhaps also דָּרַבָּה) is

דָּרְבָן (pronounce darbôn) and דָּרְבָן (darban; like שָׁרְוֹן and שָׁרְוִי, presupposing a form דָּרַב or דָּרַב; pl. דָּרְבָנוֹת) *m.* a goad, an ox-goad, a prick, 1 SAM. 13, 21, ECCLES. 12, 11, βούκεντρος, stimulus.

דָּרַג (not used) *intr.* to advance, to step forth, to ascend (cognate דָּרַג, Ar. نَرَج), whence מְדַרְגָּה (which see).

דָּרְדֵּר (usually derived from דָּר and דָּר = דָּר i. e. *pearl of knowledge*; better from דָּר II. to which דָּרַר that stands for it points, = דָּרְדֵּר *bearer, holder*) *n. p.* of a wise man contemporary with Solomon 1 KINGS 4, 31, for which in 1 CHR. 2, 6 דָּרַר.

דָּרְדָר (from דָּר II.; modern Hebrew pl. דָּרְדָרִים) *m.* a prick, a thorn, spina, LXX σπιβόλος, joined with דָּרַר and דָּרַר GEN. 3, 18; Hos. 10, 8 with דָּרַר קִיץ; Syr. ܕܪܪܐ and Arab. دَرَار (names of a tree).

דָּרָם (from דָּרַם, Ar. صَرَمَ to glow, to burn, as דָּרַם from דָּרַם) *m.* the south, the meridian region, as the region of light or the sun, DEUT. 33, 23, ECCLES. 11, 3 (cognate in sense דָּרַם, דָּרַם); the south-wind Job 37, 17. Comp. πρὸς ἡῶν ἡλίου τε (Hom. II. 12, 239) = south. (דָּרַם is therefore not a termination.)

דָּרָר (from דָּרַר II. after the form דָּרַר) *prop.* running round about, roving about (= דָּרַר, דָּרַר), hence 1. *f.* a bird that flies round about, swiftly PROV. 26, 2, and whose nest was observable in the temple Ps. 84, 4; according to the ancients a swallow or swift bird (see דָּרַר); according to others a wild dove, Arab.

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سَافِ خُر (free i. e. wild dove), which, however, does not suit so well. Parallel זָפֹר — 2. *m.* freedom, liberation, of slaves, captives, Lev. 25, 10; Is. 61, 1; שָׁנָה הַדְּרִיזָר Ez. 46, 16 the jubilee-year, the year of setting slaves free; figurat. a spontaneous flow, a free efflux, of מָר Ex. 20, 23.

דָּרְיוֹשׁ *n. p.* of three Perso-Median kings, Δαρειός, namely 1. דָּרְיוֹשׁ DAN. 11, 1 or מְדָא 6, 1, in full form דָּרְיוֹשׁ 9, 1, i. e. Cyaxares II. son of Astyages (569-536 B. C.). — 2. דָּרְיוֹשׁ NEH. 12, 27 i. e. Darius, son of Hystaspes. — 3. EZR. 4, 5 24; 5, 5-7; 6, 1 12-15; HAG. 1, 1; 2, 10; ZECH. 1, 1 7; 7, 1, i. e. Darius Nothus. Others still may have also borne the name. — In the cuneiform inscriptions of Persepolis, Darjaves has been sometimes found (Lassen, über die keilförmigen Inschriften p. 158), sometimes Darheüs (Grotefend); sometimes Darajavash, Darjawsus, has been read (Lassen, die altpersischen Keilinschriften p. 41). דָּר is derived from darj, Zend. dere, Sanskrit dhri conserve, with the formative sound awu, therefore ἐρξείην, as Herod. (6, 98) explains it; שׁ expresses the nominative sign s, as in דָּרַשׁ, יָרַשׁ. Comp. Oppert, Journal Asiat. 1851. p. 261.

דָּרַשׁ see דָּרַשׁ.

דָּרַךְ (fut. יִדְרֹךְ) *prop.* to go along, to advance, to ascend (connected with דָּרַג, דָּרַג, Aram. طَرَق, טָרַק, Greek τρέχειν &c.), hence 1. *intr.* to go, to wander, to walk, with accusat. of the way Job 22, 15; with עַל over something 1 SAM. 5, 5; AM. 4, 13; with בָּ to wander or go through something DEUT. 1, 36, Josh. 14, 9, i. e. to tread upon Is. 59, 9; to go into, to come into Mic. 5, 4 5; with מִן to go forth, to step forth, to appear NUM. 24, 17. — 2. *tr.* to tread, to tread down, an enemy Is. 63, 3, hence the expressions: a) דָּרַךְ Job 24, 11, דָּרַךְ NEH. 13, 15, דָּרַךְ Is. 63, 2, פָּוְדָה דָּרַךְ Is. 63, 3, דָּרַךְ alone Mic. 6, 15 or also בְּיָקָרִים

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JUDGES 9, 27 *to tread out the grapes, to tread the wine-press*; b) קָשָׁה Ps. 7, 13 *to stretch the bow*, by setting the foot upon it (Diod. Sic. 3, 8); seldom for it stands חֲצִים Ps. 58, 8; 64, 4. JER. 51, 3 K'tib יִרְדֵּךְ הַיֵּךְ the interpreters have taken = אֶל-אֲשֶׁר יִרְדֵּךְ the against him who bends (the bow) shall the bender bend his bow; but אֶל is to be taken for a negative, as may be seen from the 2 half of the verse, a sense which the Targ., Syr., Vulg. and others have given; the punctuators and versions not reading the second יִרְדֵּךְ. — 3. Figurat. *to spur*, prop. to put the heel into a thing, to drive, to urge on, with בָּ against something HAB. 3, 15; to spur on ZECH. 9, 13; or in a bad sense derived from treading down: to despise, e. g. לְזֵז the strength (of enemies) JUDGES 5, 21. Derivat. בִּירְדֵּךְ.

Hif. בִּירְדֵּךְ (fut. בִּירְדֵּךְ, 3 plur. apoc. בִּירְדֵּכִי) caus. 1. to make to go, to cause to walk, i. e. to conduct, to lead, with בָּ of the way Is. 48, 17, PROV. 4, 11, or in a figurat. sense Ps. 25, 5; but also to make to advance, JUDGES 20, 43 they made them go as far as מְנוּחָה — in order to entice the Benjamites by that means out of their strong position; for מְנוּחָה is the name of a place = מְנוּחָה 1 CHR. 8, 6 and מְנוּחָה 2, 52. According to others it is equivalent to the

Ar. أَذْرَكَ and Syr. Af. in the meaning to reach. — Absol. to lead Is. 11, 15, with עַל over a thing HAB. 3, 19. With accusat. of the way, to tread JOB 28, 8. — 2. to tread firmly i. e. to level, לָקַח JER. 51, 33; figurat. to bend (the bow), transferred to the tongue, which is obvious in JER. 9, 2; but there appears to have stood בִּירְדֵּכִי (according to the consonants).

בִּירְדֵּךְ (with suff. בִּירְדֵּכִי; dual בִּירְדֵּכִים PROV. 28, 6 18 of the double way of the perverse; pl. בִּירְדֵּכִים, constr. בִּירְדֵּכִי) comm. (but fem. only in DEUT. 1, 22; Ps. 1, 6; 119, 33; EZR. 8, 2; the cod. Sam. also in DEUT. 28, 7 25): 1. a going = walking, as an action: בִּירְדֵּךְ JUDGES

17, 8 (ποιονῆναι ὁδόν Herod. 7, 40); בִּירְדֵּךְ PROV. 7, 19 to go one's way, to journey; לְ one has a going i. e. he goes out 1 KINGS 18, 27, used especially in cases of continuance, as בִּירְדֵּךְ 19, 4 a day's journey, which was about 15 English miles; בִּירְדֵּךְ שְׁלֹשָׁה יָמִים three days' journey GEN. 30, 36. — 2. Concrete: a going = a way, via, which one treads, conseq. = בִּירְדֵּךְ, e. g. בִּירְדֵּךְ GEN. 38, 21; poet. בִּירְדֵּךְ 49, 17 on the way; עַל בִּירְדֵּכִים at the ways i. e. openly, of the abode of the prostitute JER. 3, 2; בִּירְדֵּךְ NUMB. 22, 22 in the middle of the way. In this concrete sense בִּירְדֵּךְ JOB 19, 12, בִּירְדֵּךְ Is. 57, 14, בִּירְדֵּךְ 43, 16, בִּירְדֵּךְ 43, 19 &c. are used with it, sometimes with בָּ JOSH. 2, 7, after בִּירְדֵּךְ and בִּירְדֵּךְ with בָּ &c., or in the accus. after verbs of going, as after בִּירְדֵּךְ DEUT. 1, 31, בִּירְדֵּךְ NUM. 21, 24, בִּירְדֵּךְ JOSH. 13, 18 &c., to denote direction to a thing, in via ad; or lastly with genit. of the place whither a way leads, and so almost a preposition: towards, the way to, e. g. בִּירְדֵּךְ GEN. 3, 24, בִּירְדֵּךְ 16, 7, בִּירְדֵּךְ LAMENT. 1, 4, בִּירְדֵּךְ PROV. 7, 27, בִּירְדֵּךְ 14, 12, most frequently to point out the direction to a country, as בִּירְדֵּךְ 1 KINGS 18, 43, בִּירְדֵּךְ Ez. 40, 20, בִּירְדֵּךְ 40, 45, once the verb is inserted before the genitive Hos. 6, 9. Elsewhere the genit. following בִּירְדֵּךְ denotes relation to and dependence upon, e. g. בִּירְדֵּךְ the way of the eagle PROV. 30, 19, i. e. which he takes aloft; בִּירְדֵּךְ NUM. 20, 17 the public high-way, ἡ ὁδὸς ἡ βασιλική (Herod. 5, 53), i. e. that which the king takes. So in בִּירְדֵּךְ 1 SAM. 25, 12; בִּירְדֵּךְ Is. 53, 6; בִּירְדֵּךְ GEN. 19, 2; figur. בִּירְדֵּךְ JOSH. 23, 14, i. e. the way to the grave. See בִּירְדֵּךְ. — 3. Still concrete, but more metaphor. an accessible, level road Is. 49, 11; an open, free path 49, 9; room to walk in NUM. 22, 26; JOB 38, 19. — 4. Metaphor. mental walking and doing (like the German Wandel = action), in frequent use; hence conduct, undertaking Ps. 2, 12; 37, 7; action 1, 6; way of acting, Is. 40, 27; JER. 32, 39; בִּירְדֵּכִים PROV. 4, 14, בִּירְדֵּכִים 2, 20, בִּירְדֵּכִים 16, 31 &c. in the sense of

manner of life, walk, course of action, in which signification, because it includes the collective plans and negotiations that enter into all undertakings, the plural often stands Is. 55, 8; Jer. 32, 19. Besides the phrases *שמר אחר-דרכיו* 1 Kings 2, 4 *to keep his walk*, *נחן דרכו בראשו* Ez. 9, 10 or *לאיש קדרתו* Jer. 17, 10, there is also the plural *היטיב דרכים* 7, 3; *הקין ד* 2 Chr. 27, 7, or sing. and pl. interchange in one phrase 1 Kings 15, 26; 2 Chr. 17, 3. In this sense we should also take *ד* Prov. 30, 19: *the action, the intercourse of a man with ...* Joined to God *ד* denotes either *the conduct of a man which pleases God, which God approves*, Job 23, 11; Ps. 5, 9; 27, 11, where *ד* might also stand in the plural Is. 2, 3; Ps. 51, 15; or *the agency, mode of acting of God* i. e. how God acts (*ὁδὸς θεοῦ* MATTH. 22, 16, *ὁδοὶ θεοῦ* Acts 13, 10), where again, sometimes the sing. Ps. 18, 31, sometimes the pl. Hos. 14, 10 stands; hence *creation-work, the operation and support of God* Prov. 8, 22; *pl. the works of God* Job 26, 14. Connected with this is a) *way, manner*, e. g. *כל-האָרץ ד* GEN. 19, 31 *the way of all the world*; comp. *ὁδός*, Ar. طريق &c. in a similar use. b) *religion, worship, the way of reverencing God or the gods*, e. g. *לעבד ד* Pa. 139, 24 *the worship of the gods*; Am. 8, 14 *the worship at Beersheba*; *ד עולם* Ps. 139, 24 *the religion of preceding times*, i. e. of David, Hezekiah &c., when idolatry was not mixed with the true religion. c) *affair, fate, lot, experience*, used in the sing. and pl., i. e. conceived as the way in which man walks Ps. 10, 5; 37, 5; 119, 26; Am. 2, 7; Job 3, 22; 8, 19; *גִּדְרָהּ בְּיָמֶיהָ* Is. 10, 24 *after the fate of Egypt*; metaphor. a periphrasis of the state of a woman in her monthly courses GEN. 31, 35.

הָרָה see *הָרָה*.

אֲדַרְבֵּן see *אֲדַרְבֵּן*.

לָרַם (not used) *intr. to shine, to glitter, to lighten*, Ar. ضَرَمَ (to burn); deriv. *הָרַם*.

הַמִּשְׁקָה see *הַמִּשְׁקָה*.

דָּרַע I. (not used) *tr. same as דָּרַע* I. *to sow, to plant*, whence the proper name *אֲדַרְבֵּן*.

דָּרַע II. (not used) *tr. same as Aram. דָּרַע*, Hebrew *דָּרַע* II. *to lift up, to bear, to hold*; deriv. the proper names *הָרַע*, *הָרַע* = *הָרַע*.

דָּרַע (not used) *Aram. tr. same as Hebrew דָּרַע* II. (which see); deriv. *הָרַע*, *אֲדַרְבֵּן*.

דָּרַע (*plur. דָּרַעִין*, with *suff. הָרַעִי*) *Aram. f. arm*, DAN. 2, 32.

דָּרַע (see *הָרַע*) *n. p. m.* 1 Chr. 2, 6, contracted from *הָרַע* 1 Kings 4, 31.

דָּרַק (not used) *tr. same as דָּרַע* II., *Aram. דָּרַע*, as *דָּרַק* = *דָּרַע* I. Deriv.

דָּרַקוֹן (*bearer*) *n. p. m.* Ezr. 2, 56.

דָּרַר I. (i. e. *דָּרַר*; not used) *intr. 1. to shine, to glitter, to lighten*, of precious stones, Ar. دَرَّ and دَرَّ, Sanskrit द्रि (to shine), the organic root being still found in *אֲדַרְבֵּן*, *אֲדַרְבֵּן* &c.; derivat. *דָּרַר*. The noun *דָּרַר* should be referred to the stem *דָּרַר*, *דָּרַר*, *דָּרַר*.

דָּרַר II. (not used) *intr. to hunt round about, to rove about, to go about freely*, the same organic root lying in *דָּרַר* II. and *דָּרַר*. Comp. Ar. دَرَّ a spindle (from turning), دَرَّ whirlpool. It is possible that the fundamental signification "to whiz, to chirp" belongs to *דָּרַר* as the name of a bird, as in *דָּרַר*; comp. *דָּרַר* a parrot (prop. the shrill-warbling), *דָּרַר* a whizzing tone, *דָּרַר* the murmuring noise of a multitude. Deriv. *דָּרַר*.

דָּרַשׁ (*fut. דָּרַשׁ*; *inf. constr. once* *דָּרַשׁ* Ezr. 10, 16 for *דָּרַשׁ*) *tr. prop. to tread to pieces, triturate* (as the Targ. *דָּרַשׁ*, Syr. دَرَسَ, Ar. دَرَسَ &c. have this objective signification; or *to break through, to cut through, to cut into*, connected with the organic root in *דָּרַשׁ*).

In use are the following: 1. *to penetrate* (into a thing or person) as חקר (which see) i. e. *to seek*, LXX ζητεῖν, what is lost Ez. 34, 6; *to seek out* LEV. 10, 16 with accus. of the object; especially ררש *to seek God* i. e. *to turn to him* with prayer and trust JER. 10, 21, ZEPH. 1, 6, Ps. 34, 5, LAMENT. 3, 25, 2 CHR. 16, 12, ררש worshippers of God Ps. 9, 11, also with the addition of בלל 119, 2; in later diction with ל 1 CHR. 22, 19 or אל JOB 5, 8. The same phrase is applied to the worship of the gods JER. 8, 2; 2 CHR. 25, 15 20. Sometimes with ל of the object, DEUT. 12, 30. Cognate in sense בקש, i. e. *to be heard* JER. 29, 13, should be considered as a supplement. ררש Ps. 111, 2 *the sought, wished for* (deeds of God), as elsewhere חמדים. Elsewhere with ל JOB 10, 6, אחר 39, 8 *to seek or search after*; with ב *to seek* (help) from one 2 CHR. 16, 12. — 2. *to investigate, to fathom, to explore*, one, as חקר, either absolut. DEUT. 13, 15, JUDGES 6, 29, along with בקש, חקר, אש, or with the accus. 1 CHR. 28, 9, 2 CHR. 32, 31; ל 2 SAM. 11, 3; or על of the person 2 CHR. 31, 9; על ECCLES. 1, 13 or מל of the thing Is. 34, 16. Most frequently: *to ask* (God, the gods, the seer, the oracle, the physician, magicians &c.) i. e. either *to inquire, seek for* from one, with accus. GEN. 25, 22, Ex. 18, 15, אל Is. 8, 19, ל Ez. 14, 7 and על of the person 2 CHR. 31, 9, ב 1 SAM. 28, 7; or also with the accus. 1 KINGS 22, 7, על 2 KINGS 22, 13, מל of the thing Is. 34, 16. The person *who* is asked as the medium is put with מל 1 KINGS 14, 5; מל 2 KINGS 3, 11, rarely with ב Ez. 14, 7; and the person *for* whom one asks, either with אל 1 KINGS 22, 7 or בעד JER. 21, 2. — 3. *to demand, desire*, with accus. of the thing DEUT. 22, 2 or with מל 23, 22 or מל of the person in addition MIC. 6, 8; once absolutely in the sense *to ask, beg* (bread) Ps. 109, 10, where, however, the LXX read ררש instead of ררש. With מל of the person and the accus. of the thing: *to de-*

mand something back from one Ez. 34, 10, hence the expression מל מל *to require of one shed blood*, i. e. *to avenge the guilt of blood* GEN. 9, 5; Ez. 33, 6; Ps. 9, 13; then *to revenge, punish*, either absolut. Ps. 10, 4 or with מל of the person DEUT. 18, 19. — 4. *to concern oneself with a thing, to endeavour*, with מל Is. 1, 17, מל Am. 5, 14, ררש PROV. 11, 27, מל Ps. 119, 45, מל 119, 156, מל 1 CHR. 28, 8, מל Ezr. 7, 10, and therefore the phrases מל מל, מל, מל *to be concerned about the misfortune, the prosperity, the health of one* DEUT. 23, 7, Ps. 38, 13, for which is also used the accus. of the thing and ל of the person ESTH. 10, 3 or also ל of the thing JER. 38, 4. Fig. *to care for*, with accus. DEUT. 11, 12 or with ל Ps. 112, 5, על of the object, which one cares for 2 CHR. 24, 6. According to the derivative also *to study* (see מל), Ar. ررس. — From the objective fundamental signification arose that of *to set foot upon* (a place), *to visit*, with accus. Am. 5, 5 or אל of the object DEUT. 12, 5, which, however, may also mean *to look for*; so too in PROV. 31, 13. Deriv. מל.

Nif. מל (inf. abs. מל = מל Ez. 14, 3, to avoid the coming together of hh, whence one h is sometimes dropped 2 SAM. 19, 23; fut. מל, 1 pers. מל Ez. 1, 1, by the influence of מל) *to be explored, examined*, 1 CHR. 26, 31; *to be required* i. e. *revenged* GEN. 42, 22; but usually reflexive, *to allow oneself to be induced by entreaties* (to hear a prayer), with ל of the person Is. 65, 1; Ez. 14, 3.

רשא (3 pers. plur. רשא) intr. *to be fresh, young*, the organic root רשא lying also in מל (which see); metaphor.: *to sprout, to shoot* JOEL 2, 20; comp. (according to the derivatives) Targ. רשא, Syr. transposed رشا, Zab. رشا; the Ar. رشا (comp. رشا to flow, Ar. رشا) has originated in a farther development of the root at its beginning. Deriv. رשא.

Hif. דחשא to cause to sprout, to bring forth (cognate in sense דחשא) GEN. 1, 11.

דשא *m. young herbage, χλόη*, springing out of the earth GEN. 1, 11, 2 SAM. 23, 4 and blooming Is. 66, 14, after it is watered by rain DEUT. 32, 2; in full form דחשא 2 KINGS 19, 26; Ps. 37, 2; Is. 37, 27. It is the best food of animals JOB 6, 5, the dress of the meadows Ps. 23, 2, and its perishing is a misfortune Is. 15, 6; JER. 14, 5. Different from דחשא PROV. 27, 25 and דחשא GEN. 1, 12; 2 KINGS 19, 26. Aram. דחשא, Syr. (transp.) ذبأ, Zab. ذبأ, Ar. دس, the same.

דחשא (= דחשא; Kal not in use) *intr.*
1. *to be fat, juicy, full of marrow*, Ar. دس and transposed دس the same; on the contrary دس is transitive and of specific application. Deriv. דחשא (adj.), דחשא. — 2. (not used) *to be strong, large, powerful*, according to the usual metaphor. Deriv. דחשא 2.

Pih. דחשא (3 fut. דחשא for דחשא instead of דחשא, see דחשא) to make fat, pithy, to strengthen, דחשא PROV. 15, 30; to anoint, דחשא, belonging to the luxury of a banquet (AM. 6, 6; comp. LUKE 7, 46) Ps. 23, 5; figurat. (according to Rashi) to regard as valuable, important, considerable, Ps. 20, 4; according to Ibn Esra a denom. from דחשא which see.

Puh. דחשא to be well fed, of דחשא PROV. 11, 25; 13, 4; to be made strong, of persons 28, 25; to become fat, of the field Is. 34, 7.

Hothp. דחשא to be sated, of a sword Is. 34, 6.

The organic root דחשא for דחשא is identical with that in דחשא.

דחשא (*pl. דחשא, constr. דחשא*) *adj. m.*
1. *fat*, with דחשא Is. 30, 23, *well fed* DEUT. 31, 20; *sappy, juicy*, of the palm Ps. 92, 15. — 2. *rich* (comp. Greek πᾶς Herod. 5, 77, Latin pinguis Hor. Od. 2, 12, 22), *great, mighty* Ps. 22, 30; comp. Ar. دس (remarkable, famed).

דחשא (with *suff. דחשא*) *m.* 1. *fatness*, with דחשא, of animals for sacrifice JER.

31, 14; figurat. *a rich meal* Ps. 63, 6; *superabundance*, 36, 9; *fulness, blessing* 65, 12; JOB 36, 16; *sap, oil* JUDGES 9, 9. — 2. *fat ashes*, of sacrificial animals LEV. 1, 16; 4, 12; 1 KINGS 13, 3 5 (hence according to some the denom. דחשא Ps. 20, 4 *to make into דחשא*, but see דחשא); also *ashes* of burnt buildings JER. 31, 40, comp. 52, 13, so called probably from their fattening the soil (Plin. 17, 9). Deriv. the denom.

דחשא *Pih. to cleanse from ashes, to remove ashes*, Ex. 27, 3, NUMB. 4, 13.

דח (*constr. only once דח* ESTH. 2, 12; with *suff. דח*; *pl. דח*, *constr. דח*, with *suff. דח*; a late Hebrew word, used only in EZRA and ESTHER, and taken from Aramaean) *f. command*, a royal one EZR. 8, 36; ESTH. 2, 8 (with דח); 4, 3 8; 8, 13 &c.; a legal prescription, a law, ESTH. 1, 8 19; 2, 12; 3, 8; 4, 11 15; collect. *laws, rights* 1, 13 15, with דח. In דח DEUT. 33, 2, written as one word by the Masora, the Targ., Vulg., Sa'ad., Ibn Esra &c. find, it is true, the present דח; but it is = דח in the signification of דח, see דח. — We must reject at the outset every Hebrew derivation, since the word has come from Aramaeism, which is unknown in old pure Hebraism. Such Hebr. derivations are: דח contracted from דח (Michaelis), or דח from דח = דח and therefore = דח fundamentum (Kanne), or דח = דח after the form of דח from דח = דח (Simonis), or דח contracted from דח and from דח = דח, conseq. = דח (Fürst in Concord.). But in Aramaeism itself, where no etymology can be shewn for it, it is found only during the Persian dominion; and the later Syriac writing is also ignorant of it. Hence the derivation should be sought in Persian alone. דח dat is the *part. pass.* of dāten to set (Sanskrit dhā, Greek τίθημι, German thu-n, That), conseq. *what is settled, established*, hence *law, statutum* (from statuere), θεσμός, edict, comp. Persian دانا jus; so too Pehl. dadha, Zend. daetic and Armen. dat (see דחשא).

In building stems out of organic roots, the following peculiarities relative to *He* present themselves: 1. ה as a middle sound of stems is frequently softened out of the harder *k* sounds, e. g. חָבֵב out of חָכֵב (which see), פָּגַב (which see), therefore חָבַב, Targ. חָבֵב; or it is connected with *k* the interior sound of a word, e. g. מָחַב Ar. מָחַת. בָּחַר Ar. בָּחַר. Arab. بَحِمَ, بَكِمَ. — 2. Concave stems with two sounds, whose stem-vowel is *a*, falsely called חָ, frequently enlarge this stem into one of three sounds by hardening the interior vowel-

הַ and (without the accent) הֶ and (with the accent) הֵ are enclitic particles (*He local*), the most frequent and most usual one to denote direction towards a thing (see הֶ-). Its use is twofold: 1. with a noun in subjects not personal, where הַ is accentless, e. g. הַ שָׁמָרָה towards Samaria, 1 KINGS 2, 40 to Gath, הַ הָהָרָה to the mountain, בְּרַמְלָה, בְּרַמְלָה &c. If the final vowel in the noun be already without an accent, it is lost when this accentless enclitic particle is annexed, e. g. אֶרֶצָה, אֶרֶץ מִדְבָּרָה, מִדְבָּרָה, בְּרִיתָה, שְׂעִירָה, קִדְמָה (where הַ is lengthened by a stronger accentuation into הֶ, comp. קִדְמָה from קִדְמָה), מִנְחָה, בֵּיתָה; the vowel of the noun-stem is seldom shortened e. g. הֵרָה from הֶרָה, or is thrown back to the front e. g. שְׂכָמָה from שְׂכָמָה, but in pause שְׂכָמָה JUDGES 9, 1. הֶ- is accented when the ground-vowel in the segolate-form is o, e. g. אֹהֶלָה GEN. 18, 6, צִיֵּרָה 19, 23, גִּרְנָה MIC. 4, 12, an exception to which occurs only in the construct state GEN. 24, 67, elsewhere but seldom e. g. גִּתָּה

Jos. 19, 13. This particle is appended in the way mentioned even where nouns are joined to prefixes (ךְ, מֶן, לְ, הִי-) and direction to a thing is not obvious, e. g. בִּנְגֹבָה Josh. 15, 21, כִּבְבֹּלָה Jer. 27, 16, לְשֹׁאֵלָה Ps. 9, 18, הִחְיִיצָה 2 Sam. 13, 17. It is appended not merely to nouns in the absolute state, but also the construct e. g. כִּדְבָרָה 1 Kings 19, 15, פָּדָה Gen. 28, 2, בִּיתָה ib., בְּאֶרֶה 46, 1. So too it is put with feminine nouns in ה־ after changing their termination into ת, e. g. מִנְרָה from מִרָה. The enclitic particle is attached to nouns ending in ם only after the final vowel has entirely disappeared, e. g. מַעְלָה downwards, מַעְלָה upwards, from מַעְלָה and מַעְלָה. In rare cases local motion or direction to something appears more figurat. or obscure, e. g. בְּבִלָה Is. 29, 15, זְבִלָה Hab. 3, 11, חֲלִילָה Ez. 21, 19, or it is used in relation to *time*, denoting *duration*, e. g. רִמְיָה 1 Sam. 1, 3, לִילָה. — 2. Appended to verbs, ה־ accented signifies the direction of the will to a definite object, and therefore it belongs to those moods which express the will and resolve of the speaker, i. e. to the *fut.* and *imperat.* where it is an external sign of the voluntative. This direction of will is either a free purpose Prov. 12, 19, or it is conditioned from without, and then ה־ should be translated by *shall* Is. 38, 10, or *must* Ps. 42, 5; or with passives it expresses the internal wish 69, 15. It appears usually in the first person of the future, e. g. אֶכְחֶבֶה, אֶזְמַר, אֶתְּנֶה, אֶבְרָה, נִעְבְּרָה, אֶחְדָּלָה, very rarely in other persons, e. g. הִבְרָאָה Is. 5, 19. More frequently it is with the *imperat.* e. g. הִקְהָה, שִׁוְיָה, לִכְהָה, שִׁקְהָה, נִשְׂהָה, סִפְרָה. It is the province of grammar to teach the laws, according to which this ה־ is accented or not, by which the vowels in the final syllable are altered or not, and the alterations generally which the verb experiences with respect to vowels, accentuation &c. But the particle, even where the forms of the verb have sometimes the so-called *Vau conversive*, which occurs ninety times in Scripture, has

by no means an influence upon the relations of time, as grammarians suppose, since it is used with occurrences that happen in the future Ps. 90, 10, as well as with momentary Ezr. 9, 5 and enduring ones Ps. 119, 131. It is found in its usual sense of *to* or *towards* or *down* with the following groups of ideas: a) with verbs of motion to, e. g. שָׁלַח *to send to* Gen. 23, 6; יָצָא *to go to* Neh. 2, 13; צָבַר *to draw towards* Judges 12, 5; נָסַע Ezr. 8, 31; נָסַל *to fall down* Ez. 9, 8; כָּרַע *to sink down* Ezr. 9, 5; יָשָׁב *to sit down* 9, 3; צָיַח *to fly to* Ps. 90, 10; b) with verbs of *striving after*, *reaching to*, *throwing down*, *driving to*, e. g. פָּרַשׁ Ezr. 9, 5, שָׁאַף Ps. 119, 131, נָקַשׁ Dan. 8, 15 and here too with צִוִּים, because it belongs to it; לָקַח *to hand over* Zech. 11, 13; אָחַז *to take hold of* 2 Sam. 4, 10; נָחַן Num. 8, 19; שָׁקַל *to weigh to* Ezr. 8, 25; שָׁוִים 8, 17 &c.; c) with verbs of crying to, of speaking to, of disputing e. g. שָׁוַע Ps. 119, 147, אָמַר Judges 6, 10, דָּבַר Dan. 10, 16, צִיר Neh. 13, 21; d) with verbs of attending to e. g. שָׁמַע Dan. 8, 13, בִּין Ezr. 8, 15, הִקְרִיר Neh. 6, 12, יָדַע 13, 10; e) with verbs expressing a continuance of time, without interruption, e. g. יָשָׁן *to sleep on* (without disturbance) Ps. 3, 6; חָלַם *to dream on* Gen. 41, 11; הִתְחַבֵּל *to continue mourning* Neh. 1, 4; פָּתַח *to keep opening* i. e. in succession Gen. 43, 21. On the other hand in נִאֲכָלָה Ez. 3, 3 ה־ is suff. and only without mappik because of the distinctive accent (see Jer. 6, 6 after LXX, Vulg., Syr.; 44, 19 &c.); so too in נִתְחַנָּה Deut. 29, 7. See ה־.

As to the derivation, this final *a*-sound with a noun is manifestly a very old accusative case, which has been preserved merely for the sake of expressing motion towards, and because of this sense it might also be attached to the imperfect of verbs. Such accusative *a* is closely connected with the accusative-sign *hā* in Ethiopic (*Ludolf*, Gr. aeth. p. 112), which is confined merely to the union with proper names, as is the case with the Amharic inseparable

preposition *ha* i. e. *to* (*Ludolf*, Gr. Amh. p. 47). If we compare the Sanskrit and Arabic, it appears to have been pronounced in its full form *a-n*; but the *n* was lost, as the Greek accusative *a* arose out of *an*, and as the *n* in Sanskrit becomes weak, losing itself in various instances and so dying away. Only in some adverbs, which are nouns in the accusative, the still older accusative case *an* has been preserved, viz. in *הַנֶּחֱמָה*, *הַנֶּחֱמָה* &c.

הַ — or (accentless) הַ an enclitic particle, = הַ, from which it is abridged, being also a designation of direction towards: 1. with a noun, as *הַיָּדָיִם* Ez. 25, 13, *הַיָּדָיִם* 1 SAM. 21, 2. — 2. with a verb, e. g. *הַיָּדָיִם* JUDGES 9, 29, *הַיָּדָיִם* 1 SAM. 28, 15, *הַיָּדָיִם* Ps. 20, 4, *הַיָּדָיִם* Prov. 24, 14.

הַ see under הַ and הַל.

הַ (pronominal stem) 1. shortened from *הַ* (an exclamation of astonishment &c.) = *הַ* Ez. 30, 2, only in the compound *הַיָּדָיִם* (which see); but in *הַיָּדָיִם* MICAH 2, 7 (*oh the word*) הַ is better taken as a question, like the second signification. — 2. an abridged prefix-sound, interrogative, preceding הַ and הַ, e. g. *הַיָּדָיִם* MICAH 2, 7, *הַיָּדָיִם* JOB 34, 31, *הַיָּדָיִם* Ez. 28, 9, *הַיָּדָיִם* ECCLES. 2, 19, as always when short *a* is to be pronounced before a semivowel with long *a* (comp. הַ); see הַ. — 3. the article shortened before הַ with *d* or *o*, and before הַ with *d*, e. g. *הַיָּדָיִם*, *הַיָּדָיִם*, *הַיָּדָיִם*, *הַיָּדָיִם*. The same is the case with the article where it is used as a relative pronoun, e. g. *הַיָּדָיִם* JOSH. 10, 24.

הַ i. e. *ha* with Dagesh forte following. The weakened forms הַ, הַ, הַ in certain cases, see under הַל and הַא.

הַ (pronominal stem; inseparable) *pronoun interrogative*, a prefix-vocable smoothed off, put before the first word of an interrogative sentence. Like the Latin *an* and Greek *ἤ* it introduces a question, in order to obtain certainty, 2 SAM. 18, 32 *is it well with the boy?*

9, 2, and so in cases where one is not clear about the nature of the answer and either expects a *denial*, when the interrogative clause may be resolved into a simply negative one, Latin *num?* GEN. 4, 9, JOB 14, 14, PROV. 24, 28 (Targ., Vulg.); הַ instead of הַ actually standing in parallel places (e. g. 2 SAM. 7, 5 *הַיָּדָיִם*, for which 1 CHR. 17, 4 has *הַיָּדָיִם*; sometimes the LXX render it by *μή* GEN. 30, 2); or an *affirmative*, so that the interrogative clause might be converted into one simply affirmative and assuring (Greek *ἤ γὰρ. ἤ γὰρ οὐ*. Latin *nonne? -ne?*), 1 SAM. 2, 27 *did I not then reveal myself?* i. e. certainly I did reveal myself (hence the LXX, Targ., Syr. leave הַ untranslated); 1 KINGS 21, 19. הַ in particular is so used (which see). But הַ is otherwise employed GEN. 27, 36; 2 SAM. 9, 1; 23, 19, where the הַ (which see) receives an access to its meaning, according to its manifold acceptations, by means of הַ, consisting of doubt (*is there indeed*); irony (*is it so that*); assurance (*is it not that*). In an indirect question depending on a preceding clause, הַ stands in the sense of *whether*, GEN. 8, 8. In questions involving contrariety, i. e. which presuppose the opposite as possible, we have הַ ... הַ JOB 4, 7, הַ ... הַ 16, 3, הַ ... הַ 6, 26, הַ ... הַ NUM. 13, 18 &c. With regard to its union with particles, see הַ, הַ, הַ &c.

Looking at its form, this interrogative particle has the short vowel *a* (*ha*); but before gutturals it is pronounced fuller and with a weak duplication, like the article הַ, e. g. *הַיָּדָיִם shall I go?* הַיָּדָיִם, *הַיָּדָיִם* if a wise man? an sapiens? ECCLES. 2, 19; before *n* sometimes הַ, e. g. *הַיָּדָיִם* is it you? an vos? JUDGES 16, 31; before *y* when the latter has its own vowel, even doubling it, e. g. *הַיָּדָיִם* LEV. 10, 19. Before words whose first consonant has no full vowel, הַ becomes הַ, e. g. *הַיָּדָיִם*, *הַיָּדָיִם*; or Sheva moveable is drawn to הַ, e. g. *הַיָּדָיִם* GEN. 17, 17, *הַיָּדָיִם* (hak-k'tonet) GEN. 37, 37, *הַיָּדָיִם* JER. 8, 22; but usually

7, therefore *transitoriness*; ECCLES. 11, 8 *all that enters* (into the world, comp. 6, 4) i. e. appears, is *transitoriness*; *nothingness*, 6, 4 *for he comes in nothingness* i. e. he is born nothing; metaph. *an idol*, DEUT. 32, 21; 1 KINGS 16, 13; JER. 10, 8; with the addition of שוֹן Ps. 31, 7 or נָכַר JER. 8, 19; *unrighteousness* (of gain) PROV. 13, 11. As an adverb in *vain*, *vainly*, JOB 9, 29; ZECH. 10, 2; *senselessly* JOB 35, 16; *uselessly* IS. 49, 4. — 3. (*transitoriness*) n. p. m. GEN. 4, 2.

הָבֵל see הָבֵל.

הָבֵן (not used) intr. same as אָבֵן I, Ar. عִבְּ to be firm, hard, only of ebony. Hence

הָבֵן see הָבֵן.

הָבֵן (with suff. הִבְנִי; or הִבְנִי, with suff. הִבְנִי; not used) m. same as אָבֵן firm, hard, a stone; specially *ebony*, i. e. *stone-wood* (Symm., Jerome), Phenice. הָבֵן, whence it came to the Greeks and Romans (*ἑβεν-ος*, *heben-um*, *eben-us*) &c. In its native land (India) it was named from its blackness (comp. Sanskrit *kā-laskandha* black stem &c.); and *Parchon* has claimed for the stem הָבֵן the meaning "to be black and shining".

הִבְנִי (from הָבֵן; pl. הִבְנִים) adj. m. prop. *ebony*, viz. stick, whence pl. Ez. 27, 15 K'ri *ebony-poles* (γάλαγγες), which the Tyrians purchased from the south and east coasts of Arabia; K'tib הִבְנִים.

הָבַר (3 pl. הִבְרוּ K'tib Is. 47, 13; part. הִבְרִי ibid. K'ri) tr. to cut in pieces, to divide in pieces, Ar. هَبَرَ, Hebr. הָבַר II, hence figurat. to divide off, to determine, the heavens, after the manner of astrologers Is. 47, 13, where the K'tib reads הִבְרִי שָׁמַיִם (אֲשֶׁר), the K'ri (and LXX, Vulg.) הִבְרִי שָׁמַיִם. So *Kimchi*. According to *Parchon* it is equivalent to הָבַר I. to conjure, to practise magic, and therefore הָבַר is identical with הָבַר ibid. 47, 10 12, and with the Arab. حَبَرَ to

know, to understand (modern Hebrew הָבַר a learned man).

הִנָּה and הִנֵּי (Persian), n. p. of a eunuch at the court of Ahasuerus, who had charge of the harem ESTH. 2 3 8 15, and is therefore described as סָרִיס הִנָּה שֶׁמֶר הַנְּשִׁים. The Sanskrit *dja* (Wilson, Sanskrit Dictionary, pref. p. 25 &c.) has the same meaning, which is *Aga* spread throughout all Asia, and may have sounded in old Persian *Hégé* or *Hégaj* (הִנֵּי ESTH. 2, 8 15).

הִנָּה i. e. הִנָּה (unused) intr. same as הִנָּה I. (comp. הִנָּה = הִנָּה) to speak softly, to whisper, of a sighing complaint, the inner whispering and stirring of the heart; comp. Syr. ܐܝܬܝܢ to think, the gentle speech of the heart; Arab. reduplicated هَمَم to utter soft sounds, to murmur; Syr. ܠܝܬܝܢ the whispering, the ghost; on the contrary, the Ar. هَمَم (to glow) is only a collateral form of هَمَم, Hebrew הָאָה which see. Deriv. הִנָּה.

הִנָּה I. (inf. absol. הִנָּה, fut. הִנָּה) intr. 1. to murmur, to utter deep tones, of the muttering of the magician's lips (see Hifil), of the hollow tones of the harp (see הִנָּה), cognate in sense הִנָּה; to coo, of the dove Is. 38, 14; 59, 11; to growl, of the lion Is. 31, 4; to sigh, to complain, to moan, Is. 16, 7; JER. 48, 31; to roar, of thunder (see הִנָּה) &c. — 2. to utter low murmurs, in the heart, i. e. to meditate, to think, to consider, with הִנָּה Ps. 63, 7; 77, 13 and the accus. of the object Is. 33, 18; to weigh in silence, PROV. 8, 7, or absolutely to meditate upon PROV. 15, 28. — 3. to express oneself in audible, intelligible tones, i. e. to speak, of הִנָּה Ps. 35, 28, Is. 59, 3, or הִנָּה Ps. 115, 7. — For the fundamental signification compare הִנָּה, which is identical with the organic root in הִנָּה I. On the connection of musing, thinking and speaking comp. שִׁוּחַ; Ar. هَجَا, Syr. ܠܝܬܝܢ the same, and to read in syllables. Deriv. הִנָּה, הִנָּה, הִנָּה.

Poh. הנה (*inf.* להנ) to *excogitate*, מכלב from the heart, Is. 59, 13; but see הנה II.

Hif. ההנה (*only part.* מהנה) to *murmur*, to *mutter*, of soothsayers Is. 8, 19; cognate in sense הצפנה.

הנה II (*inf. absol.* להנ) *tr.* (= ינה) which see, as להנ = להנ, to *separate*, to *divide*, מן סגים from (מן) somewhat Prov. 25, 4; figurat. to *remove*, to *frighten away*, of the wind Is. 27, 8; רשע Prov. 25, 5, i. e. the bad servant from the company of the king. Ar. هَجَى to remove, هَجَج to scare away.

Poh. (*only infn.* להנ) to *remove*, to *banish*, Is. 59, 13.

הנה (from הנה I.) *m.* 1. a *sighing*, Ez. 2, 10, with קרים וְהִי. — 2. a *thought*, Ps. 90, 9 *we have finished our years as a thought* (*Theognis:* αἶψα ἄρα ὥστε νόημα παρέσχεται ἄγλαος ἥβη), which the Targ. renders "breath", *Rashi* and *Ibn Esra* "sound", the LXX, Vulg. and Syr. "a spider's web", merely according to the general sense. — 3. a *dull noise*, low thunder Job 37, 2.

הנה *f.* meditation, of לב Ps. 49, 4, = הנה 19, 15.

הנה see הנה.

הנה (*only with suff.* להנה) *m.* *sighing*, *complaint*, Ps. 5, 2 (see הנה Is. 16, 7; Jer. 48, 31); *stirring of the heart* (see הנה Ps. 42, 6) Ps. 39, 4.

הנה (*constr.* להנה, with *suff.* להנה) *m.* 1. *dull tone*, *gentle sound*, of the harp. Ps. 92, 4 *with the gentle sound of the harp* (עלי, comp. 50, 5); LXX μετ' ὀδῆς ἐν αὐτῇ, cognate in sense להנה; therefore (as the LXX, Symm., Aq., Vulg. appear to take it) an air, perhaps *muffled music* as a pause or a peculiar kind, 9, 17, LXX ὀδὴ διαψάλματος. — 2. *meditation*, *effort* = להנה Ps. 19, 15; *device*, *machination* of enemies Lament. 3, 62.

הנה *adj.* *m.* להנה *f.* (according to *Ibn Gándch*, *Kimchi*, comparing the Targumic and Talmudic usus loquendi) *convenient*, *suitable*, *commodious*, spoken

of גדרת (a court-enclosure) Ez. 42, 12; comp. Talmudic adj. להנה, להנה, subst. להנה, להנה, להנה, להנה, להנה, להנה (see Targ. on Num. 22, 32) &c. But as the mss. fluctuate between להנה, להנה and להנה, as the Syr. translates להנה, the LXX להנה, and the Vulg. להנה, the reading in the text may have arisen from להנה, which suits the context. See להנה.

להנה see להנה.

להנה (*not used*) *tr.* same as להנה to *surround closely*, *circumscribe* complecti, hence figurat. to *suit exactly*. But neither the Talmudic להנה, nor our להנה can be explained by this. Hence it is better to understand: to *bend to*, to *turn to*, to *direct to*, Ar. جَنَّ، جَنَّ، جَنَّ in a cognate sense, whence להנה *bending to*, *directed*, *versus*, *towards*, Ez. 42, 12 *the way toward the wall*, if the word there is to be retained.

להנה (*not used*) *intr.* prop. same as להנה II. and להנה, to *turn*, to *turn away*, to *shrink back timidly*, therefore to *wander on*, to *emigrate*, to *flee*, Ar. هَجَرَ, whence هَجْرَة (*Higra*, flight); deriv.

להנה (*wandering*) 1. *n. p. f.* GEN. 16, 1; 25, 12, the mother of the nomadic Ishmaelites. — 2. (*wanderer*) *n. p.* of the ancestor of an Arab tribe, whence the Gentile להנה, which see.

להנה see להנה.

להנה (*pl.* להנה and להנה) *n. Gent.* from להנה 2: *Hagarene*, name of an Arabian people mentioned along with גבל, עמון, מואב, רשמעאל, אדום, עמלק, אשור, צור, פלשת, עמלק, in all, rose up against the Israelites at the time of the Maccabean wars (*Josephus*, *Archaeol.* 12, 8) and established an alliance for the purpose of destroying them Ps. 83, 7. They dwelt, with יסוד, נדב (which see) 1 Chr. 5, 19, on the other side of Jordan in the east of Gilead; and David had warriors and officers out of them 9, 38; 27, 31. In

Saul's time they dwelt in the east of Gilead; and the $2\frac{1}{2}$ tribes beyond Jordan carried on war with and expelled them 5, 10 19 20. Besides this portion of the Hagarene people, whose habitation is well ascertained from Scripture, there was another with the name **הַבְּרִי** (Abulf., Jakut), *Ἀγαῖοι* (Strabo XVI. p. 767), united with the Nabatheans (**בְּרִיּוֹת**) and Havilatheans (**חַוִּילָתִי**), *Ἀγῆες* (Dionysius Periegeta 956), or adjoining the Bataneans (Ptol. 5, 19), who sometimes dwelt near the Persian gulf, where they gave their name to a district; and sometimes elsewhere. **הַבְּרִי** was the name of the province *Bahrain*, at the Persian gulf.

הִדָּ (after the form **צַל**, from **הִדָּד**) *m.* a shout of joy, a cry of rejoicing, same as **הִדָּד** (Is. 16, 9) Ez. 7, 7; comp. Ar. **هَدَّ** (vox crassa), **هَات** (sonus vehemens). *Kimchi, echo.*

הִדָּא (in **הִדְבָּר**; old Persian) *m.* God, Pers. **خدا** same as Sanskrit *svadha*, i. e. he who exists by himself; and also as **خدا** lord, ruler. Deriv.

הִדְבָּר (from **הִדָּא** with the Persian suffix **בָּר**, **וֹר**, which is also in **גִּזְבָּר**, **דִּחְבָּר**; on the compound comp. **הִדְבָּרִי** from **בָּר**, **וֹר**, *pl. constr.* **הִדְבָּרִי**, *def.* **דִּחְבָּרִי**, with *suff.* **הִדְבָּרִי** *Aram. m.* according to the original signification *priest*, i. e. dedicated to God; better, according to others, *vice-king*, or the nearest to the ruler DAN. 3, 24 27; 4, 33; 6, 8 (see **גִּזְבָּר**), with **פְּחָדִי**, **רִבְרִבִּי** &c.; comp. **خداوند** prince.

הִדָּד I. (not used) *intr. prop. to sound aloud*, therefore *to cry*, *to shout for joy*. The organic root in **הִדָּ** is to be identified with that in **הִדָּ** (**הִדָּד**); **הִדָּד**; comp.

Ar. **هَدَّ** to crow, to roar (of the camel), to bluster (of the waves), to crash (of thunder), to rush (of the multitude) &c. Deriv. **הִדָּד**, **הִדְבָּר**. The signification of

הִדָּד to cut through, to break through, is connected with **הִדָּ**, (which see).

הִדָּד II. (not used) *intr. to be powerful, strong*, then *trans. to overpower, to conquer*, whence the proper names **הִדָּד** (also in **הִדְבָּר**, **הִדְבָּרִי**, **הִדְבָּרִי** and **הִדְבָּרִי**). — The org. root **הִדָּ** is **הִדָּ**, since many stems with the initial sound *h* are interchanged with such as begin with *s* (see **הִדָּ**); **הִדָּד** (**הִדָּד**) is the same.

הִדָּד (*powerful, mighty*, comp. **הִדָּדִי**, **הִדָּדִי**; *Macrobius Sat. ch. 23* has singularly explained it by *unus*, i. e. **הִדָּד**) *n. p.* 1. of the Syrian and Edomite tutelary god; the latter, however, **הִדָּד** (which see) was named by the Phenicians **הִדָּד**, *Ἀδωδός*. *Hadad* in the Syrian mythology was king of the gods (Sanch. p. 34), the supreme god of the sun (*Macrobius ib. I. 13*), after whom were called *three* kings of Damascus **בְּנֵי-הִדָּד** (which see), and *ten* Syrian kings **הִדָּדִי** (Nic. Damasc. p. 293). — 2. of Edomite kings GEN. 36, 35, 1 KINGS 11, 14, for whom **הִדָּד** is the usual word 11, 17. See **הִדָּד**. — 3. of an Ishmaelite race, along with **הִדָּדִי**, &c. 1 CHR. 1, 30, who probably originated in a mixture of and incorporation with a Syrian tribe. Compounds with **הִדָּד** (see too **הִדָּד**, **הִדָּדִי**) are:

הִדָּדִי (*Hadad is help*; comp. **הִדָּדִי**, **הִדָּדִי**) *n. p.* of a king of Syrian Zobah, David's contemporary 2 SAM. 8, 3-12, 1 KINGS 11, 23, for which name there stands in 2 SAM. 10, 16 19, 1 CHR. 18, 5 seq. 19, 16 19 (LXX, Vulg., Syr., Arab., and Josephus also in the first passage) **הִדָּדִי**, without this reading being more correct on that account.

הִדְדִּי-רִמְמון (*Hadad-Rimmon*) *n. p.* of a deity of the Syrians compounded of two names (see **הִדָּד** and **רִמְמון**); for **רִמְמון** alone was also the name of a Syrian god 2 KINGS 5, 18, representing a certain aspect of Adonis. From this god a city in **מְגִדוֹן** was named, which lay not far from *Jezreel*, and was called Maximianopolis in Jerome's time. A celebrated lament took place there, according to some for **הִדָּדִי** (2 KINGS 23, 29; 2 CHR. 35, 23); according to others, the dead lament in the worship

of *Hadad-Rimmon* to which ZECH. 12, 11 refers. According to the Targ. the word is the proper name of a Syrian king, son of *בְּרִמְמוֹן*.

הָרָה I. *tr.* to stretch out, to stretch forth, to reach forth, the hand Is. 11, 8. But this meaning seems to be only denom., while the primitive one seems to be to take, to lay hold of, identical with *הָרָה* (see *הָרָה*) belonging to *יָרָה* (comp. Lat. *hēd* in pre-hend-ere, Gothic *hand-us*, German *Hand* from *had* &c.). After a noun had been formed from it with the meaning

hand (perhaps *הָרָה* = Ar. *أَل*), there arose a denom. verb with the signification: to stretch out the (taking) hand. It is not connected with *הָדָה* or *הָדָה* II.

הָרָה II. (not used) *intr.* to lead (cognate in sense *הָרָה*), to point out (the way), Ar. *هَدَى*, Syr. *هَدَى*, whence the Ar. *هَدِيَّة* = Hebrew *מִנְחָה*. Derivat. n. p. *הָרָה*.

הָרָה (contracted from *הָרָה*, besides which there existed a form *הָרָה*, Ar. *هَنْد*, Syr. *هَنْد*, Pehl. *hendo*, Zend. *heando* &c.) n. p. of the well-known country *India* in Asia ESTH. 1, 1; 8, 9; denoting originally the Indian river *Hind-us* (Sanskrit *Sindhu*; see *הָרָה*), then the land. A farther explanation of the name does not belong to the present place.

הָרָה (only constr. *הָרָה*, from *הָרָה*) m. prop. firmly trod, with *הָרָה*: *foot-stool*, Ps. 99, 5; Is. 66, 1; Talmudic *פְּכֶשֶׁת*.

הָרָה see *הָרָה*, *הָרָה* and *הָרָה*.

הָרָה (only pl. *הָרָה*; from *הָרָה* II.) m. *hill*, *mountain*, prop. rising up Is. 45, 2; so also the LXX.

הָרָה n. p. of a Joktanite-Arabian tribe GEN. 10, 27, in southern Arabia, identical with the *Adramites* (Ptol. 6, 7, 10 25 26 *Adramitai*), trading in frankincense (Theophr.), east of the Himyarites, with a commercial place *Kane* (*קָנָה*) on the sea, north of whom the

Chatramotitae (*חַתְרָמוֹתִי*), with their capital *Sabata* (Plin. h. n. 6, 82), dwelt. *הָרָה* is contracted from *הָרָה* (*Ador* is exalted; *הָרָה* = *הָרָה*, as *הָרָה* = *הָרָה*). They were so called from the worship of *Hadôr* or *Ador* (see *הָרָה*, *הָרָה*, *הָרָה*), i. e. the fire-god. See *הָרָה*.

הָרָה (*mighty, chief*; from *הָרָה* II.) n. p. m. 2 SAM. 23, 30, for which the parallel 1 CH. 11, 32 has *הָרָה* (*free, noble, chief*).

הָרָה (*imper. הָרָה*) *tr.* to tread down, to trample into ruins, with *הָרָה* to trample under foot, Job 40, 12. The organic root *הָרָה* also exists in *הָרָה* &c.; Ar. *هَدَنَ* to destroy.

הָרָה (not used) *tr.* to stamp firmly, to tread firmly down, with the feet, to dam; then to tread generally (cognate in sense *הָרָה*); figurat. to make fast, to fit to one another, to fit together &c. The organic root is *הָרָה*, identical with that in *הָרָה* (see p. 24), Ar. *أَدَمَ*, and generally with those in *הָרָה*, *הָרָה*. Deriv. *הָרָה*, *הָרָה*.

הָרָה (constr. *הָרָה*) see *הָרָה*.

הָרָה (from the verb *הָרָה*; *def. הָרָה*; pl. *הָרָה*) m. a piece, DAN. 2, 5; 3, 29; *הָרָה* = *μέλη ποιεῖν* (2 Macc. 1, 16), to cut in pieces; Syr. a member, prop. a piece. Others take the Pers. *هَنْدَام* and *اَنْدَام*, a member, as the basis; and the Aram. *הָרָה*, *הָרָה*, is said to be denomin., as in other respects much that is Iranian has come into Aramaean.

הָרָה (Peh. unused) Aram. *tr.* to cut in pieces, to hew in pieces, Ar. *هَدَمَ* (to lay in ruins), comp. *τέμνειν*, tem-no. The organic root *הָרָה* is also in *הָרָה*, *הָרָה* &c.

הָרָה (not used) to cut or hew in pieces; Syr. *هَدَمَ*, Ethpa. *هَدَمَ*, Targumic Af. *הָרָה*. Deriv. *הָרָה*.

הָרָה (not used) *intr.* to be green, to sprout. The organic root is *הָרָה* identical with that in *הָרָה*, *הָרָה*, Ar. *وَدَسَ* (to be green). Hence

הַרְדָּס (הַרְדָּסִים *pl.*) *m. the myrtle*, Is. 41, 19; 55, 13; ZECH. 1, 8; so called from its fresh green leaves; comp. Ar. **הַרְדָּס** (the same). The shorter form **הַרְדָּס** (Talmudic) is also in Arabic dialects (**أَرْدَس**).

הַרְדָּסָה (*myrtle*) *n. p. f.* ESTH. 2, 7, perhaps identical with the name *Aracca* (daughter of Cyrus), see Herod. 3, 133; comp. the Greek proper names *Myrto*, *Myrsine*, *Myrtoessa* &c.

הַרְדָּה (*inf. constr.* **הַרְדָּה**, with *suff.* **הַרְדָּה**; *tr.* **הַרְדָּה**) *tr.* to push, to thrust, with accus. of the object NUM. 35, 20, with the shoulder Ez. 34, 21, as **נָהַד** with horns; with **כֵּן** of the place away from which and **אֵל** whither JOB 18, 18; Is. 22, 19; to expel, thrust out, to drive away, with the accus., **מִפְנֵי** and **מִלִּפְנֵי** DEUT. 6, 19; 9, 4; JOSH. 23, 9; to repulse PROV. 10, 3. In the cod. Samar. DEUT. 6, 19 and 9, 4 the *Hif.* of **הַרְדָּה** stands for it, and the Hebrew **הַרְדָּה** Ps. 68, 3 appears to be contracted from **הַרְדָּה** and **הַרְדָּה**. — The organic root **הַרְדָּה** lies also in **הַרְדָּה**, **הַרְדָּה**, **הַרְדָּה**, **הַרְדָּה**.

הַרְדָּה I. (not used) *intr.* 1. to shine, glitter, lighten, of fire, therefore only a collateral form of **הַרְדָּה**, the organic root of which **הַרְדָּה** lies in **הַרְדָּה** also (which see). Derivat. **הַרְדָּה** (**הַרְדָּה**), **הַרְדָּה** and **הַרְדָּה** (**הַרְדָּה**), the name of the fire-god. — 2. Figurat. to be splendid, beautiful, magnificent, distinguished, elevated, great, majestic, like verbs of shining elsewhere. Deriv. **הַרְדָּה**, **הַרְדָּה**, **הַרְדָּה**.

הַרְדָּה II. (*tr.* **הַרְדָּה**) *intr.* 1. to be prominent, to outtop, of hills, mountains; deriv. the noun **הַרְדָּה**. — 2. Figurat. *tr.* to lift up (cognate in sense **הַרְדָּה**), hence with **פָּנִים** LEV. 19, 15 32 to elevate, to draw forth, to adorn, to favour in preference, once with the omission of **פָּנִים** EX. 23, 3; in a bad sense: to swell out, **הַרְדָּה** puffed up Is. 63, 1 (see *Hithp.*); according to the LXX acting foolishly. Deriv. **הַרְדָּה**.

Nif. **הַרְדָּה** to be highly esteemed, to be elevated, to be honoured, LAMENT. 5, 12.

Hithp. **הַרְדָּה** to be proud, to puff oneself up, PROV. 25, 6.

הַרְדָּה (which see) is evidently = **הַרְדָּה** I. and II. in the signification "to be wide, great"; an objective signification lying there also in **הַרְדָּה**, **הַרְדָּה**, **הַרְדָּה**; whence two fundamental senses are to be assumed in **הַרְדָּה** likewise. The Arabic has instead either **هَكْدَر**, whence **أَهْدَر** tumidus, or **هَدَر**. The organic root **הַרְדָּה** has either the fundamental signification *trans.* to heap up, to accumulate, to make thick and large, or the idea of *shining* has been transferred to *prominence* as in **הַרְדָּה**.

הַרְדָּה (*constr.* **הַרְדָּה**, with *suff.* **הַרְדָּה**; *constr. pl.* **הַרְדָּה**) *m.* 1. height, Ez. 16, 14, majesty, with **הַרְדָּה** Ps. 8, 6; 21, 6; fame, with **לֹא** PROV. 31, 25; Ps. 149, 9; pride, Is. 35, 2, hence **הַרְדָּה** is cognate in sense (which see), but seldom coupled with it Is. 2, 10; preference MIC. 2, 9. — 2. ornament, splendour, Ps. 29, 4; decoration of arms 45, 4; beauty Is. 53, 2; ornament of dress Ps. 104, 1 &c.

הַרְדָּה *m.* ornament, splendour, DAN. 11, 20 ornament of the kingdom i. e. Jerusalem, or the temple; for the land, **הַרְדָּה** 11, 16 is used; comp. **הַרְדָּה**.

הַרְדָּה (from **הַרְדָּה** I., only in compound proper names) *m.* 1. same as **הַרְדָּה** and **הַרְדָּה**, like the Zend. *atar*, Pers. **اَتَر** the same; comp. **הַרְדָּה**. — 2. Ized representing fire, the fire-god, as such also a deity of the Syrians, who had come from the Persians and Assyrians, interchanging with **הַרְדָּה**. Derivat. the proper name **הַרְדָּה**.

הַרְדָּה (*Peh.* unused) *Aram.* same as Hebrew **הַרְדָּה** II.

Pah. **הַרְדָּה** to esteem highly, to celebrate, with **ל** of the person DAN. 4, 31 34; 5, 23. Deriv.

הַרְדָּה (with *suff.* **הַרְדָּה**) *Aram.* *m.* same as Hebrew **הַרְדָּה** DAN. 4, 27.

הַרְדָּה *m.* same as Hebrew **הַרְדָּה**, and existing only in **הַרְדָּה**, which see.

הָדָרָה (constr. הִדְרָה) *f.* same as הָדָר Ps. 29, 2; 96, 9; Prov. 14, 28.

הָדָרִים (*Hadar is elevated*) *n. p. m.* 2 Chr. 10, 18, for which הָדָרִים stands in other places 1 Kings 12, 18 and אֲלִיָּהִים 4, 6. הָדָר, הָדָר, and הָדָר are considered identical.

הָדָרֵעָר (*Hadar is help*) *n. p.* of a Syrian king 2 Sam. 10, 16 19; 1 Chr. 18, 3 seq.; 19, 16 19, elsewhere written הָדָרֵעָר. The LXX and Josephus write הָדָרֵעָר after the analogy of הָדָרֵעָר, where הָדָר = הָדָר.

הָהָה (pronominal stem) *interject.* oh, alas, ah! an exclamation of grief, with לְ Ez. 30, 2, from which arose by א prosthetic, הָהָה (which see), and by blunting off, הָהָה (see 1).

הָהָה (pronominal stem) *interj.* woe, Lat. heu, eheu, vae, Am. 5, 16; instead of it is usual הָהָה (which see) as a longer form, besides which הָהָה and הָהָה (which see) also exist.

הָהָה original form of הָהָה which see.

הָהָה see הָהָה.

הָהָה (*imp.* הָהָה, *fut.* הָהָה; see הָהָה out of *hawa*) *intr.* same as הָהָה to be Eccles. 11, 3; Job 37, 6: *he says to the snow, be thou on the earth* (as the Vulgate translates according to the sense). On the fundamental signification see under הָהָה and הָהָה I. where comparisons with the Arabic are also given. Deriv. the proper name הָהָה.

הָהָה and הָהָה (3 *fem.* הָהָה and הָהָה; 2 *perf.* הָהָה and הָהָה &c.; 3 *fut.* הָהָה for הָהָה, 3 *pl. m.* הָהָה, *f.* הָהָה, see הָהָה *Aram. intrans.* same as הָהָה in Hebrew: *to be, to become*, DAN. 2, 35 &c.; connected with the part. it forms a narrative tense (aorist) 6, 11; 7, 19 &c.

הָהָה (pronominal stem; the primitive form הָהָה exists still in the proper name הָהָה; in הָהָה Jer. 18, 3 out of which is made in K'tib הָהָה and K'ri הָהָה; in הָהָה 29, 23 K'tib, and in the suffixes הָהָה, הָהָה, &c.; *pl.* הָהָה and

הָהָה see under these themselves) *pron. pers.* (3 *pers. sing.*) *m.* (anciently for the *fem.* also, especially in the Pentat. where the punctuators have constantly written הָהָה and read הָהָה), *he*. It is contrasted with הָהָה Deut. 28, 44 or הָהָה 2 Sam. 7, 14, but is more frequently used than the other personal pronouns. The following classes of its manifold use may be distinguished: 1. it is applied as the usual designation of the 3 person of the personal pronoun: *he*, *is*, referring to something known, while הָהָה points to what is coming GEN. 4, 20; 10, 8; sometimes with emphasis *he himself, the same, ipse, iste* 20, 5, which may proceed so far that it coincides with signification 2, Ps. 33, 9, and to such a degree that it stands even for the first person, JOB 13, 28 and *the same one*; i. e. and I, 13, 27, comp. Lat. hic homo for ego. — 2. It is used to make the subject very prominent, like *avτός*, *ipse*, in order to refer back to it and distinguish it from other things; and so it may be rendered *self*, as also הָהָה (Jer. 2, 31; Hag. 1, 4) may be occasionally translated, NUM. 18, 22 and *the Levite himself*; Is. 7, 14 *the Lord himself*; Ps. 50, 6; Prov. 3, 34; 28, 10; Esth. 9, 1. In composition this meaning is expressed very strongly, e. g. הָהָה GEN. 4, 4 26 *himself also*, i. e. *likewise*, in which case the preposition of the preceding noun is not repeated 10, 21. The meaning appears somewhat stronger when it precedes the noun and הָהָה follows it, e. g. הָהָה הָהָה *this same night*, Ex. 12, 42, or when the following noun repeats the preposition of our pronoun, e. g. 1 Chr. 4, 42 הָהָה שְׁמֵינִי of the same sons of Simeon, a peculiarity still more frequent in Aramaean. From this it happens, that הָהָה may be joined to the first or second personal pronoun, e. g. הָהָה Is. 43, 25 *I myself*, הָהָה Jer. 49, 12 *thou thyself*, or with הָהָה Is. 50, 9, strengthening them all. It may also stand as a predicate quite irrespective of a noun, where, connected with pronouns, it forms a clause by itself, Ps. 102, 28 and *thou art*

thyslf; Job 3, 19; Is. 41, 4. But if this הוא be appended to a definite noun going before, without being put merely in a free position as adding to the definiteness of the idea of the noun though collaterally, הוה stands in the sense of *the same*, Lat. *idem*, e. g. הוה הוה *the same day* GEN. 15, 18, which acceptance alone has but rarely GEN. 19, 33. Contrasted with הוה, הוה receives the sense *that* GEN. 26, 32, 1 SAM. 27, 6; and הוא alone sometimes bears the same meaning when put in antithesis to הוה JUDGES 7, 4. — 3. From the meaning *he himself, self, the same*, has obviously arisen the designation for *God* in religious speech (as هو among the Persians, αὐτός, ἐκεῖνος among the Greeks, and therefore in the New Testament; see *Sim. Onom.* 549), e. g. DEUT. 32, 39 for *I, I am God* (הוה), and *besides me there is no God* (אֱלֹהִים); Is. 43, 13 *even from of old I am God* (הוה); JER. 5, 12 *they deny God and say, God* (הוה) *is not*; and Ps. 102, 28 as well as Is. 48, 12 may be so taken. הוא הוה Is. 41, 4 stands, therefore, parallel to הוה, and הוה הוה 7, 14 appears = אֱלֹהִים. This circumstance explains how the proper name אֱבִירָה is equivalent to אֱבִירָה, אֱבִירָה, אֱבִירָה, and אֱבִירָה, to אֱבִירָה. — 4. Like all personal pronouns הוא includes in itself the verb *to be*, so that it makes a complete proposition with the predicate, e. g. GEN. 24, 65 הוא הוה *he is my lord*; so too 20, 7 (see אֱבִירָה). In this application הוא is put sometimes *before* the predicate 24, 65, sometimes *after* it 25, 21, used to explain a preceding noun, = *that is*, 14, 7, and so applied that the pronominal conception disappears entirely, the verb *to be* alone remaining, GEN. 7, 2 *who are* (הוה) *not clean*, Ps. 50, 11, GEN. 41, 26, for which הוה stands in 41, 27. Its use for *to be*, comes forth clearly and particularly in union with the demonstrative pronouns, e. g. אֵלֶּה הֵם *these are* GEN. 25, 16, אֵלֶּה הֵם *what are these?* 21, 29, מִי הוה זֶה *who is this?* ESTH. 7, 5, or after other per-

I.

sonal pronouns, e. g. הֵמָּה זֶה ZEPH. 2, 12 *ye are*. So too in Aram. EZR. 5, 11.

With relation to the etymology the shorter form hu (הו) is the basis of the suffix of the third pers. masc.; which the Syr. هو, Sam. הו and the compound Talmudic forms הוה &c., the corresponding Greek ο, and in extra-Semitic languages ho, hu appear to confirm. But the usual orthography הוה was probably originally pronounced ha-wa, whence hua arose, after the analogy of the Ar. هو hu-wá, modern Ar. hué, Malt. hua, Ethiop. ue with the aspiration rejected, Pers. وی; and we may assume that two pronominal roots in it were fused together, ha and wa. Hence the first did not sound hu but ha, which is connected with the demonstrative roots.

הוה Aram. pron. pers. of the 3. person, *he*, as in Hebrew, DAN. 2, 21; 4, 19 &c.

הוה according to some an abbreviation of הוה (ECCLES. 11, 3) and then a noun *the existing = God*, by which הוה would be explained in some passages of Scripture and in the proper names אֱבִירָה, אֱבִירָה; but see הוה 3.

הוה (Kal not used) intr. *to roast* (in the fire), *to burn*, of sacrifice. The organic root in הוה is identical with that in הוה (to dry, to roast), Greek ὀν-τ-άω (to roast), and certainly with the Syr. هو (to glow, to burn).

Pilp. הוה (not used) *to burn*, a sacrifice; deriv. הוה. This reduplicated form exists also in the Mishna and the Arabic, Jewish interpreters (see *Parchon*) having already compared it.

הוה see הוה.

הוה Ez. 27, 15 K'tib see הוה.

הוה (after the form הוה, קול, with suff. הוה, הוה, הוה; from הוה m. 1. *clear neighing*, of the war-horse ZECH. 10, 3; Job 39, 20; *the sound*, of thunder Is. 30, 30. — 2. *shining, fresh-*

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ness, of health DAN. 10, 8; the green, the glitter, of the foliage HOS. 14, 7; figur. height, majesty, of dominion JER. 22, 18; ZECH. 6, 13; DAN. 11, 21; 1 CHR. 29, 25; dignity NUM. 27, 20; exaltation, fame, of God ZECH. 6, 13; HAB. 3, 3; joined with דוד Ps. 104, 1. The connection of the two meanings also exists in דלל, where their development is given. — 3. (fame, majesty) *n. p. m.* 1 CHR. 7, 37. Elsewhere in the same sense in the proper names אִשְׁדּוֹד, אִשְׁדּוֹר, הוֹדְרָה, הוֹדְרָה, הוֹדְרָה, הוֹדְרָה, הוֹדְרָה.

דוד (i. e. דוד; not used) *intr.* 1. same as דוד to sound aloud, to shout, of the spirited, far-sounding neighing of the war-horse, the loud tones of thunder &c. Deriv. דוד 1 and דוד. — 2. Metaph. (comp. דלל) to shine, to glitter, to lighten, of the splendour or redness of fresh-coloured health, of the shining, green foliage; figurat. to be celebrated, elevated, great, majestic. Deriv. דוד 2. — The organic root דוד has no connection with the Ar. نهد, which is merely a collateral form of נגד; but it has perhaps with דוד (which see). Deriv. דוד and דוד in proper names.

דוד *m.* same as דוד 2 freshness, of health, or better in a figurative sense, renown, majesty, as an epithet of the divine names אל, יה, with which it is interchanged, as כבוד. Only in the proper names אִשְׁדּוֹד, אִשְׁדּוֹר, אִשְׁדּוֹר, אִשְׁדּוֹר, אִשְׁדּוֹר = אִשְׁדּוֹד in דוד.

דוד (Jah is renown, originating from דוד; דוד is a vowel of union, as elsewhere —) *n. p. m.* EZR. 2, 40, 1 CHR. 5, 24, and for דוד 9, 7.

דוד (the same) *n. p. m.* 1 CHR. 3, 24.

דוד (the same) *n. p. m.* NEH. 8, 7.

דוד (the same) *n. p. m.* NEH. 7, 43, for which is דוד in 1 CHR. 9, 7.

דוד (part. דוד; *imp. m.* דוד, *f.* דוד) *intr.* same as דוד, prop. to blow, breathe (cognate in sense דוד), a representation of what moves, to which the idea of

life attaches itself; hence 1. figurat. to live, to be, to exist, then to arise, to become, GEN. 27, 29; IS. 16, 4; ECCLES. 2, 22; NEH. 6, 6. The stem is therefore identical with דוד I. (which see), whence דוד, and with דוד (which see); the fundamental signification lying in the Talmudic דוד to breathe, Arab. هوى, whence هواء (a breath of air). Deriv. דוד. In Arabic the meaning "to rush, storm, bluster" is derived from that of breathing, and admits of manifold applications. — 2. (not used) to desire, to wish for, coming perhaps from the idea of drawing into self (like *adspirare*), whence דוד 1, according to some; but the noun may be a collateral form of דוד, which see. — 3. (according to some) to be thrown down, precipitated, to fall, hence to break in, of misfortune; but the fundamental meaning is to storm along as an intensive of to blow, and with this sense only in Pihel, because the derivative דוד 2 alone proceeds from it. Ar. هوى the same.

דוד (a collateral form of דוד; *constr.* דוד; *pl.* דוד) *f.* 1. eagerness, lust, in a good or bad sense, PROV. 10, 3; דוד 11, 6 and by the eagerness of the faithless (i. e. whom they lead into sin); PS. 52, 9; MIC. 7, 3. Arab. هوى, Malt. hevva, the same. — 2. overthrow, destruction, corruption, JOB 6, 2; 30, 13, where the K'ri reads דוד; figurat. in the pl. crimes, injuries, PS. 57, 2; 91, 3; 94, 20; PROV. 17, 4 and elsewhere; Ar. هوى, هوى the same. See דוד 3.

דוד *f.* same as דוד 2, IS. 47, 11, EZ. 7, 26, with דוד.

דוד (= דוד) Y'hó [protects] the multitude, see דוד) *n. p. m.* JOSH. 10, 3.

דוד (pronominal stem) *interj.* same as דוד (which see), an exclamation of threatening, with the accusat. following IS. 1, 4, with אל JER. 48, 1, אל 50, 27, ל EZ. 13, 18; of grief 1 KINGS 13, 30; of exhortation ZECH. 2, 10.

דוד (i. e. דוד; *fut.* דוד for דוד, a

form found only in this verb; *inf.* מְהִירָה; מְהִירָה is used for the perfect) *Aram., intr.* to go, *Ezr.* 5, 5; 6, 5; 7, 13; so also in the Targum. The stem הִיר is obviously connected with Arab. هَاجَ (to hasten), هَيَّא (the same) &c., like הִירָה with the Ar. هَلَقَ (to be quick), وَلَقَ (to hasten), وَلَجَ (to go in); and it is therefore questionable whether הִיר has come from הִירָה with *l* eliminated, since we should rather compare for the organic root the Sanskrit *ag*, Greek *áy-eiv*, Lat. *ag-ere*, and with the digamma the Sanskrit *wag*, Lat. *wag-o* &c.

הוֹל (not used) *intr.* to be clear, to enlighten, to shine, equivalent to הִלֵּל I. Deriv. הִלֵּל.

הוֹלָלוּת (from הִלֵּל II.) *f.* folly, senselessness, *Eccles.* 1, 17; 2, 12; 9, 3. הוֹל is here a collateral form of הוֹר; and therefore הוֹלָלוּת is sing., like הוֹלָלוּת, תְּכֵמֶת.

הוֹלָלוּת *f.*, the same, *Eccles.* 10, 13.

הוֹלֵם *m.* stroke of a hammer, on the anvil, *Is.* 41, 7 (*Kimchi*); but see הִלֵּם.

הוֹלֵם a ground-form to the personal pronoun הֵם, which see.

הוֹלֵם I. (3 person with *suff.* הֵם) *tr.* same as הִמָּם to entangle, to put into embarrassment (motion), with tumult, with accusat. of the noun derived from it *Deut.* 7, 23. Deriv. מְהִירָה.

Nif. נִהָם (*fut.* נִהָם from נִהָם) to fall into confusion, into tumult, from astonishment, *1 Sam.* 4, 5; *1 Kings* 1, 45; *Ruth* 1, 19.

הוֹלֵם II. *intrans.* same as הִמָּה to rage, to make a noise, of floods, of a multitude; hence *Mic.* 2, 12 תְּהִימָהּ they shall make a noise because of the multitude, where it stands = תְּהִימָהּ, since it cannot stand for תְּהִימָהּ, much less be referred to הִמָּה. Figurat. = הִמָּה of the fluctuation of the mind, to sigh, to lament (see *Hif.*). Ar. هَام

to rage, to roar, to be strongly moved. Derivat. תְּהִימָה, the proper names הֵם, הוֹלֵם.

Hif. הִירָה (only *fut.* יִהָרֵם) to lament, to mourn, to sigh. *Ps.* 55, 3, like הִמָּה 42, 6; prop. to manifest commotion of spirit.

הוֹלֵם see הֵם they.

הוֹלֵם (from הֵם after the form הוֹלֵם; *raging*) *n. p.* of an Edomite *1 Chr.* 1, 39, for which *Gen.* 36, 22 has הוֹלֵם.

הוֹן (with *suff.* הוֹנִי *Ez.* 27, 33 is sing. = הוֹנֵךְ, as הוֹנֵךְ 16, 56 = הוֹנֵךְ) *m.* same as הוֹן, הוֹן: wealth, riches, prop. what has been earned, acquired, *Prov.* 3, 9; 11, 4 &c.; with עָשָׂר *Ps.* 102, 3 and with the adjectives הוֹן *Prov.* 1, 13, 8, 18, 13, 7; הוֹן בָּיִת all the possessions 6, 31; לֹא-הוֹן *Ps.* 44, 13 no wealth, i. e. small, worthless (see הוֹן). Adverb, enough, sufficiently, Lat. large, *Prov.* 30, 15 16.

הוֹן (not used) *Aram. pron. pers.* of the 3 pers. masc. pl. they, formed from the sing. הוֹ with the pl. הוֹן. It is the last part of the compound הוֹן for הוֹן which see. The fem. form is הוֹנִי, lying in הוֹנִי (which see) = הוֹנִי.

הוֹן I. (Kal not used) *intr.* same as הוֹן I. (which see) prop. to breathe, to blow (cognate in sense הוֹלֵם), hence 1. figurat. to be vain, empty, i. e. to vanish (like a breath); see *Hifil.* Ar. هَانَ (to be light) has the same fundamental signification; comp. Sanskrit *an* to breathe. — 2. (not used) prop. to fetch a breath, after a work, hence to respire, to rest (cognate in sense נָפַח prop. to breathe), whence the Ar. أَلَانَ to rest, to feel oneself easy, is explicable. — 3. prop. to pant, hence to be weary, to gain by labour, to acquire, to get by effort; deriv. הוֹן. See הוֹן II. The stem הוֹן has been already explained in its two fundamental significations under הוֹן I. and II. of which it is merely a collateral form; and the organic root is also frequently met

with in extra-Semitic tongues (see **הון**, **הון** I.).

Uif. **הון** (*fut.* **הון**) to act foolishly, vainly (comp. **הון**) DEUT. 1, 41; corresponding to **הון** 1, 43.

הון II. (not used) *intr.* prop. to be bent, hence to be hollowed, of vessels, which are able to hold a thing on account of their hollowed form, conseq. **הון** = **הון** II. (which see), **הון** &c. Deriv. **הון**.

הון (unused) an assumed stem for **הון**, taken as = **הון** to cut in pieces, to divide into pieces; but see **הון** and **הון**.

הון see **הון** n. p.

הון at NEH. 13, 13 see **הון** denom.

הון m. 1. same as **הון** a mountain, **הון** GEN. 49, 26, where the LXX read **הון** **הון**, the cod. Sam. **הון**, parallel **הון**; but according to the Masora and accent, according to Onk., Vulg., Syr., Sand. and all the other ancients, the reading was **הון**, belonging therefore to **הון** (from **הון**). — 2. n. p. of certain mountains, see **הון**.

הון ZECH. 10, 6, mixed up as it were of **הון** and **הון**, but = **הון**. See **הון**.

הון (= **הון**, *Yhō is hearer*, comp. **הון**) n. p. m. 1 CHR. 3, 18.

הון (= **הון**, *God is help*; **הון** = **הון** and **הון** = **הון**, from **הון** = **הון**) n. p. m. NUM. 13, 8; 2 KINGS 15, 30; HOS. 1, 1.

הון (*Jah is deliverer*; **הון** is an infinitive noun) n. p. m. JER. 42, 1; NEH. 12, 32.

הון (Kal not used) *tr.* to persecute, to hate, prop. to press injuriously upon one, or to storm against one, Ar. **هَات** (malum intulit), redupl. **هَاتَهَات** (to push against something violently). The org. root **הון** appears also in Sanskrit *héd*, Lat. *od-i*, Gothic *hat* (to hate). — Another stem **הון** is = **הון** to surround, enclose, of a hedge, and so is identical with **הון**,

Ar. **حَاطَ**, Syr. **ܫܬܐ** (to bind about, to surround with a rim), whence the deriv. **הון** = **הון** hedge; out of which comes the name of the letter **הון** (see **הון**), as *Parchon* writes.

Pih. **הון** (*fut.* **הון**) to persecute and assail, with **הון** Ps. 62, 4, as the Targ., LXX and Vulg. understand it.

הון n. p. m. 1 CHR. 25, 4 28; see **הון**, where is the explanation.

הון (only part. pl. **הון**) *intr.* same as **הון** to see dreams, visions, metaphor. to dream, to see delusive images, Is. 56, 10, as LXX, Aq., Symm., Vulg., Targ. appear to have taken it. According to others (see *Kinchi*) to talk confusedly, to rave, comparing it with the Ar. **هذى**, which may have come, however, from the preceding signification.

הון Is. 1, 16 see **הון**.

הון see **הון** and **הון**.

הון abridged from **הון** see **הון** and **הון**.

הון (pronominal stem) 1. *interj.* same as **הון** Ez. 2, 10, of which a weaker form is **הון** II. (which see), and therefore not = **הון**. — 2. first part of the compound **הון**, which see.

הון (pronom. stem; pl. **הון**) *pron.* pers. of the 3 pers. f. pl., they LEV. 21, 9 &c. In the Pentateuch **הון** constantly stands for it, which the K'ri reads **הון** and the cod. Sam. so writes, with the exception of eleven places (according to the Masora on GEN. 38, 25), where **הון** stands even in K'tib; elsewhere **הון** stands for **הון** but three times 1 KINGS 17, 15, Is. 30, 33, JOB 31, 11, and three times is the K'tib **הון** Ps. 73, 16, JOB 31, 11, ECCLES. 5, 8, which the K'ri rightly reads **הון**. The numerous applications of **הון** are in the three first leading senses the same as in **הון**. It should be added, that it is frequently used for the neuter *it*; passages to prove which may be found in *Noldius's* Concord. p. 255-60.

Etymologically **הון** should be considered as compounded of **הון** (Syr. **ܫܬܐ**, Sam. **הון**) and **הון**, *ya*, Ethiopic *jeē* (an old pronoun for 3 pers. fem. whose masc.

is *wa*), from which *hiya* arose the present form; *y* being attracted into *i*; Ar. *hiya* = *هيا*, *y* being attracted into *i*; vulg. Ar. and Malt. *hie*, *hia* &c.

Aram. the same DAN. 2, 9 20; 7, 7.

הִיָּדָה (from **הָדָה** I. after the form **הִיָּלַח**) *m.* same as **הָדָה** shout of joy, joyful acclamation, of vintagers, men of the winepress JER. 25, 30; 48, 33, or warriors 51, 14.

הַיָּדָה (only *pl.* **הַיָּדָה**) *f.* a choir, a choir of singers NEH. 12, 8. In form it is to be derived from **הָדָה** (הָדָה) = **הָדָה** I. (since this stem really existed), and is a noun developed from its *Pual*, after the form of **הַיָּבֵדָה**, **הַיָּבֵדָה**. The connection with **הַיָּדָה** (which see) is natural, as **הָדָה** is cognate with **הָדָה**.

הַיָּדָה *f.* collect. choirs, NEH. 12, 8 according to another reading.

הָיָה (2 *fem.* once **הָיָה** 2 SAM. 14, 2, **הָיָה** Ez. 16, 31; *part. f.* **הָיָה** Ex. 9, 3; *imp.* **הָיָה**, with **וָיָה**, *f.* **הָיָה**, *pl.* **הָיָה**, with **וָיָה**; *inf. abs.* **הָיָה** Ez. 1, 3 and **הָיָה** Num. 30, 7; *inf. c.* **הָיָה** and with *prefix* **הָיָה**, but once after the Aramaean manner **הָיָה** Ez. 21, 15; *fut.* **הָיָה** (*ap. i.*) *intr.* same as **הָיָה** I., **הָיָה** (Targ. **הָיָה**, Syr. **הָיָה**, and cognate **הָיָה** (*הָיָה*) prop. to breathe, hence 1. to live, to exist (comp. Greek *εἶμι* Od. 15, 432), animal life shewing itself in the breathing JOB 3, 16; DAN. 1, 21; ECCLES. 2, 7 18; 4, 3 16; 6, 12. Metaphor. to be existent Is. 23, 13, also of things GEN. 2, 5; 7, 12; Is. 11, 16; to be (in a state or in a place) GEN. 4, 8; 13, 7; ZECH. 14, 6; generally to exist, to be, in the greatest variety of applications. Comp. the modern Hebrew **הָיָה** existence, i. e. God, hence **הָיָה** the name of God. — 2. to be, in the widest sense, i. e. not merely as living and existing, or as having a *how* and a *where*, but also = *εἶμι*, *esse*, as a subst. verb to unite subject and predicate GEN. 1, 2; 3, 1; 15, 5; 16, 12; JOB 1, 21; 3, 4 &c. whether the predicate be a subst. or adj., a numeral, parti-

ciple &c. **הָיָה** as a logical copula is frequently absent GEN. 1, 2, and should be supplied from the context. With this meaning of **הָיָה** the following peculiarities are to be noticed: a) in late Hebrew, it is a periphrasis for the narrative tense, in connection with the participle of another verb, as is usual in Aramaean, e. g. **הָיָה** **וְהָיָה** NEH. 1, 4; 2, 13 15 = **וְהָיָה**; JOB 1, 14; more rarely in earlier writings GEN. 4, 17; 15, 17; Is. 10, 14; 19, 18. b) With **ל** of the person to be to one i. e. to belong to one, which may be translated to have GEN. 12, 16, therefore = **ל** **וְהָיָה**, Greek *ἐστὶ μοι*. Also with **ל** of the person or thing to serve some one or something, to tend to, like the Greek *εἶναι* or *γίνεσθαι εἰς τι*, GEN. 6, 21 and it shall serve thee; 9, 13 and it shall serve for a sign of the covenant. When the infin. with **ל** follows: either, it shall serve for ... Is. 5, 5 (more rarely with the omission of **הָיָה** Is. 8, 18); or to be about to, to intend to, to wish to GEN. 15, 12; 2 CHR. 26, 5; or lastly, it is to ... i. e. it must ... JOSH. 2, 5, Ez. 30, 16, i. e. in other words, **הָיָה** with the infin. is equivalent to the imperfect. Still farther, with **ל** of the person, to behave as, i. e. to be such an one, 1 SAM. 4, 9 behave like men. c) **הָיָה** with **עִם** to be with one, i. e. to stand on his side 1 KINGS 1, 8; **הָיָה עִם לֵב** to have in the mind 11, 11; **הָיָה עִם אִשָּׁה** to have intercourse with a woman GEN. 39, 10. d) **הָיָה בְּעֵינֵי פ'** to be in the eyes of one, i. e. to appear; see **עָיַן**. e) **הָיָה עַל** to be over something, i. e. to protect, prop. 1 SAM. 25, 16, or figurat. ZECH. 12, 2. See **עַל**. — 3. to arise, to become, i. e. to come into being, to be born, absol. GEN. 1, 3, or with **מִן** of the place whence 17, 16, ECCLES. 3, 20, or **ל** of the person for whom Is. 19, 15. Hence arose the meaning: a) to become somewhat, with accus. GEN. 19, 26, or **ל** 2, 7. b) with **ל** of the person to fall to one's lot Is. 17, 2; JOB 30, 31; **הָיָה לְאִשׁ** to fall to the lot of a man i. e. to marry him Num. 30, 7; Hos. 3, 3. c) **הָיָה כְּ** to be as one or something i. e. to be like Ps. 1, 3; Is. 14, 19; even in this sense **הָיָה** is omitted Is. 10, 9. — 4. To this is closely attached the signification

In favour of the fundamental signification which has been given, the identity of *חָרָה*, *חָרָה*, *חָרָה* &c. appears to speak, and from this the sense *to fall into a sickness*, *to precipitate* = *to flee* has been developed (see Nif. and the noun *חָרָה*). Comp. *חָרָה*.

הִיָּה (from Pihel of הָיָה = הָיָה) *f.*
snatching away, calamity JOB 6, 2; 30,
 13 K'ri; see הָיָה.

וְיָי (pronominal stem) *conj.* same as וְיָי (which see), but only in the later scriptures 1 CHR. 13, 12, DAN. 10, 17 and in the cod. Samar. GEN. 34, 31 (usually וְיָי there); comp. אֲנִי, Syr. ܐܢܝ.

10, in full form **הַיְדֹּבֵל** (comp. **הַיְדֹּבֵל**) 2 KINGS 18, 16 or **הַיְדֹּבֵל** Ps. 79, 1; seldom an idol-temple Hos. 8, 14. In the signification temple it is also applied to the tabernacle 1 SAM. 3, 3; to the principal space in the temple or its nave, without the porch and holy of holies Ez. 41, 1 4 15; 1 KINGS 6, 3; or to the whole temple-building without the fore-courts Ps. 68, 30, Ez. 42, 8; figurat. spoken of heaven as the palace of the world Ps. 11, 4.

הִיבֵל *R.* see הִבֵּל.

הִיָּלָל (a resolved form for **הִלָּל**, from **הָלָל** I. *m.* (according to *Kimchi*) *splendour, brilliancy of light*, prop. diffusing clearness, light, then concrete *brilliant star, morning star* Is. 14, 12, and so with the addition of **כָּן-שֶׁחֶרֶד**. It is thus explained by the Targ. (**כּוֹכַב נִגְהָה**), LXX (*σασφόρος*), Vulg., *Kimchi* (**כּוֹכַב הַנִּגְהָר**) and others. The Ar. **هَجَرَة** is of similar derivation. Another **הִלָּל** Ez. 21, 17, ZECH. 11, 2 is imper. Hif. of **הָלָל**, which Aq., Syr. and Jerome have erroneously referred to this place.

מְדִימָן (from מִדְּמֵן I. after the form מְצִיבֵל, מְדִמָּם, מְצִיבֵל, *artificer, workmaster*, comp. מְדִמָּן) *n. p.* of a wise man of Solomon's time 1 KINGS 5, 11, 1 CHR. 2, 6, and of a chief singer 6, 18. Perhaps abridged in the Aramaean way from מְדִימָן (*faithful*).

הֵיין *m.* prop. deepened, containing (see **הֵיין** II.), then *a hin*, name of a measure for liquids, containing $\frac{1}{6}$ th of a **בֵּה**

(which see) or לֹא (which see), according to *Josephus* (Arch. 3, 9, 4) 2 Attic *yoas*; or 12 sextarii Ex. 30, 24 &c. i. e. five quarts English. הָאֵץ Num. 15, 9, שְׁשִׁית 28, 14, רְבִיעִית Ex. 29, 40, שְׁשִׁית Ex. 4, 11 were used of a *hin*.

הָיִית see הָיָה.

הִכִּי GEN. 27, 36. Cod. Samar. has this for הִכִּי in our text, meaning *whether so?* then = *yea so!* כִּי = כִּן so, as the Samaritan translates.

הִכִּל (not used) *intr.* to take, to receive, to hold, therefore = הִכִּל, אֶרֶץ, Aram. הִכִּל; figurat. like הִכִּל to be strong, fat, thick, firm, abiding, which meaning lies in עָקַל, whence עָקַל a fortress, a tower, מַעֲקַל tower &c. Deriv. הִכִּל. According to others (in Kimchi) the noun is derived from the quadriliteral הִכִּל, Arab. هَكَلَ, which assumption, however, is unnecessary.

הִכִּיחַ Prov. 26, 26 see הִכִּיחַ.

הִכִּי (Kal not used) *tr.* prop. same as הִכִּי to injure, to trouble (comp. *intr.* Targumic הִכִּי, הִכִּי, Syr. هَكَا), next: to act unjustly to one, Ar. حَكَر, which *Jos. Kimchi* has already compared. So the LXX and Jerome have taken it.

Hif. הִכִּי (only fut. 2 pl. הִכִּי = הִכִּי, as הִכִּי Jer. 9, 2 = הִכִּי to cause trouble, to do an injury (by words), with ל of the person Job 19, 3 (parallel הִכִּי), comp. הִכִּי 19, 2; R. *Levi*: to deride; according to the Targ. to mistake, הִכִּי = הִכִּי (from הִכִּי) same as הִכִּי, which means with ל Ezr. 3, 13 "to decide mistakenly upon one", therefore: *ye are not ashamed to decide mistakenly upon me*, an explanation which admits of justification.

הִכִּי (from הִכִּי) *f.* a discerning, distinguishing, e. g. הִכִּי of the person, Ia. 3, 9 (Targ.), i. e. partiality in judging.

הִל inf. constr. of הִל I., whence הִל, see הִל.

הִל (pronominal stem) *prop.* a very

old particle, and the basis of הִל, and of the Nif. departiculative הִל, connected with the particle הִל I. and II., as also with the Latin *ille* &c. It signifies originally, *thither, further*; then it is closely attached to the noun after it; 1. *the article*, to point to something, or to make it prominent, to express it without gender or number, הִל being resolved into the initial letter of the noun, which is marked by Dagesh forte (הִ) wherever it is possible, e. g. הִמְדָּר, from הִל &c. The alterations arising from vocalising the *He* or assimilating the *Lamed* are these: a) When the consonant to be doubled is without a vowel, the duplication is omitted, e. g. הִמְדָּר Ex. 7, 29, הִמְדָּר Neh. 10, 38, GEN. 41, 1; but this is not constant. In like manner b) in the sharply expressed gutturals ה and ח, without the preceding vowel being changed, e. g. הִחִל, where only הִחִי GEN. 6, 19 (according to the Masora) and הִחִי Is. 17, 8 are exceptions. c) But הִ is changed into הִ before הִ e. g. הִחִל, הִחִל; seldomer before הִ, הִ and ח in nouns of two syllables, e. g. הִחִל, הִחִל; but oftener in trisyllabic ones &c. e. g. הִחִל. d) Before א, ע, ו, ה, ר, הִ is usually altered into הִ, e. g. הִחִל GEN. 15, 11, &c. Sometimes the initial א-sound of the noun is amalgamated with this הִ, e. g. הִחִל from הִחִל. e) Some words lengthen the vowel with the accent, when the article is prefixed, e. g. הִחִל from חִל; as on the other hand the vowel at the beginning of the word is shortened, e. g. הִחִל, elsewhere הִחִל; &c. f) The weak final vowel falls away when the article is put, e. g. הִחִל from חִל. In connexion with the vowelless prepositions ה, ב, and ל, the ה disappears, and - with Dagesh forte following is put with them, as הִחִל. On the application of the definite article see the grammars. — 2. *a pronoun*

demonstrative, i. e. still perceptible in its demonstrative character, where הל, though properly the article, has the signification *hic, haec, hoc*, as *ó η τό* in Homer and Herodotus, e. g. היום *hodie, hoc die*, הַעַם *this time*, הַלַּיְלָה *this night*, הַשָּׁנָה *this year*. — 3. a pronoun relative: *who, which* (without distinction of number or gender), in order to introduce relative clauses = אֲשֶׁר, and therefore joined to verbs and particles, as הַלְלִיכֹנָה Josh. 10, 24, הַלְלִיכָה 1 Sam. 9, 24, הַלְלִיכָה Ez. 26, 17, הַלְלִיכִי Ezr. 8, 25, הַלְלִיכִי 1 Chr. 10, 14, 17, הַלְלִיכִי 1 Chr. 26, 28, הַלְלִיכִי 2 Chr. 29, 36, and also according to the Masora הַלְלִיכָה GEN. 18, 21; 46, 27; JOB 2, 11, הַלְלִיכָה GEN. 21, 3, הַלְלִיכָה Is. 56, 3, הַלְלִיכָה Ruth 4, 3, הַלְלִיכָה DAN. 8, 1; and since ה at one time existed in a relative signification, it may be so taken frequently before participles; comp. Ar. *الذي* for *الذي*. In הַלְלִיכָה 2 Kings 6, 22, where a relative meaning suits, there stood perhaps הַלְלִיכָה *whom thou hast taken*, and a marginal gloss may have put by way of annotation אֲשֶׁר to ה, i. e. shewing it has this meaning, which transcribers afterwards made into הַלְלִיכָה. — 4. Very rarely הל may have also been an independent interrogative particle, like the Ar. *أل*, a reminiscence of which has been preserved only in הַלֵּל DEUT. 32, 6 (according to the orthography of the high school at Nehardea), because גַּמֵּל is construed with the accusative. But with regard to the article see also הָא. Deriv. הַלְלָה departiculative, הַלְלָה (הַלְלָה) הַלְלָה.

הַלְלָה (departiculative [derived from a particle, viz. הַל]; not used) *tr. to remove*, comp. Ar. *هَلَّ* the same, Syr. (redupl.) *هَلَّ*, hence

Nif. הַלְלָה to be dispersed to a distance, Mic. 4, 7, parall. נָקַח 4, 6.

הַלְלָה (elsewhere the form is usual only in *ל*) *m. distance, remoteness*, formed from הל *ille*, only with *a* of motion

הַלְלָה 1. an adverb of place: *thither away, afar off, away, illuc, ultra, ulterius*, e. g. נִשְׁבָּחָה GEN. 19, 9 *stand back* (to a distance); מִשָּׁם וְהָ 1 Sam. 10, 3 *from thence and further*; מִמָּוֶת וְהָ 20, 22 *from thee and farther away*, i. e. beyond thee (opposite מִמָּוֶת וְהָ 20, 37); מִמָּוֶת לְ 35, 21, Jer. 22, 19, Am. 5, 27 *far away from* . . . — 2. an adverb of time: מִן־ הַיּוֹם Is. 18, 2 *since they were and onward*, i. e. till now; מִהַיּוֹם הַזֶּה וְהָ 1 Sam. 18, 9 &c. Comp. הַלְלָה the same, הַלְלָה beyond, and so too the Samar., Zabian &c., where the particle comes forth still better; in Targ. הַלְלָה (afar off) הל is connected with other demonstratives besides.

הַלְלָה see הַלְלָה.

הַלְלָה according to the cod. Samar. in the noun הַלְלָה Ex. 30, 34, see קָלָה.

הַלְלָה (only plur. *הַלְלָה*) *m. prop. an abstract, praise, rejoicing; concrete a thanksgiving festival*, of the harvest-gatherers, Lev. 19, 24; JUDGES 9, 27. See הַלְלָה I. Pihel.

הַלְלָה (from הַלְלָה which see) *pron. demonstr. comm. this, that*, with a noun masc. JUDGES 6, 20, 1 Sam. 17, 26, 2 Kings 23, 17, Zech. 2, 8 (the cod. Sam. also in GEN. 24, 65; 37, 19), or fem. 2 Kings 4, 25; seldom without a noun 1 Sam. 14, 1; DAN. 8, 16. The ground-form to it is:

הַלְלָה (from the article הַל, the demonstr. הַל *la*, and הַל *pron. demonstr. masc.* the same, GEN. 24, 65; 37, 19, where the cod. Samar. has the abridged form הַלְלָה, which is the more usual. The Ar. *الذي* is compounded in the same manner, and is abridged into *الذي*.

הַלְלָה (according to Ben Asher, but according to Ben Naphthali *הַלְלָה*) *pron. demonstr. f. that* Ez. 36, 35, in its composition like הַלְלָה, only that the middle demonstr. is not הַל but הַל.

הַלְלָה (only plur. *הַלְלָה*) *m. a step, a going*, Job 29, 6; from הַלְלָה. Elsewhere:

הַלִּיכָה (only *pl.* בָּרוּחַ) *f.* a procession, a march, of God Ps. 68, 25; going, of warriors NAH. 2, 6, but which the LXX have taken as = דָּרָךְ way HAB. 3, 6; figur. way, manner, conduct, PROV. 31, 27, as דָּרָךְ elsewhere; march of travellers, or caravan JOB 6, 19. It is possible that הַלִּיכָה and בָּרוּחַ belong only to one singular form.

הָלַךְ (*part.* הֹלֵךְ; *inf. abs.* הֹלֵךְ, *constr.* הֹלֵךְ as בָּהֵלֵךְ, מִבְּהֵלֵךְ, before Makkeph **הֹלֵךְ**; *imp. pl.* הֹלְכִי only JER. 51, 50; *fut.* poet. and rare הִלְכֵךְ, אֶהְלֵךְ, for which the forms of יָלַךְ usually appear, see the verb in question) *intr.* to go, to walk, to move forward, in the widest sense, 1 SAM. 17, 39, of animals GEN. 3, 14; LEV. 11, 27; to go for one, to be active, to be a messenger, IS. 6, 8; JOB 38, 35; to extend, of a border JOSH. 16, 8; to spread, of a report 2 CHR. 26, 8; to sail, of a ship GEN. 7, 18; to roll forward, of a wheel EZ. 1, 19; to walk, of the moon JOB 31, 26; to resound, of the voice JER. 46, 22; to depart, of letters NEH. 6, 17; to flow, 1 KINGS 18, 35 &c.; and in general whatever expresses active motion, and is clearly seen as such from the context. As its constructions are very numerous (with accusat., with ל, אֶל, עַד, עַם, ב, עִם, אִתּוֹ, אֵצֶל, לְפָנָי, לְקִדְמָתָא, אַחֲרַי, מִיָּמִין, מִצָּד, מִכֶּן, לְפָנָי, לְקִדְמָתָא, אַחֲרַי) and the fundamental signification is also varied in proportion, the following combinations deserve notice: a) with the accus., to go to, a place, where the place has sometimes a of motion GEN. 28, 2, sometimes not, JER. 37, 12; or it has אֵת JUDGES 19, 18; to walk through, to pass through, peragrate locum IS. 50, 10; to pour out, to overflow, to inundate, where the object with which stands in the accus. (Lat. with the ablative) JOEL 4, 18, hence the figure in EZ. 21, 12: all knees overflowed with water, as a description of fear; in a poetical figure: to live through, to walk through, e. g. אֶרְקֹתַי IS. 33, 15, רֵידָה (nothingness) MIC. 2, 11, נָכַח IS. 57, 2, תִּמְמִים Ps. 15, 2, where we must supply הֹלֵךְ, which is sometimes put. b) with אֶל of the per-

son, to go to, come to one, NUM. 22, 37, or also in a hostile sense: to go against one 1 SAM. 17, 33; with אֶל of the place to which one goes GEN. 22, 2; ... דָּרָךְ מִן ... אֶל- to proceed from ... to ... Ps. 84, 8, comp. JER. 9, 2. c) with ל of the place 1 SAM. 10, 27; 14, 48, or of the person GEN. 24, 56 to go to, towards, seldom in a spiritual sense IS. 60, 3. Quite different from this is the appending of a pleonastic dative to הָלַךְ in confidential discourse, e. g. הָלַךְ לוֹ Song of Sol. 4, 6. d) with עַד, the same, when the object of going is stated, GEN. 22, 5. e) with עַל to go together (prop. to), i. e. to attach oneself to JER. 3, 18; to go somewhither 2 SAM. 15, 20; to go up, to a place that lies higher JER. 3, 6; to go upon something JUDGES 5, 10; to be sent over NEH. 6, 17. f) with ב to go in something, to go about, JOSH. 5, 6; 1 KINGS 18, 5; LAMENT. 4, 18; to go through IS. 43, 2; to go into something IS. 38, 10; 46, 2 and figurat. 45, 46; to go with something (in the sense of possessing or conveying a thing) JER. 46, 22; Hos. 5, 6; most frequently in the figurat. sense to live, to walk, to pursue a way of life, where ב stands before nouns which supply the idea, as בְּדָרָךְ DEUT. 19, 9, בְּחֻקֹתַי EZ. 5, 6 &c., or also in a bad sense בְּצַדִּיק JER. 23, 14; yet the accusative also stands for this. g) with עִם and אִתּוֹ (see עִם and אִתּוֹ) to go with one, i. e. to accompany one GEN. 14, 24; 18, 16; 24, 58; EX. 10, 24; JOSH. 10, 24; 1 SAM. 30, 22; figurat. therefore with עִם of the person or thing, to make common cause with one or with a thing, JOB 31, 5; 34, 8; PROV. 13, 20; 1 SAM. 10, 2, הָלַךְ מֵאֵת JER. 3, 1 should be looked upon as an antithesis. h) with לְפָנָי to go before 2 SAM. 6, 4; EX. 13, 21. הָלַךְ מִפְּנֵי ECCLES. 8, 3 or הָלַךְ מִצִּדֵּי JUDGES 6, 21 are regarded as its antithesis. i) with אַחֲרַי (see אַחֲרַי) to go after, to follow, ἀκολουθεῖν ὁπίσσω, GEN. 24, 5, in a good sense JER. 2, 2 or in a bad sense Hos. 2, 15; to strive after EZ. 33, 31; to hunt after JER. 3, 17. k) with לְקִדְמָתָא see לְקִדְמָתָא. l) with מִן of a place or person, to go away (oppo-

site (קָיָה) 1 KINGS 2, 41. — Besides the fundamental signification of הָלַךְ with its manifold variations caused by different constructions, the following significations should be noticed: 1. *to disappear, to pass, to retire* (cognate in sense הָלַךְ) SONG OF SOL. 4, 6; 2 KINGS 5, 26: *my heart did not go away*, i. e. I remarked. — 2. A kind of auxiliary verb, expressing the continuance, self-increasing state of the action involved in the verb following, in such a manner as this: הָלַךְ הָלַךְ וְנָסָה 1 SAM. 6, 12, הָלַךְ הָלַךְ הָלַךְ 2 KINGS 2, 11, הָלַךְ הָלַךְ הָלַךְ 2 KINGS 8, 3, or הָלַךְ הָלַךְ הָלַךְ 8, 5, or הָלַךְ הָלַךְ הָלַךְ 1 SAM. 17, 41. — 3. *to stalk through, to go along*, EX. 9, 23; PS. 73, 9; *to press forward with force*, of desire (נָפֵשׁ) ECCLES. 6, 8. — 4. the *imper.* with a of motion, לָכָה, has often the meaning of an interjection, besides that of the imperat. NUM. 10, 29, *go to! age!* (Greek ἴθι for ἄγε) GEN. 31, 44; rarely instead of it לָךְ NUM. 23, 13, which also stands for the fem. לָכִי 19, 32, but not for the pl. לָכוּ 37, 20. — 5. Like a kind of auxiliary verb it has an adjective with it, e. g. הָלַךְ הָלַךְ GEN. 15, 2; הָלַךְ הָלַךְ PS. 15, 2; הָלַךְ הָלַךְ IS. 20, 3; הָלַךְ הָלַךְ PS. 42, 10. Deriv. הָלַךְ, הָלַךְ, הָלַךְ, comp. לָכָה.

Nif. הָלַךְ *to vanish, to be gone*, of a shadow PS. 109, 23, or as Kal: *to die* GEN. 15, 2; PS. 39, 14; JOB 19, 10.

Pih. הָלַךְ (*fut.* הָלַךְ; usually only poet.) intensive of Kal: *to go along continually, to go about constantly* PS. 38, 7; 131, 1; JOB 24, 10; 30, 28; *to rove* PROV. 6, 11; *to march along majestically* PS. 104, 3; *to sail along*, of ships PS. 104, 26, of arrows HAB. 3, 11; *to walk, to live*, ECCLES. 4, 15 &c.

Hif. הָלַךְ (*only part. pl.* מְהַלְכִים = *לִיכִים*; comp. מְהַלְכִים JER. 29, 8, מְהַלְכִים 2 CHR. 28, 23) *to lead, to guide*, ZECH. 3, 7, as the Masora understands; but as elsewhere only הָלַךְ and הָלַךְ appear in Hifil, the versions take it = מְהַלְכִים, and later authorities = מְהַלְכִים. See הָלַךְ.

Hithp. הָלַךְ *to walk to and fro for*

oneself, i. e. *to walk for pleasure* GEN. 3, 8; *to walk about* PS. 35, 14; *to go about* EX. 21, 19; *to march about* JOB 1, 7, with הָלַךְ 38, 16, with הָלַךְ of the place 18, 8. With הָלַךְ *to go before, to rule*, 1 SAM. 12, 2; with הָלַךְ *to have intercourse with one* 25, 15; with הָלַךְ of the person *to go away from* JUDGES 21, 24. Figur. *to walk, to live, to lead one's life*, as Kal, with הָלַךְ PS. 26, 3, הָלַךְ GEN. 17, 1, הָלַךְ 5, 22. See Aram. הָלַךְ, Hebr. הָלַךְ, הָלַךְ, הָלַךְ. Deriv. הָלַךְ.

הָלַךְ *m.* a way, a journey; concrete a wayfarer 2 SAM. 12, 4; figur. the flowing out, of honey, 1 SAM. 14, 26, but in LXX, Vulg. and others as a verb.

הָלַךְ (from הָלַךְ) Aram. *m.* a road-tax, a toll, EZR. 4, 13 20.

הָלַךְ (Peal not used) Aram. same as Hebrew הָלַךְ. Instead of it elsewhere הָלַךְ, הָלַךְ. Deriv. הָלַךְ.

Pah. הָלַךְ *to go along*, with הָלַךְ upon a thing, DAN. 4, 26.

Af. הָלַךְ (*only part. מְהַלְכִין*) *to walk about*, DAN. 3, 25; 4, 34. As *Af.* is not readily intransitive, it is better to take מְהַלְכִין = מְהַלְכִין, where after omitting the duplication of הָלַךְ, as often happens, - is drawn back; comp. Hebr. הָלַךְ.

הָלַל I. (*fut.* הָלַל, *pl.* הָלַל; *inf. constr.* הָלַל after the form הָלַל JER. 5, 26 [Kimchi], hence with *suff.* הָלַל; *part.* הָלַל, which may stand, however, *part. מְהַלְלִין*) *intr.* 1. *to be clear, to be bright, to shine*, הָלַל הָלַל JOB 29, 3 *while his light shone*, with הָלַל, where the suffix in הָלַל, referred to הָלַל, is an Aramaeism; according to the Targ. it is the infin. Hif. = הָלַל, referring to God, which cannot well be justified. See Hif. — 2. Figur. *to be shining, splendid, to boast, to be proud*, PS. 75, 5; הָלַל הָלַל *boasters, the proud*, metaph. *the haughty, sinners*, 5, 6; 73, 3; 75, 5, parallel הָלַל. To this meaning might be attached *to be senseless, foolish, godless* (see *Pih.*, *Poh.*, *Puh.*, and *Hithpoh.*); but it is better to assume for it a peculiar stem proceeding from

another fundamental signification. See הלל II — 3. *to resound, to sound* (= הלל II), as often *to shine clearly* and *to give a sound* coincide in language; comp. "vox splendida" (see *Pihel, Puhel, Hithp.*). Deriv. מְהַלֵּל, n. p. מְהַלְלָא.

Pih. הִלֵּל (3 pl. once הִלְלוּ Is. 64, 10, the duplication being resolved, as in מְהַלְלִים, מְהַלְלִי &c., where ל has only Sheva) 1. prop. *to sing, to sing praises, to cause to resound*, songs 1 CHR. 29, 13, figurat. of heaven and earth Ps. 69, 35, of moon and stars 148, 3 4; espec. *to sing praises to, שָׁמְעוּ, to praise, to celebrate*, God (in hymns), with accus. of object Is. 61, 9, JER. 20, 31, Ps. 22, 27, for which ל stands in later Hebrew 1 CHR. 16, 36, 2 CHR. 5, 13; or with ב Ps. 44, 9 (comp. מְהַלֵּל בְּשֵׁם ה' מְהַלֵּל, בְּהַלֵּל); seldom with the addition of בְּכֵלִים *with musical instruments* 1 CHR. 23, 5, or with announcement of the specific instruments Ps. 150, 3-5, or בְּדִבְרֵי דָוִד *with the songs of David* 2 CHR. 29, 30. In DEUT. 32, 18 the cod. Sam. reads צִנֹּר מְהַלֵּלָהּ (hence the Samar. version has מְשַׁבְּחָהּ). — 2. *to diffuse clearness, brightness, i. e. to be celebrated*, whence הִלֵּל (= הִלָּל) and the n. p. הִלָּל; *to make shining, to put in brightness*, men, i. e. *to celebrate, to praise*, either with the accus. of the object, PROV. 28, 4, SONG OF SOL. 6, 9; or with בְּ of the person of whom one praises something GEN. 12, 15. It has also this meaning in Ps. 56, 5: *in God I praise his word*. In a bad sense: *to boast, to be proud of (עַל) a thing* Ps. 10, 3, as שָׁמַח with עַל is also construed. Deriv. הִלָּל, הִלָּלוּ, the proper names הִלָּל, הִלָּלָא.

Puh. הִלֵּל (3 f. in pause הִלְלָה 3 pl. once הִלְלוּ; part. מְהַלֵּל; fut. יִהְיֶה *pass. to be famous, celebrated*, EZ. 26, 17, where ה is the relative; PROV. 12, 8; *to be sung, to be praised*, only in part. מְהַלֵּל in the meaning *praise-worthy* Ps. 48, 2; *to be sung in (festive) songs*, Ps. 78, 63 *fire consumed his young men and (in consequence of it) his maidens were not celebrated in nuptial songs*, i. e. they could not marry; comp. Targ. הִלְלָא *a marriage*.

Hif. הִלֵּל (only fut. יִהְיֶה, יִהְיֶה, יִהְיֶה) *to make clear, to diffuse light, to lighten*, Is. 18, 10; JOB 31, 36; 41, 10; comp. יִהְיֶה 25, 5 from יִהְיֶה = יִהְיֶה, for which one ms. reads יִהְיֶה.

Hithp. הִתְהַלֵּל *to glory*, in a good sense, or *to boast oneself*, in a bad sense, with ב Ps. 52, 3; PROV. 25, 14; *to be proud of something* with עַם Ps. 106, 5, ב Is. 41, 16, or also absol. *to be celebrated, praised*, PROV. 31, 30. Hence הִתְהַלֵּל.

The organic root הל, also found in הִלֵּל I. and הִלָּל, exists in its fundamental meaning in the dialects also (Ar. هَلَّ, Targ. הִלָּל &c.).

הלל II. (Kal not used) *intr. to wander here and there*, without aim or object, cognate in sense with שָׁנָה II. and שָׁנָה, with which latter it is interchanged in 1 SAM. 21, 14 15 16, and therefore identical in its organic root with Ar. هَلَّ (to err, hence هَلَّ error) and that in בְּהִלָּל. Wandering is an expression for *to rave, to indulge fancies, to be mad*, metaph. *to storm, to rage*, of an enemy; in which sense one might take הִלָּלִים Ps. 5, 6; 73, 3; 75, 5 (parallel רִשְׁעִים), and the fut. הִלָּלוּ 75, 5. Then it is like קָטַל, which is originally *to waver hither and thither* (= קָטַל), both being transferred to *being foolish* (i. e. without steadiness). With הל in this sense is connected הל II. (שָׁלַל II. whence הִלָּלוּ, שָׁלַל, שָׁלַל) and הל II. (הִלָּל II. whence הִלָּל).

Poel. הִוֵּל (fut. יִהְיֶה) *to make unsteady or wavering, to mislead*, ECCLES. 7, 7, comp. EXOD. 23, 8; *to confound* JOB 12, 17; Is. 44, 25; parallel סָבַל הִוֵּלָהּ. Deriv. הִוֵּלוּ.

Poal. הִוָּל (only part. מְהוּל) *to be seized with raving, madness, raging*, מְהוּל an enemy Ps. 102, 9, therefore more than הוּל 5, 6; ECCLES. 2, 2.

Hithpo. הִתְהוּל *to be mad, to rage*, 1 SAM. 21, 14 *and he raged, while they tried to hold him with their hands; then to toss to and fro, to reel, of the drunken*,

JER. 25, 16; 51, 7, along with רוֹלְזָבִיץ; to roll quickly, of chariots 46, 9; NAB. 2, 5; figur. to be drunk, mad, בָּ with something, JER. 50, 38 and they are (as if) drunk with the terror-inspiring images (idols). Deriv. (according to Saadia) הִלְלָה.

לֵּל (rich in praise viz. is God) n. p. m. JUDGES 12, 13.

הִלְלִיָּהּ an exclamation of praise to God, literally praise ye Jah Ps. 117, 1; 145, 2; hence it is frequent as a liturgical exclamation in later Hebrew (Chron., Ezra) and so in the New Testament.

הִלֵּם I (not used) intr. to be strong, firm, whose organic root lies also in חָלַם &c. Deriv. הִלְלָם; comp. חָלַם to חָלַם and חָלַם to חָלַם.

הִלֵּם II (fut. יִהְיֶה, with suff. יִהְיֶה; part. pass. הִלְיָם) tr. prop. to strike thin, metal plates, since the organic root חָלַם is cognate with that in חָלַם to strike down, and the Lat. lam-ina. Hence the word means to strike, to hammer, not with a pointed but a flat instrument, e. g. בִּרְלָה Ps. 74, 6, מַחֲקֵה JUDGES 5, 26, along with מַחֲקֵה; to stamp, of horses' hoofs 5, 22; to tread down, vineyards, of an army Is. 16, 8. Figurat. to chastise, to punish, Ps. 141, 5, PROV. 23, 35, parallel הִכָּה, to conquer, Is. 28, 1 overcome by wine, comp. Greek οἰνόπληκτος. In הִלֵּם Is. 41, 7 הִלֵּם is either a participle with the accent drawn back, which suits the parallelism, or (according to Kimchi) a noun (which see, under פָּצַם). הִלֵּם 1 SAM. 14, 16 is an adverb (which see), like the Ar. هَلَم. Deriv. מִהִלְמָה, הִלְמָה (which see) and the proper name הִלֵּם.

הִלֵּם (hammer, of God, comp. Mal-leolus) n. p. m. 1 CHR. 7, 35.

הִלֵּם (הל with the adverbial termination חָלַם, comp. פְּחָאָם, שְׁלֵשָׁם, מָחָם; see Fürst, Lehrgebäude p. 179) adv. 1. hither, after נָשָׁא 1 SAM. 14, 38, פָּאָה 10, 22, קָרַב 14, 36, הִבֵּאָה 2 SAM. 7, 18, יָהָב JUDGES

20, 7, שָׁיב Ps. 73, 10, consequently answering to whither? הִלֵּם הִלֵּם hither and thither, as הִלֵּם הִלֵּם (2 KINGS 2, 8), but only with the omission of the first הִלֵּם 1 SAM. 14, 16. — 2. here, GEN. 16, 13, answering the question where? On the termination see חָלַם. Ar. هَلَم hither is = هَلَا and similarly formed.

הִלְמָה f. prop. striking, hammering; concrete, a hammer JUDGES 5, 26.

הִם (multitude, people, comp. the names of places Turba in Spain, Copia in Italy, and Hebrew הִמְוָה Ez. 39, 16; abridged perhaps from הִם [place or province of giants], from הִם, Arab. وَهَم, especially as the וְהִם were a gigantic people) n. p. of a district where the וְהִם dwelt GEN. 14, 5. (Some mss., the cod. Sam., Jerome read הִם from הִם.)

הִם (pronominal stem) see הִם (pronoun) they.

הִם as a proper name, see הִם.

הִם (from הִמָּה, after the form שָׁם from שָׁמָּה; abridged הִם, as שָׁם before Makkeph; pl. with suff. הִמְהֵם = מִיָּהֶם) m. a bustle, a collection of people (cognate in sense הִמְוָה), Ez. 7, 11 nothing (remains) of the tumult (הִם) and nothing of their multitude (הִמְוָה) and nothing of their fulness (הִמְהֵם). (הִמְהֵם) and מִמְהֵם form a play on words.

הִם (pronominal stem; for which there often occurs the emphatic הִמָּה, with the old הִם = הִה, which has become accentless, firmly attached as in הִמָּה, whence the cod. Samar. constantly puts it in the Pentat. for הִם; Ez. 8, 6 is contracted from הִם) pronoun personal of the third pers. pl. m. (fem. ZECH. 5, 10, RUTH 1, 22) they, ii, the sing. of which is הִיא, like the fem. pl. הֵנָּה, of which the sing. is הִיא. Like הִיא it stands sometimes without emphasis GEN. 37, 16, sometimes with it, somewhat in the sense of aúroí Ps. 37, 9; sometimes including the verb to be GEN. 34, 23, EXOD. 15, 23; sometimes

dropping the pronominal idea entirely and expressing only the verb *to be* GEN. 25, 16. Hence it is used also for the fem. SONG OF SOL. 6, 8, or the second person ZEPH. 2, 12, as a copula between subject and predicate; as also הוּא Is. 37, 16, and Aram. הָמוּ EZR. 5, 11 are used for the first person. With the article it receives an emphasis *they themselves, those themselves*, GEN. 6, 4. For the rest, its applications are as various as they are in הוּא; and copious examples may be found in *Noldii Conc. particul. Ebr.* p. 266-74.

Etymologically, the abbreviated הָם arose out of הָיוּ, as הָיוּ out of הָיוּ, and in order to distinguish it from the suffix הָיוּ it has lengthened somewhat into הָם. The suffix identical with it is הָם, e. g. הָיוּ, הָיוּ, Ez. 40, 16 הָיוּ, also הָם (from הָיוּ), הָמוּ (from הָיוּ), הָמוּ (from הָיוּ), whence the development of the present pronoun is plain.

הָם see הָם.

הָמוּ (Persian, from הָם *Ham* = *Hom*, Zend. *Haomo* [name of an Izod], and *data* given; see הָמוּ) *n. p.* of Haman's father ESTH. 3, 1.

הָמוּ (part. fem. הָמוּ and הָמוּ, *pl.* הָמוּ and הָמוּ; *inf. constr.* הָמוּ; *fut.* הָמוּ and הָמוּ, *pl.* הָמוּ, where therefore Yod frequently appears as a third radical) *intr. prop. to hum* (onomatopoeic) whence the German *Hummel* (humble-bee); *to buzz, to utter certain sounds*. The org. root הָמוּ is also found in הָמוּ, הָם, Ar. هَمَم of rushing. In actual application: *to growl*, of bears Is. 59, 11; *to snarl*, of the dog Ps. 59, 7; *to coo*, of the dove Ez. 7, 16; *to groan, to complain* JER. 4, 19; Ps. 55, 18; 77, 4; *to make a humming sound*, of the guitar Is. 16, 11; *to sound*, of the flute JER. 48, 36; *to roar*, of the waves 5, 22; *to splash*, of rain (see הָמוּ 1 KINGS 18, 41); *to rage*, of floods Is. 17, 12; *to groan*, with pain JER. 31, 20; *to shout, to be excited with joy*, with קָל for a person SONG OF SOL. 5, 4; *to be noisy*,

of the drunken, therefore applied figuratively to intoxicating drinks ZECH. 9, 15; PROV. 20, 1; *to be in an uproar*, of the noise of men 1 KINGS 1, 41, Is. 22, 2, hence הָמוּ poet. *a street in commotion* PROV. 1, 21; *to wander about with clamour* 7, 41; 9, 13. Ar. هَمِي to rustle. Deriv. הָם, הָמוּ, הָמוּ, and the proper names הָמוּ, הָם.

הָמוּ see הָם.

הָמוּ see הָם.

הָמוּ (pronominal stem) *Aram. pron. pers. of the 3 pers. pl. m.* same as Hebr. הָם, used only in EZR. chs. 4. 5. 7; while elsewhere, in DANIEL, הָמוּ (which see) occurs, from which הָמוּ is abridged.

הָמוּ (JER. 52, 15 for הָמוּ *an architect*, but explained 39, 9 by הָם; *constr.* הָמוּ, with *suff.* once הָמוּ, δ shortened into ϵ ; *plur.* הָמוּ) *m.* (femin. only in JOB 31, 34) 1. *the splash*, of rain 1 KINGS 18, 41; *the noise*, of song AM. 5, 23; *moaning, internal commotion* Is. 63, 15; הָמוּ קוֹל הָמוּ thunder Is. 33, 3; Jo. 4, 14; but especially *a tumultuous noise*, of a crowd JOB 39, 7, and metaph. *a crowd* Is. 13, 4, or *a number* 17, 12; *fulness, riches*, 60, 4; transferred to persons, generally *the rich* 5, 13. — 2. *n. p.* of the Egyptian supreme god, consequently for הָמוּ (which see), hence הָמוּ Ez. 30, 10; 32, 18; הָמוּ נָא = הָמוּ NAB. 3, 8; so too in הָמוּ SONG OF SOL. 8, 11 הָמוּ is = הָמוּ (which see).

הָמוּ *Aram.* same as הָמוּ and Hebrew הָם DAN. 2, 34 35; 3, 22. The form appears to be an intensive of הָם by adding the 3 plur. הָמוּ; consequently it is = הָמוּ, such intensives being found elsewhere in the 3 pers. of the pronoun.

הָמוּ (tumult of people) *n. p.* of a city in the vicinity of הָמוּ (Ez. 39, 11 15), so called in the symbolic language of prophecy Ez. 39, 16.

הָמוּ *f.* the sound, of a harp Is. 14, 11.

בְּקִיחָה (from **הָקָה**, after the form **בְּקִיחָה**) *f. crying, lamentation* (*Kimcha*) Prov. 19, 18.

מִיחָה 1 Sam. 17, 27 see **מִיחָה**.

הָמָל (not used) *intr. to rush, to roar*, of the wind, of troops. According to the usual explanation the stem is enlarged by *l* out of the organic root **הָמָה** (to rain continually) is = **הָמָה**, and has nothing in common with it. According to the Targ. (the LXX and Jewish interpreters in part) **הָמָל** = **מָל** = *to speak, to chatter, to bustle*, which is not so well founded (see **הָמָלָה**). Derivative

הָמָלָה *adj. m., see הָמָלָה f., see הָמָלָה*.

הָמָלָה (from the *masc.* **הָמָל**, see **הָמָל**) *f. noise*, of the wind Jer. 11, 16; of an army Ez. 1, 24, as **הָמָן** (which see) is used elsewhere. Perhaps the fundamental signification of the organic root **הָמָל** as in **הָמָל** (which see) is: *to assemble, to collect, to heap together*; whence **הָמָלָה** a *heaped mass, a multitude*.

הָמָם (*perf.* resolved **הָמָם**, *inf. c.* **הָמָם**, with *suff.* **הָמָם**, once **הָמָם**; *fut.* **הָמָם**, *ap.* **הָמָם**, with *suff.* **הָמָם**) 2 Sam. 22, 15) *tr. prop.* same as **הָמָם** I. *to drive, to put into strong motion or haste* Is. 28, 28; then *to disturb, to terrify*, figurat. *to destroy, to carry off*, Jer. 51, 34; Deut. 2, 15; Esth. 9, 24; parallel **אָבַד**. Deriv. the proper names **הָמָם**, **הָמָם**. — The connection of **הָמָם** and **הָמָם** I. with **הָמָה** or **הָמָם** II. is doubtful, since here the fundamental signification is *to drive, to urge on*, which is transferred sometimes to the *scattering* (of enemies), the *discomfiting* of them, sometimes to the *urging on*, instigare, thus corresponding to the Ar. **חָמַם** (to impel), **חָמַם** (to scatter); while **הָמָה** is onomatopoeic and allied to the Ar. **הָמָה** (to make a humming noise).

Nif. **הָמָה**; on *fut.* **הָמָה** see **הָמָה**.

הָמָן I. (not used) *tr.* same as **הָמָן** I. *to perform the work of an architect, to bring together, to compose*; hence the proper name **הָמָן**.

הָמָן II. an erroneously adopted stem for **הָמָנָם** Ez. 5, 7, see **הָמָן**.

הָמָן (Pers.; either = **הָמָם** celebrated, or as the Sanskrit Heman, the planet Mercury; or perhaps Ham is = Hom, the name of an Ized, as in the proper name **הָמָדָה** Zend. haðmôdata i. e. given by Hom; see **הָמָדָה** n. p. of a Persian minister, an enemy of the Jews Esth. 3, 1.

הָמָנָה see **הָמָנָה**.

הָמָנָה (**הָמָנָה**; *def.* **הָמָנָה** or **הָמָנָה**) *Aram. m.* usually a bracelet, as the Greek **μανία** DAN. 5, 7 16 29. In the Targum **הָמָנָה** appears instead of it; and since *h* does not appear to be essential here, as in Greek and Latin, it is derived from the Zend. *mani* (a pearl), Sanskrit *mani*, and *suff. ka*: hence the Zend. *manika* a necklace of pearls. From this, through the medium of the Phenicians, the Greek has become **μανία** in different forms, Lat. *monile*. In that case **הָ** would be regarded as a rare prefixed sound.

הָמָם (not used; only assumed for the noun **הָמָם**) *tr.* to break (twigs of wood), to break in pieces, consequently = the Arab. transposed **هَشَمَ** (to break), whence **هَشِيم** (a dry twig), **هَشَم** (the same). It is better perhaps to take **הָמָם** as identical with the root in **הָמָה**, **הָמָה**, **הָמָה**, hence *to be sucked out, to be sapless*, of twigs, i. e. *to be dry, to be dried up*. Derivative

הָמָם (only *pl.* **הָמָם**, which the Targ. and LXX have resolved into **הָמָם**) *m.* dried twigs, brush-wood Is. 64, 1, as *Ibn Gundach*, *Parchon* and others explain it.

הָמָסִיר see **הָמָסִיר**.

מַרְמָר (not used) *tr. prob. same as מַרְמָר* to *plait*, a net; hence the noun מַרְמָר = מַרְמָר Ps. 140, 11, which suits the context. According to *Parchon*: to pour out, to flow rapidly, as the Ar. مَرَمَر = مَرَمَل, whence مَرَمَر imber; according to *Symm.*, *Jerome*, *Kimchi* and others: to be sunk, to be deep, of a fissure, a pit. But the analogy of the language is in favour of our explanation. See מַרְמָר. מַרְמָר (prop. inf. Hif.) *m. power of rule, might* JOB 25, 2.

מַרְמָר see מַרְמָר.

הָן I. (pronominal stem, enlarged into הָן by הָן) *pron. pers. of the 3 pers. pl. fem. they*, but only with prepositions: בָּהֶן GEN. 19, 29; LEV. 10, 1; עִיָּהֶן Ez. 18, 14; מִבָּהֶן 16, 17. For the first we have also בָּהֶן in *mss.* More frequent is הָן without a preposition GEN. 41, 19, either with the article in the signification *they themselves* 1 SAM. 17, 28, GEN. 33, 6, or including the verb *to be* GEN. 6, 2; 41, 20, and also like הָן with prepositions, as בָּהֶן LEV. 5, 22; מִבָּהֶן 4, 2; לָהֶן Ez. 1, 5; more as a particle מִבָּהֶן GEN. 41, 19, מִבָּהֶן וּבָהֶן as much, prop. as this and as this 2 SAM. 12, 8. לָהֶן RUTH 1, 13 and לָהֶן JOB 30, 24 is quite an Aramaicism in the sense of לָהֶן therefore, on this account; yet it probably belongs to הָן II., since the intimation of an external cause lies only in לָ. — The fem. form הָן has arisen in the same manner as the masculine הָם, i. e. in the first instance from הָן, as the Ar. هُنَّ and Ethiop. *hons* still shew; and we see from the masc. הָם that — may be easily be blunted out of *n* and *o*, which is all the more possible as the Hebrew sing. הָּ was also used for the fem. The plural sign *-n* was for the fem. as *-m* for the masc., and the previous sound to that was *a*. Hence the entire termination was *-an*. It is possible, however, that the basis here was *hi*, with the termination *an*, contracted *hén*; as the Targ. הֵינָּן, Syr. هَيْن out of هَيْن, still shew.

הָן II. (pronominal stem; before Mak-keph הָן Num. 23, 9 24 [see Masora]; JOB 8, 19; 31, 35; 33, 12) *demonstr. and interj. lo there! see that!* like the Latin *en*, Greek *én*, *hén*, *hén*, prop. *hic*. It appears 1. as an exclamation, *ecce!* especially in GENESIS, but also in JOB 8, 19 &c.; more frequently הָן, which is formed from it, stands instead. — 2. It is a demonstrative basis for הָן here, referring to time and place: *this, that*, hence לָהֶן RUTH 1, 13 or לָהֶן JOB 30, 24 on this account (see לָ). So too עָרָן ECCLES. 4, 3 has arisen out of עָרָן till here; as עָרָן (which see) out of עָרָן. Ar. هُنَّ there, also demonstrat. — 3. A conjunction conditional (i. e. referring to an action as simply possible, and so placing it in relation to a consequence), therefore a) *conjunct. interrog.*: *whether*, *num*, in indirect interrogation, an JER. 2, 10; JOB 12, 14; 23, 8, just as the Aram. הָן has this meaning EZR. 5, 17. This interrogative idea in הָן has arisen out of the demonstrative one, the interrogative particles הָן (which see), אָם (see meaning 4), Ar. أَمْ, Syr. ܐܡ shewing the same thing; and *Kimchi* is wrong in considering the interrog. power in הָן as originating in an omitted interrog. הָן b) a mere conditional *conjunct. if, si* EX. 8, 22; LEV. 25, 20; IS. 54, 15; JER. 3, 1; JOB 40, 23; cod. Samar. also GEN. 30, 38, NUM. 22, 11 and 23, 20 (Hebrew הָן), DEUT. 4, 32, and the LXX elsewhere; often interchanged with אָם 2 CHR. 7, 13. The same meaning is borne by הָן (see the word) which has arisen from it, by the Aram. הָן (which see) and the Syr. ܐܡ; and there is a manifest connexion between הָן and אָם, without one being able to shew whether this or that was the more original.

הָן (pronominal stem) *Aram. same as* Hebrew הָן II. in all the three leading meanings, viz. 1. as an exclamation: *lo! ecce!* DAN. 3, 17. In this sense it is prop. nothing but a demonstrative particle, *this, that there*; hence לָהֶן on this

account, propterea DAN. 2, 6; 4, 24 (see Hebr. הן II.); the meaning *but for his sake* 2, 30 is conditioned by the preceding negation. — 2. *Conjunct. interrog.*: whether EZR. 5, 17. — 3. Like the Hebr. הן 3 or אם, a *conjunct. condit. if* DAN. 2, 5 6; 3, 15 16 18; 4, 24; 5, 16; EZR. 5, 26, hence לֹא־הָיָה after a negation preceding, *unless, nisi* DAN. 2, 11; 3, 28; 6, 8, and like אם put twice: *be it so... or so, sive... sive* EZR. 7, 26.

הִנֵּה see הִנֵּה and הִנֵּה.

הִנֵּה I. as a *pron. pers.* 3 *pl. f.*, see הִנֵּה I.

הִנֵּה II. (pronominal stem, moulded together out of הִנֵּה *here, there*, and הִנֵּה of motion, or הִנֵּה with הִנֵּה of direction towards; see אֵתָּה) an *adverb of place and time*: 1. *hither*, either after verbs of motion וָיָב, שָׁלַח, בָּא, הִבִּיט, נָגַשׁ, or giving verbs the additional idea of motion, as in מָכַר &c. GEN. 15, 16; 45, 5; JOSH. 2, 2; JUDGES 16, 2; הִנֵּה וָהִנֵּה *hither and thither* 2 KINGS 2, 8; מִמֶּנָּה וָהִנֵּה *from thee hither* 1 SAM. 20, 21 (opposed to מִמֶּנָּה וָהִנֵּה *thus far* NUM. 14, 19 or of time *till now* GEN. 15, 16, in which latter sense it has also been moulded together with עָרָא, giving rise to עֲרֵנָה (which see). — 2. Rejecting the idea of motion: *here, in this place* (comp. Ar. هُنَا, Malt. hyñ, hyñi &c.) GEN. 21, 23; הִנֵּה ... הִנֵּה *here ... there* DAN. 12, 5; הִנֵּה וָהִנֵּה *here and there* 1 KINGS 20, 40.

הִנֵּה (pronominal stem moulded together out of הִנֵּה II. and הִנֵּה = הִנֵּה or הִנֵּה, as is still visible in הִנֵּה GEN. 19, 2; with *suff.* of the 1 *pers. sing.* and *pl.* הִנֵּה JOSH. 9, 25; in *pause* הִנֵּה הִנֵּה GEN. 22, 1 11; JOB 38, 35; in and out of *pause* with -n before the accent הִנֵּה GEN. 22, 7; 27, 18; 44, 16; 50, 18; NUM. 14, 40; 3 *pers.* הִנֵּה JER. 18, 3 Ktib, but usually הִנֵּה, *pl.* הִנֵּה 2 *pers.* הִנֵּה, *pause* הִנֵּה Ps. 139, 8, *fem.* הִנֵּה, *pl.* הִנֵּה) prop. a *pronoun demonstr.* hardened into an adverb, hence 1. *there, see there*, as originally the Latin en, ecce. Connecting with itself the idea

of the verb *to be* it points to a definite existence or presence, when a definite person is spoken of, hence *is there*, e. g. הִנֵּה בְּאֶהֱלִי *is in the tent* GEN. 18, 9, where the personality (*he, she, they*) remains unexpressed; so too 1 SAM. 19, 22, 1 KINGS 21, 18; when past is spoken of it means *was or were there* 2 KINGS 6, 20. In the case of הִנֵּה the reference is sometimes presupposed GEN. 11, 6. In poetical language it is put alone, without nearer notification, e. g. הִנֵּה *there is (he)* i. e. the well-known one JOB 9, 19. — 2. Since the idea of a verb is in some way connected with הִנֵּה, the circumstance admits of explanation that the personality concerned in the action however feeble, is subordinated to the word as a sort of accusative, e. g. הִנֵּה en eum! which may be converted into the expression of a verb involving the notion of *being*, as *there he is*. הִנֵּה with the suffix is to be explained in this way, as is the case with הִנֵּה and הִנֵּה but especially with the

Ar. اِنَّ. — 3. Whether put immediately or not before participles, it gives to the tense involved in the participle a certain demonstrative liveliness, where we might take it simply for an interjection *behold!* This is particularly the case when the participle expresses the present (præsens relativum) GEN. 27, 42, JER. 16, 12, more rarely when it expresses the future (fut. relat.) GEN. 6, 17 or the past (praet. relat.) GEN. 41, 17. Here הִנֵּה denotes merely existence, as in signification 1, without giving the person as the subject of the clause, since that is made known in what goes before, e. g. הִנֵּה יוֹצֵר AMOS 7, 1 *behold (he) formed*. Seldom does the subject follow 7, 1; EZ. 37, 19. More commonly הִנֵּה has the subject in the suffix with itself, when it is joined to the perfect IS. 28, 16; JER. 3, 22 (7, 11 is an exception). — 4. It is a mere exclamation, *lo!* like הִנֵּה in lively discourse GEN. 20, 15, in exhortations Ps. 134, 1, as a peculiar part of a sentence JER. 23, 30; after הִלַּא HAB. 2, 13; 2 CHR. 25, 26. — 5. = הִנֵּה with the meaning *if*, LEV. 13, 6.

הַנְּחָה (prop. inf. Hif. of נָח) *f. permission of rest, ease* ESTH. 2, 18, by which the LXX and Targ. understand *remission of tribute*.

הַנְּחָה see נָח.

הַנְּחָה ZECH. 5, 11 see נָח.

הַנְּחָה (same as הַנְּחָה *gratiosus*, from נָח; or equivalent to הַנְּחָה *endowed with goods, rich*, from נָח) *proper name of a man whose son or sons (בְּנֵי or בָּנִים) possessed the valley on the south eastern side of Jerusalem* JOSH. 15, 8, 2 KINGS 23, 10 K'tib, which perhaps had already belonged to *Hinnom* himself; therefore הַנְּחָה JOSH. 15, 8; 18, 16. When this valley, whose western part was called הַקֵּל דָּמָה (field of blood), subsequently became the burning-place (הַמִּזְבֵּחַ) where children were sacrificed to Moloch (see נָח), the signification of *to lament* or *whine* (from הַנְּחָה which see) may have been thought of as lying in הַנְּחָה.

הַנְּחָה (not used) *intr. to lament, to whine*, = הַנְּחָה I. Ar. هَنَّ، أَنْ. See הַנְּחָה.

הַנְּחָה (not used) *intr. to sink, to be low*, of ground, conseq. = הַנְּחָה, Arab. هَنَعَ. Derivative

הַנְּחָה (*low ground*) *n. p.* of a territory subdued by the Assyrians, mentioned along with סִפְפָּרָה and עִנְיָה 2 KINGS 18, 34; 19, 13; IS. 37, 13; and as סִפְפָּרָה was the province of *Sippbara* (see Ptol. 5, 18, 7) situated in the most southerly part of Mesopotamia not far from Babylon, and עִנְיָה is certainly identical with עִנְיָה (2 KINGS 17, 24 31) whence colonists were transplanted to Samaria, and the place must also be looked for near בִּיתֵּהָ, הַנְּחָה appears to have been at the lower Euphrates. The people in *Hena* may have been a Phœnician race (הַנְּחָה from הַנְּחָה = הַנְּחָה *Xvā*, a name of Phœnicia and of the Phœnician progenitor), as those of עִנְיָה or עִנְיָה with the עִנְיָה, who dwelt in pastoral villages as far as Gaza (DEUT. 2, 23) and were mixed with the Philistines generally (JOSH. 13, 3), were perhaps one people;

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a fact which explains how it is that Ezekiel 16, 29 and 17, 4 calls Chaldea an אֶרֶץ פִּנְעִין; and how old accounts (Herod. 1, 1; 7, 89; Just. 18, 3) speak of Phœnicians at the Persian gulf. In the city عانة ('Anah) at a ford of the Euphrates, the name may be still preserved.

הַנְּחָה (infin. Hif. of נָח, then a noun, like הַנְּחָה, הַנְּחָה) *f. a shaking, shaking about, a sieve*, IS. 30, 28.

הַנְּחָה Ex. 20, 25 see נָח.

הַנְּחָה JER. 32, 4 see נָח.

הַנְּחָה (*pause* הַנְּחָה) *interj. hist! hush! a call for reverential or any other kind of silence (according to Parchon), onomatopoeic (like the Ar. صم) JUDGES 3, 19, HAB. 2, 20, with נָחַי of a person, following ZEPH. 1, 7, ZECH. 2, 17; as an adverb in silence, silently AM. 8, 3. It was not till late that a plural of it הַנְּחָה was formed, as if it belonged to an imperative NEH. 8, 11. In the same manner, from an Arabic word هَلَم corresponding to הַנְּחָה (which see) was formed a plural هَلُمَّا. From this then the verb הַנְּחָה would be developed. According to *Kimchi* הַנְּחָה belongs to the *Pihel* of הַנְּחָה (which see).*

הַנְּחָה (Kal unused) *intrans. same as הַנְּחָה to rest, to be silent; Ar. هَسَّ to speak softly, secretly; redupl. هَسَّهَسَّ. Hence according to Kimchi:*

Pih. הַנְּחָה, only in imper. הַנְּחָה, pl. הַנְּחָה, with the accent drawn back, as an interjection, see הַנְּחָה.

Hif. הַנְּחָה (only fut. apoc. הַנְּחָה) *to hush, to still*, NUMB. 13, 30, which may also be derived from הַנְּחָה.

הַנְּחָה see הַנְּחָה.

הַנְּחָה see הַנְּחָה.

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הַנְּחָה see הַנְּחָה.

הַנְּחָה (from פָּנָה) *f. prop. numbness, hence cessation, intermission, LAMENT.* 3, 49.

הִפָּךְ (*part. constr.* once **הִפָּךְ** Ps. 114, 8; *infin. absol.* **הִפְּךָ**, *constr.* **הִפְּךָ**, with *suff.* **הִפְּכֶם**; on the other hand **הִפְּכֶם** Is. 29, 16 from **הִפָּךְ** a noun; *fut.* **הִפְּכֶם**, but also **הִפְּכֶם** ZEPH. 3, 9) *tr.* same as **הִפָּךְ** (which see), **הִפְּכֶם** (which see), 1. *to turn, to turn about*, e. g. **הִפְּכֶם** JOSH. 7, 8, with **לְפָנֶיךָ** of the person; *to change* **מִשְׁכַּב** (a sick man's bed) Ps. 41, 4 i. e. to restore to health; *to turn over*, **עֲגָה** Hos. 7, 8; *to invert*, **יָרַד**, as a sign of wheeling about 1 KINGS 22, 34, but **הָיָה יָרַד** also in the sense of *always to turn the punishment*, i. e. to renew it LAMENT. 3, 3; *to direct*, **רִיחַ** Ex. 10, 19; also *intr. to turn oneself, to turn about*, when no object stands with the verb 2 KINGS 5, 26. With regard to the construction, it should be remarked: it occurs with **אֶל** of the person and accusative of the thing, ZEPH. 3, 9 *for then I turn to the people (the language) into a pure lip*; with **מֵעַל** from whence 2 KINGS 5, 26; with **לְ** *to turn into* Ps. 66, 6, or with the accusative Lev. 13, 3; with the accusative *to overturn*, a chariot HAG. 2, 22; **הִפְּכֶם** JUDGES 7, 13 *to overthrow upwards, to tumble over*. — 2. *to destroy*, **עָרִים** DEUT. 29, 22, 2 SAM. 20, 3, JER. 20, 16, with **בְּ** partitive, **בְּכֶם** AM. 4, 11 *I have destroyed among you* (i. e. among your cities); **הָרִים** JOB 9, 5; **אֲרָץ** 2 SAM. 10, 8; *to overthrow*, **רָשָׁעִים** PROV. 12, 7. — 3. *to pervert, to turn away*, words, i. e. to lie, JER. 23, 36; *to act with moral perversity* (see **הִפְּכָה**), *to act crookedly* i. e. foolishly, deceitfully (see **הִפְּכָה**). Deriv. **הִפְּכָה**, **הִפְּכָה**, **הִפְּכָה**, **הִפְּכָה**, **הִפְּכָה**.

נִפָּךְ (3 fem. **נִפְּכָה**; 3 pl. **נִפְּכֶם** and **נִפְּכֶם**; *infin. abs.* **נִפְּכָה**; *fut.* **נִפְּכֶם**) 1. *to turn oneself*, with **אֶל** ... **מִן** from ... to Ez. 4, 8, or absolutely Ps. 78, 57, i. e. *to bend sideways, to flee, to turn about*, with **אֶל** of the person JOSH. 8, 20; but with **בְּ** of the person *to turn against one* JOB 19, 19; with **עַל** or **לְ** *to turn to one* Is. 60, 5, LAMENT. 5, 2; of **לֵב**, *to writhe, with pain, with פְּ **בְּקָרְבָּן** 1, 20, or **עַל** of the person Hos. 11, 8; *to turn themselves*, with **עַל** upon one*

1 SAM. 4, 19; *to be changed* JOB 20, 14, with **לְ** into something Ex. 7, 15, seldom with the accusative LEV. 13, 25, or with **לְ** ... **מִן** ESTH. 9, 22, or also with **לְ** of the pers. in whom something is changed, DAN. 10, 8. — 2. *to be overturned* i. e. destroyed JON. 3, 4; JOB 28, 5. — 3. *Figurat. to lie, fully to be changed with the tongue*, PROV. 17, 20, as in Arabic.

Pih. (redupl.) **הִפְּכָה** (not used) *to act very perversely, very crookedly*, whence the adj. **הִפְּכָה**.

Hif. **הִפְּכָה** (not used) an intensive form of **Kal**, whence **מִפְּכָה**; but also *to make crooked, to turn aside*, the body; *to cross*, i. e. to fetter crosswise by shutting up in a wooden frame. Deriv. **מִפְּכָה**.

Hof. **הִפְּכָה** *to be turned, to be precipitated*, with **עַל** upon JOB 30, 15.

Hithp. **הִתְּפָךְ** *to turn oneself* (of a brandishing, glittering sword) GEN. 3, 24; *to wind* (in circles), *to move about* (of a cloud) JOB 37, 12; *to be turned, changed* 38, 14; *to turn or roll oneself about, to tumble*, **צָלִיל** JUDGES 7, 13; and also according to the derivative (**הִתְּפָה**) *to shew oneself perverse*.

The fundamental signification is more or less modified in the Ar. **هَفَكَ** and **أَفَكَ** (see **הִפְּכָה** and **הִפְּכָה**); and the two forms are also found in Aramaean. The Ar. **أَبَقَ** *to turn oneself, to give way, to flee*, **وَبَقَ** *to perish*, Hebrew **אָבַד** (which see), are connected with it. The organic root is **הִפְּכָה**.

הִפְּכָה *adj. m.* see **הִפְּכָה**.

הִפְּכָה *m.* the reverse, the contrary, Ez. 16, 34.

הִפְּכָה *m.* the same, Ez. 16, 34.

הִפְּכָה (with *suff.* **הִפְּכֶם**) *m.* perverseness, Is. 29, 16 *your perverseness!* comp. Ar. **هَيْفَكَ** the same.

הִפְּכָה (after the form **הִפְּכָה**) *f.* overthrow, destruction, desolation, GEN. 19, 29; according to the Sam. cod. perverseness = **הִפְּכָה**, reading **הִפְּכָה** in DEUT.

32, 20, but it has **אַתְּכָה** (which see) in the first signification GEN. 19, 29.

הַפְּכָפְכָה (adj. redupl. from **הִפְּכָה**) *adj.* *m. very crooked, perverse, turned*, PROV. 21, 8, opposite to **יָשָׁר**, cognate in sense with **עֲקָלְקָל**.

הִצַּב (Assyrian) *n. p. f.* name of a queen of Assyria, as even *Samuel ha-Nagid* (in the 11th century) says: **הִצַּב** **הַמִּלְכָּה**, and as *Kinchi* has understood the word (in his Dictionary). NAH. 2, 8 and *Huzzab is taken, is carried away*. The proper name is probably compounded of *Huzz* (Pers. **خوش** *beautiful*) and *ab* (Pers. **آب** *splendour*), signifying *beautifully beaming, chush* and *ab* being applied elsewhere in Aryan proper names.

הַצִּלָּה (inf. Hif. of **נָצַל**) *f. deliverance*, ESTH. 4, 14.

הִצֵּן (not used) *intrans. to be sharp, pointed*, of a cutting or sharp weapon, hence **הִצֵּן**. The organic root is **הִצֵּן**, which is also found in **צֵן** (which see) belonging to **צָנִין** and **צָנָה** I., and in **צֶן**. In Arabic the stems **حَصَنَ**, **حَصِّنَ** have the same meaning, as also the Targ. **הִצֵּן**, whence **حَصِين**, Targ. **הִצֵּינָה** an axe, a battle-axe, **חֶצֶן** weapon of defence; even the Greek **ἀξίνη** may have come from the Phœnician **הִצֵּינָה**, since it has no suitable etymology in Greek. The inorganic **ה** may also at an early period have been sounded **ח**, since the noun is also read in mss. **חִצֵּן**.

הִצֵּן *m. a battle-axe*, Ez. 23, 24, as the Targ., Kimchi, and others understand it; see **הִצֵּן**.

הָר (from **הָרָה**; with the article **הָרָה**, with *a* of motion **הָרָה**, and with the addition of the article **הָרָה**; *constr.* **הָרָה**, but with *suffix* **הָרָה** and **הָרָה** in a resolved form; *pl.* **הָרִים**, with article **הָרִים**, *constr.* **הָרִי**, with *suffix* **הָרִי**, and also resolved *constr.* **הָרִי**, with *suffix* **הָרִי**) 1. *m. a mountain, a hill*, in the widest usage JER. 16, 16; described more exactly by adjectives: **גְּבוּהָה** Is. 30, 25,

or by nouns: **הָרָה מְעֵרָה** Ps. 42, 7, **הָרָה גְּבוּהָה** 68, 17. Applied to **הָר** are: **קָצֵה** JOSH. 18, 16, **רָאשׁ** JUDGES 16, 3, **צֵד** 1 SAM. 23, 26, **כְּתֹר** 25, 20, **צֵלַע** 2 SAM. 16, 13 &c.; and it is mentioned along with **גְּבוּהָה** Is. 40, 4, **שְׂפָלָה** JOSH. 9, 1 &c. In connection with **אֱלֹהִים** or **יְיָ** (*God's mountain*) it is *Sinai* or *Horeb* EX. 3, 1; 4, 27; 18, 5; 1 KINGS 19, 8; also **הָרָה** alone EX. 19, 2. **הָרִי** or **הָרִי** are the *mountains of Judea* Is. 14, 25; 49, 11; ZECH. 14, 9; **הָרָה** alone is *Zion* or the *temple-mountain* DEUT. 33, 19, Ps. 78, 54, in full form **הָרָה בֵּית** Is. 2, 2, **הַבֵּיתָה** JER. 26, 18, **קָרַשׁ אֱלֹהִים** Ez. 28, 14; **הָרָה** with a suffix accompanies the noun in Ps. 2, 6. Very often is the name of the mountain, or that of the country in which it is, or its plantation (see **זֵיתִים**) added, e. g. **הַגְּלֵדָה**, **סִינִי**, **הַעֲבָרִים**, **סִינִי**, **הַגְּלֵדָה** &c.; and **הָרָה** is appended only to the proper name **הָרָה עֵד** HAB. 3, 6, **הַרְרֵי קָדֶם** DEUT. 33, 15 *mountains of past time*, i. e. belonging to the first creation, *primitve mountains*; **הָרָה אֲלֶף** *mountains of thousands* (of animals) Ps. 50, 10; **הָרָה טֶרֶף** 76, 5 *mountains of prey* i. e. *heaps of booty*; **הָרָה הָיִר** SONG OF SOL. 4, 6 *heap of myrrh*, a figure of enjoyment; **הָרֵי בָּתָר** 2, 17 *mountains cleft* i. e. *full of fissures*; **הָרֵי בָּשָׂמִים** 8, 14 *spicy mountains*; **הָרֵי לַיְלָה** JER. 13, 16 *night-mountains* i. e. which being covered by night are not accessible, and so the figure implies insurmountable obstacles; **הָרֵי קָדֶם** see **הָרֵי קָדֶם**. — 2. Figuratively *difficulty, hindrance*, i. e. *hostile power* ZECH. 4, 7 (comp. Is. 40, 4; 49, 11), hence according to the Targ. *the Persian kingdom*, as **הָרָה** in JER. 51, 25 means *Babylon*, a mighty kingdom, which, in its character as a desolator of countries, is called **הָרָה הַמְשַׁחֶתֶת**, as elsewhere a *fire-vomiting mountain* is termed **הָרָה שֹׂרֶפֶת** 51, 25 *a burning mountain* i. e. a *burnt volcano*, which is called **הָרָה הַמְשַׁחֶתֶת** as being still penetrated by fire. — 3. *mountain-district* JOSH. 14, 12; 17, 16 18, hence **הָרָה** the *hill country*, of central Palestine GEN. 12, 8; DEUT. 3, 25; of the territory of Judah, as that which

once belonged to the Amorites NUM. 13, 29; of the mountainous district on the east of the Dead Sea GEN. 14, 10; particularly in association with the names of the territories יְהוּדָה, שִׁעִיר, אֲמֹרִי, &c. With regard to mountains, countries, cities or districts whose names are preceded by הַר or הָרִי, see בִּשְׂלָה, בֵּית־אֵל, אֲפֶקִים, אֲמֹרִי, אֲמִנָה, (זֵית) יֵיתִים, גְּרָזִים, גֶּזֶשׁ, גִּלְעָד, גִּלְבָּעַ, יִצְרָה, יְהוּדָה, חָרָס, חֶרְמוֹן, חֶרֶב, חֶלֶק, סִינִי, נִפְחָלִי, נָגֶד, מוֹרִיָּה, בְּרִמְלִי, נִשְׁרָאֵל, עֲשֹׂי, עֲשָׂרֹן, עֲמֶק, עֲזַבְלֶק, עִיבֶל, עֲבֹהִים, שְׁמֶרֶן, צִמְרִים, צִלְמֹן, צִיּוֹן, פְּרָצִים, תְּבוֹר, שְׁעִיר.

The noun, of which a form הַר also existed, comes from a stem הָרָה to be high, to be elevated, to project (cognate הֶרֶה); and the idea of the noun is therefore prop. a height, found also in ὄρ-ος, οὐρ-avós (height, heaven) &c.

הָרִי (an old form for הַר; on the contrary הוֹרִי GEN. 49, 26 is not, as the LXX and cod. Samar. [and so too Samuel ben Me'ir or Rashbam] take it, from הוֹר = הָר, but from הוֹרִים belonging to הָרָה; mountain) n. p. 1. of a mountain in the south east of Palestine (where Aaron died NUM. 20, 22; 33, 38 &c.), at whose base lies the city of כְּלָע i. e. Petra (Ὠρ, ὄρος ἐν ᾧ τελευτᾷ Ἀαρών, πλησίον Πέτρας πόλεως, Eus.), now called جبل نبي هارون (G'ibl Nabi Hārūn) (Burckh. II. p. 715-16) distant a day and half's journey from the southern point of the Dead Sea. — 2. of a north-eastern branch of Lebanon, at the northern boundary of Palestine NUM. 34, 7 8, by which the Talmud (Gittin 8) understands the mountain אֲמִנָה, Isaac Parchi the Ar. الهرى ادا, which is directly over against תְּבוֹר. The cities יְהוּדָה Josh. 19, 30, now עִיבֶל, and יְהוּדָה in Asher 19, 28, now رجب, lie at the north-east of this mountain, a short distance from it, which suits the context.

הָרָה (mountain-land) n. p. for northern Media the great, belonging to Assyria, which is a mountainous district (in Ar.

called الجبل el-Gibl, in Pers. کوهستان Kuhistan, also عراق العجمی Irāk el 'Aǧmī) 1 CHR. 5, 26; in the parallel passage 2 KINGS 17, 6 it is therefore more definitely described by עֲרֵי מִרִי. The Talmud (Kidd. 72^a; Jebam. 17^a) understands by it Hamadan and the localities near (הַמְדֵן וְחֶבְרוֹתָיָה) or Nehawand (נְהַוַּנְד). The original signification of הָרָה as an extra-Semitic word was Arya, as Media was anciently called (Herod. 7, 62); but the Hebrews thought of הָרָה. See אֲרִיָּה.

הָרָה (not used) intr. to glow, to burn, same as אָרָה (which see) and יָרָה II.

(which see), Ar. أَرَى &c. Deriv. הֶרֶאֵל.

הָרָה see הָרָה.

הָרָאֵל (from הָרָה with the termination el) m. hearth, fire-place, hence the name of an altar Ez. 43, 15, called elsewhere אֲרָאֵל (which see) K'tib, and אֲרָאֵל (which see) K'ri.

הָרָה (fut. יִהְרֹג) tr. to kill, to murder, prop. to invade one in a hostile manner, to pierce, in or out of war GEN. 4, 8; Is. 10, 4; by the sword AM. 9, 4; by other weapons 2 SAM. 23, 21 (cognate in sense רָצַח); by the bite of a serpent JOB 20, 16; by grief 5, 2, pestilence JER. 18, 21 &c.; but always by violence; הָרָה stands instead of it but seldom. Sometimes generally, to destroy, Is. 14, 30, along with אָבָר ESTH. 9, 6. Usually construed with accusat. JUDGES 9, 24, seldom with ל of the object 2 SAM. 3, 30; JOB 5, 2; with ב, to slaughter among ... 2 CHR. 28, 9. Spoken of beasts LEV. 20, 15 it also means to slaughter, Is. 22, 13; of plants, to destroy Ps. 78, 47, like מוֹת JOB 14, 8; in a figurative sense LAMENT. 2, 4. Deriv. הֶרֶגָה, הָרָה.

Nif. יִהְרֹג (inf. constr. with ב: בְּהֶרֶג = בְּהֶרֶגָה; fut. יִהְרֹג, 3 impf. fem. plur. תִּהְרֹגְנָה) pass. to be killed, slain Ez. 26, 6; LAMENT. 2, 20.

Puh. הָרָה pass. the same, Is. 27, 7.

The stem is = Ar. حَرَك (to pierce, to

violate), while **חָרַג** (murderously to rebel) has a special meaning, though it also has that of *to kill*; comp. the Gothic *trik-an* (to push), Lat. *urg-ere* (to press). The org. root is **חֲרַג**, being also in the Targ. **חֲרַג**, whence **חֲרַגָּא** an axe, Zab. **חֲרַג** Mars, Arab. **مَرَح**, whence **مَرَح** Mars.

חָרַג m. a killing, slaughter, choking, Is. 27, 7; Ez. 26, 15; Ar. **حَرَج** death-stroke.

חָרַגָּה f. slaughter, killing, strangulation, ZECH. 11, 4; JER. 7, 34; 12, 3.

חָרַג (inf. **חֲרַג**, fut. ap. **חֲרַג**; part. f. **חֲרַגָּה**, constr. **חֲרַגָּה**, pl. **חֲרַגָּה** and **חֲרַגָּה**, also f. **חֲרַגָּה**, with suff. **חֲרַגָּה**, intr. prop. same as **בָּטַח** to be bellied, **חֲרַג** **חֲרַגָּה** **חֲרַגָּה** identical with **חֲרַג** in its org. root. Then 1. to conceive, to be pregnant, GEN. 16, 4; JUDGES 13, 3; 1 CHR. 4, 17, where **חֲרַג** is omitted, and **חֲרַג** must not be taken in the sense of **חֲרַג**; usually it occurs absolut., but also with **ל** of the pers. by whom . . . GEN. 38, 25; **חֲרַג** **חֲרַגָּה** to be pregnant by whoredom 38, 24. Fig. to conceive in mind, to go full of a thing, e. g. with **חֲרַג** Ps. 7, 15, Job 15, 35, **חֲרַג** Is. 59, 13 (see Puhall), **חֲרַג** 33, 11. — 2. to have increase (in posterity), only part. plur. **חֲרַג** GEN. 49, 26 parents, while **חֲרַג** signifies mother Hos. 2, 7; SONG OF SOL. 3, 4. Derivat. **חֲרַג**, **חֲרַג**, **חֲרַג**, **חֲרַג**, **חֲרַג**, **חֲרַג**.

חֲרַג (inf. abs. **חֲרַג**) to be pregnant, with accusat. **גִּבּוֹר** (a male) JOB 3, 3; figurat. to conceive in mind, Is. 59, 13.

חֲרַג (prop. part. of **חֲרַג**) adj. m. (which cannot appear), **חֲרַגָּה** (pl. **חֲרַגָּה**, comp. **חֲרַגָּה**, **חֲרַגָּה**) or **חֲרַגָּה** (constr. **חֲרַגָּה**, pl. **חֲרַגָּה**) f. pregnant, Ex. 21, 22, then also as a subst. Am. 1, 13. **חֲרַגָּה** לָלֶחֶם with child, near to be delivered, 1 SAM. 4, 19; **חֲרַגָּה** עוֹלָם ever pregnant i. e. never bearing JER. 20, 17. The connection of it with a masc. Hos. 14, 1 is because of the reference to the inhabitants. But *Parchon, Kimchi, Levi*

and others, and after them *Gusset*, explain **חֲרַגָּה** Am. 1, 13 and **חֲרַגָּה** Hos. 14, 1 as *fortresses, fortifications*, by which means **חֲרַגָּה** **חֲרַגָּה** in the former, the masc. **חֲרַגָּה** in the latter are suitable; there must therefore be other plurals of **חֲרַג** for another idea.

חֲרַגָּה (*Pahel*-form, reduplicated; not used) Aram. prop. to hear, to perceive (by the sense of hearing), *percipere auri-bus*, while **חֲרַג** is to perceive by the mind combining, *percipere ratiocinatione interna*; then generally to receive into the mind (through the senses), to think, of persons dreaming, fancying, to imagine, to conceive, whence **חֲרַגָּה**. — The simple stem is **חֲרַג**, whose organic root lies also in the Latin *aur-is*, German *hör-en*, and in *hear, hoor*.

חֲרַגָּה (only pl. **חֲרַגָּה**) Aram. m. prop. perception (by the sense of hearing), *auditus*, then perception of a dream DAN. 4, 2; creations of the mind (comp. Syr. **חֲרַגָּה**, a fancy, an imagination); **חֲרַגָּה** was used for it later, DAN. 2, 29 30; 4, 16. — The derivation (*Hitzig*) from the Armen. *chorhurd* (thought) hardly deserves notice.

חֲרַגָּה see **חֲרַגָּה**.

חֲרַגָּה belonging to **חֲרַגָּה**, see **חֲרַגָּה**.

חֲרַגָּה see **חֲרַגָּה**.

חֲרַגָּה (with suff. once **חֲרַגָּה** for **חֲרַגָּה**) m. conception, then the pain of conception, GEN. 3, 16; RUTH 4, 3; Hos. 9, 11.

חֲרַגָּה (K'tib) *Hofal* of **חֲרַג** DAN. 8, 11, like **חֲרַגָּה** 7, 4, see **חֲרַג**.

חֲרַגָּה (pl. with suff. **חֲרַגָּה**) f. torn down, a ruin, Am. 9, 11, a figure of the fallen Davidic kingdom.

חֲרַגָּה f. destruction, Is. 49, 19.

חֲרַגָּה perhaps the ground-form of **חֲרַגָּה**, see **חֲרַגָּה**.

חֲרַגָּה (not used) intr. to be high, to be elevated, to project upward, of men and towers; figurat. to be strong, firm. Derivat. the proper names **חֲרַגָּה**, **חֲרַגָּה**,

הָרָם; see הָרָמָן. Besides the well-known Hebrew stems connected with it (אָרָם, רָם, רָם, רָם), we have also from the same organic root הָרָם the stems חָרָם (whence the proper name הָרָמָן) עָרָם &c., as well as the Arab. هَرَم to arise (whence هَرَم a pyramid), وَرَم to be high, أَرَم (whence أَرَم a stone set up, a grave-stone), حَرَم (whence حَرَم a mountain-peak, a mountain-height), and the Egyptian *p-iram* (*p* is the article) pyramid.

הָרָם (*height*) see הָרָם.

הָרָם (*high, elevated*) *n. p. m.* 1 CHR. 4, 8.

הָרָם (*elevated, great*) *n. p. m.* JOSH. 10, 33.

הָרָמָן (*with a of motion מְרָמָן m.* only in AM. 4, 3 in the difficult phrase וְהָשְׁלַכְתֶּנָּה הָרָמָן, where for the former the LXX, Symm., Jerome, Syriac and one mss. read הָשְׁלַכְתֶּנָּה; for the latter several mss. read הָרָמָן (from הָרָם). If we take הָשְׁלַכְתֶּנָּה as the reading, which is suitable, the verse should be translated: *and ye (women of Samaria) wander through the breaches (פְּרָצִים) each before the other, and are cast (i. e. driven) toward הָרָמָן.* הָרָמָן is taken by the Targ., Symm., Syr. in the sense of *Armenia*, so far as this is said to be compounded of הָרָם מְרָמָן; *Kimchi* takes it as = הָרָם מְרָמָן *tower*; according to the reading mentioned it is *Hermon*; according to the LXX = הָרָם רָמָן, which would be a place in the south of Palestine, identical perhaps with רָמָן JOSH. 15, 32, עֵין רָמָן NEH. 11, 29. But agreeably to the latter acceptance פְּרָצִים in the first part of the verse may also be = הָרָם פְּרָצִים Is. 28, 21 or פְּרָצִים. In any case, the last solution is better than that of הָרָם רָמָן.

הָרָם (not used) *intr.* same as אָרָם to be firm, strong. Derivative

הָרָם (*strong*) 1. *n. p. m.* GEN. 11, 26; 1 CHR. 23, 9. — 2. with בֵּית (*place of height*) *n. p.* of a place in Gad NUM.

32, 36, which was elsewhere called בֵּית הָרָם JOSH. 13, 27.

הָרָם (*fut. יִהְיֶה and יִהְיֶה tr.* properly to tear, ῥήσσειν, to tear in pieces (e. g. of the lion, comp. هَرَس lion) in the widest extension, the same organic root being found in פָּרָם, פָּרָם, פָּרָם, פָּרָם, פָּרָם, פָּרָם &c. In its application: to pull down, with accus. of the object מְרָמָן JUDGES 6, 25, Ez. 13, 14, 16, 39, 26, 4, 26, 12, מְרָמָן Mic. 5, 10, Is. 14, 17; or absol. JER. 1, 10; 24, 6; 31, 28; 45, 4; MAL. 1, 4; JOB 12, 14; coupled with נָחַץ, נָחַץ (נָחַץ) and in opposition to בָּנָה, בָּנָה; sometimes to destroy, to annihilate, figurat. to scatter: הָרָם אֶרֶץ to destroy a kingdom PROV. 29, 4; הָרָם לִשְׁנֵים to break the teeth Ps. 58, 7; הָרָם מִמְּעַמָּד to tear away from a station Is. 22, 19; הָרָם אֶל to break through to one, i. e. to press forcibly toward one Ex. 19, 21 24. Deriv. הָרִיסָה, הָרִיסָה. See הָרָם.

Nif. נִהְרָם (*fut. יִהְיֶה pass.* to be torn down, הָרָם PROV. 24, 31, הָרָם JER. 50, 15, מְרָמָן Jo. 1, 17, יָסֹד Ez. 30, 4; figurat. שָׁח Ps. 11, 3; נִהְרָסוּ destroyed places Ez. 36, 35 36, cognate in sense נִשְׁמָה.

Pih. הָרָם a little stronger meaning than that of Kal EXOD. 23, 24; Is. 49, 17.

הָרָם *m.* prop. a tearing in pieces (from הָרָם, see Kal), concrete a lion, הָרָם Is. 19, 18 lion-city, the name of Leontopolis in Egypt. The singular expression seems to be selected for its ambiguity, in order to have another meaning connected with it. The LXX render הָרָם by πόλις (הָרָם) ἀσθεύς, city of salvation, the Peshito abides by הָרָם, which is explained فِدْمًا (redemption, deliverance), and so agreeing with the LXX (from הָרָם to tear out, to deliver, comp. נָצַל). The Targ. has another collateral sense, viz. הָרָם destruction, referring to JER. 23, 13. There is

also a reading הָרָם, meaning *Helio-polis*.

הָרָר I. (i. e. הָר; not used) *intr.* to be high, to be elevated, se efferre, prop. to rise up, to project, to be prominent,

Ar. هَرَّ, hence "horruit"; deriv. הָר, הָר, הָרָר. Metaph. to be firm, strong, (see הָרָם, הָרָם); comp. הָרָה.

הָרָר II. (not used) *tr.* same as אָרָר to curse, to imprecate; comp. Arab. هَرَّ (detestatus est). Deriv. הָרָר 1.

הָרָר (with suff. הָרָרִי) *m.* 1. mountain, only JER 17, 3 my mountain in the field, a designation of Jerusalem (comp. 18, 14 rock of the plain). According to others curse (from הָרָר II. which see), and so the place is translated: my curse is against the field (comp. LAMENT. 3, 65), i. e. I curse their province. — 2. (mountain) *n. p.* of a place otherwise unknown, whence the Gentile הָרָרִי 2 SAM. 23, 11 33, as a surname: a) of the Davidic hero שָׁמַר (1 CHR. 11, 27 שָׁמַר), written הָרָרִי in 1 CHR. 11, 27, and הָרָרִי 2 SAM. 23, 25. b) of the Davidic hero יִזְבִּיחֶן 1 CHR. 11, 34, the surname and the addition of בֶּן-שָׁמַר being omitted in 2 SAM. 23, 32. c) of the Davidic hero אֲחִיָּאָם 1 CHR. 11, 35, אֲחִיָּאָם being instead of it in 2 SAM. 23, 33 (see אֲחִיָּאָם). — 3. (with suff. הָרָרָם GEN. 14, 6) see הָרָר.

הָרָר (mountain) *n. p.* of a place, same as הָרָר 2, whence the Gentile הָרָרִי 1 CHR. 11, 27.

הָרָר *m.* an assumed form for הָרָרִי, see הָרָר.

הָרָרָה cod. Sam. for אֲרָרָה, for the sake of alliteration to הָר, see אֲרָרָה.

הָרָם (shining, = הָרָם) *n. p.* of a man of גִּזָּה, whose two sons, not named particularly, are numbered among David's heroes 1 CHR. 11, 34. For הָרָם 2 SAM. 23, 32 has יִשָּׁן (from יִשָּׁן = יִשָּׁן to shine).

הַשְׁמָעִית (inf. Hif.) *f.* announcement, a causing to hear, Ez. 24, 26.

הַשְׁקֵט (prop. inf. Hif.) *m.* a keeping quiet, rest. See שָׁקֵט Hif.

הַשְׁתַּחֲוִיָּה (prop. inf. Hithp.) *f.* the bowing of oneself, adoration 2 KINGS 5, 18.

הַתִּירָה (inf. Hif.) *m.* a melting, Ez. 22, 22.

הַתִּתְּכֶרֶת (prop. Aram. inf. Hithp.) *f.* a befriending, an attachment, DAN. 11, 23.

הַתִּירָה Is. 21, 14 see אָתָּה.

הַתִּחַן (old Persian) *n. p.* of an officer in the court of Ahasuerus ESTH. 4, 5. The meaning is to be looked for in הִתָּה; הַתִּחַן appearing to be a termination.

הַתִּל (Kal not used) *intr.* to laugh, to jest (cognate in sense שָׂחַק, צָחַק, Ar. هَزَلَ (to jest, to make oneself merry); then like צָחַק to mock, whence the adj. הַתִּל (pl. הַתִּלִּים subst.), the subst. מְהַתִּילָה; הַתִּל is the same, which has the secondary meaning to deceive, to play false to. Hence

Pih. I. הַתִּל (fut. יִהְיֶה) to mock, to deride, with בָּ of the person 1 KINGS 18, 27; LXX μωχεσθαι, Vulg. illudere.

Pih. II. (according to Kimchi in his Dictionary) הַתִּל (2 person הַתִּלָּה, fut. יִהְיֶה, inf. constr. הַתִּלָּה; in all these forms the middle consonant has the character of a guttural, which cannot be doubled by Dagesh) 1. to mock, to deride, to slight, with בָּ of the person JUDGES 16, 10 13 15; JOB 13, 9. — 2. to deceive, to rally, to mislead, with בָּ of the person GEN. 31, 7, or absol. EX. 8,

25; comp. הָטָה to despise and deceive, to play false to.

The fundamental signification of the stem and its forms lose their obscurity, in the manner indicated; and הַתִּל is then of like meaning (whose Hof. is הַתִּיל), and הַתִּל coinciding elsewhere as initial sounds; the doubling of the ל, the last radical sound, is as in הַתִּלִּי JUDGES 5, 7, and is not even permanent; in

הֶחֱלַל GEN 31, 7 the accent is drawn back. — As to the organic root, it is הֶחֱלַל, הֶחֱלַל, found also in חָלַל to juggle, to deceive, חָלַל to cheat, חָלַל to disap- point.

הֶחֱלַל (pl. הֶחֱלָלִים) *adject. m. mocked, derided*; see הֶחֱלָלִים.

הֶחֱלָלִים (the *adject. הֶחֱלַל* become an

abstract noun) *m. pl. mockings, derisions*, JOB 17, 2. The doubling of the third radical sound is frequent in this formation.

הֶחֱלָלִי see הֶחֱלַל.

הֶחֱלָלִים see הֶחֱלָלִים.

הֶחֱלָלִי i. e. הֶחֱלַל belonging to Pihel הֶחֱלָלִי, see הֶחֱלָלִי.

ו

ו, called וָ (or וֵ, וֶ, וּ), *Vau*, as a letter signifies a *peg, nail, hook*, because, as is alleged, the sign of the letter is like that figure in ancient writing, as may still be seen from the Phenician. The same is the case even in the square character. But the choice of the name was not made on account of resemblance of the sign to the object, but because of the initial sound, which holds good in the case of the rest of the alphabet. In the Semitic alphabet *Vau* was the sixth letter; and as the sixth it came to the Greeks from the Phenicians under the name *Bau* (*F*). The Greeks, however, excluded it afterwards from the list of letters, but retained it as *ἐπίσημον Bau* in denoting the number 6; while it also continued as the Aeolic digamma (*F*). It came to the Latins as *F*. ו is 6 as a numeral; ו is 6000; its sound was *vd*.

With regard to the essential nature of the sound, it was originally a semi-vowel like Yod, whence it is connected with *u*. Before the introduction of the vowel signs ו constantly stands for the extended and longer *u* and *o*, 1. where two vowels come together, e. g. הוֹי *hōi*, גלוֹי *galūi*. — 2. after a short or long *a*, with which it forms a kind of diphthong, conseq. for *au*, e. g. חורן *chauran*, whence *chōran*. — 3. at a later period the short *u* also began to be expressed by it, e. g. כולם *kullam* JER. 31, 34, הוכה *hukka* Ps. 102, 5, יכניה *Jechonya* JER. 27, 20, הובנים *hobnim* Ez. 27, 15, אונייה *oniyya* 2 CHR. 8, 18 &c., where,

however, the K'ri endeavoured for the most part, to obliterate it. — 4. for the long *ō* in forms like נָבוֹר, נָבוֹר; in later writing still more elongated, e. g. כָּחוּ, כָּחוּ Ps. 72, 14. — 5. for *u* in an accented syllable at the end, for example שוֹט JOB 1, 7, כָּחוּב *katūb*, דָּגוּל *dagūl*; but this was often altered when it ceased to be a final syllable, or when the vowel-signs were afterwards introduced. — 6. at the close of a word for *ū* or *ō*, i. e. סו, מְגִידוּ, נָכו, מְמַנְו, כְּתָבוּ. but also interchanged with ה when it represents *ō*, e. g. שְׁלֹמֹה, פִּרְעֹה, rarely א is put after the ו as *ō* or *ū*, e. g. יִסְרָאֵל EZR. 3, 7, הִלְכוּ, עָרוּ ZECH. 1, 1, רָבוּ, א precedes it distinctly when ו makes the beginning of the syllable, e. g. אֲוִיר, אֲוִיר, seldom in the middle, as נֹדָא *nōd* JUDGES 4, 19, וַיַּיָּאֵב *vayyabō* 2 KINGS 14, 13 for קִרְאֵהוּ, וַיִּבְרָו *krōt*. ו as the prefixed conjunction *ū* (*and*) continues to be written only by ו, e. g. וְבֵית. — 7. Where ו was to be written as a consonant and a vowel in succession, the vowel only was written, e. g. וַיִּשְׁתַּחֲוּוּ 1 KINGS 9, 9 for וַיִּשְׁתַּחֲוּוּ. — After vowel-points were introduced, a point was put over ו for *ō* (וֹ); to denote *u*, the point was put into the middle of the vowel-letter ו (וּ); and the sign װ was placed only where a *Vau* did not stand for *u*, which sign, therefore, is interchanged with ו, e. g. אֶלִי, אֶלִי GEN. 24, 5 39.

The following have still to be noted in connexion with the vowel ו. 1. When *i* follows, it attracts the *i* into

The fact of the laws of ו and י as vowel letters being similar, both being alike weak and liquid, has given rise to their frequent interchange in the formation of roots and stems, e. g. דָּרָה and דִּרָה, דָּרָה and דִּרָה; מָחַר and מִחַר; spot Lev. 13, 10 24 from דָּרָה to declare; n. p. מְחַרֵּץ and מְחַרֵּץ. Hence it comes to pass that roots or stems ending with the sounds i and u, which must have been originally different, are already fused into one another completely, i. e. the final i-sound prevailed in flexion; and ו has been preserved only in שָׁלַח, עָנָה, in order to distinguish the stem from שָׁלַח to draw out, עָנָה to point out. The same is the case at the beginning of stems and roots, where the language had stems and roots with the primitive initial Vau, and distinguished them from those beginning

In the formation of stems, we have to distinguish, the beginning, middle, and end with respect to **ו**. 1. At the beginning of a stem the language, as has been mentioned, avoided **Vau**, and where **ו** was necessary as the first radical sound, it always passed over into **י**, appearing again in flexion where it has not to stand at the commencement. — 2. In the middle of stems, such only have **ו** in which the letter is wholly a consonant, e. g. **חָוָה**, **עוֹלָה**, **אָוֶל**, **בְּוֹנֵה**; on the other hand the so-called **עוֹ** are nothing but simple monosyllabic stems with the medial sound **a**, as follows from a strict historical and analytic examination, the fact being confirmed by flexion and comparative philology. **ו** medial as a consonant, like all labial sounds, may become so weak and liquid that nothing more remains of them than the **a**-sound connected with them, e. g. **חָוָה** and **חָוָה**, **עוֹלָה** and **עוֹלָה**, **אָוֶל** and **אָוֶל**, **בְּוֹנֵה** and **בְּוֹנֵה**, **חָוָה** and **חָוָה**, **עוֹלָה** and **עוֹלָה**, **אָוֶל** and **אָוֶל**, **בְּוֹנֵה** and **בְּוֹנֵה**. It has been preserved somewhat oftener in **א**, e. g. **נָאֵה** and **נָאֵה**, **חָוָה** and **חָוָה** &c. But the old custom of looking upon concave stems or such as have **a** for the middle sound as **עוֹ**, makes it necessary to put them in the dictionaries as **עוֹ**. — 3. At the end of stems, **Vau** has always the power of a consonant. — 4. When **ו** as a consonant forms the middle sound, the Arabic has the **v**-sound at the beginning; comp. **עוֹלָה**. See **עוֹלָה**.

ו is the conjunction "and" before Sheva or labial sounds, and it only appears as ו in the word **בְּאוֹמְרָהּ**. See 7.

ו see ו.

ו (with Dagesh following) is properly the strongly uniting Vau with the fut. (imperf.); ו on the contrary appearing with the perfect. A simple action is put by it into a certain state of dependence, i. e. it does not alter the time, but it develops it farther; hence the name Vau conversive (וּוּוּוּוּ) is unsuitable. Etymologically, it is natural to seek no other origin for it than it is for the conjunction ו. See the grammars.

ו (before Sheva or a labial ו; when the accented syllable follows immediately, ו) the conjunction "and" uniting words and clauses. But it also signifies *with, and indeed, and yet*. Generally it has many meanings, according as it is explanatory, adversative &c., according to its position before clauses which involve the cause, the consequence, the aim &c. On its application and meanings see the Syntax. The conjunctive Vau was pronounced u, like the ו in the vulgar Arabic. — As to the proper origin of ו (ve), it is partly connected with וּ (אֶפֶס) and therefore with the Ar. ف (see אֶפֶס), as אֶפֶס... אֶפֶס Is. 46, 11 is identical with ו... ו 38, 15; partly with וּ (אֶפֶס), which still means "and" in מִאֲיֶמָה (from מִהֶמָּה אֶפֶס), as אֶפֶס... אֶפֶס whether... or Lev. 5, 21 is = ו... ו Prov. 29, 9, and like ו generally is interchanged with ו Num. 5, 14, being like ו in its fundamental signification. It includes in itself, therefore, the Ar. و and ف; and the numerous senses may be explained by the union of the significations of both. In no case should it be referred to a noun-stem (וּוּ which see), at most perhaps to the organic root וּוּ II. (which see); but the fundamental signification is to be sought partly in the pronominal stem וּוּ or וּוּ (which see), partly in the pronominal stem וּוּ (which see), פּוּ or פּוּ (in אֶפֶס, אֶפֶס, אֶפֶס), as also in the Latin *ve*.

וּ I. (pronominal stem) see וּוּ.

וּ II. (not used) is the simple organic root for the reduplicated stem וּוּ (from וּוּוּ, whence the noun וּוּ), to rivet together, to hook together; comp. the Ar.

וּ (prop. to bring together, to unite; conj. VI. to collect) and וּ, where the same fundamental signification should be adopted; Sanskrit *ve* (see Pott, etym. Forschungen I. 230. 259), Latin *vi-ere, vi-men* &c. In no case can one put it along with וּוּ (Ewald, ausführl. Lehrb. d. hebr. Sprache §. 117). Perhaps the connecting ו may have arisen from this simple root, prop. *va* (= Lat. *que, ve*; Copt. *ue*) union, addition.

וּ I. belonging to Nif. וּוּ see וּוּ I.

וּ II. belonging to Hif. וּוּ see וּוּ II.

וּ belonging to Hif. וּוּ see וּוּ.

וּ belonging to Hif. וּוּ see וּוּ.

וּ belonging to Hif. וּוּ see וּוּ.

וּ belonging to Hif. וּוּ see וּוּ.

וּ Aram. belonging to Af. וּוּ see וּוּ.

וּ belonging to Hif. וּוּ, Hithp. וּוּ see וּוּ II.

וּ n. p. Ez. 27, 19 according to Michaelis same as واديان i. e. واديان two rivers, and then the name of a city of Arabia, as Gōbla in Arabia was also called city of the two rivers; but probably ו in the passage referred to is the conjunction ו and וּ = וּ, see וּ; or it is abridged from וּוּ 'Aden, where commerce was carried on, according to Edrisi.

וּ belonging to Nif. וּוּ, Hif. וּוּ, Hof. וּוּ, Hithp. וּוּ see וּוּ.

וּ Aram. see וּוּ.

וּ n. p. of a place on the border of the Amorite and Moabite territories, where Israel conquered in battle Num. 21, 14, as Ibn Ganāch, Parchon, Ibn Esra, Kimchi and others understand

it. This *Vahab* was situated in טוּפָה which is as little known as the former, both being found in no other place than the fragment belonging to an old song of the lost סִפְר מִלְחָמֹת, which begins with accusatives. The reading of the Targ. אֶחָדָהּ (to be given, delivered) which *Kimchi* found in mss.; and the taking of טוּפָה as = טוּפָה; the translation of *Rashi* אֶחָד (אֶחָד) אֶחָד, and that of the Peshito אֶחָד; the opinion of others that it is a proper name = מִתְנָה 21, 18: — are all adverse to sober criticism.

וּ (reduplicated from וּ II. which see) tr. to unite, to rivet; derivative

וּ (plur. וּוּ, constr. וּוּ, with suffix וּוּ) m. a hook, nail, which rivets or holds fast something, found only in Ex. ch. 22. 26. 27. 36. 38. It is a very old word that goes beyond the invention of the art of writing (see ו).

וּ belonging to וּ see וּ.

וּ (an adopted stem for וּ Prov. 21, 8; not used) intr. to bear (a burden), hence figurat. to sin, to be laden with guilt (comp. כָּבֵל עֵין Is. 53, 11, בָּרַךְ עַ, Ps. 38, 4); Ar. وَكَّر (to bear a burden), whence وَكِي (vizier, prop. bearer of a burden i. e. of an employment; comp. bajulus in the mediaeval period, out of which came *baillif*, Ital. *bailo*, French *chargé d'affaires*) and figur. وَكَّر (to sin, to be laden with guilt), the noun וּ (burden and guilt, crime). Deriv. וּ. — The organic root וּ-וּ may be connected with that in וּ II. (whence וּ).

וּ m. guilt, crime, hence וּ Prov. 21, 8 man of guilt, opposed to וּ the pure; like the adj. וּ and the opposite וּ in the same passage. But since the sense and context alone could justify this acceptation; since Hebrew *usus loquendi* and the absence of all reason for applying such an unhebrew word are repugnant; Jewish interpreters have classed it with וּ.

וּ belonging to Nif. נוּחַל, Hif. הוּחַל, see וּחַל.

וּ (old Persian, either worthy of reverence, from the Persian وَه, or pure from the Persian وَه, prop. white; more probably from the Zend. vahja better, very good, an epithet of Ized haoma, and from zata born, hence born of Ized Haoma) n. p. m. ESTH. 9, 9. See Stern and Bensley, über die Monatsnamen &c. p. 199.

וּ belonging to Nif. נוּכַח, Hif. הוּכַח, Hof. הוּכַח, see וּכַח.

וּ see וּל.

וּ m. a child, offspring GEN. 11, 30.

וּ m. the same, 2 SAM. 6, 23 K'ri.

וּ belonging to Hif. הוּלִיךְ see וּלִיךְ.

וּ I. belonging to Hif. הוּנָה, see וּנָה I.

וּ II. (not used) intr. to be weak, tame (Ar. وَنَى), which has been assumed as a stem for וּנָה; but probably = וּנָה II. (whence וּנָה, prop. to soo, then to sing, to praise, generally identical with וּנָה II. as is וּנָה I. with וּנָה I. Deriv.

וּנָה (from וּנָה Jah is praise, comp. the proper name וּנָה) n. p. m. EZR. 10, 36.

וּ belonging to Nif. נוּסַר, Hof. הוּסַר, see וּסַר.

וּ belonging to Nif. נוּסַח, Hif. הוּסַח, see וּסַח.

וּ belonging to the Nifal-Hithp. נִסַּר, see וּסַר.

וּ belonging to Nif. נוּעַר, Hif. הוּעַר, Hof. הוּעַר, see וּעַר.

וּ belonging to Nif. נוּעַז, see וּעַז.

וּ belonging to Hif. הוּעִיל, see וּעִל.

וּ belonging to Hof. הוּעַה and the noun הוּעַה, see וּעַה.

וּ belonging to Nif. נוּעֵץ, see וּעֵץ.

פס (not used) see **פס**.
פס (from **פס** = **פס**; *rich*) *n. p. m.*
 NUM. 13, 14.
פס belonging to *Hif.* **פס**, see **פס**.
פס II. belonging to *Nif.* **פס**, *Hof.*
פס, see **פס**.
פס see **פס**.
פס see **פס**.
פס belonging to *Hif.* **פס**, *Hof.*
פס, see **פס**.
פס belonging to *Hif.* **פס**, see **פס**.
פס belonging to *Nif.* **פס**, see **פס**.
פס belonging to *Hif.* **פס**, see **פס**.
פס belonging to *Hif.* **פס**, see **פס**.
פס belonging to *Nif.* **פס**, *Hif.*
פס, see **פס**.
פס belonging to *Nif.* **פס**, *Hif.*
פס, see **פס**.

פס belonging to *Hif.* **פס**, see **פס**.
פס I. (not used) *intr.* same as **פס** I.
 (which see) *to be strong, firm*, *Ar.* **פס**
 (the same); derivat. perhaps **פס** *strong*,
 as an epithet of *Jah* (comp. the proper
 name **פס** fortification). Derivat. the
 proper name **פס**.
פס II. belonging to *Nif.* **פס**, see
פס.
פס (= **פס** *Jah is strong*) *n. p. m.*
 1 CH. 6, 13, for which **פס** stands in
 1 SAM. 8, 2, which may have the same
 signification.
פס belonging to *Hif.* **פס**, see
פס.
פס belonging to *Hif.* **פס**, see
פס.
פס (old Persian **פס** *beautiful*
woman, *Zend. wahisti optima*) *n. p. f.*
 ESTH. 1, 9-19; 2, 1-17.
פס belonging to noun **פס**, see **פס**.

י

י, called *Sayin* (יין in the old language,
 from יין II. comp. *Armen. zen a weapon*;
 afterwards **זינה** was used for it 1 KINGS
 22, 38) signifies, as a letter of the
 alphabet, *a weapon*, because it has the
 form of a pointed weapon (sword, dagger,
 lance &c.) in old writing, and in the
 Phœnician still, as well as in almost all
 alphabets derived from it. This assump-
 tion was made when inquirers started
 with the view that the earliest writing
 consisted of hieroglyphics; a view not
 confirmed by a closer examination.
 The name was chosen on account of
 the initial sound. In the Mishna (*Sabb.*
 12, 5) it is true a shorter form יי (whence
 the plur. יין) appears instead of the
 name יין, as the Arab. **ي** also occurs
 (from **ي**), and the Ethiopic **zai** &c.;
 but the Greek name **ζαι** cannot be at
 all explained by that circumstance, as

it obviously proceeded from a Phœni-
 cian name **יין** that may have been
 used for it. As a numeral, י stood for
 7, י for 7000. Besides, only *sa* must
 have been uttered, before the appella-
 tion *Sayin*, other sounds also presup-
 posing a simpler name.

The sound of the letter י was origin-
 ally a soft, liquid *s* (somewhat re-
 sembling the French *z*), to which the *Ar.*
ز corresponds, e. g. **زَال** I. *Ar.* **زَال**,
زَر I. *Ar.* **زَر**, **زَر** *Ar.* **زَر**, **زَر**,
 and so **زَر**, **زَر**, **زَر**, **زَر**, **زَر**, **زَر**,
 is also connected with *s* the dull sound
d, with which it was fused into *one*
 sounds *ds*, and for which there is a
 peculiar character in Arabic **ذ**. In com-
 paring the two languages this circum-
 stance must be attended to, e. g. **ذ**, *Ar.*
ذ &c. From this double

root אָז, אָס (אָז, אָס, which also exists out of Semitic, in the Sanskrit *sú*, Greek *σῦ-*, *σεί-*, *σάι-ειν* &c. From this then came the reduplicated Kal אָז out of אָזאָז, as אָזאָז out of אָז, אָז, which latter usually is derived as a verb אָז from אָז. See אָז I.

אָז, originating from אָז (which see), forms the basis of the feminine formation אָז (which see), אָז Hos. 7, 16 and אָז Ps. 12, 8, Hab. 1, 11, which are originally the same, also standing dialectically for it. On the other hand אָז is only אָז, after the *n* is dropped.

אָז (not used) *intr.* perhaps same as אָז *to be furious*, hence the noun אָז *a wolf*. But when we consider that אָז is reckoned to the fox species in the East and the old Egyptian *sib* only signifies the *Jackal*; still farther, that this animal is named from the colour of its hair in other languages: it is better to take אָז = אָז, אָז, *to be shining like gold, to be gold-coloured*. The

Ar. *دَابَّ* (to frighten) is connected with *دَابَّ, دَابَّ* (to drive, to drive forward, to drive away, to scare), and has nothing in common with our אָז.

אָז (*plur.* אָזאָז, *constr.* אָזאָז) *m.* 1. *epicene: a wolf, a she-wolf* GEN. 49, 27; Is. 11, 6; 65, 25; Ez. 22, 20, named from the golden colour of its hair, like the Latin *vulpes*, Gothic *wulfs*, German *Wolf*. As the Ar. *ذئب* signifies also the fox, the old Egyptian *sib* the jackal, so here too the *canis aureus*, *λύκος χρύσεος*, the *jackal*, is chiefly meant. אָז Hab. 1, 8, ZEPH. 3, 3 (*Targ., Par-chon*) is a wolf that goes forth in the night for prey, comp. *λύκος νυκτερινός* (Oppian, *Cyneg.* 3, 266), *νυκτιπόρος* (ib. 1, 440); on the contrary אָז JER. 5, 6 a wolf of the forests, since אָז has no plural אָזאָז. — 2. (wolf) *n. p. m.* JUDGES 7, 25. See also אָז, אָז.

אָז (formed from the *masc.* אָז = אָז and this = אָז, by means of the feminine termination *-t*; with אָז appended

אָז JER. 26, 6 K'tib, without any greater emphasis; in later writers also with *n* dropped, as אָז 2 KINGS 6, 19; Ez. 40, 45; ECCLES. 2, 2 24; 5, 15 18; 7, 23; 9, 13, as *femin. nouns* in *ith* and *ith* sometimes reject *th* in the same late time) *pron. demonstr. f.* 1. *this*, 2 SAM. 23, 17, 1 KINGS 3, 23, אָז to this GEN. 2, 23, sometimes with a noun Ps. 80, 15, sometimes without one Is. 23, 7, where one easily perceives the reference to a feminine noun. In its usual junction with a noun אָז stands after it, like every adjective, e. g. אָז GEN. 21, 30; but where the verb *to be* is included, it precedes, i. e. the verb *to be* separates it from the noun, as אָז אָז GEN. 9, 12 *this is the sign of the covenant*; Ex. 12, 43; LEV. 6, 2; or where אָז stands with it 16, 34; Jo. 1, 2. It also precedes where the emphasis is laid upon the demonstrative pronoun (see אָז), 2 KINGS 6, 13. אָז... אָז the one... the other 1 KINGS 3, 23. — 2. It is the neuter *this*, where it stands sometimes before, GEN. 45, 17, sometimes after, Ps. 7, 4, as אָז also is used. — Besides, it may sometimes signify *being, self*, like the Arab. *ذات*, just as this meaning is found in אָז and אָז; but as it is not united with a suffix, such cases are susceptible of another explanation.

אָז (not used) *intr. to rove about* *hither and thither* (in the air); comp. Lat. *musca* from *μύσσω, musso*, Ar. reduplic. *دَبَذَب*, Aram. *דִּבְדֵּב*. Deriv. אָז; but as to the proper name אָז, consult it.

אָז *tr. to present with a thing*, with accus. of the object and the person GEN. 30, 20, as the *Targ., LXX, Vulg.* and others have taken it, having an alliteration with אָז; prop. *to bind* in the sense of *making a present to one* (comp. the German *Angebilde*), identical with the stems אָז, אָז &c. The organic root is therefore אָז. Deriv. אָז, and the proper names אָז, אָז, אָז (belonging to אָז), אָז, אָז &c.

Pi. זָבַד (not used) to make a present, to give; deriv. the proper name זָבִיד.

זָבִיד (*an endower, a giver, viz. Jah is*)
n. p. m. 1 CHR. 2, 36; 7, 21; 11, 41;
 2 CHR. 24, 26, for which יוֹזֶכֶר (perhaps
 for יוֹזֶכֶר?) stands in 2 KINGS 12, 22.
 Compounded with it in Hebrew are the
 proper names זִבְדִּיהָ, זִבְדִּיהוּ, יוֹזֶכֶר,
 יוֹזֶכֶר, עֲמִיזְבֵּד; in Palmyrene זִבְדִּיהָ
 i. e. זִבְדִּיהָ (Palmyr. inscript. 4, 1),
 זִבְדִּיהָ (ibid. inscript. 2).

זָבִיד *adj. m., זִבְדִּיהָ f.* see זִבְדִּיהָ.

זָבִיד (construct state in the proper
 name זָבִיד) *m. a present, GEN. 30, 20.*
 Out of it are formed the proper names
 זִבְדִּיהָ (in the New Test. זִבְדִּיהָ).

זָבִיד (= זִבְדִּיהָ; *Jah is a gift*) *n. p. m.*
 JOSH. 7, 1, for which זִבְדִּיהָ stands in
 1 CHR. 2, 6; 8, 19; 27, 27; NEH. 11, 17;
 but זִבְדִּיהָ Zēbedaios MATTH. 4, 21 (Syr.
 זִבְדִּיהָ) is an adjective.

זָבִיד (*El is gift i. e. bestower*) *n. p.*
m. NEH. 11, 14; Σαβιδῶν 1 MACC. 11, 17.

זָבִיד (*from זָבִיד; Jah is giver*) *n. p.*
m. 1 CHR. 8, 15 17; 12, 7; EZR. 8, 8;
 10, 20.

זָבִיד (*the same*) *n. p. m.* 1 CHR.
 26, 2; 2 CHR. 17, 8; 19, 11.

זָבִיד (*pl. constr. זָבִידִים*) *m.* 1. prop. a
 little animal that roams about or flies
 hither and thither; spec. a fly, a gadfly,
 Is. 7, 18, a figure of the military mul-
 titude of Egypt; מְרִיד death-bringing
 i. e. poisonous fly ECCLES. 10, 1. — 2. a
 flying, buzzing insect, only in union with
 בָּעַל 1 KINGS 1, 2, the name of Ba'al at
 Ekron, as the averter of the insect.
 Similarly Ζῆς ἀνόμενος (Paus. 8, 26,
 4), the *deus Myiagrus* of the Romans
 (Solin. ch. 1). Comp. the epithets of
 Hercules ἰννοχόρος (vermin-killer), κο-
 ροκτόν (locust-killer). See בָּעַל. — In
 the dialects the same word is found
 with a like meaning, Ar. ذباب, Syr.
 ذباب, Targ. דְּבִיבָא, דְּבִיבָא, Talm.
 דְּבִיבָא, Malt. dybbyn &c., only that ז is
 there smoothed off into ds or d.

זָבִיד (*endowed, presented, sc. by El*)
n. p. m. 1 KINGS 4, 5.

זָבִיד (*from Pihel; bestower, giver*) *n.*
p. m. EZR. 8, 14 K'tib.

זָבִיד (*presented, given, by God*) *n.*
p. f. 2 KINGS 23, 36 K'ri, for which the
 K'tib has זִבְדִּיהָ. By form it is an ad-
 ject. fem. of masc. זָבִיד; but a form
 זִבְדִּיהָ may have also existed.

זָבִיד (*and זָבִיד; with a of motion*
 זָבִיד) *m.* 1. prop. a place surrounded,
 enclosed, hence a habitation, Ps. 49, 15
 and their image (their beautiful body) is
 for corruption; the grave is that which is
 of their habitation, i. e. what remains of
 their habitation, it forms their זָבִיד;
 tower, hence temple 1 KINGS 8, 13, 2 CHR.
 6, 2, in full form קִרְיָתִי Is. 63, 15; the
 tower or habitation of heaven, where the
 sun and moon were supposed to reside,
 HAB. 3, 11 sun and moon enter into the
 tower of heaven (זָבִיד); cognate in sense
 מִצֵּד. Hence בָּעַל, the Saturn of the Phe-
 nicians, was called זָבִיד i. e. Ba'al
 of the heavenly tower, referring to his
 fortress in the seventh heaven, as he is
 also called בָּעַל מִצֵּד (which see), בָּעַל
 שָׁמַיִם. — 2. (see זָבִיד 2) a gift, only in
 the proper name זָבִידִין. — 3. (a gift,
 viz. from Jah) *n. p. m.* JUDGES 9, 28.

זָבִידִין see זָבִידִין.

זָבִידִין see זָבִידִין.

זָבַח (*inf. constr. זָבַח, fut. יִזְבַּח*) *tr.* to
 slaughter, with accus. of the object, e. g.
 Is. 66, 3, בָּקָר, צֶאֱנָן NUM. 22, 40,
 1 KINGS 1, 19; also absolutely, to
 kill for sacrifice, to sacrifice, ECCLES. 9,
 2, with לִּי or לְפָנַי of the person for whom
 Ex. 8, 23 24; 22, 19; 1 KINGS 8, 62; and
 in this sense also with the accus., e. g.
 DEUT. 16, 2, שְׁלָמִים 27, 7, חֹדֶה,
 objectively LEV. 22, 27 or subjectively
 Ps. 50, 23; זָבַח 1 SAM. 2, 13; of hu-
 man sacrifice EZR. 16, 20; with בָּ of
 the place where Ps. 27, 6; with עַל at
 or upon somewhat Ex. 20, 24; 23, 18;
 1 KINGS 13, 2. Figurat. to prepare a
 great meal (of what is slaughtered) 1 SAM.
 1, 4. Derivat. זָבַח, זָבַח and מִזְבֵּחַ.

Pih. זָבַח (*fut.* יִזְבֹּחַ) *intensive*: to sacrifice frequently, 1 KINGS 3, 3, with בָּ, עַל or לְפָנָי of the place Hos. 4, 13; 1 KINGS 3, 2; 8, 5; and לְ of the person or thing Ps. 106, 38; HAB. 1, 16; construed generally like Kal. זָבַח עָם שׁ Hos. 4, 14 to sacrifice, supported by a person.

The stem זָבַח is flattened in Aram. into זִבְחָ, Syr. ܙܒܚܐ, but where we also find ܙܒܚܐ, Ar. ܙܒܚ; still stronger in the Hebrew זָבַח, and with an initial vowel-sound זִבְחָ. The organic root is יִזְבַּח; comp. Greek σφαγ, the theme of σφαζω.

זָבַח (*pl.* זִבְחִים) *m.* 1. a victim, GEN. 31, 54, with the addition of that which serves to make it, as שְׁלָמִים LEV. 3, 1, חֲוִירָה 22, 29, בָּקָר 2 CHR. 7, 5; usually employed generally in the sense of a sacrifice, of which one may partake NUM. 15, 3; or generally sacrifice 1 SAM. 15, 22; hence to sacrifice is expressed by זָבַח עֶשְׂתָּה 1 SAM. 1, 21; JER. 33, 18; ECCLES. 4, 17. — 2. Figurat. a great slaughter Is. 34, 6; with הִכְיָן ZEPH. 1, 7. — 3. a banquet, a meal, PROV. 17, 1; 1 SAM. 9, 12; hence הִיָּמִים אֶי א yearly (sacrificial) meal 1 SAM. 1, 21; מִשְׁפָּחָה אֶ a family meal 20, 29. — 4. (sacrifice) *n. p. m.* JUDGES 8, 5.

זִבְחָה (only in *pl.* with *suff.* זִבְחָתָם) *f.* prop. sacrifice, only figurat. idolatry, idolatrous worship, Hos. 4, 19.

זָבַי (if from זָבַח: roving about) *n. p. m.* EZR. 10, 28; NEH. 3, 20 K'ri; but probably written by mistake for זָבִי (see EZR. 2, 9; NEH. 7, 14).

זִבְיָה (*bestowed, given*) *n. p. f.* 2 KINGS 23, 36 K'tib.

זִבְיָנָה (*acquisition, gain*) *n. p. m.* EZR. 10, 43.

זָבַל I. (*fut.* יִזְבֹּל) *tr.* to surround, to encircle, to encompass, to limit round about, identical in its org. root זָבַל with that in גָּבַל, דָּבַל, חָבַל, &c.; derivatives זָבִיל, and זָבַל in the proper name זִבְיָנָה (which see). Figur. to cover, to encompass, to shade, in the sense of to copulate, to lie with, with accus. GEN.

30, 20. Some have wished to find another meaning of זָבַל with reference to זָבִיל HAB. 3, 11, comparing זָבַל I. and giving it the meaning of to be pale, dun-coloured, זָבִילָה as a noun signifying paleness (so Wahl); but there is no sufficient reason for this.

זָבַל II. (not used) only a collateral form of זָבַר, arising from the interchange of ד (which see) and ל, whence זָבִיל in the proper name זִבְלִין.

זָבַל *m.* the arch of heaven, a tower, only in the proper name זִבְיָנָה (which see).

זָבַל see זָבִיל.

זָבִיל (also זָבִין, and זָבִיר; gifted, viz. of God) *n. p.* of the tenth son of Jacob by Leah GEN. 35, 23; 46, 24, and then of the tribe descended from him NUM. 1, 9, whose territory in Palestine is described in JOSH. 19, 11 &c. Gentile זָבִילָיִי NUM. 26, 27 from זָבִילִין, as the LXX and Vulg. pronounced the name.

זָבִין same as Aram. זָבִין, which see.

זָבִין (*part. pl.* זִבְיָנִין) *Aram. intr.* to acquire, to purchase, to gain, עֲדָנָה (time) DAN. 2, 8; comp. "emere tempus" (Cic. Verr. 1, 3); hence the proper name זִבְיָנָה. The stem is usual in Aram. (Syr. ܙܒܝܢ), but the organic root is יִזְבַּן, existing also in the Sanskrit *pan*, *wan*, Lat. *ven-do*, Gothic *vinn-an* (to gain).

זָבִיק see עִזְבִּיק.

זָבִין (from זָבִין) *m.* a shell, a husk, NUM. 6, 4.

זָבִין a stem incorrectly adopted for זָבִין, but see זָבִין.

זָבִין see עִזְבִּין.

זָד (*prop. part. of זָדָה; pl.* זָדִים) *m.* proud PROV. 21, 24; impudent Is. 13, 11; wanton MAL. 3, 19, and therefore applied to the sectaries of a later time, Ps. 119, 21 51 69 78 &c.

זָדָה same as זָד (זָדָה), assumed for the construct זָדָה, such dropping of זָ

from ז verbs being found only in compound proper names.

זָדוֹן (from זָדַד ; constr. זָדוֹן , as if from $\text{זָדָה} = \text{זָד}$, with suff. זָדוֹן) *m. pride*, PROV. 11, 2, sometimes joined with זָב JER. 49, 16.

זֶה (a pronominal stem from זָה , which still exists in the compound זָהָר Ps. 124, 3; but the final d or e often disappears in compounds, as in זָהָר from זָהָר , זָהָר from זָהָר ; with the final a changed into o there is also זָה for זָהָר Hos. 7, 16, or זָהָר for the feminine זָהָר , or זָה Ps. 12, 8, HAB. 1, 11, and in זָהָר) I. *pronoun demonstr. m. (fem. only in JOSH. 1, 17, JUDGES 16, 28) this, hic, οὗτος*, referring to what is present, while זָהָר (which see) refers to what is well known. So JUDGES 7, 4, where the distinction clearly appears. In its application it stands 1. including the idea of personality, *this, hic*, in which case it is either alone JOB 1, 17, or put after the noun, where both have the article, as זָהָר הָיִים GEN. 7, 11. When it precedes the noun in the signification just mentioned, it is either the predicate of a clause, i. e. it includes the verb *to be* EX. 35, 4, JUDGES 4, 14, 2 KINGS 6, 13, or it is an Aramaeism, as זָהָר הָיִים *this house* EZR. 3, 12, זָהָר הָיִים 1 KINGS 14, 14, זָהָר הָיִים Ps. 49, 14, and so JOSH. 9, 12, Ps. 48, 15; comp. זָהָר הָיִים DAN. 4, 15, Syr. זָהָר הָיִים , Ar. هَذَا الْكِتَاب , Greek οὗτος ὁ οἶκος . It also stands a) after the noun as a genitive, e. g. זָהָר הָיִים *the worth of it* 1 KINGS 21, 2; b) in the signification of *iste*, with the additional idea of contempt, also like οὗτος , Ar. هَذَا 1 SAM. 10, 27; EX. 32, 1; c) repeated $\text{זָהָר} \dots \text{זָהָר}$ *this ... that, the one ... the other* 1 KINGS 22, 20; זָהָר הָיִים EX. 14, 20 *one to the other*; d) in connection with interrogative particles, where it makes the question more lively, e. g. מִי הָיִים זָהָר *who there?* Is. 63, 1; מִי הָיִים זָהָר *who is that there?* JER. 30, 21; מִי הָיִים זָהָר *who?* 1 KINGS 13, 12 &c., though this is oftener applied locally (see זָהָר). — 2. Dropping the idea of personality, not

I.

distinguishing gender and number, and so a) a demonstrative particle appended to interrogatives and words of exclamation to give emphasis, e. g. מִי הָיִים זָהָר *what then?* τί ποτε GEN. 27, 20; מִי הָיִים זָהָר *see there!* 1 KINGS 19, 5; מִי הָיִים זָהָר *wherefore then?* (Ar. لِمَاذَا) GEN. 18, 13, or as a designation of the manner *how*, as מִי הָיִים זָהָר *talis*; b) in a local sense: *here*, e. g. מִי הָיִים זָהָר *here*, *hic*, prop. in *hoc loco* GEN. 38, 21; מִי הָיִים זָהָר *here* NUM. 13, 17; *there* Ps. 104, 25; JUDGES 5, 5; c) relating to time, as מִי הָיִים זָהָר *but now, just now*, 1 KINGS 17, 24; 18, 24; MIC. 5, 4; RUTH 2, 7, especially so with numbers for years or days, equivalent to the German *schon*, e. g. מִי הָיִים זָהָר *now twice* GEN. 27, 36, מִי הָיִים זָהָר *ZeCH. 7, 3* (this) *so many years*, and so GEN. 31, 38; 43, 10 &c., where *Saadia* translates by עַתָּה *now*, German *schon*. — II. A relative pron. *who, that, which*, arising out of the demonstrative as is often the case (see מִי הָיִים זָהָר , Ps. 104, 8 *to the place which thou hast founded*; 78, 54; PROV. 23, 22; JOB 15, 17; comp. in German *der* for *welcher*, *damit* for *womit*. The relative meaning is commonly used in poetry, as also זָהָר , and the article (see זָהָר).

This demonstrative is a general Semitic word, existing in the Ar. هَذَا (هَذَا), f. هَذِي , (f. هَذِي), Aram. זָהָר , f. זָהָר (זָהָר), Ethiop. ሕድ , f. ሕድ , sāti &c. But the pronominal stem seems to exist also in the Latin *-ce*, Greek *-δε*, Attic *-δε*, in ὅδε , τόδε , German *da*.

זָהָר *m. only in* 1 SAM. 17, 34, a collateral form of זָהָר .

זָהָר (= זָהָר) an abridged form of זָהָר , where see the passages.

זָהָר (not used) *intr. to shine, to glitter*, particularly of the colour of gold, identical with the stems זָהָר , זָהָר , Ar. زَهَب , Targ. זָהָר , זָהָר , &c.; but the organic root is זָה , which lies also in זָהָר , זָהָר , as it does besides in זָהָר (זָהָר), Sanskrit *śubh* &c. The verb-signification of the Ar. زَهَب

"to turn oneself quickly" proceeds from that of shining, as in the Latin *micare*.

זָהָב (*constr.* זָהָב, with זָהָב: GEN. 2, 12) *m.* 1. *gold*, as metal GEN. 36, 39, Ex. 3, 22, metaphor. *a gold shekel*, when numerals stand before it GEN. 24, 22. In distinguishing kinds and ore appear זָהָב Ex. 25, 11; זָהָב 1 KINGS 10, 18; זָהָב 1 CHR. 28, 18; זָהָב 2 CHR. 3, 6; זָהָב 1 KINGS 6, 20; זָהָב 2 CHR. 3, 6; זָהָב 10, 16; זָהָב 2 CHR. 3, 6; זָהָב Ps. 72, 15; זָהָב 1 CHR. 29, 4. — 2. *Figur. oil*, so called from its shining colour ZECH. 4, 12, comp. זָהָב; perhaps also *the sun or the golden brightness of the sky* JOB 37, 22.

זָהָב (not used) a stem assumed for the nouns זָהָב, זָהָב, זָהָב and the proper names זָהָב, זָהָב; but for זָהָב and the proper names the stem is זָהָב (which see); and זָהָב may come from a verb זָהָב = the organic root זָהָב, זָהָב, זָהָב &c. There may, however, have been a stem זָהָב = זָהָב, Ar. **زها**, Syr. **ܙܗܐ** to glitter, Ar. **زها** to shine, Syr. **ܙܗܐ** to be proud.

זָהָב. Only *part. pl. constr.* זָהָב DEUT. 32, 24 in the Samar. cod., where our text has זָהָב.

זָהָב (Kal unused) *intr.* 1. *to be dirty, rancid, stinking*, as the essence of uncleanness, and therefore cognate with the organic root זָהָב. — *Figurat. to be loathsome, odious, repugnant, contrary to.* Comp. Arab. **زهم** (to stink, to be rancid, putrid), Targ. זָהָב, Syr. **ܙܗܐ** &c. — 2. *to be fat, thick*, Ar. **زهم**, Targ. זָהָב, Syr. **ܙܗܐ**, which appears to be connected with the organic root in זָהָב, זָהָב &c. Deriv. the proper name זָהָב.

Pih. זָהָב (3 fem. with suff. זָהָב) *to make loathsome, repugnant*, with accus. of the person, to whom something is made repugnant, and accus. of the thing, JOB 33, 20 and *his instinct* (or *hunger*, זָהָב) *makes food* (זָהָב) *loathsome to him* (זָהָב).

זָהָב (*fatness*; from זָהָב 2) *n. p. m.* 2 CHR. 11, 19.

זָהָב (Kal unused) *intr.* *to be bright, to shine, to glitter*, same as זָהָב, זָהָב, זָהָב, and with the passing of the initial ז-sound into א same as זָהָב, with the initial ז-sound זָהָב (see זָהָב); so too in the dialects (Arab. **زهر**, Targ. זָהָב, Syr. **ܙܗܐ**) with the secondary meanings *to bloom* (זָהָב blossom), *to boast* (see זָהָב), *to be bright-coloured &c.* Deriv. זָהָב. — 2. *to be clear, enlightened, intelligent, convinced, instructed*, as is seen from Hif. and Nif., from the Aram. זָהָב and the Syr. **ܙܗܐ**.

Nif. זָהָב (*inf. constr.* זָהָב) *pass.* of Kal 2: *to be taught* (i. e. *warned of evil*), with א of something Ps. 19, 12; also absolutely, *to be admonished, warned, to take warning, to take heed*, ECCLES. 4, 13; 12, 12; Ez. 3, 21; 33, 4-6; Targ. זָהָב, Syr. **ܙܗܐ**.

Hif. זָהָב 1. *to spread brightness*, hence as if *intrans. to beam, to shine* DAN. 12, 3; — 2. *to enlighten, to teach*, with a double accusative Ex. 18, 20; *to instruct*, with accus. of the person 2 CHR. 19, 10; *to admonish* (to enlighten one respecting a thing), with accus. of the person and מִן of the thing LEV. 15, 31, or also with מִן of the person from whom the warning proceeds, Ez. 3, 17.

זָהָב *m. brightness*, Ez. 8, 2; DAN. 12, 3.

זָהָב *Aram.* same as Hebrew זָהָב 2, hence *part. pass.* זָהָב *instructed, admonished, warned*, Ezr. 4, 22. *Ithpe.* to beware.

זָהָב (not used) *intr.* *to project, to stick forth, to stand prominent, prop. to shine, to shine forth, to be prominent*, by a common metaphor. application (comp. זָהָב, זָהָב); hence the deriv. זָהָב, whence came again the reduplicated form זָהָב, abridged זָהָב. See זָהָב III.

זָהָב (in many mss. זָהָב; from the stem זָהָב as a זָהָב after the form זָהָב, זָהָב, זָהָב) *m. prop. brightness, shining, and therefore blossom; metaph. flower-month*, name of the second month of the Jewish ecclesiastical year 1 KINGS 6, 1 37; in

the Targ. fully זור זור, Arab. (Pococke) شهر الزهر. The later name זור has the same meaning, and is also in Ar. أيار.

ז (pronominal stem) a dialectic variation of ז = ז, as *d* is often interchanged with *ð*; only in Hos. 7, 16. See ז and ז.

ז (not used) *tr.* to shoot forth, to bring forth (in fulness), to beget, gignere, progerminare, especially spoken of the productions of the field; comp. Sanskrit *su*, *sū*. Then metaphor. to overflow, to be abundant. Thence comes the reduplicated ז, abridged ז. See ז II.

ז (pronominal stem) 1. *pron. demonstr.* (without distinction of gender and number) a collateral form of ז *this*, which is = ז (see ז) Ps. 12, 8, HAB. 1, 11, belonging to ז and ז. — 2. like ז a *pron. relat.*, either with reference to a masculine Ex. 15, 13 16; Is. 43, 21; Ps. 32, 8; 142, 4; 143, 8, or a feminine 9, 16; 31, 5, or to several nouns 10, 2; 17, 9, or connected with the relative like the neuter "this, that", *that which* Ps. 68, 29; or it expresses a general relation Is. 42, 24. This form is also found in ז (which see), where it is likewise = ז. In Talmudic ז stands, particularly in compounds, for ז. In Ar. ז stands in the dialect of the Tayy *الذي*.

ז (after the form ז; with *suff.* ז) *m.* flux or flow of semen, in men Lev. 15, 2; the monthly courses, in women 15, 25.

ז (part. *m.* ז, *f.* ז, *constr.* ז; *intr.* 1. to flow, to stream, with accus. of the thing (like verbs of fullness) Ps. 78, 20; 105, 41; Is. 48, 21 (parall. ז); to overflow, ז, Ex. 3, 8; metaphor. to melt, to dissolve, Jer. 49, 4 *thy valley melts*, i. e. its inhabitants go to ruin; to pine away LAMENT. 4, 9. This transition is also in ז, Ar. ذاب. Comp. *teo* ז Ps. 58, 8 and 2 SAM. 24, 14; the Ar. يذوب القلب.

is = ז. — 2. Specif. of the monthly courses in women Lev. 15, 25, with accus. ז, hence ז a woman suffering from an issue of blood 15, 19; of the seminal flux or gonorrhea in men 15, 2; hence ז 15, 4 also a noun. Deriv. ז, ז.

The stem ז is closely connected with ז, ז, but also with ז I, ז, ז, Aram. ז and ז, the same.

ז (not used) *tr.* to enclose, to bind about, to surround with a rim, of the shell or husk enclosing the fruit, hence ז. The stem is connected in Hebrew with ז, in Aram. with ז to bind, Pa. ז, Itpa. ז, with the nouns ז, ז, with the Sanskrit *jug*, Lat. *jug*-, Greek *ζυγ*-.

ז *intr.* 1. (Kal not used) to cook, to seethe, to boil, as is seen from *Nif.* and *Hif.* ז is originally identical with it (meaning "to boil up, to ferment"), whence ז; comp. the Sanskrit *avid* (the *i* was lost by the *v* becoming a vowel, therefore the Latin *sud*-, with which are also connected the Greek *ζέω*, *σίζω* [comp. *ζυθός*], German *sieden* [comp. *Sud*, *Ab-sud*], English *seethe*, Syr. ܙܐܢ to be hot, &c.). —

2. *Figurat.* (as in ז, Ar. بَغَا, Lat. *ferveo*) to boil over, to boil up, of anger, to fly out in a passion, to act arrogantly, with ז Jer. 50, 29 or ז of the person against Ex. 18, 11; according to the derivatives to swell, to overflow, of water, Ar. زَا (comp. زَا, زَا); to be haughty, proud, arrogant, forgetful of God. Deriv. ז, ז, ז.

Nif. (not used) to be cooked, seethed, whence the noun ז for ז (which see).

Hif. ז (fut. ז, apoc. ז) 1. to cause to boil, to cook a mess (ז) GEN. 25, 29. — 2. *Figurat.* to act haughtily, presumptuously, wickedly, either absolut. DEUT. 1, 43, or with the infin. following, which defines it more closely 18, 20, or with ז of the person Ex. 21, 14; NEH. 9, 10.

ז (Peal not used) Aram. like Hebr. ז 2.

Af. (inf. **הִזְדִּיר**) like the Hebrew **הִזְדִּיר**
DAN. 9, 10.

זֹרֶה (not used) *intr.* same as זָרַח (זִיר), from which it is derived, to *shine*, to *glitter*, to *appear afar off*, of a projecting corner, conseq. cognate in sense with פָּנָה, whence פִּנָּה. Deriv. זִרְיָה and זִרְזִי. — The organic root זֶרֶח-הָ lies also in זָרַח, which is reduplicated in זִיר III.; and the Arabic verb corresponding to it is *زَهَرَ* (to shine), according to a usual change.

111 I. (l. e. רָר , shortened in the first instance out of רָרָר , which is reduplicated from the simple stem רָר [which see], like רָרָרָר , רָרָרָרָר from רָר , רָר intr. to move to and fro, to stir, of wild animals, and generally of their movements and life; in Aramaean generally to move, to stir, to move forward, Arab. to hasten, hence رَرِيه haste. Deriv. the noun רָר 1.

וַיַּי II. (not used; abridged from the reduplicated וַיַּי from וַי, which see) *tr.* to push forth, to bring forth, to beget (in fulness), principally of the productions of the field; deriv. וַי 2.

וְזָרָה III. (not used; abridged from the reduplicated וְזָרָה, from זָרָה, which see) *intr.* to be prominent, prop. to shine forth, to glitter forth; whence מְזִירוּהָ and the proper names וְזָרָה, מְזִירוּהָ, וְזָרָה, וְזָרָה, וְזָרָה. The fundamental signification to shine, to sparkle, is often transferred to that of shining afar, to project forward (comp. וְזָרָה, פְּנִיָּה, פָּקֶד, פָּקֶד), as also to that of fleeing quickly, of blossoming (see פָּקֶד, פָּקֶד &c.); and the likewise reduplicated stems קָסַם (whence קָסַם, קָסַם a swallow), פָּקֶד (whence פָּקֶד blossom and wing) are identical with it.

אֲמֹנִים *n. p. pl.* of a primitive people of 'Ammon GEN. 14, 5 (prop. *the prominent ones, giants*, from אָמַן III).

זוֹחָת (from זוּחַת; corpulent, strong)
n. p. m. 1 CHR. 4, 20 (comp. Ar. شَخْصٌ
 a body, Hebrew שָׁחַץ large, huge, spoken
 of beasts).

זָרִית (only pl. זָרִית) *f. a projecting*

corner, of an altar ZECH. 9, 15, i. e. the horn-like corner-pillar, *καρποισίδεις γωνίαι* (Jos. B. J. 5, 5, 6); the corner column, of a building Ps. 144, 12, from *זוּר*, as *קֶרֶן*, *פֶּסֶד*, *נֶסֶם* have proceeded from a similar fundamental signification; Ar. *زَوَايَ*, Syr. *ܐܨܬܐܝܢܐ* the same. The Hebrew noun *מִצָּן* (corner-tower, granary), Samar. *מִצְבִּית*, refers to the same fundamental sense.

זָלַל tr. 1. same as זָלַל to scatter to and fro, to lavish Is. 46, 6; on the other hand תָּזַל Jer. 2, 36 comes from זָלַל; metaphor. to esteem lightly, as also זָלַל (med. Ye). — 2. (not used) to separate from, to go away, to remove, Ar. **زَالَ** (med. Waw), identical with the organic root in זָלַל; deriv. זָלַל, constr. זָלַל, זָלַל.

Hif. הִזִּיל (comp. הִפִּיחַ, הִפְּסִית) to throw away, to despise (opposed to בָּבַד) LAMENT. 1, 8.

זָרָה *f. separation, removal*, only in the construct state זָרָה (with suff. זָרָהּ, pause זָרָה־; זָרָה־) *a prepos. besides, practer, except*, 2 KINGS 24, 14; for which, however, an old construct-form זָרָה usually appears DEUT. 1, 36; 4, 12; 1 KINGS 3, 18; in the same sense with a suff. IS. 54, 5; 64, 4; without relation to a noun JOHN. 11, 13.

זוֹלָה see זֶהְלֵת

זוֹלָה see זוֹלָתִי

יין I. (Kal unused) *tr.* to nourish, to feed, to support, prop. to make full, thick (see *Hofal*), whence the Ar. ³يَنْ (solid, of the body); deriv. מָזוּן and according to some זִוְנָה 3.

Hof. הָרִי (part. pl. מְרִזְקִים JER. 5, 8 K'tib, which the K'ri reads מְרִזְקִים, from רִזָּן *to be weighty, heavy*) *to be well fed, to be strong* JER. 5, 8; see אָזֶן.

פֶּן (Peal not used) *Aram.* same as Hebrew פֶּן I. In the Targ. it stands for כִּלְכֵּל.

Ithpe. אִתְּפֵי (fut. יִתְּפֵי) to be well fed
DAN. 4, 9.

זון II. (not used) *tr.* 1. *to point, to sharpen*, identical with זָן, זָן in its organic root; comp. זָן-זָן, and see זון III. Deriv. זונה 2. — 2. *to bring to a point, to form, to shape*, if the noun זָן is to be referred to it; see זונה.

זון III. (not used) *tr.* *to adorn, to ornament, to set in order*, Ar. زَان (Zān), hence זָן dress. Deriv. זָן (with נ prosthetic), זונה 2 and the proper name זון. It is possible that זון II. and III. coincide in the signif. of זון II.

זונה (and זונה; *pl.* זונות) *f.* 1. (*part. fem.* of זונה) *a harlot, a prostitute*, πόρνη Lev. 21, 14, in its full form זונה זונה 21, 7, who is described as wearing peculiar attire Prov. 7, 10, going about singing in the city Is. 23, 6 &c.; זונה *a brothel* Jer. 5, 7; זונה *the hire of a whore* Deut. 23, 19; figurat. *infidelity* (by having to do with others) in a political respect Ez. 16, 35; *carrying on traffic with all the world* Is. 23, 16; *fallen away* 1, 21. — 2. (from זון II.) *a pointed weapon, spiculum, telum*, 1 Kings 22, 38, comp. Aram. זון weapon. But perhaps from זון III. see זון. — 3. (from זון I. after the form זונה) *a female who entertains guests, a hostess*, mulier cauponaria, πανδοχείρια (according to the Targ., Josephus and others) Josh. 2, 1; Judges 11, 1; 16, 1; 1 Kings 3, 16, a meaning which the Targ. extends also to Ez. 23, 44, and, Ibn G'anâch to Jo. 4, 2. This explanation, however, is by no means safe; since the LXX already take ז in the usual sense.

זון I. (*part. m.* זון) *intr.* *to be moved, to shake to and fro*, hence *to move oneself*, with זָן before one Esth. 5, 9; *to quake* Eccles. 12, 3; *to be terrified, to tremble, to be afraid* (see זונה, זונה). Deriv. the proper names זון, זון.

Pih. redupl. זון (part. *m.* זון) *to drive forth, to push forth, to scare away*, depriving of possession, like סָפָה (Is. 27, 8) Hab. 2, 7, which meaning is found also in the Mishna (Shebi'it 3, 7; 'Orla 1, 3).

The simple stem זון is closely con-

nected with זון, זון (which see) and with the organic root in זון. It is also found in the Ar. زَان, Targ. זון, Syr. زון, redupl. زَان, زَان, Syr. زון, as also in the Sanskrit *śā*, Greek *seu-*, *sei-*, *sai-sai*; besides, זון is connected with זון.

זון (*part. m.* זון, *f.* זון) *Aram. intr.* same as Hebr. זון I. *to quake, to tremble, to be afraid*, with זון of the person Dan. 5, 19; 6, 17, coupled with זון; in the Targ. for זון, זון, זון.

זון II. (not used) *intr.* *to trickle, to perspire*, same as זון; deriv. זונה, if this does not stand for זונה; see זונה.

זונה (after the form זונה from זונה, זונה from זונה) *f.* *terror, fear* Is. 28, 19; Jer. 15, 4; 24, 9, for which the K'ri has always זונה, as זונה is transposed into זונה.

זון I. (not used) *intr.* same as זון *to melt, to flow, to flow out*, Ar. وَذَف, Sanskrit *tap*, Lat. *sap* (in *sapo*), German *saf* (in *Saft*) &c., Ar. زَاف the same, belonging to زَفْت resin. Deriv. זפה and the proper name זפה 1.

זון II. (not used) after the Aramaean *to lend, to borrow*, cognate in sense with זון; deriv. the proper name זון 2.

זון I. (*part. m.* זון, *f.* זונה) *intr.* same as זון, 1. *to turn aside, to turn away, to depart, to keep at a distance*, with זון from a thing Ps. 78, 30; Job 19, 13. Its forms are interchanged in use with זון. Figurat. *to be distant, foreign from*. Hence זון *strange*, in opposition to native Prov. 5, 10; not belonging to blood-relationship Deut. 25, 5, to a certain class Lev. 22, 10, to fellow-citizenship Job 15, 19; also used of things which are not of the kind spoken of, as זונה Is. 17, 10, זונה 2 Kings 19, 24, זונה Ex. 30, 9, זונה Lev. 10, 1, i. e. what is not right, lawful, holy, good &c.; generally *another* Prov. 27, 2, in opposition

to one's own JOB 19, 27. *Figurat. a stranger* equivalent to an *enemy* Ps. 54, 5, as *ḥeīros* (Herod. 9, 11), *hostis*, out of which comes Germ. *Gast*; זָרָא *a strange god* i. e. not Jewish, heathen, an *idol* Ps. 44, 21; sometimes זָרָא, זָרָא are without זָרָא, זָרָא Is. 43, 12, DEUT. 32, 16. With reference to family: *adulterous, whorish* JER. 2, 25; PROV. 2, 16; hence זָרָה *an adulteress, prostitute* 5, 3. Elsewhere also *strange, unheard of*, Is. 28, 21. — 2. *to turn away from one or a thing, with loathing, with ל* of the person JOB 19, 16; *prop. to step back from one; deriv. the noun זָרָא*. In Ar. زَار stands for signific. 1, and therefore زَائِم (a stranger), زَعَر (enmity), and also the meaning *to lie there is prop. to fall away, to degenerate*, which קָוֵר means; for signific. 2, זָרָא stands. In Syriac ܙܪܐ stands for signific. 1.

Nif. זָוֵר *to turn aside, to turn away* Is. 1, 4; זָוֵר in Ps. 58, 4 stands (according to Rashi) for זָוֵר, which suits the context.

Hof. הַזֵּוֹר (*part.* מוֹזֵר) *to be estranged* Ps. 69, 9.

זָוֵר II. (Kal in the form זָוֵר; *fut.* זָוֵר, but *apoc.* זָוֵר for זָוֵר; *part. pass.* זָוֵרָה for זָוֵרָה) *tr.* same as זָרָא, זָרָא, *to bind about firmly, to fasten about, to gird about* (see מְזִוֵּר); hence *to press together firmly, to press together*, גָּזָה JUDGES 6, 38, 39, 15, זָרָא also having this meaning; *intr.* *to be bound about, of wounds* Is. 1, 6; זָוֵרָה (comp. לָגָה = לָגָה) Is. 59, 5 *the crushed (egg) divides itself into a viper*, i. e. produces a viper. On זָוֵר Ps. 58, 4 see זָוֵר I. and *Nif.* under the same word.

Poh. זָוֵר see זָוֵר.

זָוֵר III. see מְזִוֵּר I.

זָוֵרָה *f.* see זָוֵר II.

זֹחַל (i. e. זָחַל, not used) *intr.* *to have a sweet, pleasant smell*, of olives, therefore like the Sanskrit *swād*, Greek ἡδ-ύς &c.; or *to be juicy, fresh, as an organic root* זָחַל cognate with that in זָחַר and

זָחַר; in every case זָחַל should be assumed as a stem. Derivative זָחַל (as זָחַל from זָחַר), the proper names זָחַל, זָחַל, and זָחַל in the proper name בְּנֵי־זָחַל.

זָחַל (*projection; from* זָחַל III.) *n. p. m.* 1 CHR. 2, 33.

זָחַח I. (i. e. זָחַח; Kal not used) *tr.* *to move off, to move away, to shove, from a place, to remove* (the Targumic זָחַח and Syr. ܙܚܚ are intrans.; Arab. ܙܚܚ or reduplicated ܙܚܚ are trans. without being originally different from זָחַח); the organic root in זָחַח, זָחַח, זָחַח is cognate.

Nif. זָחַח (*fut.* זָחַח) *to be displaced, to be shoved, to be removed, from* (מִזָּחַל) somewhat Ex. 28, 28; 39, 21, as the Targum, LXX and others have already taken it.

Hif. הַזָּחַח (*part.* מִזָּחַח) *to remove, to carry away*, Is. 23, 10, according to the Syr., but see זָחַח II.

זָחַח II. (not used) *tr.* same as זָקַק, *to bind, to tie, to gird, whence the noun מִזָּחַח* (after the form מִזָּכַר, מִזָּמַר) and מִזָּחִי.

זָחַל (*part.* זָחַל) *intr.* 1. *to creep, to crawl, of serpents, therefore* זָחַל, therefore זָחַל, DEUT. 32, 24 (cod. Sam. זָחַל), MIC. 7, 17 *serpents*, comp. Targ. זָחַל a worm, זָחַל, Syr. ܙܚܚ caterpillar, זָחַל serpent; Ar. ܙܚܚ (to creep). Deriv. זָחַל. — 2. (not used) *to flow slowly; hence in the Mishna זָחַל river* (Mikv. ch. 5); comp. Zab. ܙܚܚ. — 3. *to creep along fearfully, to be afraid*, JOB 32, 6, for which is in Aram. ܙܚܚ, Ar. ܙܚܚ.

זָחַל (*serpent*) *n. p.* of a stone (אֶבֶן) in the neighbourhood of גִּלְגַּל east of Jerusalem; then the name of a place 1 KINGS 1, 9. See אֶבֶן.

זָחַח (not used) *intr.* same as זָחַח *to be dense, firm, strong, full, of the body;*

Arah. **שֶׁכֶּחַס**. Deriv. the proper name **זֹחַח**.

זִי (pronominal stem; not used) *pron.*

demonstr. same as **זֹד**, forming with **א** prosthetic the time-particle **זֹא**, which form also exists in the Aramaean **זֹא**.

זִיר (an assumed stem for the *adject.* **זִיר**) see **זִיר**.

זִירָה (from **זִיר** after the form **זִירָה** from **זִיר**) *adj. m.* boiling, proudly swelling, of waves Ps. 124, 5.

זִיר *m.* Hebrew see **זִיר**.

זִיר (with *suff.* **זִירָה**; *plur.* with *suff.* **זִירָה**) *Aram. m.* brightness, DAN. 2, 31; 4, 33; *freshness*, of face 5, 6 9; *Syr.* **ܙܝܪܐ** splendour, *Arab.* **زَيَّ** ornament. See **זִיר**.

זִיר *m.* 1. (from **זִיר** II.) overflow, fullness, **זִיר** Is. 66, 11 heavy, rich fullness (parallel **זִיר** = **זִיר**), for which in 66, 16 **זִיר** stands. It is possible that **זִיר** is = **זִיר** (from **זִיר** III.), or that, as mss. have it, **זִיר** should be the reading there, which suits the connexion. — 2. (from **זִיר** I.) an animal, a wild beast, Ps. 50, 11, i. e. what moves and lives, comp. **זִיר** animal.

זִירָה (= **זִירָה** from **זִיר** III.; shining) *n. p. m.* 1 CHR. 4, 37; 2 CHR. 11, 20.

זִירָה (brightness, ornament, grace; from **זִיר** III.) *n. p. m.* 1 CHR. 23, 11, for which 23, 10 has **זִירָה**, which see.

זִירָה (the same, from **זִיר** III.) *n. p. m.* 1 CHR. 23, 10, for which in 23, 11 is **זִירָה**.

זִירָה (terrified, from **זִירָה**) *n. p. m.* 1 CHR. 5, 13.

זִירָה 1. (melting-place, from **זִירָה** I.) *n. p.* of a place in Judah JOSH. 15, 55, 2 CHR. 11, 8, in the vicinity of which was a desert of like name 1 SAM. 23, 14; *Gentile* **זִירָה** 23, 19. Ruins are still found at Tell Zif, south of Hebron (Robins. Palest. II. p. 191). — 2. (lent viz. by God, comp. **זִירָה**) *n. p. m.* 1 CHR. 4, 16.

זִירָה Is. 50, 11 see **זִירָה**.

זִירָה Prov. 26, 18 according to many mss. See **זִירָה**.

זִיר see **זִיר**.

זִירָה (*pl.* **זִירָה**, from **זִירָה**, after the form **זִירָה** from **זִירָה**) *m.* an olive, as fruit Is. 17, 6; 24, 13, hence **זִירָה** Mic. 6, 15 to tread olives, **זִירָה** the olive-tree HAG. 2, 19; for the latter **זִירָה** alone also stands JUDGES 9, 9; in full form **זִירָה** DEUT. 8, 8, **זִירָה** 2 KINGS 8, 32; an olive plantation is called **זִירָה** JUDGES 15, 5 or in the *pl.* **זִירָה** ZECH. 14, 4. Besides, **זִירָה** also means an olive branch ZECH. 4, 11; farther olive-oil, in full form **זִירָה** Ex. 27, 20. — This noun is in *Ar.* **زَيْت**, whence the denomin. **زَيْت**, *Targ.* and *Syr.* **ܙܝܬܐ**, *Coptic* **ζωιτ**, and so in the Ethiop., Armen., Spanish (azeyte); Phœnician **זִירָה** (Zetha, *Zeitha*) proper name of a promontory.

זִירָה (shining, beautiful; comp. Hos. 14, 7) *n. p. m.* 1 CHR. 7, 10.

זִירָה see **זִירָה**.

זִירָה (already with a slight pause **זִירָה** Ex. 27, 20; LEV. 24, 2) *adj. m., f.* clear, transparent (only from **זִירָה** which see), hence pure, of oil Ex. 27, 20, frankincense 30, 34; LXX *διαφανής*. Figurat., in a moral sense, innocent, pious (see **זִירָה**), along with **זִירָה** Prov. 20, 11; JOB 8, 6; good, of **זִירָה** 11, 4, **זִירָה** 21, 8; pure, of **זִירָה** JOB 16, 17. Phœnic. **זִירָה** (num. Cil. A) pure.

זִירָה (not used) *Aram.* same as *Hebr.* **זִירָה**: to be pure, clean, pious, also applied in the *Targ.* externally for *Hebr.* **זִירָה**; *Talm.* **זִירָה** (pious). Deriv. **זִירָה**.

זִירָה (*fut.* **זִירָה**, once **זִירָה** = **זִירָה** same as **זִירָה** Mic. 6, 11 according to the Aramaean pronunciation; see **א**) *intr.* same as **זִירָה** II. to shine, to be clear, transparent, to glitter, cognate in sense with **זִירָה**; but only used in a moral sense: to be pure, innocent, sinless, righteous, Mic. 6, 11; JOB 15, 14; 25, 4; to conquer (as

the effect of moral purity; on the other hand *רָשָׁע* is applied to the victory of an unrighteous cause) Ps. 51, 6; LXX *νικῶν*, Syr. *נָלָא* (to conquer). The stem is Arab. *زَكَا*, Targ. *זָכָא*, Syr. *זָלָא*; and the organic root *זָכָה* is also in *זָךְ*, *זָקָה* (see *ז*) &c.

Pih. *זָכָה* (*זָכָה* fut.) to cleanse, to purify, *לָב* Prov. 20, 9, *אָרָח* Ps. 119, 9. Hence the proper name *זָכִי*.

Hithp. *הִזְכָּה* (from *זָכָה*) to cleanse oneself (morally) Is. 1, 16.

זָכָה (in the Targ. constr. *זָכִיתָ*, def. *זָכִיתָ*) Aram. *f. purity, innocence* DAN. 6, 23; Targumic for *זָכָה*, *זָכָה*.

זָכָה (from *זָכָה*) *f. prop. transparent, spec. glass, drinking glass* JOB 28, 17 (LXX, Vulg., Syr.), which was of great value in ancient times; according to others *crystal* (Symm.), the Arab. *زجاج* signifying both. In Ar. and Syr. the verbal stem for this noun ran in the form *زَجَجَ*, therefore Ar. *زجاج*, Syr. *زجاج* glass, the verb by a metaphor denoting also "to be thin, to be transparent".

זָכָר (from *זָכָה*; with *suff.* *זָכָה*, *זָכָר*) *m. belonging to the male sex*, of men and beasts Ex. 23, 17; 34, 23; DEUT. 16, 16; 20, 13; in the first instance from *זָכָר*.

זָכָר (*rich in fame viz. Jah is*; see *זָכָר*) *n. p. m.* NUM. 13, 4; NEH. 3, 2; 1 CHR. 4, 26; but 25, 2 for *זָכָר* which see.

זָכָר (*pure, innocent viz. Jah is*; from *זָכָה*) *n. p. m.* EZR. 2, 9; NEH. 7, 14 (EZR. 10, 28 and NEH. 3, 20 K'ri *זָכָר* stands written for it); comp. *Ζαχαρίας* LUKE 19, 2 5 8; Aram. *זָכָר*, *זָכָר*, where the *א* expresses the vowel Patach.

זָכָר (3 *pl.* *זָכָר*) *intr. same as זָכָה* to shine through, to light through, *διαφαίνειν* (LXX Ex. 30, 34), hence to be clear, bright, pure, of *שָׁבָת* Job 15, 15, *זָכָר* 25, 5, *שָׁלֵג* LAMENT. 4, 7; but also in a moral sense of *זָכָר* *ibid. ibid.*; comp. *זָכָה*. Deriv. *זָכָר*, *זָכָר* (fem. *זָכָה*) and

perhaps the proper name *זָכִי*. — The stem *זָכָה*, identical with *זָכָה*, is the Targ. *זָכָה* (hence the adj. *זָכָה*), Ar. *زَجَجَ*, Syr. *زَجَجَ* (but the Ar. *زَجَجَ* "to be lean" belongs to *زَجَجَ*); in any case *זָכָה* cannot be referred to this stem.

Nif. assumed for *זָכָה*, but which belongs to *זָכָה*.

Hif. *הִזְכָּה* to make clean, pure, *בְּפִים* JOB 9, 30, by *זָכָר*.

זָכָר (2 *fem.* twice *זָכָרִית* Ez. 16, 22 43; fut. *זָכָר* tr. 1. (not used) to press in, to bore into, to stick in, *infingere*, of the membrum virile, whence *זָכָר* (which see), *זָכָר*; compare the antithetic *זָכָה*. This fundamental signification of the stem, which was first noticed in my Concord. p. 352, is also confirmed by the cognate stem *זָכָר* (which see), by *זָכָר* belonging to *זָכָר* Ps. 35, 3, by Syr. *زَكَا* point (of a thing), Ar. *أَنْزَك* sharp sword, &c. — 2. Figurat. to imprint (on the memory), i. e. to think, to remember (opposite *שָׁכַח*), with the accus. DEUT. 8, 2 18; Ez. 16, 22; seldomer with *ל* Ex. 32, 13, DEUT. 9, 27, or *ב* of the object JER. 3, 16, with a meaning somewhat altered. From this figurative leading signification is developed: a) to recollect, a thing or person, in order to depend firmly upon him, DEUT. 8, 18; Is. 17, 10; 57, 11, or to have him constantly before the eyes, Ps. 9, 13, and to act, to feel, or to live accordingly 103, 18; AM. 1, 9; b) to keep in mind, with *ל* of the pers. and the accus. of the thing: either for good JER. 2, 2, Ps. 132, 1, consequently = to reward, where at a later period *זָכָר* also stands along with it NEH. 5, 19; or for evil Ps. 137, 7, = to punish, to revenge; but also in the sense of to mention GEN. 40, 23; c) to consider, reputare, with *בִּי* following Ps. 103, 14; JOB 7, 7; to reflect upon LAMENT. 1, 9; to be mindful ECCLES. 11, 8, hence *זָכָר* mindful Ps. 103, 14; d) to remember again, recordari Ps. 119, 55; e) to meditate upon a thing JOB 40, 32; f) to think of, in the way of honouring, praising &c.

memorial Ex. 13, 9; מִנְחָחָן *a memorial sacrifice* Num. 5, 15; אֲבָנֵי זֵכֶר *stones of remembrance* Ex. 28, 12; סֵפֶר זֵכֶר *a remembrance-book*, MAL. 3, 16, i. e. by which the names of the inscribed were recalled to memory; סֵפֶר זִכְרוֹנוֹת *chronicles* ESTH. 6, 1, written by the מְזַכֵּר; מְזַכֵּרֵי זֵכֶר *memorable sayings* JOB 13, 12. — 3. *a celebration*, for the remembrance of a thing LEV. 23, 24.

זָכָר (renowned, from זָכַר) *n. p. m.* Ex. 6, 21; NEH. 11, 9; 1 CHR. 8, 19 23 27; 26, 25; 27, 16; 2 CHR. 17, 16; 23, 1; 28, 7, and 1 CHR. 9, 15, but for which זָכָר stands in 25, 2.

זָכָרִיָּה (*Jah is renowned*) *n. p. m.* 2 KINGS 14, 29 &c.; Greek Ζαχαρίας.

זָכָרִיָּה (the same) *n. p. m.* 2 KINGS 15, 8-11.

זָלָה (not used) *tr.* same as זָלָה II. *to free, to deliver*; whence the proper name יִזְלִיָּה (= יִזְלִיָּה) same as יִזְלִיָּה.

זָלָה (not used) *intr.* *to drop down, to trickle down*, like the Targ. זָלָה, Syr. (Af.) זָלָה (where it is cognate with זָלָה in the sense of *to enlighten*), Ar.

זָלָה, conseq. cognate with *σταλάω* belonging to *σταλάω* (to drop). Derivat. זָלָה prop. peg (quasi the dropping), a tooth, as *stalagmium* (Plaut.) ear-pendants, *σταλαγμίας* icicle; it may come, however, from the signification *to glide*, *vehi*, like the Ar. زَلَج, consequently זָלָה is a bolt, Ar. مَزَلَج, therefore like *vectis* from *vehi*.

זָלָה (formed from the masc. זָל after the form זָק; from זָלָה) *f. badness, humiliation*; comp. the Targ. זָלָה, זָלָה, זָלָה (Kimchi, Rashi). Ps. 12, 9: *as badness is exalted* (פָּרָם) among men. But Kimchi takes פָּרָם = פָּרָם, referring it to רָשָׁעִים (comp. Prov. 28, 12; 29, 2), which suits the context. The LXX have read זָלָה. See פָּרָם.

זָלָה (only in *pl.* זָלָהִים; from זָלָה) *m.* same as סָכַל, שָׁכַל shoot, twig, of a vine Is. 18, 5.

זָלָה (only in *part.* זָלָה) *intr.* 1. same as זָלָה I. *to shake to and fro, to totter* (Ethiop. of old men), of shoots and branches (comp. זָלָה); *to shake, to tremble, to quake*, of mountains (see Nif.). —

2. *Figurat.* (comp. זָלָה) *to be low, bad, contemptible* (this being conceived of as insecurity, wavering to and fro), therefore the *part.* זָלָה (substantively as צוֹכֵר) JER. 15, 19 *abject, mean*, i. e. man's word, opposed to דְּבַר יְהוָה *God's word*, τὸ ἄγιον (MATTH. 7, 6); but also and usually PROV. 28, 7: *he who associates with the abject, brings shame to his father.* (זָלָה) Ps. 12, 9 LXX (זָלָה) Deriv. זָלָה. Farther *figurat.* *to be miserable, unhappy*,

LAMENT. 1, 11. In Arabic زَلَّ is used to express this sense, *to be low, abject*; hence زُلْزُل vile people. — 3. *to disperse, to squander*, with סָבַח, as a vice DEUT. 21, 20; PROV. 23, 21; זָלָה a squanderer of the body, i. e. a debauchee 23, 20; comp. Zab. זָלָה.

Nif. זָלָה (after the form נָזַח AM. 3, 11; 3 pers. *pl.* נָזְחוּ, once נָזְחוּ) *to tremble, to quake*, of הָרִים Is. 64, 2, as the Targ. and Syr. have taken it. נָזְחוּ JUDGES 5, 5 is formed after the form נָזְחוּ, LXX ἐσαλεύθησαν. Comp. Ar. زَلَّ (to shake, the earth), زَلَزَل (earthquake).

Pih. (redupl.) זָלָה (not used) *to shake violently hither and thither*, deriv. זָלָה.

Hif. זָלָה see זָלָה.

זָלָה (not used) *intr.* *to glow, to cook* (to boil up), moulded together either from זָקָה II. and לָצַח (which see), or from זָקָה (which see) with *l* inserted; derivative

זָלָה and זָלָה (pl. זָלָהִים, constr. זָלָהִים) *f. glow, flame*, of wind Ps. 11, 6, i. e. of the hot wind called السَّوْمُ; heat of anger 119, 53; heat of hunger LAMENT. 5, 10; comp. Ez. 5, 2; Greek λιμός αἴθρῳ in Hesiod; Latin "igneae fames".

זָלָה (not used) *intr.* *to drip, to drop* (cognate in sense זָלָה), conseq. identical

with דָּלָה; also metaphor. of the dropping of myrrh. In another way זָרָה, זָרָב, Ar. زَرَب, &c. are connected with it; Syr. زَح to pour out. Deriv.

זֶלְפָּה (*myrrh-juice, myrrh-dropping*)

n. p. of Leah's maid, Jacob's concubine, ancestress of the tribes of Gad and Asher GEN. 29, 24; 30, 9-12.

זָמָה (from זָמַם after the form זָכָה;

constr. זָמָה, with *suff.* זָמָה; *pl.* with *suff.* זָמָה) *f.* 1. *thought, purpose, prop.* the spinning of thought, so the *pl.* JOB 17, 11; especially *meditating, purposing* in a bad sense, PROV. 24, 9 *the thought of folly is sin; then cunning* 21, 27; *a cunning web, i. e. a destructive plan* 10, 23; PS. 26, 10; comp. מְזַמֶּה —

2. *lewdness, prop.* JUDGES 20, 6; EZ. 22, 9; 16, 43; 23, 44, along with זָנוּת, זָנוּת; or *figurat. apostasy* HOS. 6, 9. Next: *shame, a shameful deed, of adultery or incest* LEV. 18, 17; 19, 29; 20, 24; of carnal union, as the

Ar. زَمَّ prove. — 3. (*counsel, consideration*) *n. p. m.* 1 CHR. 6, 5; 2 CHR. 29, 12.

זָמָה (*constr.* זָמָה) *f.* properly the twig that moves to and fro, hence *shoot, twig, vine-twigg* NUM. 13, 23; *vine-branch* IS. 17, 10; *rod, Ez. 8, 17 see, they reach the rod (Barsom of the Persians) to their nose. It was the custom of the old Persians, while praying to the sun, to hold the Barsom (Strabo XV. p. 733. ed. Casaub.). But the Talmud (Joma 77^a), and after it the Jewish interpreters (Rashi and others) have understood by זָמָה in the passage of EZEK. crepitus ventris, with reference to v. 16.*

זָמָה (with *suff.* זָמָה) *f. thought, thinking, PS. 17, 13 my thinking did not go beyond my mouth. The form is like זָמָה, PS. 77, 10, זָמָה; prop. an infin. with the termination δth , which prevails in לָה; and as such δth is not the plural-sign here.*

זָמָה (not used) *intr.* according to some: *to rage, to riot, of a multitude of people, or the tumult of peoples,*

therefore from זָמָה = זָמָה, redupl. זָמָה = זָמָה, Ar. زَمَمَ = زَمَمَ; but better from זָמָה = זָמָה, Ar. زَم, Syr. زَم in the sense of *to bind firmly, to bind together, hence to be dense, tight, powerful, a like transition taking place in זָמָה; deriv. זָמָה, Ar. صَمَمَ, to be strong, vigorous, solid.*

Pl. זָמָה the same; derivative

זָמָה (*powerful, vigorous, see זָמָה; pl.* זָמָה) *n. p.* of a primitive gigantic race in the territory of the Ammonites, so called by the Ammonites; while they are otherwise named זָמָה, and are specially characterised as זָמָה

DEUT. 2, 20 21; comp. Ar. صَمَمَ

(a strong man), زَمَّ = Hebr. עָנָה.

זָמָה (after the form זָמָה, אָמָה, אָמָה; *constr.* זָמָה) *m.* 1. *a song, a song of triumph, of victorious enemies* IS. 25, 5, consequently same as זָמָה, זָמָה, זָמָה. — 2. *time of the spring-song (Bashi, Kimchi, Parchon) Song of Sol. 2, 12, suitable to the parallelism; according to Targ., LXX, Vulg., Aqu., Symm., Syr. &c. the time of the vine-cutting, which, however, since the passage speaks only of spring (vs. 11 13), must be rejected.*

זָמָה (*pl.* זָמָה) *f.* 1. *song, song of joy* IS. 24, 16; *poem, hymn* 2 SAM. 23, 1; PS. 95, 2; *jubilee-song, to comfort the suffering, by night* JOB 35, 10.

זָמָה (resolved forms זָמָה, זָמָה, זָמָה, זָמָה, contracted זָמָה, זָמָה; *fut.* with loss of the duplication of the second radical זָמָה GEN. 11, 6 for זָמָה, as זָמָה JUDGES 5, 5, זָמָה IS. 19, 3, זָמָה EZ. 41, 7 &c.) *tr.* 1. (not used) *to bind, to attach, to tie together, in knots, to embrace firmly, identical with the He-*

brew זָמָה, Ar. زَمَّ (to bind), whence זָמָה (rope), Syr. زَم, Targ. זָמָה (to bridle, to tame), whence זָמָה (bridle); and the organic root is also in זָמָה, זָמָה II., in the Ar. حَزَم, حَزَم, أَلَزَم. The

Sanskrit *jam*, Greek *γαμ* may also belong to it. — 2. Figurat. *to meditate, to devise*, as a spinning of the thoughts together, *to think*, either in a good or indifferent sense, with the accus. of that which one thinks of, PROV. 31, 16 *she thinks of a field and acquires it*; with the supplement of עֲשֶׂה GEN. 11, 6; or in a bad sense: *to meditate upon evil* (on chastisement, punishment) DEUT. 19, 19; JER. 51, 12; and in both senses ZECH. 8, 14 15; with ל of the person: *to devise plots* (מְקוֹרוֹת) *against one*, Ps. 37, 12. Deriv. זָמַח, זָמַח, זָמַח. — In Ar. the verb سَمَّ, or حَزَم, حَزَم has this meaning; in Hebrew we find in אָרַב a cognate image.

Pih. (redupl.) זָמַח, see above זָמַח.

Hif. זָמַח (not used) 1. *to think, to meditate*; — 2. *to devise plans, to lie in wait for, to intrigue*, hence also *to act criminally*; — 3. *to act prudently, considerately*; deriv. מְזָמַח.

זָמַח (with suff. זָמַחְךָ) *m. plan, purpose*; זָמַחְךָ הַיָּסֵד *to fulfil the purpose*, Ps. 140, 9.

זָמַן (fut. יִזְמֶנּוּ) *tr. to number, to measure out, hence to arrange, to determine*; in Kal only יִזְמֶנּוּ GEN. 11, 6 and זָמַן DEUT. 19, 19 according to the Sam. cod., for which זָמַח stands in our text. — The organic root is זָמַן, which is also in מִזְמָנָה. Deriv. זָמַן, זָמַן.

Puh. זָמַן (part. מְזָמַן) *to be appointed, arranged*; only in the latest Hebrew EZR. 10, 14; NEH. 10, 35; 13, 31.

זָמַן (only sing.) *m. an appointed, determined time* ECCLES. 3, 1; *respite* NEH. 2, 6; a later word for מוֹדֵד and עָרָא; Ar.

זָמַן, Malt. *smyn* the same.

זָמַן *Aram. m. the same*, DAN. 2, 16.

זָמַן (Peal unused) *Aram. tr. same as Hebrew זָמַן to number, to apportion, to determine*, Ar. زَمَن.

Ithpa. I. יִזְמֶנּוּ *to determine mutually, to agree together*, DAN. 2, 9 K'ri; the K'tib may, perhaps, have read יִזְמֶנּוּ (like the Hebrew הִזְמִינָה); LXX συνέ-

νασθε, Theod. συνέθεσθε. In the Targ. and Samar. version for the Hebrew בִּזְמַן. Besides, the Targ. has also the Pa. יִזְמֶנּוּ *Ithpa.* II. יִזְמֶנּוּ, see *Ithpa.* I.

Af. יִזְמֶנּוּ *to determine, to agree* DAN. 2, 9 K'tib, where perhaps יִזְמֶנּוּ must be read; more frequent in the Targ.

זָמַן (def. זָמַנָּה; pl. זָמַנִּין, def. זָמַנִּיָּה) *Aram. m. an appointed time, זָמַנָּה at that time* DAN. 3, 7 8; 4, 33; EZR. 5, 3; joined with עָרָא DAN. 2, 21 and 7, 12 *appointed limits of time*; then *festival times*, like מוֹדֵד 2, 21; in the plural also for *-time* (Hebr. פְּעֻקִים) DAN. 6, 11, as Ar. and Ethiop. nouns of time are used for *-time* in the sense of the German *Mal*.

זָמַן (only with suff. in sing. and pl. זָמַנִּי, זָמַנִּים) *m. the same*, ESTH. 9, 27 31.

זָמַר I. (fut. יִזְמֶר) *tr. 1. to cut off, to prune, the vine* (a sign of nursing and care), generally *to put in order*, פָּרַם LEV. 25, 3 4; parallel זָרַע שָׂדֵה (to sow the field). — 2. (according to the Targ., LXX, Aq., Symm., Vulg. and Syr.) *to cut off, grapes, i. e. to gather the vintage*; deriv. זָמַר (according to some). — The fundamental signification of the stem, which the noun זָמַר (according to some), Nif. יִזְמֶר, Pih. יִזְמֶר belonging to the noun מְזָמַרֶת, Hif. יִזְמֶרֶת to the noun מְזָמַרֶת completely establish, is confirmed by the identity of it with זָבַר (to prune the vine), *m* and *b* being interchanged, from which latter comes זָבַר (cut off,

piece, section, part), Malt. زَبَر or زَبَار (cutter) &c. Hence it is connected with זָבַר (which see), Ar. هَبَر, Hebr. הָבַר II. The org. root is זָבַר, identical with that in הָבַר II., בָּרָה, Ar. بَرَى, also the Aram. סָבַר &c. The other sense of זָבַר "to be strong, firm", is connected with the organic root in גָּבַר.

Nif. יִזְמֶר (fut. יִזְמֶר) *to be cut, pruned, of the vine* Is. 5, 6.

Pih. יִזְמֶר (not used) *to cut off, to snuff, a light*; deriv. the noun מְזָמַרֶת (which

see), as the LXX on 2 CHR. 4, 22 have taken it.

Hif. זְמִיר (not used) same as Kal: to *prune the vine*; deriv. מְזַמֵּר.

זְמִיר II. (Kal not used) *intrans.* 1. to buzz, to hum, i. e. to sing, Ar. زمر and زمر, Targ. זְמִיר, Syr. زمر the same, Ethiopic of the humming or buzzing of bees; comp. Sanskrit swar. — 2. Fig. to sing with the accompaniment of an instrument, i. e. to play; then to praise, to celebrate, to dance, to leap, as far as song was the main thing in the act. Deriv. זְמִירָה, זְמִירָה, זְמִיר, מְזַמֵּר, זְמִיר, זְמִירָה (according to some), the proper names זְמִירִי, זְמִירָה.

Pih. זְמִיר (fut. זְמִירָה) 1. to sing, used of the voice, along with שִׁיר (ה) Ps. 27, 6; 57, 8; 105, 2 and רָנָה 98, 4, with which it is identical; LXX ὑμνεῖν. Spec. to celebrate, i. e. to glorify one in song, to praise, to extol, particularly God, where the Targ. has שִׁבְחָה; with לְ Ps. 9, 12; 47, 7; 147, 7, אֶל־ 59, 18 or the accus. of the object 47, 7; 57, 10; 108, 4. לְשֵׁם 92, 2 or שֵׁם 7, 18; 66, 4, or also שֵׁם 92, 2 is often put paraphrastically for the name of God. Sometimes also זְמִירָה 21, 14, לְ 59, 18 stand as the accusative. זְמִיר is to celebrate in song gloriously or magnificently 30, 13; but זְמִירָה אֶת־כְּבוֹדִי 108, 2 denotes: I altogether, I myself, will sing praise (כְּבוֹד = שֵׁם self, a periphrasis for the pronoun); זְמִירָה לְ 92, 2 to sing praises with elevation; זְמִירָה לְ 47, 8 to sing a מְשִׁקֵּל (which see). — 2. to play, with בָּ of the instrument, as בְּכִנּוֹר Ps. 33, 2, בְּכִנּוֹר 98, 5, בָּהֶן 149, 3, prop. to accompany the song with instruments, as was customary in ancient times; LXX ψάλλειν (prop. to finger, to touch).

זְמִיר (pl. def. זְמִירָה) Aram. m. a singer, a temple-singer, Ezr. 7, 24, Ar. زمار.

זִמְרָה (from זְמִיר to hop, to spring, Ar. زمر) m. a wild roebuck or goat DEUT. 14, 5, so named from its springing, Targ. זִמְרָה. The acceptance giraffe (LXX,

Graeco-Ven. ζυράμπος = زمار, Ibn Gannach, Kimchi) is mere conjecture.

זְמִיר (not used) Aram. = Hebr. זְמִיר; deriv. זְמִיר.

Paël. זְמִיר, like the Hebrew זְמִיר; derivative זְמִיר.

זְמִיר (def. זְמִירָה) Aram. m. a playing of instruments, DAN. 3, 5 7 10.

זְמִיר (only pl. with suff. זְמִירָה) m. branch of a vine, only figuratively of the members of a family, which are included in זְמִירָה NAH. 2, 3. See זְמִירָה.

זְמִירָה (constr. זְמִירָה) f. 1. song, tones, of נֶכֶל Am. 5, 23; song, Is. 51, 3. — 2. the most celebrated fruit (Kimchi) GEN. 43, 11, from זְמִיר II.; according to Parchon either from זְמִיר I. the fruit cut off, or = Ar. زمر fruit generally, from זְמִיר = زمر.

זְמִירָה see זְמִירָה.

זְמִירָה see זְמִירָה.

זְמִירִי (renowned viz. is Jah) 1. n. p. m. 1 Kings 16, 9, LXX Ζαμβρι; Num. 25, 14; 1 CHR. 2, 6; 8, 36. — 2) n. p. of a country between Arabia and Persia, i. e. between עֲרַב and יִלָּם JER. 25, 25; perhaps identical with Zimiri, the regio arenosa in Ethiopia, apud Pliny (H. N. 36, 25).

זְמִירָה (the same) n. p. of a son of Abraham by Keturah and then the founder of an Aramaean-Arabian tribe GEN. 25, 2; 1 CHR. 1, 32.

זְמִירָה (a poetical form for זְמִירָה, see זְמִירָה) f. fame, praise, Ex. 15, 2; Is. 12, 2.

זֶן (from זְנָה, after the form שָׁד from שָׁדָה; pause זֶן [not זֶן]; pl. זְנִים) m. sort, kind, genus, Ps. 144, 13 (where the LXX have taken it = Aram. זֶן = זֶן), 2 CHR. 16, 14; Targ. זֶן, Syr. ܙܢ the same. As genus comes from the root זָנַח, gen, so is זֶן from זְנָה (which see).

זֶן (pl. constr. זְנִים) Aram. m. the same, DAN. 3, 5.

זֶנֶב (not used) tr. same as זֶנֶב to wag,

to move to and fro, the tail. The organic root is זנב, זנב, which also exists in זנב (זנב). A figurative sense is to deviate, to swerve, to turn off the way; hence זנב (deviation, transgression).

זנב (with suff. זנב; pl. זנבות, constr. זנבות) m. tail, of animals Ex. 4, 4; JUDGES 15, 4; figurat. end, stump, of a fire-brand Is. 7, 4; the crowd (opposite to ראש) DEUT. 28, 13, Is. 9, 13, i. e. mean, contemptible; then the part that comes last, the rear, of an army; whence the denominative

Pih. זנב (comp. זנב) to cut off the rear (זנב), to destroy the rear, JOSH. 10, 19, which is explained in DEUT. 25, 18 by כָּל־הַנֶּחֱשָׁלִים אַחֲרָיו.

זנה (part. m. זנה, fem. זנה; inf. absol. זנה, constr. זנות; fut. יזנה, apoc. יזנה) intr. prop. to shake out seed, semen emittere, therefore to beget, to cohabit (comp. μαιχός, prop. mejens), from the organic root זנ-ה, cognate with Sanskrit gñ, gña, Greek γυν, Lat. gen. In Hebrew only 1. to play the whore, to commit fornication, of men with זנה of the female NUM. 25, 1; usually of a woman, whether married, i. e. to commit adultery Hos. 3, 3, Is. 57, 3, or unmarried GEN. 38, 24; Hos. 4, 13; with accusat. Ez. 16, 28, 36, 16, 17, 16, 26 or אחרי (prop. to run whorishly after one) of the paramour 16, 34, with slight modifications of the idea; with זל of the man, JUDGES 19, 2 to play the whore upon (the man) i. e. against or besides him, hence it is unnecessary to read זנה (Dathe) or זנה (Studer); on the other hand, in Ez. 16, 15 זל is equivalent to ז in the first member, to play the harlot upon the name, i. e. trusting in the name to play the harlot madly. Seldom, to play the harlot involuntarily i. e. to be dishonoured Am. 7, 17. Part. fem. זנה a harlot, DEUT. 23, 19, in full form זנה Ez. 23, 44. — 2. Figur. a) to apostatise, from God, to commit idolatry (Israel being thought of as the spouse of Jehovah, God being the husband, and idols being adulterers), with accusat.

JER. 3, 1, אחרי Ex. 34, 15 of the paramours i. e. the idols; and also with זנב Ps. 73, 27, מאחרי Hos. 1, 2, 4, 12, Ez. 23, 5, זנב of the person from whom one apostatises whorishly Hos. 9, 1. b) with אחרי to run after whorishly, e. g. אבות LEV. 20, 6, לב, זנב NUM. 15, 39; to whore after i. e. to imitate Ez. 23, 30. c) to have intercourse externally or with strangers Is. 23, 17; therefore perhaps זנה JOSH. 2, 1 (see MATTH. 1, 5; JAMES 2, 25; HEBR. 11, 31) JUDGES 11, 1; 16, 1; 1 KINGS 3, 16. See זנה. Deriv. זנ, זניה, זניה, זניה.

Puh. זנה to commit whoredom, with אחרי, Ez. 16, 34 and after thee whoredom was not committed, i. e. none after thee will reach thee in that (Kimchi).

Hif. הזנה (fut. apoc. יזנה) to cause to commit whoredom, to seduce to fornication Ex. 34, 16; 2 CHR. 21, 11; or to commit fornication, to carry on whoredoms, Hos. 4, 10 18; 5, 3; 2 CHR. 21, 13; a stronger expression than that of Kal.

The fundamental signification is in the Arab. زنى, in the Syr. זנ the same, from the emission of the semen &c., but then also to depend upon, to cleave to, as זנ may denote originally what hangs together.

זנב (or זנב broken district; comp. זנב) n. p. of two places in Judah, one in the plain JOSH. 15, 34, NEH. 3, 13 and 11, 30, the other in the mountainous part JOSH. 15, 56, 1 CHR. 4, 18; hence in the latter case it is accompanied by זנב (זנב) שוכו, זנב, in the former by זנב, זנב.

זנב (after the form קצין from קצה, comp. Aram. זנב, see Fürst, Lehrgeb. p. 202; only in plur. זנבים, constr. זנבים, with suff. זנבים) m. 1. whoredom, fornication, Ez. 23, 11, ריה, Hos. 4, 12 the spirit of impurity i. e. of idolatry; 2, 4 to put away unchastity from the face (JER. 3, 3, PROV. 7, 13); זנב Hos. 1, 2 children of whoredoms. — 2. Figurat. idolatry,

apostasy, sorcery, 2 KINGS 9, 22, parallel כְּשָׁפִים, i. e. the arts of policy.

זָנְיָה (after the form זָנְיָה; -*uth* being like the plur. termination -*oth*, also with the suff. pl. JER. 3, 2, comp. 3, 8 and זָנְיָהּ ZEPH. 3, 20; plur. זָנְיָהִים, *f. whoredom, fornication*, JER. 13, 27; Hos. 4, 11; figurat. *apostasy, idolatry* NUM. 14, 33; EX. 23, 27.

זָנָה (fut. זִנְיָה) 1. *tr. to push forth, to push away, to cast away*, e. g. מְשָׁלֹחַ LAMENT. 3, 17; *to reject*, זָנָה מִזֶּבֶחַ 2, 7, זָנָה הוֹשֵׁה 8, 3; זָנָה עֲגֹלָה שְׁמִירָה 8, 5 *he* (God) *rejects thy calf* (thy idol) O Samaria, as also 8, 3 it is so used (on account of the sudden change of person in the following hemistich [אֲפֹרָה for אֲפֹרָה] the LXX, Theod., Quinta, Ar. read זָנָה, the Targ., Syr. and Jerome take it passively to be rejected); with מִנְחָם Ps. 89, 39, דְּבָרִים 44, 10 (where the object also stands for זָנָה); then in a milder sense, *to forsake, to leave in the lurch*, with accus. of the object Ps. 43, 2; 60, 3 12; 88, 15; 108, 12; ZECH. 10, 6, and therefore with עָזַב (see Hif.) 1 CHR. 28, 9; seldom with the object omitted Ps. 44, 24, 74, 1; 77, 8; 89, 39; LAMENT. 3, 31, the object being understood from the context, without the verb being *intr.* on that account. — 2. (not used) *intr. prop. to push self away, therefore to lose itself* (of water), *to dry up, to flow off*, according to the LXX and Vulg.; deriv. זָנָה, the denom. זָנְיָה, and the n. p. זָנְיָה. — The fundamental signification of the stem is not = Ar. زَنَحَ or سَنَحَ to stink, to be rancid, for צָחַק corresponds to these; but, like the fundamental signification of צָחַק, זָנָה (which see), to press forwards or onward, to cast away, as also the Syr. زَنَفَ.

Hif. זָנְיָה (fut. זִנְיָה) *to reject*, בְּכֵלִים (the holy vessels) i. e. *to desecrate* 2 CHR. 29, 19, *to cast off*, with מִן from a thing 11, 14; *to leave in the lurch* 1 CHR. 28, 9.

זָנָה a stem incorrectly adopted for זָנָה, see זָנָה and זָנָה.

זָנָה (Kal unused) *trans.* same as Syr. زَنَفَ *to press forward, to shoot* (an arrow), *to reject* (therefore identical with זָנָה in its fundamental meaning), then *intr.* to leap forth, to spring forward, of a beast of prey. Arab. (transpos.) زَنَقَ see זָנָה.

Pi. זָנָה (fut. זִנְנָה) *intensive: to leap forth with violence, to break forth, to break out* (Ibn Esra, Kimchi), with מִן of the place DEUT. 33, 22; comp. Talm. זָנָה (Nid. 59^b; Chul. 37^a) to shoot forth, to rush forth, of blood; זָנָה (Sebach. 25^b) the rushing out, of water, which has been already compared in part by Ibn Ganâch.

זָנָה (not used) *intr.* same as זָנָה I. (זָנָה) *to be terrified, to tremble*, from which the noun זָנָה may be explained. See זָנָה and זָנָה.

זָנָה (const. זָנָה, from זָנָה II. as in Talmudic the Hif. is זָנָה, whence the enlarged stem זָנָה, Ar. زَنَعَ, has arisen) *f. sweat, prop. what drops out*, GEN. 3, 19; Syr. زَنَعَا, Talm. זָנָה. See זָנָה.

זָנָה (usually considered to be from זָנָה [which see] transposed, like זָנָה out of זָנָה, from זָנָה I.) *f. fear, terror*, DEUT. 28, 25; EX. 23, 46; elsewhere merely K'ri JER. 15, 4; 24, 9; 29, 18; 34, 17; 2 CHR. 29, 8. It is possible that a stem זָנָה = זָנָה I. should be assumed for the form זָנָה, which the proper name זָנָה seems to favour.

זָנָה (fear-maker, see זָנָה) n. p. m. GEN. 36, 27; 1 CHR. 1, 42.

זָנָה (a form more frequent in Aramaean) m. a little, IS. 28, 10 13 *there a little, here a little*; adv. a little while, μικρόν, parumper, paulisper JOB 36, 2, of time, as it is also in the Targ. for Hebr. מְעַט.

זָנָה Aram. adj. m., זָנָה f. little, small, of a horn DAN. 7, 8, Hebrew זָנָה.

זָנָה (Kal not used) *intr.* only another

orthography for זָעַךְ (which see), to *extinguish*; hence

Nif. זָעַךְ figur. to be extinct, of ימים Job 17, 1, where many mss. already read נִדְעָךְ, and the Targ. and Syr. use the same.

זָעַם (*fut.* יִזְעֵם NUM. 23, 8 and זָעַם PROV. 24, 24; *imp.* זָעְמָה NUM. 23, 7 for זָעְמָה) *intr.* to roar, to foam, as the Ar. زعم (V.) and the cognate Mediterranean prove (see זָעַם); then to be irritated, excited, enraged, to be angry, to rage; spoken of God, to perform judgment, to punish, to be ready to punish, Ps. 7, 12; to give vent to indignation MAL. 1, 4; to curse, with accus. NUM. 23, 7 8, ZECH. 1, 12, seldom with עַל DAN. 11, 30; זָעִים PROV. 22, 14 one cursed or punished by God; figur. of a measure: to be cursed i. e. scant MIC. 6, 10. Syr. زاح the same.

Nif. זָעַם to be angry, irritated, fretful, פָּנִים זָעִים a fretful countenance PROV. 25, 23; cognate in sense זָעִים GEN. 40, 6.

זָעַם (with *suff.* זָעָרִי *m.* wrath, judicial anger, Ps. 69, 25; ZEPH. 3, 8; זָעָרִי Is. 13, 5 instruments of punitive wrath, comp. 10, 5 זָעָרִי; intensive זָעָרִי LAMENT. 2, 6, for which זָעַם stands elsewhere, Is. 30, 30; threatening 30, 27, joined with זָעָרִי; time of punishment, time of persecution, Is. 10, 25; 26, 20; DAN. 8, 19; 11, 36, comp. 1 MACC. 1, 64; 2 MACC. 8, 5; BARUCH 2, 13; excitement, ebullition, zeal JER. 15, 17; curse HOS. 7, 16.

זָעַךְ I. (*fut.* יִזְעַךְ, *inf.* with *suff.* זָעָרִי) *intr.* to foam up (of the sea), to boil up (of anger), to be violently moved, i. e. to be angry, 2 CHR. 26, 19, with עַל of the person; to be provoked, with עַם of the person, *ibid.*; to be excited, ill-humoured, disturbed, then to be sorrowful, fallen, of פָּנִים, either as the effect of sorrow GEN. 40, 6 or from bad nourishment DAN. 1, 10, = זָעַם PROV. 25, 23. Deriv. זָעַךְ and זָעַךְ.

The fundamental signification of the stem lies in the being violently moved

hither and thither, to which the Targ. זָעַךְ (Ps. 59, 9 for Hebr. נִקְצָר), whence זָעַם a storm (for סִיפָה or סִיפָה), and the Samar. זָעַךְ to snort at (GEN. 2, 7) refer; and it coincides only accidentally with

זָעַם. In Ar. زَاب to frighten, to scare, i. e. to move violently, corresponds to it. The Hebrew זָעַךְ II. whence סִיפָה (which see) is wholly identical with it. The organic root lies also in זָעַךְ, זָעַךְ.

זָעַךְ II. (not used) *intr.* to glow, to burn (Syr. زاح in Ethpe.), whence some derive the meanings of זָעַךְ I. also; cognate זָעַךְ, זָעַךְ, &c. From this comes the quadrilateral זָעַךְ (which see), by the insertion of an *l*.

זָעַךְ *adj. m.* angry, irritated, excited, 1 KINGS 20, 43; 21, 4; along with עַר.

זָעַךְ (with *suff.* זָעָרִי) *m.* anger, PROV. 19, 12; 2 CHR. 16, 10; rage, violence 28, 9; judicial anger (of God) MIC. 7, 9; joined with עַר it strengthens the idea Is. 30, 30, as with זָעַם LAMENT. 2, 6; figurat. violent roaring (of the sea) JON. 1, 15, comp. "maris ira" (Ov. Met. 1, 330).

זָעַךְ (*fut.* יִזְעַךְ, *imp.* זָעַךְ, *inf. constr.* זָעַךְ and זָעַךְ [according to some] Is. 30, 19; 57, 13) *intr.* a later form of the older זָעַךְ (which appears in the Pentateuch), to cry, to lament, with עַל JER. 30, 15 or עַל over Is. 26, 17, with לָּ for one 15, 5, JER. 48, 31, with מִלְּפָנֶיךָ of the person, on account of one 1 SAM. 8, 18, with accus. of the object Is. 14, 31 or of the means 2 SAM. 19, 5, or also absolut. 13, 19; JER. 47, 2; along with לָּ לִי לִי 48, 20; EZ. 21, 17. Usually in the sense to cry to, to implore God for help, with עַל Ps. 22, 6 or לָּ of the person 1 CHR. 5, 20; to entreat, with accus. of the person JUDGES 12, 2, NEH. 9, 28, or also with accus. of the thing over which HAB. 1, 2, or with accus. of the direction whither one supplicates 2 CHR. 32, 20; figurat. of lifeless things HAB. 2, 11; also to call EZ. 9, 8. Deriv. זָעַךְ, זָעַךְ.

Nif. זָקַק *to be called together, to assemble*, JOSH. 8, 16; JUDGES 18, 22 23; 1 SAM. 14, 20; with אָהָרִי *to assemble after one*, i. e. *to follow his party*, JUDGES 6, 34 35.

Hif. הִזְקִיק 1. *to cry to, to call*, JON. 3, 7, JOB 35, 9, like Kal, after the manner of many intransitive verbs. — 2. *to call together* 2 SAM. 20, 4.

The stem זָ (Targ. זָקַק, Syr. زَكَّ, Ar. زَعَق and ذَعَق) together with its older form זָקַק, is = שָׁאָג, out of which the medial radical sound may be easily perceived as an elongation of the *ā* of the organic root זָק, זָקַק, שָׁאָג; just as the Ar. صَقَّ (to sound), صَجَّ (to cry out), زَقَّ (to crow), سَقَّ (the same), صَحَّ (to shriek), صَحَّ (to sound), صَاح (to shriek) refer to a simple organic root.

זָעַק (with suff. זָעַקְךָ, זָעַקְתָּ) *m. cry*, Is. 30, 19; but in 57, 19 it may be taken as an infin.

זָעַק (in the Targ. 3 p. pl. זָעִיקוּ) *Aram.* same as Hebrew זָעַק DAN. 6, 21.

זָעָקָה (constr. זָעָקָה) *f. cry, complaint, lamentation*, Is. 15, 5; EZ. 27, 28; in the constr. objectively, GEN. 18, 20 *the cry of rejection over Sodom*; then *entreaty* PROV. 21, 13; *raging cry* ECOLES. 9, 17.

זָעַר (not used) *intrans.* same as the older זָעַר (= צָר), *to be pressed together, narrow, close*; hence *to be small, little*, like the Targ. זָעַר for the Hebrew מְעַט, זָעַר, *to be little* in number or significance, and also of time; in the Targ. too it is *tr. to withhold* for חָסַד 2 SAM. 18, 16; comp. Syr. زَعَر, Ar. زَعَر. Deriv. זָעִיר, זָעִירָה and זָעִירָה (which see).

זָעַר (not used) *Aram.* same as Hebrew זָעַר.

זָפַר (not used) *intr. to be fragrant*, as the Ar. ذَفَر; or better the same as זָפַר, זָפַר *to shine, to glitter, to be beautiful*; metaphor. *to be pleasant, lovely*; derivative

I.

זָפָרִין (with *a* of motion זָפָרִינָה, *beautiful top*, comp. זָפָר, Targ. זָפָרָה) *n. p. of a city in northern Palestine*, NUM. 34, 9.

זָפָה (from זָוָה I., after the form זָפָה, זָפָה from זָוָה, זָוָה) *f. properly fluid, resinous, specially pitch* Ex. 2, 3, Is. 34, 9, Ar. زَفَتْ, Targ. זָפָה and זָפָה (and thence the denom. זָפָה), Syr. زَفَل; comp. Phenician זָפָה (sipet) in זָפָרִי זָפָרִי (Diosc. 1, 103) *Zovopivoiner* (Diosc. 1, 103) *a name of the juniper*; adj. זָפָרִי in זָפָרִי זָפָרִי (Diosc. 2, 157).

זָק I. (only pl. זָקִים; from זָקַק I.) *m. fetters, chains*, hence זָקַר בָּן *to bind with fetters* Ps. 149, 8, JOB 36, 8 (opposite to זָקַר מִן זָקַר Jer. 40, 4); *to be bound in chains*, זָקַר בָּן *to march in chains* Is. 45, 14. Jer. 40, 1 4 has זָקִים (which see) instead.

זָק II. (from זָקַק II.; only in pl. זָקִים) *with Dageah resolved, once זָקִים* PROV. 26, 18, in mss. זָקִים also) *m. prop. a thing burning, glowing, spec. a burning dart, a fiery arrow, i. e. surrounded with combustible materials*; זָקִי PROV. 26, 18 *to cast firebrands*; זָקִי בָן *to kindle with firebrands* Is. 50, 11; זָקִי *to prepare brands* ib.; Targ. זָקִי זָקִי.

זָקַן (not used) *intr. to sprout, to bud, of hairs*, whence זָקַן. The organic root זָקַן is also found in זָקַן (which see), though applied only to ears and fruits (see also זָקַן); and therefore it has nothing in common with זָקַן.

זָקַן (fut. יִזְקֶן) *intr. to be old*, of persons GEN. 18, 12; PROV. 23, 22; on the contrary יָשָׁן of things; oppos. to זָקַן Ps. 37, 25 and along with זָקַן 1 SAM. 12, 2, זָקַן 1 CHR. 23, 1 or זָקַן יָמִים JOSH. 23, 2. — The fundamental signification has been assumed to be *to be decaying, bowed, curved*, with an appeal to the Ar. ذَقَن (to be bent), ذَقَن (decaying); or linguists have gone back to זָקַן and the Arabic forms connected with it. But looking at the words cog-

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nate in sense, viz. זָקֵן (Aram. זָקֵן) and זָקֵן, it is better to put the organic root זָקֵן in juxta-position with the Lat. can (canus, canities), softer sen (sen-ex i. e. sen-ec-s). Derivat. זָקֵן (adj. and subst.), זָקֵן, זָקֵן, זָקֵן.

Hif. זָקֵן (fut. זָקֵן) to grow old, to shew age (see זָקֵן, זָקֵן), of men Prov. 22, 6, of plants Job 14, 8; comp. "senescunt prata" (Plin. 18, 28).

זָקֵן (from זָקֵן; constr. זָקֵן, with suff. זָקֵן) *m.* (fem. Is. 15, 2; Jer. 48, 37) properly the sprouting hair on the chin, hence the beard, a bearded chin, of men Lev. 14, 9, Ez. 5, 1, Ezr. 9, 3, along with זָקֵן or זָקֵן; seldom of the hair of the lion 1 Sam. 17, 35. Ar. زَكَن, Syr. زَكَن. Applied to it are זָקֵן 2 Sam. 10, 4, זָקֵן Jer. 48, 37, זָקֵן Is. 15, 2, זָקֵן 2 Sam. 10, 5. The Ar. is also applied to the hairy parts of the sexes, to the lower part of the body. The Greek γένειον, γένυς, κόρυς, Lat. gena, German Kinn, have their origin in like manner from the idea of sprouting.

זָקֵן (constr. זָקֵן GEN. 24, 2; pl. זָקֵן, constr. זָקֵן, with suff. זָקֵן, once זָקֵן) 1. *adj. m.*, זָקֵן (pl. זָקֵן ZECH. 8, 4) *f. old, grey, with age*, GEN. 25, 8, with זָקֵן aged 35, 29, Jer. 6, 11; coupled with the nouns זָקֵן JUDGES 19, 16, זָקֵן 1 KINGS 13, 25, זָקֵן JUDGES 19, 22 &c.; with זָקֵן following, older than Job 32, 4. — 2. Substant. a) *an old man*, oppos. to the זָקֵן GEN. 19, 4, Jer. 51, 22, זָקֵן Is. 65, 20, זָקֵן Jer. 31, 13, and joined with זָקֵן 2 Chr. 36, 17, זָקֵן Lev. 19, 32, whose ornament are grandchildren Prov. 17, 6, and gray hairs 20, 29 (comp. 16, 31). זָקֵן GEN. 24, 2, pl. זָקֵן 50, 7 the oldest belonging to the house, e. g. a servant, official. — b) *Figurat.* (dropping the idea of old age), a ruler (of the people), a principal man, a grandee, therefore joined with זָקֵן Is. 3, 2 or זָקֵן 9, 14, explained as זָקֵן or זָקֵן; comp. Arab.

زَكَن, Greek γέροντες, γράβεις, Lat. senatus &c., where a similar metaphor occurs. In the Romanian languages *Signore, Seigneur, Señor, Sire, Sir* (from Senior) proceeded from the same view. This figurative sense is chiefly found in the plural, either absolutely, or with the article זָקֵן 1 KINGS 20, 8, or in connexion with זָקֵן NUM. 11, 16, זָקֵן LEV. 4, 13, זָקֵן 1 KINGS 20, 7, זָקֵן DEUT. 19, 12, or lastly with the names of lands, tribes and peoples, e. g. זָקֵן Ex. 3, 16, זָקֵן 1 SAM. 30, 26, זָקֵן NUM. 22, 7, זָקֵן JUDGES 11, 5, זָקֵן Ez. 27, 9, and in this signification associated with זָקֵן NUM. 11, 16, זָקֵן 1 KINGS 21, 11, זָקֵן Is. 3, 14, זָקֵן Ez. 27, 9, זָקֵן Ezr. 3, 12, זָקֵן 10, 14. Worthy of note is the college of the 70 (72) זָקֵן, introduced as early as Moses for the government of the people NUM. 11, 16, an institution which continued till the latest time JUD. 10, 7; Sus. 5; 1 Macc. 12, 35, and whose members were known as the Sanhedrists in the New Testament time (MATTH. 26, 3 47; 27, 1 &c.). In the sacrificial ritual they represented the whole people LEV. 4, 15; 9, 1; under the kings they were the vicars of the people 1 KINGS 8, 1; 20, 7; 2 KINGS 23, 1; and as understanding was looked to more than age, זָקֵן became a mere title, like γερουσία in the Greek states, the *senatores* in Rome.

זָקֵן *m. old age*, GEN. 48, 10.

זָקֵן *f. age*, GEN. 24, 36; *figurat.* of a people in their decay Is. 46, 4; comp. זָקֵן 47, 6.

זָקֵן (after the form זָקֵן) *m. pl. time of old age*, GEN. 21, 2, זָקֵן a son born in one's old age GEN. 37, 3.

זָקֵן (*part. זָקֵן*) *tr.* same as זָקֵן and זָקֵן, prop. to fasten, to support, then to strengthen, to raise up (one bowed down) Ps. 145, 14; 146, 8. The fundamental signification is *intr. to hold firmly by something*, like the Ar. زَكَّف, and *tr. to make firm, durable, then to set up, to*

raise up, like the Syr. **וָרַם**, in the Targ. for **וָרַם**, whence to *hang up* (in Aram.). The organic root is also in the Sanskrit *skab*, Greek *σκαπ*, *σκαν*, Latin *scap*, *scip* &c.

וָרַם (*part. pass.* **וָרַם**) Aram. the same, but also in the meaning to *raise up* (a cross), to *hang up* EZR. 6, 11; Syr. **וָרַם**.

וָרַם I. (not used) *tr.* to *bind*, to *attach*, Targ. **וָרַם** the same, hence **וָרַם** *fettered* (Is. 60, 11); Talm. figurat. to *bind*, to *compel*, to *chain to*; comp. Sanskrit *sagḡ*, Lat. *sequi*. The Ar. **وَرَقَ** (to *fetter*), **وَرَقَات** (bond, *fetter*) have been developed out of the organic root by *n* inserted. Deriv. **וָרַם** I.

וָרַם II. (not used) *intr.* to *glow*, to *burn*, the organic root **וָרַם** being identical with that in **וָרַם** (see **וָרַם**), and perhaps with that in **וָרַם**; the Targ. **וָרַם**, whence **וָרַם** (spark) and **וָרַם** (lightning), Syr. **وَرَمَ** are the same. Deriv. **וָרַם** II.

וָרַם III. (*fut.* **וָרַם**) *intr.* to *drop through*, to *trickle through* (cognate in root with Germ. *seihen*, *seigen*, *sickern*), and the org. root **וָרַם** may be identical with that in **וָרַם**; prop. to *pour* (comp. the French *coulér* from the Latin *colare*); hence **וָרַם** *they trickle* (or *drop*) *through as rain with its* (rising) *mist* (whence the rain arises) JOB 36, 27. Figurat. *trans.* to *filter*, to *strain*, wine (see Puh.), i. e. to *fine it*; to *purify*, metals (figurat.) JOB 28, 1, different in fundamental signification from **וָרַם**.

Puh. **וָרַם** to *purify*, gold, by *smelting*; then in a moral sense MAL. 3, 3.

Puh. **וָרַם** to *be purified*, e. g. wine from the dregs Is. 25, 6; of metals Ps. 12, 7; 1 CHR. 28, 18.

וָרַם (*part. of* **וָרַם**) *m.* see **וָרַם**; Phenic. **וָרַם** the same.

וָרַם. See the redupl. form **וָרַם**.

וָרַם (from **וָרַם** II., with *suff.* **וָרַם**) *m.* a *border*, *ring*, hence *ledge*, *edge*, of a table, of a chest Ex. 25, 11; 30, 3 4;

37, 27; Ar. **وَرَمَ** (according to some), Syr. **وَرَمَ** (collar), the stem of which is **وَرَمَ**, Syr. **وَرَمَ**.

וָרַם (from **וָרַם** I. which see) *f.* same as **וָרַם** (as the Samar. cod. and some mss. read) *foreign*, *bad*, therefore **וָרַם** to *become loathsome* NUM. 11, 20.

וָרַם see **וָרַם**.

וָרַם I. (Kal not used) *intr.* same as **וָרַם** (*Kimchi*, *Levi*), to *flow*, to *run off* (of brooks, after the snow and ice are melted), therefore equivalent to **וָרַם** (in **וָרַם**, Ar. **وَرَبَ** (to *flow*) = **وَرَبَ** (water-channel), **وَرَبَ** (the same), Syr. *transp.* **وَرَبَ**, Targ. **וָרַם**, whence **וָרַם** (Arab. *transp.* **وَرَبَ**) a canal; Phenic. **וָרַם** (*current*) *n. p.* of a river (Serbes) in Numidia.

Puh. **וָרַם** to *be flowing*, JOB 6, 17 at the time they flow (i. e. as soon as they begin to pour themselves out in summer time, from the melting of the ice), they are already dried up.

וָרַם II. (not used) *intrans.* same as **וָרַם** II. **וָרַם** to *sprout*, to *grow* (see **וָרַם**). Deriv. probably **וָרַם** in the proper name **וָרַם**.

וָרַם (i. e. **וָרַם**, begotten in Babylon, Sanh. 38* **וָרַם** *n. p.* of one of the descendants of David in Babylonia, who led back the first Jewish colony to Palestine HAG. 1, 1; EZR. 3, 2; 4, 2. Perhaps better and more suitably from **וָרַם** (*shoot of Babylon*); comp. **וָרַם**.

וָרַם (not used) *intr.* to *grow luxuriant*, to *be exuberant*, of plants, particularly of exuberant pastures; the Talm. noun **וָרַם** is luxuriance of branches (Sabb. 103*), willow-branches, whence the denom. **וָרַם** (Sheb'it ch. 2) to *cut off* the superfluous boughs. The fundam. significat. is to *intertwine*, to *interweave*, to *entangle*, Syr. **وَرَمَ** (to *mix with one another*), connected with **וָרַם** I. Derivative

ורר (*willow-bushes*) *n. p.* of a valley NUM. 21, 12 and a brook DEUT. 2, 13 in Moab, east of the Dead Sea, which the Jerus. Targ. I. on NUMB. loc. cit. has already translated by *willow-brook*; it may be identical with *נחל ערבבים* Is. 15, 7 and *נחל הערבה* AM. 6, 14, a boundary stream between Moab and Edom, which flows into the Dead Sea; comp. Phenic. *וררה בעל* *n. p.* of a river, *ורר* *n. p.* of a city.

ורר I. (*part.* *ורר*, *inf. constr.* *וררות*; *fut.* *וררה*, *ap.* *ורר*) *tr.* to strew, to scatter about, to disperse, NUM. 17, 2, with the addition of *לרוח* to the wind EX. 5, 2, or *על-פני* EX. 32, 20; then to winnow, with accus. of the object JUDGES 3, 2; JER. 4, 11; with *במזרה* Is. 41, 16; figurat. to cast away Is. 30, 22. Deriv. *מזרה*.

Nif. *וררה* (*inf.* with *suff.* *וררוּתְכֶם* = *הורוּתְכֶם*, *oth* being considered as plural; *fut.* *וררה*) to be scattered, of nations, with *ב* of the place Ez. 6, 8; 36, 19.

Pih. *וררה* (*inf.* *וררות* out of *וררות*, *part.* *מזרה*, *fut.* *וררה*) to disperse, to scatter about, *עצמות* Ez. 6, 5; figurat. to shake out, *פרש* MAL. 2, 3; to drive away, to banish, peoples Ez. 12, 15, either with the addition of *בארצות* 22, 15, *בגוים* Ps. 44, 12, or *לכל-רוח* JER. 49, 32; figurat. *רצח* PROV. 15, 7.

Puh. *וררה* (*part. m.* *מזרה* for *מזרה* like *מזר*, *ap.* *וררה*; *fut.* *וררה*) to be spread out, *רשח* PROV. 1, 17, to be strewed JOB 18, 15, to be winnowed Is. 30, 24 — *ורר* Ps. 58, 4 see I. *Nif.*

The organic root of this stem appears with a like sense in *ורר*, Targ. *ורר*, Syr. *ܝܪܪ*, Ar. *رَرَّ* &c.; which it does also as the organic root in *פזר*, Aram. *פזר* &c. In the Indo-Germanic languages we may compare Sanskrit *sri* to scatter, Lat. *sero*, and with *st* and *sp* for *s* in the Sanskrit *stri*, *στρο-έω*, *sterno*, *σπείρω*, Germ. *streuen* &c.

ורר II. (Kal unused) *tr.* to encircle, to gird about, to enclose, same as *ורר* II., *צר*, *צר*, hence

Pih. *וררה* to encircle, to surround, to hedge about, *אררה*, *רבע* Ps. 139, 3, i. e. to watch, to guard.

ורר and *ורר* (with *suff.* *וררְי*, *pl.* *וררים*; from *ורר* II.) *comm.* (*masc.* seldomer) prop. the member necessary for lifting and carrying burdens, therefore 1. the arm, the lower arm, brachium DEUT. 33, 20; of animals, the shoulder NUM. 6, 19; with *א* prosthetic *ורר* JOB 31, 22. With relation to this objective meaning, the breaking, crushing, cutting off &c. of the arm is expressed by *שבר* Ps. 10, 15, *נרע* 1 SAM. 2, 31 &c., and is also frequently applied in a figur. sense. The following phrases are also figurat.: *ורר* a powerful arm Is. 44, 12, *לֹא עוֹ* an impotent arm JOB 26, 2, *רָמָה* an arm lifted up, i. e. threatening 38, 15; *נְטוּחָה* an outstretched arm, i. e. one ready to manifest strength DEUT. 4, 34 &c. — 2. Metaphor. power, might, *ורר* the powers (might) of his hands GEN. 49, 24; *בשר* *ורר* i. e. human might 2 CHR. 32, 8; exertion of power Ez. 17, 9; *pl. fulness of power* DAN. 11, 15 22 31, like *אָרַע* (which see), *βραχίονες* (Jud. 9, 7). Farther: violence, violent deed JOB 35, 9; *איש* a violent man 22, 8; helping power i. e. assistance, help Ps. 83, 9; JER. 17, 5; Is. 33, 2; hence army Ez. 30, 21, especially in the *pl.* 30, 22. On the other hand *ורר* Is. 9, 19 is arm, which the LXX (*ἀδελφός*), Targ. (having in mind the phrase JER. 19, 9) incorrectly translate *companion*, reading *רע* perhaps; and *ורר* Ez. 31, 17, which the LXX and Syr. read *ורר*, may be read *ורר* (his allied troops) and be = *ורר* 30, 25, if it should not be taken collectively in this passage. Ar. *ورر*, Aram. *ורר*, *ורר*; the same.

ורר (only *pl.* *וררים*; from the *Pih.* of *ורר* I.) *m.* seeds, garden herbs, as poor food DAN. 1, 12, for which *וררים* is in 1, 16.

ורר (*pl.* *וררים*, from *Pih.* of *ורר* I.) *m.* seeds, garden seeds Is. 61, 11; *ורר* seed of seeds LEV. 11, 37.

וְרִיָּה (an abridged reduplication for **וְרִיָּהּ** from **וְרָה** which see) *m.* usually an *overflowing, a copious watering*, Ps. 72, 6 as *rain-gushes to the overflowing the earth* (LXX, Vulg., Syr., Rashi); we must therefore take **וְרָה** = **וְרָה**, comp. Syr. **وَرِهَ** (imber) for **וְרָה** (Job 24, 8), Ar. **وَرِهَ**, Talm. **וְרִיָּה** (Jom. 87^a) the same. But this sense does not suit the parallelism, where one expects the meaning of **וְרָה** in **וְרָה**; and therefore the Targ. and *Kimchi* have taken **וְרָה** = **וְרָה**, reading the second hemistich **וְרִיָּהּ** (**וְרָה**), understanding the stem **וְרָה** in the sense of **וְרָה** to shave off, to cut off, Ar. **صَرَبَ** (to cut off), Talm. **וְרָה**. See **וְרָה** I. and II.

וְרִיָּר (formed from the reduplicated form **וְרִיָּר** [which see] into a noun) *m.* *girded, firm, equipped*, with **מְחִינִים** Prov. 30, 31 *one girded about the loins*, the designation of an animal swift in the loins, which goes along proud and bold, perhaps the *war-horse*. According to this fundamental signification the LXX, Aq., Theod., Vulg., Targ., Syr., Arab. &c. understand *a cock*, Ibn Esra *an eagle*, and in the Talm. (B. Kamma 92^b) **וְרִיָּר** actually denotes something similar; *Kimchi*, *Levi* and others render *a greyhound*; according to the Talmud (J. Ta'anit ch. 1) **וְרִיָּר** means *a fighter, a combatant*, and so here *a wrestler*. But all these meanings are only conjectural; and as **וְרָה** stands here beside **וְרָה** (as leader of the flock), it is probably a periphrasis for the swift-loined, fleet and active *stag*, whose proud and quick gait is praised elsewhere (Is. 35, 6; Song of Sol. 2, 9 17). The idea of *girded* is often = *vigorous, quick-moving*, as is already shewn by the verb **וְרָה** (Aram.) abridged from **וְרָה** to *gird*, then to *be active, swift*, Arab. **وَرِهَ** (agilis). See **וְרָה** and **וְרָה**.

וְרִיָּר (not used) *tr.* to *gird*, the loins, hence *intr.* to *be active, quick, swift in the loins*; deriv. **וְרִיָּר**. From this reduplicated form has arisen the Aram. **וְרָה** in the widest sense, and out of it

וְרָה (girdle), **וְרָה** &c. The simple stem is **וְרָה** = **וְרָה**, II., Ar. **وَرِهَ**; since such a reduplication may be formed from each of these roots.

וְרָה (*inf. constr.* **וְרָה**; *fut.* **וְרָה**) *intr.* to *break forth* (of a birth), to *arise* (see **וְרָה**, **וְרָה**), cognate in sense with **וְרָה** (GEN. 38, 29), to *bloom, to grow up, to rise up* (**וְרָה**), of plants, comp. **وَرِهَ**, Ar. **وَرِهَ** with the same metaphor; to *break out*, of leprosy 2 Chr. 26, 19, usually, however, to *break forth*, of **וְרָה** Ps. 112, 4; **וְרָה** ECCLES. 1, 5, NAB. 3, 17, **וְרָה** JOB 9, 7; with **וְרָה** of the person on whom the sun rises, i. e. to *see the rising sun* GEN. 32, 32, with **וְרָה** of the person over whom sun-rise appears Ex. 22, 2; figurat. of **וְרָה** Is. 60, 1, **וְרָה** 60, 2; to *appear* (see **וְרָה**). Deriv. **וְרָה**, **וְרָה**, **וְרָה**, **וְרָה**, and the proper names **וְרָה**, **וְרָה**, **וְרָה**.

The fundamental signification of the stem now given is confirmed by the organic root **וְרָה**, which is also found in **וְרָה** (of the breaking forth of sound), **וְרָה** (of a blossom) &c.; the Ar. **وَرِهَ**, Targ. **וְרָה** have the same root.

וְרָה *m.* 1. *rising*, of the sun Is. 60, 3. — 2. (*origin, birth, concr. sprout*) *n. p.* *m.* GEN. 38, 30; NUM. 26, 13; 1 Chr. 6, 6; 2 Chr. 14, 8. *Patronym.* **וְרָה** NUM. 25, 13, elsewhere **וְרָה**.

וְרָה (see **וְרָה**) *n. p. m.* NUM. 26, 20; see **וְרָה**.

וְרָה (*Jah is appearing*) *n. p. m.* 1 Chr. 5, 32, for which is **וְרָה** 7, 3; EZE. 8, 4.

וְרָה (from **וְרָה** after the form **וְרָה**, **וְרָה** *m.* (according to *Sa'adja*, *Ibn Esra*) same as **וְרָה** (comp. **וְרָה** and **וְרָה**) *a pouring rain, a violent rain, the bursting of a cloud* Is. 1, 7. But as **וְרָה** in the preceding hemistich belongs to **וְרָה**, and the context speaks of barbarians and enemies generally, it is better, with the Targ. to take it also as the pl. of **וְרָה**.

וְרָה I. (Kal not used) *intr.* same as **וְרָה** I., **וְרָה** I., to *flow, to pour, to gush forth* (with violence); deriv. **וְרָה**, **וְרָה**.

and (according to some) זָרַם. — The stem is = זָרַב, זָרַב, זָרַב, interchanging ז and ב with מ.

Poh. זָרַם (3 pl. זָרְמוּ; comp. זָרַע, as *Pohel*-forms) to pour down, with the accus. מַיִם, of the clouds Ps. 77, 18 (Targ., Syr.).

זָרַם II. (2 pers. with suff. זָרַמְתָּם) *tr.* to cut away, to cut off, to snatch away, Ps. 90, 5 thou snarest them away. Ar. صَرَم (to cut off), زَرَم (to tear off).

זָרַם (especially used by Isaiah) *m.* a pouring rain (violent), a storm, with the addition of מַיִם HAB. 3, 10, Is. 28, 2, coming out of the clouds HAB. l. c. or down from the mountains Job 24, 8, which drives against the wall Is. 25, 4 or is also accompanied by hail 25, 2; 30, 30, from which people seek shelter 32, 2.

זָרְמוֹ (constr. זָרְמָתוֹ, with suff. זָרַמְתָּם) *f.* prop. a flowing or emission (of seed), an efflux, concrete seed-pouring tube, rod Ez. 23, 20, parallel to בָּשָׂר (the virile membrum), and spoken of the lascivious horse; comp. JER. 5, 8; 13, 27. From the same stem comes the Ar. زَرَب (water-reed).

זָרַע I. (*inf. constr.* זָרֵעַ, *imp.* זָרַע, *fut.* יִזְרַע) *tr.* 1. to strew, to scatter, to disperse, i. e. to banish, a people, with בְּ among ... ZECH. 10, 9; figurat. to disseminate, to spread, e. g. אֲרוֹר prosperity Ps. 97, 11; to spread out, to supply copiously, with a double accusat. JER. 31, 27; Hos. 2, 25. — 2. to scatter seed, to sow, absol. MICAH 6, 15; JOB 31, 8; opposite קָצַר Ps. 126, 5. זָרַע a sower JER. 50, 16. With accus. of the field, to sow, as אֲדָמָה GEN. 47, 23, אֶרֶץ Ex. 23, 10, שָׂדֵה LEV. 25, 4, Ps. 107, 37; also with accus. of what one sows, e. g. חֲסִים JER. 12, 13, פְּלִאִים LEV. 19, 19, most frequently זָרַע DEUT. 22, 9; also מִלֵּחַ JUDGES 9, 45; figur. רִיחַ Hos. 8, 7, זָמַל JOB 4, 5, עֲלִילָה i. e. to practise PROV. 22, 8, צִדְקָה 11, 18, where reward or punishment is looked upon as harvest,

or where the seed is regarded as the resolve and the reaping as the action JER. 4, 3; on the other hand לְצִדְקָה Hos. 10, 12 means in conformity to (according to) righteousness, comp. the following לָקַי with עַל to sow beside somewhat Is. 32, 20; with אֶל in ... into JER. 4, 3. From this signification then arose to plant, among men by posterity זָרַע and Nif. זָרַע, (זָרַע), to fructify &c. — 3. to plant, vines Is. 17, 10, comp. serere. Deriv. זָרַע, מִזְרַע and the proper name יִזְרְעֵאל or יִזְרְעָל.

Nif. יִזְרַע (*fut.* יִזְרַע) *pass.* of Kal, to be dispersed EZR. 36, 9, to be sown LEV. 11, 37; of men, to be propagated NAH. 1, 14, to be impregnated (of a woman) NUM. 5, 28.

Ph. יִזְרַע (not used) intensive of Kal. Deriv. זָרַע, זָרַע, and זָרַע.

Puh. זָרַע to be sown Is. 40, 20.

Hif. יִזְרַע to bear seed, with accus. זָרַע GEN. 1, 4; to conceive seed (spoken of a woman) LEV. 12, 2, where the cod. Sam. has the Nifal.

The organic root of the stem lies also in זָרַע, זָרַע; and the Ar. زَرَعَ, Syr. زَرَعَ, Phenic. זָרַע &c. are identical with it; on the contrary Lat. sēro (for seso; sa-en, sow) and the Arab. سَرَعَ, to spread, do not belong here. See besides, זָרַע I.

זָרַע II. (not used) *intr.* to lift, to carry, to hold; comp. Targ. זָרַע and Talm. זָרַע (to bear), Ar. سَرَعَ (to contain, hold), and זָרַע II. above, whence זָרַע, זָרַע, Sanskrit dhri i. e. dhar, Pers. dār, the same. Out of this fundamental signification arose the Ar. سَرَعَ, Syr. زَرَعَ to help, i. e. to support, to assist in bearing; farther to desire i. e. to ask for, to intercede with, i. e. to stand for one as a helper. Deriv. זָרַע, זָרַע.

זָרַע (*constr.* once זָרַע NUM. 11, 7 [see זָרַע], with suff. זָרַע; prop. without plur., but with suff. זָרַעִים 1 SAM. 8, 15, which stands for זָרַעִים on account of זָרַעִים) *m.* prop. what is scattered, hence 1. concrete, seed, of herbs GEN. 1, 11, trees

1, 29, corn LEV. 26, 16, plants ECCLES. 11, 6, even of the slip of the vine Ez. 17, 5, like the verb זרע; but especially seed-corn, fruit GEN. 47, 23, with the addition of the quantity and kind LEV. 27, 16; Is. 5, 10; figurat. a grain, of גר Ex. 16, 31. זרע מִשָּׁךְ AM. 9, 13, זרע זרע JER. 35, 7 to sow. — 2. what springs from seed, grain DEUT. 28, 38, 1 SAM. 3, 15, in full form זרעוֹת DEUT. 14, 22 or also זרעוֹת LEV. 27, 30, oppos. to פְּרִי הָאָדָמָה; fruit, produce Is. 23, 3, also denoted by פְּרִי הָאָדָמָה and פְּרִי הָאָדָמָה ZECH. 8, 12, and in this extension of meaning figur. JER. 2, 21, like semen; comp. Phenic. זרע פִּישׁ, ζεραφίς i. e. -φύς (Diosc. 2, 124) product of the flax-plant. See פִּשְׁתוֹת. Seldom as an abstract, the sowing GEN. 47, 24, Is. 17, 12, or sowing-time GEN. 8, 22. — 3. seed, of men LEV. 15, 16, which is emitted in copulation 19, 20; and besides generally children, posterity GEN. 12, 7; זרעוֹת 38, 9, זרעוֹת 38, 8 to give a posterity; seldom of one child GEN. 4, 25. זרעוֹת אֲנָשִׁים male posterity 1 SAM. 1, 11; זרעוֹת יְלָדֵי יְלָדֵי הָאֲנָשִׁים Is. 59, 21. In connexion with names (אֲבִירָה, אֲחִירָה, &c.) immediate, near posterity are less thought of JER. 33, 25; LEV. 21, 21; 2 KINGS 11, 1; 17, 20. — Figurat. 4. what stands in filial union with a person or thing: with אֲבִירָה MAL. 2, 15, צִדְקִים PROV. 11, 21, זרעוֹת Is. 65, 23, עֲבָדֵי ה' Ps. 69, 37, or זרעוֹת Is. 57, 4, קָדָשׁ EZE. 9, 2 &c., which may be differently translated according to the context. — 5. stock, family, race 2 KINGS 11, 1; DAN. 9, 1; comp. זרעוֹת, semen, σπέρμα &c. used similarly.

זרע see זרעוֹת.

זרע (def. זרעא) Aram. m. = Hebr. זרע 3 DAN. 2, 43, for which זרעוֹת is in the Targ.

זרע see זרעוֹת.

זרעוֹת (Pi-hel-form; only pl. זרעוֹת) m. greens, vegetables DAN. 1, 16, identical with זרעוֹת 1, 12.

זרר I. (not used) intr. to flow, to

overflow, to flow forth; comp. זרר, זרר, Ar. زرف, Syr. زرف &c.

Pih. (redupl.) זרר to flow strongly, to pour; deriv. (usually) זרר.

זרר II. (not used) tr. to cut off, to mow, a meadow; see זרר.

זרק I. (fut. יזרק) tr. to moisten, to wet, to sprinkle (see מזרק), Samar. זרק (Ex. 36, 36) for Hebr. ריצק; hence 1. with עַל of the place and accus. of the object to sprinkle, to squirt, to squirt up, e. g. זרק Ex. 24, 6, מִן הַנֶּחֱלָה NUM. 19, 13; Ar. زرق spoken of injections, clysters. — 2. Metaphor. and seldom (of dry things) to scatter, זרק עָפָר JOB 2, 12, זרק Ex. 9, 8, altars beaten into dust 2 CHR. 34, 4, זרקוֹת הַלֵּלִי-אֵשׁ Ez. 10, 2. Figur. perhaps Hos. 7, 9: yea gray (gray hair) is sprinkled upon him; but as זרק I. is never intrans. and the construction with אֵין does not appear, it is better to refer it to זרק II. Deriv. מזרק.

Puh. זרק passive NUM. 19, 13 20.

The organic root of the stem זרק (Syr. زرق, Ar. زرق) lies also in זרק I., זרק; and in Pers. rikh-ten, Lat. rig-are, Goth. rig-us the same root may also exist.

זרק II. (not used) intr. same as זרר to shine forth, to shine, to be white, of the grayness of hair Hos. 7, 9.

זרר I. (Kal not used) tr. prop. same as זרר, זרר (which see), to strew, to scatter about, Ar. زَرَر; whence

Poh. זרר (fut. יזרר) to scatter forth (mucus from the nose), to eject ray-like particles, i. e. to sneeze 2 KINGS 4, 35; the Lat. stern-uo, Greek σπινθω proceeding from the same idea; comp. Targ. זרר sneezing.

זרר II. (not used) tr. to gird, to gird about, to encircle, Arab. زَرَر, deriv. זר; metaphor. to be active, quick, speedy, especially so the

Pih. (redupl.) זרר, whence in Aram. the abridged form זר. Deriv. זרר.

זָרֶשׁ (Persian) *n. p. f.* ESTH. 5, 10; 6, 13. In explaining it some have compared the Zend. *zairi* (green, golden), hence *zairish* (golden), according to which the nominative sign *s* (*sh*) is expressed by **שׁ** (comp. **פָּרֶשׁ**, **זָרֶשׁ**).

זֶרֶת *f. the little finger, auricularis, μύρσι*, therefore contracted from **זֶרֶת**, as the large one is called **גִּידָל** (Talm.); even *Nathan* (in 'Arüch) has unconsciously adopted this meaning. But it is usually explained, the intervening space as far as the little finger, i. e. *a span*, *σπυθαμύ* Is. 40, 12; extended to a larger measure Ex. 28, 16, 1 SAM. 17, 4, Ez. 43, 13, according to tradition half an ell. The derivation from **זָרַד** to spread out, after

the form **קָרַת**, **כָּסָת** from **קָרָה**, **כָּסָה**, should not be regarded. Aram. **זָרִי**, **זֶרֶתָא**.

זָרִיא (not used) *intr. same as זָרָה* (זֶרֶת) prop. to have a fragrant smell, then generally to be lovely, to be pleasant.

Ph. **זָרִיא** (not used) to be very lovely, derivative

זָרִיא (lovely, pleasant) *n. p. m.* EZR. 2, 8; NEH. 7, 13.

זָרִיא (same as **זָרִיא**) *n. p. m.* 1 CHR. 23, 8.

זָרִיא (Pers.) *n. p. m.* ESTH. 1, 10. It is = Zend. *zaôtar sacrificer*.

ח

ח, called **חֵית** (= **חֵית** from **חֵית** [which see] = **חֵית**, Ar. **حائط**, Syr. **ܚܝܬ** to hedge about, see also **חֵית**), as the name of a letter signifies enclosing, concrete fence, because in the old Hebrew writing (on coins **□**, as also in the Phœnician **𐤇**) and accordingly in the old Greek, Etruscan, Umbrian &c. it is said (as well as **ה**) to present the rude shape of a fence. But the name was not chosen from the form of the letter; it was rather selected on account of the initial sound. The name is originally identical with that of *He*, for the weaker form **חֵית** arose out of **חֵית**, and was then shortened after the Aramean manner into **חֵי**, as **חֵית** into **חֵי**. The shape of the *He* also is like that of *Cheth* in certain forms in the old Phœnician, in the square character &c. This similarity in name and shape with but slight deviation, points to the fact, that **ח** and **ה** formed at first only one sound; which is confirmed by the Greek *H*, a sign of the spiritus asper, that came from the Cheth-form (passing to the Romans as *h*), and by the Ethiopic *Haut* (חֵית = חֵית) **ሐ**, which is properly *ch*. Thereby is explained a) the frequent interchange of **ה** and **ח** in the language

itself, or in relation to the dialects (see **ה**); b) the gradual endeavour to make the harder *h*-sound in Cheth to be heard, in order to distinguish it from **ה**. As a numeral **ח**, the eighth letter of the alphabet, signifies 8, **ח** 8000; as a sound it is pronounced *che* = *h* *he*.

With respect to the pronunciation, **ח** was a strong aspirate uttered from the throat, according to the early separation of it from **ה**. But this guttural was a) still so near the simple guttural *h* that in the formation of stems a frequent interchange could take place between **ח** and **ה**, as **חָקַף** and **חָקַף**, **חָקַף** and **חָקַף** &c. (see **ה**), so that the LXX (rarely the Latin) represent it by the spiritus lenis, in the absence of the guttural sound in Greek, e. g. **חָקַף** *Ἀερμών*, **חָקַף** *Ἀυρανίς*, **חָקַף** *Εὐα*, **חָקַף** *Εὐαίος*, **חָקַף** *Μεσσίας* (New Test.), **חָקַף** *Azelus* (Justin. 36, 2), **חָקַף** *Λοῦκις*, **חָקַף** *Μοολεῖ*, **חָקַף** *Μεουλά*, **חָקַף** *Μοολεῖ*, **חָקַף** *Μοολεῖ* (Jerome), and others. The Phœnicians also and the Carthaginians have often expressed by *Cheth* nothing but *h* or the softest breathing, whence the Latins and Greeks render it in like manner, e. g. **חָקַף** Hannibal, **Ἀννίβας**; **חָקַף** Hanno, **Ἀννων**; **חָקַף** (= **חָקַף**)

גָּהֵר; جَهَد and גָּחַל; بهل, גָּהַל and גָּחַל

TABLE 1

תָּוֶה see **תָּוֶה**.

חֵב (with suff. ')

חָבַב *to carry in the bosom*, DEUT. 33, 3

כָּבַח L. (Kal unused) tr. 1. to conceal.

חָבָא (also חָבָא), *Ar.* חָבָא (also חָבָא), *Comp.* I. — 2. Figurat. to protect, prop. embrace; applied to the voice, to make soft.

Nif. נִחְבְּאָה (2 pers. נִחְבְּאָה; 3 pers. pl. נִחְבְּאָה; *inf. constr.* נִחְבְּאָה; *fut.* נִחְבְּאָה) 1. to hide oneself, to conceal oneself JUDGES 9, 5, 1 SAM. 19, 2, with בָּ of the place where JOSH. 10, 17; 1 KINGS 22, 25; 2 CHR. 18, 24 to be hid in a chamber which leads to another, i. e. into the most secret one; אֶל-הַכְּלִים among the vessels 1 SAM. 10, 22; usually with שָׁם JOSH. 10, 27 or שָׁמָּה 2, 16. — 2. to be hidden, concealed, hence in the adverbial construction with בָּרַח GEN. 31, 27 to flee away secretly; on the other hand בָּרַח DAN. 10, 7 to flee while concealing oneself. — 3. Figurat. to be protected JOB 5, 21; to stop, spoken of the voice 29, 10.

Puh. חָבָא to be hidden, concealed JOB 24, 4.

Hif. הִחְבְּאָה (3 fem. הִחְבְּאָה, pause אֶחָדָה - JOSH. 6, 17, like נִסְלֶאֱחָה 2 SAM. 1, 26, arising from a mixture of the לָה and לָא forms; *fut.* יִחְבְּאָה) 1. to hide, to conceal, with accus. of the object 2 KINGS 6, 29. — 2. (not used) to protect. Deriv. מִחְבֵּא, מִחְבֵּא, מִחְבֵּא in the proper name אֶלְיָחָזָר.

Hof. חָבָא to be hidden Is. 42, 22.

Hithp. הִתְחַבְּאָה (*partic.* מִתְחַבְּאָה, *fut.* יִתְחַבְּאָה) to hide or conceal oneself, with בָּ 1 SAM. 14, 22, שָׁם of the place 23, 23 and accusative of duration 2 KINGS 11, 3.

חָבָא II. (Kal not used) *intr.* same as מִצָּה to be drawn together, to be condensed, hardened.

Hithp. הִתְחַבְּאָה the same, JOB 38, 30 the waters are congealed like a stone.

חָבָא I. (not used) *tr.* same as חָבָא I. to protect all round, to enclose, to encircle, *Ar.* حَاب (prohibitus, -clusus fuit), then to conceal; *comp.* חָה and חָה. Derivat. חָה.

חָבָא II. (i. e. חָב, only *part.* חָבָא) *intr.* to desire, to long for, to long after,

a thing, for the organic root חָב is identical with that in חָבָא, חָבָא, חָבָא I., חָבָא, and with the harder initial sound in חָבָא, חָבָא, חָבָא according to the original signification; so too the *Ar.*

حَب. Hence arises the meaning to love (cognate with lubere to desire), DEUT. 33, 3 he loves the tribes also (עָמִים *comp.* 32, 8), as the versions and old interpreters have taken it. Deriv. the proper name חָבָא.

The fundamental signification of the stem is not to protect, surround, but to long after a thing, to desire, to which the *Arab.* stem points; but the *Syr.* حَب to burn is merely a collateral form of حَب, according to the usual interchange.

חָבָא (beloved, befriended) *n. p. m.* NUM. 10, 29; JUDGES 4, 11; elsewhere יָחָב.

חָבָא (*imp.* חָבָא for חָבָא, as תִּזְכֵּר = תִּזְכֵּר) *intr.* to conceal oneself Is. 26, 20; also *tr.* Deriv. חָבָא, and the proper names חָבָא, חָבָא. See חָבָא.

Nif. נִחְבְּאָה (JER. 49, 10, but to be pointed נִחְבְּאָה according to others; 2 pers. pl. נִחְבְּאָה; *inf. c.* נִחְבְּאָה) the same as נִחְבְּאָה JOSH. 2, 16; 1 KINGS 22, 25; 2 KINGS 7, 12; JER. 49, 10.

Puh. חָבָא (not used) same as נִחְבְּאָה; deriv. *n. p.* יָחָב.

Hif. הִחְבְּאָה (not used) same as הִחְבְּאָה; deriv. *n. p.* יָחָב.

חָבָא (from חָבָא) *Aram. f.* same as חָבָא, hurt, crime DAN. 6, 23.

חָבָא or חָבָא *m.* folding of the hands, of the lazy PROV. 6, 10; 24, 33; with יָדִים.

חָבָא *n. p.* of a river in Assyria, *Ar.* حَابَر, which flows into the Tigris, according to *Jakut*; different from חָבָא in Mesopotamia, which empties itself into the Euphrates 2 KINGS 17, 6; 18, 11. It gave the name to the mountain Χαβώρας (Ptol. 6, 1) between Media and Assyria. In order to distinguish it still better from חָבָא, i. e. from Ἀβόρρας (Strab. 16. p. 738) or Χαβώρας (Ptol. 6,

18), which borders Chaldea Ez. 1, 3 and Babylon JER. 24, 1 and falls into the Euphrates, it is described more exactly in 2 KINGS l. c. by נָהָר גִּזְיוֹן. According to others it is a river discharging itself into the Euphrates, which is still termed *Kabur* (Assem. II. p. 222), but was probably called כְּבֵר by the Hebrews Ez. 1, 3; 3, 10, by the Syrians כַּבְּר. — The signification of חֲבֹרָה (if the name be Semitic and it be one of the two rivers of Mesopotamia which flows into the Euphrates at כְּרִפְמִישׁ) is *the united* i. e. *additional river*, and so כְּבֵר would be only a collateral form; but if the Gosan in Assyria be meant, the name appears to have arisen from khûbpâr i. e. εὐκαρμος, *with beautiful banks*.

חֲבֵרָה and חֲבֵרָה (pl. חֲבֵרֹת; from חָבַר II.) *f. prop.* notch, hence *stripe*, *wound* Ex. 21, 25, whose suppuration is denoted by מָקַם Ps. 38, 6, parallel to פָּצַע Is. 1, 6 and connected with it Prov. 20, 30 i. e. *wound-making stripes*.

חֲבֵרָה *f.* the same Is. 53, 5; Targ. חֲסִירָה.

חָבַט (fut. יַחֲבֹט) *tr.* to knock, to beat, to strike, hence to beat off, חֲבִיטִים Deut. 24, 20, fruits Is. 27, 12 (where the object is omitted); to beat out, i. e. to take out the grain (with a stick, comp. Is. 28, 27), חֲבִיטִים JUDGES 6, 11.

Nif. נִחֲבֹט (fut. יִנְחֹט) *pass.* Is. 28, 27.

The stem חָ (Ar. حَبَط, Targ. חֲבַט, whence the nouns חֲבִיטָה pulsatio, מַחֲבֵטָה stick; Syr. مَصَب) has for its organic root חֲבַט (comp. Lat. bat-uere), which lies also in the Aram. חֲבַט (to beat), Hebr. חָבַט; in Ethiopic a sibilant stands here for Cheth.

חֲבִיָּה (*Jah is a protection*) *n. p. m.* Neh. 7, 63; for which חֲבִיָּה Ezr. 2, 61.

חֲבִיָּה see חֲבִיָּה.

חֲבִיּוֹן (from חֲבֵה after the form חֲבִיּוֹן, only *constr.*, and therefore *Tanchum* assumes for it an absolute חֲבִיּוֹן after the form חֲבִיּוֹן *m.* a hut, a tent, i. e. an enclosed place (*Tanchum*), Hab. 3, 4 of the

tabernacle; the LXX, Aq. Symm. Syr. read חֲבִיּוֹן, and therefore render: *and he set up the tent of his power*.

חֲבִיּוֹן see חֲבִיּוֹן.

חָבַל I. (fut. יַחֲבֵל Deut. 24, 6 and יַחֲבֵל 24, 17; 3 pl. יַחֲבֵלוּ, *pause* יַחֲבֵל — Neh. 1, 7 is a noun) *tr.* 1. to wind together, to bind together, of a rope, hence חָבַל 1-3. Consequently to unite, to associate together, of a league, חֲבֵלִים (מִקָּל) Zech. 11, 7 14 a staff of uniting ones, i. e. of the union of Judah and Israel; and the breaking of this staff is said to symbolise אֶת־הָאֶחָדָה 11, 14, which is conceived of as יָצַק אֶחָד Ez. 37, 19; comp. Ar. حَبَلَ (covenant). The LXX, Symm., Vulg. and others have taken it incorrectly as synonymous with חֲבֵלִים; *Rashi, Kimchi* and others as the opposite of נָצַח in the sense of *destruction*, *woe*, which is inadmissible on account of the two sticks being represented alike and without antithesis, as also on account of the object stated Zech. 11, 14. — 2. *Figur.* to pledge (i. e. either to exchange a thing for what is lent, and by that means to bind the debtor to oneself or to place him under an obligation, *pignore obligare*, or as in the case of יַחֲבֵלוּ and יַחֲבִיּוֹן to mix, to have intercourse, proceeding from the idea of attaching to), to take a pledge, with accus. of the person Job 22, 6; Prov. 20, 16; 27, 13, and the accus. of the thing, as שְׁלֵמָה Ex. 22, 25, בְּנֵי Deut. 24, 17, יֶחֱוִים 24, 6, שֹׁר Job 24, 3, חָבַל (pledge) Ez. 18, 16; figurat. נָשָׂא Deut. 24, 6; בְּנֵי חָבִילִים Am. 2, 8 pledged garments, which were to be given back at night, according to Ex. 22, 25. In Job 24, 9 יַחֲבֵלוּ is read by some, on account of the parallelism, וְעָל עֲנִי and they pledge the child of the poor, which certainly suits the first hemistich; others take יַעַל for יַחֲבֵלוּ. Deriv. חָבַל 1. — 3. *Fig.* to act perversely, corruptly, connected with the noun חָבַל for the sake of strengthening the idea Neh. 1, 7 (cognate in sense עָקַב, עָוָה, עָקַל, proceeding from a like fundamental signification); to

transgress, to sin, JOB 34, 31 *I have repented of that wherein I have not transgressed*. Deriv. חָבַל 2. — 4. Figur. (not used) *to twist, to bend*, from pain, particularly of a woman bringing forth; cognate in sense חָל (חול), חָרַצַב, deriv. חָבַל, חָבַל. — 5. *to conceive*, properly to copulate, like the Ar. حَبَلَ (conceptit) Ps. 7, 15, hence הָרָה and יָלַד follow here.

Nif. נִחְבַּל (fut. נִחְבַּל). *pass.* of signif. 2 of Kal: *to be pledged*, Prov. 13, 13 *whoso despises a thing, will be pledged to it* (hereafter). So Midrash Tillin, Rashi. According to others from חָבַל II.

Pih. חָבַל SONG OF SOL. 8, 5 is a denomin. from חָבַל, which see.

The fundamental signification of the stem חָבַל is that of twisting and binding in the widest sense, as in חָבַל, חָבַל, חָבַל, Ar. حَبَلَ &c., and the Ar. حَبَلَ corresponds to חָבַל.

חָבַל II. (Kal not used) *tr.* *to wound, to injure*, Targ. חָבַל, properly same as חָבַר II. *to cut into, to make a notch in*, hence *to damage, to corrupt, to destroy*. The Ar. stem خَبَلَ, whence خَبَلْ usury (= נִשְׁךָ, Syr. حَبَل, Targ. חָבַל, usury), also appears to belong here. Deriv. חָבַל 1.

Nif. נִחְבַּל (fut. נִחְבַּל). *to be wounded, violated, injured*, Prov. 13, 13 (Targ., Ibn Esra &c.).

Pih. חָבַל (fut. חָבַל) *to destroy*, of מִשְׁחִירָה Is. 54, 16, always with the accus. of the object, e. g. עֲנָנִים 32, 7, אֶרֶץ 13, 5, מִדְּמָיִם SONG OF SOL. 2, 15, מִדְּמָיִם *to cause corruption* MIC. 2, 10. Comp. Targ. חָבַל (Syr. حَبَل, מְחַבֵּל, waster, חָבַל injury).

Puh. חָבַל *to be broken*, עָלַי Is. 10, 27; figurat. *to be destroyed*, spoken of the spirit JOB 17, 1; Ar. خَبَلَ.

חָבַל III. (not used) *trans.* *to conduct, to lead, to manage*, e. g. people, war, concerns (see חָבַל); *to steer*, a ship (see חָבַל). The stem is connected with יָבַל, הוֹבִיל, with the Ar. حَبَلَ (to lead, to drive towards an object),

and the nouns חָבַל, חָבַל, חָבַל can only be explained by it.

חָבַל (with suff. חָבַל; plur. חָבַלִּים, constr. חָבַלִּי, and חָבַלִּי figur.) *m.* (fem. only in ZEPH. 2, 6), 1. *a cord, rope*, (from חָבַל I.) JOSH. 2, 15; JER. 38, 6 11-13, *lace* ESTH. 1, 6; *a tent-rope* Is. 33, 20, *a cable* 33, 23; *a little chain*, by which the lamp hangs down from the tent-cover ECCLES. 12, 6; *a leash*, hence (Targ., Rashi, Kimchi) Hos. 11, 4: *with the leashes of men will I lead them*, i. e. with a beneficent rein, to which the following עֲבָדוֹתָיו אֲדָבָה points (the LXX incorrectly derive it from חָבַל II.); *ropes about the head* 1 KINGS 20, 31 32 were a sign of complete subjection. — 2. Fig. *a band, a loop, a net*, e. g. of sin Is. 5, 18, Prov. 5, 22, of misery JOB 36, 8, of death Ps. 18, 5 and of שְׁאוֹל 2 SAM. 22, 6, where is the form חָבַלִּי; of a bridle or gin JOB 40, 25; of the surrounding of a city by a close blockade 2 SAM. 17, 13; comp. Ar. حَبَالَة, حَبَالَة, Syr. حَبَالَة. — 3. *a rope for measuring*, in full form מִדָּה חָבַל ZECH. 2, 5; *a measuring line* 2 SAM. 8, 2, AM. 7, 17, חָבַל מִדָּה MIC. 2, 5 *to throw out the measuring line*, i. e. to divide off a piece of ground. Figurat. *the inheritance measured or apportioned* (by the measuring line) JOSH. 17, 14; 19, 9; *a portion* EZ. 47, 13, fully חָבַל חָבַל DEUT. 32, 9; Ps. 16, 6; 78, 55; 105, 11; *what is assigned by lot*, hence *lot* JOB 21, 17, comp. JOSH. 17, 14. — 4. *a district*, like חָבַל (which see), so far as extent is considered DEUT. 3, 4 13; 1 KINGS 4, 13; חָבַל הַיָּם *region of the sea* ZEPH. 2, 5 6 i. e. *sea-coast*. — 5. *splendid ties, splendid laces or bindings*, an article of Tyrian commerce EZ. 27, 24, which is not described more exactly. — 6. *a band of men, a troop, a company*, 1 SAM. 10, 5 10; Ps. 119, 61; as אֲגֻדָּה is also used in the same metaphorical way. — 7. (from חָבַל II.) *destruction*, MIC. 2, 10 (Vulg. Syr.).

חָבַל (from חָבַל I.; pl. חָבַלִּים, constr. חָבַלִּי, with suff. חָבַלִּי, חָבַלִּי *m.*

writhings, twistings, of one bringing forth, the pains of birth, *ōdivēs*, tormenta, and also figurat. Is. 13, 8, JER. 49, 24, with ציר, צרה, ל; בָּא חַי ל Is. 66, 7, JER. 22, 23 *woe comes upon one*; חַי אֶחָד פ' Is. 13, 8, JER. 13, 21 *woe seizes one*; חַבְלֵיהֶם תְּשַׁלְּחֵהֶם JOB 39, 3 *they cast forth their (after-) pains*, i. e. they work them off easily (in the preceding hemistich the breaking forth of the birth is already mentioned). חַבְלִים JOB 21, 17 belongs to חָבַל (lot). Hence the denominative

Pih. חָבַל *to bring forth*, with pain (חָבַל) SONG OF SOL. 8, 5.

חָבַל (after the form חָבַר, שָׁלַם חָבַל) *m. helm-work* (from חָבַל III.), prop. a (ship's) *steering, guiding*, gubernaculum, PROV. 23, 24, which חָבַל suits. *Targ.*, *Levi* and others: *the sailing ship*; *Ibn Esra*: *tackling*; *Kimchi* and *Saadia*: *mast*, all merely conjectural.

חָבַל (*plur. constr.* חָבָלִי, with *suff.* חָבָלִיךָ) *m. 1. a steersman*, EZR. 27, 8 27-29, along with מָלֵךְ *a rover*. — 2. *collect. sailors* JON. 1, 6, comp. חָבָרֵם; therefore with חָב in the sing. as in סָרִיסִים, חָבֵבֵם JER. 39, 3.

חָבַל (not used) *Aram. tr.* same as Hebr. חָבַל II. *to wound, to injure*; deriv. חָבַלָה.

Pa. חָבַל (*inf.* חָבַלָה) *to destroy*, a house EZR. 6, 12; *to kill* DAN. 6, 23; *to fell*, חָבַלָה 4, 20.

lthpa. חָבַחֲבַל *pass.* DAN. 2, 44; 7, 14.

חָבַל (*def.* חָבַלָה) *Aram. m. hurt* DAN. 3, 25; *damage* EZR. 4, 22; *Syr.* حَبَل.

חָבַל (after the form חָבַל, מָשַׁל חָבַל) *m. 1. (in Ezek.) a pledge*, as חָבַלָה; חָבַלָה חָבַל *to give back a pledge* EZ. 18, 12; חָבַלָה חָבַל *to take a pledge* EZ. 18, 16. — 2. *per- verseness, sinning*, נִשְׁחָלָה 1, 7, which *Genesis* (Thesaurus p. 413) reads incor- rectly חָבַל and takes as an infin.

חָבַל *f.* same as חָבַל, *a pledge*. EZ. 18, 7: *gives back his pledge* (חָבַלָה with accus.) *to the debtor* (חָבַל) *debtor part.* like קוֹם 2 KINGS 16, 7).

חָבַץ (not used) *tr.* *to put together, to collect, to draw together, to mix*, Ar. حَبَص, *Syr.* حَصَى, *Targ.* חָבַץ; in its organic root it is closely connected with that in חָבַץ, חָבַץ, חָבַץ. Derivative חָבַץ.

חָבַץ (not used) *intr.* same as חָבַץ *to be sharp*, hence of smell: *to smell sweetly, to smell sharp*; of colour: *to be bright-coloured (red)*; comp. Talm. חָבַץ (a kind of strong-scented aroma), חוֹמֵץ (a sort of onion), Ar. كَمَتْ (to be reddish). Deriv. חָבַץ.

חָבַץ, *constr.* חָבַץ, see חָבַץ and חָבַץ.

חָבַץ see חָבַץ.

חָבַץ (from חָבַץ with the termination חָבַץ; in חָבַץ is the well-known derivative-syllable, as in חָבַץ, חָבַץ, חָבַץ, and the ground-form of the noun is חָבַץ, *constr.* חָבַץ) *f.* prop. a reddish, bright flower, a sort of lily (besides the white), then *meadow saffron*, a figure of unpretending modesty, SONG OF SOL. 2, 1, Is. 35, 1, *Syr.* حَبَصِيَّة (from حَصَى). Translators (*Targ.*: the narcissus) and interpreters (*Sa'ad.*, *Ibn Ganach*, *Kimchi*, *Ibn Esra*) have conjectured the sense.

חָבַץ (not used; from חָבַץ with the termination חָבַץ as in חָבַץ, חָבַץ) *m. a putting together, collection*, only in the compound:

חָבַץ־יָהּ (*collection of Jah*) *n. p. m.* JER. 35, 3; comp. חָבַץ־יָהּ.

חָבַק (*inf.* חָבַק) *intr.* *to fold, to shut together*, the hands ECCLES. 4, 5 from laziness; *to embrace*, a child 2 KINGS 4, 16, or otherwise from love ECCLES. 3, 5. — The organic root of the stem חָבַק, which is also found with many modifications in חָבַק II., חָבַק, *Targ.* חָבַק, Hebr. חָבַק (which see), lies also in חָבַק (*b* changed into *m*); and the Ar. حَبَكَ, حَبَّ is also connected with it; comp. with the organic root the Sanskrit *paç*,

Lat. *pac* (pang-ere), Greek *παγή-νυμι* &c.
Deriv. the proper name **חֶבְקִיָּה**.

Pih. **חֶבֶק** (*inf. constr.* **חֶבֶק** ECCLES. 3, 5; *fut.* **יִחְבֹּק**, **יִחְבֵּק**) *intens.* 1. to clasp, **צִיר** JOB 24, 8, **אֶשְׁשֶׁה** LAMENT. 4, 5 (comp. Talm. **חֶבֶק** a girdle); to embrace, out of friendship GEN. 29, 13; 33, 4; 48, 10, from sensual lust PROV. 5, 20, or love SONG OF SOL. 2, 6. **רָחַק מִחְבֵּק** to keep oneself far from the embrace of love ECCLES. 3, 5. — 2. (not used) to fold the hands, through laziness, whence **חֲבִיק**.

חֶבֶק see **חֲבִיק**.

חֶבֶק (*constr.* **חֶבֶק**) see **חֲבִיקָה**.

חֲבִיקָה (*embrace of love, from חֶבֶק, constr. חֶבֶק, with repetition of the last sound, as חֲבִילִיל from חָבַל* n. p. of a prophet HAB. 1, 1; 3, 1; the LXX have read **חֲבִיקָה**, and have therefore written *Ἀμβρακίου*, -μ; the Syr. and Arab. **חֲבִיקָה**).

חֲבִיקָה see **חֲבִיקָה**.

חֲבִיקָה see **חֲבִיקָה**.

חֶבֶר I. (*part.* **חֶבֶר**, *part. pass.* **חֲבוּר**)

1. *intr.* to be strung together, to be bound, to be associated, of the allied GEN. 14, 3, with **אֶל** of the place; of the joining together of two things EX. 26, 3, EZ. 1, 9, of partnerships, friends, unions, companies &c.; Ar. **حَبَر**, Aram. the same. — 2. *trans.* to bind, to unite, **חֲבוּר עֲצָבִים** associated with idols HOS. 4, 17. Deriv. **חֶבֶר**, **חֶבֶר**, **חֶבֶר**, **חֶבֶר**, the proper names **חֶבְרֹן**, **חֶבֶר**. — 3. Figur. to conjure (= binding by magic spells) i. e. to fetter or make fast a thing by magic, hence to practise magic, to exorcise, with the accus. **חֶבֶר** (sorcery) DEUT. 18, 11; PS. 58, 6. Comp. the Greek *ῥασαίνω, καταδένω*, Lat. *fascinare, ligare ligulam*, German *Nesteln knüpfen*, where the idea of conjuring, practising magic also proceeds from that of binding.

Pih. **חֶבֶר** (*fut.* **יִחְבֹּר**, *inf. constr.* **יִחְבֵּר**) to join together, to connect (two things), with **אֶל** EX. 26, 6; to enter into a covenant, with **עִם** of the person 2 CHR.

20, 36. **יִחְבֹּר** (*Pihel-form as if ב were a guttural*), PS. 94, 20, is a denom. from **חֶבֶר**, which see. Deriv. **מִחְבֵּרָה**, **חֶבֶר**.

Puh. **חֶבֶר** to be joined, with **אֶל** EX. 28, 7, or **עַל** 39, 4; with **יִחְבֹּר** to be bound along with something, PS. 122, 3 as a city, which is bound together (i. e. with the surrounding places), and has therefore become large; better which is bound together (in its houses), i. e. whose houses stand closely together; **יִחְבֹּר אֶל-כָּל-יִחְבֵּרֵיהֶם** ECCLES. 9, 4 K'ri (as also Targ., LXX, Syr., Vulg.) who is joined to all the living.

Hif. **יִחְבֵּר** to make a union by words (**בְּמִלִּים**) i. e. to make a speech against one, with **עַל** of the person JOB 16, 4 (see however **חֶבֶר** II.); elsewhere too to bind, in architecture, whence **מִחְבֵּרָה**.

Hithp. **יִחְבֹּר** (once **יִחְבֹּר** 2 CHR. 20, 35 after the Aramaean manner) to join oneself, to unite oneself, to attach oneself to, with **עִם** 2 CHR. 20, 35 37; DAN. 11, 6; whence the infin. noun **יִחְבֹּרָה** arose.

חֶבֶר II. (Kal not used) *tr.* to cut into, to make an incision in, hence to wound, metaph. to make stripes, to stripe, Ar. **حَبَر**, hence **حَبْرَة** a striped garment, conseq. cognate in sense with **חֶבֶר** (which see), comp. **חֶבֶל**; deriv. **חֲבוּרָה**.

Pih. I. **חֶבֶר** (not used) to make strong marks, to wound, deriv. **חֲבוּרָה**.

Pih. II. (redupl.) **יִחְבֹּר** (not used) to be striped, streaked, of the panther; deriv. **יִחְבֹּרָה**, **יִחְבֹּרָה**.

חֶבֶר (*pl.* **חֶבְרִים**) *m.* an associate in business JOB 40, 30, parallel **כְּנִיעָנִי**, hence **Kimchi** renders it by **יִחְבֹּרָה**.

חֶבֶר (*pl.* **חֶבְרִים**) *adj. masc.*, **יִחְבֵּרָה** (*constr.* **יִחְבֵּרָה**) *f.* (prop. a part., then) *subst.* an associate male or female, a male or female friend, in a good sense PS. 119, 63 or a bad IS. 1, 23, PROV. 28, 24 (cognate in sense **רֵעַ**, **אֹהֵב**); hence a denom. to Pi. PS. 94, 20 **חֶבֶר** (= **חֶבֶר**)

to be an associate, with accusat. of the person.

חֲבֵר (after the form חָכַם; *pl.* חֲבֵרִים, with *suff.* חֲבֵרִיךָ) *m.* a conjurer, an enchanter, i. e. an idol-priest Is. 47, 9 12; Phenic. חֲבֵר (a priest, a magician) *n. p. m.* (Ἀβραῖος); see חֲבֵר 3.

חֲבֵר (after the form מָלַךְ, *pl.* חֲבֵרִים) *m.* 1. *spell, enchantment*, usually as an accus. to חֲבֵר Deut. 18, 11; Ps. 58, 6. — 2. *community*, חֲבֵרָה a common house Prov. 21, 9; 25, 24; *society* Hos. 6, 9. — 3. (*sorcery, magic*) *n. p. m.* GEN. 46, 17, for which NUM. 26, 45 has חֲבֵר; JUDGES 4, 11; 1 Chr. 4, 18; 8, 17. Deriv. the *patronym.* חֲבֵרִי NUM. 26, 45.

חֲבֵר see חֲבֵר.

חֲבֵר (*pl.* with *suff.* חֲבֵרִיךָ) *Aram.* *m.* same as Hebr. חֲבֵר a friend, associate DAN. 2, 13 17 18.

חֲבֵרָה (*pl.* חֲבֵרָה, mit *suff.* חֲבֵרָתָהּ) *Aram. f.* an associate, companion, = Hebr. חֲבֵרָה, then the other, like רֵעִית DAN. 7, 20.

חֲבֵרָה see חֲבֵרָה.

חֲבֵרָה (from *masc.* חֲבֵרִי, from חֲבֵר II.) *prop. adj. f.* streaked, striped, but commonly a *subst.*: stripe, streak, a streaky spot, of the panther Jer. 13, 23; comp. Phenic. חֲבֵרוֹת stripes, whence חֲבֵרוֹת stripes of the coat, the name of a kind of cake (χαρβόλας Athen. 3, 126 *).

חֲבֵרָה *f.* society, company Job 34, 8.

חֲבֵרִין (*village*) 1. *n. p.* of a very old Phenician city, which was before called קִרְיָה אֲרָבֶעַ (see under אֲרָבֶעַ) GEN. 23, 2; Josh. 15, 54; 20, 7, or קִרְיָה אֲרָבֶעַ Neh. 11, 25, a locality of the worship of אֲרָבֶעַל, built seven years before זֶעֱן in Egypt Num. 13, 22; it lay 22 Roman miles south of Jerusalem (Euseb. under Ἀρκαῶ) in a mountainous and rocky but fertile district (Josephus, Bell. Jud. 4, 9, 9). In Jewish history, from the time of the patriarchs (GEN. 13, 18; 23, 2 &c.) till its destruction by the Romans (Josephus, Bell. Jud. 4, 7)

Hebron plays an important part. In the middle ages it was called *St. Abraham* by Christians, اَلْحَبْلِيل by Arabians (i. e. a chapel of the friend of God), by Abulfeda بيت حبرون. — 2. (*association, union*), Phenic. חֲבֵרִין the same) *n. p. m.* in the tribe of Levi and Judah Ex. 6, 18; 1 Chr. 2, 42; *patronym.* חֲבֵרִי Num. 3, 27.

חֲבֵרִי see חֲבֵר.

חֲבֵרָה *f.* a joining, i. e. where something is united, conseq. = מִחֲבֵרָה Ex. 26, 4 10; 36, 17.

חֲבֵרָה MAL. 2, 14 see חֲבֵר.

חֲבֵשׁ (*fut.* 1. יִחַבֵּשׁ and יִחַבֵּשׁ, *pl.* יִחַבְּשׁוּ, with *suff.* יִחַבְּשׁוּךָ; *fut.* 2. יִחַבֵּשׁ) *tr.* 1. to bind around, to wrap round, to envelop, hence to twist round (about the head), פָּאָר (a turban) Ez. 24, 17, מְנַבְּרָה Ex. 29, 9, Lev. 8, 13, figur. סִיף (sea-weed) Jon. 2, 6; with accus. of the thing which is wrapped about, but with ל Ex. 29, 9 or לָ of the pers. Ez. 24, 17; seldom with the accusat. of the person and בָּ of the thing, Ez. 16, 10 and I wrapped thee in fine linen, which the LXX, Vulg. and Syr. understand of the girdle, the Targ. of the head-band, the badge of the high priest (Ex. 28, 39). — 2. to bind around, to twist about, a ligature, with שָׁוִים חֲבֵשׁ Ez. 30, 21 to bind up a breach, with accus. Is. 30, 26, Hos. 6, 1, Ez. 30, 21, or לָ 34, 4 16; seldom absolut. Job 5, 18, or applied to the mind Is. 61, 1. — 3. to saddle, with accus. GEN. 22, 3, NUM. 22, 21, an act which *prop.* consists in girding on, hence חֲבוּשִׁים חֲמוּרִים saddled asses JUDGES 19, 10. — 4. After the Aramaean usus loquendi (Syr. سَحَب) to enclose, to shut up, Job 40, 13 shut up their face in secret (סָמִין); Ar. حَبَسَ and حَبَسَ (a prison). — 5. to tame, to hold with a bridle; hence to rule (cognate in sense קָצַר, of like signification), Job 34, 17 shall even הָאֵף (as 40, 8) the hater of right, govern? (Ibn Esra, Kimchi and others); חֲבֵשׁ a ruler Is. 3, 7, LXX ἀρχηγός. Deriv. חֲבֵשִׁים.

Pih. חָבַשׁ 1. *to bind fast*, wounds (עֲצָבוֹת), in a spiritual sense Ps. 147, 3. — 2. *to stop, to restrain*, Job 28, 11 *he restraineth the streams from trickling*, i. e. he conducts away the moistness that drips through into the mines.

Puk. חָבַשׁ *to be bound up*, of a wound Is. 1, 6; Ez. 30, 21.

The fundamental signification of the stem is obvious from a comparison of all the meanings; and the Syr. *سُف*, Ar. *حَبَسَ* confirm it. The organic root *ח-ב-שׁ* is also found in *לְבַשׁ*, *לְבָשׁ* with the fundamental signification *to veil, to cover*. The same root appears to lie in the Sanskrit was, paç, blash, Persian *pûsh-iden*, Latin *ves-tis*, vestire.

חֲבָשִׁים (Phenician, only in *pl.*) *m.* the name of a sort of yarn or cords, which the Tyrians sold at Carrae (חֲרָן) on the Red Sea, at Ctesiphon (חֲתָן), Aden (in Yemen), Saba (חֲבָא) &c. along with *חֲבָלִים*, *חֲבָלִים*, *חֲבָלִים* (from *חֲבָלָה* and *חֲבָלָה*) and *מִכְלָלִים*, Ez. 27, 24.

חָבַת (not used) *tr.* usually *to bake, to cook*, Ar. *حَبَزَ*, Ethiop. with *ሠ*, so that *ח*, *ז* and *שׁ* are interchanged in this stem; prop. *to prepare (food)*. The organic root is *ח-ב-ת* (חֲבַת, חֲבַת), found likewise in the Sanskrit *pac*, Pers. *bač-ten* &c. But as in the case of *חָבַת* and *מִחָבַת* we can only think of a flat hollowed out vessel, like a pan or skillet, it is better (see *Parchon*) to assume for the fundamental signification *to hollow out*, conseq. = *חָמַת* (belonging to *חָמַת*) and = *חָמַשׁ* (belonging to *חָמַשׁ* belly); comp. Ar. *حَبَت* to be low, deep, of ground. Derivatives *מִחָבַת* and

חֲבָתִים (*pl.* חֲבָתִים) *m.* anything roasted, cooked, baked (LXX, Vulg.), in *מִחָבַת*, what is baked in a pan, 1 Chr. 9, 31, comp. *חֲבָתִין* in the Mishna (Men. 11, 3); but perhaps *flat cakes*.

חָג and also חָג with a slight pause (with the article *הַחָג*, *חָג* in pause;

with *suff.* חָגִי, חָגֶה, *pl.* חָגִים) *m.* 1. *a festival*, so called from the processions (see *חָגֶה*), a *feast*, dedicated to God Num. 29, 12, celebrated with dancing Judges 21, 19; that of the dedication of the temple 1 Kings 8, 2 65, or one arbitrarily instituted 12, 32 (comp. 12, 30). חָג is distinguished from חָגֶה and חָגֶה Hos. 2, 13, Ez. 45, 17, as also from חָגֶה Ez. 46, 11 which properly denotes one definitely returning; but it also stands sometimes for the sabbath and new moon Ez. 46, 11, as *חָגֶה* is also used occasionally for חָג 46, 9 11; 2 Chr. 8, 13. In general the three pilgrimage feasts are meant by חָגִים Ez. 23, 15, 34, 25, Lev. 23, 34, Deut. 16, 10, or specially the *feast of harvest* Ez. 23, 16 (which is also meant in Hos. 9, 5), or the *passover* Is. 30, 29 (comp. *ἡ ἱεραὴ* MATTHE. 27, 15). — 2. *a festival sacrifice* Ez. 23, 18; Ps. 118, 27; MAL. 2, 3.

חָגָה (*chogga*, from the masc. חָג for חָגָה = חָגָה, which six mss. have; from חָגָה 2) *f.* *fear, terror, trembling* Is. 19, 17 (Targ., LXX, Vulg.), parallel *חָגָה*.

חָגַב I. (not used) *tr.* *to pluck off, to cut off*, of locusts, the same fundamental signification existing in *חָגַב*, *חָגַב*, and perhaps also in *חָגַב* from *חָגַב* II. (which see). The Ar. *حَبَبَ* *to cover, to conceal*, which has been brought into comparison, gives no suitable etymology for the derivative noun. Deriv. *חָגַב* 1.

חָגַב II. (not used) *tr.* *to pierce*, of thorn-trees, from the organic root *ח-ג-ב*, Targ. *חָגַב*, Syr. *حَب*, whence *קִיב*, Syr. *قَب* thorn, Arab. *كَب* branch; comp. *חָגַב*, whence the Targ. *חָגַב* a prickly plant which is outwardly provided with prickles, but whose fruit is edible (*Kimchi* on Jer. 17, 6; Arab. *عَنْقَب* a thorn, which projects in thick prickles); specially, perhaps, applied to the *solanum pomiferum spinosum*, which bears love-apples (حدق). Deriv. *חָגַב* 2.

חָגַב III. (not used) *intr.* *to be hollow, bellied*, of a skin-tube; the organic root

Ez. 23, 15, with accus. **אַזָּר**, a sign of the warrior (2 Kings 3, 21).

הַגִּיר (after the form **מְלִיאָה**; **הָלִים**, with suff. **הַגִּירִי**) *m. prop.* a girding, concrete *girdle*, belonging to the warrior, like the bow and the sword 1 Sam. 18, 4; prepared by women for sale Prov. 31, 24; **הַגִּיר חָרֵב** 2 Sam. 20, 8 *girdle* (and) *sword*, put on over **מָד** (*military coat*); the LXX and Vulg. read incorrectly **הַגִּיר**.

הַגִּירָה or **הַגִּירָה** (with suff. **הַגִּירָהּ**; *pl.* **הַגִּירָה**) *f.* 1. same as **הַגִּיר** a *girdle*, of the loins 1 Kings 2, 5; Is. 32, 11. — 2. *apron, covering of the pudenda* Gen. 3, 7.

רִחֵי (*born at the feast of tabernacles*, **רִחֵי**, *Festivus, festive*; comp. **אַלְיָה**, **פַּסְחָה** *Paschalis*, from **אַלִּיל**) *n. p.* of a prophet in the time of Zerubabel Hag. 1, 1 3 13; Ezer. 5, 1; 6, 14.

רִחֵי (the same) *n. p. m.* Gen. 46, 16; Num. 26, 15; *patron.* **רִחֵי** (from **רִחֵי**) *ibid.*

הַגִּירָה (*Jah is moving along in procession*) *n. p. m.* 1 Chr. 6, 15; comp. Phenice. **הַגִּירָה** (Herod. 7, 98) *n. p. m.*, as a collateral name of **אַגְיָבָל** (Aug. adv. Donat. 7, 29 *Aggiva = Aggival*) *n. p.* of a place.

רִחֵי (*born at the feast of tabernacles*) *n. p. f.* 2 Sam. 3, 4; 1 Kings 1, 5.

הַגִּירָה (not used) *intr.* to advance by *hops*, Ar. **حَل** (to hop, of the magpie, to run quickly, with short leaps); the stem is identical in fundamental signification with **עָגַל** (*belonging to*), Ar. **عَجَل**. The organic root is **הִגַּל**, which is also in **גָּל** (*גִּיל*) &c. Deriv. the proper name **הַגִּירָה**.

הַגִּירָה (not used) *intens.* to spring, to hop, arising out of **הָל** with *r* inserted, like the Targumic **עָרַגַל** to roll from **עָגַל**, Hebr. **סַרְגַּל**; Ar. **حَرَجَل**. Deriv. **הַגִּירָה**.

הַגִּירָה (from the masc. **הַגִּירָה**; *partridge*, *perdix*, comp. Arab. **حَجَل**, Syr. **ܚܗܠ** for **קָרָא** or **דָּגָר**, also magpie) 1. *n. p. f.*

Num. 26, 33; 27, 1; 36, 11; comp. **רִמְיָה**, **דְּבוּרָה**, **צַפְרָה** as names of women. — 2. **בֵּית דָּ** (*magpie-place*) *n. p.* of a city in Benjamin Josh. 15, 6.

חָנַר (*חָנַר*) *tr.* 1. to bind firmly about, to enclose, to gird about, to wrap round, to bind about, with accus. of the member 2 Kings 4, 29, Prov. 31, 17, of the person Ex. 29, 9, Lev. 8, 7 and of the dress, as **אַבְנֵט** Ex. 29, 9, **שָׁק** Is. 15, 3, **חֲזִירָה** 2 Kings 3, 21, **חָרֵב** 1 Sam. 25, 13, **אַזָּר** 2 Sam. 20, 8, **כְּלִי מִלְחָמָה** Judges 18, 16 (like **אַזָּר** and **הַלְבִּישׁ**); figurat. **גִּיל** Ps. 65, 13, **חֲמִיר** Ps. 76, 11 (see **חָמַר**); seldom with **בְּ** (Lev. 8, 7; 16, 4; Prov. 31, 17) or **ל** of the garment Ps. 109, 19; or with **בְּ** 1 Kings 20, 32 or **עַל** Ps. 45, 4 of the member. It is used of the putting on of the military dress 2 Kings 3, 21, of sackcloth Lament. 2, 10, also with the omission of **חָרֵב** 2 Sam. 21, 16 or **שָׁקִים** Jo. 1, 13, particularly in the proverb 1 Kings 20, 11: *let not him that puts it on boast of his armour* (**חָנַר חֲזִירָה** = **חָנַר**) *as he that puts off his accoutrements*, i. e. the issue alone procures renown. Deriv. **חָנַר**, **חָנַר**, **חָנַר**, **חָנַר**. — 2. By transposition from **חָנַר** to tremble, to quake, to flee trembling, to haste away, with **מִן** of the place 2 Sam. 22, 46; for which the parallel passage Ps. 18, 46 has **חָנַר**, Mic. 7, 17 **חָנַר מִן**, Hos. 11, 11 **חָנַר מִן**.

The organic root of the stem is **חָנַר**, which is also in **חָנַר**, **חָנַר** (*belonging to*). The signification to restrain, to hinder (Arab. **حَجَر**) or to be lame (Targ. **חָנַר**, Syr. **ܚܗܠ**) to limp, proceeds from to bind.

חָנַר see **חָנַר**.

חָנַר (abridged from **חָנַר**) *Aram. num. m.*, **חָנַר**, *f.*, one Dan. 2, 31; 4, 16; 6, 18; 7, 1 (Syr. **ܚܗܠ**), always after the noun, and also without making the one person or thing prominent, an indef. article as it were (see **חָנַר**). Before cardinal numbers it is the multiple of

them, *-fold*, e. g. חַדְשֵׁי שָׁבָע prop. seven ones i. e. *sevenfold* DAN. 3, 19. The fem. חַדָּה is put *before* the noun as an adverb (like the Hebrew אַחַד), *one and the same* DAN. 2, 9; פְּחָדָה 2, 35 *at once*, prop. as one, = Hebr. בְּאַחַד. — The form has obviously sprung from the organic אַחַד, and this *achad* is = the Sanskr. *ēka*, with *d* dropped; hence comparative *ēka-tera* (one of two), Greek *ἐκάτερος* (each of both). From the shorter form חַד (א) has come by *n* inserted the form *hend*, Greek *ἐν*, Lat. *un-us*, Amhar. *hend* &c.; the Coptic ⲙⲁⲩⲟⲩ and ⲙⲁⲩⲁⲩⲟⲩ *one*, Berber *ouan* for *ouand* also belong here; a Semitic verb is, therefore, hardly to be found for it; the Hebrew אַחַד, יָחַד, Ar. أَحَد, حَد, &c. being certainly derived from the numeral.

חַדָּה Hebr. the same, Ez. 33, 30, אַחַדָּה for אַחַד also standing here so early.

חַדָּה *adj. m.*, חַדָּה *f.*, *sharp*, of חַרָּב Ps. 57, 5; Is. 49, 2. On the proper name חַדָּה see the word.

חַדָּה see Aram. חַד.

חַדָּה I. (not used) *Aram. intr.* same as Hebr. חַדָּה *to rejoice*, used in Targ. Deriv. חַדָּה.

חַדָּה II. (not used) *Aram. tr.* same as Hebr. חַדָּה *to split, to cleave*, in two halves; hence חַדָּה.

חַדָּה (3 *pl.* חַדָּה; *fut.* יַחַד for יָחַד after the form יִקְרָא, but which is more correctly regarded as the *fut. Nif.*) *intr.* *to be sharp, pointed*, of a sword (see חַד), figuratively *to hasten sharply to a thing, to run* (JOB 39, 21 22; Virg. Aen. 2, 355) HAB. 1, 8, more than קָלָה. Sharpness, metaphor. applied to quick-

ness, is also found in the Ar. حَدّ, Syr. حَدّ, Greek ὀξύς, θοός, *acer* &c. Sharpness is also applied metaphor. to *pressing on, driving on*, Ar. حَدّ. Deriv. חַדָּה, and the proper names חַדָּה, חַדָּה.

Nif. יַחַד (only *fut.* יַחַד, *pause* יַחַד with the accent drawn back on account of

the following יַחַד from חַדָּה) *to be sharpened, to be rubbed*, of iron, i. e. *to be polished, to be bright*, PROV. 27, 17; it is therefore unnecessary to read יַחַד.

Pih. יַחַד (not used) *to prick*; hence חַדָּה.

Hif. יַחַד (only in *fut.* יַחַד for יַחַד) see *Hif.* of חַדָּה.

Hof. חַדָּה *to be sharpened*, of חַרָּב Ez. 21, 14-16.

חַדָּה (not used) *Aram. intr.* same as יַחַד, אַדָּה, אַדָּה *to be mighty, powerful*, of the deity. Derivative

חַדָּה (*powerful, mighty*) *n. p.* of an Ishmaelite race GEN. 25, 15; 1 CHR. 1, 30; perhaps we should read יַחַד; and probably it is the name of the deity חַדָּה, אַדָּה, among the Edomites, Phenicians, Aramaeans &c.

חַדָּה (*fut. apoc.* יַחַד) *intr.* *to rejoice, to be cheerful*, with עַל of the thing Ex. 18, 9; or absol. JOB 3, 6, but here it may also be taken (according to Targ., *Ibn Esra*, *Parchon*) as the *fut.* of יַחַד (*comp.* GEN. 49, 6), suiting the parallelism. Deriv. the proper names חַדָּה, חַדָּה.

Pih. חַדָּה (*fut.* יַחַד) *to rejoice greatly*, פִּי אֶחָד־פָּנִי Ps. 21, 7.

Hif. יַחַד (*fut.* יַחַד, *apoc.* יַחַד) *to rejoice, to make glad*, פָּנִי קָדֵשׁ PROV. 27, 17 (with allusion to יַחַד = יַחַד), which, however, the Talm., Targ., *Ibn Esra* and others derive from חַדָּה (which see). Deriv. the proper name יַחַדָּה.

The verb חַדָּה (Targ. חַדָּה, חַדָּה, &c.) has for its organic root חַדָּה, comp. γαδ-έω, Lat. *gad* in *gaud-eo*.

חַדָּה (a collateral form of חַדָּה in names of places [חַדָּה], comp. חַדָּה, חַדָּה, hence חַדָּה; *Gadda-fountain*) *n. p.* of a city in Issachar Josh. 19, 21.

חַדָּה see חַד.

חַדָּה *m.* a prick, a point, חַדָּה *a potsherd-point* JOB 41, 22, where Symm. and Theod. read חַדָּה (pointed iron of the workman); comp. Phenic. חַדָּה (*Ovḡδον* Diosc. 4, 33) vervain, sideritis.

הַחֲרָה (out of חָרַי from חָרָה) *f.* joy, gaudium, in the nobler sense NHE. 8, 10; 1 Chr. 16, 27.

חֲרָה *Aram. f.* the same, Ezr. 6, 16.

חֲרִי (after the form חָלִי, גָּלִי; *defn.* Targ. חֲרִי; *pl.* חֲרִי, with *suff.* חֲרִי; from חָרָה II.) *Aram. m.* the breast, of animals or images, prop. the middle, i. e. where the two halves divide; hence the middle part, of the upper body DAN. 2, 32; comp. חֲרִי (middle). But perhaps it comes from חָרָה = Hebr. חָרָה, and so חֲרִי is = חֲרָה, which comes to the same etymology.

חֲרִי (point, mountain-peak) *n. p.* of a city in Benjamin, in the neighbourhood of לָר and אָנוּ Ezr. 2, 33; NHE. 7, 37; 11, 34; identical with Ἀδὸν 1 Macc. 12, 38; 13, 13, Ἀδὸν in Joseph. (Ant. 13, 6, 5; B. J. 4, 9, 1).

חָרַל and חָרַל (3 *pl.* חָרְלוּ JUDGES 5, 7, with *l* doubled after the accented vowel, as in נָחְלוּ JOB 29, 21, נָחְלוּ Ezr. 27, 19, מוֹחֲסֵה 21, 15; *inf. c.* חָרַל; *imp.* חָרַל, *pause* חָרַל; *fut.* יִחָרַל, 1 *p.* אֶחָרַל and אֶחָרְלוּ, 3 *pl.* יִחָרְלוּ) *intr.* to disappear, of a condition GEN. 18, 11; to pass away JOB 16, 6; to be desolate, forsaken JUDGES 5, 6, of men, comp. Is. 53, 3; to desist Is. 1, 16, with כֵּן 2, 22, 1 SAM. 9, 5; to refrain, with accusative of the object PROV. 10, 19; JOB 3, 17; to cease EX. 9, 34; JER. 51, 30; to be wanting DEUT. 15, 11; JUDGES 5, 7; to keep holiday, as a sign of desirable rest 1 SAM. 2, 5; to forbear, absol. 1 KINGS 22, 6, or with כֵּן PROV. 23, 4. In all its senses it is the opposite of business or occupation. The Targ. has for it פָּסַק. Deriv. חָרַל, חָרַל, the proper name חָרַל.

Hif. חֲרִי to cause to cease, to let go, to give up, with accus. of the object. Conformably to this causal conception *Kimchi* explains חֲרִי in JUDGES 9, 11 13 by חֲרִי have I given up? where the coincidence of two ה occasions the rejection of one, and after the change of the interrogative *ha* into *he* the ה is converted

into ה, in order the better to distinguish interrogative *he* from it. It is more correct, however, to take it as the *Kal*-form with *he* interrogative, viz. for חֲרִי, passing into ה interrogative for the sake of avoiding the numerous *a* sounds, and ה (*cha*) into ח (*cho*) to lessen the guttural pronunciation, as in חֲרִי Ez. 36, 35 for חֲרִי, where *v.* suits better.

The fundamental signification of the stem lies in a lax and lazy cessation of all labour; for which the Arabic has حَدَلَ (*laxus dependit*) and حَذَلَ (*to be remiss*); and the organic root חָרַל is also obvious in חָל. Any comparison with حَذَلَ to be thick, fleshy, is wholly incorrect.

חָרַל (*constr.* חָרַל) *adj. m.* forsaken, Is. 53, 3 forsaken by men; frail, dying, Ps. 39, 5; forbearing, to do a thing, Ez. 3, 27.

חָרַל (*pause* חָרַל) *m.* abandonment, rest, the state of being idle; figurat. the grave Is. 38, 11, comp. דִּמְקָה.

חָרַל (*remiss, indolent*) *n. p. m.* 2 Chr. 28, 12.

חָרַק (not used) *tr.* to prick, to sting, of thorns, cognate in sense with חָרַץ, חָרַץ &c.; then to split, to separate, to cut, = חָרַץ; comp. Talm. חָרַק, *Aram.* חָרַק, Arab. حَرَقَ and حَرَقَ. The Arabic meaning "to be sharp-sighted" also proceeded from the same. Deriv. חָרַק. — The organic root חָרַק, whose signification is olear and definite, lies also in חָרַק, חָרַק, חָרַק, and in the *Aram.* חָרַק; the Sanskrit *tig*, Pers. *tigh* also belong here.

Pih. חָרַק (not used) to flow quick, rapid, of a river; comp. Sanskrit and Zend. *tig*, from which comes *tig-ma* sharp-piercing; modern Persian *tig* sharpened, *tig* a sword. Deriv. חָרַק.

חָרַק *m.* a prickly thorn, a sharp thorn Mic. 7, 4; Targ. חָרַק, *def.* חָרַק the same.

חרק *m.* the same, PROV. 15, 19; comp.

Ar. *ḥarīq* melongena spinosa.

חרק (from the noun חרק with the termination *el*; the rapid river, the river swift as an arrow; the cod. Samar. has חרק, like the Aram. *ḥarīq*) *n. p.* of the Tigris GEN. 2, 14, which is called חרק like the Euphrates DAN. 10, 4, named so from its rapid and quick flow (Talmud). The Zend-form for it is tighra, tighri or also tigira (from the Sanskrit *tiḡ* to sharpen, to point, to pierce), as an *adj.* quick, rapid, as a noun an arrow (Plin. H. N. 6, 27), out of which came the Greek *Tíγρις*, Lat. *Tigris*, in the Bundeshesh (KL. 3, 92) *Digr-ish*, transformed *Dedgueretsh*. The same root is therefore outside the Hebrew language, but with another termination (*ra*, *ri*). The other Semitic names also (Targ. *ḥarīq*, Syr. *ḥarīq*, in Pliny Dig-lito, Ar. *ḥarīq* or *ḥarīq*) proceed from a root *dig*, *deḡ*, *dek*, with the termination *la*, *lat* for *ra*.

חרר (*part. f.* חררה) *tr.* to enclose, to surround, whence to exclude, of a chamber; figuratively to circle, to swing round, of the sword EX. 21, 19, which the translators take as = חררה in the sense of חררה; while others again regard it as a denom. from חרר.

The stem חרר (Syr. *ḥarī*, Targ. *ḥarī*, Ar. *ḥarī* to surround, *ḥarī* to veil) is connected with *ḥarī*, *ḥarī*, *ḥarī*, &c.; and the organic root is *ḥarī*, which also lies in *ḥarī* I. &c. See *ḥarī*.

חרר (*constr.* חרר, as *ḥarī* from *ḥarī*, with *a* of motion *ḥarī*, *ḥarī*, *ḥarī*, with *suff.* *ḥarī*; *pl.* *ḥarī*, *constr.* *ḥarī*, with *suff.* *ḥarī*) *m. prop.* enclosed, hence 1. an apartment, a chamber, a room, e. g. *ḥarī* a sleeping-chamber 2 SAM. 4, 7; *ḥarī* 2 KINGS 11, 2 chamber of beds, i. e. where couch-materials were kept; *ḥarī* JUDGES 3, 24 a summer- or cool-chamber; *ḥarī* EX. 8, 12 image-chamber, where images were worshipped; without an

addition: sick-chamber, 2 SAM. 13, 10, harem SONG OF SOL. 3, 4, bride-chamber JUDGES 15, 1; Phenice. *ḥarī* the same; Ar. *ḥarī* store-chamber. — 2. the inner apartment, the most private one in a house GEN. 43, 30, JUDGES 16, 9, hence *ḥarī* DEUT. 32, 25, opposite of *ḥarī*, derived from the meaning to exclude, to conceal, comp. *ḥarī* latibulum; *ḥarī* in the most concealed (remotest) chamber 1 KINGS 20, 30, 2 KINGS 9, 2; hence in Josephus *ḥarī* *ἐν τῷ ἑσπέρῳ οἴκῳ ἐκρύβθη*. — 3. Figurat. the interior, with *ḥarī* PROV. 18, 8 the innermost part of the body; with *ḥarī* 7, 27 the innermost chamber of death, i. e. orcus; conservatory, of *ḥarī* JOB 9, 9, for which *ḥarī* alone stands once 37, 9.

חרר (not used) Aram. same as *ḥarī* to wind, to turn about, to return, of the sun; hence the proper name *ḥarī*.

חרר (*periodical return, of the sun*)

1. (not used) *n. p.* of a Syrian god, who represents the seasons, from *ḥarī* = *ḥarī*, *ḥarī* to turn, to wind, as a noun strengthened by the termination *ak* from *ḥ* (Visarga); comp. the Syr. *ḥarī*, the name of the month *Siwan*, from *ḥarī* to return, because the sun returns there from its highest position. The LXX write *Σαρῶν*, combining it with *ḥarī*, which is also the name of a Syrian deity, agreeably to the interchange of *ch* with sibilants (comp. *ḥarī* and *ḥarī*, *ḥarī* and *ḥarī*). See, however, *ḥarī*. Others compare the Syr. *ḥarī*, i. e. *ḥarī*, the name of an idol at Mabug (Cureton, Spicilegium Syriacum p. 25), which is less probable. — 2. *n. p.* of a traditional king of Syria, so called from the name of the Syrian god. After him the prophet calls Syria *ḥarī* ZECH. 9, 1; comp. *ḥarī* MIC. 5, 5. In Strabo (16, 738) is also found the name of a place *Σαρῶνα*. There was also a city of this name in the neighbourhood of Damascus (Yalk. Shim. §. 792), which did not originate in an interchange with *ḥarī*, but the adoption of

it is not necessary for ZACH. I. c. In relation to חָדָר Job 9, 9 and 37, 9 the Targ. translates חָדָרָא דְּרוּמָא.

חָרֵשׁ (Kal not used) 1. *intr. to be fresh, pure, new, young* (Aram. חָרַח; Ar. حَدَث in a wider sense, to begin anew, to take place anew, II. to relate news); the organic root חֲרַשׁ is also in חָרֵשׁ and in חָרַשׁ. Deriv. חָרַשׁ, חָרַשׁ, the proper names חָרַשְׁהָ, חָרַשְׁתִּי. — 2. *to be sharp, bright, polished, of a sword, and figurat. of the heart, like the Ar. حَدَث IV., prop. to be new.* Derivat. חָרַשׁ 2, חָרַשׁ 3 and חָרַשְׁהָ 2.

Pih. חָרַשׁ (*fut.* יִחַרְשׁ) *to renew, to set up anew, to make young* 1 SAM. 11, 14, מְחַרְשֵׁהוּ 2 CHR. 15, 8, פִּיתָהּ 24, 4, חָרַבְתִּי Is. 61, 4; *to bring anew* JOB 10, 17, figur. the life LAMENT. 5, 21, the spirit PSALM 51, 12.

Hithp. חָתַחֲרַשׁ *to renew oneself, to make oneself young again*, Ps. 103, 5.

חָרֵשׁ (*pl.* חָרָשִׁים) *adj. m., חדשה (pl. -שֶׁה) f. 1. new, opposed to ישן* SONG OF SOL. 7, 14; *unknown* Ex. 1, 8, JUDGES 5, 8, and substant. DEUT. 32, 17 *unknown gods*; then *not worn out* JOSH. 9, 13; *newly erected* DEUT. 20, 5; JER. 26, 10; *not yet heard* Ps. 33, 3; *made young again* JOB 29, 20; *not yoked to, of עֲגֹלָה* 1 SAM. 6, 7. חָרֵשׁ ECCLES. 1, 9 10, חָרַשְׁהָ JER. 31, 22 and חָרַשְׁתִּי Is. 42, 9 are used substantively for a thing unusual, unheard of; Phenic. חָרַשׁ *m.*, חָרַשְׁתִּי *f.* the same. — 2. according to the 2 signif. of the verb: *sharp, glittering, of מִדְּבַר* Is. 41, 15, and figur. of לֵב Ez. 11, 19; 18, 31; 36, 26, i. e. divested of sin.

חָרֵשׁ (with suff. חָרַשְׁוֹ; plur. חָרָשִׁים, constr. חָרַשֵׁי, with suff. חָרַשְׁיָם) *m.* (also GEN. 38, 24, see מִשְׁלָשׁ) 1. *the new moon, the time of the new moon, the first day on which the moon is visible; the day of the new moon, which was a festival, as among the Greeks and Romans* (Macrob. Sat. 1, 15) Ex. 19, 1; NUM. 29, 6; 1 SAM. 20, 18 24 27; Is. 1, 14; AM. 8, 5; Ez. 45, 17; 46, 3; Hos. 2, 13; in full form חָרַשׁ נָאָה NUM. 10, 10; 28, 11.

חָרַשׁ נָאָה Hos. 5, 7 *now shall the (next) new moon consume them* (Targ., Symm., Theod., Aq.), i. e. the Assyrians will appear next month, where, however, the LXX, Ibn Esra and others take it in signif. 3. — 2. *a month, which begins with the new moon, cognate in sense with יָרֵחַ, so placed at an earlier period of the language as that the ordinal number follows, e. g. הָיָה אֶשְׁרֵי Ex. 40, 2; or the cardinal number precedes* DEUT. 1, 3. In mentioning the days of the month, the designation of the month either goes before fully NUM. 10, 11, or חָ is omitted and the number alone remains GEN. 8, 13. In the older time, the following more specific designations of months with חָרַשׁ are found: חָרַשׁ הָאֶקִיב Ex. 34, 18, חָרַשׁ 1 KINGS 6, 1; in the later time, חָרַשׁ ESTH. 2, 16, חָרַשׁ 3, 7, חָרַשׁ 8, 9, חָרַשׁ ZECH. 1, 7, חָרַשׁ NEH. 1, 1, and omitting חָרַשׁ only חָרַשׁ 6, 15. חָ GEN. 29, 14 *a month of time, i. e. a monthful of days*; חָ 1 KINGS 4, 7 *a month in the year*; חָ 1 CHR. 27, 1 *month by month*; חָרַשׁ ESTH. 3, 7 *from month to month*; חָרַשׁוֹ NUM. 28, 14 and חָרַשׁ Is. 66, 23 *from new moon to new moon*; חָרַשִׁים GEN. 38, 24 *the space of three months*; חָרַשְׁהָ JER. 2, 24 *in her (rut-) month*. — 3. *a sword, like חָרַשְׁהָ* (which see), Hos. 5, 7 (Ibn Esra and others), from חָרַשׁ = Ar. حَدَث IV. *to make bright, glittering, sharp*; as سَيْف (sword), from سَاف trivit, polivit. — 4. (= בְּתִיחָה born at the new moon) *n. p. f.* 1 CHR. 8, 9; comp. Phenic. *n. p. m.* בְּתִיחָה (Athen. 2, 1), Greek *Novμηνιος* (1 Macc. 12, 16).

חָרַשְׁהָ 1. (*newly-built*) *n. p. of a city* in Judah JOSH. 15, 37, identical with Ἀδαῶ 1 Macc. 7, 40 45, and according to Josephus (Ant. 12, 10, 5) 30 stadia from Beth-Hôrôn; according to Euseb. not far from Gofna; known in the Talmud ('Erub. 59^a; Rashi on Kidd. 15^a) as a little town with 50 houses. — 2. *sword*, 2 SAM. 21, 16 (comp. חָרַשׁ 3); so LXX, Symm. and others.

חָרַשֵׁי *n. p. of a city in the north of*

Palestine, named along with **חֲרָתִים** (see **חֲרָתִים**) **דָּן יֵצֵן** (which see) and **צִדְוֹן** (which see) 2 SAM. 24, 6. As one expects the district of **מִירְוֹם**, when he follows Joab's march, the reading **חֲרָתִים** = **תְּרָשֶׁת** (JUDGES 4, 2) claims attention, if the passage should not rather be altered.

חָרַת same as Aram. **חֲרַת**, assumed for **חֲרָתָה**. See **חֲרַת**.

חָרַת (not used) Aram. intr. same as Hebr. **חָרַשׁ**; derivative

חָרַת (def. **חֲרָתָה**, **חֲרָתָה**) Aram. adj. *m. new, unused* EZR. 6, 4, once in Hebr. JOS. 15, 25, in order to distinguish **חָצוֹר**.

חָרַת (Peal not used) Aram. intr. to say, to relate, dicere, narrare, identical with Hebr. **חָרַת** I, Sanskrit **k'ja** (ח = k'), Lat. *qua* (in *in-qua-m*); in Ar. the *v* of the stem precedes, **وَحَى** (comp. **אָנָה** Ar. **وصى** &c.).

Pa. **חָרַת** (fut. **יִחָרַת**, with suff. **יִחָרַתִּי**, **יִחָרַתְּ**) same as Hebr. **חָרַת** to shew, to declare, **פָּשָׁרָא** DAN. 2, 24; 5, 7; to announce, to publish 2, 11.

Af. **חָרַת** (fut. **יִחָרַתְּ**, imp. pl. **יִחָרְוּ**, inf. constr. **יִחָרְוִי**) the same, DAN. 2, 10, with **לְ** 2, 16, or the accus. of the person 2, 6. Deriv. **אֲחָרָא**.

חָרַב (only in *part.* **חָרִיב** after the form **קִים** 2 KINGS 16, 7) intr. to be bound, obliged, indebted, of a money-debt, goods-debt; hence **חָרַבְתָּ חָרִיב** Ez. 18, 7: *he restores his pledge to the debtor* (LXX), **חָרַבְתָּ** with a double accus. *Figurat. to be indebted, morally.* — The stem **חָרַב** (Targ. **חָרַב** often for the Hebr. **חָרַב**, **חָרַב**, Syr. **حَرَب**, Ar. **حَاب**) is closely connected with **חָב** belonging to **חָב**; and the fundamental signification is *to bind*.

Ph. **חָרַב** to bring under penalty DAN. 1, 10.

חָרִיב *m.* usually *debt* (**חָרִיב** in the Targums and elsewhere) Ez. 18, 7; but as *debtor* suits, it is better to take it as a *partic.* (see **חָרִיב**).

חֲרִיבָה (*lurking-hole, latibulum, from*

חָרַב) *n. p.* of a place north of Damascus, GEN. 14, 15; **Χωβά** JUDITH 4, 4; 15, 4.

חָרַב (3 *pers. sing.* **חָרַב**) *tr.* to describe, a circle, to turn in a circle, to enclose, to make a circle (**חָרַב**), with **עַל** of the object about which it is made, JOB 26, 10. *he drew* (**חָרַב**) a circle about the waters, i. e. the ocean has its bounds. We see from the parallel place PROV. 8, 27 **חָרַבְתָּ**, **חָרַב**, that **חָרַב** is here taken in the same sense as **חָרַב**. Deriv. **חָרַב** and **חָרַבְתָּ**. The stem **חָרַב** is connected with **חָרַב**, **חָרַב** belonging to **חָרַב**, Ar. **حَارَى** (*cingere*); but **חָרַבְתָּ** belongs to another organic root. Syr. **ܚܪܒ** the same.

חָרַב *m. prop.* a circle, an arch, hence *the vault of the heavens, the circuit of the earth* IS. 40, 22; JOB 22, 14; *enclosure, circle, compass* PROV. 8, 27.

חָרַב (fut. **יִחָרַב**) *tr.* to knot, to twist, a riddle, i. e. as a knot JUDGES 14, 12 13 16; of intricate, parabolical speech EZ. 17, 2. Hence **חָרַב** and **חָרַב** in the proper name **אֲחִירָב**. The stem **חָרַב** (Targ. **חָרַב**, Syr. **حَرَب**, Ar. **حَاد** II.) is connected with **חָרַב**, and with the organic root in **חָרַב** &c. The proper name **אֲחִירָב** belongs to **חָרַב**.

חָרַב Aram., the same; deriv. **אֲחִירָב**.

חָרַב as a noun, see **אֲחִירָב**.

חָרַב I. (not used) intr. same as **חָרַב** (**י** being interchanged with **י**, see **י**) to live; Phen. **חָרַב** the same. The organic root **chvi** (**חָרַב**) exists also in the Sanskrit **चिव**, reduplicated and with the *k* sound sibilant in the Gothic *quiv*, Latin *vi-vo, gi-gno, vig-eo, vic-tus*, Greek **ζάω** &c.; the fundamental signification is either *to breathe, to respire*, therefore = **חָרַב**, **חָרַב** (which see), Aram. **חָרַב**, Ar. **حَرَى**, or *to stir, to move*, comp. **ζωμεν** explained by **κινούμεθα**. The idea of quick motion is then metaphorically applied to *quickness* (liveliness), *animation* &c.; comp. Arab. **حَيَّ** III. (to make burn), old high German *quika* to live,

queiking to *kindle*, quiklege *moveable* &c.

Ph. חור (not used) to *supply life*, to *create life*, to *animate*. Derivat. the proper names חרה and ירחאל.

Hif. חורה (not used) to *animate*; deriv. the proper name מחרה, which see.

חור II. (Kal unused) same as Aram. חור to *say*, to *relate*, particularly so in the

Ph. חור (fut. יחרה) to *announce*, to *shew*, to *declare*, Ps. 19, 3; Job 32, 6 10; 36, 2.

חור III. (not used) intr. 1. to *move in a circle about a thing*, to *wind round a thing*, of a round tent, of a circle of tents, a village consisting of huts; comp. חבא, Ar. حبا (the same), whence خباء (wilderness-tent), حوى (the same); whence حواس (a serpent), Aram. חורא, from its circular windings; חר in the nouns חר, חרה (which see) is the same. — 2. Metaphor. to *put together*, to *bind together*, to *collect*, connected by root with חר; comp. Ar. حى (to make fast), حى (race, tribe, heap, mass).

Ph. חור (not used) to *make a circle around*, to *set up in the form of a circle*. Deriv. חרה.

חור (pl. חרות, with suff. חרותים) *f.* a *circular tent*, hence a *nomadic village*, a *hamlet*, i. e. a locality surrounded by circular tents Num. 32, 41, Deut. 3, 14, Josh. 13, 30, Judges 10, 4, 1 Kings 4, 13, applied to the Gileadite localities in Bashan. Yet perhaps it is properly heap, crowd, race, or *encampment* (comp. חרה) from חור III. in signification 2. — 2. (*giver of life*, from חור I.) *n. p.* of the first woman, explained by חורא Gen. 3, 20; 4, 1, and therefore interpreted חור by the LXX, Josephus and Philo.

חור *m.* hamlet, nomadic village, same as חרה, whence the Gentile חור (dweller in a hamlet, inhabitant of a nomadic village) the name of a Canaanite tribe dwelling in hamlets on לבקון and חרמון

JOSH. 11, 3, JUDGES 3, 3, at שכם GEN. 34, 2 and נבטון Josh. 9, 1, still existing in David's time 2 SAM. 24, 7, elsewhere enumerated among other Canaanite races Ex. 3, 8; Josh. 3, 10.

חור tr. 1. to *surround*, to *enclose*, a place, figurat. = נבט to *circumscribe* Job 24, 1 (Jos. Kimchi), where, however, the accent points to the stem חור. — 2. (not used) to *bind*, to *unite*, to *make a covenant*; whence (according to some) the proper name חור 2 Chr. 33, 19, but which perhaps belongs to חור seers. The organic root חור is thus cognate with חט, חץ, Syr. حى, حى, Ar. حاص, حاز &c., and quite identical with حاط in the fundam. signification; the same fundam. significat. may be also in חור II. (whence the noun חור). Comp. Targ. חור province, tract of land = נבט of similar meaning radically, Arab. حوز (bank, margin), Syr. and Talm. חומה (city, town, hamlet) = חור of similar signification, Ar. حوز = נבט &c. which Kimchi, Parchon and others have already compared. Deriv. מחור.

חור (a covenant-founder viz. God is) *n. p. m.* 2 Chr. 33, 19, but referrible perhaps to חור.

חור (i. e. חור, a reduplicated form, contracted from חורח, consequently coming from the simple root חור same as חר whence the reduplicated חורח, and also same as חור belonging to חור [a mark], and then = חור trans. to pierce, to cut into, cognate in sense with חור, spoken of a thorn, pointed hooks &c. In no case is it connected with חור, Ar. حار, since the noun חור (thorn) cannot be rightly explained by that. Deriv. חור, חור, חור and perhaps חור. Another signification of the root חור is to live, see חור.

חור (from חור which see; pl. חורים; on the contrary חורים is from חור which see) *m.* 1. a thorn, Job 31, 40; opposed to grain (חור) or to the rose Song of Sol.

ashes JOB 29, 18. Yet we may also read חול and understand sand.

חול (*fut.* יִחְוֹל, *ap.* יִחְוֹל; *inf. abs.* חוֹל *חול* Ez. 30, 16 for חול, *inf. c.* חוֹל; *imp. f.* חוֹלִי) *intr. prop.* same as חוֹל I, hence 1. *to turn in a circle, to whirl round*, spoken of the dances (מְחֻלָּה) of the maidens at feasts JUDGES 21, 21; comp. חוֹל I. Deriv. מְחֻלָּה, מְחֻלָּה. — 2. *to twist, to writhe, with pain*, hence *to be in labour, of a woman bearing, to bring forth with pain* Is. 23, 4; 26, 8; 66, 8, followed by יָלַד Is. 54, 1 or יָלַד Mic. 4, 10. חוֹלָה JER. 4, 31 *she in travail*, is the *part. f.*; comp. בּוֹשִׁים ZECH. 10, 5, קוֹמִים 2 KINGS 16, 7, חוֹב Ez. 18, 7, בּוֹשִׁים Ez. 32, 30. Still farther: *to be afraid, to be uneasy, to quake, with pain* JER. 5, 3, with anguish and terror Ez. 30, 16; *to reel to and fro, of the earth* JER. 51, 29, with מִפְּנֵי DEUT. 2, 25 (along with רָגַז) or מִלִּפְנֵי Ps. 114, 7; comp. חוֹל 2. The idea proceeds from that of *turning, twisting, bending*. Deriv. חוֹלָה, חוֹלָה. — 3. *to revolve, to roll along, to rage, of the sword; with א of the place* Hos. 11, 6, figurat. אֱלֹהֵי יִרְיָם LAMENT. 4, 6 *the hands make an attempt upon something; of the weather, as a precursor of the divine wrath, with אֵל of the person* JER. 23, 19; 30, 23, figurat. 2 SAM. 3, 29; comp. חוֹל in the Targ. and Talm. in this meaning with the widest application (*חל על* to cleave to a thing, to press upon, to rest &c.), Ar. حَال (to swing, to leap upon a thing), see also חוֹלָה. — 4. (not used), figurat. *to be firm, strong, powerful*, Ar. حَال, prop. *to be strongly bent, to be closely or firmly wound or pressed, metaphor. applied to strength, as is done elsewhere; but always proceeding from the idea of winding or turning; comp. קָוָה, קָוָה, קָוָה, חוֹל I. &c.* Metaph. a) applied to number, like נָצַח, *intr. to be many, numerous*, or *tr. to heap, to collect, where חל is = גָּל*, whence חוֹל, חוֹל; b) *to continuance: to be lasting, whence חוֹל*. — 5. *to be in a state of mental stretch, i.e. to wait, to hold out, to hope, with ל for something* Mic. 1, 12 (comp. לָקָה JER. 14, 19).

— 6. *tr. to encircle, to enclose, to wall around, to circumscribe; deriv. חל, חיל, חילָה, proper names חוֹלִי, חוֹלָה, חוֹלָה, חוֹלָה, חוֹלָה.*

Pih. I. חוֹלָה (*part. f. pl.* מְחֻלָּלוֹת; *fut.* יִחְוֹלִי) 1. *to dance in a circle*, JUDGES 21, 23, like חוֹל ib. 21. — 2. *to cause to be in labour (from fear), to cause to bring forth* Ps. 29, 9, or as Kal, *to bear* Is. 51, 2; JOB 39, 1 *perceivest thou the bearing-time (חַל viz. צָה) of the hinds?* hence applied to God, *to create, to cause to arise* DEUT. 32, 18; Ps. 90, 2; of רִיחַ צֶמֶח, *to bring, to produce* PROV. 25, 23. On the other hand חוֹלָה PROV. 26, 10, JOB 26, 13, Is. 51, 9 belongs more correctly to חוֹלָה, though interpreters and translators waver in their opinions. Deriv. חוֹלָה. — 3. *to hope, to wait for, to endure* JOB 35, 14. See Hithp. יִחְוֹלָה.

Pih. II. חוֹלָה (not used) *to be terrified, to tremble; hence חוֹלָה and Hithp. יִחְוֹלָה, perhaps the proper name חוֹלָה.*

Puh. חוֹלָה 1. *to be born, to be brought forth* Ps. 51, 7; PROV. 8, 24 25; JOB 15, 7. — 2. *to be terrified, to tremble* JOB 26, 5; on the other hand מְחֻלָּה Is. 53, 5 from חוֹלָה.

Hif. חוֹלָה, abridged חוֹל (*fut.* יִחְוֹל, *ap.* יִחְוֹל; *imp.* חוֹל) *to make to quake or tremble* Ps. 29, 8; but elsewhere like Kal in its most varied significations: 1. *to twist (on account of pain), to shake, to tremble* Ps. 55, 4; 77, 17; 96, 9; 97, 4; JER. 5, 22; Ez. 30, 16 K'tib; joined to the inf. Kal Jo. 2, 6; HAB. 3, 10; ZECH. 9, 5; so too in 1 SAM. 31, 3, 1 CHR. 10, 3, which the LXX, misled by similarity of form, have derived from חוֹלָה. Hence also *to writhe, to have pains, of a woman bringing forth* Is. 26, 17; 45, 10; 66, 7. — 2. *to wait for* GEN. 8, 10, JUDGES 3, 24, and in this sense the K'ri JER. 4, 19 אֲחֻלָּה (comp. Mic. 7, 7), but which should be taken more correctly with the versions as = אֲחֻלָּה in signific. 1. (comp. JER. 4, 31); especially as a Hifl-form of חוֹל viz. הוֹחֵל is likewise possible. — 3. *to be continuing, firm* Ps. 10, 5; JOB 20, 21.

Hof. חוֹלָה *to be created, to arise* Is. 66, 8.

Hithp. I. **הִתְחַוֵּל** (*part. מִתְּ-*) 1. *to whirl oneself, to hurl oneself*, upon one, with **עַל** of the person **JER.** 23, 19. — 2. *to writhe*, with pain **JOB** 15, 20. — 3. *to hope, to wait for* **PS.** 37, 7.

Hithp. II. **הִתְחַלֵּל** *to be terrified* **ESTH.** 4, 4.

The organic root **חל** is clear in its fundamental signification, partly from the closely related **חָלַל**, **חָלַל** I., **חָלַל** &c. in the language itself, partly from the **Ar.** **حَال** (*to be turned, changed, whence the meaning "to stand off, to stand back, to turn away" proceeds*) &c.; and verbs expressing cognate ideas are to be compared with respect to the significations.

חֹל *m. sand* **EX.** 2, 12, prop. the small round stones that roll about (comp. **חָלַל**, **חָלַל**, a figure of what is weighty **PROV.** 27, 3, **JOB** 6, 3, and multitude **IS.** 48, 19; **HAB.** 1, 9; **PS.** 139, 18; usually joined to **יָמִים** or **יָמִים**: *sand upon the shore* **JOSH.** 11, 4, **IS.** 10, 22, sand of the sea-bottom which is described as innumerable **JER.** 33, 22; **חֹל** **דֵּבַר** **DEUT.** 33, 19 *the treasures of the sea-sand* i. e. of the coast where maritime commerce and consequent riches dwell. The fundamental signification proceeds from that of turning in a circle, rolling (**חֹל**). **Syr.** **سَلَا**.

חֹם (not used) *intr.* 1. *to be heated, burnt, blackened*, of like signification in its organic root **חם** with **חָם**, **חָם**, **Ar.** **حَم** (*to be hot and to be black*), **Syr.** **حَم**, old Egyptian *to be black, dark* (Champollion, *Gr. Egypt.* p. 319 sq.), Coptic **Ⲭⲏⲙ**, **Ⲭⲏⲙ**, **Ⲭⲏⲙ**, **Ⲭⲏⲙ** (*to be black, hot*, *Bunsen*, *Aegyptens Stelle* &c. I. 612 sq.); comp. **Arab.** **أَحَمَّ**, **Targ.** **אַחַם** &c. — 2. *to be dark, to be coloured*, of a spot; so too **חָם** as a weaker form, whence **חָם**, **חָם**; but the latter may be better derived from **חָם** (which see). Derivatives **חֹם** and the proper name **חָם**.

חֹם *adj. m. black, brown, swarthy*, spoken of sheep **GEN.** 30, 32 33 35 40.

חֹמָה (*from חָמָה after the form חֹמָה; constr. חֹמָה, with suff. חֹמָה; pl. חֹמֹת, חֹמָה, חֹמָה; dual חֹמֹתִים*) *f.* prop. enclosing, protecting round about, i. e. a wall, circular wall, **JOSH.** 6, 20, to which are applied **נִבְרָה** **DEUT.** 3, 5, **נִבְרָה** **IS.** 2, 15, **נִבְרָה** **2 CHR.** 32, 5, **נִבְרָה** **NEH.** 3, 8, **נִבְרָה** **IS.** 30, 13 &c.; usually spoken of the wall of a city **JOSH.** 6, 5, **1 KINGS** 3, 1, **2 CHR.** 26, 6, seldom of towers **NEH.** 3, 27, palaces **LAMENT.** 2, 7, of the borders of a pool **NEH.** 3, 15. Dual **2 KINGS** 25, 4 of the two walls of Jerusalem on the south side.

חֹן (not used) i. e. **חָן** same as **חָן** (which see); deriv. **חָן**.

חֹסֶה (*perf.* **חָסָה**, **חָסָה**; *imp.* **חֹסֶה**; *fut.* **יִחָסֶה** and **יִחָסֶה**, as often in verbs **עָל**, *apoc.* **יִחָסֶה**) *tr.* prop. to cover, to cover over, hence to protect, to hide, with **עַל** figur. to look at a thing with a protecting, sparing feeling, i. e. to have compassion upon, to pity (a thing) **JO.** 2, 17; **JON.** 4, 10; **NEH.** 13, 22; **PS.** 72, 13; along with **חָסֶה** **JER.** 13, 14; usually **חָסֶה** **עַל** **DEUT.** 7, 16, **IS.** 13, 18 (i. e. to direct the look toward a thing, protectingly) to look upon with compassion, seldom with the omission of **עַל** **1 SAM.** 24, 11.

The organic root **חס** is connected with that in **חָסֶה**, **חָסֶה**, and the fundamental signification can only be determined by this comparison; the **Targ.** **חָס**, **Syr.** **حَس**, **Arab.** **حَس** have indeed only special meanings, but the **Arab.** **حَاص** (*to cover or close the eyes*) still points to the original sense.

חֹף I. (not used) *tr.* to close about, to protect around, to conceal, spoken of the enclosing, edging of the shore, of protection and safety &c. Deriv. the proper name **חֹף**, and according to some **חֹף**. — The organic root **חף** exists also in **חָף** I., **חָף**, **חָף**, &c.

חֹף II. (not used) *tr.* same as **חָף** II. to rub away, to wash away; deriv. (according to some) **חֹף**.

חוף (not חוף) *m. coast, roadstead, bank, shore*, joined to **חוף** DEUT. 1, 7, IS. 9, 1, JER. 47, 7, EZ. 25, 16 or **חוף** GEN. 49, 13, JUDGES 5, 17, once to **חוף** GEN. 49, 13, probably named from enclosing, embracing, protecting (from **חוף** I.), like the Ar. **حَفْ** (margin, coast), comp. **חוף**. — According to *Kimchi* from **חוף** II. after the analogy of the Targ. **ספסר**, Syr. **سَفَسَا** from **ספסר** *rasit*; Ar. **ساحل** (shore) from **سَحَلَ** (*detersit*).

חוף (*protected*, from **חוף** I. with **חוף**) *n. p. m.* NUM. 26, 39, for which in GEN. 46, 21 **חוף**; *patr.* **חוף** NUM. I. c.

חוף (not used) *tr. to cut off, to part off, to separate, to divide*, as the *Pohel חוף* (in the Talm.) formed from it and meaning *to divide* proves, as well as its organic root **חוף** also existing in **חוף** (which see), **חוף**, and with a modified idea in **חוף** II. **חוף** (which see), Ar. **حَصَّ** (III. IV.) &c. The Syr. **حَصَّ**, Ar. **حَاصَّ** "to surround, to enclose" is only a collateral form of **חוף** (which see). Deriv. **חוף**, **חוף**, **חוף**.

חוף or **חוף** (with *a* of motion **חוף**, **חוף**; *pl.* **חוף**, **חוף**, with *suff.* **חוף**) *m. prop.* same as **חוף** *a wall of separation*, as still in the Talm.; usually however 1. *what is separated, divided* (from us i. e. from our house, our city), *what is cut off*, i. e. *a street* in the more confined sense IS. 51, 23, JER. 37, 21, PROV. 7, 12, along with **חוף**, and so **חוף** IS. 5, 25, opposed to **חוף** 2 SAM. 13, 18, NEH. 13, 8, **חוף** Hos. 7, 1 or **חוף** DEUT. 23, 13; *a field, waste, steppe*, opposed to **חוף** JOB 5, 10; 18, 17, parallel to **חוף**, to which it is sometimes joined PROV. 8, 26; opposed to **חוף** DEUT. 32, 25. Comp. Targ. **חוף** (MARC. 1, 45). — 2. *Figurat. pl. streets* for merchants, *bazaars* which occupy streets 1 KINGS 20, 34 (*Kimchi*), as **חוף** JER. 37, 21 is in another manner; hence once *adv.* **חוף** LAMENT. 2, 21 *along whole streets*. — 3. *what is without*, i. e. *lying*

outside our neighbourhood, cut off from our dwelling-place, hence *a* *adv. without*, **חוף** abroad EZ. 41, 9; **חוף** from without JUDGES 12, 9; **חוף** outwards EZ. 47, 2; as the opposite of **חוף**, e. g. **חוף** born outside (i. e. out of the house) LEV. 18, 9; **חוף** from without, opposite to **חוף** GEN. 6, 14; **חוף** forth abroad EX. 12, 46, explained by **חוף**, and in the same sense **חוף**, **חוף** GEN. 15, 5, JUDGES 19, 25, denoting direction outward. It is especially joined frequently to prepositions, in this sense, as **חוף** without, the opposite of city, house, tent GEN. 9, 22; EX. 21, 19; **חוף**, **חוף** out of PS. 41, 7; 2 CHR. 32, 8; **חוף** from without LAMENT. 1, 20, opposed to **חוף**; **חוף** the same EZ. 41, 25; **חוף** outside to, after verbs of rest GEN. 19, 16, EX. 29, 14, 2 KINGS 43, 4, seldom after verbs of motion 1 KINGS 21, 13; EZ. 34, 20; **חוף** out of, without LEV. 4, 12. *b*) *a prepos. except, besides*, but only in the latest Hebrew ECCLES. 2, 25, with **חוף** following; comp. Talm. **חוף** **חוף**, Targ. **חוף** **חוף** (for Hebrew **חוף**), Syr. **حَوْ**.

חוף (not used) *trans. to enclose, to embrace, to save, to protect around*, cognate in sense **חוף** I. (whence **חוף**), Aram. **חוף** (whence **חוף** *bosom*). Deriv. **חוף** K'tib, **חוף**, **חוף**. — The organic root **חוף** is connected with the Ar. **حَاقَ**, Ethiop. **חוף**, but not with **חוף**.

חוף (with *suff.* **חוף** K'tib) *m. prop.* inlet, then *bosom* PS. 74, 11 K'tib; elsewhere **חוף**, **חוף**.

חוף (*fut.* **חוף**) *intr. to be white, gray*, of **חוף** to grow pale, with shame IS. 29, 22, cognate with **חוף** (ZEPH. 2, 1), as the Targ., LXX, *Sa'adja*, *Ibn Gandch* have taken it; the last has already compared the Talm. **חוף** to shame, **חוף** the same. — The stem **חוף** (Targ. **חוף**, Syr. **חוף**) is identical with **חוף** (*belonging to*), Aram. **חוף**, Arab. **حَفَر** (*to make white*); but the contracted form

tural, comp. וְהָצַט 1 SAM. 15, 19, וְהָצַט 14, 32 K'ri instead of וְהָצַט intr. 1. to flee, to make haste, to haste away, identical with וָזַז, וָזַז, Ar. حَازَ, جَاوَزَ, &c. Then to haste to, with לְ of the person DEUT. 32, 35; Ps. 22, 20; 70. 6; to go quickly, to hasten, 1 SAM. 20, 38, the opposite of וְהִמְדִּימָה (to delay) Ps. 119, 60; וְהִמְדִּימָה hasting NUM. 32, 17. Of the eagle HAB. 1, 8. With עַל: to hasten to a thing JOB 31, 5. — 2. Of the movement and raising of the spirit, to feel, sensit, as the Aram. and the Talmud use it (Targumic וְהָצַט on Ps. 73, 21, Syr. هَم; the Ar. حَسَّ to feel, Talm. חָשׂ may likewise be compared with it), JOB 20, 2 and therefore I feel, i. e. I am excited; ECCLES. 2, 25 and who enjoys? opposed to וְהָצַט (LXX, Vulg., Syr.). Deriv. וְהָצַט and the proper names וְהָצַט, וְהָצַט, וְהָצַט.

Hif. וְהָצַט (once abridged וְהָצַט; fut. וְהָצַט like Kal: to haste, to press on, JUDGES 20, 37; once tr. to hasten Is. 5, 19; to hasten to Ps. 71, 12; וְהָצַט מְסַלֵּט 55, 9 I hasten to a place of refuge.

The organic root חָשׂ (Ar. حَاش) is closely connected with that in חָשׂ-ה; but whether it be related to the Pers. gush-iden (agitari), German hasch-en, husch-en, is questionable.

וְהָצַט (haste) n. p. m. 1 CHR. 4, 4, for which by transposition וְהָצַט 4, 11; patronym. וְהָצַט 2 SAM. 21, 18.

וְהָצַט (quick) n. p. m. 2 SAM. 15, 32.

וְהָצַט (the hasting; the pl. as an abstract form) n. p. m. 1 CHR. 7, 12; 8, 8; once it is interchanged with וְהָצַט GEN. 46, 23; NUM. 26, 42.

וְהָצַט (hasting) n. p. of an Edomite king 1 CHR. 1, 45; instead of it is וְהָצַט GEN. 36, 34.

וְהָצַט I. (Kal unused) intr. to be afraid, to be terrified, same as וְהָצַט (which see).

Pih. וְהָצַט to destroy, whence according to Kimchi the noun וְהָצַט Ps. 74, 19 = שָׁבַר.

Hif. וְהָצַט (fut. with suff. וְהָצַט HAB. 2, 17, as the LXX read) to terrify.

וְהָצַט II. (not used) tr. to encircle, to enclose with a fence, to surround, Arab. جَات; hence the name of the letter וְהָצַט = וְהָצַט a fence, see וְהָצַט.

Hif. וְהָצַט, from which perhaps HAB. 2, 17 וְהָצַט will encircle thee, will lurk about thee.

וְהָצַט m. 1. a signet-ring, = וְהָצַט; וְהָצַט JOB 41, 7 a firm seal; וְהָצַט 38, 14 seal-clay. Sometimes it was worn as a ring upon the finger JER. 22, 24, sometimes on a string over the breast GEN. 38, 18, and it was looked upon generally as valuable, SONG OF SOL. 8, 6. — 2. (fulfilment, determination) n. p. m. 1 CHR. 7, 32; 11, 44.

וְהָצַט or וְהָצַט (2 pers. וְהָצַט; part. וְהָצַט, pl. וְהָצַט; part. pass. וְהָצַט; inf. וְהָצַט) Aram. same as the Hebrew וְהָצַט in signification 2: to behold, a dream DAN. 7, 1; to see 5, 5, usually for the Hebr. וְהָצַט. וְהָצַט 3, 19 = וְהָצַט = Talm. וְהָצַט in the sense of suitable, conveniens, i. e. select, choice. Deriv. וְהָצַט, וְהָצַט.

וְהָצַט (from וְהָצַט: El is seeing) 1. n. p. of a Syrian king anointed by Elijah 1 KINGS 19, 15 17, whose son was וְהָצַט AM. 1, 4; therefore Damascus, his abode, is called וְהָצַט. — 2. n. p. of an officer of Ben-Hadad's 2 KINGS 8, 8 (where וְהָצַט is written as in 8, 13 15 29), who afterwards became king 8, 9 12 13 15 28 29; 9, 14.

וְהָצַט (inf. constr. וְהָצַט; imp. וְהָצַט; fut. וְהָצַט, apoc. וְהָצַט, 1 pers. in pause וְהָצַט, 3 pl. וְהָצַט) tr. 1. to split, to divide in the middle (see וְהָצַט), to separate (see וְהָצַט), וְהָצַט בֵּית וְהָצַט JOB 8, 17 it divides between the stones (see בֵּית p. 198), i. e. it presses through. — 2. Metaphor. to point, to sharpen, cognate in sense with וְהָצַט, וְהָצַט, and accordingly וְהָצַט Is. 57, 8 thou pointest the pin, a periphrasis for the penis erectus; comp. וְהָצַט. — 3. to resolve, to determine, to

decide upon, like other verbs denoting separation; deriv. חזו, חזי, חזי in the proper name חזיאל, and perhaps חזיה. — 4. Figurat. *to divide sharply with the eye, to direct the eye sharply towards a thing*, i. e. *to look sharply, to see* (comp. cernere, ιδειν, videre and dividere, Idus), with accusat. of the object, of an observer Prov. 22, 29; 29, 20; of a perceiver Job 24, 1; *to observe attentively, to have an eye upon*, 15, 17; Phenix. חזו fem. a sharp-sighted kind of bird (Mass. 11). At a later period it became quite synonymous with ראה Ps. 56, 9 (Eccles. 6, 3), חזי ישר, 11, 7, מישרים, 17, 2; with ב of the object, *to behold with pleasure* Ps. 27, 4; Song of Sol. 7, 1; Mic. 4, 11; absolutely *to see* Is. 26, 11; rarely *to select* Ex. 18, 21 &c. חזי בכוכבים Is. 47, 13 *to gaze upon the stars*, of astrologers. In all cases like ראה. Commonly *to see*, visions, i. e. *to have intuitions*, hence = *to prophesy, to announce oracles or divine visions*, with על respecting Is. 1, 1; 13, 1 &c.; with accus. משה Hab. 1, 1, חזון Ez. 12, 27, מחזה Num. 24, 4, or also קוב Ez. 13, 8, שוא 13, 6, זכר Zech. 10, 2, מהחלום Is. 30, 10 &c., with which ראה is not used elsewhere. Deriv. חזה, חזו, חזון, חזות, חזות, מחזה, and the proper names חזי, חזיאל, חזיאל, חזיה, חזיאל.

Puk. חזה (not used) only a stronger use of Kal in signification 4; deriv. חזון, proper name חזון.

Hif. חזה (not used) same as Kal; derivat. מחזה, and the proper names מחזאות, בחזה, בחזות.

The original signification of the organic root חז-ה is clear from a comparison with חז, חז-ה, חז; and we find the same transition in the Ar. حَذَق, and in the Latin cernere.

חזון (plur. חזות) m. prop. division, separation, hence *the middle, the middle part*, between the fore-feet, i. e. *the breast of animals* Ex. 29, 26 27; Lev. 7, 30; comp. חצי the middle. Targ. חצי.

חזה m. 1. (a participial form, once constr. חזה 2 SAM. 24, 11 for חזה) a seer, prophet Is. 30, 10, Mic. 3, 7, for which ראה (which see) was used earlier. So of the prophets נביא 1 Chr. 29, 29, יצבי 2 Chr. 9, 29, עזי 12, 15, יהוא 19, 2, אסח 29, 30, ירחין 35, 15, and sometimes interchanged with נביא. Also of false prophets Is. 29, 10 (comp. Ez. 13, 9; 22, 28), astrologers Is. 47, 13; חזי 2 Chr. 33, 19 is not a proper name, but it comes from חזים. — 2. (an abstr. form, for חזי [which see], like ראה for ראי) an oracle, 2 Kings 17, 13 K'tib כל-חזה every oracle by all his prophets, ראה Is. 28, 7 especially having to be understood so; yet we may read with the K'tib חזה וכל נביא and take it in signification 1. — 3. a covenant Is. 28, 15, like חזות (according to some) 28, 18 (parallel ברת), probably from the fundamental signification *to separate, divide*, as ברת is from ברה; or from חזה = חז in the sense of *to bind*. — 4. Only with כל-, viz. כל-חזה (every kind of oracle) n. p. of different men (Neh. 3, 15; 11, 5) in the later, post-exile period. It is possible that the passage 2 Kings 17, 13 should be translated, and God warned Israel through his collective prophets by all kinds of oracles, whence the expression may be taken in the giving of names. See כל.

חזה see חזה.

חזהאל see חזהאל.

חזי n. p. of a Nahorite (Gen. 22, 22), then of the Aramaean-Chaldean tribe of which he was the founder, and which dwelt sometimes in the locality חזי (Syr. حَاضِي, Arab. حَاضِي), Χαζινη, a region of Assyria (Strabo 16. p. 736); sometimes in Χαζινη in Mesopotamia on the Euphrates, i. e. east and west of the Tigris.

חזי (constr. חזות, with suff. חזותה) Aram. f. look, visibility, i. e. the state of being seen, DAN. 4, 8 17 (Vulg., Syr.); according to LXX and Theod. the opposite of extent, breadth, average surface,

like the Ar. **חֹרֶז** (border, edge); comp. the verb **חָזַז** and **מָחֹז**.

חֹזֶה (*def.* **חֹזֶה**, with *suffix* **חֹזֶה**; *constr. pl.* **חֹזֶה**) *Aram. m. phenomenon, of a dream* **DAN.** 4, 6, also connected with **חָזַז** 2, 28 or **חֹזֶה** 2, 19, *where and when the vision appears; form* 7, 20. The termination **י** is usually a feminine one, so that there is an exception here with respect to gender.

חֹזֶה (*constr. חֹזֶה*) *m. a revelation, a prophecy, a divine communication, with Hos.* 12, 11, **בָּקָשׁ** **Ez.** 7, 26, **מִצָּא** **LAMENT.** 2, 9, **פָּרֶץ** 1 **SAM.** 3, 1, **אָבֵר** **Ez.** 12, 22; particularly a vision, of prophets **Is.** 1, 1, **נֶאֱחַ** 1, 1, perhaps same as **חֹזֶה**, as **חֹלְדֹת** **GEN.** 6, 9 = **חֹזֶה** vision in an ecstatic condition, along with **חֹלִים** **DAN.** 1, 17, representing what is future 8, 1; **חֹזֶה נְבִיא** 9, 24 = **חֹזֶה נְבִיא**, spoken of Jeremiah's revelation; rarely applied to lying visions, lying oracles **JER.** 14, 14; 23, 16. **חֹזֶה** **Ez.** 7, 13 stands for **חֹזֶה** (which see).

חֹזֶה (*constr. חֹזֶה*) *f. a vision, revelation* 2 **CHR.** 9, 29.

חֹזֶה (with *suffix* **חֹזֶה**) *f. 1. an appearance (prophetic), vision, revelation, Is.* 21, 2; 29, 11. — 2. a covenant, perhaps from **חֹזֶה** = **חֹזֶה** **Is.** 18, 28; comp. **חֹזֶה** 28, 15; according to some an oracle, a law, then compact. — 3. a point, **חֹזֶה** a pointed horn **DAN.** 8, 5; **חֹזֶה אַרְבַּע** four points (**חֹזֶה** = **חֹזֶה**) 8, 8; more correctly conspicuousness, since **חֹזֶה** stands for it in 8, 8, and in **חֹזֶה אַרְבַּע** *ibid.* **חֹזֶה** is an apposition shewing close union; comp. **DAN.** 9, 27 (**חֹזֶה מִשְׁמַח**).

חֹזֶה (not used) *tr. to separate, divide, cut asunder, identical with the organic root in חָזַז, חָזַז, חָזַז, Ar. حَزَزَ; hence *to cut in, to pierce, to bore, of an arrow.* Deriv. **חֹזֶה**.*

חֹזֶה (not used) *m. separation, decision, determination, only in the proper name*

חֹזֶה (*ET's determination*) *n. p. m.* 1 **CHR.** 23, 9; see **חֹזֶה**.

חֹזֶה (*Jah is deciding*) *n. p. m.* **NEH.** 11, 5; comp. **חֹזֶה**.

חֹזֶה (*vision*) *n. p. m.* 1 **KINGS** 15, 18.

חֹזֶה (*constr. חֹזֶה*, with *suffix* **חֹזֶה**; *pl.* **חֹזֶה**) *m. intuition, of the prophets, vision, oracle, revelation* **Jo.** 3, 1, particularly a dream-vision, joined to **חֹזֶה** **JOB.** 4, 13; 20, 8; 33, 15, in the widest sense; sometimes without **חֹזֶה** 7, 14; also of a prophetic dream-vision 2 **SAM.** 7, 17, or of false, imaginary, prophetic intuition **ZECH.** 13, 4. **חֹזֶה** **Is.** 22, 15 valley of the oracles, a name of the lower part of Jerusalem, where Isaiah and other seers may have prophesied.

חֹזֶה (lengthened out of **חֹזֶה**; *c.* **חֹזֶה**, *pl.* **חֹזֶה**) *m. arrow, bolt, named from piercing or boring through; metaphor. lightning, i. e. flash of lightning, ZECH.* 10, 1 *Jehovah makes flashes of lightning for the rain, which is an image of rich promises; חֹזֶה קֶלֶד* lightning of thunders, thunder-flash **JOB.** 28, 27; 38, 25.

חֹזֶה (from **חֹזֶה** I. after the form **חֹזֶה**; *returning home*) *n. p. m.* **NEH.** 10, 21; 1 **CHR.** 24, 15.

חֹזֶה (from **חֹזֶה** II.) *m. a boar, a swine, LEV.* 11, 7; **DEUT.** 14, 8; **PROV.** 11, 22; **חֹזֶה** a forest-boar, i. e. a wild boar **Ps.** 80, 14; with *n* inserted **חֹזֶה**, *Syr.* **חֹזֶה**. The Latin *aper*, German *Eber* are of like etymology i. e. so called from strength.

חֹזֶה (*inf. c.* **חֹזֶה** and **חֹזֶה**; *imp.* **חֹזֶה**, *pl.* **חֹזֶה**; *tr. prop. to bind firmly together, to fasten together, to twist together strongly, hence 1. intr. to hang fast by a thing, with* **חֹזֶה** 2 **SAM.** 18, 9; 2 **CHR.** 31, 4; *to be stout, firm* **Is.** 28, 22, as all verbs of binding fast are applied metaphorically to strength (**חֹזֶה**, **חֹזֶה**, **חֹזֶה** II., **Ar.** **حَزَزَ** &c.). — 2. *tr. to make firm, to support, to prop up, 2 SAM.* 16, 21; *to preserve* **Ez.** 30, 21, and here also commonly *intrans. to be strong, sound* **Is.** 39, 1, opposite to **חֹזֶה**; *to become powerful* **JOSH.** 17, 13; **JUDGES** 1, 28; 2 **CHR.** 26, 13; *to increase, of* **חֹזֶה**

GEN. 41, 57; to be firm, strong, for executing or maintaining a thing, absol. DEUT. 31, 7; JOSH. 1, 6; to be courageous 1 KINGS 2, 2, with לָאִישׁ וְהָיָה, or with the inf. following DEUT. 12, 23; JOSH. 23, 6; to be confirmed, of sovereignty, with בָּיַד 2 KINGS 14, 5, or with עַל of the person 2 CHR. 25, 3; to remain firm, with אֶל of the person against one 2 SAM. 24, 4, or עַל 1 CHR. 21, 4; חָזַק 1 KINGS 20, 23; 2 KINGS 3, 26 to be stronger than, i. e. to conquer; in a bad sense, to be hard MAL. 3, 13, to be obstinate EX. 7, 13. — 3. to overpower, conquer, with accus. 2 CHR. 28, 20 or עַל of the person 2 CHR. 8, 3; intr. with עַל, to lie upon something with force or violence, spoken of יָד EZ. 3, 14. — 4. to hold fast, to seize hold of JER. 20, 7. Deriv. חֻק, חֻק, חֻק, חֻק, חֻק, חֻק, and the proper names חֻקִּי, חֻקִּי, חֻקִּי, חֻקִּי, חֻקִּי, חֻקִּי, חֻקִּי, חֻקִּי.

Pih. חֻק (imp. חֻק; fut. יִחֻק) 1. to bind fast, to gird, with a double accus. אֲבָנִים Is. 22, 21, מִחֻקִּים NAH. 2, 2. — 2. to make firm, בְּרִיחִים Ps. 147, 13, בָּדָק 2 KINGS 12, 13, בָּיַד 22, 6; rarely with ל of the object 1 CHR. 26, 27. With חֻק JUDGES 9, 24 or חֻקִּי EZ. 30, 24 to strengthen the power of one, i. e. to assist, to encourage; חֻקִּי חֻקִּי EZ. 1, 6 to support, to strengthen EZ. 34, 4; לָב, to harden EX. 14, 17; חֻקִּי חֻקִּי Ps. 64, 6 to harden the bad cause of a person; generally the causative of all the meanings of Kal. Deriv. יִחֻקִּי.

Hif. יִחֻקִּי (fut. יִחֻקִּי, ap. יִחֻק) 1. intr. to fasten upon a thing, to hang to, with ל 1 KINGS 9, 9; Is. 64, 6; PROV. 3, 18; JOB 2, 3; 27, 6; to attach oneself firmly, with עַל of the person NEH. 10, 36; hence to lay hold of, to seize, with אֶל of the person or thing DEUT. 22, 5; JUDGES 19, 25 29; 2 KINGS 2, 12; 4, 27; חֻקִּי Is. 27, 5 to take hold of support. Hence comes the expression חֻקִּי חֻקִּי to lay hold of the hand of a person, i. e. to guide, lead, hold one, GEN. 19, 16; JUDGES 16, 26. Farther to take hold of one, with ל of the person 2 SAM. 15, 5; with עַל of the person, to encompass JOB 18, 9. Figurat. with אֶל of the person, to press

upon or urge one, i. e. to purpose a thing strongly JUDGES 19, 4. But the meaning to embrace, which arose out of the intransitive idea (to follow), is changed so as to receive a transitive idea and signifies — 2. trans. to hold, to hold fast Is. 41, 9; to lay hold of JER. 6, 23; חֻקִּי חֻקִּי ZECH. 14, 13 to seize one's hand, i. e. to meddle with him; also applied to the terror, pain, which one catches: חֻקִּי MIC. 4, 9, שִׁמְרָה JER. 8, 21, צָרָה 6, 24; seldom vice versa which seize upon one JER. 49, 24, comp. חֻקִּי. — 3. to retain, to keep, JUDGES 7, 8, i. e. to keep back, seldom with אֶל of the person JER. 50, 33; to overpower, to lay hold of, DAN. 11, 21; to maintain 11, 6; figurat. to support, to help 11, 1; to hold, to contain in itself 2 CHR. 4, 5. מִחֻקִּי helper DAN. 11, 1. — 4. to make firm, i. e. to restore buildings destroyed NEH. 5, 16, NAH. 3, 14, and with the accus. omitted NEH. 3, 4; to establish, a kingdom 2 KINGS 15, 19; to make strong, to strengthen 2 SAM. 11, 25; EZ. 30, 25; seldom intrans. to be strong 2 CHR. 26, 8.

Hithp. יִחֻקִּי (inf. יִחֻק; fut. יִחֻק, but already with a short pause יִחֻק) 1. to take courage, to prove courageous NUM. 13, 20, 2 CHR. 15, 8, to take good heart 23, 1, to withstand 13, 7, to shew oneself valiant, בָּדָק for ... 2 SAM. 10, 12; with עַל DAN. 10, 21 or אֶל of the person 2 SAM. 3, 6 to shew oneself courageous with or for one, i. e. to assist one; to get strength i. e. to become sound GEN. 48, 2. — 2. to be strengthened, of a kingdom &c. 2 CHR. 1, 1; 12, 13; 13, 21.

The fundamental signification of the stem is clear from the form which is identical with it, חֻק, Ar. حَرَق and حَرَك (to tie firmly together, to fetter), Syr. ܚܪܩ (to bind about), as the transition is also perceptible from the comparison given above. The organic root is חֻק, found also in חֻק II. (p. 390), חֻק I. (p. 403), חֻק (p. 159), חֻק, חֻק, &c.; the Sanskrit sah (to support, to make firm), çak, Greek ἰ-σχυ-ω = ἰ-συχ. may have the same root.

חֹזֵק (*pl.* חֹזְקִים, *constr.* חֹזְקִי) *adj. m.*, *powerful* NUM. 13, 18 (opposite רָשָׁה); *a subst. a strong one*, Is. 28, 2, JOB 5, 15, *parall. to* אֲמָץ לָהּ AM. 2, 14; *more powerful, stronger than* NUM. 13, 31; JER. 31, 11; *violent*, of רִיחַ 1 KINGS 19, 11, 17, 17; *loud*, of קוֹל שָׁפָר Ex. 19, 16; *hard*, of בָּצָח Ez. 3, 8 i. e. *bold*; of לֵב 2, 4, i. e. *obstinate*; of פְּנִים 3, 8, i. e. *impudent*; *hard*, of שְׁמִיר Ez. 3, 9; *firm*, i. e. *invincible* 26, 17; frequently with יָרַח Ex. 3, 19 or זָרַח JER. 21, 5, to denote power, in God 1 KINGS 8, 42, or men; of military power Ez. 30, 22; בְּחֹזֵק Is. 40, 10 *as victorious* (see I. p. 175). All the meanings proceed from the idea of *strong*.

חֹזֵק (same as חֹזֵק, comp. רָעַב and רָעַב) *adj. m. strong, violent* Ex. 19, 19; *mighty* 2 SAM. 3, 1.

חֹזֵק (with *suff.* חֹזְקִי) *m. might*, hence *help, protection* Ps. 18, 2; see חֹזְקִי.

חֹזֵק (with *suff.* חֹזְקִי) *m. strength*, *might* HAG. 2, 22, though it may be pretended AM. 6, 13; חֹזֵק Ex. 13, 3 *the overpowering might of God*.

חֹזְקָה (*prop. inf., constr.* חֹזְקָה, with *suff.* חֹזְקָה) *f. the being strong, strength* 2 CHR. 12, 1, of the rich DAN. 11, 2; with יָרַח *overcoming* Is. 8, 11.

חֹזְקָה (*prop. inf.*) *f. severity* Ez. 34, 4; *force* 1 SAM. 2, 16; *violence* JUDGES 8, 1; with the prepos. בְּ *adv. forcibly, violently*, Ez. 34, 4; JUDGES 4, 3.

חֹזְקִי (from חֹזֵק, out of חֹזְקָה *Jah is might*) *n. p. m.* 1 CHR. 8, 17; comp. Phenice. חֹזְקִי Γένων *n. p. m.* (Polyb. 1, 66).

חֹזְקִיָּה (the same) *n. p.* of the well-known king of Judah 2 KINGS ch. 18-20, or of other men ZEPH. 1, 1; NEH. 7, 21; 1 CHR. 3, 23. For חֹזְקִיָּה is also written חֹזְקִיָּה 2 KINGS 16, 20 or יְחֹזְקִיָּה Is. 1, 1, יְחֹזְקִיָּה Hos. 1, 1.

חֹרֵר I. (not used) *intr.* same as חֹרֵר (which see) and Targ. חֹרֵר, Syr. חֹרֵר, *prop. to turn, to wind about*, hence to

return home; figur. *to surround, to protect*; Phenice. as קָבַב *to be round*, whence חֹרֵר *a bowl* (Hesych. Et. Magn. sub voce Ἀσούρ). Deriv. the proper names חֹרֵר and יְחֹרֵר.

חֹרֵר II. (not used) *intr.* *to be condensed, strong*, of the body, identical with the verbs קָשַׁר, קָשַׁר &c.; comp. Ar. حَرَّ (to be thick). Deriv. חֹרֵר.

חֹרֵר (with *suff.* חֹרֵר; *pl.* חֹרֵרִים, *dual* חֹרֵרִים K'tib) *m.* same as חֹרֵר *a hook, ring*, put in the nose of prisoners 2 KINGS 19, 28; Is. 37, 29; or in the חֹרֵרִים Ez. 19, 4; 38, 4, with סוּגָה 19, 9. *Dual* חֹרֵרִים Ez. 29, 4 K'tib is to be considered as the *pl.* 38, 4. The stem of it is חֹרֵר = חֹרֵר (חֹרֵר).

חֹרֵר (from חֹרֵר) *a bracelet, hook, a female ornament* Ex. 35, 22.

חֹרֵר i. e. חֹרֵר, see חֹרֵר and חֹרֵר (חֹרֵר).

חֹרֵר in DAN. 4, 24, see חֹרֵרִים.

חֹטָא (3 *f.* חֹטָא; *part.* חֹטָא, 3 times חֹטָא Is. 65, 20, ECCL. 8, 12 and 9, 18 as in verbs לָחַט, *part. f.* חֹטָא, *pl. m.* חֹטָאִים 1 SAM. 14, 33; *inf. c.* חֹטָא, once חֹטָא GEN. 20, 6, with *suff.* חֹטָא; *fut.* חֹטָא, 3 *pl.* before Makkeph (יְחֹטָאוּ) 1. *tr.* *to take from, to remove, to take away, to diminish*, חֹטָא מִן־הַקֹּדֶשׁ Lev. 5, 16 *to take away from the holy thing*; figurat. *to diminish*, the soul, i. e. *to injure* PROV. 20, 2, cognate in sense with הִשְׁחִיתָ (6, 32), חֹמֶס נָפֶשׁ (8, 36); HAB. 2, 10. The org. root חֹטָא is thus identical with that in חֹתָא, Aram. חֹתָא, the Ethiop. verb also having the same meaning; accordingly the verb חֹטָא is identical in sense.

The Ar. حَطَّ "to stripe" must not be compared with it. — 2. *intr.* (opposed to חָסַם to be entire) *to miss, to want*, with accus. of the object PROV. 8, 36, opposed to מָצָא (to hit, to find), or with omission of the object because it had already preceded JOB 5, 24. — 3. *to miss*, the mark (see Hif.), the way PROV. 19, 2, where חֹטָא is to be supplied from the following clause. — 4. *to err*, in a moral sense, i. e. *to sin*, with accusative חֹטָא,

חַטָּאָה, חַטָּאָה Ex. 32, 31, DEUT. 19, 15, LEV. 4, 3, in order to strengthen the action, and with ל of the person *against whom* GEN. 20, 6 9; 43, 9, or ב of the pers. or thing *in or by which* one sins GEN. 42, 22; NEH. 9, 29; seldom with ע of the thing LEV. 5, 5. Metaphor. *to be under the penalty of*, e. g. atonement for a crime, as אָשָׁם LEV. 5, 7, קָרָבָן 5, 11. Deriv. חַטָּאָה, חַטָּאָה.

Pih. חַטָּאָה (1 fut. with suff. אֶחָטְאָה for אֶחָטְאָה) 1. *to cause to want, to bear the loss of* (Rashi) GEN. 31, 39; the Targ. has similarly paraphrased it. — 2. (not used) *to fail strongly, to sin*; deriv. חַטָּאָה, חַטָּאָה. — 3. (not used) *to punish, to cause to repent*; whence the same nouns. — The meaning *to expiate, to atone for, to take away sin, to sprinkle blood as an expiation*, is denomin. from חַטָּאָה (which see). Deriv. חַטָּאָה.

Hif. חַטָּאָה (חַטָּאָה 2 KINGS 13, 6 K'tib; inf. constr. חַטָּאָה and חַטָּאָה JER. 32, 35, with the ה after ל elided in חַטָּאָה ECCLES. 5, 5; fut. יִחַטְאָה, יִחַטְאָה) 1. *to miss, not to hit the mark, of shooters* JUDGES 20, 16, like מַשְׁרָה. — 2. *to lead to sin*, with accus. of the person 1 KINGS 16, 13, 2 KINGS 21, 16 and accus. of the sin into which one leads 1 KINGS 15, 26, and with ל of the person *against whom* it is committed Ex. 23, 33. — 3. *to repent* ECCLES. 5, 5; *to cause to suffer* DEUT. 24, 4; *to punish* IS. 29, 21.

Hithp. חַטָּאָה *to lose oneself, to disappear*, JOB 41, 16 [25] *they disappear from terror*, i. e. they cannot hold out. In the sense of *to make atonement for, to expiate, to purify*, it is a denom. from חַטָּאָה, which see.

חַטָּאָה (pl. חַטָּאָה, with suff. חַטָּאָה) m. 1. *adj. and subst. a sinner, sinful* NUM. 32, 14; PS. 1, 1; with פְּשָׁעִים IS. 1, 28 and רָעִים GEN. 13, 13. — 2. *one suffering, repenting*, 1 KINGS 1, 21.

חַטָּאָה (from חַטָּאָה; with suff. חַטָּאָה, חַטָּאָה; pl. חַטָּאָה, constr. חַטָּאָה, with suff. חַטָּאָה) m. 1. *fault, transgression, sin*, HOS. 12, 9 *unrighteousness, which is sin*; IS. 53, 12; PS. 51, 7; חַטָּאָה LAMENT.

1, 8 *to commit sin*; חַטָּאָה DEUT. 22, 26 or מִשְׁפָּט חַטָּאָה 21, 22 *a sin worthy of death*; חַטָּאָה *to suffer for sin* LEV. 20, 20; on the other hand with ע of the person *to make atonement for one* 19, 17; חַטָּאָה חַטָּאָה *a sin presses upon one as a burden* DEUT. 15, 9. — 2. *the guilt or punishment of sin* (cognate in sense אָשָׁם) LAMENT. 3, 39. Deriv. the denominative

Pih. חַטָּאָה (fut. יִחַטְאָה, part. מַחְטָאָה) 1. *to take away sin* (חַטָּאָה), *to atone for, to clear from sin*, with accus. of the person PS. 51, 9, EZ. 43, 20, where כָּפַר follows; *to purify*, מִקְדָּשׁ 45, 18, מִזְבֵּחַ 43, 22, חַטָּאָה LEV. 14, 49. — 2. *to sacrifice*, an act which makes atonement LEV. 6, 19; 9, 15.

Hithp. חַטָּאָה *to free oneself from sin, to absolve, purify oneself*, NUM. 19, 12; seldom in a trans. sense *to purify*, with accus. of the object NUM. 31, 20.

חַטָּאָה 1. *adj. f. sinful*, AM. 9, 8. — 2. *subst. = חַטָּאָה sin*, EX. 34, 7, with פָּשַׁע, עֲוֹן; *punishment, expiation of sin* IS. 5, 18.

חַטָּאָה *Aram. f. same as Hebr. חַטָּאָה a sacrifice* EZR. 6, 7 K'ri, for which K'tib has חַטָּאָה.

חַטָּאָה (formed from חַטָּאָה) f. same as חַטָּאָה *sin, transgression*, GEN. 20, 9; 2 KINGS 17, 21; *sacrifice* PS. 40, 7.

חַטָּאָה (with suff. חַטָּאָה, as if from חַטָּאָה) *Aram. f. same as Hebr. חַטָּאָה DAN. 4, 24 K'ri, for which חַטָּאָה in K'tib.*

חַטָּאָה (formed out of חַטָּאָה from Pihel; once חַטָּאָה NUM. 15, 24; constr. חַטָּאָה for חַטָּאָה, with suff. חַטָּאָה, חַטָּאָה EX. 32, 30; pl. חַטָּאָה as if from חַטָּאָה, constr. חַטָּאָה [for חַטָּאָה] and חַטָּאָה, with suff. חַטָּאָה, חַטָּאָה f. (masc. only in GEN. 4, 7) 1. *sin*, 1 SAM. 20, 1, PS. 59, 4, JOB 13, 23, sometimes joined to עֲוֹן PS. 32, 5, פָּשַׁע GEN. 31, 36, 2 CHR. 33, 19, רָשָׁע DEUT. 9, 27. *Forgiveness* is expressed by it with כָּפַר IS. 6, 7, נָשָׂא 1 SAM. 15, 25, נָסָה PS. 85, 3, מָחָה 109, 14, סָלַח 1 KINGS 8, 34, הִקְבִּיר 2 SAM. 12, 13, סָחָר PS. 51, 4, זָכַר 28*

JER. 31, 34, *not forgiving and not forgetting* by צָמַח JOB 14, 16, לָחַץ 10, 6, צָמַח Hos. 13, 12 &c. — Metaphor. 2. *concrete: a sinner*, PROV. 13, 6; *the occasion of sin* Hos. 10, 8. — 3. *atonement, purification* from sin; hence חַיַּי מֵי *waters of purification* NUM. 8, 7; and usually in sacrificial language: *a sacrifice* for sin, Ex. 29, 14, LEV. 4, 1, different from חַטָּאת (which see); elsewhere also *punishment, repentance* ZECH. 14, 19; LAMENT. 4, 6.

חָטַב (fut. יִחַטֵּב) *tr.* 1. *to cut in pieces, to split*, חָטַב דְּבָרִים DEUT. 19, 5; 29, 10; JOSH. 9, 21 23 27; along with חָטַב 2 CHR. 2, 9, also with the addition חָטַב הַיָּצֵר Ez. 39, 10. The stem is connected with חָצַב, חָצַב (which see) &c., Ar. حَطَب, hence حَطَب cut wood, Aram. חָטַב, used there figurat. to select, to choose, whence חָטַבָּת. — 2. (not used) *to put in stripes or streaks*, in stuffs made of yarn, i. e. *to stripe, to variegate*; the idea of *making stripes* proceeding from that of *indenting, cutting into* (comp. חָבַר II.). Deriv. חָטַבָּה. The Ar. verb حَطَب is used in this sense.

Puh. חָטַב (part. pl. f. מְחַטְבוֹת) *to be hewn out, sculptured*, spoken of wooden angular pillars (זוֹרִיֹּת) Ps. 144, 12; חָצַב is used only of stones.

חֲטָבָה (pl. חָטָבִים) *f. tapestry*, prop. what is party-coloured, PROV. 7, 16 *tapestry of Egyptian yarn*; Targ. חֲטָבָה the same; Syr. مَحْصُودَة an embroidered garment.

חֲטָבָה see חָטָב.

חֲטָבָה (in the sing. of wheat in the field, pl. חֲטָבִים of the grain, once חֲטָבִים Ez. 4, 9, pl. constr. חֲטָבִים) *f. wheat*, DEUT. 8, 8, whose contents of flour and sugar are called חֲטָב Ps. 81, 17 or חֲטָבִים DEUT. 32, 14; mentioned as a species of corn with חֲטָבִים Ex. 9, 32, חֲטָבִים DEUT. 8, 8. The threshing of it is denoted by דָּוַשׁ 1 CHR. 21, 20, חֲטָבִים 2 CHR. 2, 9 and חֲטָבִים JUDGES 6, 11. חֲטָבִים מִנִּיר Ez. 27, 17 *wheat of the Ammonite city* מִנִּיר (JUDGES 11, 33), where a peculiar kind

grew, which was then cultivated in Palestine also. — From the fact of the Dagesh in חָטַב manifestly representing an assimilated *n*, as is shewn by the Targ. חֲטָבָה and Ar. حَنْطَة, the word has been derived from חָטַב II. *to be red, reddish, yellow*, Ar. حَنْط (hence حَانِط reddish brown); it would then be connected in fundamental signification with the Pers. gandum, Sanskrit gôdhuma or gôdhūma (wheat), prop. what is yellowish red; if it did not rather come to the Semites as a foreign word, and that they inserted *n*.

חֲטָבָה (contender, see חָטָב) *n. p. m.* 1 CHR. 3, 22; NEH. 3, 10; 10, 5.

חָטַב (not used) *tr.* *to dig through, figurat. to search thoroughly*, like חָקַר; comp. Syr. حَب, Ar. حَطَّ metaphor. *to write down, inscribe*. Deriv. the proper name חֲטָבָה.

חֲטָבָה see חָטָב Aram.

חֲטָבָה see חָטָב Aram.

חֲטָבָה (exploration) *n. p. m.* EZR. 2, 42; NEH. 7, 45.

חֲטָבָה (decaying, from חָטַב) *n. p. m.* EZR. 2, 57; NEH. 7, 59.

חֲטָבָה (= חָטָב; robbery, violence) *n. p. m.* EZR. 2, 54.

חָטַל (not used) *intr.* same as חָטַל, חָטַל, *to wave to and fro, to fluctuate*, hence to be weak, decaying; Ar. حَطَلَ to waver.

Pih. חָטַל *to be very frail*; hence the proper name חָטַל.

חָטַם (fut. יִחַטֵּם) *trans.* usually *to close, to bar*, hence *to withhold*, anger, and figur. *to spare*, with ל of the person Is. 48, 9, where וְיִחַטֵּם is to be resolved into וְיִלְמֶנָּה. Thus the stem חָטַם should be compared with חָטַם, חָטַם, חָטַם, Arab. حَتَمَ &c., where a cognate radical meaning is found. But the Targumic חָטַם and חָטַם *nose*, Ar. حُطَم (point of the nose,

point of a horn, beak) and **חֶטֶם** (trunk), **חֶטֶם** with the Talm. **חֶטֶם** (nose) &c. formed from it with *r* inserted, clearly point to the circumstance that the fundamental signification of the stem **חֶטֶם** is, *to be prominent, to stand out* (comp. Ar. **جَم**, whence **جَمَّة** a hill), *to be cartilaginous*, and the denom. **חָטַם** (to pierce the cartilage of the nose). It is therefore best to take **חֶטֶם** Is. 48, 9 with *Kimchi* as a denominative from **חֶטֶם** (nose), equivalent to **חֶטֶם** in the parallelism. The Arab. **حُطَم** to tame by **حُطَام** (a nose-ring), is denominative.

חָטַם (*fut. יִחַטֵּם*) *tr.* to snatch away, to rob, JUDGES 21, 21, Ps. 10, 9, identical with **חָטַם**, **חָטַם**; comp. Targ. **חָטַם**, Syr. **حَطَف**, Ar. **حَطَفَ** and their numerous derivatives. Derivat. the proper name **חֶטֶם**.

חָטַם (not used) *intr.* to be prominent, to stand out, of a twig, branch, Ar. **حَظَر** and **حَظَر**, whence **حَظَر** (branch). Derivative

חָטַם *m.* a shoot, twig, sprout, projecting from **גֹּזֵל** Is. 11, 1; a rod PROV. 14, 3.

חָטַם (not used) *tr.* prop. to push, to strike, hence to combat; comp. Targ. **חָטַם**, Syr. **حَطَف**, Ar. **كَدَش**; accordingly it is merely a collateral form of **חָטַם**, which see.

Pih. **חָטַם** to combat, to conquer; hence the proper name **חָטַם**.

חָטַם see **חָטַם**.

חִי I. (abridged from **חַיָּה**, and so after the form **חַיָּה**, **חַיָּה**; pause **חַיָּה**; constr. **חַיָּה**, like constr. **חַיָּה** of **חַיָּה**, as if the stem were **חַיָּה** with the same signification as **חַיָּה**) *m.* 1. abstract: the power of life, life, as **חַיָּה** 2 SAM. 23, 20 K'tib a man of vital energy, where the K'ri has **חַיָּה**; to this is referred **חַיָּה** 1 SAM. 25, 6: health! a form of salutation, ad

salutem, i. e. salve, Targ. **חַיָּה** (to thy health), which is really suitable. — 2. concrete: a living one, living thing, remaining, enduring, GEN. 3, 20; 6, 19; 8, 21; of men Is. 38, 19; Ps. 143, 2; JOB 12, 10; 30, 23; ECCLES. 4, 2; seldom of beasts, and therefore different from **חַיָּה** (which see). **חַיָּה** **חַיָּה** GEN. 16, 14 the well of the living One who sees me, i. e. of God. In this sense **חַיָּה** stands before the noun or personal pronoun as a formula of swearing in **חַיָּה** NUM. 14, 21; JER. 22, 24; 46, 18; **חַיָּה** DEUT. 32, 40; **חַיָּה** JUDGES 8, 19; 1 SAM. 14, 39; **חַיָּה** 2 SAM. 2, 27; **חַיָּה** JER. 44, 26; where one has to think of the noun as standing in apposition. Sometimes the construct form **חַיָּה** stands, 1 SAM. 20, 3; 2 KINGS 2, 2; **חַיָּה** **חַיָּה** AM. 8, 14; **חַיָּה** 1 SAM. 1, 26; 2 KINGS 4, 30; **חַיָּה** DAN. 12, 7; **חַיָּה** AM. 8, 14 &c. — In 2 SAM. 22, 47 and Ps. 18, 47 **חַיָּה** is the 3 person perf. (which see). — 3. thorn-bush, thorn-copse, so called from the luxuriant, ever-growing (i. e. living) nature of weeds, mentioned along with **חַיָּה** buck-thorn (from **חַיָּה** to sting, to pierce, comp. **חַיָּה**) Ps. 58, 10: it (the storm) hurries away both the thorn-thicket and the buck-thorn (with which they cook in the wilderness). Comp. the German *Quecke* (growing grass, thorns) prop. living. — for **חַיָּה** LEV. 13, 14 and 1 SAM. 2, 15, see **חַיָּה** II. (adj.) in the 3 signif. — 4. race, tribe, people, **חַיָּה** 1 SAM. 18, 18 and who are my family? comp. **חַיָּה** (family) and **חַיָּה** 3.

חַיָּה II. (prop. part. of **חַיָּה**; *pl.* **חַיָּה**) *adj.* *m.*, **חַיָּה** (*plur. חַיָּה*) *fem.* 1. living, LEV. 16, 10, JOSH. 8, 23, 2 SAM. 12, 18, opposite to **חַיָּה** 1 KINGS 21, 15; coupled with a noun which it follows Ex. 21, 35; LEV. 16, 20; 2 SAM. 12, 18 21; ECCLES. 9, 4; LAMENT. 3, 39; or as a predicate GEN. 9, 3; 46, 30; JOSH. 8, 23. The same is the case with the *fem.* **חַיָּה** LEV. 14, 6 53; *masc. pl.* **חַיָּה** DEUT. 4, 4; *f. pl.* **חַיָּה** LEV. 14, 4. — 2. living again, reviving, becoming young again; so in

the formula **עַתָּה חַיָּה** GEN. 18, 10 14 &c. *time reviving*, i. e. at the same time next year. — 3. Metaphor. *raw*, spoken of flesh, whether it be *uncooked* 1 SAM. 2, 15, or *suppurating*, of a wound LEV. 13, 14; *fresh, flowing*, of water GEN. 26, 19, as stagnant water is called in Ar. **الميت**. — 4. Subst.: a) **חַי** a *living person or thing*, e. g. **כָּל-חַי** GEN. 3, 20, **חַיֵּי** 6, 19 *all living*, i. e. *all men*, transferred to the animal world also, consequently coinciding with **חַי** I. b) **חַיִּים** see the separate article **חַיִּים**. c) **חַיִּים** *living*, i. e. *living men* NUM. 16, 30, omitting the verb **חַיָּה** DEUT. 4, 10; then generally *men* ECCLES. 4, 2; 6, 8; 9, 4; 10, 19; hence **אֶרֶץ חַיִּים** Ps. 27, 13, **אֶרֶץ חַיָּה** 142, 6, **אֶרֶץ חַיָּה** 116, 9 the earth inhabited by men, opposed to **שָׁמַיָּה**. For its meaning as an abstract, see **חַיִּים**.

חַי (*def.* **חַיָּה**; *plur.* **חַיִּים**, *constr.* **חַיִּי**, *def.* **חַיָּה**) *Aram. adj. and subst. m. living*, DAN. 4, 31, **אֱלֹהֵי חַיָּה** *living God* 6, 21 27; *pl. the living* 2, 30; 4, 14; yet **חַיִּי**, *constr.* **חַיִּי**, is also used as an abstract in the sense of the Hebr. **חַיִּים** 6, 10; 7, 12.

חַי (abridged from **חַיָּה** after the form **מַצְיָה** *m. life, state, existence*, LEV. 25, 36: *and let thy brother continue beside thee*. Another **חַי** is the construct state of the subst. **חַי**.

חַי (not used) *m. life, animation*, only in the proper name **חַיָּאל**. The noun is formed after the model of **צִי** (from **צִיָּה**, Ar. **ضوى** to cry).

חַיָּה or **חַיָּה** (*imper.* **חַיִּי** and Targ. *inf.* **מַחַיָּה** for **מַחַיָּה**) *Aram. intr. same as Hebrew חַיָּה to live, to be in a good condition*, in the formula of salutation addressed to a king DAN. 2, 4; comp. NEH. 2, 3; JUDITH 12, 4; Syr. **سما**. Derivat. **חַיָּה**.

Af. **חַיָּה** (for **חַיָּה**; *part.* **מַחַיָּה**, Targ. **מַחַיָּה** = **מַחַיָּה**) *to cause to live* DAN. 5, 19 (Syr., Rashi and others), where Theod. (*εὑστατες*) and the Vulg. read **מַחַיָּה** incorrectly (from **מַחַיָּה**).

חַיָּה (*El is animation*; see **חַי**) *n. p.* m. 1 KINGS 16, 34.

חַיָּה (from **חַי**; *pl.* **חַיָּה**) *f. entwined*, hence a) *cunning, trickery*, DAN. 8, 23, i. e. *dissimulation*. b) *enigmas, riddles*, JUDGES 14, 12; the solution of them is called **מַצְיָה** 14, 18 or **חַיָּה** 14, 12; comp. Greek *περιπλοκή λόγων, στροφαί λόγων* &c. c) *pointed, enigmatical speech that surprises, a proverb*, PROV. 1, 6; *a parable* Ez. 17, 2; *poesy* Ps. 49, 5; *oracle* NUM. 12, 8.

חַיָּה (*prop. f. of the masc. adj.* **חַי**; *constr.* **חַיָּה**, with *suff.* **חַיָּה**, **חַיָּה**, **חַיָּה**) *f. 1. concrete: the living principle (in a being), the vital force, life (as a part of being)*, hence parallel with **נֶפֶשׁ**, conceived of as concrete (Ps. 78, 50; JOB 33, 18 22 28; 36, 14) and like **נֶפֶשׁ** denoting the concrete animal impulse to which hunger, thirst, loathing &c. are attributed JOB 30, 20; **מֵלֶךְ חַיָּה** 38, 39 = **מֵלֶךְ נֶפֶשׁ** PROV. 6, 30; **חַיָּה** Ez. 7, 13 *to maintain life*; **חַיָּה** Is. 57, 10 *the power (vital force) of thy hand*, i. e. the *yet pulsating life*, comp. **חַיָּה** Ps. 76, 6, **חַיָּה** DEUT. 32, 36. — 2. (*constr.* **חַיָּה**, in the antique manner **חַיָּה**) *collect. abstract: the living, the animal, world (ῥῶσ)* GEN. 1, 28; 7, 14; 8, 1; LEV. 11, 2; ZEPH. 2, 14; Ps. 104, 25, particularly *a land-animal*, in contrast with birds and fishes GEN. 1, 30; 2, 19; 3, 1; 8, 19; 1 SAM. 17, 46; Hos. 2, 20, joined to **שָׂדֶה**, **חַיָּה**, which are seldom omitted Is. 46, 1; NUM. 35, 3. Here also probably belongs Ps. 74, 19: *give not over to the wild beast (חַיָּה) the life of thy turtle-dove*, where we should either supply **חַיָּה** to **שָׂדֶה**, or **חַיָּה** is another form for **חַיָּה**. In general, the signification is *beast*, including the wild LEV. 25, 7, or wild beasts principally Is. 40, 16; JER. 12, 9; Ez. 14, 15; Hos. 2, 14; never a domestic animal. **נֶפֶשׁ חַיָּה** *essence of the living*, i. e. *living being* GEN. 1, 20 24 &c., for **חַיָּה** cannot be here an *adj. fem.* **נֶפֶשׁ**, since the latter is *masc.* in Ez. 47, 9; **חַיָּה** Ps. 68, 31 *beast of the reed*, i. e. *the crocodile*, an

image of Egypt, like חַיִּים Ez. 29, 3, לַחַיִּהּ Ps. 74, 14. — 3. figurat. a living being, in the angel-world (see APOC. 4, 6 ζῶα) Ez. ch. 1. — 4. (from Pih. of חַיִּה III. = חַיָּה cognate with חַיָּה) prop. a mass of men bound together, hence a crowd, troop, host, לַחַיִּה 2 SAM. 23, 11 into an army, where others read לַחַיִּה to Lehi (JUDGES 15, 9); 23, 13 and the army of the Philistines encamped, for which יִמְחַנְּנָה is in 1 CHR. 11, 15, Targ. כַּשְׂרִיָּא, Vulg. castra. Figur. חַיָּהּ Ps. 68, 11: thy congregation (Rashi עֲרֵבָהּ, Ibn Esra קְהִלָּתָהּ) dwells therein (in נְחִלָּה); comp. Ar. حَي (stem, race, family), and חַי as subst. 3 above.

חַיָּה I. (2 pl. with Vau convers. חַיָּיִם; inf. abs. חַיָּה, חַיָּי, constr. with ל prefixed לַחַיָּה, with suff. חַיָּיִם; imp. f. חַיָּי, with Vau conjunctive נַחַיָּה, נַחַיָּי; fut. יַחַיָּה, apoc. יַחַי, יַחַיָּי; see חַי) intr. prop. to breathe, to blow (cognate in sense חַיָּה, נָשָׁם), hence with שׁוּב רִיחַ JUDGES 15, 19; but usually 1. to live, in the widest sense, opposed to מוֹת DEUT. 33, 6; to continue to live 2 KINGS 20, 1; Ps. 118, 17; to live through, with accus. of time GEN. 5, 3; ECCLES. 6, 6; to revive, to live again, from death, i. e. to rise up anew 1 KINGS 17, 22; from a sickness, i. e. to recover, to be restored to health 2 KINGS 8, 8; spoken of רִיחַ to rise; sometimes with the additional idea of living well, happily, contentedly DEUT. 8, 1; to be well, to which belongs the exclamation יַחַי הַמֶּלֶךְ 1 SAM. 10, 24; with ב of the place where LAMENT. 4, 20, or with ב of the thing, to be well in something HAB. 2, 4; with עַל to live by something, i. e. to be maintained by it GEN. 27, 40; DEUT. 8, 3; with מִן to live beyond something, to survive it NUM. 24, 23. In derivatives it means besides to be lasting (see חַי), powerful, strong (of men), fresh (of water), to exist, to be imperishable &c. Deriv. חַיָּה (fem. חַיָּה), חַי (out of חַיָּה), חַי (out of חַיָּה), חַיָּה I, חַי in the proper name חַיָּהּ, the proper names יַחַיָּה, יַחַיָּהּ.

Pih. חַיָּה (part. מַחַיָּה; inf. constr. חַיָּה; fut. יַחַיָּה) to make to live, to preserve in

life, NUM. 31, 15, JUDGES 21, 14, 1 SAM. 27, 9, חַיָּה לֹא same as חַיָּהּ Ex. 22, 17; sometimes with the addition of the accus. נָפֶשׁ life 1 KINGS 20, 31; Ez. 13, 19; Ps. 22, 30; to animate JOB 33, 4, זָרַע the (human) seed GEN. 19, 32; to preserve 7, 3; to make grow Hos. 14, 8; to perform, an action, i. e. to cause it to arise, Jerome vivifica etc., parall. הוֹדִיֵּץ HAB. 3, 2; to make prosper ECCLES. 7, 12; to bring to life again 1 SAM. 2, 6; to make recover Hos. 6, 2; to quicken Ps. 71, 20; to build again 1 CHR. 11, 8; with accus. אֲבָנִים to bind stones into a wall NEH. 3, 34; to maintain, to nourish Is. 7, 21; Ps. 33, 19. Deriv. חַיָּה, חַיָּה, חַיָּה, חַיָּה.

Hif. חַיָּה (inf. constr. חַיָּהּ) to permit to live, JOSH. 6, 25; to preserve in life NUM. 22, 33; to restore to life 2 KINGS 8, 1 &c.

The fundamental signification of the stem חַיָּה (Syr. حَي, Phenic. חַיָּה in the noun חַיָּה, elsewhere as a verb חַיָּה Plaut. Poen. 2, 34; 38, 41; 3, 22, compared with חַיָּה = חַיָּה, חַיָּה) lies in breathing, the principle of animal life and existence; as נָשָׁם belonging to חַיָּה, נָפֶשׁ belonging to נָפֶשׁ, proceed from a similar radical meaning; comp. Ar. حَوَى adspirare, حَفَا to be stormy; and the Greek γάω, ζάω, ζῶω are identical with ἄω, ἄγω (to breathe, blow). In the idea of living, חַיָּה, חַיָּה, חַי in the organic root is cognate with words of the same tenor in extra-Semitic languages; see חַיָּה I.

חַיָּה II. (not used) intr. same as חַיָּה II., whence

Pih. חַיָּה to point out, whence the noun מַחַיָּה (which see) LEV. 13, 10 24, like מַצְרָה from צָרָה.

חַיָּה III. (not used) intr. same as חַיָּה = חַיָּה to collect, to put together, whence חַיָּה 3 (which see).

חַיָּה adj. m., חַיָּה (pl. חַיָּה) f. lively, sound, of a woman bearing Ex. 1, 19; from this arises חַי, like שָׂר from שָׂרָה.

חַיָּה see חַיָּה.

חַיָּה or חַיָּה (developed farther out

of *חַי*; *constr.* חַיִּית, *def.* חַיִּיתָא, Targ. חַיִּיתָא; *pl.* חַיִּין, *def.* חַיִּיתָא, Aram. *f. an animal*, DAN. 4, 13 and the feeling (לִבָּב) of an animal; connected with *adj.* אַחֲרֵי (which see) 7, 5, רִבְעִיָּה 7, 7, רִבְעִיָּה 7, 19, רִבְבָּן 7, 3, רִבְבָּהָ 7, 17; חַיִּית *beast of the field* 2, 38. In Daniel's symbolism empires are represented by animals ch. 7; as the crocodile is the emblem of Egypt in the prophets (Is. 27, 1; JER. 46, 7 8).

חַיִּית see חַיִּית.

אַלְמָנוּת *f. life, time of life*, אַלְמָנוּת *f. life, time of life*, 2 SAM. 20, 3 *widowhood of their entire life*, where LXX, Vulg. read אַלְמָנוּת חַיִּית.

חַיִּי (only 3 *perf. sing. m.* חַי and once 3 *fem. in pause* וְחַיָּה EXOD. 1, 16, the duplication disappearing; comp. חַיָּה 1 SAM. 3, 2, הַנְּצִי SONG OF SOL. 7, 13, הַנְּצִי PROV. 7, 13, גִּתָּה 1 KINGS 2, 40, הַנְּצִי RUTH 1, 13, תִּלְכֶּנָּה Is. 60, 4) *intr.* same as חַיָּה to live, especially in the Pentat. where חַיָּה does not appear GEN. 3, 22; 5, 5; 11, 12 14; 25, 7; Ex. 1, 16; 33, 20; LEV. 18, 5 (cod. Sam. חַיָּה); NUM. 21, 8; DEUT. 4, 42; 19, 4, elsewhere only in 1 SAM. 20, 31; JER. 38, 2; Ez. 18, 13 24; 20, 11 13 21; NEH. 6, 11. In other places חַיִּי is an adjunct. — חַיִּי appears not to have existed at all as a distinct verb, but to have been interchanged with חַיָּה as a 3 *pers. perf.*,

just as the Ar. حَيَّ is but rare. It may be assumed as a stem for חַיִּי, *pl.* חַיִּים, but nothing more; the nouns חַיָּה, חַיִּית, חַיִּית can also be derived from חַיָּה.

חַיִּים (once חַיִּין JOB 24, 22; *constr.* חַיִּי, with *suff.* חַיִּי, חַיִּי, *m. pl. abstr. life as a condition* GEN. 3, 14, *oppos. to מוֹת* JER. 8, 3; חַיִּי עוֹלָם DAN. 12, 2 *everlasting life*. In this sense is used נִשְׁמַת חַיִּי GEN. 2, 7, רִיחַ חַיִּי 6, 17 or נִשְׁמַת חַיִּי 7, 22 applied to the breath of life in man flowing from God, identical with אֶרֶץ חַיִּי Job 33, 4. As = אֶרֶץ חַיִּי Ps. 21, 5 stands for *continuance of life* 63, 5, and also for *earthly* JOB

9, 21, *fleeting* (חַיִּי הֶבֶל) ECCLES. 6, 12 or *prosperous life* Ps. 34, 13, for *sustenance* PROV. 27, 27, *refreshment* 3, 22, *corporeal life* 14, 30; in a spiritual sense PROV. 5, 6.

חֵיל (*pause* חֵיל, *constr.* חֵיל, with *suff.* חֵילָה, חֵילָה, *pause* חֵילָה, חֵילָה, *pl.* חֵילִים, with *suff.* חֵילִיָּה) 1. *strength, might, of body* (from חֵיל 4) DEUT. 33, 11, Ps. 73, 12, PROV. 31, 3, *figur.* HAB. 3, 19; *power*, along with כֹּחַ ZECH. 4, 6, *opposite to* זֶכֶד, hence חֵיל אֶזְרָה Ps. 18, 33 and חֵיל עֲשֵׂה JOB 21, 7 *to increase in power*; חֵיל עֲשֵׂה *to do a powerful deed i. e. to conquer* Ps. 60, 14; *transferred to vegetable power*, fruit Jo. 2, 22, like כֹּחַ JOB 31, 39; *pl. forces, strength* ECCLES. 10, 10, as זֶכֶד *to exert the strength*; especially *valour*, hence חֵיל אִישׁ JUDGES 3, 29 *a valiant warrior*, חֵיל גִּבּוֹר 11, 1 *a hero*, חֵיל 18, 2 &c. — 2. *crowd, train* (see חֵיל 4) 1 KINGS 10, 2, *multitude* Ez. 37, 10, hence *army, host*, proceeding either from the idea of might (comp. וִירוֹצַ, Greek δύναμις, δύναμις, Lat. vis, vires), or from חֵיל = גֵּל Ex. 14, 28; חֵיל אֶת צֶבֶא *a host performing service* 2 CHR. 26, 13; חֵיל שָׂרֵי 2 SAM. 24, 2 *general, pl.* שָׂרֵי חֵיל 24, 4 or שָׂרֵי חֵילִים 1 KINGS 15, 20; sometimes with חֵיל 2 KINGS 6, 14; חֵיל יוֹם Ps. 110, 3 *day of the army*, i. e. when the army gathers together in order to march forth. — 3. *Figurat. integrity, ability, uprightness, of women* RUTH 3, 11, PROV. 12, 4, *oppos. to מְבִישָׁה*, or of men GEN. 47, 8; Ex. 18, 21; with אִישׁ or חֵיל *honest, industrious*. — 4. *Metaph. substance, riches, wealth* GEN. 34, 29; goods Ps. 49, 11; חֵיל נֹכַח *property increases* Ps. 62, 11; חֵיל עֲשֵׂה *to acquire wealth* DEUT. 8, 17 18; חֵיל גִּוִּים Is. 60, 5, חֵיל עַמִּים 10, 14 *the wealth of the nations*; חֵיל עֲשֵׂה *to procure wealth* PROV. 31, 29; *pl. riches* Is. 30, 6. Comp. δύναμις, German Vermögen, English *ability* &c. — חֵיל is also found as part of the proper name אֲבִיחֵיל (which see); the Phenician in use for it was the feminine form חֵילָה (after the form of the Hebrew

חִילָה power, capacity; hence the epithet of **הַיָּסֵם** (Hercules) in the proper name **חִיקֵם** (Hikkem of competent ability) Kit. 8, 2, 3.

חִיל (*constr.* חִיל, with *suffix* חִילָה) *Aram. m.* the same, DAN. 3, 20; along with **חִירָה** Ezr. 4, 23; **חִירָה** DAN. 3, 4; 4, 11 = **חִירָה** Ps. 29, 4.

חִיל *m.* 1. a collateral form for **חִיל** host 2 KINGS 18, 17; Is. 36, 2; comp. **חִיל**. — 2. fortress, fort Ps. 122, 7; NAH. 3, 8 fortress of the sea, conseq. = **חִירָה** Is. 23, 4. But **חִירָה** HAB. 3, 19 comes from **חִיל** and is equivalent to **חִירָה** Ps. 18, 2, or **חִירָה** JER. 16, 19. **חִירָה** (*thy army*) Ps. 10, 8 and **חִירָה** (*crowd of the miserable*) 10, 10, as the Masora will have it read, should be rather looked for under **חִירָה** and **חִירָה**. See **חִיל** and **חִירָה**.

חִיל (from **חִירָה** 2) *m.* the pang, of a woman bearing Ps. 48, 7; earthquake, cognate in sense with **חִירָה** Ex. 15, 14. — See another meaning under **חִירָה**.

חִיל as a verb, see **חִירָה**.

חִירָה see **חִירָה**.

חִירָה *fem.* same as **חִירָה** pain JOB 6, 10.

חִירָה *f.* wall, rampart, intrenchment, Ps. 48, 14, or perhaps fortification, fort, identical with **חִירָה** or **חִירָה**. It is better to read with the Targ., LXX, Vulg. and others **חִירָה** (from **חִירָה**), as 18 mss. have it.

חִירָה (**חִירָה** and **חִירָה**); with a of motion **חִירָה**, **חִירָה**, **חִירָה**; *fortress*, from **חִירָה** with termination **חִירָה** *n. p.* of a place in Palestine beyond the Jordan, perhaps among the 60 towns of Bashan 2 SAM. 10, 16 17. As the place is unknown and the reading is also uncertain, it is entirely omitted in 1 CHR. 19, 16, or **חִירָה** is put for it 19, 17; and **חִירָה** should probably be translated with Vulg., Aq., Symm., *their hosts*.

חִירָה (perhaps *fortress*, from **חִירָה** = **חִירָה**, and the formative syllable **חִירָה** = **חִירָה**).

חִירָה (**חִירָה**) *n. p.* of a city in Judah 1 CHR. 6, 43 [58], for which **חִירָה** stands in JOSH. 21, 15.

חִירָה (from **חִירָה** = **חִירָה**) *m.* grace, beauty, JOB 41, 4. It is possible that **חִירָה** is lengthened out of **חִירָה**, without the necessity of assuming a stem **חִירָה**.

חִירָה (from **חִירָה**) *m.* a partition-wall, a wall, Ez. 13, 10, whose place is supplied by **חִירָה** in 13, 12; Ar. **حائط**, the same.

חִירָה (from **חִירָה**, after the form **חִירָה**) *adj. m.*, **חִירָה** *f.* outer, exterior, e. g. the fore-court, the hall Ez. 40, 17, i. e. intended for the people, joined to **חִירָה** (*entrance*) 2 KINGS 16, 18, **חִירָה** 2 CHR. 33, 14, **חִירָה** Ez. 44, 1; opposite to **חִירָה** 41, 17. **חִירָה** *NEH.* 11, 16, 1 CHR. 26, 29 *outer* i. e. civil business, contrasted with sacred; comp. **חִירָה** (Mishna) writings not sacred. **חִירָה** 1 KINGS 6, 29 or **חִירָה** 2 KINGS 16, 18 *without*.

חִירָה or **חִירָה** Prov. 17, 23 (with *suffix* **חִירָה**; from **חִירָה**) *m.* 1. bosom, lap (Phenic. **חִירָה** the same, Eryc. 4), applied to a spouse, a nurse, a child, prop. inlet, JER. 32, 18; LAMENT. 2, 12; **חִירָה** DEUT. 13, 7 *the wife lying on the bosom* (of her husband), i. e. the spouse, also named **חִירָה** MIC. 7, 5; on the contrary **חִירָה** DEUT. 28, 56; hence **חִירָה** Prov. 5, 20, **חִירָה** 1 KINGS 1, 2 are spoken of the embrace of love. Sometimes as a place where children, lambs &c. are carried NUM. 11, 12; Is. 40, 11. Figurat. as the seat of feeling and determination, hence **חִירָה** Ps. 74, 11 *K'i to destroy out of the midst of the bosom* (i. e. from the bottom of the heart); **חִירָה** *to bear reproach in the bosom*, i. e. to feel deeply, hence Ps. 89, 51 *my bearing in the bosom* (**חִירָה**), where **חִירָה** is omitted, as being already in the preceding hemistich. To this belong the expressions **חִירָה** JER. 32, 18, **חִירָה** Is. 65, 6, **חִירָה** Ps. 79, 12, **חִירָה** Is. 65, 7 in the signification

to recompense, prop. to pay into the bosom, to measure, to give back into the bosom, comp. הָשִׁיב בְּרֹאשׁוֹ Judges 9, 57; more rarely as the seat of anger ECCLES. 7, 9. חֲסִלְתִּי עַל-חֵיקִי הָשִׁיב Ps. 35, 13 *my prayer turns to* (see עָלַי) *my bosom*, i. e. comes from the heart, hence = קָרַב Job 19, 27. — 2. Metaph. bosom of a garment, sinus vestis, into which one puts גִּוְרֵל Prov. 16, 33 or שָׁהַר 21, 14. — 3. the hollow part, of a chariot, sinus currus, 1 KINGS 22, 35; the support, cavity of an altar, i. e. in which it rests Ez. 43, 13 17; הָאֶרֶץ הַחֲדָשָׁה in the cavity in the ground 43, 14.

חירה (distinction, nobility) *n. p. m.* GEN. 38, 1. Stem חויר.

חירום (the same) *n. p. m.* 1 KINGS 7, 40, for which חירום (which see), or חירום (which see), חירום אֲבָי, or חירום אֲבָי, stand elsewhere. The termination *ôm* for *âm* is a Phœnician pronunciation; comp. Εἰρωμος (JOSH. c. Ap. 1, 17, 18), which is חירום.

חירום (the same) 1. *n. p.* of a Tyrian king 1 KINGS 5, 1-18, elsewhere called חירום (which see). — 2. of a Tyrian artificer 1 KINGS 7, 13, elsewhere called חירום (which see) 2 CHR. 4, 11.

חיש as a verb, see חוּשׁ.

חיש *m. prop. haste, swiftness*, only as an adverb, in haste, Ps. 90, 10.

חישָׁה Ps. 71, 12 K'tib see חוּשׁ.

חיות see חוּת.

חיה *f. a wild beast* Ps. 74, 19, = חיה.

חית see חוּת.

חֶה (pl. constr. חֶה; from חֶה after the form חֶה, צֶה, מֶה) *m. a steel-trap*, with which the man-robber (אִישׁ זָדוֹן) catches wanderers, Hos. 6, 9: *as the steel-trap of robbers, so (are the traps of) the bands of priests*.

חֶה (after the form חֶה, from חֶה; with suff. חֶה; pl. constr. חֶה according to Jerome and the Vulg. Hos. 6, 9) *m. the palate*, an organ of

taste JOB 12, 11, of the fine perception of food tasted 34, 3 and of fruits SONG OF SOL. 2, 3; prop. either that which pierces, which feels, the keen sense of taste manifesting itself as a pricking, pressing thing, as sentire (to feel) is connected with sentis (thorn), comp. être piqué; or that which lays hold of, catches, like the cognate חֶה, i. e. fauces; but in any case it comes from חֶה (which see) and not from חֶה. Figur. the mouth, to which are applied חֶה Prov. 8, 7, חֶה JOB 6, 30, חֶה 31, 30, to which one puts a trumpet Hos. 8, 1; the part of the mouth that kisses, SONG OF SOL. 7, 11; speech Prov. 5, 3. — In Ar. حَنَك, Syr. حَنَك, Targ. חֶה *n* is inserted, without its having to be regarded as radical.

חֶה (only part. חֶה belonging to the Pih. חֶה) *intr. to hold on firmly*, to a thing, affixum haerere, therefore to cling to, to trust, with ל of the person Is. 30, 18, stronger than חֶה (which see); comp. Talmud. חֶה, and the collateral form Hebr. חֶה to stick into a thing, to fasten; thus the organic root is חֶה.

Pih. חֶה (part. מֶה, fut. יֶה) to trust much, i. e. to wait for, to hope, with ל of the person or thing Is. 8, 17, JOB 3, 21, with עַד of the time till 2 KINGS 7, 9; חֶה בְּרִבְרִים אֶחָד JOB 32, 4 to wait upon one with words; elsewhere חֶה stands also absol. DAN. 12, 12 or in the sense to tarry, with infin. following Is. 30, 18.

חֶה (from חֶה after the form חֶה) *f. a hook*, with which fish were drawn חֶה out of the water Is. 19, 8; HAB. 1, 15; JOB 40, 25; comp. Targ. חֶה denom. to angle, מֶה, a hook.

חֶה (blackness, heat, drought) *f.* only in חֶה (hill of drought) *n. p.* of a hill in the south of the wilderness of Ziph 1 SAM. 23, 19; 26, 1 3.

חֶה (plur. חֶה, constr. חֶה, def. חֶה; formed from Pahel) *Aram. m.* wise, i. e. a magician, Chaldean DAN. 2,

12 18 48, belonging to a peculiar cast (Diod. 2, 29) or corporation, mentioned with חכמים 2, 27; but also applied to the truly wise, who receive their wisdom from God, 2, 21.

חָכַךְ i. e. חָךְ (not used) *tr.* to prick, to pierce (Targ. חָכַךְ, Talm. חָכַךְ the same), connected with the org. root in חָכָה &c.; transferred from a fishing hook, a steel-trap &c. to the sharp sense of taste (see חָךְ) or to laying hold of, seizing (cognate with the organic root in חָכָה). Figurat. to hold firmly by a thing, to hang by, as the farther developed חָכָה proves. Deriv. חָכַךְ, חָכַךְ, חָכָה.

חָכַל (not used) *intr.* 1. to be dark, black, to be of a dark red, e. g. of the obscuration of the eyes in a drunken person, consequently = פָּחַל (which see); then, according to some, to be beautiful (see נִבְרָה), which, however, is improbable according to the Ar. حَكَلَ (to be obscure, referring to speech), حَلَك (to be dark, black), to which belongs also the Targ. חָכַר (to be dark); see Pihel. — 2. like חָיִים to be black, prop. to be heated, burnt, applied to a region; comp. Ar. قَحَلَ to dry, to burn up, and the Hebr. נָחַל. Deriv. חָכַלָה in the proper name נִבְרָה הַיָּהּ. — 3. Figurat. to be sorrowful, unfortunate, used metaphor. as in the case of קָדַר (to be black, gloomy); to be pious, comp. חָלַךְ. Deriv. the proper name חָכַלָה.

Pih. חָכַלָל (repeating the last letter) to be very dark, spoken of the eyes of a drunken man. Deriv. חָכַלָל, חָכַלָל.

חָכַל (constr. חָכַל), see חָכַלָל.

חָכַלָה (Jah is one speaking obscurely) *n. p. m.* NEH. 1, 1, if it be not = חָכַמָה.

חָכַלָל (after the form סָכַרִיר, constr. חָכַלָל with i appended after the old way) *m.* a darkening, of the eyes GEN. 49, 12, arising from wine-drinking; interpreters and versions have thought of פָּחַל.

חָכַלָלָה (from חָכַלָל) *f.* darkening, of the eyes, PROV. 23, 29, of drunkenness.

חָכַם (*imp.* חָכַם, *fut.* יִחְכַּם, 1 *pers.* in pause אֲחֻכְכָּמָה *intr.* according to the usual assumption to fasten the attention upon a thing (comp. חָכָה, חָכַךְ, חָכָה, so that the organic root would be חָכַם); more correctly to divide, to separate, cognate in sense חָכַן (comp. חָכַר); then to perceive, to know (like the Targ. חָכַם, Syr. حَكَم, Ar. حَكَم), hence to be discreet, acute, intelligent, clear-sighted, wise, PROV. 9, 12; 23, 15; to become wise 9, 9; 13, 20; to get insight 6, 6. Figurat. to be skilful, e. g. in architecture (see Ex. 31, 6; 35, 10; Is. 40, 20), to calculate, in commerce (see Ez. 28, 4 5), to be selfconceitedly prudent ZECH. 9, 2; to excogitate, trans. with accusat. of the object ECCLES. 2, 19. Deriv. חָכַמָה, חָכָה, חָכַמָה, חָכָה, חָכָה, the proper names חָכַמָה, חָכַמָה, חָכַמָה.

The fundamental signification of the verb is still shewn in Ar. by the meaning to decide, to judge, whence to rule, and by enlargement to defend, to make firm, to make capable &c.

Pih. חָכַם (*fut.* with suff. יִחְכַּמְנִי) 1. to make wise, with כֵּן before, i. e. more than Ps. 119, 98, or by a thing JOB 35, 11; Phenician (as Aram.) to be very wise, whence the noun חָכַם a wise man, philosopher, guide, leader, an epithet of Hercules, from which comes the proper names חָכַמָה Hiempsal, Ἱάμψας (Numid. 1, 2), חָכַמָה (ib. 2, 3), חָכַמָה (ib. 2, 2), חָכַם חָיִל (Kit. 8, 3), חָכַמָה = חָכַמָה (Numid. 3, 2), like the Hebrew אֱלִיָּהוּ, אֱלִיָּהוּ (which see). — 2. to bridle, to lead, Ps. 105, 22, if it should not be taken here as a denomin. from חָכַם i. e. to take away wisdom, to present as a fool, to make a fool of.

Puh. חָכַם to be discreet, cunning, hence חָכַם חָכַם PROV. 30, 24 a cunning prudent one; of a magician Ps. 58, 6.

Hif. חָכַם to make wise, Ps. 19, 8.

Hithp. חָכַם to think oneself wise, clear-sighted ECCLES. 7, 16; to shew oneself prudent, with לְ of the person EX. 1, 10.

חָלַל (after the form חָק, from חָלַל; *Aram. pl. (חָלִיל) m. prop. exposed, accessible, made common, hence unfettered, profane, unconsecrated*, Ez. 48, 15, opposed to קָדַשׁ 22, 26 what is divided off, separated, holy. **חָלַל** 1 SAM. 21, 5, opposite to קָדַשׁ as the shewbread was called. **חָלַל** 21, 6 *unholy conduct*. Targ. **חָלַל** the same, whence חָלוּנִי or חָלוּנִי (from חָל = חָל) foreign, i. e. profane, חָלוּל desecration.

חָלַל I. (not used) *intr. to be covered, overlaid, spread over*, e. g. with rust, to rust; comp. Talm. **חָלַל** to be rusted over, of money, חָלַל to cover (cognate the *Aram. (חָלִיל)*, then to rust, *Ar. حَلَّ* to smear over. Deriv. חָלַל 1.

חָלַל II. (*fut. (חָלַל)*) same as חָלַל (which see), 2 CHR. 16, 12; metaphor. to be weakly, to be tender. Deriv. חָלַל, חָלַל, and the proper name חָלַל 2.

חָלַל (after the form חָמַל; with *suff. חָלַל*, once without Mappik Ez. 24, 6) f. 1. rust, a covering of rust, on a kettle Ez. 24, 6 11 12. — 2. (tenderness) n. p. f. 1 CHR. 4, 5 7.

חָלַל see חָלַל.

חָלַל see חָלַל.

חָלַל I. (not used) *intrans. to glide thickly along a thing, to spread or streak thickly upon a thing*, spoken of a fluid, slippery, fat and clammy substance; hence *Ar. حَلَب* to stripe the udder, to milk, mulgere, ἀμῆλγειν, V. VII. to flow out. The org. root, therefore, is חָלַל, also found with the fundamental signification enlarged in חָלַל, חָלַל, חָלַל, as well as in the Sanskrit *lip*, Greek ἀ-λείφω, λίπ-α, λιπάω, Lat. labi (to glide), lippus &c. Deriv. חָלַל, חָלַל, חָלַל (and perhaps also חָלַל, חָלַל), the proper names חָלַל, חָלַל, חָלַל.

חָלַל II. (not used) *intr. to be white*, identical in its organic root with that

in חָלַל (palescere), חָלַל (albescere); comp. Greek ἀλ-ός, Lat. alb-us, alp-, &c. Deriv. חָלַל, חָלַל.

חָלַל (with the article חָלַל, with *suff. חָלַל, חָלַל*) m. 1. milk, prop. the fatty, cream, therefore interchanged with חָמַל Judges 5, 25; חָמַל 1 SAM. 17, 18 cuts of soft cheese (according to all the translators); hence it is also applied figur. to the slimy male semen Job 10, 10. But it usually means sweet, fresh milk, of the udder Song of Sol. 5, 12 or of the mother's breast Is. 28, 9; from which butter is made Prov. 30, 33, therefore different from חָמַל Gen. 18, 8; with חָלַל it is a figure of superabundance in a land Ex. 3, 8; Lev. 20, 24; Num. 14, 8; Jo. 4, 18 the hills overflow with milk, i. e. the land runs abundantly with overfulness; elsewhere with חָלַל Is. 55, 1, Song of Sol. 5, 1 as a special drink; figurat. Song of Sol. 4, 11 honey and milk under the tongue, i. e. to speak in mild words. — 2. what is best, most excellent, as חָלַל Ez. 25, 4, along with חָלַל. — If it be derived from חָלַל I., we can perceive the connexion with חָלַל, *Ar. لب*, colostrum, Talm. חָלַל, white of an egg, prop. slime, Phenice. חָלַל ἔλφος (Hesych.) butter &c. But as חָלַל stands for a figure of whiteness Gen. 49, 12, LAMENT. 4, 7; as the Targ. חָלַל (white of an egg), חָלַל (a white blossom) also refer to the fundamental signification "to be white"; as the Greek γαλαξ, Lat. lac, comp. γαλήνη, may point to white: it is better perhaps to derive it from חָלַל II.

חָלַל (only constr. חָלַל, hence after the form חָק, חָק; comp. חָלַל Gen. 49, 12 from חָלַל = חָלַל) m. 1. same as חָלַל milk Ex. 23, 19; 34, 36; Deut. 14, 21; Prov. 27, 27. — 2. Figur. the best, the fruit Is. 60, 16, parallel to חָלַל, as חָלַל is also applied metaphorically in the same way.

חָלַל (with *suff. חָלַל, poet. חָלַל*, constr. חָלַל, with *suff. חָלַל*) m. prop. sticky, hence 1. fat, of sacrificial animals Lev. 3, 16;

16, 25, along with חָמֶה as the most excellent thing for a sacrifice Ez. 44, 15; more rarely of the fat of man JUDGES 3, 22; a fat meal Ps. 63, 6, i. e. rich enjoyment; a fat heart, i. e. one without feeling, Ps. 17, 10 they close their unfeeling heart, fat among the Hebrews representing insensibility (Ps. 119, 70; Is. 6, 10); Ps. 73, 7 יָצָא מִחֶלֶב עֵינָיו their sin proceeds from their unfeeling heart (עֵינִי = עֵינִי); pl. pieces of fat LEV. 8, 26 or fat sheep GEN. 4, 4. — 2. Figurat. the best, the principal part, i. e. marrow, e. g. חֶלֶב הַדָּאָרֶץ GEN. 45, 18 the marrow of the land, i. e. its best fruits; חֶלֶב הַחֶשֶׂה Ps. 81 17 or חֶשֶׂה Ps. 147, 14 the marrow of the wheat, i. e. the most nutritious wheat, or also חֶלֶב הַחֶשֶׂה DEUT. 32, 14, comp. Greek στέαρ πύργου, Arab. لَبَنِي; חֶלֶב הַיָּדֵד NUM. 18, 12 the best oil; חֶלֶב הַיָּדֵד ibid. the best must. — 3. (fatness, strength) n. p. 2 SAM. 23, 29, for which חֶלְדִּי stands 1 CHR. 11, 30 and 27, 15.

חֶלֶב m. 1. the same Is. 34, 6. — 2. (fatness, fruitfulness) n. p. of a city, Josh. 19, 29, where חֶבֶל stands.

חֶלְבָה (fatness, fertility, from חֶלֶב I.) n. p. of a city in Asher JUDGES 1, 31, but which Asher could not get possession of. It is different from חֶלֶב (which see), and seems to have been called also חֶלֶב Josh. 19, 29, where חֶבֶל stands, but where the cod. Vat. of LXX has already Ἀπολέβ i. e. ἀπὸ Χελβ. At a later period it was called חֶלֶב חֶשֶׂה (clod of fatness, i. e. cloddy-fat), celebrated for the richness of the olive plantations (Erach. 32^a; Menach. 85^b; Tosifta ib.; Pesach. 53^a; J. Sheb. 9, 2), and mentioned with מְרוֹן (Hebr. מֶרְאֵן), עֶבְרָא, בִּירִי &c.; Josephus (B. J. 2, 20, 6; 4, 2; 1, 3; Vit. 10, 13) calls it *Giscalala*.

חֶלְבֹן (fruitful, fat) n. p. of a Syrian city, celebrated for its wine Ez. 27, 18, which the Syrians exported, and which was also a table-wine with the Persian kings (Athen. 1, 22). It is Χαλβών, Syr. חַלְב, Arab. حَلَب, the present

Aleppo; in the Greek period it was also called Beroea (2 Macc. 13, 4). There is also at the present day a village חֶלְבֹן, three hours north of Damascus at Antilibanus, which might be taken for חֶלְבֹן in EZEK. (Robinson's New Bibl. Res. 614).

חֶלְבָנָה f. galbanum, χαλβάνη, i. e. a strong-smelling gum of Syria, applied in fumigations Ex. 30, 34, and which was also known to classical writers (Virg. Aen. 3, 415; 4, 764; Plin. 12, 25); formed from חֶלֶב resin, gum, Syr. حَلَا; originally from the masc. חֶלְבָן (after the form חֶלְבָן).

חֶלֶר I. (not used) tr. to veil, to cover, hence to conceal (cognate in sense חֶלֶם which see); comp. Talm. חֶלֶר to conceal, to hide, חֶלְדִּי to cover with rust (comp. חֶלֶם), Targ. חֶלֶר to veil. The organic root is חֶלֶר, which exists also in חֶלֶם (which see) &c. Deriv. חֶלֶר, חֶלְדִּי, and the proper names חֶלֶר, חֶלְדִּי.

חֶלֶר II. (not used) tr. prop. to break through (comp. חֶלֶר), then to dig through, to root up, the ground, Talm. חֶלְדִּי to bore (the ground), Syr. حَلَم to dig. Deriv. n. p. חֶלְדִּי.

חֶלֶר (pause חֶלֶר, with suff. חֶלְדִּי) m. prop. the dark, veiled, unlimited time, therefore like חֶלֶם from חֶלֶם; hence 1. the world, as חֶלֶם (ECCLES. 3, 11) and αἰών in the N. Testament, Ar. الدُّنْيَا, conseq. חֶלְדִּי Ps. 17, 14 of the (passing) world, i. e. passing, temporary, finite (comp. חֶלֶם Is. 40, 17); יִשְׁכֵּן חֶלֶר Ps. 49, 2 the inhabitants of this (finite, temporary) world, comp. κόσμος (JOHN 15, 18 19); the upper world, in contrast with the lower Is. 38, 11, where חֶלֶר stands for חֶלְדִּי. — 2. continuance, duration of life, prop. eternity, like חֶלֶם Ps. 39, 6; JOB 11, 17; מִדֵּי-חֶלְדִּי Ps. 89, 48 how (short) is life, where חֶלֶר seems to be abridged from חֶלְדִּי (comp. 89, 51); comp. Ar. حُلُوْث continuance.

The fundamental signification we have given adheres to the comparison of חֶלֶר with חֶלֶם, as the Arab. دار الخلد = בית חֶלְדִּי (ECCLES. 12, 5); and there only

remains the choice between making the idea of *continuance* (Ar. **خلد**) proceed from that of *breaking* or *digging through* or from that of *veiling, covering* &c. as in **עלם** to **עלם**; the latter is preferable.

חלד (*continuance of life, strength*) *n. p.*

m. 1 CHR. 11, 30, for which **חלב** occurs in 2 SAM. 23, 29, and **חלדי** 1 CHR. 27, 15.

חלד *m.* (from **חלד** II.) *prop.* the digging, rooting up, *concr.* *a mole, weasel*, LEV. 11, 29, like the Syr. **ܚܠܕܐ**, Ar. **خلد**, hence the LXX *γαλῆ*, Vulg. *mustela*; on the other hand, the Targ. **פרישטא**, Syr. **ܦܪܝܫܬܐ** come from **פרישט**, Ar. **كركس**, to move quickly to and fro.

חלדיה (*weasel*) *n. p.* of a prophetess 2 KINGS 22, 14.

חלדי (*enduring, long-lived*) 1. *n. p.* of a Davidic hero 1 CHR. 27, 15, for which **חלד** or **חלב** stands elsewhere. — 2. *n. p.* *m.* ZECH. 6, 10, for which is **חלם** 6, 14.

חלה I. (*fut.* once **יחלה**, as if from **חלה**; *apoc.* **יחלה** 2 KINGS 1, 2; *part. f.* **חולה**, *c.* **חולה** [see another **חולה** under **חול**]; *inf. c.* **חולות**, with *suff.* **חולותם**) *intr. prop.* to be pounded, soft, relaxed; therefore to become weak JUDGES 16, 7; to feel oneself powerless Is. 57, 10; to be pained PROV. 23, 35; to feel pain JER. 5, 3; to be grieved, with **על** of the person 1 SAM. 22, 8 (Ethiop. the same); to be incurable, ECCLES. 5, 12 *an incurable evil* (comp. **מכה** **נחלה**); to be sick, to become sick, to suffer, 1 KINGS 14, 1, with **למות** following Is. 38, 1 *unto death*, opposite to **חזק** 39, 1; as the consequence of blows JER. 5, 3; PROV. 23, 35. To complete the idea, sometimes **חלה** 2 KINGS 13, 14 is used, like the Greek *σοσείν νόσον*, or the accusat. of the member in which one suffers is added 1 KINGS 15, 23; figurat. with accus. **אדהבה** SONG OF SOL. 2, 5. *Deriv.* **חלי**. — Many assume as the fundamental signification of the organic root **חלה**

to be rubbed, Ar. **حَلَا** (*trivit*), or as = Greek *χαλ-άω* to relax. More probable is the radical meaning to be struck, pushed, to be shaken to and fro, thrown,

percelli (cognate in sense **חשך**), therefore to totter backward and forward, to be weak, decaying, *conseq.* identical with the organic root in **חל-ע** I., **חל-ע** I., **חל**, and perhaps with that in the Sanskrit *kalaj*, Pers. *kāli-dēn*, Greek *κέλλειν*, Latin *cell-ere*.

Nif. **נחלה** (3 *pl.* **נחלי**; *part. f.* **נחלה**, *pl.* **נחלות**) to become sick, from agitation DAN. 8, 27; to be injured JER. 12, 13, where the Vulg. reads **נחלי** (to gather), as 16, 19; with **על** to be grieved at ... AMOS 6, 6; to be incurable, deadly, of **מכה** JER. 14, 17; NEH. 3, 19; **נחלות** the sick, weak Ez. 34, 4 21; on the contrary in the case of **נחלה** Is. 17, 11 it is taken in the sense of possession, i. e. ingathering, as vice versa **נחלתה** Ps. 68, 10 is said to mean *thy sick*.

Pih. **חלה** to make incurable, of **מכה** and **נחלתים**, with **א** of the place DEUT. 29, 21. On the other hand, **חליתו** Ps. 77, 11 may be a form from **חלל**, like **נמור** 17, 3, **נמור** Ez. 36, 3, and should perhaps be taken as a noun.

Puh. **חלה** to become weak, powerless Is. 14, 10.

Hif. **יחלה** *prop.* to make sick PROV. 13, 12, therefore **יחיה** **יחיה** to strike a deadly blow MIC. 6, 13 (comp. **נח** 3, 19); but also to shew sickness HOS. 7, 5, where LXX, Targ. and Vulg. read **יחלה**. **יחלה** Is. 53, 10 is (according to the Masoretes) = **יחלה**, in the Aramaean manner, or (according to Kimchi) = **יחלה** from **חלה** = **חלה**, and so to make sick, joined with **יחיה** to express one idea. Others take it = **יחיה** governed by **יחיה** to smite with sickness. *Derivat.* **מחלה**, **מחלי**, **מחלה**; but the proper names **מחלה**, **מחלון**, **מחלי** are to be derived perhaps from **מחל**.

Hof. **יחלה** to become sick, 1 KINGS 22, 34.

Hithp. **יחלה** (*inf.* **יחלה**, *imp. ap.* **יחלה**, *fut. ap.* **יחלה**) to make oneself sick, 2 SAM. 13, 2, to feign oneself sick 13, 5 6.

חלה II. (Kal unused) *tr.* to stroke, to flatter, *prop.* to stroke something

smooth, Greek *αγλ-έω* (to stroke, to flatter), connected perhaps with חָלַק I., which also means to flatter, or better, with חָלַה, חָלָה (which see) Ar. **حَلَا** III. and IV. the same. It is possible that it is connected with חָלַה I. in its fundamental signification; for the Syr. **ܚܠܐ** (to rub, to play the hypocrite) is of like application.

Pi. חָלַה (*inf. c.* חָלֹחַ, *imp.* חָל, *fut. ap.* יִחַל) to stroke, with accus. פָּנֵי פִּי the face of a person, i. e. to flatter one (in order to get favour), comp. Arab. **حَلَوَان** (a bribe); to appease, by presents Ps. 45, 13 or otherwise Prov. 19, 6; Job 11, 19; therefore to pray to God Ex. 32, 11; 1 SAM. 13, 12; Jer. 26, 19.

Hif. חָלַה see יִחַלְאֵל.

III. חָלַה (not used) *intr.* to be sweet, lovely, figurat. of dress; Syr. **ܚܠܐ** (to be agreeable); **Pa.** to adorn. Perhaps no particular stem חָלַה should be assumed for מְחַלְחֵל, since it may have sprung from מְחַלְחֵל; on the proper name מְחַלְחֵל see מְחַלְחֵל. Deriv. חָלִי, חָלִיָּה.

חָלַה (*constr.* חָלַח, *pl.* חָלֹחַ) *f.* a cake, NUM. 15, 20; LEV. 8, 26; sometimes = בָּכָר loaf, 2 SAM. 6, 19, with which it is interchanged, named from its roundness (see חָלַח II.).

חָלַח (with *suff.* חָלַחִי; *pl.* חָלֹחִים) *m.* prop. the state of being bound, the state of being closed, sleep, then (comp. German drom, troum, Traum, dream, connected with dorm-ire, comp. somnus and somnium) a dream GEN. 37, 5, חֵלֶם לַיְלָה a nocturnal dream GEN. 31, 24; of that which looks into the future JOEL 3, 1, of a prophetic one containing a revelation 1 SAM. 28, 6; NUM. 12, 6. Figur. quickly-passing JOB 20, 8, nugatory ECCLES. 5, 6.

חָלֹחִים (1. *pl.* חָלֹחִים, *constr.* חָלֹחִי, with *suff.* חָלֹחִי; 2. *pl.* חָלֹחִים) *comm.* prop. a hole, an air-hole, light-hole, then window, of a בֵּית Prov. 7, 6, חֲלֹחַ GEN. 8, 6 &c.; which could open 2 KINGS 13, 17 or be covered, shut, Ez. 40, 16; 41, 16 26,

through which thieves broke JOEL 2, 9 and people looked out SONG OF SOLOM. 2, 2. From חָלַח I.

חָלֹחִים (from חָלַח = חָל; *full of hollows*)

1. *n. p.* of a city in the flat land of Moab, not far from יְרֵדָה and מִיֶּסְעָה Jer. 48, 21, perhaps same as חֲרֹן. — 2. same as חֲרֹן (1 CHR. 6, 43) *n. p.* of a city in Judah JOSH. 15, 51; 21, 15.

חָלֹחִים (an *adj.* form in **י**) *m.* window-work, חָרַע חָלֹחִים to cut windows wide Jer. 22, 14, where, however, one ms. has חָלֹחִים. The ancients looked upon it as a plural.

חָלֹחִים *m.* prop. abstract: a forsaking, disappearance, going away, death; but only concrete collect. departed, deceased, therefore חָלֹחִים Prov. 31, 8 orphans.

חָלֹחִים see חָלֹחִים.

חָלֹחִים (from חָלַח) *f.* overthrow, defeat EX. 32, 18.

חָלַח *n. p.* of a province of Assyria, to which the ten tribes were transported 2 KINGS 17, 6; 18, 11; 1 CHR. 5, 26. It is commonly understood to be the province *Kalachene* (Strabo XI, 530; *Kalachu* Ptol. 6, 1) on the borders of Armenia. The Talmud understands חָלַח Holwán, five days' journey from Bagdad; the LXX and Vulg. read in 2 KINGS 17, 6 and 1 CHR. 5, 26 גְּדַרִי; and therefore, according to them, חָלַח was also the name of a river (the Mygdonius), which runs into the Euphrates, along with חָבֹר, below חָבֹר.

חָלַח (out of חָלַח, from חָלַח; *full of hollows*) *n. p.* of a city in Judah JOSH. 15, 58, beside בֵּית-צִוִּי and נָדָר (which see), consequently among the mountains of Judah; like חָלֹחִים of similar appellative meaning; now Hulhúl, north of Hebron.

חָלַח (formed from חָלַח which is (חָל) *f.* pang, of the loins, either figuratively borrowed from the pain of a woman in travail, or general Is. 21, 3; pain, terror Ez. 30, 4 9; NAH. 2, 11; comp. Hithp. חָלַחֵל).

חלם (Kal unused) *tr. to draw off, to draw away, to bare*, a collateral form of **חלץ** II. (Targ., LXX, Vulg., *Ibn Gándch, Kimchi &c.*), hence figuratively *to make veiless, naked, open, speech*, Ar.

חלם (to reveal, e. g. what is secret).

חלם (3 fut. pl. **יחלמו**, comp. 1 SAM. 14, 22) *to make bare, open*, i. e. *to make definite, to explain*; with **קן** of the person, *to receive a definite assurance from one* 1 KINGS 20, 33, where the Targ. reads **ויחלמוהו** taking the **ה** from **יהממו**; Talm. *to present openly*.

חלם (*pause* **חלי**, with suff. **חליו**; pl. **חללים**; from **חלה** I.) *m.* 1. *sickness*, DEUT. 28, 59; 1 KINGS 17, 17; with **לאין** 2 CHR. 21, 18 *an incurable sickness*; **חליו** ECCLES. 5, 16 = **חלי** לו; *a wound-sickness* Is. 1, 5; *suffering* 53, 3. — 2. *evil* (moral) ECCLES. 6, 2.

חלי (pl. **חללים**; from **חלה** II. after the form **צקרי** (**צקרי**) *m.* *trinkets, dress, ornament*, SONG OF SOL. 7, 2; joined to **חם** PROV. 25, 12.

חליה (from the masc. **חלי**) *f.* the same, Hos. 2, 15.

חליל (pl. **חללים**; from **חלל** I.; Ar. **حليل** hollowed out) *m.* prop. *hollowed, perforated*, comp. Aram. **אצב**; hence 1. *a flute, tibia, along with חם* Is. 5, 12. **חללים** **חלל** *to flute with flutes* 1 KINGS 1, 40; **חלל** **חלל** Is. 30, 29 *to walk with the sound of flutes*; **חלל** **חלל** JER. 48, 36 *to mourn as flutes* (flutes having been used in laments for the dead). Hence the denom. **חלל** (*part. plur.* **חללים**) *to flute or pipe* 1 KINGS 1, 40. — 2. (from **חלל** I, 2) prop. *fetterless, accessible*, i. e. *unconsecrated, profane, desecrated*, only with **א** of motion **חלילה**, **חלילה** *to profanation*, used as an exclamation of aversion, *far be it! absit! keep off!* 1 SAM. 14, 45; 20, 2; usually with **ל** of the person 1 SAM. 2, 30, JOB 27, 5 and with **מן** following before the infin. GEN. 18, 25; 44, 7; JOSH. 24, 16, or with **אם** and fut. JOB 27, 5, or lastly with **קן** and a noun following JOB 34, 10 meaning I.

with respect to a thing 1 KINGS 21, 3. The course of the significations is made manifest by the analogous Aramaean **חלל** **חלל** (far be it from thee) GEN. 18, 25 Targ.

חליו (with suff. **חליו**, pl. **חליות**; from **חלל** I), *f.* *a change*, with **חליו** GEN. 45, 22 or **חליו** 2 KINGS 5, 5 22 *change-raiment*, i. e. garments which were usually changed on festal occasions, conseq. = *festal-dress, state-garment*, opposed to every day garments, without a word appended JUDGES 14, 19. Then *alteration in thinking and manners*, i. e. *amelioration* Ps. 55, 20; *relieving*, in warfare JOB 14, 14, in full form **חליו** 10, 17 *an army relieving another*, for **חליו** **חליו** which occurs and which is figurat. applied. *Adv.* **חליו** *alternately, relieving one another*, spoken of bondmen 1 KINGS 5, 28 [14].

חליו (with suff. **חליו**, pl. **חליות**) *f.* prop. *covering, clothing*, from **חלץ** I, hence *equipment, armour* 2 SAM. 2, 11, *dress* JUDGES 14, 19, where the versions read **חליו**. In modern Hebrew the pulling off of the shoes, in the law of Levirate.

חלל (not used) *intr. to be black, dark* (Kimchi), Arab. **حلك**, by transp. **חלל** (which see); figurat. (as in Arab.) *to be unfortunate, miserable*; comp. **חלל**. Deriv. **חלל**, **חלל**.

חלל (with **א** of motion **חללה** after the form **קדמה**, with the shifting of the accent to the last syllable, when the original derivation had been forgotten; *pause* **חללה**) *m.* prop. *an abstract: poverty, wretchedness, misfortune*; then (comp. **חלל**) concrete: *unfortunate, wretched*, Ps. 10, 8 14, along with **נָקִי** (**חלל**, LXX, Vulg. &c.). According to the Masora, Rashi and others, it stands for **חלל**, as 3 mss. also have it; but this is mere conjecture.

חלל (for **חלל**, formed out of **חלל**; pl. **חללים**) *adj. m.* *unfortunate, wretched*; *subst. a miserable person* Ps. 10, 4. The Masora separates the word **חלל** *host*

of the wretched (*Kimchi* בְּרַח הַנִּזְכָּאִים), probably by conjecture.

חָלַל I. (i. e. חָל; *perf.* 3 *sing.* חָלַל) *intr.* to be bored through, perforated, pierced, e. g. applied to the window or light-hole in a wall, to a flute, a cavity &c. (see חָלַל, מְחַלֵּה, חֲלֹן, חֲלֹנִי, חֲלֹנִי), conseq. = חָל belonging to the proper names חֲלֹן, חֲלִי, חֲלִי. But it is only used figurat. to be pierced, i. e. wounded, injured, Ps. 109, 22 my heart is wounded;

comp. Arab. حَلَّ (I. V.). Deriv. חָלַל, חָלַל. — 2. (Kal unused) metaph. to be torn asunder, to be loosened, open, loose (of what is fettered), to be free, permitted, accessible, profane (what is holy being regarded as bound [אָבֵר] with respect to us; and what is not holy being regarded as loosed [בִּתְּרָה]); therefore to be common, unhallowed; of a woman, to

be dishonoured; comp. Ar. حَلَّ (X.) and a similar metaphor in the Targumic בְּרַח (to loosen, to desecrate), Ar. فَتَحَ. Deriv. חָלַל, חָלַל, חָלַל. — 3. (Kal unused) figurat. to loosen, to open, i. e. to begin, like the Targ. בְּרַח to loose and begin; see חָלַל.

Nif. חָלַל (after the form נָחַל, נָחַח, as is often the case in verbs of this class with guttural beginnings; 2 *fem.* נָחַלָה; *fut.* נָחַל) 1. to be profaned, מְחַלֵּה Ez. 7, 24; 25, 3, or of persons Is. 48, 11; Ez. 22, 26 to be defiled among ...; *inf.* חָלַל (= חָלַל) Ez. 20, 9, with *suff.* חָלַלָה Lev. 21, 4 (see בָּלַע); נָחַל to be defiled by a thing Ez. 22, 16. — 2. to begin Lev. 21, 9.

Pih. I. חָלַל (*inf.* constr. חָלַל, with *suff.* חָלַלָה; *fut.* חָלַל; *part. pl.* with *suff.* חָלַלָה) 1. to pierce, Ez. 28, 9 (parallel חָרַג). — 2. to loose, to dissolve, בָּרִית Ps. 55, 21; to profane, prop. to make loose, free, abandon to common use, therefore to violate, חָלַלָה Lev. 19, 8, חָלַלָה Mal. 2, 11, מְחַלֵּה Ez. 28, 18, שִׁבְחָהּ Lev. 19, 12. Hence חָל is applied to חָלַלָה Is. 43, 28, חָרַג Jer. 16, 18, חָלַלָה Is. 47, 6, מְחַלֵּה

LAMENT. 2, 2, חָרַח Ps. 89, 32 &c., because the priests, the priestly people, the holy land and kingdom, the laws of God &c. were looked upon as sacred things. With חָל of the person and accusat. of the object, to pollute one among or before Ez. 13, 19; חָלַלָה to profane to the ground i. e. to overthrow Ps. 74, 7; 89, 40, and with the omission of חָלַלָה Ez. 28, 16; to defile, a father's couch GEN. 49, 4; to prostitute, a daughter Lev. 19, 29; חָלַלָה to profane a vineyard (i. e. to make it easy of access or common) DEUT. 20, 6, Jer. 31, 5, after it had not been intended for common use. חָלַל 1 Kings 1, 40 is a denom. from חָלַל.

Pih. II. (redupl.) חָלַל see חָלַלָה.

Pih. III. חָלַל (*part.* מְחַלֵּה) to pierce, to kill Is. 51, 9; Job 26, 13; on the other hand חָלַל belongs to מְחַלֵּה JUDGES 21, 23, see חָלַל.

Puh. I. חָלַל (*part.* מְחַלֵּה) to be pierced, with accusat. of the instrument Ez. 32, 26; to be profaned 36, 23.

Puh. II. חָלַל (*part.* מְחַלֵּה) to be wounded Is. 53, 5.

Hif. חָלַל (3 *f.* חָלַלָה, 1 *pers.* חָלַלָה; *part.* מְחַלֵּה; *inf.* חָלַל; *fut.* חָלַל, *apoc.* חָלַל, 3 *pl.* חָלַלָה, *f.* חָלַלָה, in the signification to desecrate, to loose, a word given, חָלַל) 1. to loose, to break, e. g. דָּבַר Num. 30, 3. — 2. to begin, prop. to open, to loose (comp. Targ. בְּרַח, Ar. فَتَحَ), where the infin. with חָל follows GEN. 10, 8, JUDGES 20, 39, or an infin. without חָל DEUT. 2, 25 31, or it stands absol. with a noun following GEN. 9, 20, NUM. 17, 11, or with an adjunct 1 SAM. 3, 2, which denotes to cause to begin; or lastly, a finite verb follows DEUT. 2, 24. חָלַל with חָל GEN. 44, 12 or with חָל of the person Ez. 9, 6 is to begin with one, and with חָל of the thing to begin with something 2 CHR. 20, 22.

Hof. חָלַל to be begun GEN. 4, 26.

חָלַל II. (not used) *tr.* to turn in a circle, to round, conseq. = חָל, חָל &c. Deriv. חָלַל.

חָלַל (*constr.* חָלַל, *pl.* חָלַלִּים, *constr.*

חָלָה, with *suff.* (חָלָהּ) *m.* 1. *killed, slain*, DEUT. 21, 1; 32, 42; EZ. 11, 6, collect. JER. 51, 52, especially in war JUDGES 9, 40, in its full form coupled with חָרַב NUM. 19, 16; seldomer of a single person murdered DEUT. 21, 1; figur. of those killed by hunger LAMENT. 4, 9, pestilence IS. 22, 2, whoredom PROV. 7, 26. The genitive denotes either the instrument EZ. 32, 20, or the person whereby IS. 66, 16, or the people to whom persons the slain belong 1 SAM. 17, 52. — 2. *profane, impure* EZ. 21, 30 (see חָלָהּ).

חֲלֵל (from חוּל) *m.* the bearing-time, JOB 39, 1; perhaps צַר should be supplied.

הַחֲלֵל (from *masc.* חָלָל) *f.* one profaned, polluted, LEV. 21, 7 14.

חָלַם I. (*fut.* יִחְלֹם, 3 *pl.* יִחְלֹמוּ or יִחְלָמוּ) *intr.* 1. prop. to be bound together, to be tied together, hence to be condensed, firm, strong, JOB 39, 4, comp. אָלַם, Ar. حَلَم (I. V. &c. transferred to fatness), Targumic אָלַם, אָלַם (see אָלַם). Deriv. אֲחֻלָּמָה, חֲלָמִישׁ, and the proper name חָלָם. — 2. prop. to be dumb, bound, and therefore figurat. to sleep, to dream, to be inactive GEN. 42, 9, IS. 29, 8, opposed to הִקְיָץ (which see); חָלָם to dream, spoken of prophets DEUT. 13, 2 4. Dreaming is a state in which the senses are bound; Arab. حَلَم, the same. Deriv. חֲלֹמִים.

Nif. (not used) נִחְלָם to grow strong; deriv. n. p. חֲלָמִים.

Ilif. (part. *pl.* מִחְלָמִים after the Aramaean manner) 1. to cause to dream JER. 29, 8. — 2. to make sound or strong IS. 38, 16.

חָלַם II. (not used) *intr.* to be white, same as חָלַב (which see), and with which it is identical. Deriv. חֲלָמִיּוֹת.

חָלַם see חֲלָמִישׁ.

חֲלָם (*strength*) *n. p. m.* ZECH. 6, 14, for which חֲלָדִי (which see) stands in 6, 10.

חֲלָם (*def.* חֲלָמָה, חֲלָמָה, with *suff.* חֲלָמִי; *pl.* חֲלָמִיו) *Aram. m.* a dream DAN. 2, 4; a dream-vision 2, 28.

חָלַם *Aram.* same as Hebrew חָלַם I. Deriv. חֲלָם.

חֲלָמִית *f.* (according to Targ., Sádja, Ibn Gándach &c.) the firm, the rounded together into a mass, of an egg (from חָלַם I. = חָלַם belonging to חָלַם, i. e. the yolk, like the Targumic and Talmudic חֲלָמִין (Chull. 64^a); then the egg itself JOB 6, 6, conseq. חֲלָלִית the white of an egg, comp. Ar. قَاوِيَة (the firm, an egg). It is better, however, to derive it from חָלַם II. = חָלַב (which see) and to understand curdled milk; comp. Ar. حَالُوم (lac coagulatatum).

חֲלָמִישׁ (*constr.* חֲלָמִישׁ, formed out of חָלַם with the termination יֵשׁ-) *m.* prop. what is hard, firm, therefore flint IS. 50, 7, PS. 114, 8, JOB 28, 9, sometimes coupled with צָרָה in order to strengthen the meaning DEUT. 8, 15; 32, 13. On the termination יֵשׁ comp. עֲבָדִישׁ.

חֲלָן see חֲלֹן.

חֲלָן (*strong, powerful*) *n. p. m.* NUM. 1, 9.

חָלָה I. (*inf. constr.* יִחְלָה, *fut.* יִחְלָהּ) *intr.* 1. to slide past, to float past, to move past, JOB 9, 11; to wander along IS. 8, 8; 21, 1, parallel עָבַר; to hasten, to glide along, to move by, of רִיחַ JOB 4, 15, אָשָׁם SONG OF SOL. 2, 11, יָמִים, אֲנִיחֹת JOB 9, 26; to hasten past 11, 10, parall. עָבַר, עָבַר, עָבַר; to pass beyond, transgress, חָק IS. 24, 5, parall. עָבַר; to exceed, of רִיחַ HAB. 1, 11, i. e. to be arrogant; to go forward, to proceed 1 SAM. 10, 3. — 2. to change, to exchange, either in the sense of passing away, perishing PS. 102, 27, or being renewed, reviving, hence (of plants) to shoot forth, to grow up, PS. 90, 5 6, comp. Ar. نَابَ to sprout, then to come after, to change; or to be renovated (according to some) HAB. 1, 11; in the derivatives it denotes besides to step into one's place, to loosen, to exchange &c. Derivat. חֲלָהּ, חֲלָהּ.

Pih. חִלֵּה (fut. חִלֵּה) to change, garments GEN. 41, 14.

Hif. חִלְּחֵה to change, שִׁמְלָה GEN. 35, 2, לְבוּשׁ Ps. 102, 27; to alter, מִשְׁפָּרָה GEN. 31, 7 41; to exchange, בְּדִמָּה LEV. 27, 10 (cognate in sense חִמְרִי); to cause to sprout forth, to make grow, JOB 14, 7; to put in the place of Is. 9, 9; to renew Is. 40, 31; 41, 1; figurat. of קִשְׁתּוֹ Job 29, 20.

The signification of the stem is for 1 cognate in sense with עָבַר in all its metaphor. applications, Arab. خَلَفَ (to overstep, to hasten forward, to flee); on the contrary for 2 it is cognate in sense with מוֹר, שָׁגָה, and the combination of these two meanings leads to the fundamental one to glide along, to glide past, to go away, to sprout &c., connected in organic root with that in שָׁלַח to Ps. 129, 6.

חָלַח II. (not used) *tr.* to plait, the hair, prop. to be mutually entangled, to bind, comp. Ar. خَلِيف (convolutus), حَلَف (alliance); the Syr. حَلَا rush, Talm. חֲלָפָא, Ar. حَلَف (reeds) &c. come from binding, like juncus from jungo. Derivat. מִחְלָפָה, and the proper name חֲלָה. See פָּלַח I.

חָלַח III. *tr.* to cut off, to separate, to divide, therefore connected with פָּלַח, פָּלַח (which see), Targ. פָּלַח, Syr. حَلَف, Arab. كَلَب (hence كَلَاب a pointed instrument), فَלَب (to cut off). Then to pierce JUDGES 5, 26, along with מָחַץ; JOB 20, 24. It is possible, however, that this meaning may proceed from חָלַח I, since the Targ. and Syr. עָבַר, Ar. نَفَد mean to go through and to pierce. Deriv. מִחְלָה.

חָלַח *m.* exchange, as an *adv.* instead of Num. 18, 21 31; Targ. חוֹלֵה, חֲלָה, Syr. حَلَف the same; comp. Ar. خَلِيفَة (Kalif) i. e. deputy.

חָלַח (place of rushes) *n. p.* of a border city in Naphtali JOSH. 19, 33.

חָלַח (fut. pl. יִחְלִסוּן) Aram. to change, spoken of times, DAN. 4, 13 20, i. e. to pass.

חָלַץ I. (part. pass. חָלֹץ; fut. יִחְלֹץ) prop. *intr.* to be firm, strong (deriv. חָלַץ, the proper names חָלָץ, חָלָץ); to hang firmly, to a thing, to belong to, comp.

Ar. أَلَزَّ and Hebr. אָלַץ (which see); to equip or gird oneself (Ar. حَلَزَ V. the same), i. e. to put on equipment or clothing firmly. חָלֹץ one equipped, a warrior, a soldier, NUM. 32, 21, JOSH. 6, 7, in full form חָלֹץ צָבָה NUM. 32, 27, JOSH. 4, 13, חָלֹץ לְמַלְחָמָה NUM. 32, 29; pl. חָלָצִים Is. 15, 4 = גְּבָרִים JER. 48, 41. Deriv. חֲלִיצָה.

Nif. נִחְלָץ (fut. נִחְלֹץ) to equip oneself NUM. 31, 3; 32, 17.

Pih. חִלֵּץ 1. to make strong, for bearing misery JOB 36, 15. Versions and interpreters derive it from חָלַץ II. — 2. to press firmly, to press or afflict, Ps. 7, 5, Targ. דָּחַק.

Hif. חִלְּצֵה to make alert, strong, נִצְמָחוֹת Is. 58, 11; to enwrap firmly, belonging to the noun מִחְלָצָה.

The verb חָלַץ I. is connected with the Targ. חָלַץ; and the Targ. חָלַץ, Syr. حَلَز, Arab. حَلَز, confirm the meaning assigned.

חָלַץ II. (fut. יִחְלֹץ) prop. *intr.* to be loose, empty (i. e. separated), with קָן of the person Hos. 5, 6; but commonly *tr.* to draw off, נָעַל DEUT. 25, 9 10, with the addition of רָגַל Is. 20, 2; to draw towards, to hold out, שָׁר = שָׁר LA-MENT. 4, 3. — The stem is identical with the Ar. خَلَسَ (to tear away), خَلَعَ (to draw out), Syr. حَلَز (to withdraw), and may be connected in its organic root with Germ. los, lass-en, Lat. lax-us, lax-are.

Nif. נִחְלָץ (fut. נִחְלֹץ) to be drawn out, מִצָּרָה PROV. 11, 9, i. e. to be freed, delivered, Ps. 60, 7.

Pih. חִלֵּץ to draw out, to tear out, stones LEV. 14, 40 43; figurat. to deliver,

to set free, with accus. of the person Ps. 6, 5; 50, 15, and כִּן of the danger 116, 8; 140, 2.

חֲלָץ (only dual חֲלָצִים, with suff. חֲלָצֶיךָ, חֲלָצֵינוּ) *f. loin, hip*, prop. vigorous, strong, conseq. after an etymology analogous to that of מְחַנֵּץ (the vigorous, strong, see מְחַנֵּץ), hence חֲלָץ JOB 38, 3 to gird the loins, i. e. to equip oneself; to the loins are ascribed אֲזוּרִים Is. 5, 27 or חֲגִירָה 32, 11; יָדִים עַל-יָדֵי the hands upon the loins, a sign of pain JER. 30, 6. Figurat. lap JOB 31, 20, or the place of generation, GEN. 35, 11.

חֲלָץ (strength) *n. p. m.* 1 CHR. 11, 27; but in 2 SAM. 23, 26 חֲלָץ stands in its place.

חֲלָץ (the same) *n. p. m.* 1 CHR. 2, 39, but in 2 SAM. 23, 26 for חֲלָץ.

חֲלָצָה see חֲלָצָה.

חֲלָצִים see חֲלָצִים.

חָלַק I. (fut. יִחַלֵּק, 3 *p. pl.* יִחַלְקוּ) *tr.* prop. to cut asunder, cognate in sense with בָּרָא, hence Ar. خَلَقَ to form, to create, a metaphor. application which is found in the case of בָּרָא also; but usually: 1. to separate, divide, therefore to spoil, with accus. of the object 2 CHR. 28, 21 (see 2 KINGS 16, 8), where the LXX read חָלַק; comp. Arab. خَلَقَ to shave off. — 2. to divide into parts, to distribute, נָחֳלָה JOSH. 18, 2, שָׁדָה 2 SAM. 19, 30, דִּחְאָץ JOSH. 14, 5, with יַחְדָּה together, i. e. into equal portions; with עַם of the person, to divide with one, PROV. 29, 24; with לְ of the person, to divide out to; with לְ of the person and אֶ of the thing, to give one a share in a thing JOB 39, 17; חָלַק 2 CHR. 23, 18 to divide into classes. Deriv. מְחַלְקָה 1.

Nif. נִחְלַק (fut. יִחַלֵּק) to be divided out, distributed, of land NUM. 26, 55 56; to be split, into parties 1 KINGS 16, 21; to divide itself, to go to all sides, of lightning JOB 38, 24; with עַל of the person: to rise up against one with divided forces GEN. 14, 15, more correctly with Kimchi: to break in upon one at midnight.

Pih. חָלַק (fut. יִחַלֵּק) to divide, Ez. 5, 1, distribute, land Jo. 4, 2, booty Ex. 15, 9; then to distribute to (new inhabitants), i. e. to conquer Ps. 60, 8; to scatter, with אֶ among GEN. 49, 7; to distribute among, with לְ of the person 2 SAM. 6, 19; to apportion, שָׁדָה, with לְ of the person Mic. 2, 4; figurat. to apportion the lot, with אֶ among ... i. e. to make equal Is. 53, 12; חָלַקְתִּיךָ to assign lots JOB 21, 17. In יִחַלְקֶם 1 CHR. 23, 6 and יִחַלְקֶם 24, 3 the reading may have fluctuated between יִחַלְקֶם (fut. Kal) and יִחַלְקֶם (fut. Pih.), out of which arose the mixed and uncertain punctuation; in every case nothing but the active form suits.

Puh. חָלַק (fut. יִחַלֵּק) to be distributed, שָׁלַל Is. 33, 23; אֶמְרָה Am. 7, 17.

Hif. יִחַלְקֶךָ (inf. with לְ, after eliding the ה) to divide, חָלַקְתָּ JER. 37, 12.

Hithp. יִחַלְקֶם to divide among themselves, JOSH. 18, 5.

The organic root of this stem is חָלַק which is also found in a modified form in חָלַק, חָלַק, חָלַק, חָלַק &c.

חָלַק II. intr. to be polished, smooth, hence figurat. of flattery and hypocrisy in speech Ps. 55, 22, to be hypocritical, of לֵב Hos. 10, 2; in the derivatives, to be bald, smooth, spoken of men without hair; to be bare, applied to mountains, stones; to be slippery, of places, and figur. of a smooth tongue, i. e. flattery &c. The organic root is חָלַק, also found in חָלַק, חָלַק, חָלַק &c. Ar. خَلَقَ and خَلَقَ the same; on the other hand, חָלַק is like חָלַק I. Deriv. מְחַלְקָה 2.

Hif. יִחַלְקֶךָ (part. מְחַלְקִין) to make smooth, a piece of work, with accus. of the instrument Is. 41, 7; figur. to act the hypocrite, with אֶל of the person Ps. 36, 3; to flatter, with עַל of the person PROV. 29, 5; in full form מְחַלְקִים 2, 16 to make the words smooth, i. e. to make smooth, hypocritical speeches; מְחַלְקִים is also used in the sense of אֶמְרָה 28, 23; Ps. 5, 10.

חָלַק (after the form חָלַק) *adj. m.*,

חֲלָקָה (*plur.* חֲלָקוֹת) *f.* 1. *smooth, without hair* GEN. 27, 11; *bare, of a mountain, coupled with הָרַ and only as a proper name* JOSH. 11, 17; 12, 7; *pl.* חֲלָקוֹת *viz.* חֲלָקוֹת *slippery places* Ps. 73, 18. — 2. *Figurat. smooth, i. e. hypocritical, of פֶּה* PROV. 26, 28, חֶד 5, 3; *lying, מִקְרָם* Ez. 12, 24, for which stands חֶד 13, 7; *pl.* חֲלָקוֹת *as an abstract, flattery, hypocrisy, deception* Is. 30, 10, Ps. 12, 3 4, which may also, however, be the plural of חֲלָקָה.

חֶלֶק (with *suff.* חֲלָקִי, חֲלָקָה; *plur.* חֲלָקִים, with *suff.* חֲלָקֵיהֶם) *m.* 1. *prop. cut off, separated, therefore a) a part, of a whole* JOSH. 18, 5; חֶלֶק חֶלֶק DEUT. 18, 8 *in like parts; a portion, of sacrifices* LEV. 6, 10, of booty GEN. 14, 24, hence the expressions, יָשַׁח חֶלֶק לְךָ, 'one has a portion with one, i. e. has participation with him; יֵאָרֵךְ חֶלֶק לְךָ, 'one has no part in a thing. In the same way חֶלֶק is used 1 KINGS 12, 16. Comp.

חֶלֶק portion. b) *Figuratively prop. apportioned, i. e. property, JOSH. 14, 4, along with חֶלֶק GEN. 31, 14; possession* MIC. 2, 4; *inheritance, as a possession* NUM. 18, 20, particularly in a spiritual sense JER. 10, 16; Ps. 16, 5; *lot, μοῖρα, prop. what is imparted by lot, or in the sense of share, especially in a subjective sense* ECCLES. 2, 10; JOB 20, 29; 31, 2. c) *a portion of ground, a piece of land, as חֶלֶק 2 KINGS 9, 10 36 37, poetically the opposite of אֶרֶץ AM. 7, 4; a land* MIC. 2, 4, for which חֶלֶק occurs once 1 KINGS 21, 22; in Aram. is the transposed חֶלֶק, Ar. حَقْل. — 2. *smoothness, of שְׁפָתַיִם, i. e. flattery* PROV. 7, 21. — 3. (*possession*) *n. p. m.* NUM. 26, 30, abridged perhaps from חֶלֶקְיָה; *patronym.* חֶלֶקִי *ibid.*

חֶלֶק (only *constr. pl.* חֲלָקִי) *m.* *stone-monument, prop. the smooth, inasmuch as אֲבָבִים is to be supplied (see חֶלֶק), Is. 57, 6 in the (smooth) stone-monuments of the brook is thy divine portion (חֶלֶקְךָ), i. e. thou prayest to them as fixed images. On stone-worship comp. JER. 3, 9, Ez.*

20, 32 and Clem. Alex. Strom. 7, 843. Ar. حَلَقَة stone.

חֲלָק (only *constr. pl.* חֲלָקִי) *adj. m.* *smooth, חֲלָקִי אֲבָבִים 1 SAM. 17, 40 the smooth of stones, i. e. smooth stones, for slinging, an idiom like אֲבָבִי אֲבָבִים Is. 29, 19.*

חֲלָק (with *suff.* חֲלָקָה) *Aram. m. part, lot, DAN. 4, 20; EZR. 4, 16.*

חֲלָקָה (*constr. חֶלֶק, with suff. חֲלָקֵיהֶם; perhaps the pl. חֲלָקוֹת belongs here*) *f.* 1. *portion, piece, with חֲלָקָה a field* GEN. 33, 19, also with שְׂדֵה omitted 2 KINGS 3, 25. — 2. *bareness, of rocks, hence חֲלָקָה הַצְּרִים (bareness of rocks) n. p. of a place of the Gibeonites 2 SAM. 2, 16; figur. smoothness, of the neck* GEN. 27, 16, of the tongue PROV. 6, 24, i. e. *flattery; and perhaps the pl. חֲלָקוֹת has this signification (flatteries or smooth things) Is. 30, 10.*

חֲלָקָה (a farther developed form of the masc. חֶלֶק; *plur.* חֲלָקוֹת) *f.* *flattery, Ps. 12, 3 4, Is. 30, 10, with מְהִיזוֹת, לֵב וְלֵב, שֹׁנֵא.*

חֲלָקָה (a farther development of the masc. חֶלֶק, like חֲלָקִים, חֲלָקִים, חֲלָקִים from חֶלֶק, חֶלֶק; *plur.* חֲלָקוֹת) *f.* *smooth speech, winning promise, DAN. 11, 32; comp. 1 MACC. 2, 18.*

חֲלָקָה (*constr. חֶלֶק*) *f.* *partition, division, 2 CHR. 35, 5.*

חֶלֶקִי (= חֲלָקִיָּה) *n. p. m.* NEH. 12, 15.

חֲלָקִיָּה (*Jah is possession*) *n. p.* of a high priest 2 KINGS 22, 8, and of others JER. 1, 1; 29, 3; NEH. 8, 4; 1 CHR. 6, 30; 26, 11; *interchanging with חֲלָקִיָּה.*

חֲלָקִיָּה see חֲלָקִיָּה.

חֲלָקִילֶק (not used, after the form חֲלָקִילֶק, conseq. from חֶלֶק reduplicated) *adj. m., חֲלָקִילֶקָה (only pl. חֲלָקִילֶק) f.* 1. *smooth, slippery; pl. subst. slippery places* Ps. 35, 6; JER. 23, 12. — 2. *flattering speech or action, cunning* DAN. 11, 21; *flattery* 11, 34.

חֲלָקִית (field, acre) *n. p.* of a Leviti-

cal city in Asher Josh. 21, 31, also written חלקה 19, 25. In 1 Chr. 6, 60 חוקק (which see) Josh. 19, 34 stands instead of it.

חלקה see חלקה.

חלש (fut. יחלש and intr. יחלש) 1. *tr.* to stretch upon the ground, overthrow, conquer, with accus. of the person Ex. 17, 13, therefore חולש is *tyrant, ruler*, with כז of the person Is. 14, 12. According to Sa'adja, Ibn Koreisch, Tanchum and others חלש should be taken in the latter place to mean *to cast lots*, comp. Talm. חלש *lot*; but in the Talmud it is either = סקל stone (comp. גורל, ψῆφος), or = קלס, corrupted from קלרס, Greek κληρος, and does not at all belong to this stem. Ar. حلس the same; hence حلس what is spread out, a couch. Deriv. חלשה. — 2. *intr.* to be weak, powerless, i. e. to be stretched down, Job 14, 10; comp. Ar. محلس poor.

Pih. חלש (not used) to be very weak, whence

חלש m. a weak person Jo. 4, 10.

חח I. (with suff. חחמי, חחמי; from חח II.) m. prop. one related by marriage, therefore a *father-in-law*, Gen. 38, 13 25; 1 Sam. 4, 19; Ar. حم the same.

חח II. (from חח) adj. m. warm, Josh. 9, 12.

חח III. (dark-coloured, black, from חח = חח) 1. n. p. of the third and youngest son of Noah Gen. 9, 24, the ancestor of numerous peoples and races 10, 6 7 13-20, 1 Chr. 1, 8-16, written חח in Eupolemus (Eus. Praep. Ev. 9, 17). — 2. A general name for the dark peoples descended from Ham that inhabit the torrid zone, including כוש (Ethiopians), מצרים (Egyptians), ליב (Libyans) &c. Gen. 10, 6 7 13-20; therefore we find מִן-חח 1 Chr. 4, 40 those from Ham, i. e. the Cushites or Egyptians. — 3. Specially the Egyptians Ps. 78, 51; 105, 23 27; 106, 22, because they were best known to the Hebrews as Hamites. In the old Egyptian lan-

guage Egypt was called Khemi (Bunsen, Aegyptens Weltst. I. p. 598), in the Coptic χημι, χημε &c. (Champollion, l'Egypte &c. I. p. 101 sqq.), in Plutarch written Χημία (de Iside §. 33), which means *black*, and is referred to the black ground (Plut. l. c.); for which reason Egypt is named μελάμβωλος *black-clodded* (Suidas s. v.).

חח (from חח; only in pl. חחים) adj. m. warm, warming, applied to clothes Job 37, 17.

חח m. warmth, heat, Gen. 8, 22.

חח (not used) intr. 1. to go together, to heap together (see חח II.); derivat. חח. — 2. to draw or run together, hence to coagulate, of milk, to curdle, to become thick, cognate in sense with חח (see חח); deriv. חח, חח. The same stem is identical with חח II., Arab. خا (to be thick) and خام. More probably we should assume for the latter signification, that the stem חח is transposed from חח to be fat, slimy, sticky, of milk, i. e. to become thick or clotted by coagulation, cognate in sense with חח (which see). Comp. besides משה and the Aram. משה (oil); in this case also the organic root would exist in חח (which see).

חח (not used) Aram. intr. = Hebr. חח III. to glow, to burn, of anger, zeal, hence figurat. to be excited; deriv. חח, חח.

חח (after the form חח, חח, חח) f. multitude, number of an army, Dan. 11, 44, Vulg. in multitudine magna. Elsewhere חח 2. stands in this sense.

חח (from חח) Aram. fem. wrath, Dan. 3, 13, along with חח.

חח Aram. f. the same, Dan. 3, 19.

חח (for which Job 29, 6 has חח; pl. according to the Targ. and Ibn Esra חח Ps. 55, 22) f. prop. the fatty, hence 1. cream, interchanged with חח Judges 5, 25, or if the latter be fresh milked, חח denotes thick, curdled milk Gen. 18, 8, Is. 7, 22; in every case mainly represented

as still fluid and like honey Is. 7, 15; Job 20, 17. — 2. *butter*, i. e. milk already thickened into a firmer mass Prov. 30, 33. For Ps. 55, 22 see **מִחְמָה**.

חָמַר (*fut.* **יִחְמַר**, with *suff.* **יִחְמַרְמָה**, **יִחְמַרְמָה**) *trans.* to desire, to wish, with accus. of the object Ex. 20, 17; Deut. 5, 18; 7, 25; Prov. 6, 25, sometimes with the insertion of the dativus commodi 1, 22; to like (something), to have pleasure (in a thing) Is. 1, 29, i. e. to choose intentionally Ps. 68, 17. In its derivatives the idea of what is precious, lovely, charming, praiseworthy also lies.

Arab. **حَمَد** the same, and also to praise. Deriv. **חֲמִידָה**, **חֲמִידָה**, **חֲמִידָה**, **חֲמִידָה**, **חֲמִידָה**, the proper name **חֲמִידָה**.

Nif. **נִחְמַר** (only *part.*) to be desirable, lovely GEN. 2, 9; Prov. 21, 20; to be costly Ps. 19, 11.

Pih. **חִמַּר** to feel pleasure, SONG OF SOL. 2, 3 in his shade I have felt pleasure and sat, i. e. I sat with delight.

חֲמִידָה *m.* desirableness, loveliness, of **שָׁדָה** Is. 32, 12, **פָּרָם** Am. 5, 11, **בָּחֵר** Ez. 23, 6. According to the LXX and Targ. it was also read in Is. 27, 2.

חֲמִידָה (*constr.* **חֲמִידָה**, with *suff.* **חֲמִידָתִי**) *f.* 1. desire, wish, **בְּלֹא חֲ** 2 Chr. 21, 20 without being desired. — 2. pleasantness, deliciousness, beauty, of **כֶּלִי** Jer. 25, 34, **אָרֶץ** 3, 19, **חֶלְקָה** 12, 10, **בֵּית** Ez. 26, 12, **שִׁכְנָה** Is. 2, 16; concrete the best, noblest (cognate in sense **מְבָחָר** Is. 22, 7), HAG. 2, 7 the noblest of all peoples; **חֲמִידָה** **יִשְׂרָאֵל** 1 Sam. 9, 20 the most precious of Israel. — 3. (in full form **חֲמִידָה נָשִׁים** the best of women) name of the Persian Artemis, **Ναταία** (i. e. mother), whose temple Antiochus Epiphanes endeavoured to rob DAN. 11, 37; see 2 MACC. 1, 13 &c. This nature-deity is elsewhere called **מְלִכַת הַשָּׁמַיִם** Jer. 7, 18, under which name, as well as under that of **הַתְּנִי** she was also worshipped by the Carthaginians and Phenicians (according to the Inscriptions of Carthage) along with **הַמֶּן**; as **הַתְּנִי** she is the Asiatic, originally Egyptian, Artemis.

חֲמִידָה (seldom **חֲמִידָה**) *f. pl.* as an abstract: preciousness, costliness, DAN. 11, 38 43, loveliness, deliciae, of **אֵישׁ** 10, 11 19, or with the omission of **אֵישׁ** 9, 23; **לֶחֶם חֲ** precious bread 10, 3, i. e. leavened, savoury; on the other hand **מִצֹּר** is called **לֶחֶם חֲ** DEUT. 16, 3. In GEN. 27, 15 and EZR. 8, 27 **חֲ** is *part. fem. plural*.

חֲמִידָה (pleasant one) *n. p. m.* GEN. 36, 26, for which 1 CHR. 7, 41 has **חֲמִידָה** (compassionate, mild) from **חֲמַר** = **חֲמַל**.

חָמַר I. (not used) *tr.* to embrace, to enclose, to hedge about (cognate in sense **גָּרַר**), therefore to shelter, to include, Ar. **حَمَا** (to shut out, to withhold, to bar, to protect); metaph. to fasten, to strengthen round about. Derivat. **חֲמִידָה**, **חֲמִידָה**, the proper names **חֲמִידָה**, **יִחְמַרְמָה**.

חָמַר II. (not used) *intr.* 1. to unite, to thicken, of curdled milk, conseq. identical with **חֲמָה** (which see). — 2. to flock together, to collect, to unite, of an army, a mass. — 3. to be allied, to be joined, in affinity. — The organic root is closely connected with **גָּם**, **עָם** &c. Derivat. **חָם**, **חֲמִידָה** 2 and 3, and **חֲמִידָה** in the proper names **חֲמִידָה**, **חֲמִידָה**.

חָמַר III. (not used) *intr.* to be warm, to glow, to burn, figurat. to be excited, of zeal, wrath; identical in its organic root with that in **חָם**, **חָם**, **חָם**. Derivat. **חֲמִידָה** 1.

חֲמִידָה (formed from the masc. **חָם**; with *suff.* **חֲמִידָה**; from **חָם**) *f.* 1. warmth, heat, Ps. 19, 7; more correctly perhaps light, clearness, opposed to shadow (**צֶל**). — 2. poet. the sun Is. 24, 23 (with **לְבָנָה**), to which **אִרְ** 30, 26 is applied; **בְּלֹא חֲ** Job 30, 28 without sun, i. e. = **בְּחֹשֶׁךְ**.

חֲמִידָה (*constr.* **חֲמִידָה**, with *suff.* **חֲמִידָתִי**; *pl.* **חֲמִידָה**) *f.* 1. (from **חֲמִידָה** III.) heat Hos. 7, 5 from wine; anger, DEUT. 9, 19, with **אָה** 29, 27; Jer. 21, 5; **אֵישׁ חֲ** one angry Prov. 15, 8; 29, 22; **חֲ** to be filled with anger ESTH. 3, 5; **חֲ**.

to turn away anger PROV. 15, 1; שָׂפָךְ חַ' Is. 42, 25 to pour out anger, particularly the judicial anger of God JER. 23, 19, Is. 51, 20; then fury 51, 13; violence LEV. 26, 28; Ez. 3, 14; zeal ZECH. 8, 2; metaphor. poison DEUT. 32, 24 33; Ps. 58, 5; 140, 4. — 2. (from חֲמָה II.) a multitude, a mass, hence perhaps בְּחֲמָה Ez. 13, 13 in mass; חֲכִיחוֹת חַ' a number of chastisements 5, 15; 25, 17; חֲמַת אָדָם Ps. 76, 11 the multitude of men; שְׂאֲרֵי חֲמַת הַכּוֹר the rest of the masses Ps. 76, 11, where the LXX and Vulg. appropriately read חֲחֲזָה (parall. חֲחֲזָה) and Rashi already found the usual meanings of חֲנָר unsuitable; חֲנָר חֲנָר Job 19, 29 numerous are the sins of the sword, where some interpreters not attending to this meaning read חֲמָה. — 3. (from חֲמָה II.) same as חֲמָה Job 29, 6, parallel פְּלִגְיִי-שָׂמֶן.

חֲמֹאֵל (El is a sun) n. p. m. 1 CHR. 4, 26.

חֲמִידָה (pl. with suff. חֲמִידָהּ) m. prop. dearest, precious, then concrete strength, health, Ps. 39, 12; goods, riches JOB 20, 20; an image, an idol, the dearest thing of the heathen Is. 44, 9, comp. חֲמִידָה 3.

חֲמִידָה (God is fresh life) n. p. f. 2 KINGS 23, 31; 24, 18; comp. חֲמִידָהּ. חֲמִידָהּ is in the K'tib.

חֲמִידָה (pity) n. p. m. GEN. 46, 12; Gentile חֲמִידָה NUM. 26, 21.

חֲמִידָה (from חֲמָה; hot spring, Thermae, comp. Thermae, a town in Sicily, and the earlier name of Thessalonica) n. p. of a city on the borders of Asher JOSH. 19, 28 and Naphtali 1 CHR. 6, 61; see חֲמִידָה.

חֲמִידָה (after the form חֲמִידָהּ, and as a subst. comp. חֲמִידָהּ) m. a violent man, a robber Is. 1, 17, where the LXX, Vulg. and Rashi read חֲמִידָהּ (a pass. part.).

חֲמִידָה (after the form חֲמִידָהּ, pl. constr. חֲמִידָהּ; from חֲמָה which see) m.

circuit, with חֲמִידָה SONG OF SOL. 7, 2 the rounding of the hips.

חֲמִידָה or חֲמִידָה (with suff. חֲמִידָהּ, m. (חֲמִידָהּ) pl. חֲמִידָהּ, with suff. חֲמִידָהּ) m. (2 SAM. 19, 27 for fem. חֲמִידָהּ) 1. an ass, GEN. 12, 16, Ex. 13, 13 &c., for carrying burdens GEN. 42, 26 and ploughing Is. 30, 24, being regarded as a patient (GEN. 49, 14) and contented animal for riding in time of peace 2 SAM. 19, 27, ZECH. 9, 9; different from the proud (ECCLES. 10, 7) and warlike horse (Is. 30, 16). As a beast of burden it was eaten only in times of famine 2 KINGS 6, 25. חֲמִידָה GEN. 49, 14 ass of strength, i. e. strong ass, to which Issachar is compared. חֲמִידָה JER. 22, 19 the burial of an ass i. e. the being dragged to the place of flaying, as the apodosis explains. — 2. equivalent to חֲמִידָה, the name of a measure (about 11 1/9 bushels), 1 SAM. 16, 20 חֲמִידָה לֶחֶם a homer of bread, i. e. as many loaves as one can bake out of a homer; hence the LXX translate γομύς, which they use elsewhere for חֲמִידָה. — 3. same as חֲמִידָה a heap; hence the play on the word (חֲמִידָה) JUDGES 15, 16: with the jaw-bone of an ass (חֲמִידָה) one heap (חֲמִידָה), two heaps (חֲמִידָה). — 4. (ass; comp. as proper names Asellus, Asinius) n. p. m. GEN. 33, 19; JOSH. 24, 32; JUDGES 9, 28.

חֲמִידָה see חֲמִידָה.

חֲמִידָה (from the masc. חֲמָה, after the form חֲמִידָה; with suff. חֲמִידָהּ) f. mother-in-law MIC. 7, 6; RUTH 1, 14.

חֲמִידָה (not used) intr. 1. to bow down, to wind, to bend, to cringe, of an animal winding itself like a serpent; comp. Targ. חֲמִידָה for the Hebr. חֲמִידָה, Ar. حَمَصَ V. to be drawn together; deriv. חֲמִידָה. — 2. trans. and metaph. to enclose, to wind about, to strengthen around (comp. חֲמִידָה); deriv. the proper name חֲמִידָה.

חֲמִידָה m. a lizard, LEV. 11, 30 (LXX, Vulg., Syr.); see חֲמִידָה 1.

חֲמִידָה (an enclosed place, a fortress, comp. Syr. حَمْلَا the same) n. p. of a city in Judah JOSH. 15, 54.

חֲמִיץ *m. salt provender* Is. 30, 24, where בָּלִיל נָחַ should be translated; Ar. *حمض* the same.

חָמַל I. (*fut. יִחְמַל, inf. חֲמֹלָה*) *intr.* to be mild, meek, Talm. to be tender, soft, mellow; comp. the Ar. transposed חָמַל, Greek *μαλός*, Lat. *molle*, Germ. mild &c. The organic root therefore is חֲמַל. Hence to pity, Job 6, 10; 16, 13; coupled with הוּם Jer. 13, 14 and רָחַם 21, 7; construed with עַל Jo. 2, 18 or אֶל of the pers. Is. 9, 18; to be compassionate, to have compassion, with עַל of the person Ex. 2, 6; to have mercy, עַל upon 1 Sam. 15, 15; with reference to things, to spare, with אֶל Jer. 50, 14; to forbear, with the inf. following and לָ 2 Sam. 12, 4. Deriv. חֲמֹלָה and the proper name חֲמִיל.

חָמַל II. (not used) *tr.* to endeavour, to work, same as חָמַל, חָמַל, prop. to carry, to bear; cognate in sense נָשָׂא. Deriv. מְחַמֵּל.

הַמְלָה (*constr. חֲמֹלָה*) *f. pity*, GEN. 19, 16; Is. 63, 9.

חָמַם (1 *pers. חֲמֹמָה; inf. חָם*, with *suff.* חָמוֹ, once חָמַם, but with לָ, לְחָמַם Is. 47, 14; *fut. יִחָם, apoc. יָחַם*, more *intr.* חָמַם, *pl. יִחְמוּ*, and יָחַם 1 Kings 1, 1; 3 *fem. pl. יִחְמְנָה* GEN. 30, 38) *intr.* to be warm, hot, to glow, of שֶׁמֶשׁ Ex. 16, 21; to be very hot, חֲמֹמָה Hos. 7, 7; to warm oneself, at the fire Is. 44, 16; by clothing HAGG. 1, 6, by imparting youthful vigour 1 Kings 1, 2; אֵין-יִחְמַלְתָּ לְחָמַם Is. 47, 14 no coal is there, to warm oneself by. Figurat. of the glow of feeling and excitement Ps. 39, 4, of mercy, anger, sexual desire, love &c. Deriv. חָם, חָמָה, חָמֵן, the proper names חָמוֹל, חָמִית, חָמוֹת, חָמוֹל.

Nif. יִחְמַם to burn, with fire, zeal, lust, with אֵל of the place Is. 57, 5. The *fut.* יִחָם in the sense of to become warm DEUT. 19, 6, 1 KINGS 1, 1, ECCLES. 4, 11, Ez. 24, 11 may also be referred to this conjugation.

Pih. יִחְמַם (*fut. יִחְמַם*) to make warm, figurat. to hatch JOB 39, 14.

Hithp. יִחְמַם to warm oneself JOB 31, 20.

The stem חָם, whose organic root exists also in חָם, חָמָה III. and יָחַם, is in Ar. חָם to warm, and حَمَى, Syr. حَمَى, Malt. חָמַם. Whether the fundamental signification be to long after a thing, to love a thing, to desire, comp. Sanskrit *kam* (to love), Arab. وَحَم (to strive after something) &c., remains a question.

חָמֵן (only *plur. חֲמֵנִים*, with *suff.* חֲמֵנִים) *m. sun-pillar, sun-image*, standing on the altars of בָּעַל 2 Chr. 34, 4; hence coupled with אֱשֵׁרִים Is. 17, 8; 27, 9, חֲמֵנִים 2 Chr. 14, 4. To these idols were applied the words גִּדַּע Ez. 6, 6, חֲמֵנִים 6, 4, הִכְרִיתָ LEV. 26, 30. The Targum (חֲמֵנִים) *house for star-worship*, comp.

חָסִים [חָסִים] Mercury or Venus), LXX (*ειδωλα*) &c. have only conjectured. In the Phœnician theology חָמֵן was an epithet of בָּעַל; hence we find so often in inscriptions, בָּעַל חָמֵן, בָּעַל חָמֵן. Palmyr. חָמֵן sun-pillar.

חָמַם (*fut. יִחְמַם*) *tr.* to do violence, to wrong, נָפַשׁ PROV. 8, 36; to violate, חָמַם Ez. 22, 26; to overthrow with violence, to destroy, שָׂדֶה LAMENT. 2, 6, בָּכָר JOB 15, 33; to rob Jer. 22, 3; חָמַם לְעַל Job 21, 27 to devise plans against one, considered as an act of oppression against a person. — The stem is closely connected with the *intr.* חָמַץ, and the fundamental signification to be sharp, metaphor. to be bold, violent, is here trans. Ar. *حمس* in a good sense, to be valiant, bold, حَماسة valour. Deriv. חָמַם, חָמֵם.

Nif. יִחְמַם to be disgraced, עֲקָבִים (the heels), by lifting up the train, Jer. 13, 22.

חָמַם (*constr. חָמַם*, with *suff.* חָמוֹ; *pl. חֲמֵמִים*) *m. violence, oppression*, GEN.

6, 11, along with חָדָר JER. 6, 7, HAB. 1, 3, hence חָדָר Ps. 18, 49 or חֲמָקִים 2 SAM. 22, 49 *a violent man, a robber, an enemy*; חֲמָתוֹ *habitations of violence* Ps. 74, 20, i. e. where violence is committed, and חֲמָתוֹ *weapons of violence* GEN. 49, 5, with which one commits violence; חֲמָתוֹ Ps. 58, 3 *the violence of the hands* i. e. which one does with the hands; sometimes the genitive stands in an objective sense, e. g. חֲמָתוֹ GEN. 16, 5 *the wrong done to me*, comp. JO. 4, 19; concrete *unrighteous wealth* AM. 3, 10; חֲמָתוֹ *a false witness* EX. 23, 1.

חָמֵץ (*inf.* חֲמִיצָה, *fut.* יִחְמָץ) *intr.* prop. *to be sharp*, therefore 1. of taste: *to be tart, sour* (applied to soured drink, vinegar), *to be salt* (applied to salted herbs), hence חֲמָץ, חֲמִץ; *to be leavened*, of dough EX. 12, 34 39; HOS. 7, 4; deriv. חֲמָץ. — 2. applied to colour: *to be bright, shining*, i. e. *to be a bright red*, חֲמָץ Is. 63, 1 *bright red in apparel*, i. e. purple garments, or baptised in blood (APOC. 19, 15); comp. Syr. مَضَى (Ethp.) to redden, Greek ὀξύς with its derivatives; in שָׁהָה and זָהָה the idea of redness likewise proceeds from that of shining. — 3. of the mind: *to be sharp, eager, violent* (see Hithp.), hence חֲמָץ Ps. 71, 4 *a violent man*, along with מְצַל. Deriv. חֲמָץ.

Hif. יִחְמָץ (not used) *to sour, to ferment*; deriv. מְחַמֵּץ.

Hithpa. יִחְמָץ *to become harsh, bitter, violent, excited*, of the heart Ps. 73, 21; comp. Targ. חֲמָץ to cause pain (PROV. 10, 1), אֶחְמָץ to embitter (ib. 25, 8, Hebr. אֶחְמָץ).

The stem חֲמָץ is identical with חֲמָץ, חֲמָץ &c., Arab. حَمِضٌ, حَمِضٌ, حَمِضٌ, Targ. חֲמָץ and חֲמָץ, Syr. مَضَى &c.; but the organic root is חֲמָץ.

חֲמָץ (contracted from חֲמָץ) *m.* 1. *anything soured, leavened*, cognate in sense חֲמָץ Ex. 13, 7; then *leavened bread* LEV. 6, 10, which was never to be set fire to in sacrifices 7, 12 13; opposite מִצָּה. — 2. *extorted, wrested*, i. e. ill-gotten wealth

AM. 4, 5, Targ. חֲמָץ (the LXX read חֲמָץ); comp. חֲמָץ 3, 10.

חֲמָץ *m.* 1. *vinegar* (so called from its harsh and sour taste), spoken of חֲמָץ or חֲמָץ NUM. 6, 3; RUTH 2, 14; Ps. 69, 22. — 2. *sour or unripe grapes* PROV. 10, 26, like the Talm. חֲמָץ, hence the LXX have ὄμυαξ, Syr. حَمِضٌ.

חָמַק *tr.* *to enclose, to fold around, to surround*, identical with חָבַק and therefore cognate in sense with חָבַק (see חָמַק); then *intr.* same as חָבַק *to turn about* (in order to go away), prop. *to make a turning*, coupled with חָבַק Song of Sol. 5, 6.

Pih. חָמַק (not used) *to turn about, to make a round-about turn*, deriv. חָמַק.

Hithp. יִחְמָץ (2 *f. fut.* יִחְמָץ) *to go about*, prop. *to turn about oneself*, a sign of tormenting impatience JER. 31, 22; LXX ἀνοστροφέις; comp. Terent. Eun. 5, 3.

חֲמָר I. (*fut.* יִחְמָר) *intr.* 1. same as חֲמָר *to glow, to seethe*, hence *to foam*, *to boil up*, of wine mixed with spices Ps. 75, 9; *to bubble, to swell*, of water 46, 4; Phenic. חֲמָר the same, Ar. خمر (I. II. IV. *to seethe, to foam, to ferment*), Armen. chmuēr, fermentum; Targ. חֲמָר for Hebr. חֲמָר; Talm. חֲמָר for חֲמָר; deriv. חֲמָר and according to some חֲמָר 2. — 2. *to be dark red* (prop. *to be heated*), proceeding from the idea of glowing, burning, as the intensive *to be dark-coloured* lies in the word חָמַר; comp. Ar. حمى (to be red), חֲמָר (to blush, with shame), like חֲמָר. Here belongs according to *Kimchi* חֲמָר Ps. 75, 9, which, however, is better referred to signification 1. Deriv. חֲמָר, חֲמָר and חֲמָר (according to some), חֲמָר. For the proper name חֲמָר see under חֲמָר.

Puh. (redupl.) חֲמָר *to boil violently, to bubble up*, of מִצָּה LAMENT. 1, 20; 2, 11; *to glow, to burn*, of פָּחַם JOB 16, 16, where the K'i reads חֲמָר, but the K'tib חֲמָר, because פָּחַם is sometimes joined to a singular (2 SAM. 10, 9; PROV. 15, 14 K'tib); as are also מִצָּה (NUM. 19, 13 20) and חֲמָר (JOB 38, 33).

חֲמָר II. (not used) *intr.* to bear a burden, of the ass, consequently connected with חָמַל; the fundamental signification may then have passed into that of being powerful, continuing or enduring, = דָּבָר; comp. Targ. חֲמָר threshold for the Hebr. אֶרֶץ, prop. the firm; Talm. חֲמָר stuff, prop. = יָסוֹד. But this meaning assumed for חֲמָר is very uncertain, because no sufficient analogies to it exist in the dialects.

חֲמָר III. (not used) *tr.* to collect, to heap, to heap together, Ar. حَمَلَ (to collect); deriv. חֲמָר 3, חֲמָר 2, חֲמָרָה.

חֲמָר *m.* wine, particularly foaming (see **חֲמָר** I.) DEUT. 32, 14, for which יֵין is used in prose. In Is. 27, 2 the LXX, Targ. and mss. read חֲמָר, with which AM. 5, 11 may be compared. Ar. خَمْر, Targ. חֲמָר, Syr. خَمْر the same, Phen. חֲמָר (foaming) the name of Himera in Sicily, applied to two rivers.

חֲמָר (after the form חֲמָר, שֶׁכָּר, אֶלֶס, אֶלֶס) *m.* bitumen, asphalt, found in pits GEN. 14, 10, used as a mortar 11, 3, and for pitching Ex. 2, 3, on account of its tough, binding nature. As this sticky substance looks black or black-brown, חֲמָר cannot be derived from **חֲמָר** I.; rather does the fundamental signification appear to be to bind (comp. **חֲמָר**, **חֲמָר**), applied in particular to a slimy, sticky mass; cognate in sense חֲמָר, Ar. تفل; as also ἄσφαλτος, which came to the Greeks through the Phenicians, is properly אֶתְפָּלֶת, from חֲמָר = חֲמָר. Arab. حَمْر the same.

חֲמָר (*pl.* חֲמָרִים) *m.* 1. prop. a tough mass of earth, same as חֲמָר, hence clay, loam, for potters Is. 45, 9, for walls GEN. 11, 3 and for sealing JOB 38, 14; consequently a figure of nothingness (comp. Is. 44, 20), חֲמָר בֵּית ה' Job 4, 19 clay-house, an image of the human body (see 2 COR. 5, 1); חֲמָר 13, 12 clay-entrenchments, a figure for empty proofs, coupled with חֲמָר־אֶרֶץ; then earth, dust gener-

ally. Here too belongs, according to the Vulgate, HAB. 3, 15, where it translates lutum; but see signific. 2. Hence the denom. חֲמָר to pitch over, to cover with resin Ex. 2, 3. — 2. a boiling, foaming (from **חֲמָר** I.) HAB. 3, 15, where the ח in חֲמָר must be supplied to חֲ. — 3. (from **חֲמָר** III.) a heap, mass Ex. 8, 10, JOB 27, 16, whence it becomes the name of a measure for dry goods, containing 10 בָּתִּים LEV. 27, 16, Is. 5, 10, Ez. 45, 14, according to Josephus (Ant. 9, 2, where metretes should be read for medimni) 12 Attic metretes. The half of חֲמָר is called חֲמָרֶה. Elsewhere חֲמָר stands instead of it.

חֲמָר (not used) *Aram.* same as Hebr. **חֲמָר** I; whence

חֲמָר (*def.* חֲמָרָה) *Aram. m.* wine DAN. 5, 1; EZR. 6, 9; Hebr. חֲמָר.

חֲמָר see **חֲמָר**.

חֲמָרָה (only dual חֲמָרָהִים) *f.* heaps, packs JUDGES 15, 16, identical with **חֲמָר** 3, used for the sake of alliteration (**חֲמָר**) and poetical gradation (comp. JUDGES 5, 30).

חֲמָר (prop. red, beautiful) *n. p. m.* 1 CHR. 1, 41, for which we have in GEN. 36, 26 חֲמָרֶה.

חֲמָשׁ (not used) *tr.* a stem assumed for the numeral חֲמָשׁ (which see), in the sense of to comprehend, to pack together, a degenerate form of חֲמָשׁ (which see). But see חֲמָשׁ as a numeral.

חֲמָשׁ (not used) *intr.* 1. to be thick, fat, of the paunch or abdomen; Arab. حَمَش, whence حَمِيش (fat), more frequently transposed حَمِش; Talm. חֲמָשׁ the same, whence חֲמָשׁ paunch. Deriv. חֲמָשׁ 2. — 2. Figur. to be firm, strong, powerful, vigorous (in a good sense), for which the Arab. حَمِش stands (cognate with חֲמָשׁ, חֲמָשׁ), which is used in a bad sense. Hence *part. pass. pl.* חֲמָשִׁים (after Spanish mss.) equipped, ready for battle, armed Ex. 13, 18, JOSH. 1, 14, JUDGES 7, 11, interchanged with חֲמָשִׁים

JOSH. 4, 13 and constantly used of the march of an army, comp. Ar. حَمِيس (valiant, warlike); LXX εὐζωτοι, Vulg. armati, Targ. מְזוּרְזִין. — Ibn Gāndāch, Kimchi, Tanchum and others suppose it to be a denomin. from חָמַשׁ, somewhat like חֲזָזִין from חָלָצִים; but this is an unnecessary assumption, since the verb exists in Arabic. The mss. that read חֲמִשִּׁים, suggest an adjective form חֲמִשִּׁי; which amounts to the same in sense.

חֲמִשִּׁי (constr. חֲמִשָּׁה; plur. חֲמִשִּׁים, with suff. חֲמִשִּׁי) num. card. f. (with a masc. form), חֲמִשָּׁה (constr. חֲמִשָּׁה) m. five, in the absolute form (GEN. 5, 6; 11, 32; Ex. 21, 37; 38, 1) or in the construct, preceding a noun Ex. 36, 10, Num. 18, 16, seldom following it; though the latter happens sometimes in later Hebrew 1 CHR. 4, 32, 2 CHR. 3, 11, sometimes when an emphasis is laid on the number Num. 7, 17. In composition with the masc. חֲמִשָּׁה stands חֲמִשָּׁה LEV. 27, 7 and חֲמִשָּׁה JUDGES 8, 10, 2 SAM. 19, 18; but the construct form is always with the fem. חֲמִשָּׁה GEN. 5, 10. The number five appears to have been occasionally a round or sacred number GEN. 43, 34; 45, 22; 47, 2; Is. 17, 6; 19, 18; 30, 17, as was actually the case in the old religions (Iren. adv. Haer. 1, 23). The pl. חֲמִשִּׁים is fifty GEN. 9, 28. Deriv. חֲמִשָּׁה 1, חֲמִשָּׁה and the denom. חֲמִשָּׁה. — As to the derivation, linguists have found no verb-root for its foundation, as is generally the case with the numerals 1-7; but have put it along with the Indo-Germanic; and therefore the ground-form *chamsh* is compared with the Sanskrit *pañc*, Lat. *quinque*, Greek *πέντε* &c. But חֲמִשָּׁה may also denote prop. the hand, fist (see חֲמִשָּׁה), from חָמַשׁ = חָמַשׁ to take together, whence חֲמִשָּׁה, cognate with حَمِيس pugnis; and then it would signify five, as in Lamaic rima, lima mean hand and five. Derivative

Fih. חֲמִשָּׁה to fifth, i. e. to exact the fifth part as a tax GEN. 41, 34.

חֲמִשָּׁה m. 1. (denom. from חֲמִשָּׁה, like

חֲמִשָּׁה from חֲמִשָּׁה = אֲרִבָּע) a fifth, the fifth part of a thing GEN. 47, 26, as tribute.

— 2. (from חָמַשׁ as a verb in the first signific.) paunch, abdomen 2 SAM. 2, 23; 3, 27; 4, 6; 20, 10; comp. Syr. سَمْعَل, Talm. חֲמִשָּׁה in a cognate sense.

חֲמִשָּׁה (or חֲמִשָּׁה) num. ord. m., חֲמִשָּׁה or חֲמִשָּׁה (with suff. חֲמִשָּׁה, חֲמִשָּׁה) f. the fifth GEN. 1, 23; LEV. 19, 25; the fem. is also a subst. the fifth part GEN. 47, 24, in which sense it also occurs in the plural LEV. 5, 25.

חֲמִשָּׁה see חֲמִשָּׁה.

חֲמִשָּׁה (not used) intr. according to some to be dirty, to be rancid, like the Ar. حَمِيت; but it is improbable that this meaning lies at the basis of חֲמִשָּׁה or חֲמִשָּׁה, since the Arabic stem is only a secondary one of حָمִי; and the analogy of חֲמִשָּׁה, חֲמִשָּׁה, חֲמִשָּׁה rather favours a verb חֲמִשָּׁה. See חֲמִשָּׁה I.

חֲמִשָּׁה (from חֲמִשָּׁה; Thermae) 1. n. p. of a city in Naphtali JOSH. 19, 35, which Josephus (B. J. 4, 1) interprets by *θερμα*. It is the place where Tiberias afterwards stood, and was noted for its warm springs. As a Levitical city it was called חֲמִשָּׁה JOSH. 21, 32, and 1 CHR. 6, 61 חֲמִשָּׁה. Josephus (B. J. 4, 1, 3) calls this חֲמִשָּׁה *Ἀμμαούς*, i. e. *Emmaus*, whence we may conclude that the important city in the plain of Judea, 22 Roman miles from Jerusalem (Jos. Ant. 14, 11, 2; 1 MACCAB. 3, 40 57), and the village of the same name, 60 stadia from Jerusalem (Jos. B. J. 7, 6, 6), were also called חֲמִשָּׁה. In 1 CHR. 18, 3 חֲמִשָּׁה appears to stand in its stead. — 2. n. p. m. 1 CHR. 2, 55, where, however, the name of a place is more suitable.

חֲמִשָּׁה (warm springs) n. p. of a Levitical city JOSH. 21, 32, occurring only in connection with חֲמִשָּׁה, and used for the חֲמִשָּׁה of other passages.

חֲמִשָּׁה (in many mss. חֲמִשָּׁה; constr. חֲמִשָּׁה) another constr. חֲמִשָּׁה Hos. 7, 5 is referred to this noun by Kimchi, Ibn Esra &c., but belongs to חֲמִשָּׁה, as also חֲמִשָּׁה DEUT.

32, 33, Job 6, 4, which *Ibn G'mâch* incorrectly refers to this word; חֲמָהּ HAV. 2, 15, reckoned as belonging to חֲמָה by *Kinchi*, *Ibn Esra* and others, see under (חֲמָה) *f. a skin-bottle*, for water GEN. 21, 14 15 19, from חֲמָה I. (Ar. حَمَا, Sanskr. jam) to bar, to debar, to withhold, to secure, to shut in (whence also חֲמָה). Thus the noun is formed after the type of חֲמָה, חֲמָה, חֲמָה. The Talmudic חֲמָה is used of a bag-pipe which is protected round about, enclosed and bottle-shaped; of a shepherd's flask &c., which Tanchum compares. The Targ. רִיקָב, from חֲמָה = רִיקָב, refers to the derivation to be hollow, and even the Ar. حَبِيت (water-bag) comes only from حَمَا, though it is no longer written as a feminine.

חֲמָה (fortress, citadel, from חֲמָה I.)

1. *n. p.* of a city of Syria on the Orontes, between Larissa and Arethusa, in the vicinity of north Lebanon, afterwards denoting the entire district belonging to it JUDGES 3, 3, ZECH. 9, 2; brought into connexion with חֲמָה &c. JER. 49, 23, Ez. 47, 16, on which it bordered; the land is called in full חֲמָה 2 KINGS 25, 21, in which חֲמָה lay 23, 33. The northern boundary of Palestine reached to the district of Hamath NUM. 13, 21, and at a later time was to reach so far again Ez. 47, 16, but the Israelites seldom possessed it 2 KINGS 14, 28, 2 Chr. 8, 4. During the Macedonian dominion it was called *Επιφάνεια* (Jos. Ant. 1, 6, 2; Plin. 5, 19), hence in Midrash (Ber. rab. ch. 37) and in Aquila (see Theodoret. quaest. 22 on 2 KINGS) it is interpreted by *Επιφ.*; the Targ. (on GEN. 10, 18, NUM. 13, 21) and Syr. (on 1 Chr. 18, 9) have substituted for it Antioch (אַנְטִיּוֹכְיָא), the residence of the Seleucidae. In 1 Macc. 12, 25 the Hamath-district is called *Αμυθίν; χαῖου*; among the Orientals it is *حَمَاة*. Gentile חֲמָה GEN. 10, 18, as a Phœnician colony there was termed. — 2. With the addition of חֲמָה AM. 6, 2, according to some written for חֲמָה (Ezr. 6, 2), to denote *Ecbatana*, the metropolis of Media; but it is

more advisable to adopt the usual meaning.

חֲמָה for חֲמָה 1 Chr. 18, 3, consequ. with a of motion חֲמָה. See חֲמָה.

חֲמָה (after the form חֲמָה; not used) *m. kindness, grace, χάρις*, same as חֲמָה, but only as an epithet of חֲמָה i. e. the Phœnician *El, Milcar, Baal* &c. in the proper name חֲמָה; comp. Phœnic. חֲמָה, חֲמָה &c., this noun also lying at the basis of חֲמָה.

חֲמָה (from חֲמָה I. after the form חֲמָה, with suff. חֲמָה; whence come חֲמָה and חֲמָה in proper names) *m. 1. favour, inclination to, kindness, grace*, spoken of the divine favour ZECH. 4, 7; 12, 10, or of that among men ECCLES. 9, 11; 10, 12; seldom coupled with חֲמָה Prov. 22, 1. Hence the expression חֲמָה חֲמָה *to find favour in the eyes of one* GEN. 39, 4, 2 SAM. 15, 25 &c., used especially of persons asking JUDGES 6, 17; חֲמָה חֲמָה or חֲמָה חֲמָה in later Hebrew ESTH. 2, 15 17; 5, 2; farther חֲמָה חֲמָה *to procure favour for one from another* Ex. 3, 21; 11, 3, or חֲמָה חֲמָה Prov. 3, 34. — 2. Prop. approval, hence *grace, loveliness* Ps. 45, 3, in which sense are the combinations חֲמָה חֲמָה Prov. 11, 16, חֲמָה חֲמָה 1, 9, חֲמָה חֲמָה 5, 19; *beauty* 31, 30, חֲמָה חֲמָה the beautiful NAH. 3, 4; in like manner חֲמָה חֲמָה Prov. 22, 11 *beautiful speech*; also *preciousness* 17, 8. — 3. (*grace, beauty*) *n. p. m.* ZECH. 6, 14, as the proper names חֲמָה, חֲמָה and חֲמָה immediately preceding shew; probably a double name of חֲמָה (6, 10), as חֲמָה had the name חֲמָה besides.

חֲמָה see חֲמָה.

חֲמָה see חֲמָה.

חֲמָה (contracted from חֲמָה, *Hadad is kindness*; see חֲמָה) *n. p. m.* EZR. 3, 9; NEH. 3, 18. Comp. the proper names חֲמָה, חֲמָה, חֲמָה; Phœnic. חֲמָה Hanelus (on a tomb-inscription in *Creuzer*, *Zur Römischen Geschichte* p. 230).

חֲמָה I. (*fut. חֲמָה, ap. חֲמָה; inf. constr. חֲמָה*) *intr. 1. to incline, to bend* (same

as **כָּנַע**, Ar. **حَنَا** the same, figurat. to be inclined, conseq. cognate in sense with **חָנָה**, hence to *incline*, to *sink*, of the sun (for which **יָוֶם** stands metonym.), **חָנָה הַיּוֹם** JUDGES 19, 9 *the inclining of the day*, i. e. the sun declining to his setting, identical with **נָטוּת הַיּוֹם** 19, 8, **רַד הַיּוֹם מֵאֵר** 19, 9, **רָפָה הַיּוֹם לַעֲרֹב** 19, 11; compare *κάλυξεν ἡ ἡμέρα* (LUKE 24, 29). — 2. to *set oneself down*, to *encamp*, along with **יָשַׁב** EXOD. 14, 2, of armies 2 SAM. 23, 13, the march of locusts NAH. 3, 17, of wanderers NUM. 10, 31; to *dwell* IS. 29, 1; to *put up* (see **חָנָה**) &c. with **בָּ** EX. 13, 20, NUM. 33, 8, **עָל** EX. 15, 27, **אָל** JOSH. 11, 5, **לְ** JOB 19, 12, **לְסָבִי** NUM. 33, 7, **לְ** ... **בְּ** JOSH. 8, 11, **בְּ** ... **בְּ** of a place NEH. 11, 30, yet also with the accus. IS. 29, 1, or in answer to the question *whither with a* of motion of the place NUM. 10, 6. Especially with **עָל** of the place, to *besiege* JOSH. 10, 5, 2 SAM. 11, 1, comp. **עָלָה**; more rarely with **בָּ** of the place JUDGES 9, 50, or with **עָל** in the meaning to *overcome* 6, 4, or with accus. of the person, PS. 53, 6 *those who beleaguer thee* (**חָנָה** = **חָנָה** from **חָנָה**); **חָנָה** ... **לְ** to *encamp around* a thing for a thing, i. e. defending or protecting it ZECH. 9, 8; **חָנָה הַתֵּנִי** the tent is encamped, i. e. is struck NUM. 1, 51. — In this sense of the stem, the organic root **חָנָה** is connected with that in **כָּנַע** III., **חָנָה**, Ar. **حَنَا**, and perhaps also with that in **חָנָה** II., though the fundamental signification be variously modified; in Phen. **חָנָה** is the same; whence comes **מִחְנָה** (dwelling-place) in numerous names of places. Derivat. **חָנָה**, the proper names **מִחְנָה**, **מִחְנָה**, **מִחְנָה**.

חָנָה II. (not used) *tr.* to *pierce*, of a weapon, the organic root of which **חָנָה** also lies in **קָן** (קִין) belonging to **קָן**, Ar. **قَانَ** (to pierce), Aram. and Syr. **קָן**, (comp. Sanskrit *khan fodere*, Pers. *ken-dan*, Greek *κένειν* to pierce) &c. Deriv. **חָנָה**.

חָנָה (*pl.* **חָנוּת**; from **חָנָה** I.) *f.* 1. *grace, compassion*, only in the pl. as a collective idea PS. 77, 10, if it be not an infin. noun with the *oth*-termination, as **חָנוּת** Ez. 36, 3, **חָנוּת** PS. 17, 3, conseq. a singular. To this belongs also **חָנוּתִי** JOB 19, 17 *my kindness*, where the sing. suffix presupposes a sing. noun. See **חָנוּת**. — 2. (*grace, beauty, favour*; a Phenician epithet of Astarte, and then a name of the goddess Harmonia and the Libyan *Χάρης*; the masc. is **חָן**) *n. p. f.* 1 SAM. 1, 2; 2, 1; comp. Phen. **חָנָה**, sister of **דִּידוֹ** (Didō), Greek *Ἄννα* (LUKE 2, 36).

חָנוּךְ (*instruction, tuition; concrete teacher*; according to Philo from **חָן** with suff. **חָנוּךְ** = *χάρης σου*) *n. p.* 1. of the son of Cain GEN. 4, 17, LXX *Ἐρῶχ*, who also gave his name to a city, being the first builder of cities. — 2. of the father of Methuselah, who is distinguished for the manner of his life and death, GEN. 5, 18-24, and whom *Ben-Sira* (44, 16) celebrates as a pattern of repentance in his generation, and for his being translated (*μετετέθη*) into heaven (44, 16; comp. LUKE 3, 37; HEBR. 11, 5); as he is also looked upon as the inventor of letters and learning (Koran 19, 57 58) — hence the Arabic name **إدريس** (*Idris*, teacher). Philo finds the astronomical number of the solar year in the 365 years of Enoch's life; the name must therefore mean *beginner* (initiator), i. e. of the new year, which becomes new after 365 days; whence perhaps arose the legend that he was the first teacher of astronomy (*Hottinger*, Hist. Or. 1, 3; *Alex. Polyhistor* [80 B.C.] &c.). The Lycaonian tradition of *Ἀρρᾶνός* (Steph. of Byz., Suidas), who lived above 300 years, and announced the flood, arose out of the Bible and its old circle of traditions. — 3. of a son of Reuben GEN. 46, 9; *Patronym.* **חָנוּכִי** NUM. 26, 5. — 4. of a son of Midian and therefore of a Midianite tribe GEN. 25, 4.

חָנוּךְ (*a bestowed one*; perhaps, however, = **חָנוּךְ** as **חָנוּךְ** and then an epithet of **חָנוּךְ**) *n. p.* of an Ammonite king 2 SAM. 10, 1, and elsewhere a proper name among the Hebrews NEH. 3, 13 30.

make firm, definite, to make ready or fit. Deriv. חֲנִיכָה.

חֲנִיכָה *masc.* see חֲנִיכָה.

חֲנִיכָה *Aram.* same as Hebr. חֲנִיכָה, whence חֲנִיכָה.

חֲנִיכָה (*constr.* -פֶּת) *Aram. f. dedication,* EZR. 6, 16, צִלְמָה DAN. 3, 2.

חֲנִיכָה (*constr.* -פֶּת; formed from the *masc.* חֲנִיךָ) *f. dedication,* of an altar NUM. 7, 11, of the temple PS. 30, 1, of walls NEH. 12, 27; LXX ἡγυαία, as in 1 MACC. 4, 59 and JOHN 10, 22 the eight-day festival instituted by Judas Maccabeus (2 MACC. 10, 6 seq.) is called, named by Josephus (Ant. Jud. 12, 7, 7) φῶτα, i. e. the feast of light.

חֲנִיכָה (not used) *intr. to be hard, firm, pressed together, compact,* of stones, hail-stones (comp. חֲנִיךָ). With this stem is identical חֲנִיכָה (which see), Ar. صَنِم (to be strong, firm), Aram. צִינְמָה (stone); as חֲנִיכָה is identical with חֲנִיכָה; besides, חֲנִיכָה (which see), whence חֲנִיכָה belonging to חֲנִיכָה, and the Aram. חֲנִיכָה = קִינְכָה (something firm, a substance). Deriv. חֲנִיכָה belonging to חֲנִיכָה, and perhaps to the proper name חֲנִיכָה.

חֲנִיכָה (after the form חֲנִיכָה, *constr.* חֲנִיכָה; not used) *m. stone, rock,* so called from hardness and density; Aram. צִינְכָה the same. Derivatives the proper names חֲנִיכָה and חֲנִיכָה.

חֲנִיכָה (formed from חֲנִיךָ with the termination -כָּ as an old accusative, like מַחֲרָח, רִיחָם, יוֹמָם, אֲמָנָם, דְּיוֹמָם, שֶׁגָּם comp. Fürst's Lehrgeb. pag. 179 note) *adverb, prop. out of goodness, complaisance,* therefore 1. *without reward or fee, gratis, gratuito* GEN. 29, 15; EX. 21, 2; — 2. *to no purpose, in vain, frustra,* i. e. without attaining the end, PROV. 1, 17; more rarely חֲנִיכָה i. e. *for in vain* EZ. 6, 10, comp. δωρεάν in the N. Test. for gratis and frustra; — 3. *without cause or occasion* 1 SAM. 19, 5, put as a genitive to the noun, e. g. קִלְכָּה חֲנִיכָה PROV. 26, 2, דְּמִי חֲנִיכָה 1 KINGS 2, 31; *without cost* 2 SAM. 24, 24.

I.

חֲנִיכָה (*El is a rock, safety; comp. חֲנִיכָה* אֶבֶן יִשְׂרָאֵל GEN. 49, 24, צִינְכָה 2 SAM. 23, 3) *n. p. m.* JER. 32, 7 9 and LXX also 31, 38 (Αναμείλη) for חֲנִיכָה, the builder of a tower in Jerusalem ZECH. 14, 10; NEH. 3, 1. It is possible, however, that *m* arose here from *n*, as the LXX write Μαδιάμ for מִדְיָן, and the Mishna פָּנֵס for Paness.

חֲנִיכָה (from חֲנִיכָה with the derivative syllable *dl*, as in חֲנִיכָה, גִּרְסָה, Aram. in חֲנִיכָה, עֲרִיכָה, pause (חֲנִיכָה) *m. collect. hail-stones, hail* (parallel חֲנִיכָה) PS. 78, 47, an explanation already given by *Ibn Esra* (חֲנִיכָה הוּא אֶבֶן) and *Kimchi* (מִינְ חֲנִיכָה) and which *Ibn Ganach* (الصقيع), *Saadia*, and before them the LXX and Vulg. intended. According to the Targ. and Rashi: *a sort of locusts, a meaning which is merely derived by conjecture from its position after חֲנִיכָה* (in the ten plagues of Egypt).

חֲנִיכָה I. (*perf.* either in the resolved form חֲנִיכָה GEN. 33, 5, חֲנִיכָה LAMENT. 4, 16, or in the contracted חֲנִי, hence חֲנִיכָה, *part. חֲנִי; inf. absol. חֲנִיךָ, constr. חֲנִיכָה, therefore with suff. חֲנִיכָה, and perhaps also חֲנִיכָה* PS. 77, 10; *imp. חֲנִי, with suff. חֲנִיכָה, חֲנִיכָה, sel-dom חֲנִי, attaching itself to the fut. חֲנִיכָה, and so with suff. חֲנִיכָה* PS. 9, 14, where חֲנִי stands in our mss., comp. חֲנִיכָה JER. 49, 28 = חֲנִיכָה; *ap. חֲנִי, with suff. חֲנִיכָה, חֲנִיכָה, whence also חֲנִיכָה* GEN. 43, 29, IS. 30, 19, arising out of חֲנִיכָה; חֲנִי only in AM. 5, 15) *intr. prop. to incline to, to bend to one, inclinare, conseq. identical in its organic root with that in חֲנִיכָה, חֲנִיכָה II. &c. (Ar. حَنَّ the same); with reference to the mind, to be inclined, favourable, kind, gracious, with accus. of the person* EX. 33, 19, 2 SAM. 12, 22, or *absol. to be kind, liberal* PS. 37, 21 26, seldom with ל of the person PS. 109, 12; *to favour, with accus. of the person* 102, 14; *to spare* LAMENT. 4, 16; *to pity, with accus. of the person* 2 KINGS 13, 23; JOB 19, 21; *to permit, therefore*

30

[illegible]

Nif. נָתַתְּ (after the form נָתַתְּ, *2 pers. f.* נָתַתְּ K'tib) only in Jer. 22, 23, but it stands either for נָתַתְּ, contracted from נָתַתְּ (thou groanest, sighest), consequently belonging to נָתַתְּ, or it belongs to the *Nif.* of נָתַתְּ II.

Pih. I. חַיֵּן (fut. יַחַיֵּן) to be kind to, to have pity upon, with accus. of the person PROV. 14, 21; to be disposed to love, to be affectionate, also with accusat. of the person Ps. 102, 15.

Pih. II. חָנָן (*fut.* יִחַנֵּן) *to make graceful, lovely,* קוֹל *Prov.* 26, 25. *Deriv.* חֲנוּן.

Hof. הִתֵּן (fut. יִתֵּן) to be compassionate, favoured, Is. 26, 10; PROV. 21, 10.

Hitp. הִתְחַנֵּן (*hit. יִתְחַנֵּן*, before Mak-
keph כָּפָה, in pause חָנַן) prop. to incline
oneself, hence to *pray*, to *implore*, to
ask, like the Aram. חָנַן (*to bend one-*
self, then to pray), with אֵל GEN. 42, 21,
1 KINGS 8, 33, לֵאלֹהִים Hos. 12, 5, ESTH. 8, 3
or לְסִכְרִי of the person 2 CHR. 6, 24; to
obtain by entreaty or *asking*, with accus.
of the object 1 KINGS 8, 59; 9, 3. Deriv.
חֲנֻנִיּוֹת, חֲנֻנִיּוֹת.

חָנַן II. (Kal not used) *intr.* same as Arab. حَنَّ *to groan, to sigh*, consequently connected in its organic root with חָנָן (which see), חָנַן I. &c. Deriv. חֲנִיּוֹת (Job 19, 17).

Nif. נִחַן (only 2 pers. f. נִחְנָה) to mourn, to complain, JER. 22, 23 (LXX, Vulg., Syr.).

הַנֵּן (*merciful*, an epithet of El and Jah) 1. n. p. m. JER. 35, 4; EZR. 2, 46; NEH. 7, 49; 1 CHR. 8, 38; 11, 43. The proper name *Avaro-*, appearing in Greek orthography, in the New Test. *Avras*, is the same; and the Ar. diminut. حَنِين (*'Honain*) is formed from it. This form

also lies in **חֲנַנְיָהּ, חֲנַנְיָה, חֲנַנְיָא**, **אֱלֹהֵהֶן**. The name of the greatest deity of the Babylonians beside *Bēlos* (**בֵּל**), viz. *Arros*, i. e. **חֲנַן** (*Julian, orat. 5*), *Ἰσάρης*, i. e. *Ἰωάννης*. **יֹחָנָן** (*Syncell. p. 51*), who gave laws and culture, is merely this word. — 2. (only in union with **בֵּית**) *n. p.* of a locality in *Dan 1 Kings 4, 9*; it is perhaps *Bet-Hūnun* in the neighbourhood of **עֲזָרָה** (*Robins. II, 633*).

חָנַן (inf. מְחַן) *Aram.* — חָנַן I. to have mercy, to be charitable, with accusat. of the person DAN. 4, 24.

*It*hp. אֶתְחַנֵּן to entreat, to make sup-
plication, with קָרָם of the person DAN.
6, 12.

הַנֶּחֱמָה (*El is gracious*) *n. p. m.* of the builder of a tower in Jerusalem **JER.** 31, 38; **ZECH.** 14, 10; **NEH.** 3, 1; 12, 39. See **הַנֶּחֱמָה**.

יְהִי (gracious, kind, viz. Jah is) n. p.
m. 1 KINGS 16, 1; EZR. 10, 20; NEH. 1,
2; 1 CHR. 25, 4.

הַנְּנִיָּה (*Jah is kind*) *n. p. m.* JER. 28, 1; DAN. 1, 6; 1 CHR. 3, 19; Ἀναρίας (TOB. 5. 12) is the same name.

הַנְּחִידָה (the same) *n. p. m.* JER. 36, 12; 1 CHR. 25, 23; 2 CHR. 26, 11.

חֲנַנְיָ *n. p.* of a city of middle Egypt, sometimes a royal residence, which gave its name to the whole nome, and is mentioned together with lower Egyptian (**חַרְשֵׁן**) in Is. 30, 4. Herodotus (2, 137) calls it *Ἀρνοίς*; afterwards it was called Ahnâs (Ar. **أهناس**), Hnes, Coptic **ϩⲛⲉⲥ**, **ϩⲛⲉⲥ**, **ⲉϩⲛⲉⲥ**. In the Grecian period it was Heracleopolis (city of Hercules). Since the word is also the second member in **חֲנַנְיָהוּ** (contracted from **חֲנַנְיָהוּ**), the Targ. has translated it by the latter. The word appears to be an original name of an Egyptian deity corresponding to Hercules.

כָּנָה (*fut.* יִכְנֶה) *prop. tr.* to veil, to cover, to conceal, velare, occulere, cognate in sense with כָּנַח, מָכַל; then *intr.* (according to *Kimchi*) to flatter, to lie, to sin. JER. 23. 11; of the earth, to be un-

clean, to be desecrated, Is. 24, 5, JER. 3, 1 (for which טָמֵא stands in Lev. 18, 25), Ps. 106, 38, by זָכָה, זָכָה (Jer. 3, 2), זָכָה (Ps. l. c.), זָכָה (Is. 24, 5) &c.; yet the statement of what causes the desecration is sometimes wanting Mic. 4, 11. Only once does it stand entirely in the sense of זָכָה as *trans.* with the accus. of the object JER. 3, 9, and therefore the Vulg., Syriac and Parchon identify it with that verb. Deriv. חָנָה, חָנָה, חָנָה.

Hif. חָנָה (fut. יִחָנֶה) *to seduce to hypocrisy* (i. e. to heathenism) DAN. 11, 32; *to make unholy, sinful, godless*, אֲרָץ NUM. 35, 33; JER. 3, 2.

The fundamental signification of the verb חָנָה *to flatter, play the hypocrite, simulate*, ὑποκρίσθαι, mentiri, proceeding from that of veiling, is already given by the Vulg. (DAN. 11, 32), the LXX (Job 34, 30; 36, 13), Aq., Symm. and all the Jewish interpreters, as Ibn G'anāch, Ibn Esra, Kimchi &c.; which is also confirmed by the usus loquendi of the Mishna and Talmud, by the Targ. חָנָה and the Syr. حَنَّ (with its derivatives) having sometimes the meaning *to apostatise, to be rebellious*, sometimes that of *to be unclean*. The organic root ח-נ-ה is also found in חָנָה, חָנָה, Sanskrit nūbh, Pers. nubh, Lat. nūb, Greek νῦφ, in which the conception of *veiling* lies. If the Targ. and Syr. render it sometimes by חָנָה, חָנָה, followed by the Vulg. or LXX, it does not at all prove that they take חָנָה and חָנָה (perhaps like חָנָה and חָנָה) to be equivalent, but that they expressed the ulterior meaning *to be unholy, godless, impure*. The Arabic حَنَّف is only a collateral form of حَنَّف, Hebrew חָנָה, to bend off, to turn aside; and does not belong here.

חָנָה (pl. חָנָה, constr. חָנָה) *masc.* (prop. a participial adj.) *a godless man, a flatterer, a hypocrite*, Is. 9, 16; Ps. 35, 16; Job 8, 13; Syr. حَنَّاف a heathen.

חָנָה *adj. m.* see חָנָה.

חָנָה *m. dissimulation, deceit, then impiety*, Is. 32, 6.

חָנָה (from the masc. חָנָה) *f. the same*, JER. 23, 15.

חָנָה (Kal not used) *trans. prop. to narrow, to enclose, to close about*, consequently identical with חָנָה (חָנָה) in its organic root, as also with the *intrans.* חָנָה, Aram. חָנָה; then there arose out of that the idea of *to choke, strangle, suffocate*; comp. Greek ἀγγισιν, Lat. angere, German eng. The Ar. حَنَّق is *intrans. to be choked, to be suffocated* Deriv. حَنَّق; and according to some חָנָה.

Nif. חָנָה (fut. יִחָנֶה) *to strangle oneself, to hang oneself*, Ar. حَنَّق 2 SAM. 17, 23.

Pih. חָנָה *to strangle, of lions* NAH. 2, 13.

חָנָה (this form is also in the Mishna; constr. חָנָה, like חָנָה, from חָנָה, חָנָה) *m. suffocation, strangulation*, in which elephantiasis usually ends, Job 7, 15 and thou chooseth more than my strangling (חָנָה, as Rashi and many mss. read), i. e. something worse; but others read חָנָה as an absolute state, referring חָנָה to חָנָה.

חָנָה (formed from חָנָה, i. e. dedicated to the goddess Harmonia) *n. p.* of a city in Zebulun Jos. 19, 14.

חָסַר I. (Kal unused) 1. *tr. to bend, to bow, to crook*, e. g. the neck, Arab. حَسَدَ (to bend the neck), عَصَدَ (to bow the neck); derivat. perhaps חָסַר. — 2. *intr. to incline to, to turn to (one), and figurat. to be favourable, kind, gracious, and with reference to God, to be pious*; deriv. חָסַר 1, חָסַר, the proper names חָסַר, חָסַר in חָסַר.

Hithp. חָסַר *to shew oneself kind, gracious, benign*, 2 SAM. 22, 26; Ps. 18, 26.

חָסַר II. (Kal unused) *tr. prop. to cut*, e. g. grain, Aram. חָסַר, Ar. حَصَدَ, hence figurat. *to cut with sharp words, scindere*, i. e. *to abuse, to insult*; comp.

Arab. **أَسَدٌ**, Aram. **הַשֵּׁד**, Arab. **حَسَدٌ** to disgrace. Deriv. **חָסַד** 2.

Pih. **חָסַד** to asperse, to disgrace PROV. 25, 10; Syr. **ܡܫܦܝܢ**, Targ. **חָסַד**, Ar. **حَسَدٌ**.

חָסֵד (*constr.* **חָסֵד**) *m.* kind, gracious, only in the proper name **חֲסִידָה**.

חָסֵד (*pause* **חָסֵד**, with *suff.* **חָסֵדִי**, **חָסֵדִי**; *pl.* **חָסִידִים**, *constr.* **חָסִידִי**, with *suff.* **חָסִידִי**) *m.* 1. (from **חָסַד** I.) prop. inclination to, hence kindness, benevolence, complaisance, favour, love, a) of men to men JOSH. 2, 12, 1 SAM. 15, 6, along with **אֱמֶת** (fidelity), **רַחֲמִים** (mercy), **חַיִּים** (life), thus **חָסֵד** with **עֵם** JOSH. 2, 12, 1 SAM. 20, 8 or **לִי** Ps. 18, 51 to shew favour, love to one; **חָסֵד** PROV. 11, 17, **חָסֵד** 1 KINGS 20, 31. In this sense **חָסֵד** is also to be understood in Is. 40, 6 of human favour and grace, which the LXX translate freely by *δόξα* (comp. 1 PETER 1, 24), without its being properly = **חֵן**. b) of man with relation to God, piety, hence **חָסֵד** Is. 57, 1 = **חָסִידִים**, in which sense the *pl.* **חָסִידִים** is to be taken, pious deeds, NEH. 13, 14; 2 CHR. 6, 42. c) of God towards men, grace, favour, divine good-will, Ps. 13, 6, Is. 54, 8, along with **אֱמֶת** (faithfulness) Ex. 34, 6, **פְּדוּת** (redemption) Ps. 130, 7, **בְּרִית** (covenant) DEUT. 7, 9, **אֱמֶת** Ps. 98, 3; and thus it is sometimes used of God in a concrete sense for **חָסֵד** Ps. 144, 2; JON. 2, 9 &c.; in the plur. **חָסִידִים** God's gracious manifestations 17, 7, or without **חָסֵד** Is. 63, 7; **חָסִידִי** 55, 3 the mercies shewn to David, which may also be taken subjectively 2 CHR. 6, 42. It is therefore said of God as well as of man **חָסֵד** DEUT. 7, 9, **חָסֵד** 2 SAM. 2, 6, **חָסֵד** Ex. 20, 6, **חָסֵד** MIC. 7, 20, **חָסֵד** GEN. 39, 21, and **חָסֵד** Ps. 89, 34 = **חָסֵד**. — 2. (from **חָסַד** II.) *reproach, disgrace, shame*, LEV. 20, 17; PROV. 14, 34; Targ. **חָסֵד** for Hebrew **חָסֵד**, Syr. **ܡܫܦܝܢ**. — 3. (*kindness viz.* El is) *n. p.* of an officer (**חָסֵד**) of Solomon's, fully **חָסֵד** (which see) 1 KINGS 4, 10. Moreover

חָסֵד forms the last part of the proper name **חָסֵד**, which see.

חֲסִידָה (*Jah is gracious*) *n. p. m.* 1 CHR. 3, 20, whose brother is **חָסֵד**.

חֲסִידָה (3 *fem.* **חֲסִידָה**, the original *ae* passing into *ay*, and still retaining the accent, 3 *pl.* **חֲסִידוֹ**, and **חֲסִידוֹ** after the same manner; *inf. constr.* **חֲסִידוֹ**; *fut.* **חֲסִידוֹ** and **חֲסִידוֹ**, 3 *pl.* **חֲסִידוֹ** *intr.* prop. to flee, towards something, conseq. to seek protection, refuge, with **בְּ** of the person or thing where one seeks protection Ps. 2, 12; 18, 3; 64, 11; Is. 14, 32; sometimes with the addition of **בְּ** JUDGES 9, 15, Is. 30, 2, or **בְּ** Ps. 57, 2, for which is also used **חֲסִידָה** 91, 4 or **בְּ** 61, 5; then generally and absolutely, to trust Ps. 17, 7; PROV. 14, 32. Deriv. **חֲסִידָה**, **חֲסִידָה**, and the proper names **חֲסִידָה**. — The organic root in **חֲסִידָה** is closely connected with that in **חָסַד** (which see).

חֲסִידָה (*a refuge, protection, viz.* El is) *n. p. m.* 1 CHR. 16, 38.

חֲסִידָה (after the form **חֲסִידָה**) *fem. refuge-seeking*, as the verb, with **בְּ** following Is. 30, 3.

חָסִיד (with *suff.* **חָסִידִי**; *pl.* **חָסִידִים**, with *suff.* **חָסִידִי**) 1. *adj. m.* kind, pious, amiable, benevolent, hence **חָסִיד** DEUT. 33, 8 a pious man, **חָסִיד** not well-disposed, i. e. hostile Ps. 43, 1; here perhaps the *fem.* **חֲסִידָה** JOB 39, 13 amiable, tender, belongs, but see **חֲסִידָה**. — 2. *subst. a good, gracious, amiable person*, of God JER. 3, 12, Ps. 145, 17, conseq. same as **חָסֵד** JER. 32, 18, **חָסִיד** MIC. 7, 18, parall. **חָסִיד**; or of men towards God, a pious, God-worshipping one 2 SAM. 22, 26 (parall. **חָסִיד** Ps. 18, 26) Ps. 12, 2; **חָסִיד** 4, 4, = **חָסִיד**. It is therefore applied to the Levites and priests 2 CHR. 6, 41, and to the whole Jewish people Ps. 85, 9. In particular **חָסִיד** is used of the steadfast and persecuted worshippers of God in the Macabaeae period Ps. 79, 2; 97, 10; 132, 9 16; 149, 9 and in other Psalms of that

time; the same expression being preserved in Ἀσιδαῖος 1 MACC. 2, 42; 7, 13; 2 MACC. 14, 6.

חֲסִידָה *f.* name of an unclean bird LEV. 11, 19, DEUT. 14, 18, which nestles upon בְּרוֹשִׁים Ps. 104, 17, flies high towards the heavens, has a definite time of departing and coming like other birds of passage JER. 8, 7, and whose wings are large and far outstretched ZECH. 5, 9. According to the Targ. (חֲסִידָה), Talm. (Chullin 63^a רִיחָה לְבָנָה), *Kimchi* and others it is *the white goshawk*, or *the white kite*; according to the Vulg. (on JEREM.), the LXX (JOB 39, 13), *Rashi* and others *the stork*, noted for its affection to its young, among the ancients (*Arist. hist. anim.* 9, 3; *Ael. hist. anim.* 3, 23; *Plin.* 10, 23), which suits the name, and was an early interpretation. Better according to Aq., Symm., Theod., LXX and others *the heron*, ἑρδωνίς, ardea, which is also celebrated for its affection to its young (*Ael. hist. anim.* 3, 23), from חָסַד to bend, to curve, because it is constantly bending its long neck. Here belongs, according to some, JOB 39, 13: *is her wing* (מְבִרָה) *that of the heron* (חֲסִידָה) *and of the pelican* (מְבִרָה = נָצִיר)? But since מְבִרָה does not stand there and נָצִיר always means *feather*, it is better to translate: *is it a pious wing and feather?*

חֲסִיל *m.* name of a species of locust, mentioned with אֲרָבָה and גָּזָם 1 KINGS 8, 37, JOEL 2, 25, which devours the fruits of the field Ps. 78, 26. According to JOEL 1, 4 חָ appears to signify *the stripped* (of the last skin), from חָסַל, as βροῦχος from βρούω to devour.

חֲסִין (*constr.* חֲסִין) *m.* powerful, strong, הַחֲסִין *the mighty of Jah*, i. e. great in might Ps. 89, 9; חֲסִין in the genitive is put with nouns, to express the greatest degree.

חָסִיר (from Pah. חָסַר) *Aram. adj. m.* wanting, deficient, light, in weight DAN. 5, 27.

חָסַל (*fut.* יִחָסַל) *to eat off, to tear off*, of locusts DEUT. 28, 38, or *to strip off*,

the skin, spoken of their sloughing; comp. Targ. חָסַל, to make an end of, to destroy, Arab. حَصَلَ (to cut off), خَرَلَ (to cut away). It is identical with חָסַל; and in the organic root ח-ס-ל, with that in חָסַל, חָסַל, חָסַל, חָסַל. Deriv. חָסִיל.

חָסַם (*fut.* יִחָסַם) *trans.* to bar, to muzzle, to close, the mouth of the ox treading corn DEUT. 25, 4; figurat. to hinder, to keep back, חָסַם Ez. 39, 11, i. e. by the number of corpses. Deriv. חָסַם. The verb is identical with חָסַם, חָסַם, חָסַם and the Ar. حَسَمَ (to cut off, to hold off), حَزَمَ (to bar). The organic root is ח-ס-ם.

חָסַן (*Kal unused*) *trans.* to bring together, for preserving, to gather in, into a store-house, to heap up, Arab. حَزَنَ (to conceal, to keep), hence حَزْنٌ a magazine; Targ. חָסַן, hence the noun חָסַן magazine. Deriv. חָסַן 2.

Nif. יִחָסַן (*fut.* יִחָסַן) *to be heaped together* Is. 23, 18, parall. יִחָסַר.

חָסַן (*not used*) *intr.* 1. to be strong, mighty, powerful, applied to oaks and men, Ar. حَصَنَ (to be firm, hard), Targ. חָסַן, Syr. حَسَنَ; and therefore closely connected with חָסַן I. (which see), Ar. اثن (whence ائبنة hardness), اثن (whence ائب hard, strong), Targ. חָסַן, חָסַן (hence חָסַן firm, hard). Deriv. חָסַן 1, חָסַן. — 2. Figur. to be wealthy, rich, ideas of strength being elsewhere transferred to riches or property. Deriv. חָסַן 1.

חָסַן *adj. m.* mighty, strong, of an oak or of men; usually a *subst.* Is. 1, 31; AM. 2, 9.

חָסַן (*def.* חָסַן, with *suff.* חָסַן) *Aram. m.* might, strength DAN. 2, 37; 4, 27.

חָסַן *m.* 1. strength, might, metaphor. riches, wealth JER. 20, 5; Ez. 22, 25; PROV. 27, 24. — 2. treasure, where all is heaped together Is. 33, 6, parallel אוֹצָר.

חָסַן (*Peal not used*) *Aram. to be strong*,

powerful (in the Targ.), Syr. **ܚܫܬܐ** a fortress; deriv. **ܚܫܬܐ**. Figurat. *to be rich, wealthy*.

cf. **ܚܫܬܐ** (3 pl. fut. **ܚܫܬܐܢ**) *to give possession, with a double accusat.* DAN. 7, 18 22.

ܚܫܬܐ (Kal not used) *trans. to peel off, to pull off, to unscale, to scrape off*, connected in its main idea with **ܚܫܬܐ** (which see), transposed **ܚܫܬܐ** and **ܚܫܬܐ**, Targ. **ܚܫܬܐ**, Syr. **ܚܫܬܐ**, Ar. **حَسَفَ** (transp. **حَسَفَ**), **حَرَفَ** (whence **حَرَف** a scale) **حَسَفَ** &c.; which fundamental signification is already adopted by the Targ., Syr. &c.

Pih. redupl. (unused) ܚܫܬܐܬܐ (abridged from ܚܫܬܐܬܐ) to make a thing scaly, as it were, i. e. to make it in the form of scales.

Puh. ܚܫܬܐ (part. ܚܫܬܐܬܐ) to be made scaly, Ex. 16, 14 fine, scaly, Targ. ܚܫܬܐ, Syr. ܚܫܬܐ.

ܚܫܬܐ (not used) *Aram. intr. to be held together, to be tough, sticky, spoken of tough, binding, earth or clay; connected with the Hebrew ܚָשַׁב (to bind). Derivative*

ܚܫܬܐ (*pause ܚܫܬܐ, def. ܚܫܬܐ*) *Aram. m. clay, the material of the potter* DAN. 2, 42, opposed to iron, copper, silver and gold 2, 33 34 45, which is supposed not to mix with the metals named 2, 42 43; **ܚܫܬܐ ܬܝܢܐ** 2, 41 43 *clay of mire* i. e. miry clay, a strengthening of the simple word, like **ܚܫܬܐ ܚܫܬܐ** Ps. 40, 3. In the Targ. and the dialects this word is also used of what is made from clay, of sherds &c., in the same sense as **ܚܫܬܐ**. Ar. **حَرَف** sherd, earthen ware, Syr. **ܚܫܬܐ** the same.

ܚܫܬܐ (3 pl. in *ܚܫܬܐܢ*; *inf. abs. ܚܫܬܐ; fut. ܚܫܬܐ*) *intr. prop. to be cut off, abridged, torn off, lessened, hence to grow less, to decrease* GEN. 8, 3 5; 1 KINGS 17, 14; *to want, with accus.* DEUT. 8, 9; JER. 44, 18; *to be without* DEUT. 15, 8; PROV. 31, 11; *to be in want*

NEH. 9, 21; *to suffer want* Ps. 23, 1. It is construed with **ܚܫܬܐ** of the person DEUT. 15, 8 and with the accus. of the thing, like all verbs of want SONG OF SOL. 7, 3, if it do not stand absol. in the sense of *to suffer want*; comp. Targ. **ܚܫܬܐ**, Syr. **ܚܫܬܐ**, Ar. **حَسِرَ**. The trans. form which does not occur, would be **ܚܫܬܐ**, Ar. **حَسَرَ** (to lessen, to damage), prop. to cut off, to pluck off, identical with **ܚܫܬܐ** &c., and so used in the same metaphor. manner as **ܚܫܬܐ**, **ܚܫܬܐ**. The organic root is **ܚܫܬܐ**, also found in **ܚܫܬܐ** II, **ܚܫܬܐ** II, **ܚܫܬܐ** II, **ܚܫܬܐ** II, &c.; comp. Phenice. **ܚܫܬܐ** to be shortened, little, hence **ܚܫܬܐ** (Mass. 5) *littleness, in the smallness of a berry* (from **ܚܫܬܐ** Talm. **ܚܫܬܐ** Berach. 36^b and **ܚܫܬܐ** Chull. 59^a, from **ܚܫܬܐ**, Ar. **حَسَطَ**; comp. **ܚܫܬܐ** a measure) and below it. Deriv. **ܚܫܬܐ**, **ܚܫܬܐ**, **ܚܫܬܐ**, **ܚܫܬܐ**.

Pih. ܚܫܬܐ to cause to be less, with מִן than Ps. 8, 6; *to cause to want, with מִן of the thing* ECOLES. 4, 8.

Hif. ܚܫܬܐ to cause to fail, with a double accusat. Is. 32, 6; *to suffer want* Ex. 16, 18.

ܚܫܬܐ (*constr. ܚܫܬܐ*) *adj. m. wanting, lacking, like the verb with the accus. of the thing* 1 KINGS 11, 22, therefore in close connection with nouns to express a privative, e. g. **ܚܫܬܐ-ܠܒ** *senseless* PROV. 6, 32, *without understanding* 7, 7; 9, 4, *foolish* 12, 11; **ܚܫܬܐ ܚܫܬܐ** 2 SAM. 3, 29 *lacking insight*; **ܚܫܬܐ ܚܫܬܐ** 1 SAM. 21, 16 *without a madman*. Seldom with **ܚܫܬܐ** of the thing and **ܚܫܬܐ** of the person ECOLES. 6, 2.

ܚܫܬܐ (*constr. ܚܫܬܐ* PROV. 10, 21) *m. 1. want, necessity, poverty* PROV. 28, 22; JOB 30, 3. — 2. Coupled with **ܚܫܬܐ** PROV. 10, 21 *want of understanding*.

ܚܫܬܐ *m. want, with accus.* DEUT. 28, 48 57; AM. 4, 6.

ܚܫܬܐ (not used) *Aram. intr. same as Hebr. ܚָסַר.*

Pa. ܚܫܬܐ (not used) same as Hebr. ܚָסַר. Deriv. ܚܫܬܐ.

חֲסִירָה *n. p. m.* 2 Chr. 34, 22, for which **חֲרִיקָה** stands in 2 Kings 22, 14. The proper name appears to be transposed from **חֲרִיקָה** (*splendour, glitter*), as **חֲרִיקָה** is reduplicated from **חֲרִיק**.

חֲסִירָן (after the form **יִחְסִירָן**) *m. deficiency, defect* EccL. 1, 15, formed from **חֲסִיר**.

חָף (after the form **קָל**) *adj. m.* polished, rubbed off, from **חָפָה**, Targ. **שָׁזַיַּג** (*washed off*), but usually *clean* (in a moral sense), *innocent* Job 33, 9.

חָף masc. for the fem. **חָפָה** see **חָפָה**; in the signification of *bank, coast*, see **חֹף**.

חָפָה (Kal not used) *tr. to cover, veil, conceal*, identical with **חָפָה**, **חָפָה**. The organic root lies also in **חָב**, **חָף**, **חָפָה**, **חָפָה**, **חָפָה**.

חָפָה (3 pl. fut. **יִחְסִימוּ**) *tr. to clothe, to adorn*, idols, **חָפָה** (**חָפָה**), with **עַל** at or beside a person, about whom an action is prominent 2 Kings 17, 9, which suits what follows, the setting up of idolatrous high places, because idolatry was practised with external show. The LXX translate rightly *ἡμυέατο*.

חָפָה *tr.* 1. *to cover, to veil*, **חָפָה** 2 SAM. 15, 30, JER. 14, 3 4, **חָפָה** ESTH. 7, 8, as a sign of mourning; hence **חָפָה** cognate in sense with **חָפָה** 6, 12; or of humiliation 2 SAM. 15, 30; comp. Ar. **حَفَا**, Syr. **سَفَا**. — 2. *Figurat. (not used) to protect, to screen*; see **חָפָה**.

חָפָה *Nif.* **חָפָה** *to be covered*, with **בְּ** (of the material) *wherewith* Ps. 68, 14.

חָפָה *Pih.* **חָפָה** (*fut. apoc.* **יִחְסִי**, with *suff.* **יִחְסִי**) *to overlay, to cover*, with gold 2 Chr. 3, 5 8 9 or wood 3, 5, with a double accus. as such verbs are used elsewhere (in 1 Kings 6 **חָפָה** stands for it); comp. Targ. **חָפָה**, **חָפָה** in the same sense. As it is interchanged with **חָפָה**, and as *ch* elsewhere passes into a sibilant (see pag. 409), **חָפָה** appears as a collateral form of **חָפָה**.

חָפָה *Pih.* **חָפָה** *to be veiled, covered, figur.*

to be protected, with **עַל** of the thing Is. 4, 5, i. e. all the glorious is protected, as the LXX appear to take it. See however

חָפָה (from **חָפָה**; with *suff.* **יִחְסִי**) *f. prop. veiling, covering*, hence 1. *a place of protection, a tent*, where one is concealed; *the protected bride-chamber* JOEL 2, 16; Ps. 19, 6; *protection* generally Is. 4, 5 joined with **עַל**. Comp. Hebr. **חָפָה** DEUT. 32, 38, for which **חָפָה** stands in the Samar.; Sam. **חָפָה**, Syr. **حَفَا** for Hebrew **חָפָה**; Phenic. **חָפָה** house, tent, temple, whence **חָפָה** holy (Mass. 5); Syr. **حَفَا** (a heathen sanctuary): all proceeding from the idea of protecting. — 2. (*protection*) *n. p. m.* 1 Chr. 24, 13; comp. **חָפָה**.

חָפָה (*inf.* **חָפָה**, with *suff.* **יִחְסִי**; *fut.* **יִחְסִי**) 1. *intr. to be moved to and fro uneasily, to be uneasy* DEUT. 20, 3 (with **חָפָה**), Ps. 31, 23; *to be afraid, to become anxious*, Job 40, 23 *if the river flows with violence, there is no fear to him*; **חָפָה** 2 SAM. 4, 4 *to be anxious to flee*, i. e. *to flee uneasily*; then *to flee* (from anxiety) 2 Kings 7, 15 Kri, for which the K'tib has Nif. — 2. *tr. to wag*, i. e. *to move to and fro*, **חָפָה** Job 40, 17, for which **חָפָה** is used.

חָפָה (*inf.* **חָפָה**, with *suff.* **יִחְסִי**) (*K'tib*) *to tremble, to quake, to be afraid* Ps. 48, 6; with **חָפָה**, *to flee uneasily* 1 SAM. 23, 26; 2 Kings 7, 15 K'tib; Ps. 104, 7.

חָפָה (not used) **חָפָה** *to hasten greatly, to go quickly*. Deriv. **חָפָה**.

The fundamental signification of **חָפָה** is here only that of waving, trembling, terror, or of anxious and hasty flight, as a similar development of ideas lies in **חָפָה**; **חָפָה**; the Arab. **حَفَر** (to drive hither and thither, to push to and fro) has the same idea in a transit. sense. The organic root is **חָפָה**, which is also in **חָפָה** (which see).

חָפָה (from **חָפָה**) *m. hasty, hasty flight* Ex. 12, 11; DEUT. 16, 3.

חָפָה (formed from **חָפָה** out of **חָפָה**)

and used in the plur. as an abstract; *protection, screen* *n. p. m.* GEN. 46, 21, elsewhere written חֲסִים 1 CHR. 7, 12.

חָפַץ (not used) *intr.* 1. *to be bent, to be curved, to be put together in a ball*, spoken of the hand, hence חָפֶץ 1. Accordingly the stem is identical with חָפַץ, חָפֶץ, חָפֶץ, the only difference being, that the fundamental signification is modified farther. In the same manner we have from the roots pug, πύγ, which signify *to be put together as a ball, to be thick, firm, condensed*, the derivatives πύγμῦς, pug-nus, πύγος, pug-nare, packen &c. — 2. *Figur. to be close, dense, therefore to be strong, firm, powerful*, other verbs with a like fundamental signification being used metaphorically in the same manner. Deriv. חָפֶץ 2, whence the proper name חָפֶץ. — The organic root is חָפֶץ, as is seen from חָפֶץ, חָפֶץ.

חָפֶץ (dual חָפֶצִים, constr. חָפֶצִי, with suff. חָפֶצִי, חָפֶצִי) *m.* 1. *prop. what is put in the shape of a ball, hence the balled hand, the fist, and dual the two fists, the two hands*, in which one takes or seizes a thing PROV. 30, 4, Ez. 10, 2; חָפֶץ חָפֶץ Ex. 9, 8, Lev. 16, 12, Eccl. 4, 6 *handful*; Targ. and Syr. חָפֶץ, חָפֶץ, Ar. حَفْظ the same, and Talm. denomin. deriv. חָפֶץ, whence the noun חָפֶץ, and Pih. חָפֶץ. — 2. (not used) *density, strength*, hence

חָפֶץ (a strong, powerful person) *n. p. m.* 1 SAM. 1, 3; 2, 34.

חָפַץ I. (only part. חָפֶץ) *tr.* same as חָפַץ, חָפַץ *to cover, to overlay, to protect, to screen*, with עַל of the person DEUT. 33, 12, as the LXX and Targ. take it, and as חָפַץ is also construed with עַל; Ar. حَفْظ the same. Deriv. חָפַץ and the proper name חָפֶץ. It is singular that Aq. and Vulg. should have taken it as a denom. from חָפֶץ.

חָפַץ II. (not used) *tr.* *to rub off, with a comb, to cut off, with a knife, to purify, to rinse, with water, to wash off &c.*, prop. *to make bare*; comp. Targ.

חָפַץ (to rub off, to comb away), Syr. حَفَف, elsewhere for חָפַץ; Ar. حَفَف. We recognise the organic root from the cognate stems חָפַץ, חָפַץ, חָפַץ. Deriv. חָפַץ. For חָפַץ, on the contrary, see חָפַץ.

חָפַץ (only fut. יִחָפֶץ) *trans.* same as חָפַץ *to move to and fro, to wag*, חָפַץ JOB 40, 17.

חָפַץ (3 fem. in pause חָפַצָה; inf. abs. חָפַץ; fut. יִחָפֶץ and יִחָפֶץ without distinction of meaning) *intr. prop. to incline, to one, to bend, to bow, by way of pleasure in, to shew an inclination for a thing*, as the Ar. حَفَضَ in a trans. and physical sense (to incline, to bend) proves. Hence *to have an affection for, a pleasure in*, with אַ of the person or thing GEN. 34, 19; 2 SAM. 24, 3; *to love*, with accus. MIC. 7, 18; *to desire*, Ps. 40, 7; *to be disposed, to do a thing*, i. e. *to wish*, followed by the infin. with לָ DEUT. 25, 8, JUDGES 13, 23, or without לָ Is. 53, 10, JOB 13, 3, also absol. Ps. 115, 3; *to have an inclination* SONG OF SOL. 2, 7. Derivat. חָפַץ, חָפַץ, the proper name חָפֶץ.

חָפַץ (pl. חָפֶצִים, constr. חָפֶצִי, once with suff. חָפֶצִי Ps. 111, 2 contracted from חָפֶצִי, as the Targ., Syr., Vulg., Kimchi have taken it) *adj. m., חָפֶצֶה f. wishing, desiring*, with accus. of the object, צָרָה Ps. 35, 27, רָצָה 40, 15, רָשָׁע 5, 5, or followed by the infin. with לָ NEH. 1, 11; coupled with the pers. pronoun it is a periphrasis for the verb 1 KINGS 21, 6, MAL. 3, 1; *willing* 1 CHR. 28, 9, with עִלָּם.

חָפַץ (with suff. חָפֶצִי; plur. חָפֶצִים, with suff. חָפֶצִי) *m.* 1. *desire, wish* 2 SAM. 23, 5, 1 KINGS 5, 22, conseq. with לָ of the person to describe the person wishing, desiring and longing for JOB 22, 3, and with אַ of the thing 1 SAM. 15, 22; 18, 25; *delight*, Ps. 16, 3 *all my delight is in them*, i. e. in the חָפֶצִים and חָפֶצִים (where חָפֶצִי is for חָפֶצִי); חָפֶץ חָפֶץ *to have no delight in a thing* ECCLES. 5, 3; 12, 1; MAL. 1, 10; *plea-*

sure Ps. 1, 2; *agreeableness*, פִּלְחָקָה 1 KINGS 10, 13 *all that was agreeable to her*. Metaphor. *joy*, מַל 3, 12 *land of joy*; *preciousness*, אֶבֶן יָקָר a *precious stone* Is. 54, 12, particularly so in the pl. PROV. 3, 15; 8, 11; *valuable*, ECCLES. 12, 10 *valuable things*; *longed-for*, Ps. 107, 30 *in their longed-for haven*. — 2. In later Hebrew: *a matter, thing, business* ECCLES. 3, 1 17 (5, 7 *on this matter*); Is. 53, 10; 44, 28; 58, 3; JOB 21, 21; hence LXX πρᾶγμα, properly *that after which one strives, which he designs*; comp. Syr. ܡܬܥܝܬ business, matter, from ܡܬܥܝܬ = ܡܬܥܝܬ DAN. 4, 14 &c.

חַסְדֵּי-יְהוָה (*my delight in her*) *n. p. f.*
2 KINGS 21, 1, and symbolically **Is. 62, 4**
of Zion.

חָפַר (*fut. הִחָפֵּר*) *tr.* prop. same as חָבַר II. (which see), *Ar.* حَبَرَ; to cut into, to indent; therefore 1. to cut into a thing, to bore into, to dig into, of the horse's hoofs *JOB* 39, 21: they dig (their hoofs) into the plain, paw in the plain, as a sign of the war-spirit; comp. in *Virgil*: cavant tellurem or quatit ungula campum, *Ar.* حافر hoof. But the word usually means: to dig, בָּחַר *GEN.* 21, 30, נִחַר *ECCLES.* 10, 8; to excavate, בֹּר, *Ps.* 7, 16, stronger than כָּדַד *JER.* 13, 7; to dig for, with the accus. *JOB* 3, 21, with ב of the instrument *DEUT.* 23, 14, of time *GEN.* 26, 18 and of place 26, 19; rarely with the omission of שָׂחָה *Ps.* 35, 7. Perhaps also absol. to dig, to till the field, and generally to labour, *JOB* 11, 18 and if thou hast digged (i. e. cultivated the fields), thou mayest lie down quietly; comp. on this usus loquendi *Aristoph.* *Av.* 1432. Others take the passage in signif. 2 to search out, explore, or חָפַר = כָּפַר I., *Ar.* حَفَرَ to protect, which does not suit well. Deriv. חָפַר in לְחָפַר *Is.* 2, 20 (according to some), חָפַר in the proper name חֲפָרִים, and the proper name חָפַר. — 2. Figur. to dig for something, i. e. to search out, spy out, with accus. of the object *JOB* 39, 29; to explore *Ex.* 7, 24; *Josh.* 2, 2

3. — For this stem comp. the Ar. حَفَرَ (to dig the ground); as the connection with חָפַר becomes 'clear from חָפִיר (grave); Syr. حَفَر. The org. root is obviously ח-פ-ר, which lies also not only in חָפַר II, חָפַר, חָפַר belonging to חָפַר, but also in חָפַר II whence חָפַר, whence חָפַר, חָפַר whence חָפַר, חָפַר, Talm. חָפַר to dig, whence חָפַר (a pit).

Pih. חפר־חפר (redupl. form) to dig repeatedly, applied to animals that dig or burrow much, assumed for the noun חפר־חפר Is. 2, 20 (after Ibn Esra), which is probable. Deriv. חפר־חפר.

חָפֵר (*in pause* חֶפְרִי, חֶפְרָה; *fut.* יִחְפֹּר, *pl.* יִחְפְּרוּ, *pause* יִחְפְּרוּ) *intr. prop.* to become red, with shame, different from בִּישׁ (to become pale, with shame), coupled with פָּקַד: to be ashamed, to be put to shame, Ps. 34, 6; because of a frustrated prophecy Mic. 3, 7, or other things Ps. 70, 3; 83, 18, placed in parallelism to בִּישׁ Jer. 15, 9; 50, 12; Ps. 71, 24; rarely with מֶן of the thing Is. 1, 29; metaphor. 24, 23. Hence perhaps the proper name חֶפְרָה 3.

Hif. יִחְזִיר (fut. יִחְזִיר) to bring to shame, to cause disgrace PROV. 19, 26, with הָרִישׁ; *to shew shame, i. e. to stand ashamed* Is. 33, 9; *to be ashamed* 54, 4.

The fundamental signification of the stem is sufficiently certified by קָפַר (which see), whence קִפְּר; and the Ar. خَم (to redden) is identical with it; elsewhere we also meet with خَفَّ to become red, to be ashamed.¹ The org. root is קָפַר, קִפְּר, which is found also in קִפְּרִי belonging to סָפַר, in קָפַר &c.; comp. the Greek *πυρ*, *πυρρ*.

חֶסֶר 1. (*a well*, prop. abstr. *the digging*; comp. בְּאֵר, בְּאֵרוֹת) *n. p.* of a city in the south of Palestine, coupled with חֶסֶר, consequently in Judah, once the seat of a Canaanitish king **JOSH. 12, 17**. At the time of Solomon a district belonging to this city was named חֶסֶר, which, like שֶׁהָהָה, belonged to the governor בְּנֵי-חֶסֶר residing in חֶסֶר, **1 KINGS**

4, 10. — 2. A more exact appellation of a city גַּת, which, being situated in the province of חֶפֶר, is named in full גַּת הַחֶפֶר to distinguish it from another city Gath 2 KINGS 14, 25. With a of motion it is גַּת הַחֶפֶר Josh. 19, 13. As this Hephher-Gath is described in Josh. 1. c. and 2 KINGS 1. c. as belonging to Zebulun and the birth-place of Jonah, whom tradition likewise traces to the tribe of Zebulun (Beresh. rab. ch. 98), a חֶפֶר must also have been situated in the district of Zebulun. This חֶפֶר was still standing in later, christian times, and is specified as being very near the city of Sepphoris (wa-Yikra rab. ch. 20 §. 6; J. Gittin ch. 1, h. 2). See גַּת p. 304. — 3. (beauty) n. p. m. NUM. 26, 32; 1 CHR. 4, 6; 11, 36. Deriv. the patronym. חֶפְרִי NUM. 1. c.

חֶפֶר see חֶפְרִי.

חֶפֶר m. a hollow, pit, slough; only in לְחֶפֶר Is. 2, 20 into the hole of the mice (פֶּרֶה, Arab. فارة a mouse), as Rashi, Kimchi and others take it; see חֶפְרִי.

חֶפְרִים (double-well) n. p. of a city in Issachar Josh. 19, 19.

חֶפְרִי (after the Coptic ⲡⲣⲏ ⲡⲣⲏ priest of the sun) n. p. of an Egyptian king contemporary with Nebuchadnezzar Jer. 44, 30, who also bore the general name פֶּרֶה Jer. 37, 5 7; Ez. 29, 3. The name חֶפְרִי is in the LXX Οὐαφρη, in Manetho Οὐάφρις, elsewhere Ἀφρις; his reign is said to have lasted 25 years (till 570 B.C.). Jeremiah l. c. announces misfortune and destruction to him; and we learn from other quarters (Herod. 2, 161-3; 169), that he warred with Cyrene, that his subjects rebelled against him, and that at last a rival king Amasis delivered him up a prisoner to the people, who put him to death.

חֶפְרִי (plur. חֶפְרִיִּם) f. an animal which digs strongly and repeatedly Is. 2, 20 (consequently to be read as a single word according to Ibn Esra and 3 mss. of Kennicott), understood since Jerome

to mean a mole, talpa, elsewhere called חֶלֶר, with which opinion Ibn Esra and others agree. Some, however, understand it to mean a sort of bird (in Kimchi), like the Ar. فرفر, a bat, which suits beside חֶפְרִי; but there is not sufficient warrant for this.

חֶפֶשׁ (Kal unused) intr. to flow along freely, to run along, therefore to be loose, unembarrassed, free; cognate in sense חֶפֶר, also applied metaphor. to freedom. Tropically to be set free (of slaves), to be exempted (from tax), to run along unbound, untamed, of פֶּרֶה Ar. حَفَش (to pour out freely), and therefore the opposite of to be taken, bound, fettered, hindered. Derivat. חֶפְשׁ (according to some), חֶפְשָׁה, חֶפְשִׁי. — The organic root חֶפֶשׁ is also found in חֶפֶז (to start away, to flee), particularly in חֶפֶז.

Puh. חֶפֶשׁ to be set free, Lev. 19, 20.

חֶפֶשׁ m. a beetle, Hab. 2, 11 according to the reading of the LXX for חֶפְשִׁים, as they have translated *xanthos* (Jerome found *σαλγῆξ* here in 2 mss.), conseq. = חֶפְשִׁי in the Mishna, Ar. حَفَش. See חֶפְשִׁי.

חֶפֶשׁ (not used) intr. 1. to be stretched out, to be laid, to be spread out, e. g. of a horse-cover, of a couch, Ar. حَفَس II. in a trans. sense. Hence metaphor. to be prostrate, to be weak, feeble, sick, the same metaphor. application taking place in חֶפֶשׁ and in the Ar. حَفَس in most of their forms and derivatives. Deriv. חֶפְשִׁי, חֶפְשָׁה, חֶפְשִׁי (according to some). The organic root is חֶפֶשׁ.

חֶפֶשׁ (from חֶפֶשׁ I.) m. a device, plan, prop. devising, Ps. 64, 7, see חֶפְשָׁה.

חֶפֶשׁ (with suff. חֶפְשִׁי; from חֶפֶשׁ I.) m. 1. a spreading out, a couch, Ps. 88, 6 my couch is among the dead; in Talmudic the grave (J. Ketub. 34^a). — 2. a cover, a cushion, prop. a spreading out, Ez. 27, 20 with outspread coverings (i. e. which are spread upon horses) for riding. The

ancient interpreters have improperly assigned the meaning in both cases: *freedom* (from חפש).

חפש I. (fut. יחפש, 3 plur. יחפשו) tr. properly to dig, to dig through, Targ. חפס for the Hebr. חפר (GEN. 26, 21); hence figur. to scrutinise, to devise, עילת Ps. 64, 7; to search for, to seek out, to spy out PROV. 2, 4; 20, 27; LAMENT. 3, 40, the same tropical application being found in חפר and חקר.

The stem is not connected with חפש (which see), Targ. חפח, the organic root there being חפח, which is also well attested and grounded in other ways; here the organic root is חפח with the fundamental signification "to separate, to split asunder"; which root is also found in חפץ, חפץ.

Nif. נחפש to be searched out, investigated, מצפנים OB. 6, with נבדד.

Pih. חפש (fut. יחפש) to seek out, with accus. of the object and ב among 1 SAM. 23, 23, or with מן out of a thing AM. 9, 3; to search through, to plunder 1 KINGS 20, 6; to examine 2 KINGS 10, 23; to rummage, בפרוה ZEPH. 1, 12; figur. to make search, to meditate, e. g. רוח (the spirit) Ps. 77, 7.

Puh. (part. מחפש, fut. יחפש) to be sought out (i. e. investigated), Ps. 64, 7: we have accomplished the plan (חפש) devised (מחפש).

חפש II. (Kal not used) tr. to veil, to envelop, to muffle, to clothe, to conceal, to hide. The organic root חפש is also found in this sense in חפח, חפח, חפח, חפח, חפח &c.; and the traces may be followed in the extra-Semitic department.

Puh. חפש prop. to be concealed, hence to hide oneself PROV. 28, 12 (in the parallel place 28, 28 נסתתר occurs); in this sense Rashi takes Ps. 64, 7: we have completed the concealed plan.

Hithp. יהחפש (fut. יחפש) to disguise oneself, to mask, 1 SAM. 28, 8; 1 KINGS 22, 30; with ב of the thing wherewith 20, 38; יהחפש (inf.) 22, 20 to disguise and come, i. e. I will come disguised. Here belongs also JOB 30, 18: by the

power (of disease) my skin (לבוש 41, 5) is disfigured, i. e. my skin is covered with a leprous crust by elephantiasis.

חפשה (developed out of חפש from חפש) f. freedom, release, LEV. 19, 20.

חפשית (out of חפש from חפש) f. prop. lying down, prostration, hence a sick-couch, חפית, with בית a hospital 2 CHR. 26, 21 K'tib.

חפשי (out of חפש from חפש; plur. חפשים) adj. m. free, of slaves JOB 3, 19, hence the expressions חפשי Ex. 21, 5, חפשי DEUT. 15, 13; unrestrained, wild, of פרה JOB 39, 5; exempt from taxes, without burdens, 1 SAM. 17, 25; redeemed, freed Is. 58, 6.

חפשית f. same as חפשיה 2 KINGS 15, 5.

חץ (with suff. חציו, חציו; pl. חצים, constr. חציו; another plural חציו 1 SAM. 20, 38 K'tib has arisen from the shortening of im into i, but the K'ri reads חציו, and perhaps the form חציו 1 SAM. 20, 36 37 arose out of the fluctuation between חץ [sg.] and חציו [pl.], as it is actually interchanged with חציו; in 2 KINGS 9, 24 חציו stands for חץ; — once with suff. in a resolved form חציו Ps. 77, 18 thy lightnings, comp. a similar resolution in חץ, חץ, חץ m. prop. something cutting into or piercing (see חצוץ), hence 1. an arrow (as sagitta from seco, σάλα = βέλος from σάλαω) 1 SAM. 20, 20, a missile, mentioned with חץ Is. 7, 24, חציו Ps. 57, 5, חציו 1 CHR. 12, 2, חציו and חציו PROV. 25, 18, the shooting of which is expressed by חציו 2 KINGS 19, 32, חציו Ps. 64, 4, חציו 11, 2, חציו 2 SAM. 22, 15 or חציו with the omission of חץ JER. 50, 9, חציו 50, 14, and the condition of which is described by חציו Is. 49, 2, חציו PSALM 45, 6, חציו or חציו JER. 9, 7. חציו חציו to spare arrows; חציו חציו to sharpen an arrow 51, 11; חציו Ez. 21, 26, the same. חציו חציו to make the arrows burning, i. e. to wrap them about with combustible materials and to shoot them off on fire Ps. 7, 14

(elsewhere זָקִים and זִיקוֹת are applied to such arrows). *an archer* GEN. 49, 23. *בְּחָצִיר* NUM. 24, 8 = *בחציר*. — 2. *Tropically suffering, punishment, sickness*, DEUT. 32, 23; PS. 7, 14; hence *sufferings sent by God*; *אֲנִי חָצִיר* JOB 6, 4 *my disease is deadly*, in which sense *חָצִיר הָרֶעֱב* Ez. 5, 16 &c. is also to be understood. — 3. *lightning*, God's arrow HAB. 3, 11, PS. 18, 15, as the arrow is compared with it ZECH. 9, 14; comp. *חָצִיר, חָצִיר, חָצִיר*, Ar. *حَسْبَان* (arrows and lightnings). — 4. A collateral form of *קֶץ* shaft 1 SAM. 17, 7 K'tib, for which the K'ri and parallel places 2 SAM. 21, 19 and 1 CHR. 20, 5, as also the LXX and Vulg., read *קֶץ*. Deriv. the denominative

Pih. חָצִיר (part. *מְחַצֵּץ*) to shoot arrows, part. *an archer*, JUDGES 5, 11 *far from the noise of archers* (Kimchi and others); but see *חָצִיר*.

חָצַב I. (fut. *יִחַצֵּב*) tr. prop. to cut, to cut into (identical with *קָצַב*, *קָצַב*, but definitely to hew out, stones, i. e. to break out (from quarries), with *בְּ* of the place 1 KINGS 5, 29, 2 CHR. 2, 1, different from *חָרַב* 1 CHR. 22, 15; to hew, spoken of stone-cutters 1 CHR. 22, 2, with skill, e. g. *עֲמִידִים* PROV. 9, 1; seldom to split, to cut, wood IS. 10, 15; also to dig out, *בָּקַר* 5, 2, *בָּרָא* DEUT. 6, 11, *בָּקַר* JER. 2, 13, *בָּקַר* IS. 22, 6; to fetch *חָצֵט* out of the mine (in the mountains) DEUT. 8, 9; figurat. *חָצַב לְהַבּוֹת אֵשׁ* Ps. 29, 7 *the thunder of Jehovah cleaves* (i. e. throws out in a cleft or forked form) *flames of fire*, comp. *trisolcos ignes* (Ov. Met. 2, 848), Ar. *حَصَب*; to smite, to kill (prop. to cleave) men, Hos. 6, 5, parall. *הָרַג*. Deriv. *חָצַב, מְחַצֵּב*.

Nif. חָצַב to be cut, to be graven, *בְּצִוֹר* JOB 19, 24.

Puh. חָצַב to be broken out, to be hewn out, of the rock, figurat. IS. 51, 1.

Hif. חָצַיֵּב to slay, to destroy, *רָהַב* IS. 51, 9, prop. to cut in pieces; see *רָהַב*.

חָצַב II. (Kal not used) tr. same as

חָצַב to bind, to knot (see *חָצַב*), prop. to draw firmly together, to twist together; Ar. *حَصَف*.

Pih. חָצַב (with *r* inserted instead of a duplication, as in the case of *בָּרַסָם*; not used) to bind very firmly, to gird, Ar. *حَضَب, حَضَم, حَضَب* the same. Deriv. *חָצַבָה* (which see).

חָצַב (formed from *חָצַיֵּב*) *adj. m. dug out, cut out* IS. 5, 2.

חָצָה (fut. *יִחַצֵּה*, ap. *יִחַץ*) tr. prop. to separate, to split, like *חָץ*, hence to divide, into two GEN. 32, 8 or three parts JUDGES 9, 43, with *בֵּין* and *יָבִין* NUM. 31, 27, or merely *בֵּין* JOB 40, 30; to separate, with *מִן* of the person or thing NUM. 31, 42. The original signification to cut in, to separate, to break through, is still found in IS. 30, 28 *it divides even to the neck*, i. e. it reaches so far; PS. 55, 24 *their days are not broken through*, i. e. they do not live out half their lives. Deriv. *חָצִי, חָצִי, מְחַצֵּה, מְחַצֵּה, מְחַצֵּה*, the proper names *יִחַצְיָאֵל*.

Nif. חָצָה (fut. *יִחַצֵּה*, abridged *יִחַץ*) to separate oneself, to be divided 2 KINGS 2, 8 14; EZ. 37, 22; DAN. 11, 4.

חָצוֹר (an enclosed place, a castle; from *חָצַר*) 1. n. p. of a Canaanitish city in the north of Palestine, Josh. 11, 1, over *מִי מְרוֹם* i. e. upon the marshy sea or lake Samochonitis, now lake Huleh (Jos. Antiq. 9, 11, 1), Josh. 11, 5 7, then the name of a whole kingdom. In the neighbourhood of *חָצוֹר*, over which Canaanite princes ruled under the name of *יָבִין* Josh. 11, 1, and which was also the head of three kingdoms (*מִירוֹן*, *קָדֵשׁ נַחֲתָלִי* 11, 10, lay *נַחֲתָלִי* JUDGES 4, 6, upon *נַחֲתָלִי* (Josh. 20, 7), now *הַר צַפְתָּה* (G'ibl Saffad); *קָדֵשׁ* being named together with *חָצוֹר* 2 KINGS 15, 29. *חָרֶשֶׁת הַנְּגִינִים* was also situated there, JUDGES 4, 2. This kingdom of *Hazor* was allotted to the tribe of Naphtali Josh. 19, 36, after Joshua had burnt its capital 11, 19, and slain its king, 11, 10; 12, 19. At a later period Canaanites

had re-established it and acquired power over Israel, till Barak put an end to it, JUDGES chs. 4 and 5. As it belonged to the Israelite territory, Solomon fortified and made it a key towards the north, 1 KINGS 9, 15, till Tiglath-Pileser conquered it 2 KINGS 15, 29. — 2. *n. p.* of a city in Judah JOSH. 15, 23, a קרש being there also. — 3. *n. p.* of another city in Judah, elsewhere called חצרון JOSH. 15, 25. — 4. *n. p.* of a city in Benjamin NEH. 11, 33. — 5. *n. p.* of a kingdom or territory of a Sheikh belonging to the nomad Arabs JER. 49, 28, perhaps named from חציריים (Is. 42, 11), i. e. *wall-less villages*. It lay on the other side of the Euphrates, and is mentioned with קרר. חצור, LXX Ἀσσυρος, is also the Phœnician name of places: e. g. חצור, Ἀσσυρος (Ptol. 5, 3), *n. p.* of a city in the district of Carthage; חצור, Asurae, in proconsular Africa; ח, Ἀσσυρος between Agyrium and Enna in Sicily.

חצור חרתה (*new Hazôr*) *n. p.* of a city of Judah JOSH. 15, 25, so called to distinguish it from חצור 15, 23, which was named *Hazôr* absolutely, or חצור ישנה (old *Hazôr*). חרתה is an Aramaean adj. fem. of חרת (which see), and was occasionally put for חרתה. On the point comp. the Phœnic. חדאסו (Chadaso, Adaso) חדש (Chadas, Adas) in names of places, e. g. מקם חדש Makom-Adas, i. e. Macomades (Plin. 5, 3), Μακροάδα (Ptol. 4, 3), קרתה חדאסו Karthadaso, abridged Carthado, whence Καρθαδωσ-.

חצוצרה see חצוצרה.

חצות (after the form אחות, חמות; constr. חצות) *f. the middle*, e. g. חצות לילה Ex. 11, 4.

חציר (see חציר) *m. pl. for חצירים* 1 SAM. 20, 36-38, like חציר 2 SAM. 22, 44, Ps. 144, 2, חציר SONG OF SOL. 8, 2, חציר Ps. 45, 9 for חציר, חציר, חציר.

חציר (in pause חציר, with suff. חצירי) *m. the half, half part* (of a thing divided into two halves), applied to חציר Ex. 24, 6, חציר 26, 12, חציר 27, 5,

חציר Num. 12, 12, = חציר JUDGES 16, 3, particularly to measures NUM. 15, 9; 1 KINGS 7, 35. חציר חציר 1 KINGS 16, 21 to divide into two parts, prop. to separate into halves. חציר חציר NEH. 9, 9 12 16-18 a half district, the district (חציר) being divided into two that it might be managed more easily. Then the middle JOSH. 10, 13, Ps. 102, 25, חצירי ZECH. 14, 4 out of its midst, i. e. in the midst. Probably too it means the middle point or centre, in the proper names חציר חציר, חציר חציר, חציר חציר. On Maccabean coins חציר is half a ששקל.

חציר *m.* merely an enlargement of חציר, which see.

חציר חציר (midst of resting-places) *n. p.* of a locality in Judah, whose prefect (חציר) is called once חציר 1 CHR. 2, 52 (it must have been written חציר חציר). Its inhabitants were descendants of Salma son of Caleb 2, 54. See חציר חציר.

חציר חציר (middle of resting-place) *n. p.* 1. of a locality in Benjamin, whither the inhabitants of חציר (which see) were driven, and which place is called simply חציר in 1 CHR. 8, 6. Elsewhere it is mentioned as חציר, as far as which the Israelite army retreating in feigned flight enticed the Benjamites JUDGES 20, 43, an act which is more exactly described as done at חציר. — 2. of a city in Judah, elsewhere named חציר חציר 1 CHR. 2, 52, with חציר בית חציר (= חציר), whose inhabitants were the posterity of חציר, a son of Caleb. Derivat. the patron. חציר חציר 1 CHR. 2, 54, i. e. an inhabitant of Hazi ha-Mandachath, in Judah.

חציר (lengthened from חציר, comp. חציר and חציר) *m.* 1. (from חציר) an enclosed place, a court, a dwelling, generally home Is. 34, 13; but חציר in Is. 35, 7 belongs perhaps to signification 2; comp. Phœnic. חציר in the proper name חציר חציר Hizirzada (hunting court), a place in Numidia. — 2. (constr. חציר from

חֲצִיר *grass, grass-blade*, the provender of cattle Ps. 104, 14, Job 40, 15, which grows on heights Ps. 147, 8 and is often used as an image of decay on account of its quick and easy withering Ps. 37, 2; 90, 5; 103, 15; especially what springs up from the floor of the flat roofs and dries up hastily for want of nourishment; called **חֲצִיר גִּזְרֹה** 2 Kings 19, 26; Ps. 139, 6; comp. Phen. **חֲצִיר** in the names of many herbs, e. g. **חֲצִיר זָזַל**, **חֲצִיר רִשְׁרִי**, **חֲצִיר תַּשְׁחָה** &c. — 3. *a leek* Num. 11, 5.

חָצַץ I. (not used) *tr. to surround, to fence about, to enclose, a place*, comp. Ar. **حُضِن** (a lurking-hole), hence applied to the bosom of garments which protects around and in which something may be concealed, or to the enclosed lap; Ar. **حَضَن** to embrace, to conceal (a child) in the arms; *to hatch*, i. e. to protect the eggs, to cover them, **حَضَن** to be protected around, i. e. to be firm; figuratively to be modest, chaste. The organic root is **חֲצִי-נ**, which is found in the same signification in **חֲצִי**, **חֲצִי** (see 3) **חֲצִי**. Deriv. **חֲצִי**, **חֲצִי** 1.

חָצַץ II. (not used) *tr. to cut into, to pierce, of a pointed, cutting weapon*, Ar. **حَصَن** the same, whence **حَصِين** (an axe, hatchet), Phen. **חֲצִי**, Targ. **חֲצִי** the same, whence **חֲצִי** (axe) &c. Deriv. **חֲצִי** 2, as some mss. read for **חֲצִי**.

חֲצִי (with suff. **חֲצִי**), *m. the lap*, in which one carries a thing, coupled with **חֲצִי** Ps. 129, 7 and the binder of sheaves fills his bosom with ears of corn.

חֲצִי (with suff. **חֲצִי**, from **חֲצִי** I) *m.* 1. *the bosom* Is. 49, 22, either used for the arm upon which one protects and carries children, or for the bosom of a garment, sinus, Neh. 5, 13; usually applied to attendants male and female. For it **חֲצִי** stands elsewhere Num. 11, 12; Ruth 4, 16. — 2. (from **חֲצִי** II.) *prop. axe, adze, then battle-axe*, mentioned with **חֲצִי** (war-chariot) and **חֲצִי** (which see) as offensive weapons; Ez. 23, 24 and

they (the Chaldeans and Assyrians) *come upon thee with* (**חֲצִי** is omitted here because it stands with **חֲצִי**, comp. 26, 7) *battle-axe, chariots and wheeled waggons, and with hosts of people* (comp. **חֲצִי**, Jer. 47, 3). For the explanation of the word comp. the Phen. and Targ. **חֲצִי**, axe, which passed from the Phenicians to the Greeks (*ἀξίς*), Arab. **حَصِين**, and though the Masora reads **חֲצִי**, it does not alter the meaning. See **חֲצִי**.

חֲצִי (Peal not used) *Aram. prop. to storm, to rush, like the Hebr. חָצַץ, Ar. حَصَف* (to rush along, of the horse), **خَصَف** IV. (to rush along, of a race,) **غَضِبَ** (to be kindled), hence *to rage, to be angry, to be severe*; in the Targ. for **חֲצִי**, consequently also, *to be insolent*. *Af. חֲצִי* (partic. **חֲצִי** and **חֲצִי**) *to shew strictness, rage, severity, applied to* **חֲצִי** Dan. 2, 15, **חֲצִי** 3, 22.

חֲצִי (only in part. **חֲצִי**) *trans.* 1. *to divide, to partition, into crowds, divisions, ranks; line or rank* being conceived of as a segment (comp. Talm. **חֲצִי** a line, from **חֲצִי**). Hence **חֲצִי** *forming ranks, lines* (i. e. arranged divisions), *in bands, festival processions and the march of armies* being so described elsewhere (see *Pih.*) Prov. 30, 27. Deriv. the proper name **חֲצִי**. — 2. (not used) *to cut in pieces, to divide into parts, to separate into pieces, or to break off in splinters, to disjoin* (from a larger piece), deriv. **חֲצִי**; *to cut to a point, to sharpen* (an arrow), deriv. **חֲצִי**. — The fundamental signification of the stem is sufficiently clear from comparing it with **חֲצִי**, **חֲצִי**, and with **חֲצִי**, **חֲצִי**, Arab. **حَصَن** (to divide, to allot), Talm. **חֲצִי** to cut in, whence **חֲצִי** an incision, a cleft.

Pih. **חֲצִי** *to march along in rank and file, to go in ranks, in orderly bands*, JUDGES 5, 11, *louder than the cries of men marching in a festival procession well-arranged*.

Pih. חָצַץ to be cut off, to be shortened, of the days of one's life, hence to be completed, at an end, Job 21, 21; in Ethiopic to be lessened.

חָצֶץ (but חֲצִיצָה is from חָץ) *m.* that which is broken off, separated (from a large piece), hence a small stone, gravel, whose points hurt; consequently different from חוֹל, Prov. 20, 17; LAMENT. 3, 16; Targ. חֲצִיצָה (on Prov. 20, 17), Syr. حَصَا.

חֲצִיצוֹן (from חָצַץ after the form חֲצִיצוֹן from חָצַץ, constr. חֲצִיצוֹן) *m.* a row, of trees, only used in union with חֲמַר, conseq. חֲמַר חֲצִיצוֹן (*palm-rows, palm-forest*) *n. p.* of a place between קָרַשׁ and the south end of הַמִּלְחָה, as far as which point the Phenician race אֲמָרִי dwelt GEN. 14, 17; comp. JUDGES 1, 36. At the same place is the present Kurnub still existing in ruins (*Robins.* III, 178 sq. 186 sq.). חֲצִיצוֹן חֲמַר (see חֲמַר) is obviously identical with חֲמַר Ez. 47, 19; 48, 28, the southernmost boundary of Palestine; with Θαμαρά of Eusebius (*Onom. s. v. Hazazon Tamar*), which was distant a day's journey from הַבְּרִיָּה on the way from the latter to הַמִּלְחָה, and where a garrison was still in his day; perhaps also with חֲמַר "in the wilderness, in the land" 1 KINGS 9, 18 K'tib, which Solomon fortified. In 2 CHR. 20, 2 this place is identified with עֵין זִבְרִי the most southern town, according to JOSH. 15, 62, on the western side of the Dead Sea, and inhabited by Israelites (1 SAM. 24, 1 2), belonging to Judah, whose situation has been ascertained in the present day (*Robins.* II, 445 sq.); עֵין זִבְרִי Ez. 47, 10, now 'Ain el-Feshkah (*Robins.* l. c. p. 491), being situated in the same westerly direction, towards the north end of the הַמִּלְחָה. See עֵין זִבְרִי.

חֲצִיצוֹן see חֲצִיצוֹן.

חֲצִיצֵר Pihel-form of the stem חָצַר (which see).

חֲצִיצֵרָה (*pl.* חֲצִיצֵרָה, contracted out of חֲצִיצֵרָה) *f.* a trumpet, used when the

people were being called together Hos. 5, 8, at public festivals of joy 2 KINGS 11, 14, at sacrifices 1 CHR. 13, 8 &c., and whose different signs were more exactly denoted by חֲצִיצֵר, חֲצִיצֵרָה. It is coupled with מְצִלָּה 1 CHR. 16, 42 and שִׁוְרָה Ps. 98, 6, without being identical with them.

חָצֵר (not used) *tr.* to enclose with a hedge, to enclose, to surround, a fortress, a court, connected with חָדַר, עָצַר, עָזַר, חָשַׁר, חָשַׁר &c.; comp. חָצֵר, whence חָצֵר (a fence, a fort), חָצֵר (to enclose, to lock, to bar). Deriv. חָצֵר, חָצֵר 1, the proper names חָצֵר, חָצֵר, חָצֵר.

חָצֵר (Kal unused) *intr.* 1. to sound shrill, to clang, to peal, of the clear and bursting voice of man, of musical instruments; cognate in sense חָלַל, חָלַל. This idea proceeds from that of shining, glittering, being clear; the same metaphor happening in חָלַל and other words; accordingly the organic root is חָצַר, which is also found in חָדַר (which see), חָדַר with the initial sound enlarged. See Pihel. — 2. to bloom, to be green, to sprout forth, Ar. خَضِرَ, particularly applied to the first glistening green. The same metaphor is also in חָדַר (Ar. خَضِرَ flower), חָצֵר &c. Deriv. חָצֵר 2.

Pih. I. חָצֵר (*part.* מְחַצֵּר K'ri) to sound, with the trumpet, to blow the trumpet, 2 CHR. 5, 13 K'ri, where the K'tib has the Pihel-form חֲצִיצֵר (*part.* מְחַצֵּר).

Pih. II. חֲצִיצֵר (for חָצֵר, with Dagesh resolved, hence *part.* מְחַצֵּר) to blow the trumpet 2 CHR. 5, 13 K'tib.

Pih. III. חֲצִיצֵר (with the last radical repeated, as in חָצֵר, חָצֵר, another mode of gradation or intensity; *part.* מְחַצֵּר K'tib) to sound the trumpet 2 CHR. 5, 12 K'tib, where the K'ri has the Hif. מְחַצֵּר.

Pih. IV. חֲצִיצֵר (contracted from חֲצִיצֵר, as עֲזָזָה from עֲזָזָה, Aram. חֲצִיצֵר from חֲצִיצֵר; *part.* מְחַצֵּר) to blow the trum-

pet 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 28, 28 in K'tib, for which the K'ri reads מְחַצְרִים in all these places. Deriv. חֲצֹצְרָה.

Hif. חֲצֹצֵר (only part. מְחַצְרִים K'ri) to sound the trumpet, to blow with the trumpet 1 Chr. 15, 24; 2 Chr. 7, 6; 13, 14; 29, 28.

חֲצֵר (constr. חֲצֵר, with suff. חֲצֵרִי; pl. מְחַצְרִים with c. חֲצֵרִי, and חֲצֵרוֹת with constr. חֲצֵרוֹת, from חֲצֵר) common gend.

1. a court, atrium, of a palace 1 Kings 7, 8, of a temple 2 Kings 21, 5, particularly of the fore-court, hind-court, or middle court of God's temple; prop. an uncovered space enclosed on every side, therefore a court-yard Ez. 40, 14, more exactly described by חֲצֵרִי 40, 19 28, חֲצֵרִי 47, 16 or חֲצֵרִי 2 Kings 20, 4, חֲצֵרִי Ez. 40, 31, חֲצֵרִי 1 Kings 6, 36. חֲצֵר is put for it even in the K'tib 2 Kings 20, 4, because of its fundamental signification. חֲצֵר was also a guard-court or prison belonging to the royal castle, denoted more precisely by חֲצֵרִי Jer. 32, 2, Neh. 3, 35, being also found in private houses Ex. 8, 9, 2 Sam. 17, 18, and in gardens Esth. 1, 5; sometimes also of the court of the holy tent Ex. 27, 12. חֲצֵרוֹת קְטָרוֹת Ez. 46, 22 courts bridged over (see קְטָר). — 2. a village, a hamlet, villa, vicus, which though not enclosed by walls Lev. 25, 31, is still enclosed within itself, different from חֲצֵרִי a moveable camp (Ps. 69, 26) Gen. 25, 16, and usually belonging to city districts Josh. 13, 23; chs. 15, 18, 19; Neh. 12, 29; it is seldom the encampment of nomadic tribes, which commonly consisted of a circle of tents Is. 42, 11; Ps. 10, 8. — Many names of places are compounded with חֲצֵר, like the German *Hof*, such as

חֲצֵר-אֲדָר (Addar-court, see אֲדָר) n. p. of a city in the south of Judah near Edom Num. 34, 4, probably used for חֲצֵרֹן (because Hezron is omitted), and conseq. different from אֲדָר Josh. 15, 3. אֲדָר (Addar) appears to be identical with אֲדָר, the name of a God (see אֲדָרִי, אֲדָרִי, אֲדָרִי, אֲדָרִי); comp. Malcander (Plut. de Isid. 13) = אֲדָרִי.

with n inserted; Adramytos (Xanthus apud Ath. 12. p. 515) = אֲדָרִי; Amandra (the original name of the Greek Iconium, because the Assyrian Perseus planted the pillar of Adar) = חֲצֵרֹן אֲדָר &c.

חֲצֵר-גַּדָּה (Gadda-court, see גַּדָּה p. 263) n. p. of a city in Judah Josh. 15, 27, probably named from the Gadda-worship that took place there at one time.

חֲצֵר-סוּסָה (horse-court, i. e. court of the horses of the sun, in the sun-worship) n. p. of a place in Simeon Josh. 19, 5, but called in 1 Chr. 4, 31 חֲצֵרִי; comp. as the designations of places חֲצֵרִי, חֲצֵרִי, חֲצֵרִי, חֲצֵרִי. On the heathen worship of the sun with consecrated steeds and chariot see 2 Kings 23, 11. In Phœnicia the proper name חֲצֵרִי Cabarsus in Byzacium and the proper name masc. חֲצֵרִי (Kit. 2) are also to be derived from this worship.

חֲצֵר-סוּסָה see חֲצֵרִי.

חֲצֵר-עֵינֹן (court of the holy fountain) n. p. of a place in the north eastern point of the holy land, at the border of Damascus Ez. 47, 17, called elsewhere חֲצֵרִי Num. 34, 9 10; Ez. 48, 1. חֲצֵרִי is the Phœnician pronunciation of חֲצֵרִי; the worship of fountains is known from חֲצֵרִי-שֶׁמֶשׁ &c.

חֲצֵר-עֵינֹן see חֲצֵרִי.

חֲצֵר-שֶׁעֶל (court of jackals) n. p. of a city in Simeon Josh. 15, 28; 19, 3; Neh. 11, 27. Names of places and districts are sometimes denoted by חֲצֵרִי, שֶׁעֶל, שֶׁעֶל.

חֲצֵר-הַחֵיכֹן (the middle חֲצֵר, to distinguish it from two other neighbouring ones) n. p. of a locality towards the border of Hauran, the most easterly point of Palestine towards the north Ez. 47, 16.

חֲצֵרִי see חֲצֵרִי.

חֲצֵרֹן 1. (from חֲצֵר; blooming, beautiful) n. p. m. Gen. 46, 9 12, Greek Ἐσώμ (Matth. 1, 3); patr. חֲצֵרִי Num. 26, 6. — 2. (from חֲצֵר; hamlet) n. p. of a city in Judah Josh. 15, 25, elsewhere חֲצֵרִי 15, 23.

חֲצֵרוֹת (*hamlets*) *n. p.* of a station of the Israelites in the Arabian desert NUM. 11, 35; 12, 16; DEUT. 1, 1.

חֲצִירִי (same as חֲצִירוֹן 1) *n. p. m.* 2 SAM. 23, 35 K'tib, for which the K'ri and 1 CHR. 11, 37 have חֲצִירוֹן = חֲצִירִי.

חֲצִירְמִירִי 1. *n. p.* of the third son of the Arabian progenitor יִקְטָן in the ethnographical table GEN. 10, 26, 1 CHR. 1, 20, prop. the name of an Arabian race which was a branch of the Joktanites, having their seat in the district

Chazarmavet (Ar. حَضْرَمَوْت, حَضْرَمَوْت). — 2. (*court of Mut*, i. e. of the God of the lower world, Pluto, which word signifies in Sanchon. p. 36; comp. חֲצִירְמִירִי) *n. p.* of a district east of Yemen on the Indian ocean (*Niebuhr*, Arabien p. 283-94), where there was abundance of frankincense, myrrh and aloes, which became articles of commerce. But it was very insalubrious and destructive to the inhabitants (Beresch. rab. ch. 37; Arr. Peri. 9, 7; Agatharch. 10). It was originally an emporium of the Phenicians, who called it חֲצִירְמִירִי (Samar. חֲצִירְמִירִי) on account of its injurious climate. The Hebrews changed מִירִי into מוֹרִי, which they did also in the case of צִלְמוֹרִי (from צֶלֶם), and of the proper name צִיְמוֹרִי for צִיְמוֹרִי. The Arabs retained it as a foreign word, wavering in the last syllable between *Mut* and *Maut*; and as another, foreign (Phenician) dialect was spoken there, they formed out of it a verb חֲצַרַם *barbare loqui*, though this verb has not the remotest connection with the appellat. signification of the place.

חֲצִירִי Pihel-form of חֲצִירִי which see.

חֶקֶק I. *bosom*, *lap*, see חֶקֶק.

חֶקֶק II. (only constr. *pl.* חֶקֶקִי, in a resolved form like חֶקֶקִי, from חֶקֶק) *m.* a regulation, decree, חֶקֶקִי Is. 10, 1 to make a regulation; חֶקֶקִי לֵב decrees of the heart, i. e. well grounded JUDGES 5, 15, for which חֶקֶקִי (counsellings) is put in 5, 16 by way of irony.

I.

חָק (before Makkeph חֶקֶק, with *suff.* חֶקֶקִי, also חֶקֶקֶה; *pl.* חֶקֶקִים, *c.* חֶקֶקִי, with *suff.* חֶקֶקִי, חֶקֶקִי; from חֶקֶק) *m.* prop. marked in, engraved, hence 1. a thing firmly established or determined, a statute GEN. 47, 26, with מִשְׁפָּט 1 SAM. 30, 25; custom, usage JUDGES 11, 39; 2 CHR. 35, 25; particularly a law Is. 24, 5, or also collect. laws Ex. 15, 25; hence the phrases חֶקֶקֶה חֶקֶק ibid., חֶקֶקֶה Ps. 99, 7, חֶקֶקֶה Ezr. 6, 10, חֶקֶקֶה DEUT. 6, 24, חֶקֶקֶה 1 KINGS 3, 14, חֶקֶקֶה Ez. 11, 12; and in the plural also. It is distinguished from מִשְׁפָּט by this, that it appears as an absolute thing, without a motive, and therefore it means decree, חֶקֶק JOB 23, 24 what is decreed for me; a determination, of God ZEPH. 2, 2; fig. a definite, appointed time, e. g. of the regularly returning rain-season JOB 28, 26. — 2. what is determined, meted out, allotted, and therefore what is imparted GEN. 47, 22; PROV. 30, 8; a task, what is proposed LEV. 10, 14; an appointed inheritance EZEK. 16, 27; due, income 45, 14; allotted food PROV. 31, 15. — 3. bound, limit, applied to space MICAH 7, 11; PROV. 8, 29; JER. 5, 22; boundary, circle JOB 26, 10; shore 38, 10, hence חֶקֶקֶה to break off the rocks of the shore, probably from חֶקֶק = חֶקֶק (which see). Fig. limit JOB 14, 5; חֶקֶקֶה Is. 5, 14 boundless, measureless. — 4. bosom, interior = חֶקֶק, JOB 23, 12 I kept the words of his mouth more than my interior; so the LXX. חֶקֶקֶה Ps. 2, 7 = חֶקֶקֶה standing for חֶקֶק.

חֶקֶקֶה (Kal unused) *tr.* same as חֶקֶקֶה to cut in, to hew into, to engrave, hence to carve, images; to draw, to paint; comp. χαράσσειν.

חֶקֶקֶה (*part.* חֶקֶקֶה) to be engraved, carved, painted, with עַל in or upon a thing 1 KINGS 6, 35; Ez. 8, 10; 23, 14.

חֶקֶקֶה (*fut.* חֶקֶקֶה) to put a circle or limit (חֶקֶק) about (עַל) a thing, JOB 13, 27 thou puttest thyself as a limit round about the roots of my feet. Perhaps it is a denom. from חֶקֶק.

חֶקֶה (constr. חֶקֶה; *pl.* חֶקֶה) *f.* a law,

determination, ordinance, proceeding from God Ex. 13, 10, of פְּסָח 12, 43; the pl. in Lev. 18, 4; of heathen laws JER. 10, 3, i. e. idolatry, Mic. 6, 16 the idolatrous ordinances of Omri; then an established, appointed time, of קָצִיר JER. 5, 24, of the laws of nature 33, 25; customs, mores, 1 KINGS 3, 3.

• חִקִּיפָּה (urging on, incitement, viz. Jah is) n. p. m. EZR. 2, 51; NEH. 7, 53.

חָקַר (not used) intr. to bend oneself, to be crooked, Ar. حَقَفَ, identical with חָגַב belonging to חָגַב 4 and חָגְבָּה; more correctly perhaps = חָקַר (which see) to urge on, to drive on; deriv. the proper name חִקִּיפָּה.

חָקַר (i. e. חָקַר; 2 pers. חָקוּרָה, with suff. חָקוּרָה; part. act. חָקֵק, part. pass. חָקוּק; inf. constr. חָק, with suff. חָקוּ; imp. with suff. חָקָה) trans. same as חָקַר: 1. to cut into, hew into, to dig, מִשְׁכָּן (a dwelling), with בָּ of the place Is. 22, 16; to inscribe, in סֵפֶר, with עַל 30, 8 (Greek ῥαφειν), in לְבָנָה Ez. 4, 1, fig. עַל-פִּסִּים Is. 49, 16; to trace, pourtray Ez. 23, 14. — 2. Metaphor. to establish, to lay the foundation of, חוּג (the arch of heaven) = חָקַר Prov. 8, 27; חָקַר אֶרֶץ 8, 29. — 3. Figur. to prescribe, to ordain, to give laws Is. 10, 1, part. חָקֵק = חָקַר lawgiver, leader, ruler JUDGES 5, 9. Deriv. חָקַר, חָקָה, חָק II. (חָקַק).

Pih. חָקַק (part. מְחַקֵּק and חָקַק; fut. יִחְקַק) to engrave, to inscribe, laws, hence to decree PROV. 8, 15, where יִחְקַק is an adverb; to lead, rule, מְחַקֵּק lawgiver JUDGES 5, 14, king, leader Is. 33, 22, מְחַקֵּק חֵלֶקח DEUT. 33, 21 the portion appointed by the lawgiver; מְחַקֵּק metaph. a sceptre, the instrument and badge of a ruler (Hom. Il. 2, 86. 101. 279; 3, 218; 14, 93) NUM. 21, 18; Ps. 60, 9; 108, 9, therefore the parall. מְעוֹז רֹאשׁ (strength of the head = helmet) 60, 9 and יִשְׁבֹּט (sceptre) GEN. 49, 10, only poetically for dominion, rule.

Puh. חָקַק prop. to be cut, engraved, hence to be established, determined, as

right, law; מְחַקֵּק right PROV. 31, 5. Derivat. the proper name חָקַק.

Hof. חוּתָּק (fut. יִחְתָּק) to be inscribed, engraved, בִּסְפָרָה JOB 19, 23.

חָקַק a singular form for the constr. pl. חָקַקִּי, see חָק II.

חָקַק (with a of motion חָקָה; a ditch) n. p. of a city in Asher 1 CHR. 6, 60 (where חוּתָּק is written), situated on the border of Naphtali JOSH. 19, 34; but in 21, 31 the same city is named חָלֶקח, and in 19, 25 חָלֶקח; which seems, however, to have been a place in the vicinity of חָקַק, with which it was confounded. This city still appears in the Talmudic period; and is perhaps the present Jakôk, four hours from Tabor (Robins. III. p. 133 App.).

חָקַר (inf. constr. חָקַר, imp. with suff. חָקַרִּי; fut. יִחְקַר) trans. prop. to dig, to dig through, to break through, the organic root חָקַר being also in יִחְקַר, יִחְקַר, יִחְקַר, יִחְקַר, יִחְקַר &c. Only figur. to search out, 1 SAM. 20, 12; PROV. 18, 17; 28, 11; to explore JOB 5, 27; 28, 27; to spy out, to reconnoitre JUDGES 18, 2; 2 SAM. 10, 3; to examine, דָּבַר PROV. 25, 2, לָמֶנְעַם LAMENT. 3, 40, רִיב JOB 29, 16. Deriv. חָקַר, מְחַקֵּק.

Nif. נִחְקַר to be searched out, ascertained 1 KINGS 7, 47; to be investigated 31, 37; לֹא נִחְקַר = לא חָקַר.

Pih. פִּיחָר to find out, to exhibit fundamentally, מִשְׁפָּטִים ECCLES. 12, 9.

חָקַר (constr. plur. חָקַרִּי) m. 1. a searching out, examination, of God and divine things, with אֵין (Is. 40, 28; Ps. 145, 3; PROV. 25, 3; JOB 5, 9; 9, 10) or לֹא (34, 24; 36, 26) unsearchable, unfathomable, or not to be explored, infinite &c. — 2. a finding out by minute and persevering investigation, i. e. an investigation exceeding the appointed measure, PROV. 25, 27 and their soul's minute investigation (of divine things) is a burden (see כְּבֹד), i. e. as the eating of much honey is not good, so also is the tedious examination of divine things burdensome (comp. SIR. 3, 21-25); or לא

ground, named along with the ostrich (Xenoph. Exp. Cyr. 1, 5, 2), Ar. **خَرَب**. In the parallel passage Is. 34, 11 **חֶרֶב** stands for it; which the LXX and Vulg. have here.

חֶרֶב (not used) 1. *adj. m.*, **חֶרְבוֹת**, *adj. f. pl.* equivalent to **חֶרֶב** Ez. 36, 35 38. This form has arisen out of the low and somewhat Phenician pronunciation of the **ח**. — 2. **חֶרֶב** or **חֶרֶב** (*the waste, desert, viz. mountain*) *n. p.* of a top of Sinai, on which the Mosaic law was announced Ex. 3, 1; 17, 6; DEUT. 1, 2; 1 Kings 8, 9, now *G'ibl Mûsa* (**جبل موسى**). Formerly **חֶרֶב** was the general name, and **סִינַי** the more restricted. Compare on *G'ibl Mûsa Robinson*, *Bibl. Res.* I p. 177, 551 &c.

חֶרֶב (Peal not used) *Aram.* = *Hebr.* **חֶרֶב**.

Hof. **הַחֶרֶב** *to be laid waste, destroyed*, Ezr. 4, 15.

חֶרְבָּה (formed from **חֶרֶב** and only sing.) *f. wasteness, desolation*, of **עִיר** Jer. 27, 17, **בְּיָת** 22, 5, **אֶרֶץ** 7, 34, **מְחַמְדִּים** (desirable pleasure-grounds) Is. 64, 10; coupled with **שִׁמְדָּה** Jer. 25, 11 and **שִׁמְדָּה** 44, 6; a *desert* Ez. 25, 13; figur. *calumniated, despised* Ez. 5, 14, with **חֶרְפָּה**. Ar. **خَرَاب** the same.

חֶרְבָּה (from **חֶרְבָּה**) *f. dryness*, oppos. to **יָם** Ex. 14, 21, HAGG. 2, 6, **יָאֵר** Ez. 30, 12; *dry ground* Josh. 4, 18 (cognate **יַבְשָׁה**). **חֶרְבוֹת** Is. 48, 21 is = **חֶרְבָּה**.

חֶרְבָּה (*pl.* **חֶרְבוֹת**, *constr.* **חֶרְבוֹת**) *f.* 1. a wilderness, a desert district, Ps. 102, 7; *desert cities and places* which have become so by the inhabitants being carried into exile, and may cease to be so again Ez. 33, 24; 36, 33; in opposition to which *primitive deserts* 26, 20 are called **חֶרְבוֹת מְעוֹלָם**; elsewhere *cities lying in ruins for generations past* are also termed **חֶרְבוֹת עוֹלָם** Is. 58, 12; 61, 4. Farther ruins Is. 51, 4; *destroyed buildings* MAL. 1, 4; Ez. 13, 4. — 2. (only plur.; from **חֶרֶב** II.) *palace of the dead, mausoleum, pyramid*, Job 3, 14, for which in 3, 15 **בְּתִיִּים** stands with the meaning

of **בְּתִיִּים** Is. 14, 18, i. e. house of the dead. The vain kings of Egypt built pyramids for their sepulchres and filled them with their treasures (*Jahn*, *Biblische Archäologie* I. 2. p. 439 seq.).

חֶרְבוֹן (*pl. constr.* **חֶרְבוֹנִי**) *m.* *heat, glow*, Ps. 32, 4.

חֶרְבוֹנָא or **חֶרֶב** (Persian) *n. p. m.* ESTH. 1, 10; 7, 9; comp. Pers. **خربان** (*ass-driver*).

חֶרְבוֹנָה see **חֶרְבוֹנָא**.

חָרַג (*fut. pl.* **יִחָרְגוּ**) *intr.* 1. (not used) *to leap forth, to spring forward, to break forth, out of a place*, comp. Ar. **حَرَجَ**

(*to break forth, to go out*), in which sense the Targ. even takes the passage Ps. 18, 46, therefore *to hop, to spring*, of the locust. Deriv. **חֶרְגָל**. — 2. *to quake, to tremble, to be moved with fear, to hasten with trepidation*, therefore **חָרַג** Ps. 18, 46 *to flee trembling out of* (*Rashi*), for which Mic. 7, 17 has **רָגַז מִן**; comp. **חָרַד** Hos. 11, 10 *to flutter with trepidation*, and the Ar. **حَرَجَ** (*to be fearful*), **فَرَعَ** (*to hasten with trepidation*); Targ. **חָרַג** the same, whence **חֶרְגָּא** = **אִימָה** (*Rashi*). **חָרַג** (which see) standing for **חָרַד** 2 SAM. 22, 46 is transposed.

חֶרְגָל (from **חָרַג** with the formative syllable **ל** after the type of **מָרָקָל** from **מָרַק**, **מָרָקָל** from **מָרַק**, **מָרָקָל** from **מָרַק**; see *Fürst*, *Lehrgeb.* p. 203, and the *חֶרְגָלִים* p. 103) *m.* an edible, winged species of locust LEV. 11, 22, Ar. **حرجول** (as one may read in *Casiri Bibl.* 1, 300) a kind of locust, **חֶרְגָלָה** (*march of locusts*); and from it the denomin. there **חָרַג** (*to leap, to spring, of locusts or horses*).

חָרַד (*fut.* **יִחָרַד**, *pl.* **יִחָרְדוּ**) *intr.* *to be afraid, to quake, to tremble*, absol. Is. 19, 16; 32, 11, along with **פָּחַד**, **רָגַז**, sometimes joined with **לָב**, as the seat of terror 1 SAM. 28, 5; with **ל** of the

thing of which one is afraid JOB 37, 1. **חָרַד** 2 KINGS 4, 13 *to be uneasy for one*; **חָרַד אֶל-אֶחָיו** GEN. 42, 28 *one turns to the other trembling*; **חָרַד לִקְרָאָהּ** 1 SAM. 21, 2 *to meet one fluttering with trepidation*; **חָרַד בְּיָד** Hos. 11, 11 *to flutter with fear*; so that the fundamental signification is *to be moved with trepidation*, as in **חָרַד** Hos. 3, 5, **חָרַד** &c., Ar. **خَرِبَ** (to be afraid). Derivatives **חָרָה**, **חָרָהּ**, and the proper name **חָרָה**.

Hif. חָרַדְתִּי (part. מְחַרֵּד) *to terrify*, LEV. 26, 6; JUDGES 8, 12; *to put into fear* Ez. 30, 9, where the LXX read **לְהַחְרִיב**. The organic root **חָרַד** is closely connected with the root in **רָעַד**, **רָעַד**, **רָעַד**.

חָרַד (*pl. מְחַרֵּדִים*) *adj. m. 1. trembling, fearful*, JUDGES 7, 3, with **עַל** of that for which one trembles 1 SAM. 4, 13. — 2. Figurat. *filled with reverence, with holy awe*, with **אֶל-אֱלֹהִים** Is. 66, 5, **עַל** 66, 2, **בָּ** of the thing for which one is so filled EZR. 9, 4.

חָרָה (*place of terror, comp. מְחַרֵּדִים*) 2) *n. p. of a place in the plain of יִזְרְעֵאל at גִּלְבּוֹעַ, whence were two of David's heroes*; **חָרָה** 2 SAM. 23, 25. In the vicinity of this place at the foot of Gilboa is **עֵין חָרָה** (*fountain of Harod*), i. e. a fountain bubbling up beneath a hole in a wall of conglomerate rock, which was called in the Middle ages *Tubania*, and is now *En Galád*. Above it Gideon encamped JUDGES 7, 1. In JUDGES 7, 4 it is simply named **מַקְדָּם** and in 1 SAM. 29, 1 **עֵין** in Jezreel.

חָרָה (*constr. מְחַרֵּדִים, pl. מְחַרֵּדִים*) *f. 1. terror, fear*, 1 SAM. 14, 15; *consternation* JER. 30, 5; *disquiet* 2 KINGS 4, 13; *fearfulness* Is. 21, 4; **חָרָה** 1 SAM. 14, 15 *frightful trepidation*; **חָרָה** PROV. 29, 25 *the fear of man*. — 2. (*place of terror*) *n. p. of a station of the Israelites in the desert* NUM. 33, 24.

חָרָה I. same as **חָרָה** I.; deriv. **חָרַד**, **חָרַדְתִּי**.

חָרָה II. (*inf. abs. חָרָה, constr. מְחַרֵּדִים*; *fut. יִחַרְחַר, ap. יָחַר*) *intr. to glow, to burn*,

particularly of anger, hence 1. *to be kindled*, with **אֶת** Ex. 22, 23, DEUT. 7, 4, seldom without **אֶת** 2 SAM. 22, 8; with **בָּ** NUM. 11, 33, or **עַל** ZECH. 10, 3, or **אֶת** of the person at whom one is angry NUM. 24, 10; omitting **אֶת** and with **לְ** of the person who is angry GEN. 18, 30, or with the addition of **בְּעֵינָיו** 31, 35; with **עַל** of the cause 2 SAM. 19, 43. — 2. Figurat. *to be fretful, vexatious, excited, moved, sad* (cognate in sense with **עָצַב**, **עָצַב**) GEN. 4, 5; 34, 7; JON. 4, 4; *to be zealous*, with **בָּ** against something HAB. 3, 8, and, as one may see from Pih. *to oppose*, from Hithp. *to be jealous, envious*, and according to some also from Nif. *to rage*. Deriv. **חָרָה**, **חָרָה** 1. — 3. *to prick, to sting*, of thorns &c., like **חָרָה**. Deriv. **חָרָה** 2.

Nif. יִחַרְחַר in SONG OF SOL. 1, 6 and Is. 41, 17, see **חָרָה**.

Pih. יִחַרְחַרְהוּ (fut. יִחַרְחַרְהוּ) *to strive, to carry on war*, with **אֶת** or **בָּ** with one JER. 12, 5; 22, 15, where for **בְּאֶתְּוֹ**, which yields no suitable meaning, the LXX read **בְּאֶתְּוֹ**, an allusion to Ahaz's fondness for building (2 KINGS 16, 10); the cod. Alex. and the Ar. read **בְּאֶתְּוֹ**. This singular, quadrilateral Pihel-form, with the Hithpahel too perhaps, seems to have arisen from a noun **מִחָרָה** (*opposition, combat*), which is still preserved in the popular dialect; especially as the letter *Tau* has established itself in the Syr.

Hif. יִחַרְחַרְתִּי (fut. ap. יָחַר) *to stir up anger* (אֶת) JOB 19, 11, with **עַל** of the person; figur. *to act with ardour or zeal* NEH. 3, 20.

Hithp. יִחַרְחַרְהוּ (fut. ap. יָחַר) *to be incensed, to be indignant*, with **בָּ** of the person or thing against one or a thing, PROV. 24, 19; PS. 37, 1 7; seldom absolutely PS. 37, 8. See Pihel.

The stem **חָרָה** is the Syr. **ܫܪܐ**, and the Arab. **حَرَى** (hence **حَرَوَة** heat), as the derivatives shew. Instead of it the usual Syr. and Ar. are **ܫܪܐ**, Ar. **حَر**; as in Hebrew the organic root **חָרָה** is interchanged with **חָרַד** in this sense.

חרה III. (not used) *tr.* same as חרה II. (belonging to חרה), hence to *scream, to protect round about.* Deriv.

חרהיה (out of חרהיה, *Jah is protecting*; from חרה=חרה II.) *n. p. m.* NEH. 3, 8; for which mss. have חרהיה (which see).

חרר (pl. חררים) *m. prop.* strung together, joined together, therefore a *string of pearls, a neck-lace*, SONG OF SOL. 1, 10; Ar. ⁹خَرَزَ, ⁸خَرَزَ.

חרל see חרל.

חרומה (i. e. חרים אף, *snub-nosed*) *n. p. m.* NEH. 3, 10.

חרון (constr. חרון, with suff. חרונִי; *pl. with suff.* חרונֵיה *m.* 1. = חרי *anger, wrath, the glow of anger*, usually coupled with אף, seldom without it Ex. 15, 7. In חרון היינה JER. 25, 38 חרון obviously stands for חריב, as the LXX and mss. read, especially as the same phrase appears correctly in 46, 16 and 50, 16; because in the 25 chapter v. 16 and 27 חריב stands in the phrase; and finally because חרון is not femin., and consequently יונה cannot by any means refer to it. חרון has only been introduced because it stands before and after. Figurat. *divine wrath, punishment*, NEH. 13, 18, *pl. chastisements* Ps. 88, 17. — 2. *a withered, sharp-pointed sort of brushwood* (from חרה to sting, to pierce, comp. חרל), applied for culinary purposes in the wilderness, Ps. 58, 10, with חי (see חי I. in signif. 3. and the organic root to חור) *thorn-bushes*, which were likewise used for the same end; comp. חרית (in the Mishna) *the pointed birch*, Syr. ¹ܚܪܝܬ. — 3. written instead of חרון Ez. 7, 12 14, as בָּרַק and בָּזַק are interchanged in that place.

חרון (see חרון) *n. p.* of a place in the vicinity of כרה afterwards חרונה, now the village Chawara, perhaps identical with Upper-Beth-Horon. Deriv. the Gentile חרני the place from which Sanballat came) NEH. 2, 10 19 *the Horonite*.

חרפה (the early-born, i. e. strong; see חרה II.) *n. p. m.*, but only in the *patronym.* חרופי 1 CHR. 12, 5 K'tib. See חרפה.

חרוץ (significations 1—5 and 7 from חרוץ I.) 1. *decision, judgment*, חָרֹץ Is. 10, 22 *destruction of decision*, i. e. a decided, determinate destruction; עֵמֶק חָרֹץ Jo. 4, 14 *valley of decision*, i. e. of judgment (LXX, Theod.), probably an earlier name of the עֵמֶק יְהוֹשָׁפָט 4, 2 12, because judgment was held there. — 2. *the marked-out quarter* DAN. 9, 25, coupled with רְחֹב constituting the entire extent of the city. — 3. *a rent, an incision*, in the eye-lid LEV. 22, 22 (J. Targ. I.; Talm. Bechor. 39; Ibn G'anach, Tanchum), hence the Talmudic חרוץ (Gittin 56) or חריץ (Bechor. 39) the eye-lid itself, as if like a split in the eye. — 4. *a pointed instrument*, for threshing, figurat. Job 41, 22, *pl. חרצות* Am. 1, 3; an adjective to מורג Is. 41, 15, or alone 28, 27, identical with חריץ 2 SAM. 12, 31 and 1 CHR. 30, 3. — 5. (out of חרוץ, therefore the *plural* חרוצים) *a diligent one*, oppos. עָצֵל Prov. 10, 1; 12, 24; 13, 4; 21, 5. See חרוץ I, 4. — 6. (from חרוץ III.) *gold, the finest and best* Prov. 3, 14; 16, 16; ZECH. 9, 3, mentioned with פָּז Prov. 8, 10 19, whose colour is יִרְקֶקק glittering. — 7. (*industrious, zealous*) *n. p. m.* 2 KINGS 21, 19.

חרר (not used) *tr.* to arrange, to put together in a row, to string, on a cord or lace, Ar. ⁹خَرَزَ, Syr. ⁸ܫܪܝܢ, Talm. חררי, with the numerous derivatives. The organic root is closely connected with that in גִּרְשָׁ II., יִרְשָׁ II. &c. Deriv. חררו.

חרח (not used) *tr.* to veil, to protect round about, same as פָּרַח, and like it arising from reduplication of the simple organic root. Derivative

חרח (not used) *m.* protection, defence, only in the proper name חרחה.

חררה (nobility, distinction; from the Pihel of חרה) *n. p. m.* EZR. 2, 51; NEH. 7, 53.

חַרְחִיָּה (*Jah is a protection*; from **חָרַח** which see, conseq. out of **חַרְחִיָּה**) *n. p. m.* NEH. 3, 8, but only according to some mss., the usual reading being **חַרְחִיָּה**.

חֲרָס (*splendour, glitter*; from **חָרַס** reduplicated) *n. p. m.* 2 KINGS 22, 14, for which 2 CHR. 34, 22 has **חֲרָסָה** = **חֲרָסָה**.

חֲרָר (see **חָרַר** of **חָרַר**) *m. inflammation*, DEUT. 28, 22, which the Syr. has well rendered by **ܡܠܚܥܬܐ**.

חָרַט (not used) *tr. 1. to engrave, inscribe, a writing, prop. to cut in*; connected with **חָרַץ**, **חָרַח**, **חָרַשׁ**, **חָרַר** belonging to **חָרַט**, Talm. **חָרַט**, Greek **χαράσσω**, **χαράττω**, Pers. **خَرِیدن**, and in the modern languages with *grattare*, *gratter*, *to grate* &c. Derivat. **חָרַט** 1, **חָרַטָם**. — 2. *to sculpture, to cut out, to hollow out, to deepen*. Deriv. **חָרִית** and **חָרַט** 2.

The fundamental signification of the stem is sufficiently certified by the Syr. **ܡܠܥܬܐ** (to cut in, to pierce), **ܡܠܥܬܐ** (an incision, puncture), Ar. **خَرَطَ** (like the Hebrew **חָרַט** metaphor. applied to *forming, creating*); the Talm. **חָרַט** (to repent) is figurative, prop. *pungi conscientia*. The organic root appears to be **חָרַט**, as is seen from **חָרַט**.

חָרַט *m. 1. a style or stylus*, for inscribing letters, therefore metaphor. (like stylus) *a character*, Is. 8, 1 *with a man's style*, i. e. with the common, usual characters so as to be easily read. — 2. *a graving-tool*, Ex. 32, 4 *and he formed it with the graving-tool* (LXX, Onk., Sam., Kimchi, after the Ar. **خَرَطَ**). But this meaning does not suit either the signification of **חָרַט**, or the context. Others, therefore, understand *form, pattern, type* (Saad., Ibn Esra); but this signification for **חָרַט** is by no means proved. Better with reference to the same phrase in 2 KINGS 5, 23: *bag*, and so the passage is to be translated: *and he rolled it (the gold) up in a bag* (Targ.), conseq. = **חָרַט**.

חָרַטָם (*pl. חָרַטָם, constr. חָרַטָם*; developed out of **חָרַט** 1 with the noun-ending **־ם**, like **חָרַטָם**) *m. a writer, a writer of hieroglyphics*, *ισπογραμματοῦς*, and at the same time *an interpreter of the sacred writings and customs, as well as of dreams*, GEN. 41, 8 24; Ex. ch. 8 and 9. The LXX render **חָרַטָם** by **ἐξηγηταί** (GEN. 41, 8), **σοφισταί** Ex. 7, 11; DAN. 1, 20. Hence the word embraces the priestly class of Egypt, and is then transferred to the Magi, DAN. 1, 20; 2, 2. **חָרַטָם** (Aram.) appear to have formed distinct classes besides. The hypotheses that **חָרַט**, denoting what is specifically Egyptian, is the Coptic **εραμματος** (Jablonski) *thaumaturgus*, or **εραμματος** (de Rossi) *guardian of mysteries*, or the Persian **خَرَاتُمَت** *a wise man*, Zend. *Khratumat* (Hyde, de rel. vett. Persarum p. 379), or that it proceeds from **חָרַט** = Ar. **حَرَمَ** (to decide), are without foundation.

חָרַטָם (*pl. חָרַטָם, def. חָרַטָם*) Aram. *m. the same*, DAN. 2, 10 27; 4, 4; 5, 11.

חָרִי (from **חָרַח**) *m. anger, glow of anger*, usually coupled with **חָרִי** Ex. 11, 8; DEUT. 29, 23.

חָרִי see **חָרִי**.

חָרִי (formed out of **חָרַח**, with the adjective termination **־י**) *m. 1. (from חָרִי I. = חָרַח) white i. e. fine bread* (LXX, Aq., Syr., Vulg., Gr. Ven., Saad.) GEN. 40, 16; and so also Onk. and Jonath. (Jer. Targ. I.) appear to understand it;

Ar. **خَوَارِي** the same. Symm. has derived it from **חָרַח** II. referring it to **כָּל**, which, however, is less appropriate. — 2. (from **חָרַח** II.; *inhabitant of the caves, troglodyte*; *pl. חָרִים*) *n. p. of the original people in Edom, who were afterwards conquered and destroyed by the Edomites* GEN. 36, 20-30, DEUT. 2, 12 22, probably named from their dwelling in the rocky holes of mount Seir. At an earlier period, however, they had also heads of tribes (GEN. 36, 20) among the Edomites. — 3. (from **חָרַח** I. in signif. 2. *noble, free*; comp. the Phen. **חר** noble,

in the case of this ending) *m. a thorn, a buck-thorn, thorny bushes* ZEPH. 2, 9; JOB 30, 7; כִּסָּה חֲרָלִים *to be covered with thorn bushes* PROV. 24, 31; comp. Phenic. חֲרָדָן (χαρδάν Diosc. 3, 21), a sort of thistle, from חָרַד *to prick, to burn*, a farther developed form of חָרַר; hence in the vulgar Hebrew חֲרָדֶל *mustard*, from חָרַד *to prick*.

חָרַם I. (*part. pass.* חָרָם) *tr.* 1. *to cut off, to blunt, to abridge, the nose;* hence חָרַם LEV. 21, 18 (Targ., LXX) *snub-nosed; generally to cut away, to cut off, spoken of the sword, to mow, of the scythe.* Deriv. חָרַמְשׁ, חָרַם 1, the proper names חָרַם, חָרִימָה. The same meaning belongs to the Ar. حَرَم, Targ. and Talm. חָרַם, therefore the Talm. חָרַם *a robber, plunderer*. Our stem appears to be closely connected with חָרַב I. — 2. (not used) *figurat. to shut out, to separate, from general use, therefore to devote, to God, or to a curse, ban, destruction, perdition, i. e. to ban, to curse, to destroy; comp. Arab. حَرَم the same; Phenic. חָרַם to curse, metaph. applied as in the case of לָצַן, to be sharp, harsh, bitter, whence the Phenic. חָרַמֶל (χαρμά Diosc. 3, 46; Ar. حَرَمَل Avic. 174) a sort of bitter herb, ruta, חָרַמֶל (χαρμα σεμυμαδ Diosc. 3, 47) a Macedonian bitter herb, applied to the ruta silvestris, as indigenous to Macedonia. That χαρμα = χαρμαλ is only חָרַמֶל, may be seen from the fact that ἄρμαλα is also used for it. Deriv. חָרַם 2 and חָרַם.*

Hif. חָרַמְתָּ (2 *pl. perf.* חָרַמְתֶּם and חָרַמְתָּ; *fut.* חָרַמְתָּ) *to cut in pieces, to split up, to divide* (see Kal signific. 1), IS. 11, 15 and *Jehovah divided the tongue of the sea of Egypt*, i. e. the gulf of Heropolis, in order that the Hebrews might pass through; where the Targ., LXX, Syr. incorrectly read חָרַרְבִּי. — 2. *to devote, to the sword, לָקַי חָרַב* JOSH. 11, 11, 1 SAM. 15, 18, to punishment IS. 34, 2, to extermination 2 KINGS 19, 11, JER. 51, 3, or to God (לֵא) LEV. 27, 28; MIC. 4, 13; then *to destroy utterly, with חָרַב*

DAN. 11, 44, and therefore it is also applied to God IS. 34, 2, to the extermination of persons JOSH. 10, 39, or things NUM. 21, 3. חָרַרְבִּי אַחֲרָי *to destroy after* JER. 50, 21 is to be taken like חָרַב אַחֲרָי 1 KINGS 14, 10, standing with חָרַב (*to murder*).

Hof. חָרַמְתָּ (*fut.* חָרַמְתָּ) *to be devoted, exterminated* EX. 22, 19; LEV. 27, 29; EZR. 10, 8.

חָרַם II. (not used) *tr.* *prop. transposed from חָרַב* (see p. 460) *to bind, to bind into each other, and therefore connected with חָרַב.* Deriv. חָרַם 3.

חָרַם III. (not used) *intr.* same as חָרַם *to be high, to be prominent, of the peaks of a mountain-chain &c., Ar. حَرَم, وَرَم, and حَرَم the same; metaph. to be firm.* Deriv. the proper names חָרַמֶן, חָרַמָה.

חָרַם (*fortress, fort; from חָרַם III.*) *n. p.* of a city in Naphtali JOSH. 19, 38.

חָרַם (i. e. חָרַם = חָרַם *snub-nosed; comp. Lat. Simus, Silus as proper names, and for the meaning comp. חָרַמְתָּ* *n. p. m.* EZR. 2, 32; NEH. 7, 42; but in 12, 3 חָרַם stands for it.

חָרַם (with *suff.* חָרַמִּי; *pl.* חָרַמִּים) *m.* 1. (from חָרַם I.) *a sword, weapon, HAB. 1, 16 therefore he sacrifices to his sword* (חָרַם), alluding to חָרַם *net*, the Scythians having sacrificed to the sword as a symbol of Mars (Herod. 4, 59 62). — 2. *curse, extermination* JOSH. 6, 18. חָרַם הָיָה לָהֶם DEUT. 7, 26, חָרַם הָיָה לָהֶם JOSH. 7, 12, *to be devoted to a curse, to extermination; חָרַם הָיָה לָהֶם* 1 KINGS 20, 42 *a man devoted to destruction; חָרַם הָיָה לָהֶם the people devoted to punishment* IS. 34, 5. Metaphor. *property cursed, devoted* DEUT. 13, 18. — 3. (from חָרַם II.) *a net* EZ. 26, 5; 32, 3; HAB. 1, 15 17.

חָרַם (from חָרַם I.) *m.* *curse, extermination, ZECH. 14, 11.*

חָרַמָה (*fortress, mountain-fastness; from חָרַם III.*) *n. p.* of a royal city of the Canaanites at the border of the

Edomites towards the south, where the Jews made a vain attempt to penetrate from קָרָשׁ into Palestine, probably at the pass el-Sufat NUM. 14, 45; 21, 3. After the occupation of Palestine it lay in the territory of Judah JOSH. 15, 30, but was subsequently assigned to the tribe of Simeon 19, 4; 1 CHR. 4, 36; comp. 1 SAM. 30, 30. Anciently it is said to have been called חֶרְמָה (which see) JUDGES 1, 17, at which passage the name *Hormah* is accounted for.

חֶרְמוֹן (from חָרַם III.; *prominent, rugged mountain*) *n. p.* of the highest peak of a mountain range in the north-east of Palestine, a part of לְבָנוֹן (JOSH. 11, 17; 13, 5) and the extreme boundary of Israel east of Jordan DEUT. 3, 8; 4, 48; JOSH. 12, 1. At its northern foot lay the old בְּעֵל גִּיֹר JOSH. 11, 17; 13, 5. Hermon is a part of the modern G'ibl el-Sheikh (جبل الشيخ), i. e. of Anti-

libanus, and its highest peaks are covered with perpetual snow (hence חֶרְמוֹן stands for it in Onk., the Jer. Targ. I. on DEUT. 3, 9, Targ. on Song of SOL. 4, 8, Samar. Targ. on DEUT. 4, 48). As there were several such ridges, the plur. of it חֶרְמוֹנִים also appears, to which a חֶרְמוֹן seems to have belonged Ps. 42, 7; comp. the Alps, the Appennines. This chain of tops was also called שִׁיאֵן (which see) DEUT. 4, 48, by the Amorites חֶרְמוֹן 3, 9, by the Sidonians *ibid.*; but probably these were merely names of single parts, which are sometimes distinguished from one another 1 CHR. 5, 23; Song of SOL. 4, 8.

חֶרְמֶשׁ (for חֶרְמִישׁ, from חָרַם with the noun-ending -ישׁ, as in חֶרְמִישׁ, עֶבְרִישׁ) *m.* a sickle DEUT. 16, 9. The noun is incorrectly taken as a compound of חָרַם and חֶרֶשׁ or of חָרַם (Ar. حَرَمَ resecuit) and חֶמֶשׁ (Ar. خمش rasit), or from חֶרְמֶשׁ = חֶרֶשׁ.

חֶרֶן (for חֶרֶן, from חָרַר) 1. (a noble, freeman) *n. p. m.* GEN. 11, 26-31, where he appears as an Aramaean, and consequently ancestor of an Aramaean race;

1 CHR. 2, 46. — 2. (*parched place, steppe*; with *a* of motion חֶרְקָה) *n. p.* of a north-western Mesopotamian city in the oldest patriarchal time GEN. 11, 31; 12, 5; 27, 43; 28, 10; 29, 4, which must be touched at on the way from Ur (of the Chaldees) to Canaan. It was probably founded by Haranites; as the relations of Haran, viz. שָׂרִיג and פֶּלֶג, gave names to certain places and territories there, e. g. פֶּלֶג to the Mesopotamian city פֶּלֶג in the district where the Chaboras falls into the Euphrates (see Steph. Byz. s. v. Φάλγα); שָׂרִיג to the district in the north west of Mesopotamia where חֶרֶן also lies (see Barhebr. Chron. Syr. p. 142). In the classics it is called Κάρχαι, Carrae, among the Syrians and Arabians حَرَّان, and was formerly a flourishing city. At the time of its conquest by the Assyrians 2 KINGS 19, 12, Is. 37, 12, it had given its name to a district belonging to it. — 3. *n. p.* of a place on the Arabian gulf, 12 stations south of Mecca (Assemani, Bibl. Orient. III, 2, p. 563; Steph. Byz. s. v. Κάρχαι), beside the purely Arabian places, viz. בִּנְדָה on the south coast of Arabia (called among the Greeks Κάθη Ptol. 6, 7, 10), עֶרֶן the Arabia Felix of the ancients; described as an emporium together with שֶׁבַע, and a medium for Tyrian traffic Ez. 27, 23.

חֶרְוִי see חֶרְוִי.

חֶרְוִי (district of caves, see חֶרְוִי) *n. p.* of a Moabite city situated on a declivity, not far from לִיחִית Is. 15, 5; JER. 48, 3 5 34. Perhaps the dual originated in the fact of there being an upper and lower town; Joseph. *Oḡōvai*. The Gentile חֶרְוִי NEH. 2, 10 may also be derived from it.

חֶרְנֶפֶר *n. p. m.* 1 CHR. 7, 36. According to Simonis from נָחַר (constr. of נָחַר) *snorting*, and נָפַר *paning* (Syr. انهلavit); but this explanation gives no suitable sense. Perhaps the proper name has arisen from the combination of חֶרֶף and חֶנֶף, or from חֶנֶף alone with ר inserted; according to which חֶרֶף at

the end would be a mere formative syllable.

חָרַם I. (not used) *intr.* prop. to be held together, to be bound together, then to be tough, clammy, spoken of viscous, binding earth or clay (cognate in sense Aram. חֲסָה which see); comp. Talm. חֲרִיסָה loam, חֲרִיסָה loam-like food. Deriv. חֲרִיסָה 3, חֲרִיסָה. — The organic root חָרַם is closely connected with that in חֲרִיז, חֲרִיז, חֲרִיז, חֲרִיז, חֲרִיז &c.; the fundamental signification of hanging closely together lying in all these words.

חָרַם II. (not used) *intr.* 1. same as חָרַם to become or be rough, of the skin; to be scabby, i. e. not to be smooth, Ar. حَرَسَ, Syr. حَرَسَ the same; comp. Syr. حَرَسَ the upper, rough wind-pipe, Ar. II. and III. to irritate, embitter, حَرَشُون a kind of thorn, Syr. حَرَسَ to be hard and rough. — 2. to be full of blisters, of the skin, Ar. IV. the same. Deriv. חָרַם 2.

חָרַם (not used) *intr.* to shine, to glitter, to vary colours, to illuminate, of the sun, conseq. same as חָרַץ (which see) belonging to חָרַץ 6, and not connected with חָרַץ (which see), as the organic root here is חָרַם, Sanskr. rūsh, Pers. rūsh-en. According to others, the fundamental signification is to cut off, therefore חָרַם is properly the disk of the sun, or has the same meaning with חָרַם, חָרַם; which, however, is forced. Deriv. חָרַם 1, חָרַם, the proper name חָרַם = חָרַם.

Pih. (redupl.; not used) חָרַם to shine strongly, to glitter, derivat. the proper name חָרַם.

חָרַם (from חָרַם) *m.* 1. the sun, prop. glitter, splendour, therefore חָרַם is used of its rising Job 9, 7, and חָרַם of its going down Judges 14, 18. In this sense 16 mss., many editions, the Talm. (Menachot 110*), Symm., Vulg., Saad. and others in Is. 19, 18 read חָרַם, understanding by it coupled with חָרַם Heliopolis, but see

חָרַם. — 2. (from חָרַם II.) the itch, scab, prop. blisters, by which the skin gets a rough appearance Deut. 28, 27, with חָרַם. — 3. (place of clay, of loam, from חָרַם I.) in the proper name חָרַם (possession of the clay-place) Judges 2, 9, for which חָרַם occurs in Josh. 19, 50 and 24, 30, by transposing the letters. It is the name of the city built by Joshua in the Ephraimite mountains Josh. 19, 50, where he lies buried 24, 30; Judges 2, 9. In Eusebius's time his grave was still pointed out in the city Θαυμασαρά (i. e. Θαυμασαρά, Onom. s. v.) on the northern part of the mountain גִּלְשָׁה (ibid. s. v.), which was also seen by the pilgrim Paula (Jerome in Epitaphio Paulae). At a later period the place dwindled down to a village called חָרַם, where the graves of Joshua and Caleb existed furnished with monuments (Schwarz, das heilige Land, p. 115. 119). — 4. (the same) *n. p.* of a place in the territory east of Jordan beyond סְבִירָה. Being situated on a mountain a steep road led to it, called חָרַם, whither (לְמַעַן חָרַם) Gideon pursued the Midianites, so that he did not turn about till he arrived there (לְמַעַן חָרַם) Judges 8, 13. The LXX and Peshito considered חָרַם here to be the proper name of a place; and even Aquila and Symm. did not read חָרַם but selected the mountain merely because of its situation.

חָרַם *m.* same as חָרַם 1, Judges 14, 18.

חָרַם (K'tib) *f.* the place of pot-sherds or potters Jer. 19, 2, the name of a gate leading to חָרַם near which they threw broken pottery; on which account the Targ., Talm. (Jer. Erub. 5) and Rashi understand by it the dung gate, which is not correct. As the name does not appear in the lists of the city-gates (Neh. chs. 3. 12); and the Harsúth-gate, since it led to Tophet, must have been in the south where the city-walls had no gates whatever, a gate of the חָרַם appears to be meant (see Kimchi).

חרסית *f.* K'ri for חרסית JER. 19, 2.

חרע (not used) *intr.* same as ארע
to flee with flutter and haste, Arab. هرع.
The organic root is חרע, חרע, which
is also in ערק, Ar. عرق. Deriv. the
proper name חרע, as חרע is to be
derived from ארע.

חרף I. (*fut.* יחרף, *part.* חרף, *inf.* חרף) *tr.* 1. (not used) to pull off, to pluck off, leaves, fruit, prop. to separate, to tear off, to snatch away. The organic root is חרף is therefore identical with that in חרף, חרף; Ar. حَرَف the same, whence خريف as *herbst* from *herp* = carp-o. Deriv. חרף (according to some), the proper names חרף, חרף, חרף (according to some). — 2. Figur. to reproach, upbraid, scorn (comp. proscindere, to rebuke), with accus. of the object Ps. 69, 10; 119, 42; Prov. 27, 11, i. e. to injure, to tear with words (comp. חרף, Ar. حَرَسَ carpsit and laesit), JOB 27, 6 my heart reproaches not one of my days, i. e. I can never reproach myself. Deriv. חרף 2. For חרף 2 SAM. 23, 9 we should either read with 1 CHR. 11, 13 בַּפֶּס דְּמִים the name of a place which Josephus also has; or take it as construed with חרף of the object in signification 2. to cut in, which should be reckoned to Pihel. — 3. (not used) same as חרב I. to cut, to cut asunder, with an instrument for dividing, then to point, to sharpen; comp. Targ. חרף sharp, cutting, חרף edge; figurat. of the incision in the female pudenda. Deriv. חרף 1. — 4. (not used) to bare, to make naked (proceeding from the fundamental signification "to pluck off, to tear off"), hence applied to a woman: to be exposed, delivered over, i. e. betrothed, comp. Talm. חרף for חרף (Kidd. 6^a); or generally to give up, life; of buildings, to destroy, to lay waste. Deriv. חרף 3.

Nif. חרף to be delivered over, betrothed (to a man), spoken of a woman LEV. 19, 20.

Pih. חרף (*fut.* יחרף) 1. to upbraid, to reproach, to scorn, with accus. of the object 1 SAM. 17, 26, Ps. 74, 18, along with חרף 2 KINGS 19, 22, or with the accus. חרף Ps. 79, 12; seldom with חרף 2 CHR. 32, 17. — 2. to cut into, with חרף of the object 2 SAM. 23, 9 (if the reading be right). — 3. to expose, to deliver up, נפש the life, JUDGES 5, 18, like חרף (from חרף) Is. 53, 12.

חרף II. (not used) *intr.* 1. to inundate, overflow, of rain, connected with חרף I. Deriv. חרף. — 2. Figurat. to be juicy, fresh, prop. to have moisture, life-juice, life-marrow, and then metaph. applied to vigour, youthful strength, as in the case of חרף and חרף. Deriv. the proper names חרף, חרף, חרף.

חרף (with suff. חרפי) *m.* 1. harvest, harvest-time, opposed to קריץ, with which it constitutes the whole year Ps. 74, 17; the Hebrews dividing the year only into these two halves. As the time of cold it is the same as חרף GEN. 8, 22, denoting the cold rainy season generally Prov. 20, 4, in which rooms were warmed through by fire-pots; for which purpose the kings of Israel and Judah had peculiar divisions in the royal palace JER. 36, 22; AM. 3, 15. Hence חרף cannot be derived from חרף I. "to pluck off" (as *Herbst* from *herp*) and then understood to mean the time of gathering fruit, because the language has חרף, חרף for the latter, and חרף is never described as such a season; but from חרף II., which perhaps the proper names חרף, חרף and חרף confirm. — 2. Prop. moisture, figurat. the sap and marrow of life, the juice, freshness, therefore the freshness of youth, the time of youthful freshness, JOB 29, 4, like חרף vigor aetatis DEUT. 34, 7, חרף (which see) from חרף. Thus signification 2. is closely related to signification 1. From signification 1. comes

חרף (*fut.* יחרף) *denom.* to pass the winter, with חרף of the place Is. 18, 6.

חרף (prop. a powerful, strong one, hence of fresh age, or early-born = Aram.

בְּקִיר, in which language חָרַף has the same signification, and is opposed to חָרַץ (אֶפֶס) *n. p. m.* 1 CHR. 2, 51. See חָרַץ.

חָרַפָּה (*constr.* חָרַפְתָּ; *plur.* חָרַפּוֹת, *c.* חָרַפּוֹת) *f.* 1. prop. fissure, split, therefore *vagina, fenale pudenda* Is. 47, 3, cognate in sense with פָּת, *parall.* to חָרַהּ, as there could be no euphemistic paraphrase in this place. — 2. *reproach*, GEN. 34, 14; 1 SAM. 11, 2; *reviling* LAMENT. 3, 61; *a shame* Is. 30, 5, with בָּשָׁת Ps. 69, 20, בָּיִז 119, 22, קָלוֹן PROV. 18, 3, שָׁמָה Ez. 5, 15, מָשַׁל JER. 24, 9, שָׁמָה 49, 13 &c. Hence the expressions and phrases: חָרַהּ נֶהְיָה נֶהְיָה NEH. 2, 17 *to be a reproach*, or with ל of the person to whom one is so Ps. 74, 4; חָרַהּ לְהָ *to be an object of scorn* JER. 6, 10; לְ שָׁמָה Ps. 44, 14 *to make one a shame among*; נָשָׂא חָרַף עָלַי 15, 3 *to put or bring one to shame*, or without עָלַי MIC. 6, 16; הִסְרִיחַ חָרַף מִעַל 1 SAM. 17, 26, Ps. 119, 22, or אָסַף חָרַפְתָּ Is. 4, 1 *to take away the shame*. — 3. (from חָרַף I. signif. 4) *desolation*, JER. 49, 13, along with שָׁמָה חָרַב (signif. 2); on the other hand, חָרַב חָרַפָּה coupled with חָרַפָּה Ez. 5, 14, gets the meaning of *calumny*.

חָרַץ I. (*fut.* יִחַרְצֶנּוּ) *tr.* 1. *to split, to separate, to divide*, cognate in sense with גָּזַר, חָתַךְ, then according to a usual metaphor, *to decide*, מִשְׁפָּט (*a sentence*) 1 KINGS 20, 40; *deriv.* חָרַץ 1. — 2. (not used) *to separate, mark off, to mark out*, a quarter, as גָּזַר referring to גְּזֵרָה; *deriv.* חָרַץ 2. *Figurat.* *to limit, determine*, of the days of life Job 14, 5. — 3. Proceeding from the idea of *cutting in pieces, splitting, dividing into parts*, then by a usual metaphor *to make an incision, a fissure, a puncture in*, spoken of the fissures or incisions of the eyelids, lips &c., Arab. حَرَصَ (*to cut into the skin, to puncture, to wound*), *deriv.* חָרַץ 3, חָרַץ 1; *to cut off, to separate*, *deriv.* חָרַץ 2; *to point, sharpen*, *figurat.* of the pointing of the tongue (for offending) Ex. 11, 7; Josh. 10, 21; *comp.* JUD. 11, 13. Here belongs the signifi-

cation *to make incisions, to dig*, still preserved in the Phenice and Talm., whence in the Mishna חָרַץ a ditch, Phenice. חָרַץ a grave. *Deriv.* חָרַץ 4 and חָרַץ 1. — 4. *to be zealous, to be sharply at one's heels* (Ar. حَرَصَ) 2 SAM. 5, 24, for which we have in the parallel place 1 CHR. 14, 15 חָרַץ חָרַץ בְּמִלְחָמָה (see however חָרַץ II.); *to be industrious*, *deriv.* חָרַץ 5; of taste, *to be sharp, sour*, Ar. the same; whence חָרַץ a salt, sharp herb, Kali. *Deriv.* חָרַץ (according to some).

חָרַץ Nif. (*only part. fem. as a subst.* חָרַצָּה, *constr.* בְּחָרַצָּה) *to be decided, determined*, *part. fem.* DAN. 11, 36 as a *subst. decree*; חָרַצָּה חָרַצָּה extermination and decree, i. e. the decreed destruction Is. 10, 23; 28, 22; DAN. 9, 27; חָרַצָּה חָרַצָּה DAN. 9, 26 *decree of desolation*, i. e. by which desolation is effected.

חָרַץ II. (*fut.* יִחַרְצֶנּוּ) *intr.* *to equip or gird oneself*; therefore *to be nimble, warlike* 2 SAM. 5, 24 (Targumic חָרַץ), which suits the parallel place 1 CHR. 14, 15; Hebrew חָרַץ and Targumic חָרַץ the same. Hence generally *to be strong, firm*, *deriv.* חָרַץ; *comp.* Phenice. חָרַץ a warrior, whence the proper name חָרַץ־עֵל Mass. 1.

חָרַץ (not used) *intr.* same as חָרַץ *to glitter, shine*, of gold colour; Phenice. חָרַץ the same, hence חָרַץ (Diosc. 4, 58 χρυσάνθεμα i. e. χρυσάνθεμος) a sort of golden flower. *Deriv.* חָרַץ 6.

חָרַץ (not used) *Aram. intr.* same as Hebrew חָרַץ II.

חָרַץ (*def.* חָרַצָּה, with *suff.* חָרַצָּה; *pl.* חָרַצִּין) *Aram. m. loin*, DAN. 5, 6, like Hebr. חָרַץ, so called from strength and firmness; more frequent in the Targ.; Syr. حَرَصَ with Resh elided.

חָרַצָּה (*pl.* חָרַצָּה, from חָרַץ with ר instead of the resolved Dagesh, from חָרַץ II.) *f.* the firmly knotted, a fetter Is. 58, 6; *figurat.* torture, pain Ps. 73, 4. What is drawn tightly and fetters, represents the idea of pain, of writhing,

sions, to grave" has arisen, according to some, the meaning *to be sharp, zealous, violent, powerful*, as in the case of חֲרִיץ I., and by it they explain חֲרִישִׁי; but see חֲרִישִׁי.

Nif. נִחְרַשׁ (fut. יִחְרַשׁ) *to be ploughed*, JER. 26, 18; MIC. 3, 12.

Pih. חֲרַשׁ (not used) *to form with skill, to fashion*, in wood, stone, or metal. Deriv. חֲרַשׁ I.

Hif. יִחְרֹשׁ (part. מִיִּחְרֹשׁ) 1. *to plough*; deriv. מִיִּחְרֹשׁ and מִיִּחְרֹשׁ. — 2. *to work*, רָעָה 1 SAM. 23, 9, agreeably to the metaphor. application of signif. 2 of Kal.

חֲרַשׁ I. (not used) intr. prop. same as חָרַס, חֲרִץ, *to shine, to glitter*, therefore according to the usual metaphor, *to be green, to grow, to shine in green*, spoken of a wood; comp. יָעַר (thicket, forest) from צָרָה III. (*to sprout, to grow*), Targ. אֲבָא (forest) from אָבָא. Derivat. חֲרַשׁ, adj. חֲרַשׁ, the proper names חֲרַשׁ (for חֲרַשׁ = חֲרַשׁ), חֲרַשׁ and חֲרַשׁ. 2. (according to some). Others compare the Ar.

חֲרַשׁ to be rough, of the skin, thence transferred to the bushy ground like *aspretum*; but this is the Hebr. חֲרַשׁ II.; and the analogy of יָעַר and Aram. אֲבָא is against the supposition.

חֲרַשׁ II. (fut. יִחְרַשׁ) intr. 1. (not used) *to speak softly, in a whispering, murmuring manner*, spoken of magicians and soothsayers, who lisp forth their formulas or sentences slowly and mysteriously (see צִפְצָפָה, הִדְגָה, Is. 8, 19; 29, 4), therefore *to practise magic* (comp. Targ. חֲרַשׁ to act the magician, חֲרַשׁ, fem. חֲרַשָּׁא an enchanter male and female). Deriv. חֲרַשׁ 3 (pl.) and the proper name חֲרַשׁ 2. — 2. *to be silent, quiet, still, inactive*, proceeding from the idea of whispering and soft murmuring, the opposite of noisy and lively. Hence a) *to be inactive*, spoken of the still, inactive rest of God, when He will not regard man's supplications, Ps. 35, 22 and 109, 1 *be not silent*, i. e. be not inactive, but help, hear, along with שָׁמַע 83, 2 (so also are חֲשָׁה and דָּמַי used, עָנָה

being the opposite); with כֵּן of the person, *to turn from a person in silence* (i. e. not hearing and bringing help) 28, 1; with אֵל of the thing, *to be inactive at or in something* 39, 13; b) *to march along without noise and bustle*, of God Ps. 50, 3, since he is elsewhere represented as coming with thunder (Ex. 19, 16); c) *to be silent*, of the ears, i. e. *to be deaf* Mic. 7, 16, hearing in the verb שָׁמַע (= שָׁמַע in Ethiop. to rustle, to make a noise) being named from the opposite; d) *to be quiet, sultry*, of the east wind (according to some), *to act secretly, covertly, with all quietness &c.* Deriv. adj. חֲרִישִׁי (according to some), and חֲרַשׁ 2. Ar. حَرَسَ to be deaf, Syr. حَرَسَ.

Pih. חֲרַשׁ (not used) *to be deaf*, of men, as an organic disease; or figurat. of the serpent, which does not listen to the charmer. Deriv. חֲרַשׁ.

Hif. יִחְרֹשׁ or יִחְרֹשׁ (fut. יִחְרֹשׁ or יִחְרֹשׁ) *to practise silence*, i. e. *to be silent*, PROV. 17, 28, opposite to דָּבַר JOB 33, 31 or עָנָה 2 KINGS 18, 36; *to keep quiet* 2 SAM. 13, 20; 19, 11; *not to beseech, to repent* Ps. 32, 3; with ל of the person, *to observe silence towards one, not to gainsay or reply* NUM. 30, 5 8; with אֵל *to be silent towards one, to listen to one in silence*, Is. 41, 1, and opposite to יִחְרֹשׁ JOB 13, 13 *to be silent from one*, i. e. quietly to let him alone; with accus. of the person, *to bring a person to silence* 11, 3; JER. 38, 27; *to pass over in silence* JOB 41, 4; JER. 4, 19. But it is also used like Kal, of God, when he does not help HAB. 1, 13, or with כֵּן of the person *to turn from one in silence* 1 SAM. 7, 8. Phenic. חֲרַשׁ the same, Hif. יִחְרֹשׁ to bring to silence, אֲחֲרֹשׁ for אֲחֲרֹשׁ (Poenul. of Plant. 2, 7).

Hithp. יִחְרֹשׁ *to keep oneself still, inactive, quiet*, JUDGES 16, 2; יִחְרֹשׁ also having this meaning Ex. 14, 14.

חֲרַשׁ I. (not used) intrans. same as חָרַס I. *to be soft, viscous*, of plaster, clay. Deriv. חֲרַשׁ 1 and 3; the proper names חֲרַשׁ and חֲרַשׁ coupled with קִיר.

חרש II. (not used) *intrans.* same as **חרש II.** to become or be rough, of potsherds; comp. Ar. **حَرَش** scabit, or intr. asper fuit; **خَرَش** scaber fuit. Derivat. **חָרַשׁ** 2.

חרש I. (for **חָרַשׁ**, wherefore the first Kametz remains; constr. **חָרַשׁ**, pl. **חָרָשִׁים**, constr. **חָרָשִׁי** *m.* a cutter in wood, metal or stone, one cutting, graving or fabricating, therefore **חָרַשׁ אֶבֶן** Ex. 28, 11 stone-cutter, **חָרַשׁ בַּדָּבָר** Is. 44, 12 blacksmith, **חָרַשׁ עֵצִים** 44, 13 joiner; always applied to one who fabricates his material with edged tools. Without appendage it is applied to all sorts of workers using tools that cut, along with **חָשֵׁב** (a weaver) and **רָקֵם** (embroiderer) Ex. 35, 35; 38, 23. Consequently it denotes *workers in metal* 1 Chr. 29, 5; Is. 40, 19; 44, 12, in wood 2 Kings 22, 6, Is. 40, 20, in stone; also a maker of arms Is. 44, 11, a lock-smith 1 Sam. 13, 19, an architect Zech. 2, 3. Figurat. Is. 45, 16 *workmen of sorrows*, i. e. who prepare sorrows; Ez. 21, 36 *workmen of destruction*, i. e. who produce destruction. In **הַחָרָשׁ וְהַמְּכַנֵּר** 2 Kings 24, 14 16, Jer. 24, 1 and 29, 2 they are *workmen, artificers*, who, as belonging to the staple of the nation, were transported into exile by the enemy (see, however, **מְכַנֵּר**), like the **חָרָשִׁים** 2 Chr. 24, 12. Phenice. **חָרַשׁ** the same (Kit. 4, 3).

חרש II. (only pl. **חָרָשִׁים** *m.* a workman, artificer 1 Chr. 4, 14, therefore **גִּיאַת חָרָשִׁים** (workmen's-valley) 4, 14, or **גִּי הַחָרַשׁ** Neh. 11, 35, the proper name of a place (see גִּי p. 280).

חרש (constr. **חָרַשׁ**; from **חָרַשׁ** I.) *adj.* *m.* (according to some) *wooded, dense*, an adjective to **מִצֵּל** (after the form **מִקֵּב**, **מִצֵּר**) *foliage*, by which shade is caused Ez. 31, 3, which suits **עֲנָתָהּ** **גְּבִיהָ**, **יָסְדָהּ** **קוֹמָהּ**, where the *adj.* always precedes in the construct state.

חרש m. 1. only the pl. **חָרָשִׁים** *artificial work*, therefore **חָרָם** Is. 3, 3 *skilled in arts*, skilful artificers having occupied the highest social place. But

I.

as the phrase stands beside **לְחַשׁ** **נִבְיוֹן**, signification 3 (*skilled in magic arts*) seems to be more suitable. — 2. (from **חָרַשׁ** II.) *stillness, silence*; hence Josh. 2, 2 *adv.*, in stillness, silently. — 3. pl. *enchantment* Is. 3, 3, properly the whispering of enchanters.

חָרַשׁ (pl. **חָרָשִׁים**, constr. **חָרָשִׁי** *m.* 1. (from **חָרַשׁ** I.) *loam, clay*, a material for earthen ware, hence **כִּלְיֵי חָרַשׁ** Lev. 6, 21 and often; **יֹצֵר חָרַשׁ** Jer. 19, 4 a potter; **נְבִילֵי חָרַשׁ** Lament. 4, 2 earthen pitchers; then alone, *what is made of clay*, Prov. 26, 23. — 2. (from **חָרַשׁ** II.) *potsherds* Ps. 22, 16, or *vessels broken into sherds* Is. 45, 9, from their rough, scabbed and scratchy nature Job 2, 8; 41, 22. **חָרָשִׁיָּהּ** Ez. 23, 34 has been taken as **חָרָשִׁיָּהּ** = **שְׂמִירָהּ** (Ps. 75, 9), since the Ar. **حَرَسَ** (to keep, to guard) is = **שָׁמַר**. But it is better here to understand the fragments of a cup. In Phenice. **חָרַשׁ** is the same, therefore **הַחָרַשׁ** is the sherd, which was the token of hospitality, *tessera hospitalis* (Plaut. Poen. 1, 8). — 3. (*pottery*) only in union with **קִיר** *n. p.* of the chief city of Moab Is. 16, 11, also called **קִיר מוֹאָב** 15, 1 or **קִיר** **חָרָשׁוֹ** 16, 7; 2 Kings 3, 25. It is the later **כִּרְכָּא** (so Targ.), *Kerakka, Charaka* 2 Mac. 12, 17, now *Kerak, Kerek*, three hours south east of **עַר** (Num. 21, 15) i. e. **עַר מוֹאָב** (Is. 15, 1). It is still inhabited, and provided with a fort (Robins. Bibl. Res. II, 569).

חָרַשׁ (with *a* of motion **חָרָשִׁיָּהּ**, pl. **חָרָשִׁים**; from **חָרַשׁ** I.) *m.* 1. *thicket, forest*, 1 Sam. 23, 16 18, Targ. **חָרַשׁ**, Sam. **אֲרָשָׁא** (the *ח* softened into *א*) the same, Talm. **חָרִישָׁי**, **חָרִישָׁי** forest, Targ. denomin. **חָרַשׁ** to grow into one another as in a thicket. Hence the phraseological allusion **כְּעִזְבוֹת הַחָרַשׁ וְהָאֶמְרִי** Is. 17, 9 *like the abandonment (desolation) of the forest and of the mountain-top (mountain-fort, see אֶמְרִי)*, i. e. like as the Amorites and other Canaanite tribes abandon their last places of refuge before the victoriously-pressing Israelites. Hence it is

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unnecessary to read, with the LXX, בְּצִיּוֹבָה הַהָרִי וְהָאֱמֶלֶךְ; or with Aq., Symm., Theod., Syr., Saad. and others, to take the word in signif. 2 as a proper name. To this head has also been referred Ez. 31, 3 (see חֲרָשׁ); perhaps only 2 Chr. 27, 4 rightly. — 2. (*forest*) *n. p.* of a wooded mountain in יִזְרְהֵל of Judah 1 Sam. 23, 15, interchanged with חֲרָ 23, 14. There were מְצֻדוֹת (*strongholds*) 23, 14 19; besides, there was in the same place a hill חֲכִילָה (which see) 23, 19.

חֲרָשׁ (for חֲרָשׁ) *m. deaf*, whose ears are silent, as it were, Is. 35, 5; 43, 8; also in a metaphor. sense 42, 19; of the serpent Ps. 58, 5, i. e. which is deaf to enchantment. From חֲרָשׁ II.

חֲרָשׁ *m.* 1. (a participial form) *a worker*, in brass 1 Kings 7, 14. — 2. (an abstract form like חֲרָשׁ, *a cutting-instrument* GEN. 4, 22.

חֲרָשָׁא 1. (Aram. defin. from חֲרָשׁ = Hebr. חֲרָשׁ, *worker*) *n. p. m.* Ezr. 2, 52; NEH. 7, 54. Many explain it *one born at the time of ploughing*, like the proper name Sertor among the Romans, one born at seed-time, or in the signification *Silens*, conseq. = Tacitus. — 2. in חֲרָשָׁא (hill of magician, comp. חֲרָשָׁא, *n. p.* of a locality along the river כְּבָר, where was a colony of Jewish exiles Ezr. 2, 59, NEH. 7, 61; as there were in the same direction the exile-places חֲרָשׁ ib. ib., חֲרָשׁ Ez. 3, 15, חֲרָשׁ 2 Kings 19, 12, חֲרָשׁ Is. 37, 12 from חֲרָשׁ. With these compounds of חֲרָ may be compared besides *Thiluta*, *Thilsaphata* (Amm. Marc. 24, 2; 25, 8).

חֲרָשִׁית *f.* 1. *artificial work*, with אֲבָן Ex. 31, 5 *stone-masonry*, with עֵץ 35, 33 *joinery*. — 2. (*city of crafts, place of artificial work*; according to others *forest*) *n. p.* of a city in northern Palestine, situated in חֲרָשׁ (1 Kings 9, 11), which was also called on account of its Phenician and heathen population חֲרָשׁ (Is. 8, 23), and therefore it is named חֲרָשׁ JUDGES 4, 2 13 16. In

the vicinity of this locality, upon חֲרָשׁ (Josh. 20, 7), now G'ibl Safad (חֲרָשׁ), lies חֲרָשׁ Josh. 21, 32, also called חֲרָשׁ (1 Macc. 11, 63), where there is still at the present day a village *Kedes* (Robins. III, 622). From the appendage it may be inferred that there was still חֲרָשׁ.

חֲרָשִׁית see חֲרָשׁ 3.

חֲרָת (*part. pass.* חֲרָת) *tr.* same as חֲרָשׁ to engrave, with עַל of the thing in which, Ex. 32, 16; Targ. חֲרָת, Syr. حَرَت, Ar. حَرَت the same.

חֲרָת (not used) *intr.* same as חֲרָשׁ I., חֲרָשׁ I. and חֲרָץ. Derivative

חֲרָת (*thicket*, from חֲרָת, see חֲרָשׁ, חֲרָשׁ 2) *n. p.* of a forest in the western part of the Judah-mountains 1 Sam. 22, 5, not far from חֲרָשׁ 23, 1.

חֲשָׁב (*inf. constr.* חֲשָׁב, after חֲ also חֲשָׁב; *fut.* יִחְשָׁב, before Makkeph-יִחְשָׁב) *tr.* 1. to bind, to bind together, to knot, viz. a) to knot threads, spoken of a weaver, *part.* חֲשָׁב a weaver (Ex. 26, 1 31; 28, 6), with חֲשָׁב (35, 35; 38, 23) denoting the artificial work necessary for the tabernacle; Phenic. חֲשָׁב the same (Kit. 7, 4). b) to unite artificially, musical instruments Amos 6, 5, artificial works Ex. 31, 4, hence חֲשָׁב 2 Chr. 26, 15 an artificer; of the inventors of warlike implements see Pih. c) to bind about, to gird about, a girdle. Derivat. חֲשָׁב d) to fence, to encircle, to fortify around, a place, or to make firm, proceeding from the idea of uniting, chaining together; comp. חֲשָׁב NEH. 3, 38, חֲשָׁב Am. 9, 6, the proper name חֲשָׁב, Ar. حَاطَة, firm building, prop. ligatio; hence perhaps חֲשָׁב 2 Chr. 26, 15 a fortification-architect, one who builds a stronghold, if this word does not belong to signif. b. Derivat. חֲשָׁבָה 1, מְחַשְׁבָה 1, the proper name חֲשָׁבָה. — 2. Metaphor. to meditate, to devise, a spinning together as it were of ideas (a similar metaphor occurring in חֲשָׁב, חֲשָׁב); commonly in a bad sense, with accus. of the object, חֲשָׁבָה

Ps. 21, 12, רָעָה 35, 4, אָנָן Mic. 2, 1, חֲשֹׁבוֹתָ Prov. 16, 30, לֹא־כֵן (unrighteous) Is. 10, 7, also with מְחַשְׁבֵּה 2 SAM. 14, 14, Jer. 49, 20, or followed by infin. with ל 1 SAM. 18, 25, LAMENT. 2, 8, Jer. 18, 8, Neh. 6, 6, Ps. 140, 5, and with עַל of the person Jer. 11, 19; 49, 30; GEN. 50, 20. To this figurative signification belongs to *think* 1 SAM. 18, 25; to *meditate* 2 SAM. 14, 13; to *purpose* Ps. 140, 5; to *account*, i. e. to *value*, to *esteem highly* Is. 13, 17, MAL. 3, 16, to *count as*, לִזְנוּהָ GEN. 38, 15, לְשַׁפְּרָה 1 SAM. 1, 13, to *count to* GEN. 15, 6, Ps. 32, 2, to *esteem*, to *regard*, Is. 33, 8; 53, 3; to *reckon*, i. e. to *judge*, to *weigh*, to *reflect upon*. Deriv. חֲשָׁבוֹן. — 3. (not used) intr. to *be allied*, to *be befriended*, to *be attached to*. Deriv. חֲשָׁב (in the proper name) חֲשִׁבְנָה, חֲשִׁבְנָה (in חֲשִׁבְנָה), חֲשִׁבְנָה (in חֲשִׁבְנָה).

Nif. נִחְשַׁב (fut. נִחְשָׁב) to *be counted as* DEUT. 2, 11, Prov. 17, 28, with ל LAMENT. 4, 2, כַּ JOB 18, 3, כַּ Is. 2, 22, עַם Ps. 88, 5, כִּמְוָה Hos. 8, 12, or with the accus. of the person or thing for which a thing is taken, and therefore in this case it has the meaning to *be like to*; then to *be esteemed* 1 KINGS 10, 21; to *be reckoned* 2 KINGS 22, 7; to *be imputed* LEV. 7, 18; to *be counted to*, with ל JOSH. 13, 3 or עַל 2 SAM. 4, 2; to *be considered*, with ל of the person NUM. 18, 27.

Pih. חֲשַׁב (fut. יִחְשָׁב) 1. (not used) to *make artificially*, to *put together*, of war-like machines; figur. to *devise plans*, *intrigues*. Deriv. חֲשָׁבוֹן. — 2. to *meditate* (with exertion), to *think* Ps. 73, 16, חֲשִׁבָה Prov. 16, 9; to *devise*, with accus. רָעָה Hos. 7, 15 or לְרָעָה Prov. 24, 8 and אֵל of the person, חֲשִׁבָה עַל־מְבַצְרִים DAN. 11, 24 to *plan against strongholds* (in order to take possession of them); absol. to *form hostile designs* NAH. 1, 9; to *think over* (examining) Ps. 119, 59; to *review* 77, 6; to *make account of* Ps. 144, 3; to *reckon* 2 KINGS 12, 16; of inanimate things to *be about to do or suffer* JON. 1, 4. — 3. to *be very friendly to*, allied with. Deriv. the proper name חֲשִׁיב.

Hithp. הִתְחַשַּׁב to *reckon oneself*, to *count oneself*, with אַ among NUM. 23, 9.

The stem חֲ is closely connected with חָצַב II. belonging to חֲרָצָה, חָצַב, Ar. كَتَفَ (to draw firmly together), (to fetter), حَشَبَ and أَشَبَ &c.; but the organic root is חֲ-צַב, חֲ-צַב, comp. Talm. צַב to bind, צִיב bundle &c.

חֲשָׁב (constr. חֲשָׁב) see חֲשִׁבְנָה.

חֲשָׁב *m.* girdle, belt Ex. 28, 28, LEV. 8, 7, applied to the girdle of the ephod.

חֲשָׁב (in compounds חֲשָׁב) see חֲשִׁבְנָה.

חֲשָׁב (part. pass. חֲשָׁב) Aram. tr. to regard, to count, חֲשָׁב = חֲשָׁב DAN. 4, 32 as nothing (see חֲשָׁב).

חֲשִׁבְנָה (compounded of חֲשָׁב from חֲשָׁב befriended, and נָהָן from נָהָן 3 with חֲ wanting the accent, i. e. *Eshmán* or *Pan*, therefore it means *Eshmán is a friend*; see חֲשָׁב *n. p. m.* NEH. 8, 4. חֲשָׁב (after the form חֲשָׁב) has in proper names especially the meaning *befriended*, *associated*, *servant* (of a deity), proceeding from the fundamental signification. חֲ is a Phœnician name of *Eshmán* (חֲשָׁב), a Phœnician God, called by the Greeks *Pan*, as the proper names חֲ, חֲ prove.

חֲשָׁב (friendship, association) *n. p. m.* 1 CHR. 3, 20.

חֲשָׁבוֹן *m.* 1. power of combining, *ex-cogitation*, *computation*, therefore *judgment*, *understanding* ECOLES. 7, 27, with חֲשָׁב 7, 25; *reason* 9, 10 with מַעֲשֵׂה action, making up the sum of what is to be done in life. — 2. (stronghold) *n. p.* of the residence of the Amorite king Sihon, who took it and the whole territory north of the Arnon from the Moabites NUM. 21, 26-30; DEUT. 1, 4; 2, 24 26 30; 3, 2; JOSH. 9, 10. When the Israelites conquered it, it was allotted to the tribe of Reuben NUM. 32, 37, JOSH. 13, 17, then to that of Gad JOSH. 21, 39, was made a Levitical city, and was celebrated for its fish-ponds SONG OF SOL. 7, 5. The Ammonites preferred an unjust claim to it JUDGES 11,

19 26. When Moab afterwards became free, after Ahab's death, it retook Heshbon; but it was wrested from it anew Is. 15, 4; JER. 48, 2. Joseph. (Ant. 12, 4, 11) calls it *Ἑσσεβών* and the district belonging to it *Ἑσσεβωνίτις*; Euseb. and Ptolemy name it *Ἑσβούς*; and so the ruins still existing are called on coins.

חֲשִׁבֹּן (*pl.* חֲשִׁבָּנוֹת with Dagesh retained irregularly) *m.* 1. *surrounding, enclosing, strong works* 2 CHR. 26, 15. — 2. *inventions, malae artes* ECCLES. 7, 29.

חֲשִׁבְיָה (*Jah is associated, from חָשַׁב*) *n. p. m.* 1 CHR. 6, 30.

חֲשִׁבְיָהוּ (the same) *n. p. m.* 1 CHR. 25, 3.

חֲשִׁבָּן (not used) *m.* *befriending, attachment*, used only in proper names. It is an Aramaean form for חֲשִׁבֹּן, as חֲשִׁבֹּן and חֲשִׁבָּן occur also from the same stem; in the construct state it is חֲשִׁבְנִי.

חֲשִׁבְנִיָּה (contracted from חֲשִׁבְנִיָּהוּ; *Jah is a friend*) *n. p. m.* NEH. 10, 26.

חֲשִׁבְנִיָּהוּ (the same) *n. p. m.* NEH. 3, 10; 9, 5.

חָשָׂה (*inf.* חֲשֹׁתָה, *fut.* יִחַשֶׂה) *intr.* to be quiet, inactive, still, of waves Ps. 107, 29, opposite of הִמָּה; to be silent, speechless ECCLES. 3, 7, opposite of דִּבֶּר; therefore with שָׁקֵט Is. 62, 1 not to press with words; to keep close 65, 6, i. e. not to think of; applied to God, to do nothing 64, 11; to men, not to pray. מִן חָרָן Ps. 28, 1 = מִן הַחֲרִישׁ, to turn away in silence from one.

חִיף (*part. pl.* מִחְשִׁים; *imp. pl.* חֲשִׁי) preserving ח from the perfect, as הִחֲמִיקוּ JER. 49, 8 30) 1. to observe silence, i. e. to be silent (see הִחֲרִישׁ), of God, not to help Is. 42, 14; to be still 57, 11; 2 KINGS 2, 3 5; with מִן of the object to remove oneself in silence from Ps. 39, 3; to be inactive JUDGES 18, 9; 1 KINGS 22, 3; 2 KINGS 7, 9. — 2. to reduce to silence, with ל of the person NEH. 8, 11. — **חֲחִישׁ** JOB 31, 5 see חֹשֶׁשׁ.

The stem is connected with חָשָׂה (p. 369)

חֲשִׁיבִּי (*associate, friend, viz. of Jah*) *n. p. m.* NEH. 3, 23; 10, 24.

חֲשִׁוּתָּה (*def.* חֲשִׁוּכָה) *Aram. m.* darkness, obscurity DAN. 2, 22.

חֲשִׁוּפָה (*uncovering, nakedness*) *n. p. m.* EZR. 2, 43; NEH. 7, 46.

חֲשִׁיק see חָשַׁק.

חֲשִׁיקָה see חָשִׁיקָה.

חֲשִׁיר see חָשִׁיר.

חֲשָׁה (*part. pl. m.* חֲשִׁיחִין, *f.* חֲשִׁיחַ with ח for ח, after a guttural) *Aram. intr. prop.* to be binding, compelling, therefore to have need, to want, to make use of, DAN. 3, 16 we do not want, i. e. we do not think it necessary; EZR. 6, 9 and what is necessary, i. e. and all necessary things. Deriv. חֲשִׁיחִין.

The stem חֲ is thus used in the Syr. in the Peal- and Ethpaël-form, in the signification to be suitable, useful, convenient, necessary; and as the old interpreters translate it by צָרָה (*aram.* צָרָה), חֲשָׁה (from חָשָׂה), there can be no farther doubt about the meaning. The form is obviously abridged from the reduplicated חֲשִׁחֲשָׁה (*comp.* חָרָה, חָרָה, חָרָה; and the simple root חָשָׂה has the meaning to bind, to draw together firmly, to attach firmly; hence the redupl. denotes partly to be compelling, binding, necessary, partly to be suitable, convenient, its organic root being connected with that in חָשָׂה).

חֲשִׁחוּרָה (*c.* חֲחִיחִי) *f.* need EZR. 7, 20.

חֲשִׁיכָה see חֲשִׁיכָה.

חֲשִׁיחִין see חֲשִׁיחִין.

חֲשִׁיחִין (*fut.* יִחַשֶׁח) *intr.* to be dark, חֲשִׁיחִין Ez. 30, 18, to be obscured, חֲשִׁיחִין Is. 13, 10, חֲשִׁיחִין 5, 30, חֲשִׁיחִין JOB 3, 9, of the light of a tent 18, 6, to be extinguished, of the light of the eye Ps. 69, 24, LAMENT. 5, 17; ECCLES. 12, 3 and the lookers out of the windows are quenched, i. e. the eyes; of a land covered with locusts EXOD. 10, 15, of the darkening of the visage LAMENT. 4, 8. Figurat. of mental or political obscuration, of misfortune or a low con-

dition, hence to be *unfortunate, low, fallen, unknown, helpless*. Deriv. חָשַׁךְ, חֲשֹׁכָה, חֲשֹׁכִים, חֲשֹׁכִים, חֲשֹׁכִים, חֲשֹׁכִים. — The fundamental signification seems to be to *veil, to cover* (see חָשַׁךְ, חֲשֹׁכָה, חֲשֹׁכִים), since darkness is usually regarded as a veiling of light; accordingly the organic root חֶשֶׁךְ is cognate with that in חָשַׁךְ, חֲשֹׁכָה, חֲשֹׁכִים &c.

Hif. חֲשִׁיךְ (1 p. חֲשִׁיכְתִּי; fut. חֲשִׁיךְ, חֲשִׁיךְ) 1. to make dark, to darken, with accus. (יָדָם) Am. 5, 8, or with לְ 8, 9, of the darkening of the earth by a total eclipse of the sun in the year of Jeroboam's death; or absol. and figurat. Jer. 13, 16, i. e. helplessness breaks in; to spread darkness Ps. 105, 28; 139, 12. — 2. Figurat. to darken, to confuse, עָצָה Job 38, 2.

חָשַׁךְ (part. חֹשֶׁךְ; fut. יִחְשַׁךְ, יִחְשַׁךְ) or חֲשִׁיךְ tr. to hold, to hold back, to keep off, with כִּן of the person to withhold, to detain, to refuse Gen. 22, 12; 39, 9, to keep from, to deliver 1 Sam. 25, 39; with the simple accus. of the object to save 2 Sam. 18, 16, to keep far from 2 Kings 5, 20; to spare Prov. 13, 24; 17, 27; חָשַׁךְ Job 30, 10 to keep back the spittle, i. e. not to spit out before one; to reserve 38, 23; to give a check to Jer. 14, 10; to put a stop to Job 16, 5; Is. 58, 1; to snatch, נָשַׁךְ, from the pit Job 33, 18, Ps. 78, 50, for which חָשַׁךְ stands once Is. 38, 17; חָשַׁךְ וְלֹא חָשַׁךְ to give and not withhold, i. e. to give abundantly Prov. 21, 26; to deliver 24, 11, Ps. 19, 14; without stating the object Ezr. 9, 13 thou hast delivered (us) below our iniquity, i. e. undervaluing our iniquity; to limit Is. 54, 2; to moderate, i. e. to hold 14, 6. In Ez. 30, 18 mss. and interpreters (Rashi, Kimchi) have read חָשַׁךְ הַיּוֹם and translated: the day has denied (its light); perhaps the more correct reading is חָשַׁךְ.

Nif. חֲשִׁיךְ (fut. יִחְשַׁךְ) to be held in, moderated Job 16, 6, to be delivered 21, 30.

The fundamental signification of the organic root חֶשֶׁךְ (Targ. חֲשַׁךְ to lessen, to draw off, Syr. حَشَا to withhold, to keep back) appears to be to cut off, like

חָשַׁךְ, and therefore it is connected with the organic root in חֶשֶׁךְ (belonging to חֶשֶׁךְ), Lat. sec-are, Targ. חֲשִׁיךְ a little piece.

חֲשִׁיךְ (only pl. חֲשִׁיכִים) adj. m. dark, low, poor, mean, therefore חֲשִׁיכִים Prov. 22, 29 obscure, low people; Targ. חֲשִׁיכִים, חֲשִׁיכִים for חֲשִׁיכִים.

חֲשִׁיכָה (with suff. חֲשִׁיכִי) m. 1. darkness, opposed to אֵר Gen. 1, 4 18; Eccles. 2, 13, conceived of as an independent material Is. 45, 7; Job 38, 19; duskiness Josh. 2, 5; a dark night Job 3, 4, with צֶלֶמֶת (dark shadow), עָנָה (dark cloud) 3, 5; 10, 21; 34, 22, or with עָרָפֶל and עָנָן Deut. 4, 11; זֶפְחָה Zeph. 1, 15, closely connected with the latter to intensify the meaning Ex. 10, 22, parall. לְלֵילָה Job 5, 14. — 2. Figurat. helplessness 5, 14; 12, 25, opposed to יוֹם and צָהָרִים; horrid, dark sheol 10, 21; the grave 17, 13, חֲשִׁיכִים Is. 45, 3 treasures of the grave (because great treasures were concealed in a Babylonian sepulchre, Herod. I, 187); a prison Is. 42, 7; danger Job 15, 22, misfortune, misery 15, 23 30; 20, 26, threatening danger 22, 11; 29, 3; death 18, 18; wretchedness 23, 17, חֲשִׁיכָה Is. 5, 30 = חֲשִׁיכָה 8, 22 as a climax. Then darkness of the understanding, i. e. ignorance, short-sightedness Job 37, 19; Eccles. 2, 14; falsehood, injustice Is. 5, 20; Prov. 2, 13; Eccles. 2, 13; sadness Eccles. 5, 16.

חֲשִׁיךָ Aram. same as Hebr. חֲשִׁיךָ. Deriv. חֲשִׁיכָה.

חֲשִׁיכָה (fem. of חֲשִׁיכָה, like עֲזָבָה abandonment Jer. 49, 11 from עָזַב to pressure Is. 38, 14 from עָשָׂה; the Dagesh lene expected at the beginning of the second syllable is omitted, because a sibilant [שׁ, שׁ] precedes, as is also the case with ח, e. g. חֲשִׁיכָה, חֲשִׁיכָה, though the rule has not been carried out) f. darkness (parallel לְלֵילָה, Mic. 3, 6 and darkness shall be to you, that you may not receive an answer.

חֲשִׁיכָה or חֲשִׁיכָה (c. חֲשִׁיכָה after the form חֲשִׁיכָה from חֲשִׁיכָה; on the omission

of Dagesh lene see חֲשָׁכָה *f.* same as חֲשָׁךְ GEN. 15, 12; Is. 8, 22; Ps. 82, 5; 139, 12.

חֲשָׁכָה see חֲשָׁךְ.

חֲשָׁכִים (pl.) *m.* darkness, figur. misery, misfortune Is. 50, 10.

חָשַׁל (Kal unused) *intr.* to reel to and fro, to totter; hence to be weak, decaying, feeble, exhausted, a collateral form of חָשַׁל (which see); comp. Arab. حسل, حشل (to be weak, slack, then to be bad, mean, worthless), حتل (to be lean, weak), كسل (to be inert, flabby) &c.

Nif. נִחְשַׁל to be enfeebled, exhausted, decaying, whence נִחְשָׁלִים DEUT. 25, 18 enfeebled.

חָשַׁל (part. חֲשָׁל) *Aram. tr.* to rub or beat fine, to crush, cognate in sense with דָּק (a verb) DAN. 2, 40; Syr. ضَم to beat out thin, of tin, Talm. חוּשְׁלָא what is pounded, bruised, gravel, like גִּרְשׁ of similar derivation; figurat. Syr. ضَم to analyse closely, finely, subtly, to think, as دَقَّقَ. The fundamental signification is unconnected with the Hebr. חָשַׁל.

חָשַׁם (not used) *intr.* to shine, to glitter, to be luminous, spoken of shining brass, connected with חָשַׁן, חֲשָׁן, *Aram.* חָשַׁם. Metaphor. (like other verbs having the same fundamental signific., e. g. הָרַר, הָרַר, to be shining, distinguished, rich, noble, or physically, to be large, strong, corpulent, like the Ar. حشم, حشم; of places, to be fruitful, fat. Deriv. חָשַׁם belonging to the ulterior developments חֲשָׁנָה, חֲשָׁנָה, חֲשָׁנָה, the proper names חָשַׁם (perhaps also חֲשָׁמָה, חֲשָׁמוֹן, חֲשָׁמָה).

חָשַׁם (noble, distinguished, rich, or shining, viz. Jah is) *n. p. m.* EZR. 2, 19; NEH. 7, 22.

חָשַׁם see חֲשָׁם.

חֲשָׁמוֹן (fruitfulness, fulness) *n. p.* of a place in Judah JOSEPH. 15, 27, whence in the later period of the language the Gentile חֲשָׁמוֹנִי or חֲשָׁמִי or חֲשָׁמִי Hashmo-

naan, i. e. proceeding from Hashmon; in Josephus (Ant. 12, 6, 1) Ἀσαμωναῖος, a surname borne by the Maccabean family from their ancestor downwards.

חֲשָׁמָה (from חָשַׁם splendour, glitter, with the derivative ending -ה, as in חֲשָׁמָה, חֲשָׁמָה; with a of motion חֲשָׁמָה) *m.* shining or burnished brass, polished gold, EZR. 1, 4 27; 8, 2, obviously identical with חֲשָׁמָה קָלָה (according to the LXX shining brass, elsewhere smelted or burnished brass) 1, 7 or חֲשָׁמָה קָלָה (EZR. 8, 27); REVELATION 1, 15 and 2, 18 χαλκὸς ἁλός. It is possible, however, that the word is foreign, i. e. Assyrian, and might be known as such in Mesopotamia, where Ezekiel lived. The electrum, as the LXX and Vulg. render it, is a mixture of silver and gold, a clear, shining metal; comp. Pliny 33, 4.

חֲשָׁמָה (from חָשַׁם with the derivative syllable -ה, as in חֲשָׁמָה, חֲשָׁמָה; plur. חֲשָׁמָה) *m.* 1. properly shining, hence noble, distinguished, a magnate, Ps. 68, 32 (Kimchi), confirmed by the Arabic; the family name חֲשָׁמָה has also been understood in conformity with this signification, but improperly. — 2. *n. p.* of Hermopolis in Egypt, Coptic Ἡρμόπολις, Ar. اشمونين, in which sense Ibn Saruk takes חֲשָׁמָה Ps. 68, 32 i. e. the inhabitants of Hashman in Egypt; which, however, is very problematical.

חֲשָׁמָה (fruitfulness) *n. p.* of a station of the Israelites in the desert NUM. 33, 29.

חָשַׁן (not used) *intr.* same as חָשַׁם to shine, to glitter, to be beautiful, of dress, conseq. connected with the Ar. حَسَن, whence the proper names حَسَن (חסן) &c. Deriv. חָשַׁן. But as the signification of the verb is too indefinite for the derived noun, it is better to compare the former with חָשַׁן I.: to surround, to hedge about, to enclose, to conceal, of a magazine, comp. חָשַׁן and חָשַׁן 1.

חָשַׁן *m.* properly bag, therefore the four-cornered gorget worn by the high-priest on the breast, which was set with

12 precious stones in gold, arranged in four rows, the hollow part of it having the **אורי** and **חמרים** Ex. ch. 25. 28. 29. 39; **LEV.** 8, 8. As it gave decisions in difficult questions, it was called **חֲשַׁפֶּה** Ex. 28, 29 30. The version of Symmachus **δόκιος** refers to the fundamental signification; and that of **λόγιος** (Philo) and **λογισιον** (LXX) to the operation. See Ben-Sira 45, 10.

חֲשַׁף I. (*part. pass. pl. constr.* **חֲשֻׁפִּי**) a Syriac form for **חֲשַׁי** Is. 20, 4, as **חֲשַׁי** JUDGES 5, 15 = **חֲשַׁי**; *inf. absol.* **חֲשֻׁפִּי**; *constr.* with **ל** **חֲשֻׁפִּי**; *imp. f. sing.* **חֲשֻׁפִּי**; *fut.* **חֲשֻׁפִּי** *tr.* 1. *to separate, to divide, to strip off*, like **חֲשַׁף** (which see); whence **חֲשֻׁפִּי** (a noun). — 2. Metaphor. *to make bare, to uncover*, Ar. **كسف**. So e.g. **חֲשַׁי** Is. 20, 4, **חֲשַׁי** 47, 2, **חֲשַׁי** JER. 13, 26, a sign of contemptibleness and meanness; **חֲשַׁי** *to make bare the arm* Is. 52, 10, Ez. 4, 7, i. e. *to go courageously into the fight*, heroes having been accustomed to bare the right arm in battle, in ancient times (Arr. Alex. 5, 18; Silius Ital. 12, 715; Stat. Theb. 1, 413; Lucan. 2, 543); *to discover*, e. g. the hiding-places of the enemy JER. 49, 10; of **חֲשַׁי** Ps. 29, 9, **חֲשַׁי** Jo. 1, 7 *to strip off the bark* (of a tree), *to strip it of leaves*, which is tantamount to its uncovering. Deriv. **חֲשֻׁפִּי**, the proper name **חֲשֻׁפִּי**.

חֲשַׁף II. *tr.* *to draw*, **חֲשַׁף** (with **מן** out of) Is. 30, 14; **חֲשַׁף** HAG. 2, 16. The organic root appears to be connected with **חֲשַׁף** and with **חֲשַׁף**.

חֲשַׁף (*pl. constr.* **חֲשֻׁפִּי**) *m.* *a division, a little flock*, of goats 1 KINGS 20, 27 (Targ., LXX, Vulg.).

חֲשַׁף I. *intr.* *to cleave or tie or bind oneself to something*, deriv. **חֲשַׁף** or **חֲשַׁף**; *to be attached to, united to, firmly bound to a thing*; fig. with **ב** of the pers. *to have pleasure, delight in one*, GEN. 34, 8; *to love* DEUT. 21, 11; *to adhere to* 7, 7; Ps. 91, 14; or absolutely with an infin. following, *to have an inclination, desire, pleasure*, in or for doing a thing 1 KINGS 9, 19; 2 CHR. 8, 6. Deriv. **חֲשַׁף**.

Pih. **חֲשַׁף** *to fasten together, to knot together, to bind* (by cross-poles) Ex. 38, 28. Deriv. **חֲשַׁף**.

Puh. **חֲשַׁף** (*part.* **חֲשֻׁפִּי**) *to be united* Ex. 27, 17; 38, 17.

The stem is sufficiently ascertained by means of **חֲשַׁף** (which see), Ar. **عَسَق** (to adhere to), **عَشَق** (to love), **حَزَق** (to bind), Targ. **חֲשַׁף** for Hebrew **חֲשַׁף** &c. The organic root is **חֲשַׁף**, also found in **חֲשַׁף**, **חֲשַׁף**, Ar. **حَزَق** &c.

חֲשַׁף II. *tr.* same as **חֲשַׁף** Is. 38, 17, as the latter stands in a similar phrase in Ps. 78, 50 and Job 33, 18.

חֲשַׁף or **חֲשַׁף** (*pl.* **חֲשֻׁפִּי**) *m.* *what is fastened* (to two opposite points), a junction-rod, a cross-pole, Ex. chs. 27. 36. 38.

חֲשַׁף (*pl.* **חֲשֻׁפִּי**) *m.* *a spoke*, connecting the rim with the nave 1 KINGS 7, 33.

חֲשַׁף (with *suff.* **חֲשֻׁפִּי**) *m.* *desire, what is pleasing*, opposed to what is useful or necessary; *ease*, Is. 21, 4; metaphor. *pleasant-building*, 1 KINGS 9, 1 19; 2 CHR. 8, 6.

חֲשַׁר (not used) *tr.* same as **חֲשַׁר** *to knot around, to bind about, to bind, to unite*, hence like the Ar. **حش** *to assemble, to bind together*; spoken of water, *to run together* (into thick clouds); from which fundamental signification it meant even at an early period *to arrange, to bring together in harmony*; Phenician **חֲשַׁר** (Chusor, like Ulom = **חֲשַׁר**) was the principle of order, **τάξις**, hence the name of the world-arranger, **χουσωρός** in Damascius (in his Phenician cosmogony); and **חֲשַׁר**, **Ἀσσωρος**, arrangement, the eighth principle of power in the primitive cosmogony of the Babylonians; with **חֲשַׁר** **Κωσάρε** (union), **חֲשַׁר**, **Χουσαρεθις** (Sanch. p. 42), a name of Harmonia, by which is meant personified law **Θαυρώ** (**חֲשַׁר**), so far as harmony and order are the consequence of law. The organic root is **חֲשַׁר**, **חֲשַׁר**, **חֲשַׁר**.

also existing in קִטְר II., Aram. קִטְר, and in שֵׁר. From the fundamental signification may naturally result the meaning *to be firmly wound together, to be strong, firm*; which the Targ. assumes for חֲשָׁרָה.

חֲשָׁרָה (constr. חֲשָׁרָה) *f. a gathering, denseness*, with מָיִם as a poetical periphrasis for *thick cloud* 2 SAM. 22, 12, rendered by *Ibn Grandch* *fulness of rain*. The LXX and Syr. read חֲשָׁכָה after Ps. 18, 12.

חֲשֵׁר (plur. חֲשֵׁרִים) *m. the nave, of a wheel, modiolus*, in which the spokes unite 1 KINGS 7, 33.

חֲשֵׁשׁ (not used) *intr. same as חֲשָׁשׁ* (belonging to חָשׂ) *to be parched, sapless, withered, hard, of grassblades*. Arab.

חֲשָׁשׁ IV. dried up.

חֲשֵׁשׁ (after the form חֲחֵשׁ, a collateral form of חֲשָׁשׁ) *m. dry grass, hay*, which the fire easily catches Is. 5, 24. It seems to be interchanged with חֲשָׁשׁ 33, 11. Ar. حشيش the same.

חָח (after the form חָל, חָב, חָד; *pl. חֲחִים*) 1. *adj. m. dismayed, terrified, fearful*, 1 SAM. 2, 4, where קָשָׁה גִּבְיָהִים stands poet. for קָשָׁה גִּבְיָהִים; as elsewhere the verb חָח is applied to גִּבְיָהִים (OB. 9), oppos. חָחָה לְחָחָה; JER. 46, 5. — 2. (*pause* with suff. חֲחֵכֶם) *subst. fear, dread*, JOB 41, 25; חֲחֵכֶם *the terror of you* GEN. 9, 2, where the suff. is in an objective sense. From this noun is developed חֲחָה, חֲחָה.

חָח (giant, prop. terror, the same metaphor as in חֲחֵכֶם, see חָח) 1. *n. p. of a son of Canaan*, mentioned as the second after צִירִן GEN. 10, 15; *Gent. pl. m.* 23, 3, *fem. בְּנֵי חָח* 27, 46, or *sing. masc. חָחִי, fem. חָחִית* Ez. 16, 3, *fem. plur. חָחִית* 1 KINGS 10, 1. — 2. *Collect. designation of a race* EXOD. 3, 8, also *pl. חָחִים* JOSH. 1, 4. In the patriarchal time this tribe had their centre (GEN. ch. 23) at Hebron, the oldest city in the world according to the Israelite view (NUMB. 13, 22); and became related to

the Edomites 26, 34; 27, 46; 36, 2. The tribe חָח only is mentioned as dwelling in the midst of the Hittites at that time, 34, 2. Hence the Hittites occupy the first place in the enumeration of the Phenician tribes inland EX. 3, 8 17; 13, 5; JOSH. 3, 10; JUDGES 3, 5; EZR. 9, 1; NEH. 9, 8; and in archaic phraseology all the interior was even named חָחִים JOSH. 1, 4. At the time of Moses they had entirely disappeared, at least as the leading tribe, and dwelt as a scattered remnant among the Jebusites and Amorites NUM. 13, 29, JOSH. 11, 3; the latter having stepped into their place.

— 3. In consequence of violent commotions in Palestine before the conquest of it by the Israelites, the Hittites were driven out of the land, in their collective capacity, and peopled the opposite island of Cyprus, which must have been called not merely *the island of the חָחִים*, but also that of the חָחִים. At the time of Solomon, when all the remains of the Hittites in Palestine were doomed to eternal servitude 1 KINGS 9, 20 21, there were still מְלָכֵי חָחִים with מְלָכֵי אֲרָם 10, 28, which can refer only to the numerous kings of Cyprus (where were nine kingdoms Diod. 16, 42; Mel. 2, 7; Plin. H. N. 5, 35); and חָחִית, whom Solomon married 1 KINGS 11, 1, the fear of the Syrians for the חָחִים with מְלָכֵי מִצְרַיִם 2 KINGS 7, 6, as also JUDGES 1, 26 can also refer to nothing but Cyprus, as Josephus (Ant. 9, 4, 5), Eusebius and Jerome (s. v. *Xerriem*) have understood the point. But as Greece had attained to an ascendancy there at an early period, the ethnographical table (GEN. 10, 4) reckons the חָחִים to חָח, a double derivation of a similar kind occurring in the case of other tribes also (10, 7 28 29). In Phenician sources חָח is the proper name of the city Citium in Cyprus (on a Sidonian coin with the inscription חָח חָח חָח חָח), the oldest town of the Phenicians on this island; then the name of the whole territory; written elsewhere חָח (in Chittite inscriptions). In addition to these forms there occurs on Tyrian and Chittite

חֲתָנָה (from the masc. חָתָן) *fem.* espousals, nuptials, SONG OF SOL. 3, 11.

חָתַף (*fut.* יִחָתֵף) *tr.* to tear away, to rob, = חָטַף, חָטַף, Ar. حَتَف (of death's seizure), hence to catch, seize, JOB 9, 12, where the LXX read חָתַף. Deriv.

חָתַף (after the form מָלַךְ) *masc.* a robber, PROV. 23, 28, not the abstract robbery; Ar. حَتَف (robber, death).

חָתַר (*fut.* יִחָתֵר, *pl.* יִחָתְרוּ) *tr.* to break through, with א of the object, e. g. a wall EZ. 8, 8; 12, 5 12, seldom with the accus., e. g. בָּחִים JOB 24, 16; to break through into, to press into, with א of the limit to which, AM. 9, 2; figurat. as חָתַר (2 KINGS 3, 26), פָּרַץ (2 SAM. 13, 25 27), to make an exertion, of sailors JON. 1, 13; where the Targ. and Vulg. translate according to the sense "to row". The Ar. ختم "to deceive" is not connected with the word.

Hif. יִחָתֵר (not used) to break in, of a thief, deriv. מִחָתֵר.

חָתַת (i. e. חָתָה, *fem.* חָתָה, *pl.* חָתוּ, *in pause* חָתָה, חָתוּ; *imp. pl.* חָתוּ; *part.* חָתָה, *pl.* חָתָה; *fut.* יִחָתְתוּ, as in other intrans. verbs of this class, e. g. נָתַת, יָתַת, 1 pers. with a of motion יִחָתְתוּ. Another חָתַת, e. g. JER. 21, 13, belongs to חָתַת, and here belongs also יִחָתְתוּ JOB 21, 13 for יִחָתְתוּ *intrans.* 1. to be overthrown, brought to shame, to be disgraced, disappointed, with הָבִישׁ or בָּשׁ IS. 20, 5; 37, 27; JER. 8, 9; 17, 18; 48, 1 20; 50, 2, of which it is a stronger expression; to be confounded, sad, JER. 14, 4; to be in despair 48, 1; to be dismayed 48, 39; to be terrified JOB 32, 15; with יָרָא to be alarmed DEUT. 1, 11, JOSH. 10, 25, with כָּן IS. 30, 31 or מִפְּנֵי of the person JER. 1, 17 or also כָּן of the thing IS. 31, 9; to be dispirited, helpless JER. 50, 36 (parallel נִוָּל); OB. 9; IS. 8, 9. — 2. to be crushed, bruised, broken in pieces, objectively and subjectively IS. 7, 8; 51, 6 and perhaps in other places. The connection of the two senses is

seen from שָׁבַר (JOB 41, 17), and from

the Arab. verbs كَسَرَ, قَدَّ, فَرَقَ, where both exist likewise. But see Pihel. Deriv. חָתָה (adj. and subst.), חָתָה, חָתָה, חָתָה, the proper name חָתָה.

Nif. יִחָתַת to be afraid, construed with מִפְּנֵי MAL. 2, 5. But as Kal has this meaning, the form may perhaps be better referred to חָתָה after the form נָתַת.

Pih. I. חָתַת (3 *fem.* חָתָה) 1. to terrify, to put into fear, with א of the thing by which, JOB 7, 14, in which sense *Hifil* (31, 34) and the noun (6, 21) are used. In חָתַתָּהּ קָשְׁתֶּיהָ JER. 51, 56 it is usual to read either קָשְׁתָּהּ or חָתַתָּהּ to bring out agreement in gender and number, and to take the sense intransitively (like פָּתַח IS. 60, 11, פָּתַח 51, 13) "to be broken to pieces", translating their bows are broken; 1 SAM. 2, 4 being rendered in the same manner. But though חָתַת (perhaps = חָתַת, Ar. ختم) has the signification to be broken in pieces, we have seen under חָתָה (above) that there is no need to depart from the usual meaning even when the word is coupled with קָשְׁתָּהּ (1 SAM. 2, 4). קָשְׁתָּהּ stands for אִישׁ אֶחָד an archer, and חָתַתָּהּ refers to בָּבֶל, the leading subject in this verse and the next, so that we should translate: she puts their archers (the reading should be חָתַתָּהּ) in fear, חָתָה being parallel to לָכַד (as in JER. 8, 9) and קָשְׁתֶּיהָ to גְּבוּרֵיהֶם.

Pih. II. (not used) חָתַתָּה the same. Deriv. חָתַתָּה.

Hif. יִחָתְתוּ (2 *pers.* יִחָתְתוּ for יִחָתְתוּ, as is sometimes the case before gutturals, comp. e. g. חָתַתָּהּ from יָצַר; 1 *pers.* יִחָתְתִּי, with ו convers. יִחָתְתִּי, abridged from יִחָתְתִּי, as יִחָתְתִּי out of יִחָתְתִּי, the vowel between the last radical and the personal suffix often falling away, e. g. יִצְרִתִּי EX. 23, 22 from יִצְרֵתָם GEN. 17, 11 *Nif.* of חָתַת, *fut.* יִחָתְתוּ, with suff. יִחָתְתִּי, מָלַךְ; יִחָתְתִּי HAB. 2, 17 stands, according to some, for יִחָתְתִּי, instead of

which the LXX and Jerome read יִרְחֹק (to put in fear, to scare, JER. 1, 17; 49, 37; to scare with anguish Isa. 9, 3; to terrify JOB 31, 34. In HAB. 2, 17 if we are to read יִרְחֹק, the suff. should be referred to בְּיָמָיו; but if יִרְחֹק, it is to

be taken as a parallel to יִכְסֹף. Deriv. מִיִּרְחֹק.

יִרְחֹק fearful, a fearful state, JOB 6, 21. In GEN. 9, 2 the cod. Samar. uses it for the subst. חַת.

ט

ט, called קִיט (i. e. קִיט from קִיט, ט, to knot, to knot together, to twist into each other) or קִיט (i. e. קִיט from קִיט, ט), as the name of a letter signifies twisted together, united into one another, wound together, concrete a basket (see קִיט), apparently because in old Hebrew and Phœnician writing (U, J, Θ), and therefore in old Greek &c., as also in Palmyrene, the sign so used represents the outline-form of a household basket. The orthography קִיט, whence the Greek Θῆτα, is the older; and the meaning serpent, after the Arab. طَيْط, or after another Arabic word skin, rests in part on a misconception of the true form, and in part on a misinterpretation of the word. See קִיט, קִיט. But the ancient Semitic term was not chosen on account of the form of the letter, but for the sake of the initial sound, as is the case with all the names of the letters of the alphabet. As a sound of the alphabet it was uttered *ts*, like *bs*, *gi*, *de*, *he* &c. in primitive fashion; and the name קִיט must have adapted itself to the original sound in this instance, as in the case of the other letters. As a numeral it denotes 9, טָ 15, ט 9000, ט being the ninth letter of the alphabet.

With reference to the pronunciation, ט stands in the same relation to the other *t*-sounds as *p* does to the *k*-sounds, i. e. it is a sort of guttural, an aspirated *t*, which the Greeks represent by Θ, e. g. קִיט Θῆτα, קִיט μάλθα, קִיט Greek Θρύπτω, the Germans by *t* or *th*, the English by *t*; whilst τ is only a *t*-sound. Some have wished to find the application of an aspiration to it, ortho-

graphically, in קִיט Ez. 22, 24, aptly read by the LXX קִיט = קִיט (from קִיט); but this is not proved. So early as the LXX the relation was the reverse. So e. g. קִיט Σαφάρ, קִיט 'Ιεντάρ, קִיט Ταβέξ, קִיט Ματταίθ, τ being represented vice versa by θ (see τ). There are but few departures from this mutual normal condition in which ט is set forth by θ or even δ, e. g. פִּיט Φούδ, אֵלִיט אֵלִיט. The same holds good in the rendering of the Punic in Plautus's Poenulus, e. g. קִיט (= Hebr. קִיט in the sense of "duty, obligation", Poen. 1, 13 *mutro*), and in other Phœnician words scattered through Greek and Latin writers, e. g. אֵטִיט 'Αταδίν (Diosc. 1, 119). Here, as in the LXX, nothing more than the later period of the pronunciation is shewn, which is also followed by the Syriac orthography. Besides the original, guttural, dull-aspirated ט, there was also a sibilated i. e. one mixed with a sibilant, sound, denoted in Arabic by a diacritic point (ط). This division of the letter appears clearly from the different significations of stems written alike.

From the diverse nature of the ט-sound just given we can explain 1. its interchange with the other *t*-sounds, when the *t*-power prevails, a) with ד, as קִיט and קִיט II. and קִיט, קִיט and קִיט II., קִיט and קִיט; comp. קִיט Aram. טִיט Syr. طَیט Arab. طَیט; b) with ח, as קִיט and קִיט, קִיט and קִיט (DAN. 3, 5 and 10, 15) and קִיט and קִיט (10, 7), קִיט and קִיט; comp. קִיט Arab. قَتَل, קִיט Syr. قَتَل, קִיט Arab. قَتَل.

Münter, Relig. d. Babyl. p. 97), the overhanging part being called קרויה (after the form לְבוּשׁ), hence EZEK. *ibid.* קרויה. *overhanging high turbans*, out of סרוחים ויץ. According to the LXX, Vulg. and the old interpreters from טָבַח I. which is less suitable.

טָבִיר (from טָבַר) *m.* a high point, a height (navel according to the LXX, Vulg. and others; Talmudic the same), with הארץ projecting point of the earth JUDGES 9, 37, mountain-summit, identical with ראשי ההרים 9, 36, and also as running out in a slope on all sides, a high land, land of the middle, spoken of Palestine Ez. 38, 12. טָבִיר as a proper name occurs in a similar original sense. In Phenic. טָבִיר, *c.* טָבִיר (Thubur, Tubur) is the same, in the metaphor. sense hill, mountain, height; conseq. in names of places e. g. טָבִירִיקָא (Thuburnica, hill of moistening; יָבִיקָא - יָבִי) *n. p.* of a hill in Numidia; טָבִירִשִׁיקָא (Thubursica, hill of overflowing) *n. p.* of a city there.

טָבַח I. (*inf. constr.* טָבַח, *imp.* טָבַח GEN. 43, 16 for טָבַח) *tr.* 1. to slaughter, cattle Ex. 21, 37, DEUT. 28, 31, particularly for eating GEN. 43, 16, 1 SAM. 25, 11, PROV. 9, 2, slaughtering for the altar being expressed by זָבַח. Generally to cook, prop. to prepare the principal meal, which consisted for the most part of what had been slaughtered. Ar. طَبَح to cook, to roast; Greek μάγειρος

a cook and a slaughterer or butcher. — 2. Metaph. to kill, to murder, to massacre, men JER. 25, 34; Ez. 21, 15; LAMENT. 2, 21; Ps. 37, 14. Deriv. טָבַח, טָבַחָה.

Pih. טָבַח (not used) to slaughter repeatedly or to cook repeatedly, spoken of a cook; metaphor. to massacre repeatedly, of an executioner. Deriv. טָבַח, טָבַחָה.

Hif. הִטְבִּיחַ (not used) same as Kal. Deriv. מִטְבַּח.

The stem (Ar. طَبَح, Syr. بَحَس) is connected in its organic root טָבַח with that in זָבַח, אָבַח, Aram. זָבַח.

טָבַח II. (not used) *intr.* same as טָבַח,

צָפַח, prop. to extend, to spread, hence to be wide, extended, thick, fat; the organic root being טָבַח. Deriv. the proper names טָבַח, טָבַחָה, perhaps also טָבַח.

טָבַח Aram. same as Hebr. טָבַח I.

Pah. טָבַח same as Hebr. טָבַח. Deriv. טָבַח.

טָבַח (with suff. טָבַחָה, from טָבַח I.) *m.* 1. slaughter, of cattle Is. 53, 7, PROV. 7, 22, hence banquet GEN. 43, 16, prop. the copious slaughter for the guests invited PROV. 9, 2. Metaphor. massacre, murder, destruction Is. 34, 6; 65, 12; טָבַח לָנֶפֶשׁ to give up to the massacre 34, 2; טָבַח לְיָדָא לְיָדָא to meet destruction JER. 48, 15. — 2. (from טָבַח II.; thick, strong) *n. p.* of a son of נָחֹרִיר GEN. 22, 24, then of a Nahorite Aramaean tribe, mentioned along with the Nahorites גָּחַשׁ and פָּחַשׁ (which see). — 3. (extension, level) *n. p.* of a Mesopotamian locality, where this Nahorite branch had their seat, belonging to אֲרָם צוּבָא, which David wrested from Hadadeser the contemporary king of Aram Zoba, along with בְּרִיתִי (which see) 2 SAM. 8, 8 (Syr. بَرِيث, a reading that the Ar. and LXX [Μετράξ] have also had, while we have in our text the transposed form מבח). In 1 CHR. 18, 8 טָבַחָה stands for it. A trace of the city has been found in a city Taibeh situated on the caravan route from Aleppo to the Euphrates, as בְּרִיתִי has been found in Berah, south east of Damascus; but there may have been other places, derived from the tribe Thebach, which bore this or a kindred name. See טָבַחָה.

טָבַח (from Pih.; pl. טָבַחִים) *m.* 1. a cook 1 SAM. 9, 23 24, i. e. he who slaughters for the principal meal. — 2. a slaughterer, slayer, executioner, in the royal body-guard, pl. the body-guard, the life-guardsmen, whose chief was called קָרִי הַטָּבַחִים (GEN. 37, 36; 39, 1), or רֶב טָבַח (JER. 39, 9), and who as head of the pretorians was at the same time head of the army 2 KINGS 25, 8. Hence the Vulg. translates princeps exercitus. The קָרִי הַטָּבַחִים or רֶב טָבַח had chiefly to ex-

ecute sentences of death, as he was commander of the royal palace-guard; corresponding to the Persian *Nasakshi Bashi* (*Morier's Journey* I. p. 5), to the Turkish *Capi Agassi* (*Lüdke, Beschreibung des türk. Reiches* p. 290) or *Kapidshi Bashi*; under whose inspection the state-prison was put GEN. 40, 3; 41, 10; the same that conducted transportations of the people 2 KINGS 25, 8; JER. 39, 9 &c.

טִבַּח (*def. pl.* טִבְחִים) *Aram. m.* the same DAN. 2, 14.

טִבְחָה (*pl.* טִבְחוֹת) *f.* a female cook 1 SAM. 8, 13, with אִפָּה and רִקְחָה.

טִבְחָת (from טִבַּח II.; *extension, level*) *n. p.* of a city in Aram Zobah 1 CHR. 18, 8, together with כִּיּוֹ, for which in 2 SAM. 8, 8 טִבְחָה (טִבְחָה) with בְּרִיתָה (which see) stands. The city Thaeбата (from טִבְחָתָה = טִבְחָתָה) in the north-west of Mesopotamia (Pliny, N. H. 6, 30), or the place Θεβατα (טִבְחָתָה = טִבְחָתָה) of Arrian (in Steph. Byz.) which lay according to the Peutinger tables (XI, e) south of Nisibis, may refer to this name. See טִבַּח.

טָבַל I. (*part.* טֹבֵל; *fut.* יִטְבֹּל) *tr.* to moisten, to sprinkle, rigare, tingere; therefore to dip, to immerse, in anything fluid, with accus. of the object (הִטְבֵּל, הִטְבִּיל, פָּח, פָּחָה, &c.) and בֶּן of the liquid (בְּמִיָּם, בְּחֵמֶץ, בְּשֶׁמֶן, בְּדָם) LEV. 14, 51; 1 SAM. 14, 27; to dip in שָׁחָה (*a slimy pit*) JOB 9, 31 where one is dirtied, hence to defile generally (Syr. only in this sense); omitting the accus. EX. 12, 22; also to bathe DEUT. 33, 24, seldom intrans. 2 KINGS 5, 14. — The fundamental signification of the stem is to moisten, to besprinkle, connected in its organic root טִבַּל with that in בָּל II., לִיבֵל, לִיבֵל &c. and accidentally coinciding with טָבַע, which originally denotes to press into, to sink in, only in the ulterior application of the meanings. Comp. AR. طمل to dye, prop. to dip in colours, where *b* has passed into *m*. The noun טֹבֵל has been improperly referred to this signification.

Nif. נִטְבַּל to be moistened JOSH. 3, 15.

טָבַל II. (not used) *tr.* 1. to wind, to wind about, to cover, connected in the organic root טִבַּל with that in בָּל 2, לִיבֵל, לִיבֵל, לִיבֵל; in Ethiopic the same. Deriv. טָבִיל. — 2. Figur. to cover around, to protect; hence טָבַל in the proper name טָבִילָהוּ.

טָבַל (*constr.* טָבַל) see טָבִילָהוּ.

טָבִילָהוּ (*Jah is protector*) *n. p. m.* 1 CHR. 26, 11.

טָבַע (*fut.* יִטְבֹּעַ) 1. (not used) *tr.* to press in, to impress, into a thing, of a seal, particul. in Pih. (deriv. טָבַעַת); comp. Talm. טָבַע to impress, in metal, hence מִטְבַּע a stamp, a coin, AR. طبع to impress a seal, to seal, SYR. the same; to sink in, to fasten in, of mountains, that are fastened into the earth, of thresholds sunk into the ground &c. — 2. *intr.* to sink, to sink into (בָּ) JER. 38, 6, אֶרֶץ Ps. 9, 16, יָנַן מִצִּלָּהוּ 69, 3, אֶרֶץ LAMENT. 2, 9; to press into (בָּ) מִצָּח; absol. to sink down Ps. 69, 15.

Pih. טָבַע (not used) 1. to impress, a seal, hence to seal, like the SYR. and AR.; deriv. טָבַעַת, which see. — 2. to dip abundantly, to sink in, hence to dye, conseq. = Talm. צָבַע, as the idea implied in טָבַע passes elsewhere into צָבַע. Deriv. the proper name טָבַעַת.

Puh. טָבַע to be sunk down in, to be immersed EX. 15, 4.

Hof. הִטְבֵּעַ to be sunk, stuck into, to be put into JER. 38, 22; PROV. 8, 25; JOB 38, 6.

The stem טָ is connected with צָבַע I., as is seen from the dialects; and the organic root is טָבַע. For the proper name טָבַעַת we may compare perhaps צָבַע with טָבַע II.

טָבַעַת (*pl. subst. variegatedness, spottedness*) *n. p. m.* EZR. 2, 43; perhaps from טָבַע = צָבַע II., צָבַעַת also appearing as a proper name.

טָבַעַת (with *suff.* טָבַעַתָּה; *pl.* טָבַעַתִּים, *constr.* טָבַעַתִּים, with *suff.* טָבַעַתָּה) *f.* prop. what presses into, hence 1. a signet-ring,

Ar. طابع, a sign of the highest dignity, with which the king's writing was marked below *ESTR.* 3, 12; 8, 8 10, worn by the prime minister among the Persians 3, 10; 8, 2, as also among the Egyptians *GEN.* 41, 42 (in the Grecian period the state-seal was in the hands of the regent 1 *MACC.* 6, 15; *Curt. Alex.* 10, 5; *Justin.* 12, 15; among the Turks it is in the hands of the grand-vizier). It was also worn by private men but rarely, and named הוֹחֵם *JER.* 22, 24; *Ben-Sira* 49, 13. — 2. A female ornament, named along with חֹחַ, נָזֶם, כִּימָה, צִמְדִּי, עֲנִיל, אֶצְמִיד, אֶצְמִידָה *Ex.* 35, 22; *Num.* 31, 50; *Is.* 3, 21. — 3. a ring generally *Ex.* 25, 12; 28, 23; 36, 34; 37, 3, whether it was for holding together the boards of the tabernacle, or for the חֹשֶׁן, אֶרֶן &c. — According to signific. 3, which occurs oftenest, the fundamental meaning of ט appears to be *roundness*, so that the third would be the first sense; the stem would be טָבַע = טָבַר, אָצַר, to turn in a circle, ט- having passed into ט (δ); and in all similar cases this syllable was pronounced perhaps nothing but δ, inasmuch as ט- stands instead of it. The same has happened in טָבַע = טָבַר, בָּבַע = בָּבַר, אָר = אָר, אָרָר = אָרָר, אָרָרָה (belonging to אָרָר), אָרָרָה; comp. Phenice. Bomilcar (בִּרְמִלְקָר) &c.

טָבַר (not used) *intr.* to be heightened, formed into a hill, to project, spoken of a mountain, of a peak; metaphor. applied to the projection of the belly, the navel. The stem ט is also found in the Hebrew תָּבַר I. to the proper name תָּבוֹר (which see); *Sam.* טָבַר, hence the noun טָבֵרָה a mountain; *Aram.* טָבַר, טָבַר the same, and so טָבַר from טָבַר (= טָבַר after the form שֶׁלֶם) mountain, height; Phenice. טָבַר the same, from which טָבַר (Tubur, Thubur) in the names of many places; as also from the Phenice. טָבַר comes the noun אֶתְבֵּר the name of a mountain in Rhodes, Sicily &c. The organic root seems to be טָבַר, with the fundamental signification "to heap

together, to accumulate", as in אָצַר; or with that of projecting, as in אָמַר, אָמַר &c.

Ph. טָבַר (not used) to project strongly, deriv. טָבַר.

טָבַר *Aram.* see טָבַר.

טָבַרְמֶן (*Rimmon is good*) *n. p.* of a Syrian, father of Benhadad 1 *KINGS* 15, 18. טָב is abridged from טָב, and רִמְמֶן (which see) is the proper name of a Syrian deity, who had a temple in Damascus 2 *KINGS* 5, 18. See רִמְמֶן. Comp. the Phenice. proper name טָבַרְמֶן (*Aram is good*, *Tugg.* 2; see *Gesenius*, *Mon.* p. 456), אָרָם being = רָם the name of the Libyan Baal, 'Pámas in Hesychius, 'Τρωεάριος in Sanchoniathon.

טָבַת (probably contracted from טָבַחַת, with elision of ח, as in טָבַחַת of the Classics) *n. p.* of a city lying somewhat south of Abel-Mehola, consequently a little farther from בֵּית שֶׁאֵן than אֶבֶל מְהוּלָה *JUDGES* 7, 22; it belonged to Is-sachar, like Abel-Mehola itself.

טָבַח *m.* the name of the tenth Hebrew month *ESTR.* 2, 16, written by Josephus (*Ant.* XI, 5, 4) Τεβεθός, Τεβέθ. According to *C. B. Michaelis* it is abridged from טָבַחַת, signifying dirt-month (from טָבַע = Ar. طبع to be very dirty). But as the names of the months are foreign, according to tradition (*Rosh ha-Sh.* ch. 1), i. e. non-Semitic, it is better to explain the word out of the old Persian, where the Jewish calendar originated; and that again agrees with the Indian. Among the different series of the Indian months occurs one (*Asiat. Res.* III. p. 258), where that of *Tapas* corresponds to *Thebet*, the former denoting winter, the cold time of the year (*Wilson*, *Sanscr. Dict.* s. v. *tapas*). The name may have come out of India into the territories of Persia. From the word *Tapas* has arisen the Hebrew טָבַח, Samar. טָבַח, Palmyrene טָבַח, Coptic τῶτ, Ar. طوبة, Greek τῦβι and τῖβι.

טָבַח I. (not used) *intrans.* to be soft, kneadable, sticky, spoken of tough, clam-

my and binding earth; cognate in sense דָּבַשׁ, דָּבַשׁ, דָּבַשׁ, דָּבַשׁ I, Aram. דָּבַשׁ, though different in their application. In this simple organic root, it is identical with the fundamental signification in טָהַר (טָהַר), where the *h* is hardened into *ch*; the idea of *plastering over* (טָהַר) also in טָהַר proceeding properly from that of *being slimy, sticky*, and the same idea being perceptible likewise in טָהַר, דָּבַשׁ. Arab. طاء the same, whence طاء loam. In Hebr. the noun (טָהַר) is developed out of the reduplicated form. The identification of the stem with טָהַר (which see), and the acceptance of the noun טָהַר as *offscouring* are incorrect, because טָהַר is represented as a soft mass into which one sinks (JER. 38, 6), and that is worked up as material by the potter (Is. 41, 25).

Pih. (redupl.; not used) טָהַר (out of טָהַר) to plaster with clay, or to be very sticky, kneadable. Deriv. טָהַר.

The organic root טָהַר, as has been already mentioned, is hardened perhaps into טָהַר, where it has received a transitive collateral sense; in Arab. besides طاء (to be viscous, clammy), شاي, whence شاي (slime, dirt), also belongs to the stem.

טָהַר II. (not used) 1. *trans.* to knot to, to knot together, to join together, to twist together, spoken of basket-work (cogn. טָהַר in אֶת־טָהַר, Syr. آتلا, see p. 126), prop. to bind, to bind about (same as דָּבַשׁ), to put on a bandage, hence to heal; the idea of healing in רָפָא being derived from the same point of view. On the contrary, the organic root in טָהַר, Arab. طوى, identical with that in طوى II. אֶת־טָהַר, אֶת־טָהַר &c., does not belong here. — 2. *intr.* to twist, of the serpent.

Pih. (redupl.) טָהַר or טָהַר (not used) to twist or interweave into one another strongly, of a basket, to twist its folds into one another, of the serpent. This reduplicated form is then abbreviated into a simple verb, into טָהַר or טָהַר (which latter is afterwards changed I.

into טָהַר), whence the noun טָהַר, the name of the letter טָהַר (i. e. טָהַר), טָהַר (i. e. טָהַר)

a basket, طَبِيط, طَرُوط a serpent, can be explained. In Phenice. טָהַר (Taaüt) is a name for the principle of κόσμος and οὐρανός; heaven and the world being described as a twisted serpent (Sanch. p. 6 and 22; Varro, de ling. lat. V, 10; Macrobi. Saturn. 1, 9); and from this is also to be derived the Egyptian name טָהַר (Thot, Thoyt, comp. Μωσῆς = מֹשֶׁה), Alexandr. טָהַר (Θώθ) and טָהַר, an Egyptian name of Esculapius, whose worship came from Phenicia.

טָהַר or טָהַר (*constr.* טָהַר, before Makkeph טָהַר; *pl.* טָהַר, *adj.* טָהַר, טָהַר or טָהַר (*pl.* טָהַר) *f. clean*, in the widest sense, therefore *purified*, spoken of זָהָב Ex. 25, 11, כְּתָם Job 28, 19, white, shining, pure, of צִיָּה ZECH. 3, 5, of vessels LEV. 24, 4, Is. 66, 20, of a place LEV. 4, 12, of water EZ. 36, 25, but especially in the Levitical sense, of men and things LEV. 7, 19, NUM. 9, 13, 1 SAM. 20, 26; of animals permitted by the law for food GEN. 7, 2; מְנוּחָה MAL. 1, 12 a pure meat-offering; in a moral sense, innocent, pious, pleasing to God, true &c. Ps. 51, 12; JOB 14, 4.

טָהַר (*imp.* טָהַר, *fut.* יִטְהַר) *intrans.* 1. (not used) to shine, to glitter, to be illuminated, spoken of the sun, same as צָהָר; Targ. טָהַר, Syr. the same, whence טָהַר splendour, טָהַר the same, אֶת־טָהַר noon, Ar. ظَهَر, whence ظَهَر mid-day; but טָהַר to be pure. Derivat. טָהַר 1, and perhaps מְטָהַר. — 2. Metaphor. to be clean, oppos. to טָהַר, spoken of a menstruous woman LEV. 12, 7; 15, 28, of a man affected with an issue 15, 13, or leprosy 2 KINGS 5, 10 12, of Levitical purity LEV. 11, 32; 12, 8; in a moral sense, to be innocent, sinless, righteous, Ps. 51, 9; JER. 13, 27; commonly with כֵּן of the thing from which one is clean PROV. 20, 9; only in JOB 4, 17 is טָהַר with כֵּן (*beside*) construed in another sense. Deriv. טָהַר (טָהַר), טָהַר 2, טָהַר.

Pih. טָהַר (*fut.* יִטְהַר) 1. to make clear,

2, 24, בְּשִׁרְהָ 2 SAM. 18, 27, JOSH. 21, 45 in this sense. — 6. in an ethical sense, with relation to piety, morals, goodness of feeling, hence *honest*, of *good morals* 1 SAM. 2, 26; *good-intentioned* PROV. 2, 20; *kind, benevolent*, with ל of the person 1 SAM. 25, 15; *gracious* Ps. 25, 8, רַחֲמֵיב of God 2 CHR. 30, 18; *friendly, liberal*, with עֵין PROV. 22, 9, opposite to רַע עֵין (*evil-eyed*); *mitigating* PROV. 12, 28; *right, true, righteous*, with נָכוֹן 2 SAM. 15, 3; *pious, good*, of דָּרֶךְ 1 SAM. 12, 23, JER. 6, 16, מִצְוֵל PROV. 2, 9 &c. — In most of the significations adduced the masc. טוֹב as well as the fem. טוֹבָה appear at the same time as nouns; but these are here given separately as such.

טוֹב II. *m.* 1. *pleasantness, delight*, GEN. 49, 15; Ps. 73, 28; *prosperity* Hos. 8, 3; *a good* PROV. 18, 22; *comfort, peace* Ps. 34, 11; *beneficence* PROV. 3, 27; *good* 12, 14; *fortune's goods, riches* JOB 22, 18; *reputation, might*, 1 KINGS 10, 7; *a prosperous condition* Ps. 23, 6; hence the expressions לֵוִן בְּלֶה יָמִים or בְּלֶה, כְּבֶלָה Ps. 25, 13; JOB 21, 13; 36, 11; ECCLES. 2, 1, or in the accus. מְצָא, נָחַל, אָכַל, בָּשָׂר, פָּתַר טוֹב &c. — 2. in an ethical sense: *the good, the right*, τὸ καλόν, hence the combinations עֲשֵׂה טוֹב Ps. 14, 1, רָדָה טוֹב 38, 21, אָהַב טוֹב Am. 5, 15, חָרַשׁ טוֹב 5, 14, שָׁמַע טוֹב MIC. 3, 2, חָרַשׁ טוֹב PROV. 14, 22. — 3. as an adverb: *well*, καλῶς 1 SAM. 20, 7; RUTH 3, 13. — 4. (*fruitful district*) *n. p.* of a land lying north east of Palestine, in Syria, to which Jephthah fled from Gilead JUDGES 11, 3, and from which the Ammonites hired troops as well as from other Syrian districts 2 SAM. 10, 6. 1 MACC. 5, 13 and 2 MACC. 12, 17 Τῶβιον or Τούβιον. — In the proper name אֲדוֹנִיָּהוּ טוֹב (*Adon-Jah is good*) 2 CHR. 17, 8 טוֹב is an adjective as in טוֹבִיָּה, and טָב in מְבָאֵל.

טוֹב *Aram. intr.* same as the Hebrew verb טוֹב. Deriv. טָב, טָבָה.

טוֹבָה *m.* 1. *beauty*, of the beautiful neck of the heifer Hos. 10, 11; *majesty*,

excellency Ex. 33, 19; *excellence*, i. e. corporeal faultlessness and vigour, of youths ZECH. 9, 17, like יָקִי of maidens in the same place. — 2. *cheerfulness, joyfulness, well-being*, coupled with לֵב DEUT. 28, 47, Is. 65, 14, oppos. to טָקַר רִיחַ; metaphor. *good luck, prosperity, external welfare* JOB 20, 21; 21, 16 (like טוֹב 21, 13). In PROV. 11, 10 it is better to take בְּטוֹב as an infin. — 3. *the good*, i. e. the chief, the best productions, cognate in sense with הֶשֶׁן (Ps. 65, 12) GEN. 45, 13 18, Is. 1, 19, JER. 2, 7, along with פָּרִי, also called יֵיב טוֹב the blessing of God JER. 31, 12 14, Hos. 3, 5, and taken generally Ps. 27, 13; riches 65, 5; DEUT. 6, 11; 2 KINGS 8, 9; the right, rectitude, of טָעַם Ps. 119, 66; goodness, benevolence, of God 25, 7; 31, 20. — 4. in the proper names אֲבִי־טוֹב, אֲחִי־טוֹב, which see.

טוֹב אֲדוֹנִיָּהוּ (*good is Adon-Jah*) *n. p.* *m.* 2 CHR. 17, 8.

טוֹבָה *f.* prop. an adjective, with מְרַאָה GEN. 24, 16, טָכַל 1 SAM. 25, 3, נָח Nah. 3, 4 taking them in a higher degree, and generally used in the very various senses of טוֹב. As a *subst.*, however, 1. *goodness, well-being*, as action NEH. 5, 19; 13, 31, oppos. to רָדָה; *beneficence, kindness, beneficium*, in the expressions עֲשֵׂה טוֹב Ex. 18, 9, הִשְׁיִיב טוֹב GEN. 44, 4, טוֹב 1 SAM. 25, 21, of gratitude; לֵב טוֹב to be in readiness with beneficence (i. e. to give help) for one Ps. 68, 11, הִקִּין טוֹב expressing the procuring of help with something, as also in בָּ יָקָן Ps. 46, 7, הִקִּין טוֹב PROV. 7, 13 the means by which are expressed by בָּ. — 2. *goodness*, as a thing received, hence *prosperity, welfare* JOB 9, 25, *enjoyment* ECCLES. 5, 17, אָכַל טוֹב JOB 21, 25 prop. to bite prosperity, i. e. to taste, to enjoy prosperity; then *fulness, fulness of blessing, fruitfulness*, Ps. 65, 12 the year of thy full blessing, i. e. the year with thy fulness of blessing, the object in the accusat. united with the *wherewith* into one idea, as in Ps. 74, 19; 90, 12; HAGG. 1, 9; *good*, Ps. 16, 2 my good or happiness (goes) not be-

yond *thes.* — 3. *goodness, good quality*, in the plur. NEH. 6, 19.

טוביה (*Jah is good*) *n. p. m.* (in the later period of the language) EZR. 2, 60, NEH. 2, 10, *Τωβίας*.

טוביהה (the same) *n. p. m.* ZECH. 6, 10.

טוה (3 *p. pl.* טוה) *trans. to twist together, to knot together, to weave together, hence to spin, to weave*, EX. 35, 25 26; deriv. טוהה. — The stem טוה (Targ. טוה, hence מְטוהה spider, Syr. ܬܘܗ, Ar. طوي the same) has for its organic root טוה with the fundamental signification *to twist firmly or compactly together*, connected with that in טוה II, טוה, טוה (טוה), טוה &c.; Phenician טוה the same, whence the proper name מְטוה (spinning) *Motye*, the name of a Phenician colonial city in the north-west-of Sicily.

טוה (טוה, טוה; *part. טוהים*; *inf. constr. טוה*) *tr. to smear, to paste, to paste over, to coat over, to plaster over*, 1 CHR. 29, 4, בְּטוה LEV. 14, 42, sometimes, moreover, with the accus. of the material טוה or טוה. Fig. *to make deceptive, to make hypocritical*, EZ. 13, 12 14, where *white-wash* is a figure of deceit (see MATTH. 23, 27; ACTS 23, 3), and טוהים (*white-washers*) EZ. 13, 15 are the deceiving prophets. Deriv. טוה.

Nif. טוה (*inf. constr. טוה*) *passive* LEV. 14, 43 48.

The organic root טוה, together with טוה, Ar. طاح (to besmear, to bedaub, to overlay with fat), is also found in טוה II. and perhaps in טוה; and is connected with the root in τινγ-ω, ting-o, German *tünchen*.

טוה as a noun, see טוה II. Pih.

טוה as a noun, see טוה II. in Pih.

טוה (not used) 1. *intr. to be viscous, soft*, a stem assumed for the noun טוה, though the latter originated in the redupl. form טוה (= טוה) from טוה I. and should be referred to it. — 2. *trans. to*

twist or weave strongly into one another (of a twisted basket), *to fold up within itself* (of a serpent), arising from טוה, from טוה II. a shorter stem. Deriv. the name of the letter טוה (for טוה), for which there is also טוה, as if from טוה = טוה.

טוה (contracted from טוה, like טוה from פּוּח; only in *pl.* טוה; the stem is טוה) *f. a band, a fillet*, about the forehead EX. 13, 16, DEUT. 6, 8 and 11, 18, to be put *before* or *above* the eyes (Megilla 24; Mechilta on the passage), and not *between* the eyes (Menachot 37), viz. for remembrance or for a memorial (לְזַכְרוֹן) EX. 13, 9; Targ. טוה, *def. טוה, pl. טוה*, also *a band for the arm* (2 SAM. 1, 10), *an ornament for the head* (EZ. 24, 17 23), *a crown* (ESTH. 8, 15), for the Hebrew words אֶצְעָרָה, פָּאָר, עֲטָרָה; talm. טוה Sabb. 57^a and ^b) *an ornament for the forehead*, whose knot on the high point of the forehead was called *הַקֶּטֶף*; it reached from ear to ear (מֵאָזֶן לְאָזֶן, Sabb. ibid.) and was commonly worn by women. We see from this the universality of its original signification. The LXX translate it ἀσάλευτος (*the immovable, firmly sitting*), Aquila ἀτινακτά (nearly the same), which was in use perhaps at that period for this forehead-ornament; like the later *תְּפִלִּין* because worn at prayer (תְּפִלָּה), and the *εὐλαχτήρια* because applied as an amulet; which, however, do not really correspond to the true sense of the word before us.

טול I. (not used) *intr. to totter, to reel, to move, to stir, to move forward*, of persons walking; cognate in its organic root טול with that in טול I, טול &c. Targ. the same; and therefore there we have the *Pael* טול ambulare, whence טול ambulacrum.

Pih. (redupl.) טול (part. טול) *to sling forward, to throw about, to cast about* Is. 22, 17, assuming the accus. טול by way of strengthening the idea, where the adverb to it is *נָקַר*

(mightily). Targ. טלל the same, whence the noun טלל a wandering about, Talm. מְטַלְטְלִים moveable goods, oppos. to מְקַדְדִים; Samar. for הַנִּיץ and Zab. מְרַטַל (out of מְרַטַל) in a like sense. Deriv. מְטַלְטֵל.

Hif. הִטַּל (fut. יִטַּל, apoc. יִטַּל) to cast, with accus. of the object, מְטַל out of and עַל to JER. 16, 13; 22, 26; to throw about EZ. 32, 4, with אֶל JON. 1, 12 15; to throw 1 SAM. 18, 11, with עַל to or at 20, 33; figurat. הִטַּל רִיחַ אֶל JON. 1, 4 to cast forth a storm upon a thing, i. e. to set in motion by a storm (of the μελαμβόσιος in the country about the Mediterranean Sea).

Hof. הִטַּל (fut. יִטַּל, once יִטַּל) to be tossed about, with עַל whither JER. 22, 28, with הַשֵּׁל; of a lot, to be cast, with הַ PROV. 16, 33; of men, to be prostrated PS. 37, 24; JOB 41, 1 [9] will he not be cast down even at (אֶל) the sight of him?

טל II. (not used) tr. 1. to heave (on high), to lift up, to remove, to bear, cognate in sense with נָטָא, and conseq. identical in its organic root טל with that in נָטַל (which see). — 2. Metaph. to rock, the same metaphor being in סָלָא, שָׁקַל, סָלָא, שָׁקַל; to be weighty, heavy, as also in נָטַל, שָׁקַל. Deriv. מְטַל.

טון i. e. טון (not used) Aram. intr. same as טה I. (out of which it is enlarged by the addition of n; as טון III., i. e. טון to adorn, Ar. طَان, is enlarged from טה) to be soft, kneadable, viscous, like the Hebr. and Aram. קין (which see), from טא. Deriv. טין.

טוף (not used) tr. to bind about, to cover around, to fold about, identical in its organic root טוף with that in טָפַף, טָפַף II.; Ar. طَاف the same. Deriv. the proper name fem. טָפַף (ornament); comp. טָפַף as a proper name fem.

Pih. (redupl.; not used) טָפַף to wind strongly about.

Puh. טָפַף (not used) passiv. Deriv. טָפַף.

טור I. (not used) intrans. to wait, to wait for, to hope, to hope for, identical in its organic root טור with that in טָרַח (Targ. טָרַח, Syr. نَاح, Ar. نَظَم) &c. Deriv. perhaps טָרַח (expectation, hope), which, however, probably comes from the stem טָרַח enlarged out of טָר, as טָרַח (belonging to טָרַח), טָרַח (belonging to טָרַח), טָרַח (belonging to טָרַח), טָרַח (belonging to טָרַח) are to be referred to טָר, טָר, טָר, טָר. See טָרַח, טָרַח.

טור II. (not used) tr. to surround, to turn around, to enclose around, spoken of a fence, a wall, and so the noun developed out of the part. pass. is used of circular tents, enclosed courts, folds &c. The organic root טור is identical with that in טָר I. (טָרַח), טָרַח, טָרַח, &c., Arab. طَار, where the fundamental signification is to surround, to enclose; besides, to fly in a circle, to make a circular flight, spoken of birds. Deriv. the noun טור 1, טָרַח, the proper name יָטַר.

טור III. (not used) trans. same as טור III. to arrange, to put in a row, to dispose, identical in the organic root טור with that in טָרַח. Deriv. טור 2.

טור m. 1. (from טור II.) a circle, a round thing, for holding kettles, belonging generally to the kitchen-department of the priests EZ. 46, 23; Ar. طَوْر, limes. — 2. (from טור III.) a row, series, of precious stones EX. 28, 17, or applied to a row of טָרַח in a building 1 KINGS 6, 36, of טָרַח 7, 4, טָרַח 7, 2 &c.

טור (def. טור) Aram. m. a mountain, a height, DAN. 2, 35 45, Ar. طُور of Sinai, taken from the Aramaean. The stem is טָרַח = Hebr. טָרַח, and טור has arisen out of טָרַח = טָרַח (Hebr. טָרַח); טָרַח (= Hebr. טָרַח) also occurring in the Targ.

טוש (fut. יִטוּשׁ) intr. to fly, to fly forward, prop. to push, to push down, spoken of the eagle's pushing flight

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less dangerous 5, 12; described in general as מַגָּפָה 6, 4. The K'tib has for it commonly קַפְּלִים (from קָפַל) heights, blisters, boils. In his τὸ τῆς γαγυδαίνης ἑλκος Aquila understood sores eating about themselves. By way of expiation the Philistines made golden images in the shape of hemorrhoids for the temple 1 SAM. 6, 4 5 11 17. In addition to these infectious sores the plague of the field-mice also entered 1 SAM. 6, 1 (where after חֲרָשִׁים in the LXX stood נְחָשִׁים וְחֲרָשִׁים, as often happened, probably; and so the figure of a mouse symbolised a pestilence (Herod. 2, 241, also in the hieroglyphics).

טט see טה II. in Pih.

טִיָּה *m. plaster* Ez. 13, 12, from טיה.

טִיָּה (from טה I.) *m. loam, clay, potter's material* Is. 41, 25; NAH. 3, 14; slime Is. 57, 20, JER. 38, 6, Ps. 18, 43, always applied to the soft, kneadable mass into which one sinks, or which can be worked at pleasure. The Ar. ضوينة (mire) may be connected with it. See טיט.

טִין (*def.* טינא) *Aram. m. loam, clay*, DAN. 2, 41 43, Syr. تينا, Ar. طين the same. From the latter comes the denominative طاب to form out of clay, to bespread with clay, طين (swamp) n. p. for Pelusium (a city in marshes Strab. 17. p. 802). The Hebrew טין (a proper name, which see), Targ. טין, Syr. سينا is just the same.

טִירָה (*constr.* טירה, with *suff.* טירחם; *pl.* טירוח, with *suff.* טירחם, טירחם) *f. a habitation, hut, tent, of shepherds*, Ez. 25, 4 to pitch a tent, parall. to מִשְׁכָּן; an encampment, a hamlet, which was commonly circular GEN. 25, 16, NUM. 31, 10, 1 CHR. 6, 39, Ar. فوار (see Burckhardt on the Beduins, p. 26); generally a dwelling Ps. 69, 26, parall. to אֶתֶל; a rustic village with all belonging to it, SONG OF SOL. 8, 9. — 2. same as טיר 1, Ez. 46, 23.

טָל (with *suff.* טלם, טלך; from טל I.) *m. 1. dew, prop. moisture, supposed to drop from the heavens (שָׁמַיִם), the clouds (שָׁמַיִם) or (טל) from above GEN. 27, 28 39, DEUT. 33, 28, PROV. 3, 20, ZECH. 8, 12, coming only from God, who begets its drops (טל) JOB 38, 28. טל is an image of the blessings of heaven and called מִנְדַּר שָׁמַיִם DEUT. 33, 13. As a sign of little fertility the expression טל פָּלְאוּ שָׁמַיִם HAG. 1, 10 the heavens are stayed from dew, i. e. they give none, is used; and sometimes טל is combined with מִטָּר 2 SAM. 1, 21; 1 KINGS 17, 1. Dew quickens the branches which it moistens JOB 29, 19, the dew-cloud refreshes the vines Is. 18, 4, causes the plants to sprout forth with new life, and animates generally 26, 19. It is, therefore, an image of quickening Hos. 14, 6, MIC. 5, 6, and refreshing Prov. 19, 12, or of freshness and vigour; coupled with נֶחֱמָה Ps. 110, 3. On the contrary the early disappearing dew (טל מִשְׁקֵים הַיּוֹדֵךְ) is a figure of prosperity that vanishes quickly Hos. 6, 4; 13, 3. Elsewhere it is applied to quickening speech DEUT. 32, 2. Ar. طل fine rain. — 2. (from טל II.) a protection, screen; only in the proper names אֶתֶל, חֲמִיטֶל, חֲמִיטֶל.*

טל *Aram. m. the same*, DAN. 4, 12 20 22 30; 5, 21; = Hebr. טל 1.

טָלָא *prop. intr. to be rent in pieces, to hang down in tatters, spoken of clothes, probably connected in the organic root with טל I. and טל; then tr. 1. to put into tatters, to stitch on or together torn pieces, to furnish with shreds (the remains of garments, pieces of stuff), מְבוֹר, מְבוֹרָה Ez. 16, 16 i. e. covered with pieces of tapestry or garments; generally to patch. — 2. to show spots, i. e. to be variegated, spotted, spoken with relation to colour; cognate in sense with נָקַד, and therefore applied to the colour of sheep and lambs GEN. ch. 30. In the Talmud טלא and טלה is to patch, whence the nouns טלוא, טלואי, טלוי, טלוי, טלוי tatters.*

Puh. טָלָא *to be clouted, patched, of* נָקְלוֹת JOSH. 9, 4.

טָלָא see טָלָי.

טָלָה (not used) *intr.* same as טָרָה *to be fresh, blooming, young*, Greek θάλλω, particularly applied to young and tender cattle, Arab. طَل generally to the young of other animals; Syr. and Targ. טָלָה applied also to men. Deriv. טָלָה, טָלָי, and the proper names טָלָא, טָלָי.

טָלָה (*constr.* טָלָה; *prop. part.* of טָלָה) *m.* *prop.* the young, the tender, hence a lamb Is. 65, 25; טָלָה a sucking lamb 1 SAM. 7, 9. Comp. Targ. טָלָי, טָלָי, טָלָי (def. טָלָה) a boy, טָלָה a maiden &c., Ar. طَل a young gazelle.

טָלָה see טָלָי.

טָלָה *f.* a casting about, a throwing about, a casting Is. 22, 17, where טָלָה is an adv. (*forcibly*).

טָלָי (only *pl.* טָלָי; comp. טָלָי, *pl.* טָלָי) *m.* 1. same as טָלָה Is. 40, 11. The Rabbins have also taken טָלָי 1 SAM. 15, 4 for the same, which is incorrect. — 2. (for טָלָי place of lambs) *n. p.* of a place in Judah near the Edomite border 1 SAM. 15, 4, for which the LXX have טָלָי; but whether it be identical with טָלָי JOSH. 15, 24 (*Kimchi*), is still questionable.

טָלָל I. (not used) *intr.* to drop, to leak, to pour gently, cognate in its organic root טָל with טָרָה to be juicy, moist, as also with the organic root in טָלָי; Ar. طَل the same, Aram. טָל. Deriv. טָל 1.

טָלָל II. (Kal unused) *tr.* to shade, to cover, to conceal, metaphor. to protect, to screen (like other verbs of covering). The organic root טָל is a collateral form of טָל; and the Ar. طَل, Targ. טָל, Syr. טָל express the same thing; comp. Greek θάλλω. Deriv. טָל 2.

Pih. טָלָל (*fut.* טָלָל; only in the later,

Aramaicising language) *to cover, to put the beams or rafters upon*, cognate in sense with טָרָה NEH. 3, 15; comp. GEN. 19, 8 טָרָה. Targ. טָלָל and טָלָל the same, hence טָלָל a roof, מְטָלָה a sheltering tent, a cover, טָלָל a covering.

טָלָל (Peal not used) *Aram. tr.* same as טָלָל II. *to overshadow, to give a shade.*

Af. טָלָל *to find shade, to enjoy shade* DAN. 4, 9; comp. טָלָל (with Dagesh) in the proper name טָלָל; comp. Targ. טָלָל shade, טָלָל shadowy spirit.

טָלָל (not used) *tr.* to do violence, to oppress, Targ. טָלָל, Syr. طَح, Arab. طَل the same; comp. טָלָל II. in an intrans. sense *to be bold, stout-hearted, courageous*. Deriv. the proper name טָלָל.

טָלָל (formed from טָלָל with the termination טָל, comp. טָלָל; place of lambs) *n. p.* of a city in Judah JOSH. 15, 24, perhaps identical with טָלָל 1 SAM. 15, 4.

טָלָל (*oppressor, violent*) *n. p. m.* EZR. 2, 42; NEH. 7, 45; comp. the *n. p.* טָלָל.

טָמָא (*fut.* יִטְמָא; *inf. constr.* יִטְמָא, on the contrary MIC. 2, 10 = יִטְמָא as a noun) *intr. prop.* to be muddy, dark, obscure, black, oppos. to טָרָה to shine; Ar. the same, hence طَمَا (a dark, black colour), اظمى (dark, black); comp. Sanskr. tam, prop. to be dark (also to mourn), tamas darkness; Pers. tem. Metaphor. to be dirty, rancid, stinking, sordidum esse, identical with the organic root in טָמָא (which see), and then, because it constitutes the essence of uncleanness, to be unclean, in a Levitical sense, spoken of men LEV. 11, 1-31, animals 22, 5 or things 11, 24-30; 15, 4-26. Figurat. to be desecrated, to be spiritually unclean EZ. 43, 8, Ps. 79, 1 &c., in particular Ps. 106, 39, EZ. 22, 4 with טָמָא of the thing by which. Deriv. טָמָא, טָמָא, טָמָא.

Nif. נִטְמָא (2 *p.* נִטְמָא omitting the נ; *part. pl.* נִטְמָא) to defile oneself, with טָמָא LEV. 11, 43 or לָ of the thing

Ez. 20, 31 *by which*; especially in a spiritual sense, *to be profaned, defiled* Hos. 5, 3, Ez. 23, 7, of the pollution of a woman by adultery Num. 5, 29. **יִטְמָא** from Hithp. stands for the future.

יִטְמָא (2 p. f. **יִטְמָאָה**; inf. c. **יִטְמָא**, with suff. **יִטְמָאָכֶם**; fut. **יִטְמָא**) in the widest sense: *to desecrate, profane, to make unclean* (spiritually or Levitically) what before was holy, **קָדֵשׁ** Ps. 79, 1, **מִקְדָּשׁ** Ez. 5, 11, **מִשְׁכָּן** Num. 19, 13, **מִקְדָּשׁ** = **שֵׁם קָדֵשׁ** Ez. 43, 8, **אֲדָמָה** 36, 18, **הַבְּיֹרָה** 9, 7, **בְּיֹרָה** 2 Chr. 36, 14, either by Levitical uncleanness; or by idolatry and wickedness as **פְּסִילִים** Is. 30, 22, **בְּמִוֹת** 2 Kings 23, 13, **הַפֶּסֶח** 23, 10 i. e. *to repudiate, to treat as an abomination* (**שְׂקִיצִים**), conseq. = *to bedaub, to tear off, to destroy*. Farther, *to defile, a woman* Gen. 34, 5 13; Ez. 18, 6 11; 33, 26; *to pronounce unclean*, spoken of the priest Lev. ch. 13, **רֹאשׁ נָזִיר**, Num. 6, 9, which was otherwise holy; Ez. 20, 26 *and I declare them unclean by their own gifts*, inasmuch as they are offered in a heathen manner.

יִטְמָא pass. Ez. 4, 14, of **נֶפֶשׁ**.

Hithp. **יִטְמָאָה** (only the fut. **יִטְמָאָה**, supplying the place of Nifal) *to make oneself unclean*, by touching a dead body Lev. ch. 21, Num. 6, 7, by idolatrous worship Ez. 20, 7 18, by the bread of mourners Hos. 9, 4, with **בְּ** or **לְ** of the object by which one is defiled, or absol.

Hothp. **יִטְמָאָה** (in a purely passive sense) *to be defiled* Deut. 24, 4; comp. **הִדְּשָׁן**, **הִדְּשָׁנִים**.

טָמֵא (constr. **טָמֵא**, pl. **טָמֵאִים**) adj. m., **טָמֵאָה** (constr. **טָמֵאָה**) f. *unclean*, in a Levitical sense, spoken of men Lev. 13, 44, of animals 5, 2; 7, 21, or of things 5, 2; 14, 40; 27, 11, whether by seminal flux, contact with the heathen Ez. 4, 13, or other things which were regarded unclean, as **נֶדֶה** 22, 10, animals Lev. 5, 2, meats Judges 13, 4; opposed to **טָהוֹר**. **טָמֵא** לְנֶפֶשׁ Num. 5, 2 or **טָמֵא** Lev. 22, 4 *unclean by touching a corpse* (**נֶפֶשׁ** = **מָוֶה** Num. 6, 6, oppos. to **חַי** Job 12, 10). Figurat. as a subst.

an uncircumcised one, along with **עָרֵל** Is. 52, 1, because circumcision was a symbol of purity; *a heathen* 35, 8; 64, 5; **בְּמִתְאָר** Ez. 22, 5 *of an unclean* i. e. heathen, *name* or calling; and therefore a heathen land (Am. 7, 17) and the food of a strange country (Hos. 9, 3) were reckoned *unclean*. **טָמֵא שְׂפָתַיִם** Is. 6, 5 *unclean of lips*, i. e. sinning with them. In a moral sense, *guilty, sinful*, Job 14, 4.

טָמֵאָה (after the form **קִצְּמָה**) f. *uncleanness*, Mic. 2, 10.

טָמֵאָה (pl. **טָמֵאָה**) f. *impurity*, in a Levitical sense Lev. 5, 3, of a menstruating woman Ez. 36, 17, of idolatry Ezr. 6, 21, of whoredom Ez. 24, 13, of adultery Num. 5, 19, of sinfulness Ez. 39, 24; **רוּחַ הַטָּמֵאָה** Zech. 13, 2 *a lying spirit*, i. e. a strange, godless spirit (Is. 52, 11; Ezr. 6, 21), proceeding from unclean gods (Jer. 23, 13), comp. **πνεῦμα ἀκάθαρτον** (Luke 11, 24; Revel. 16, 24).

טָמֵא a weak form of **טָמֵעַ**, which see.

טָמְיוֹן (pl. **טָמְיוֹנִים**) m. 1. *a hiding-place, a prison*, figurat. darkness, Job 40, 13 *enclose their face in darkness*. — 2. Only plur. *goods, treasures*, cognate in sense with **שְׂשֻׁקִים**, Deut. 33, 19 *and treasures*, (precious) *goods of the sand*, i. e. *glass*.

טָמֵן (inf. constr. **טָמְיוֹן**, fut. **יִטְמֵן**) tr. *to conceal, to hide*, **יִטְמֵן** Prov. 19, 24, **יִטְמֵן** Job 18, 10; *to conceal*, **יִטְמֵן** Jer. 13, 7, **יִטְמֵן** 43, 10, **יִטְמֵן** (guilt) i. e. to dissemble Job 31, 33, with **בְּ** of the object; with accus. of the object Josh. 7, 21 and **בְּ** of the place Jer. 13, 4; *to make invisible, to cause not to come forth into sight*, hence **נֶפֶל טָמְיוֹן** Job 3, 16 *an abortion which has not come forth*; then *to keep, to preserve*, **יִטְמֵן** (calamity) Job 20, 26; *to enclose* 40, 13 **יִטְמֵן**, i. e. to withdraw from the light of the world; *to sink*, **יִטְמֵן** Jer. 43, 9. **יִטְמֵן** Ps. 140, 6 or plur. **יִטְמֵן** Jer. 18, 22 *to lay a snare*; **יִטְמֵן** Psalm 9, 16 and 31, 5 *to set a net*; **יִטְמֵן** 35, 7 *to make a pit*, being

concealed, prepared, and laid for one. Deriv. **שָׁמַן**, **שָׁמַן**.

Nif. **שָׁמַן** to *hide oneself, to conceal oneself*, with **א** of the object Is. 2, 10.

Hif. **שָׁמַן** to *keep, to preserve* 2 KINGS 7, 8.

According to the usual interchange of consonants the stem **שָׁמַן** is closely connected with **שָׁפַן**, and then with **שָׁפַן** (at DEUT. 33, 21), **שָׁפַן** (DEUT. 33, 19); and by an interchange of **ן** and **ר** the Targumic **שָׁמַן** = **שָׁמַר** (Syr. and Sam. in the same manner), Ar. **طَمِرَ**; Phenic. **שָׁמַן** the same, and therefore **שָׁמַן** comes out of **שָׁמַן** = **שָׁמַן** (which see); but the organic root is **שָׁמַן** with the fundamental signification *to hold firmly together, to keep together*, related to the Persian *mán-dén*, Lat. *man-ere*, Greek *μᾶν-ειν*.

שָׁמַן (Kal not used) *intrans.* prop. *to be gloomy, obscure, dark*; metaphor. *to be dirty, figur. sinful*; conseq. = **שָׁמַן** in its fundamental signification, as is also the Targumic **שָׁמַן**, **طَمِرَ**, Arab. **طَمِعَ**; also like **שָׁמַן** *to be poor, low, helpless* (see **שָׁמַן**).

Nif. **שָׁמַן** (only 1 person pl. **שָׁמַנוּ**) after **שָׁמַן** has been softened into **שָׁמַן** *to become helpless, to become poor* JOB 18, 3, which suits the parallelism; in Targumic it is represented by **שָׁמַן**.

שָׁמַן (not used) *tr.* *to knot, to twist, to twist together*, e. g. willows, twigs (for a basket), whose organic root **שָׁמַן** is also found in **שָׁמַן**, **שָׁמַן** (which see), **שָׁמַן** (belonging to **שָׁמַן**, **שָׁמַן** (to fetter), **שָׁמַן** (to weave cunning), Aram. **שָׁמַן**, Ar. **وَصَنَ** (to twist), **طَنَ** (to bind) &c. In Phenic. **שָׁמַן** (fut. **שָׁמַן**) denotes *to set, to erect, a memorial, to place, to set up* (Kit. 2, 2; 3, 1; 8, 1; 23; Athen. 4), and is closely connected with **שָׁמַן** I. and the organic roots in **שָׁמַן**, **שָׁמַן** II.; consequently it

belongs to quite another stock of roots. Derivative

שָׁמַן (with suff. **שָׁמַן**) *m.* a basket (of twisted work) DEUT. 26, 2 4; 28, 5 17; Targ. **שָׁמַן**, Talm. **שָׁמַן**, Ar. **مِصْنَة**, the same.

שָׁמַן (Kal unused) *intr.* *to be dirty, soiled*, after the Aram. **שָׁמַן**, **طَمِعَ**; prop. *to be enveloped with dirt, to be covered with it*; identical with the organic root in **שָׁמַן**, **שָׁמַן**, **שָׁמַן** in its original meaning. It is possible, however, that it has in Hebrew only the signification *to be enveloped, covered*, since **שָׁמַן** is a parallel to its use in Pihel.

Pih. **שָׁמַן** (fut. **שָׁמַן**) *to soil, to defile*, SONG OF SOL. 5, 3 (LXX, Vulg.), perhaps better *to wind about, to envelop*, parallel **שָׁמַן**.

שָׁמַן (Kal unused) *intrans.* = **שָׁמַן** *to wander about, to wander hither and thither, to go astray*, Targ. **שָׁמַן**, Syr. **شَا**, Ar. **طَغَا** and **طَغَى** the same. The organic root **שָׁמַן**, which is also in **שָׁמַן**, **שָׁמַן**, has for its fundamental signification *to reel to and fro, to waver, in walk, discourse, or actions*. See **שָׁמַן**.

Hif. **שָׁמַן** *to conduct or lead astray* Ez. 13, 10. Adopted from the Aramaean.

שָׁמַן (*inf. abs.* **שָׁמַן**; fut. **שָׁמַן**) *intr.* *to take food, to taste*, **שָׁמַן** 1 SAM. 14, 24, 2 SAM. 3, 35, **שָׁמַן** JOB 12, 11, i. e. *to perceive by the gums (שָׁמַן) or the sense of taste, to try food by the latter*, JOB 34, 3, therefore *to taste* 1 SAM. 14, 29 43; JON. 3, 7; different from **שָׁמַן** and **שָׁמַן**, which express the biting and consumption of food. — 2. in a metaphor. sense, *to feel, to perceive, to understand* Ps. 34, 9; PROV. 31, 18. Derivat. **שָׁמַן**, **שָׁמַן**.

The stem is more frequently used in the Semitic dialects (Targ. **שָׁמַן**, Syr. and Zab. **شَا**, Ar. **طَعِمَ**, Ethiop. the same) both in a physical and mental acceptance; but the fundamental meaning appears to be *to sting, to prick, to press*,

spoken of the sharp feeling connected with food tasted, of the strong irritation of the feeling of taste, as sentire (to feel) is connected with sentis a thorn (comp. תָּךְ); and so the word in its first conception is essentially related to טָעַן I. (to prick).

טָעַם (with suff. טָעַמְךָ, טָעַמִּי) *masc.*

1. *taste*, of food Ex. 16, 31; Num. 11, 8; Jer. 48, 11; *flavour* Job 6, 6 (comp. מִטָּעַם). — 2. Metaphor. *feeling, perception, understanding*, 1 Sam. 25, 33; Job 12, 20; *discreet judgment* Prov. 11, 22; 26, 16; *knowledge* Ps. 119, 66; *a judicial decree, a public sentence* Jon. 3, 7.

טָעַם *Aram. m. decree, determination*, spoken of God Ezer. 6, 14; 7, 23; מִן טָעַם according to the decree, command = מִטָּעַם 6, 14.

טָעַם (Peal unused) *Aram. intr.* same as Hebrew טָעַם, appearing frequently in Targumic.

Pah. טָעַם (fut. יִטָּעַם) to give to taste, to give to eat, Dan. 4, 22; 5, 21.

טָעַם (def. טָעַמְתָּ) *Aram. m.* 1. *taste, flavour, sapor*, מִטָּעַם דְּמִיָּה Dan. 5, 2 at the flavour of the wine, i. e. in a proud wine-freak. — 2. *an intellectual decree*, hence a royal sentence, command, טָעַם לְטָעַם to command, to order Dan. 3, 10; Ezer. 5, 3; 6, 12; pass. טָעַם לְטָעַם 7, 21, with מִן Dan. 3, 29 or מִן-טָעַם of the person who commands 6, 27, and עַל 6, 14 or לְ of the person who is commanded Ezer. 5, 3. Rarely, a reason, an account, טָעַם לְטָעַם to make account of Dan. 3, 12; יָדָב טָעַם 6, 3 to render an account; discretion, טָעַם לְטָעַם 2, 14 to speak discreetly, like the Hebr. הִשָּׁבִיר טָעַם Prov. 26, 16; בָּעֵל טָעַם Ezer. 4, 8 9 17 lord of counsel, of decree, i. e. counsellor, royal prefect, rendered by Jewish interpreters מְזַכֵּיר or סֹפֵר, but more correctly = פָּחַד Ezer. 5, 3; 6, 6; Phœnician טָעַם (Numid. 3, 3) the same.

טָעַן I. (Kal unused) *tr.* to bore through, to pierce, Arab. طَعَنَ the same, Targ. טָעַן for Hebrew הִקִּיחַ, הִקִּיחַ; con-

nected in its organic root partly with טָעַם, partly with צָן, שָׁן, and modifying in various ways the original meaning.

Puh. טָעַן (part. מִטָּעֵן) to be pierced, thrust through, by a חֶרֶב Is. 14, 19.

טָעַן II. (only Kal) to load, to put on luggage, to burden, with accus. of the object Gen. 45, 17, consequently same as טָעַן; Targ. טָעַן, Syr. نَحَى in an intransitive sense: to bear. In Ar. ظَعِن has also had this meaning, hence ظَعُون a loaded camel.

טָפַח (with suff. טָפַחְךָ, טָפַחִי; only sing., for טָפַחוּ GEN. 43, 8 stands for טָפַחוּ m. collect. prop. a heap, a crowd, hence a troop of children, children, Gen. 34, 29; 43, 8; 45, 19; 46, 5; Ex. 12, 37, coupled with women Jer. 40, 7, Esth. 3, 13, different from youths and maidens Ez. 9, 6, seldom embracing a whole family Gen. 47, 12; Ex. 10, 10; Num. 32, 16; 2 Chr. 20, 13. In itself it does not denote the quick and tripping (in gait), but the heaped together, a multitude, mass, heap; and therefore the LXX put for it λαός, ὄχλος (אַרְכִּלָּס), οἰκία, συγγένεια; conseq. it is from טָפַח II. = Arab. صَفَّ to heap together, to collect, and so صَفَفَ a mass of men, صَفِيف coetus &c.

טָפַח (Kal unused) *tr.* to spread out, to stretch out, expandere, of the hand, of a mantle &c.; cognate in sense טָפַח. The organic root טָפַח is also found in פָּחַח (פָּחַח) II.; Arab. طَفَحَ to be full to redundancy, therefore to overstep the limit, to rise, to swell, to overflow &c. Deriv. טָפַח, טָפַח, טָפַח, טָפַח.

Pih. טָפַח to stretch out, to spread out, טָפַח (as a tent) Is. 48, 13; figurat. to extend = to grow, to cause to thrive, i. e. to bring up, to educate, to nurse (spoken of children) Lament. 2, 22, parallel לְבָרָה. It is unsuitable to take it as a denomin. from טָפַח (Kimchi). Deriv. טָפַח.

טָפַח (only sing.) *m.* prop. the flat, spread hand, as a measure a hand-

breadth (expansio manus), palmus, *π-λαισιή* 1 KINGS 7, 26; 2 CHR. 4, 5. A טפח is equivalent to four fingers'-breadth = $\frac{1}{8}$ of an אמה; elsewhere טפח stands for it.

טפח (only pl. טפחים) *m.* abstract, *bringing up, education* LAMENT. 2, 20.

טפח *m.* same as טפח a measure Ez. 40, 5 43; 43, 13.

טפחה (only pl. טפחות) *f.* 1. *a hand-breadth*, but only figur. *measured out* Ps. 39, 6. — 2. In architecture, *the pinnacle-like fence* (of flat roofs), *a roof-enclosure* (in the form of fingerless palms) or *corbel*, 1 KINGS 7, 9.

טפל (fut. יטפל) *tr.* prop. *to fasten, to fix to, to paste upon, to spread over* (plaster), therefore in part equivalent to טפל *to overspread, to smear over*, in part to טפח (which see). The Ar. طفل, which is the same word, is applied to artificial arrangement of a discourse. טפל is only used figurat. *to impute, to fasten upon, to charge with*, טפלו, with על of the person Ps. 119, 69; טפלו שקר JOB 13, 4 *liars, imputers of falsehood, devisers of falsehood*; טפל עלו 14, 17 *to stitch upon an iniquity others besides*, i. e. *to fabricate iniquity against one*. Comp. the Aramaean טפל *to spread over, to besmear*, Syr. *to soil, to spot*, Talm. טפלו plaster, clay, to which meaning is akin that of entering upon or joining in a thing, to take part in it (Arab. طفل), to belong to &c. See טפל.

טפח the stem perhaps of טפח.

טפסר (pause טפסר, pl. טפסרים) *m.* *a commander, leader*, JER. 51, 27, NAH. 3, 17 (Targ., Rashi, Kimchi), in which sense it has been taken sometimes like the Persian تاوسر dux bellicus, or the Persian قابسر princeps altus, sometimes as transposed from the Persian ستراب satrap. In both passages, however, the meaning *heap, troop, army* suits better. The LXX have correctly συμμικτός (a mixed company or army). The word seems to come either from טפס = טפח

to put together, to bring together, with the rare noun-formative syllable טפ, or to be Assyrian.

טפח I. (inf. absol. טפח) *tr.* *to turn hither and thither* (the hinder parts, the hips), spoken of the dishonourable movement and gait of coquettish females Is. 3, 16, and therefore the Targ. has at the place טפחין טפחין, Saad. *they waddle*, Luther *sie schwänzen* (i. e. *wag the tails*), which is tantamount to turning their hips about; the Ar. طَفَّ, طَفَّ has originally the same meaning.

טפח II. (not used) see טפח.

טפח (not used) *Aram. tr.* same as Hebr. צפח (belonging to צפח) *to point, to cut in, to scratch into*, identical in the organic root טפח with that in טפח, טפח, טפח &c. The Arab. طغى proceeds from the same sense. Derivative

טפח (with suff. טפחה, plur. טפחים, with suff. טפחיה) *m.* properly *a point, a prick, hence a nail* (of men), *a claw* (of animals) DAN. 4, 30; 7, 19; Syr. طغى the same.

טפח (only Kal) *intr.* properly *to be slimy, viscous, fat*, applied to a mass of fat, metaphor. *to be without feeling, obdurate*, Ps. 119, 70; טפח (Is. 6, 10), Greek παχὺς, Lat. pinguis, being metaphor. used in the same manner. Targ. טפח, Syr. طغى the same, hence טפח *to be very foolish, to be dull*, טפח a fool, טפח folly &c. The stem is closely connected with טפח.

טפת (from טוף; ornament) *n. p. f.* 1 KINGS 4, 11; comp. טפת.

טדר (part. טדר) *trans.* *to drive, to press, to thrust*, טדר a pressing, driving drop, i. e. one drop thrusting the other forward Prov. 19, 13; 27, 15; Ar. طرد the same, Targ. טדר, Syr. طرد for טדר to drive forward; perhaps the same stem may be in trud-ere. Talm. טדר or טדר to press, טדר pressed, i. e. employed in various ways.

Hif. דְּתָרִיד (not used) *to drive forward, to push forward.* Deriv. the proper name מִתְרִיד.

טָרַד (*part. pl. m.* תָּרִידִין; *pass.* תִּרְדִּי) *Aram. tr. to thrust forth, drive forth, with מן from* DAN. 4, 22 29 30; 5, 21.

טָרַח (not used) *intr. prop. same as טָלַח to be fresh, tender, young, blooming, juicy, but here only to be fresh, juicy of לְחִי; to suppurate, to be fresh, of מִפְּחָה; Ar. طَرَى the same; on the contrary טָרַף is not connected with it. Derivat. טָרִי.*

טָרוֹם (from טָרִי I.) *m. prop. expectation, hope; hence בְּטָרוֹם as an adv. in expectation (that something will take place), before, coupled with the future* RUTH 3, 14 K'tib; in K'ri the usual בְּטָרִים stands for it. The noun comes from טָר (טָרִי) I. with the termination יוֹם, the same ending as the usual יוֹן appearing also in words from verbs טָרַח and טָרַח, e. g. דָּרוֹם טָרִי from פָּרִיִּים, דָּר from פָּרִיִּים.

טָרַח (Kal not used) *intr. to exert, to tire oneself, with work, Targ. טָרַח, Ethiop. שָׂרַח (interchanging ט and ש) the same; comp. the modern Hebr. טָרַח with its derivatives. The signification "to throw, to press, to drive" in the Ar.*

طَرَح lies in its connection with طَرَف, as may be seen from the derivatives. Derivat. טָרַח.

Hif. דְּתָרִיד (fut. יִתְרִיד) *to load, to burden, e. g. the clouds with moisture (רִי = רֵי), i. e. with rain-water, Job 37, 11; Symm. ἐπιβρίσει. See רִי.*

טָרַח (with suff. טָרַחְכֶּם) *m. a burden, charge, trouble, DEUT. 1, 12; Is. 1, 14.*

טָרִי (after the form מָרִי) *adj. m., מְרִיחָה f. moist, suppurating, of מִפְּחָה Is. 1, 6; fresh, of לְחִי JUDGES 15, 15; comp. Syr. ܬܪܝܐ wet, fresh.*

טָרַם a stem assumed for טָרַם, according to some, in the signification to interrupt, to stop, like the Ar. طَرِمَ; but see טָרַם.

טָרַם (from טָרִי I. or טָרַם = טָר) *m. prop. expectation, hope, same as טָרוֹם, consequently like עָלַם from עָל (עָלַ), פָּר = פָּר, עָל, תָּלַל from פָּרַם, עָלַם, תָּלַם, out of טָר with the termination יוֹם; but merely as an adverb, in expectation, expectanter, hence before, not yet, coupled with the fut. as the sign of what is unfinished, either in a clause expressing state, with the subject preceding GEN. 2, 5, 1 SAM. 3, 3, JOSH. 2, 8, or without a subject before it, e. g. Ex. 10, 7 dost thou not yet know? or subordinated to a preceding statement, and translated before Ex. 12, 34, JOSH. 3, 1, but for which בְּטָרִים stands usually 2 KINGS 2, 9, JER. 1, 5; seldom strengthened by a subordinate negative (לֹא) ZEPH. 2, 2. It is rarely coupled with the perfect, as עָלַל (Prov. 8, 26) or קָדַחַת (Ps. 129, 6), and used of the past with the meaning while not yet, GEN. 24, 15; 1 SAM. 3, 7; Ps. 90, 2; PROV. 8, 25. מִטָּרַם HAGG. 2, 15 from not yet, i. e. before, coupled with the infinitive, and compounded like מִטָּרַח.*

טָרַף (*part.* טָרַף; *inf. abs.* טָרַף, *constr.* יִטְרַף, before Makkeph - טָרַף; *fut.* יִטְרַף, once יִטְרַף GEN. 49, 27) *tr. 1. to pull in pieces, to tear in pieces, spoken of wild beasts (אֲרִיָּה) (אָרַב, אֲרִיָּה) Ps. 7, 3; 17, 12; 22, 11; metaphor. to strike, to inflict disastrous strokes Hos. 6, 1, parallel to הִדְּדָה; to be greedy of booty, to be fond of war, GEN. 49, 27; figurat. of destroying, lacerating anger (אָרָה) AM. 1, 11; JOB 16, 9; 18, 4. — 2. to tear off, to pluck off, from a tree. מִטָּרַף GEN. 8, 11 stands for מִטָּרַף = מִטָּרַף and belongs to Puhā; but see also מִטָּרַף adj. Deriv. טָרַף, טָרַף, טָרַף.*

Nif. יִטְרַף *to be torn in pieces, lacerated* Ex. 22, 12; JER. 5, 6.

Puh. מִטָּרַף the same GEN. 37, 33; 44, 28; *to be plucked off, torn off, GEN. 8, 11, where מִטָּרַף stands for מִטָּרַף out of מִטָּרַף; see, however, the adj. טָרַף.*

The stem is manifestly connected with צָרַב, דָּרַב (in the meaning "to tear up, to cut up"), and in Arab. the stem طَرَف must also have had the meaning "to cut off" (طَرَفَ); hence the noun طَرَف

margin, extremity (= קץ), Greek *θρῦν-τω*; but the organic root is ט-רף, existing also in ח-רף, ח-רף, ח-רף.

טרף (from טרף I.) *adj. m. fresh-sprouting, green*, GEN. 8, 11, and so relating to צלה. See also טרף in *Puhal*.

טרף I. (not used) *to shoot forth*, spoken of the leaves of a plant, like צלה belonging to צלה, generally *to sprout forth, to germinate, to break forth*, of fresh plants; metaphor. *to be fresh, new*, Ar. طرّف. Deriv. טרף 2, טרף.

טרף II. (Kal unused) *intr. to be satiated, nourished*, connected with the Sanskrit *trip*, Greek *τρέφ-ειν*. Deriv. טרף 3.

Hif. to feed, to nourish, with accus. of the person Prov. 30, 8.

טרף (with suff. טרפיו) *m. 1. prey, booty*, prop. the lacerated, JOB 4, 11; 38, 39, the torn away GEN. 49, 9; טרף Ps. 76, 5 *mountains of prey*, i. e. the strongholds out of which incursions are made; comp. 1 Mac. 5, 5. — 2. (only pl. constr. טרפיו) *a leaf*, Ez. 17, 9 *all its leaves will wither*. — 3. *food, nourishment*, Ps. 111, 5; Prov. 31, 15; MAL. 3, 10.

טרפה *f. what is torn*, by wild beasts GEN. 31, 39; forbidden for food like נבלה LEV. 17, 15; *booty*, of wild beasts NEH. 2, 13, in a figurat. sense.

טרפל *n. p. of an Assyrian land*, mentioned with the Assyrian provinces דין (which see), אפרס (which see), דה (which see), אפרסחד, ארקי, כבל, טושנך, צלם, out of which together the great and powerful ruler *Osnapar* had transplanted colonists to Samaria. These colonists were called טרפליא (a Gentile pl. from a sing. טרפלי) from their former Assyrian country Ezr. 4, 9; and being imported, foreign, and heathen inhabitants who had adopted Judaism in part, they endeavoured to calumniate the Jews in the eyes of the Persian king *Artaxerxes*. The territory *Tarpel* has been supposed to be found in *Tapur* of Ptolemy (p. 148), east of *Elam*, with which it is mentioned; more correctly perhaps, the territory *Tarpet* is at the Maeotic swamp, whose inhabitants *Tarpetes* are mentioned in Strabo (I. p. 757). In no case can it be the Phenician *Tripolis*.

טרפלי see טרפל.

י, called יד (a Phenician pronunciation for יד, comp. עילום 2 CHR. 33, 7 = עילום; עילום = חירום = חירום), *Yôd*, as a letter signifies *the hand*, because it is alleged that in old writing its figure presented the rude image of a hand spread out, with its fingers; comp. the Phenician מ, ח, מ, א &c., whence *Yod* in the old Hebrew, Samaritan, Aramaean-Egyptian and Palmyrene writing originated. It is more correct, however, to assume, that the name was selected merely on account of the initial sound, as in the case of the other names of alphabetical letters. In the Greek name *Ἰωτα* (יֹוְטָא), י has been changed into η, because of its similarity of sound to *Hra*, *Θητα* &c. The Ethiopic name

Yaman (= ימין) leads to the same initial sound. As a numeral י being the tenth letter of the alphabet denotes 10, י 10,000; it is pronounced *yô*.

With respect to the pronunciation of *Yôd*, a threefold course may be distinguished in it: 1. as a final development of the *k*-sound, arising as it were out of *g* (*dsh*), *Yod* is connected in part with the *k*-sounds. Hence a) its interchange with *g*, e. g. יד II. with גוד; יאה with גאה; יג with גג; יד II. with גד; יג II. with גג; יג perhaps with גג, out of the root גב, expressing the idea of relationship; comp. Talm. יוד Ar. جواهر (precious stone), Arab. يهود Pers. جـ (Judah), יטור Ar. جيتور (Ituraea), יין Armen.

see), where the fundamental idea may also be seen.

יָאָר see יָאָר.

יָאָרִי (Jah is hearer; יָאָר is originally an old part. fut. of Hifil from the stem יָאָר and became a noun in the formation of proper names) *n. p. m.* JER. 35, 3; Ez. 11, 1; comp. יָאָרִי.

יָאָרִי (the same) *n. p. m.* 2 KINGS 25, 23; Ez. 8, 11. But for this proper name there is in JER. 40, 8 and 42, 1 יָאָרִי, which may be contracted from it.

יָאָר (enlightener, viz. Jah is) *n. p. m.* NUM. 32, 41, JUDGES 10, 3, ESTH. 2, 5; in the New Test. Ἰάειρος (MARK 5, 22). *Patr.* יָאָר 2 SAM. 20, 26, where, however, it is better to read with the Syr. יָאָרִי (belonging to Jattir, in the mountains of Judah).

יָאָל I. (i. e. יָאָל; Kal not used) *intr.* to be slack, feeble, weary, lazy, cognate in sense יָאָל and יָאָל with a similar fundamental signification; metaphor. to be foolish, dull, bad, slackness and weariness being transferred to foolishness and badness, as vice versa vigour and power (יָאָל) are applied to honesty and virtue. The organic root (יָאָל) is the same as in יָאָל (which see), יָאָל, Aram. יָאָל; with a harder initial sound in יָאָל; יָאָל; and here belongs too the Ar. יָאָל to be slack, weak.

Nif. יָאָל (3 *pl.* יָאָלִי, 1 *pl.* יָאָלִי) to act as a fool JER. 5, 4, to appear as a fool 50, 36, to be foolish (sinful) NUM. 12, 11, to dote Is. 19, 13. In putting it with יָאָל, we may look upon יָאָל as arising out of יָאָל, consequently from יָאָל (see p. 37), but that is not necessary.

יָאָל II. (i. e. יָאָל; Kal unused) *intr.* to will (Kimchi), identical in its org. root with the Sanskrit *wal*, Greek *βουλ-ομαι*, Latin *vol-o*, Gothic *vil-jan* &c. To put it with יָאָל II. (יָאָל) is incorrect, since that is only a softened form of יָאָל (which see).

Hif. יָאָל (imper. יָאָל, *pl.* I.

יָאָל; fut. יָאָל, apoc. יָאָל) to manifest the will, to undertake, to venture, GEN. 18, 27, to make a determination JOSH. 17, 12; JUDGES 1, 27 35; 1 SAM. 17, 39; to be content 2 KINGS 5, 23; to be pleased JUDGES 19, 6; to execute the will JOB 6, 9. In all these and similar significations the idea of a resolution arising out of one's own free-will lies; and it is construed with יָאָל before the infinitive, or with the finite verb with or without a copula. The meaning to begin, which the LXX and Vulg. have eleven times, can only be explained by the idea of making a determination, and should be looked upon as a periphrasis. In 2 KINGS 5, 23 the LXX read יָאָל for יָאָל.

יָאָל III. (not used) *intr.* same as יָאָל II. to be before, first, forward, to begin; deriv. perhaps partic. Hof. מוֹאָל (which see), contracted מוֹל, מוֹל (which see).

יָאָר (not used) *intr.* prop. to glitter, to shine, with quick motion; therefore metaphor. partly to lighten, to shine, like the Samar. adj. m. יָאָרִי, fem. יָאָרִי, shining, beautiful; partly to bloom, to sprout, like the Samar. יָאָר for יָאָר, comp. יָאָר after a similar metaphor; partly to bubble, to flow, a similar metaphorical application taking place in יָאָר, with which it is identical, agreeably to the interchange of Yod and Nun (comp. יָאָר and יָאָר, יָאָר and יָאָר, יָאָר and יָאָר). It is possible, however, that the organic root יָאָר is connected with יָאָר and with that in יָאָר, which would lead to the same fundamental meaning. Deriv. יָאָר.

יָאָר, rarely יָאָר (with יָאָר and יָאָר, once יָאָר AM. 8, 8 eliding Yod quiescent, which orthography has been in Ben-Sira 24, 37, causing the incorrect rendering *ὡς παῖς*; with a *o* of motion יָאָר, with suff. יָאָרִי, *pl.* יָאָרִים, constr. יָאָרִי) *m.* 1. generally a river, occurring with יָאָר (a stream) and יָאָר (a pond) EX. 8, 1, Is. 33, 21, sometimes distinguished from these, sometimes identical with them; metaphor. יָאָרִים the

wet passages in mines, shafts JOB 28, 10, identical with נְהַדִּיחַ 28, 11. On this general meaning comp. the Zab. יֶאֱרָא a river. — 2. Specially, the river of Egypt, the Nile (as Ganga prop. means a river, then Ganges; *Rhenus, Rhine*, prop. a river) GEN. ch. 41; EX. ch. 2. 4. 7. 8; IS. 19, 7 8; EZ. 29, 3; whose canals and arms are sometimes called יֶאֱרָא 29, 3; 30, 12, sometimes נְהַדִּיחַ IS. 19, 6. In full form the Nile is styled יֶאֱרָא מִצְרַיִם AM. 8, 8; 9, 5, and its arms יֶאֱרָא מִצְרַיִם or מִצְרַיִם 2 KINGS 19, 24; IS. 37, 25. יֶאֱרָא קֶצֶר the harvest of the Nile IS. 23, 3, i. e. the corn of Egypt. As the river at the time of its overflowing spread over Egypt to a wide extent (AM. 8, 8; 9, 5), the Nile is used as an image of unlimited enlargement IS. 23, 10. — 3. the Tigris DAN. 12, 5 6.

The noun יֶאֱרָא, whose appellative signification both in Hebrew and Greek is apparent, seems to have come out of the Semitic into Egyptian, where the Copt. εἰσοπ (river), топ, εἰσο, εἰσο (Thebaic), seppo (Bashmuri), ספּו, ספּו (Memphitic) denote river, stream, valley-stream, Nile; especially as no clear derivation for it is to be found in Egyptian. The other names of the Nile too bear a Semitic stamp. The Greek name Νεῖλος, Nilus, Nile, is the Phœnician נְהַל = Hebr. נְהַל (a bed with flowing water) prop. Nile-valley, for according to a tradition (Plut. de Is. et Osir. 66) the whole land was so called, comp. Ar. نَول river-bed; نَول for the Nile is probably identical with نَول river-bed and نَول. The old Ethiopic name too Σί-ῖς for Nile and sir on the Rosetta stone (lines 14 and 15) is nothing but the Semitic נְהַל. The explanation from the Sanskrit which has been attempted, as if Νεῖλος = Sanskrit Nilas, black, יֶאֱרָא Sanskr. Jaras flowing, is to be rejected.

יָאֵשׁ (Kal not used) intr. to forsake, to give up, a thing, to desist from a thing, Ar. يَأْس together with يَأْس desperavit

de aliqua re; in Talmudic this stem is frequent.

Nif. נִיאַשׁ (part. נִיאַשׁ) giving up to desist from (מן) one 1 SAM. 27, 1; to despair, part. נִיאַשׁ one in despair JOB 6, 26, who gives up; then as an adverb in vain, there is no hope JER. 2, 25; 18, 12; IS. 57, 10.

Pih. יִיאַשׁ (inf. constr. יִיאַשׁ) to cause to despair or to give up, with accus. of the object, ECCLES. 2, 20. Talm. יִיאַשׁ abandonment.

יֶאֱשִׁיהָ (Jah is supporter, moulded together out of יֶאֱשִׁיהָ [from יֶאֱשִׁיהָ] and יֶהָ) n. p. m. ZECH. 6, 10.

יֶאֱשִׁיהָ (the same) n. p. m. 2 KINGS 23, 23; 2 CHR. 34, 33. The proper names יֶאֱשִׁיהָ and יֶהָ have the same meaning, from יֶאֱשִׁיהָ = יֶהָ.

יֶאֱתָרִי (for יֶאֱתָרִי out of יֶאֱתָרִי with the adj. termination יֶאֱתָרִי, following the track of one, from יֶאֱתָרִי, Aram. יֶאֱתָרִי; more correctly from יֶאֱתָרִי = יֶאֱתָרִי to be firm, steadfast, Ar. أَثَرِ belonging to أَثَرِ firmus, stabilis, hence יֶאֱתָרִי is interchanged with יֶאֱתָרִי) n. p. m. 1 CHR. 6, 6 [21], for which verse 26 has יֶאֱתָרִי.

יֶבֶב a stem incorrectly adopted for יֶבֶב Ez. 43, 11, 2 SAM. 3, 25 K'ri, but which occurs with יֶבֶב only on account of the resemblance of the two. Besides, if such a stem were to be assumed, יֶבֶב could only be an enlargement of יֶבֶב.

יֶבֶב I. (i. e. יֶבֶב; Kal unused) intr. to cry aloud, to call, to sound afar, to resound, Ar. أَبَّ originally to cry aloud, with يَبُّ to howl (of the beasts of a desert), only in

Pih. יִיבֵב (fut. יִיבֵב) to cry out painfully, to complain (Vulg.) JUDGES 5, 28, an interpretation implying joy finding no place in it, according to 5, 29. See יֶבֶב II.

The stem יֶבֶב (יֶבֶב) is closely connected with the Ar. نَبَّ (to bellow), Yod being

often interchanged with *Nun* as an initial sound; but on the other hand the interchange of *Yod* with *Alef* also existed in this stem, as is shewn by the Arabic, and by יבב in modern Hebrew in the sense of, to flute. In Targumic יבב stands for the Hebrew רבן, and the Syr. ܝܒܒ has the meanings to exult, to cry aloud, to trumpet &c. The stem יבל II. appears to be lengthened out of יב. Deriv. the proper name יבב 1.

יבב II. (not used) *intr.* to wind, to turn, to turn back, *conseq.* from יב = יב (יבב), Ar. ܐܒܒ (from ܐܒܒ re- versus est), and connected moreover with יבב. Deriv. the proper name יבב 2.

יבול (after the form יבול; with *suff.* יבול, *m.* produce, hence fruit, of יבול JUDGES 6, 4, גבול HAB. 3, 17, *prop.* what is moved in, brought into the barn, from יבול I. to move into, to be brought in; *figurat.* goods, riches, of a house JOB 20, 28. More probably, however, from יבול I. in *signific.* 3. to sprout, to grow, whence also come יבול, *conseq.* what is brought forth, grown, produce.

יבוס (after the form יבוס; *ground trodden down*, from יבוס; but according to others from יבוס = יבוס) *n. p.* of the city which was afterwards called Jerusalem JUDGES 19, 10 11; 1 CHR. 11, 4; Gentile יבוס or יבוס, i. e. the Phenician tribe that dwelt in and about Jebûs and the neighbouring mountains NUM. 13, 30; JOSH. 11, 3. Rarely is the city called יבוס JUDGES 19, 11 or simply יבוס JOSH. 15, 8 and 18, 16, poet. יבוס ZECH. 9, 7, and mentioned with the half-Benjamite half-Judaic cities גבול and גבול (= גבול ZECH. 9, 7) JOSH. 18, 28. יבוס as an insignificant Phenician tribe of the mainland is always enumerated last GEN. 15, 20, JOSH. 3, 10; and perhaps they would not have been distinguished as a separate tribe, had they not been the only one in southern Palestine that maintained their independence

till the time of David 2 SAM. 5, 6 seq. They seem to have belonged to the leading race of the Amorites.

יבחר (chooser, selector, viz. Jah is) *n. p. m.* 2 SAM. 5, 15.

יבין (intelligent; from יבין) *n. p.* of the Phenician kings of northern Palestine JUDGES 4, 2, who resided commonly at Hazor JOSH. 11, 1 10 11; 12, 19. The name appears to have become a general title, since it always recurs. The stem יבין was also peculiar to the Phenician dialect, as appears from the phrase יבין נודע (it is clearly known) PLAUT. POEN. 5, 1, 9, rendered by the Latin text "monstratum est".

יבש see יבש.

יבל (not used) *intr.* to be condensed, tight, strong, proceeding from the idea of being wound together, verbs of winding and binding being generally applied metaphor. to strength; Phenician יבל the same. Deriv. יבל 1.

The organic root יבל is closely connected with that in יבל I., יבל, particularly with that in יבל, where the idea of strength, thickness, firmness, lies in the corresponding Arabic stem. In this sense of *to be strong, firm*, the stem יבל (יבל) for the noun יבל (1 KINGS 6, 38, IS. 44, 19) is also to be presupposed; since the two significations of the noun, a) the strong one, the powerful one, = יבל, b) block, log, are only explicable from this fundamental meaning; the stem יבל too being probably referable to it.

יבל I. (not used) *intr.* 1. to well, to flow, to stream, Arab. ܝܒܠ (to flow copiously, to stream, to rain); deriv. יבל, יבל, perhaps יבל, and יבל as an Aramaeised form for יבל. — 2. to well up, to spring up, therefore to suppurate, to ulcerate, especially so in Pihel (see יבל). — 3. to be moist, wet, metaphor. to be fresh, green, fruitful, to shoot forth, to grow, the same metaphor being also found in יבל, יבל, יבל; deriv. יבל, יבל, proper name יבל; comp. Phenician יבל to sprout, whence יבל (Iεβάλ, ἀγρωστis 34*.

Diosc. 4, 30) a sprout, Syr. ܠܥܝܬ grass. — 4. *to move, to move forward, to walk along gently*, a meaning often derived metaphor. from that of flowing; comp. ܠܥܝܬ in connection with ܠܥܝܬ, ܠܥܝܬ with ܠܥܝܬ 1 SAM. 14, 26; the French *aller* with the German *wallen*. Hifil and Hofal are to be explained by this fact. Deriv. the proper name יבל (2).

Pih. יבל (not used) *to fester, to suppurate*, spoken of a wound; deriv. יבל, יבלת.

Hif. הוביל (fut. יוביל) prop. *to make go, then to lead, to conduct* JER. 31, 9, with הוליך, with the accus. of place *whither* Ps. 60, 11; 108, 11; *to lead along, to bring forward, to offer*, יבי 68, 30 and 76, 12, מְזַחָה ZEPH. 3, 10, with י of the person; figurat. *to carry afar off*, of the feet Is. 23, 7.

Hof. הוביל (fut. יוביל) *to be carried, led*, with ל to a place JER. 11, 19, JOB 21, 32, Is. 53, 7, and מן from JOB 10, 19; *to be offered* (as a gift) Hos. 10, 6, יבי Is. 18, 7, מְזַחָה (as produce of the land) Hos. 12, 2; *to be led or conducted away*, i. e. *to be rescued* Is. 55, 12; JOB 21, 30 *on the day when the floods of wrath descend*. The nouns יובל, יובל are Aramaeising forms out of Kal, for אובל, יובל; conseq. they must be derived from Kal.

The transitive idea of this stem appears to have been to *drive, to drive on*, conseq. *to lead*, which is connected with *moving, walking*, in which sense the organic root יבל may be related to that in יבל III., הִיבַל (to roam about, to wander) belonging to the proper name הִיבַל (prop. the wanderer, the nomad, comp. Syr. ܠܥܝܬ to rove).

יבל II. (not used) intr. *to shout in joy and triumph*, an ulterior development of יב (see יבב II.), hence *to sound*. Deriv. יבל 2 and the proper name יובל.

יבל (pl. constr. יבלי) m. 1. *a brook, a stream, a river*, coupled with מים Is. 30, 25; 44, 4. — 2. (*mover, wanderer, nomad*) n. p. of the first son of Lamech,

the father of nomadic life and of moving about with flocks GEN. 4, 20. From יבל L.

יבל (Peal unused) Aram. intr. same as Hebr. יבל L.

יבל (inf. הִיבַל) same as Hebr. הוביל *to bring, to lead* EZR. 5, 14; 7, 15.

יבל (out of Pih. from יבל L.) adj. m., יבלת fem. *festering, suppurating*, of a wound, *having sores* LEV. 22, 22.

יבל or יובל (pl. יובלים) m. 1. (from יבל) *a he-goat, ram, aries* (so named from its strength like איל), hence הִיבַל קָרָן JOB 6, 5, שׁוֹפָר ה' 6, 4 6 8 13, and with the omission of קָרָן Ex. 19, 14, *ram's-horn, a wind-instrument*. This explanation is already in the Targ. (יִבְלָא) and the Jewish interpreters, agreeably to tradition (Rosh ha-Shana 3), from which we learn that the word had the same sense in old Arabic; Phenice. יבל (Mass. 7) the same; comp. *Munk*, l'inscription phen. de Marseille p. 34. — 2. (from יבל II.) *a cry of joy, a joyful noise* (connected with the proper name יובל), a designation of the great jubilee-feast on the 10th of the 7th month of every 50th year, announced by trumpets (שׁוֹפָר) through the whole land LEV. 25, 8. It was a year in which agriculture rested 25, 11, and Hebrew slaves without distinction had to be set free (קָרָא דְרוֹר) 25, 10; JER. 34, 8; in which alienated pieces of land reverted to their original possessors or their heirs LEV. 25, 8-17 39-41 54; 27, 17 seq.; and according to *Josephus* (Antt. 3, 12 13) even all debts were remitted. In full form they said שָׁמַע הִיבַל LEV. 15, 13 28 40 50 52 54; 27, 17 18 23 24; but שָׁמַע is also omitted LEV. 25, 31, and therefore יבל in this respect is sometimes masc. NUM. 36, 4, sometimes fem. LEV. 25, 10.

יבלעם (as the name of a person conqueror of a people, as the name of a place place of victory, compounded of יבלעם n. p. of a city between יבגד

(afterwards *Legio*) and יִזְרְעֶאל mentioned with תִּצְהָר consequently situated in the territory of Manasseh JOSH. 17, 11 (21, 25); JUDGES 1, 27. In 1 CHR. 6, 55 בִּלְעָם stands for it, as the LXX have Βαλαάμ JUDGES 1, 27. Another city in the same neighbourhood was גִּיר (see p. 275), where there was also a height (מַעְלֵה).

יִבְלֵת see יִבְלֵת.

יָבֵם (not used) *intr.* usually to be bellied, thick, extensive, therefore to be pregnant, consequently = בָּם (בִּים, see p. 187), בָּרָם, בָּרָם, בָּרָם; deriv. Pih. יָבֵם (not a denominative) to impregnate, spoken of marrying the wife of a brother to perpetuate his name by means of children. Probably, however, the fundamental idea is to be allied, related, joined in affinity; יָבֵם II. belonging to חָם and חָקוֹן, חָקוֹן &c. also proceeding from the same point of view; except that it is specially applied here to a brother-in-law. Accordingly the verb stands for יָבֵם, יָבֵם (י changing with כ or ג, Yod generally being related to *k*-sounds) = יָבֵן, יָבֵן which see; but the general use of it is lost in this very old word. Deriv. יָבֵם, יָבֵם, and the denomin. יָבֵם.

יָבֵם (prop. part. Kal; with *suffix* יָבֵם, יָבֵם) *m.* brother-in-law, i. e. brother of the husband, who had to marry by law the wife of his brother that had died childless DEUT. 25, 5-9. Only in such a case does Scripture employ this primitive word. The Aramaean dialects (Targ., Syr., Samar.) preserve the archaic Hebrew expression. Deriv. the denomin.

Pih. יָבֵם (*inf. constr.* יָבֵם) to fulfil the duty of the יָבֵם DEUT. 25, 5-7, i. e. to marry the widow of a brother (after his decease); transferred to the time before the revelation of the law GEN. 38, 8.

יָבֵם (only with a *suffix* יָבֵם, יָבֵם; from a masc. יָבֵם) *f.* sister-in-law, DEUT. 25, 7-9; RUTH 1, 15.

יָבֵם (*El is builder*) 1. *n. p.* of a

city in Judah JOSH. 15, 11, according to the usual account one hour northwest of Akar, i. e. עֲקֶרֶן. But though on the Philistine border, its situation cannot be determined exactly; since it cannot be identified with יָבֵם. — 2. *n. p.* of a border city of Naphtali JOSH. 19, 33, on the south shore of the יָם כְּנָעִי; which Josephus (Jewish wars 2, 25, 6) calls Jamnia (יָבֵם) or Jamnith (יָבֵם) in upper Galilee. In the time of the Talmud it was called יָבֵם (Jer. Megilla 1, 1).

יָבֵם (*builder viz. El is*) *n. p.* of a primitive Philistine city between יָקוֹ and אֶשְׁדּוֹד, which Uzziab was the first to conquer 2 CHR. 26, 6; afterwards it was called Jamnia or Jamneia. It was 240 stadia from Jerusalem (2 Macc. 12, 9), 12 Roman miles from Diospolis (according to Euseb.), situated on the Mediterranean Sea, having a good harbour (Ptol. 5, 16), a large Jewish as well as heathen population (Josephus, Jewish war 1, 7, 7; Philo II. 575), playing a part in the Maccabean wars (1 Macc. 4, 15; 5, 58; 10, 69), and was subdued by Pompey to Syria (Jos. l. l.). At the time immediately before and after the destruction of Jerusalem it was celebrated as being the seat of the Sanhedrim and the academy (Rosh ha-Schana 29^b); comp. *Sperbach*, diss. de academia Jabhnensi etc. Wittenb. 1740, 4. At the present day the place is called Yebna, to the west of Ekron, 1 hour from the sea (Robinson's Bibl. Res. III. p. 22). In Phenice יָבֵם (Jomnium) is the name of a Mauritanian city.

יָבֵם (*Jah is builder*) *n. p. m.* 1 CHR. 9, 8.

יָבֵם (the same) *n. p. m.* 1 CHR. 9, 8.

יָבֵם belonging to יָבֵם see בָּם.

יָבֵם (not used) *intr.* same as יָבֵם to shine, to glitter, to be beautiful, Arab. وَبَّص. Deriv. *n. p.* תִּבְבֵּץ.

יָבֵם (not used) *intr.* to break forth, to flow forth, to stream out, to pour out,

of a river; the organic root is יִבְּשׁ, Ar. **يَبَسَ** the same, and is also found in **يَبَسَ**, Ar. **يَبَسَ**, in **يَبَسَ** &c.

Pih. (not used) יִבְּשׁ to pour out strongly; derivative

יִבְּשׁ (formed from the Pihel of יִבְּשׁ after the form קָנָה; *the running, flowing forth*) *n. p.* of a river beyond Jordan, which takes its rise in the mountains of עֲמֹן, forming the border of עֲמֹן towards the Hebrews Num. 21, 24, Josh. 12, 2, JUDGES 11, 13, over against שָׂרָח, and after a course of one and a half hours (*Burckh.* II. 597) falling into the יַרְדֵּן. At present it is called *Sarka* (blue river), **سركا**, dividing el-Belka from another territory. The Targ. has יִבְּשׁ; written in Greek it is *Ἰαβώχ*, *Ἰαβύχως*, *Ἰαβύχως*, *Ἰαβόχ* &c., all which refer to the Hebrew name. Scripture (GEN. 32, 25) seems to have considered יִבְּשׁ = אֶבֶךְ and the river to have been named from wrestling or struggling.

יִבְּרִיחָהּ (*Jah is blesser*) *n. p. m.* Is. 8, 2. יִבְּרִי is an abridgment of יִבְּרִי, and even בְּרִיחָהּ originated from the same.

יִבֵּשׁ I (*inf. absol.* יִבֵּשׁ, *constr.* יִבֵּשׁ and in a feminine form יִבֵּשׁ; *fut.* יִבֵּשׁ, *pl. in pause* יִבֵּשׁ) *intr.* to be dried, withered, parched, by loss of the juices and fluids of life, hence a) of plants, יִבֵּשׁ Is. 15, 6, עֵץ LAMENT. 4, 8, נֶאֱמַר Jer. 23, 10, עֵשֶׂב Ps. 102, 12, שָׂרָח Hos. 9, 16, רֹאשׁ הַצִּמְרִי (of the wood-crowned Carmel) Am. 1, 2, מִרְיָן (the leafy sprouts) Ez. 17, 9, צִמְחָה (bough) Is. 27, 11, מִזְרֵעַ (crop) 19, 7; parallel נֶבֶל, מוֹלֵל, הֶבֶה, &c. b) to dry up, of wet, moist, fresh, juicy objects, of לֶחֶם Josh. 9, 5, אֶרֶץ GEN. 8, 14, עֵצִים Ez. 37, 11. c) to wither, of זֶרַע ZECH. 11, 17, יֵרֶךְ 1 KINGS 13, 4. d) to be drained, to subside, of נָהָר Is. 19, 5, מֵיִם Jo. 1, 20, מֵיִם GEN. 8, 7, נָחַל 1 KINGS 17, 7, מְקוֹר Hos. 13, 15, where, however, the form יִבֵּשׁ should be referred to. e) figur. of פָּחַד

(the vital fluid of the body) Ps. 22, 16 (= לֵשֶׁת 32, 4), לֵב 102, 5 &c.

The stem יִבֵּשׁ is closely connected with יָבֵשׁ I. (see pp. 189. 190), the organic root in both standing in primitive relationship to **यज्**, Sanskrit *ush*, Latin *fusco*, *bus-to* &c. The idea of *paleness*, *dunness*, *whiteness*, applied to the colour of the face, is only a drying up, or withering of the juices, and the other metaphorical uses should also be referred to the same origin. Targ. יִבֵּשׁ, Syr. **يَبَسَ**, Ar. **يَبَسَ** the same; but whether יִבֵּשׁ and יָבֵשׁ belong to the same root is questionable. Deriv. יִבֵּשׁ adj. (יָבֵשׁ the name of a person is from יָבֵשׁ).

Pih. יִבֵּשׁ (*fut.* יִבֵּשׁ for יִבֵּשׁ) to make dry, to dry up, יִבֵּשׁ Job 15, 30, by שִׁלֵּהֶבֶת (fire) = קָדִים (GEN. 41, 6) or יִבֵּשׁ (Ps. 11, 6); to make exhausted, יִבֵּשׁ Nah. 1, 4; figurat. to dry, יִבֵּשׁ Prov. 17, 22. Deriv. יִבֵּשׁ and יִבֵּשׁ.

Hif. הִיבֵּשׁ (*fut.* הִיבֵּשׁ) to make dry, יִבֵּשׁ Josh. 2, 10, מִי הִיבֵּשׁ 5, 1, מְקוֹר Ps. 74, 15, אֲנִיִּים Is. 42, 15, יִבֵּשׁ Jer. 51, 36; to make to wither or to be without juice, יִבֵּשׁ Ez. 19, 12, עֵץ 17, 24, עֵשֶׂב Is. 42, 15; to cause to disappear, יִבֵּשׁ Jo. 1, 10. To these meanings may be referred some forms of the Hifil of יָבֵשׁ e. g. Jo. 1, 12, since the intrans. signification is not necessarily to be assumed there, because a Hebrew thought of every thing in nature as operative.

יִבֵּשׁ II. in the signification of יָבֵשׁ (which see), and so for the *n. p. m.* יִבֵּשׁ, see יָבֵשׁ I.

יִבֵּשׁ 1. *adj. m.* (pl. יִבֵּשִׁים) *fem.* dry, parched, sapless, spoken of קֶשֶׁת Job 13, 25, עֵץ Is. 56, 3; withered, of עֵצִים Ez. 37, 4; dried, of עֲנָבִים Num. 6, 3, oppos. to לֵחַ; figurat. dried up, perished, of נֶפֶשׁ 11, 6. — 2. (from יִבֵּשׁ = יָבֵשׁ I. in Hif.; having *paleness*, *dunness*) *n. p. m.* 2 KINGS 15, 10-13 14. — 3. (a dry place, from יִבֵּשׁ I.; with a of motion יִבֵּשׁ 1 SAM. 31, 12 which occurs even after the pre-

position 31, 13, often written, however, יבִישׁ; comp. Phenice. יבִישׁ in יבִישׁ *Tebeste* the proper name of a Numidian town) *n. p.* of a city in Gilead, fully יבִישׁ Judges 21, 8 seq. or יבִישׁ 1 SAM. 11, 1, perhaps to distinguish it from another Jabesh. It lay the distance of a night's journey from סִיחִין (Scythopolis) 1 SAM. 31, 11, on a river called Jabesh (יבִישׁ), at the present day *Wady Jabes* (*Burckhardt's travels* p. 451), which flows not far from Betshean into the Jordan. Eusebius (Onomast. s. v.) relates, that a small village of this name still existed in his day, six Roman miles distant from Pella towards Gerasa (גֶּרָסָא). Comp. *Robins. new Bibl. Res.* p. 415 &c. This city was also poet. termed merely יבִישׁ Hos. 6, 8, characterised by the prophet as a city of blood; and יבִישׁ 1 Kings 17, 1 the abode of Elijah (who was born in יבִישׁ) is, according to Tosaphot (Ta'anit 3^a) our Jabesh-Gilead, as also יבִישׁ 2 SAM. 24, 6 according to the Midrash on the place; and since גֶּרָסָא, i. e. *Gerasa*, was in the neighbourhood, the Midrash and afterwards Saadia had the name of the place יבִישׁ for this Gilead. At the present day, four hours east of Jordan, there is still a village יבִישׁ, on Wady Jabis (*Schwarz, Palästina* p. 186).

יבִישׁ (not used) *Aram. intr.* = Hebr. יבִישׁ

יבִישׁ *Paal* יבִישׁ same as Hebr. יבִישׁ; deriv. יבִישׁ.

יבִישׁ *f. the dry, i. e. dry land, dry ground, opposed to יבִישׁ* JON. 1, 9; Ps. 66, 6; so too *Ar.* يَبْس; יבִישׁ Ex. 14, 16 on the dry ground, dry-footed.

יבִישׁ (the lovely one, from יבִישׁ) *n. p.* m. 1 CHR. 7, 2; comp. מִבִּישׁ.

יבִישׁ *f. same as יבִישׁ* Ex. 4, 9; Ps. 95, 5.

יבִישׁ (*def.* יבִישׁ) *Aram. f. same as Hebr. יבִישׁ* DAN. 2, 10.

יבִישׁ (from יבִישׁ; a deliverer, revenger viz. *El* is) *n. p. m.* NUM. 13, 7; 2 SAM. 23, 36; 1 CHR. 3, 22.

יִנֵּב (*part.* יִנֵּב) *trans.* to dig, to dig through, e. g. arable land, with hoe and mattock; יִנֵּב a husbandman JER. 52, 16 (Targ., Rashi), along with כֹּרֵם vine-dresser; different from אֶבֶר, a labourer with the plough. The organic root יִנֵּב lies also in יִנֵּב L, which is used in the parallel passage 2 Kings 25, 12 K'tib.

יִנֵּב (contracted from יִנֵּב, like סִלֵּב, יִנֵּב; *pl.* יִנֵּב) *m. cultivated land, a field,* along with כֹּרֵם JER. 39, 10, which the Vulg. has singularly interpreted *cistern* (יִנֵּב).

יִנֵּב (from יִנֵּב; *high-place*) *n. p.* of a city in Gad, in the neighbourhood of לָבֶה Judges 8, 11, formerly called קָנָה NUM. 32, 42, and still preserved in the modern قنات Kauuat (see *Burckhardt*, p. 157, and 504 of the German translation); elsewhere named with יִנֵּב 32, 35.

יִנֵּב (Jah is a great one) *n. p. m.* JER. 35, 4.

יִנֵּב I. (Kal unused) *intr.* to feel pain, to suffer pain, doluit, as also יִנֵּב, Arab.

יִנֵּב and יִנֵּב have the same fundamental signification; therefore to grieve, to be fatigued, to be pained, troubled, melancholy, other cognate verbs being metaphorically applied in a similar manner; comp. Arab. يَجُو. Deriv. יִנֵּב.

Nif. יִנֵּב (for יִנֵּב, as מוֹכֵר for מוֹכֵר; *part. m.* יִנֵּב, *pl. constr.* יִנֵּב, *fem. pl.* יִנֵּב) to be afflicted, ZEPH. 3, 18 the afflicted remote from (מִן) the solemn assembly (Kimchi); LAMENT. 1, 4 their maidens are afflicted.

Pih. יִנֵּב (*fut.* יִנֵּב for יִנֵּב; see יִנֵּב) to afflict, to prepare grief for LAMENT. 3, 33.

Hif. יִנֵּב (with *suff. f.* יִנֵּב; *part. m.* יִנֵּב; *fut.* יִנֵּב, 2 *plur.* יִנֵּב = יִנֵּב) to afflict, to grieve, with accus. of the person JOB 19, 2, LAMENT. 1, 5, or absol. 3, 32; to torment, מוֹכֵר Is. 51, 23 thy tormentors, without any necessity for reading with some mss. and agreeably to 49, 26 מוֹכֵר (from יִנֵּב). Deriv. יִנֵּב (after the form יִנֵּב).

ינה II. (Kal unused) *tr.* to push away, to impel forward, to remove, to separate, to put away, identical with the Ar. **يَجَا**, **يَجَا** and **وَجِي**, Talm. **הנה**, Syr. **ܝܢܗ**, as also with **הנה** II. (page 348).

Hif. **הנה** to remove, to put away, with **מן** of the place 2 SAM. 20, 13, where, however, the suffix is wanting (for **הנהו**), as 20, 12 proves. So the Targ., Syr., Vulg. &c. Syr. **ܝܢܗ** to expel.

יגון (with suff. **יגונם**) *m.* affliction, grief, sorrow, Ps. 13, 3; 31, 11; coupled with **צרה** Is. 35, 10, **רעה** Ps. 107, 39, **צרה** 116, 3, **קמל** JER. 20, 18, opposite to **שמחה** ESTH. 9, 22; **שמחה** JER. 31, 13 to cause sorrow to be followed by joy; comp. **מקמל** Is. 53, 11. **שפדון יגון** Ez. 23, 33 = **שפדון יגון** drink of sorrow (instead of **יגון**, comp. Is. 51, 21, and **שפדון** = **שכר** or **שכר** according to the LXX 2 SAM. 6, 19).

יגור *adj.* *m.* fearing, fearful, JER. 22, 25; 39, 17; in Phenic. a subst., where the fem. **יגרה** means having reverence, serving God, in n. p. f. **אמת יגרה** (Amp-sigura) PLAUT. POEN. V, 2, 105. 108.

יגיר (*dwelling-place*, from **גיר** I.) *n. p.* of a city in Judah JOSH. 15, 21; comp. **גיר** 2 KINGS 9, 27, **גיר** 2 CHR. 26, 7; Phenic. **גיר** and **גיר** (= **גיר**).

יגיע (*prop. part. pass.*; *plur. constr.* **יגיע**) 1. *adj. m.* wearied, tired, coupled with **קח** and substantively JOB 3, 17: who strains his strength, i. e. wastes it = an oppressed, persecuted, pious one. — 2. (*constr. יגיע*, with suff. **יגיעה**, *pl.* with suff. **יגיעי**) concrete what is gained by work, procured by wearisome labour, gained by effort, often coupled with **בפנים**, i. e. what is worked for, and procured by physical labour, Ps. 128, 2, especially corn raised by cultivation HAGG. 1, 11; goods Is. 45, 14 with **קחר**, produce of the field JOB 39, 11, produce of cattle JER. 3, 24, GEN. 31, 42, DEUT. 28, 33, property Ps. 109, 11, riches JER. 20, 5, possession Is. 55, 2, field Ps. 78, 46, in short all that one has acquired by effort

Hos. 12, 9; figurat. of God, a work JOB 10, 3. — 3. Abstract, labour, work, JOB 39, 16.

יגיעה (*constr. יגיעה*) *f.* weariness, exhaustion, ECCLES. 12, 12 exhaustion of the flesh (the body).

יגלי (out of the Hofal of **גלה**; exiled, carried away) *n. p. m.* NUM. 34, 22.

יגן a stem assumed for **גן** and synonymous with Ar. **وجن**; but see **גחן**.

יגע (*fut. יגע, יגיע*) *intrans.* same as **יגה** I. (Ar. **وَجَعَ** the same) to grieve, to be weary, to be uneasy, therefore to be wearied or weak with toil, coupled with **רקה** Is. 40, 28 30 (or **רקה** DEUT. 25, 18), to exert oneself, to strive, **הבל** (*adv.*) in vain JOB 9, 29, **לריק** *prop.* for what is empty i. e. in vain Is. 65, 23, for which **בפרי-ריק** stands in JER. 51, 58; to torment oneself, followed by an infin. PROV. 23, 4, but elsewhere with an object *where-with* or *upon which* one toils, with **ב** JOSH. 24, 13; Is. 47, 12. Figurat. to work with toil in a thing 43, 22, i. e. to consider it as a yoke, as burdensome. Seldom with the accus. 47, 15 or absol. in the sense to be weary, weak LAMENT. 5, 5. Deriv. **יגיעה**, **יגיע**, **יגיע**.

Pih. **יגע** (*fut. יגע*) to weary, to make faint, with accus. of the object JOSH. 7, 3; to exhaust ECCLES. 10, 15.

Hif. **היגיע** to weary, to oppress, with **ב** of a thing Is. 43, 23 24; MAL. 2, 17.

יגע *m.* what has been got by labour, earnings, goods, JOB 20, 18; Phenic. **יגיעה** (*place of earnings*; comp. Hebr. **רמישק**, **עחר**) *n. p.* of a Tangier city PTOL. 4, 1.

יגע (*pl. יגעים*) *adj.* weary, weak, exhausted, coupled with **ענה** DEUT. 25, 18 or **רקה** 2 SAM. 17, 2; *wearying* ECCLES. 1, 8; Phenic. **יגע** old (Trip. 2, 3).

יגר (*קטן*, *קטן*, *קטן*; after the form **קטן**, **קטן**, **קטן**) *intr. prop.* to turn, to withdraw timidly, therefore to be afraid, **מפני** of a thing DEUT. 9, 19; 28, 60, like **גר** II. (page 275) also construed with **מפני**; seldom with accus. JOB 3, 25; to shud-

34, 20 *not by a hand (human one)* i. e. not by man's help; יָד בְּחַסֵּס DAN. 8, 25, Aram. חֲלֵי יָדָם ב; 2, 34; לֹא בְיָדָן LAMENT. 4, 6 &c. — b) *force, violence, enmity*, GEN. 16, 12, *attack* 37, 27, *prop. attacking with the hand*, so especially in the phrase יָד בְּהִיחָה בֶּס' 1 SAM. 18, 17; applied to God, *suffering, punishment, stroke* EX. 9, 3. In a similar sense occurs יָדָן EX. 7, 4 or יָדָה RUTH 1, 13, where לְרַצָּה is but seldom added JUDGES 2, 15; יָדָה לְרַצָּה Is. 1, 25 and AM. 1, 8 *to turn the hand (violence) against one*, seldom with אֶל for עַל Ez. 13, 9. — c) of the super-human power and might of God that seizes man, hence same as *the spirit* (of God), that powerfully excites and impels man; so especially in the phrases יָדָה לְרַצָּה Ez. 1, 3, with אֶל for עַל 1 KINGS 18, 46; נִפְלָה לְרַצָּה Ez. 3, 14; יָדָה לְרַצָּה Ez. 8, 1, for which יָדָה stands in 11, 5; in which acception is to be taken the noun-expression חֲזַקְתָּ ה' Is. 8, 11 *the power of God's might*, i. e. the being impelled by the Spirit of God. מִפְּנֵי ה' JER. 15, 17 *because of the might of thy Spirit which overcomes and impels me* (Rashi). — d) *joining of the hands*, as a sign of assurance, fidelity, promising and confirmation, hence יָדָן 2 KINGS 10, 15 and EZR. 10, 19 same as *to assure, confirm, to determine*, coupled with בְּרִית and אֱלֹהֵי Ez. 17, 18; יָדָן לְ (or with accus.) *to vow subjection to one* LAMENT. 5, 6, 2 CHR. 30, 8, for which we have also יָדָן לְרַצָּה 1 CHR. 29, 24. So too the phrase יָדָן לְרַצָּה PROV. 11, 21 *hand to hand*, i. e. *the hand upon it, in truth*, as an assurance, like 16, 5. On the contrary absol. יָדָן JER. 50, 15 belongs to יָד in signif. (2) *side*. — e) *the hand as the medium of activity*, hence *action, doing* JOB 27, 11 = יָדָה in a general sense. — f) *guidance, leading*, attaching to the idea of doing or conduct, יָדָן Ps. 95, 7 *the flock of his guidance or oversight, guardianship, care*, hence יָדָן עַל-יָדָה *at the hand of one*, i. e. *under his oversight, guidance* 1 CHR. 25, 3; *direction*, יָדָן עַל-יָדָה 2 CHR. 23, 18

according to the direction of one; also
pattern 29, 27.

Akin to this יָד is coupled with prepositions, as ג in the sense of *possession*, therefore בְּיָד with *suff. in possession of*, after verbs of carrying, leading &c. 1 SAM. 14, 34, JER. 38, 10; אֵין בְּיָדִי ECCLES. 5, 13 *he possesses not*; so too in the Aram. EZR. 7, 25. — h) *power, might*, after verbs of giving over, giving up (נָתַן , שָׁלַח , שָׁם , לָנֶהֱן , נָתַן) GEN. 9, 2, 2 SAM. 18, 2, where בְּיָד may be translated *into the power of*. In this sense is also to be taken מִיָּד after verbs of demanding, taking, liberating (לָקַח , בָּקַשׁ , דָּרַשׁ), viz. (to tear) out of the power, might, or also out of the possession &c. Farther עַל-יְדֵי upon the hands of one, i. e. into the power of one, after נָתַן GEN. 42, 37, 2 KINGS 10, 24, הִגִּיר (prop. to pour out, i. e. to expose) e. g. PS. 63, 11 *he will be abandoned to the power of the sword*, JER. 18, 21; JOB 16, 11; farther יָד פָּ GEN. 16, 9; 41, 35; JER. 3, 6; בְּיָד with power Is. 28, 2 i. e. powerfully. In Is. 20, 2 the LXX, Saadia and many expositors have unnecessarily rendered בְּיָד into the power (i. e. to give over to one); but better in signif. i. — To the meaning *might* belongs the phrase קָצֵר יָד short in hand i. e. impotent, powerless Is. 37, 27, comp. 50, 1, a mode of expression usual among the Arabians and Persians too (see קָצֵר). On the contrary, *long-hand* (אָרְךָ יָד , אֲרָךְ יָד) μακροχέρις, longimanus (a surname of Artaxerxes) means *powerful*. For this meaning comp. *manus* with μέγας strength; Ar. אֶל power, victory, with אֶל hand. — i) *mediation*, hence בְּיָד פָּ by means of, by, per, spoken of revelations, commands, promises of God, or used also after verbs of sending a message NUM. 15, 23; 1 KINGS 12, 15; JER. 37, 2; PROV. 26, 6. — k) *holding, catching, seizing*, hence בְּיָדָם 1 SAM. 21, 14 *while they held him*, i. e. among their hands, in their presence. In JOB 15, 23 בְּיָד stands in the sense of לִיד (1 SAM. 19, 3) *at the side*, and $\text{נָכוֹן לְצִלָּתוֹ} = \text{נָכוֹן בְּיָדוֹ}$ JOB 18, 12. — l) the hand considered as bestow-

Babylonia; יִרְבַּעַל (*strength of Baal*) Iddibal, n. p. of a Punic suffete.

יִרְבֵּשׁ (from יִרְבֵּשׁ; *a stout, fat one*) n. p. m. 1 CHR. 4, 3.

יִרְד I. (i. e. יִר, from יָרָה, as may be seen from the Arabic; not used) *intr. to be bound, to be united, to be in close friendship; to be attached to, therefore to love; to be faithful to, a friend, beloved.* Deriv. יִרְדוּ, יִרְדוּהוּ, the proper names יִרְדוּ, יִרְדוּהוּ, יִרְדוּהוּ, and יִרְדוּהוּ.

The stem יִרְד should be properly written יִר, and has originated from יִר (softening the initial sound *v* into *y*, as is always done in Hebrew stems, Ar.

יִרְד to love). But יִר has been probably transposed from יִר forming the basis of the reduplicated form יִרְד. Under יִר and יִרְד we have given the connexion of it with the organic roots of other stems, and a comparison with similar roots in the extra-Semitic languages.

יִרְד II. a stem assumed for יִרְדוּ, יִרְדוּהוּ; but see יִרְד II.

יִרְד I. (out of יִרְד, by changing the initial *v*-sound, as usual, into *y*; Kal unused) *intr. to pronounce, to utter, to name, hence metaphor. a) to confess, acknowledge, to announce in words, b) to praise, to celebrate, in poems and songs;* Ar. *وَدَى*, Aram. *ܝܪܕܐ* the same; but the *v* appears there in the Pael and Afel forms, as may be seen from יִרְדוּ and אִירְדוּ. Deriv. perhaps the nouns יִרְדוּ, יִרְדוּהוּ, and יִרְדוּהוּ in the proper names יִרְדוּ, יִרְדוּהוּ, יִרְדוּהוּ, and יִרְדוּהוּ in the proper name יִרְדוּהוּ.

Hif. הִירְדוּ (*part. מִירְדוּ, inf. c. הִירְדוּ; fut. יִרְדוּ*, but also יִרְדוּהוּ Ps. 28, 7; 45, 18; NEH. 11, 17) 1. *to express, therefore to admit, acknowledge, confess, with accus.* Prov. 28, 13 or *עַל* of the object Ps. 32, 5, as in Hithp. (NEH. 1, 6; 9, 2); the same meaning is found in *وَدَى*, and in Aramaean. — 2. *to give thanks, to praise, to celebrate, to glorify, i. e. to name aloud, to celebrate, with accus. of the object* Ps. 7, 18; 9, 2, אֲתֵּי־נָא GEN. 29, 35,

JER. 33, 11, or paraphrastically אֲתֵּי־נָא 1 KINGS 8, 33, also frequently with ל 1 CHR. 25, 3; NEH. 12, 46 &c., coupled with הִלֵּל 2 CHR. 5, 13 and הִזְכִּיר 1 CHR. 16, 4. Deriv. חִירְדָה 1 (after the form חִירְצָה). From the Aram. חִירְדָה (*def. חִירְדָה*) there are derived the nouns חִירְדָה (*def. חִירְדָה*), חִירְדָה (*def. חִירְדָה*), חִירְדָה (*def. חִירְדָה*). — 3. *to tune together, of a choir, to sing in concert, prop. to make a loud sound; deriv. חִירְדָה 2, whence חִירְדָה (denomin.) to lead a choir (חִירְדָה) NEH. 11, 17.* In this meaning, as probably in signific. 2 also, יִרְדָה may be identical

with יִרְד I., Ar. *وَدَى*, as well as with יִרְד (*יִרְד*) belonging to יִרְדוּהוּ, the initial *v* being interchanged with *h* (as יִרְדָה IV. is with יִרְדָה I. and יִר with an old יִרְד Ar. *وَدَى*); hence it would be better perhaps to fix a separate stem יִרְדָה V., unconnected with יִרְדָה I. The noun חִירְדָה is to be derived from the Pual of יִרְדוּ (*יִרְדוּ*) = יִרְדָה, these stems coinciding in their meanings; and so it is used besides חִירְדָה 2. Deriv. possibly יִרְדוּ, יִרְדוּהוּ, in the proper names יִרְדוּהוּ, יִרְדוּהוּ, יִרְדוּהוּ.

Hof. (not used) הִירְדוּ (*fut. יִרְדוּהוּ*) *to be praised, celebrated.* Deriv. the proper name יִרְדוּהוּ, the Gentile יִרְדוּהוּ, Aram. *ܝܪܕܐ*, Gentile יִרְדוּהוּ; the proper names יִרְדוּהוּ, יִרְדוּהוּ, and the denom. יִרְדוּ; perhaps also יִרְדוּהוּ (see יִרְדוּהוּ).

Hithp. הִתְיִרְדוּ (*part. מִתְיִרְדוּ, pl. מִתְיִרְדוּ; inf. הִתְיִרְדוּ; fut. יִתְיִרְדוּ*) *to confess, hence to make confession of sin, absol.* DAN. 9, 4, NEH. 9, 3, or with accus. of the object חֲטָאתָ NUM. 5, 7, *עַל* LEV. 26, 40; seldom with *עַל*, prop. *to make a confession about a thing* NEH. 1, 6; 9, 2, or with *עַל* in the thing sinned in LEV. 5, 5, or upon a thing (laying the hands upon) 16, 21, rarely with *ל* of the person 2 CHR. 30, 22. In the Targ. and Talm. appears also Pa. יִרְדוּ in this sense; whence יִרְדוּ confession.

The stem יִרְדָה I. i. e. יִרְדָה (as plainly appears from Hithp., Aram. Pael and Ar. *وَدَى*) may be easily perceived in its fundamental signification from the

organic root יד-ה, cognate with בד-ה, Sanskrit *wad* (loqui, dicere), Greek *aud-η*, *αὐδ-ειν*, *αἰδ-ειν*, and Sanskrit *wad* to praise (from *wad* with *n* inserted) &c. In a wider development of meaning, ירה coincides with היר (היר; comp. Sanskrit *id* laudare), whence היריה, without their being radically connected. On ית in יתן, יתן, and ית in יתן, see the words themselves.

ירח II. (imp. pl. ירחי) tr. same as ירה (on the interchange of *d* and *r* see p. 305) to cast, to hurl JER. 50, 14 (Targ., LXX, Syr.), where ירח is to be supplied out of the following, and ירח is found as a various reading; yet the idea is also implied in ירה; Arab. وَدَى the same. Comp. Sanskrit *judh* (pugnare). Ethiopic the same.

Yih. ירה (inf. constr. ירחו; 3 pl. fut. ירחו) to throw away, כריות הוֹרִים (the horns, i. e. the powers or kingdoms of the heathen) ZECH. 2, 4; to cast, אָבָן LAMENT. 3, 53, גִּזְרֵל Jo. 4, 3; NAH. 3, 10; OB. 11.

ירח III. (not used) tr. to take, to lay hold of, a collateral form of ירה I.; the organic root lies also in the Lat. *hend* in pre-*hend*-ere, and in the Gothic *had* in *hand* &c. Deriv. יח, and יר in proper names.

ירח IV. (not used) to stretch, to extend, of space or place, then to project, to be prominent, spoken of a monument, way-mark &c., consequently = ירה I., which has the same sense transitively. Deriv. יר 3 and 4. — Under ירה I. we have conjectured that it may be a denomin. from יר = יח; which must be retracted.

יֶרֶךְ (= יָרֵךְ favourite, from יָרֵךְ I.) n. p. m. EZR. 10, 43 K'tib; 1 CHR. 27, 21.

יָרֵךְ (judging, viz. El is) n. p. m. NEH. 3, 7; comp. בָּרֵךְ, הָרֵיבֵּל, אֲבִירֵךְ (see p. 181) and שָׁפֵט, שָׁפֵט, אֲלִישָׁפֵט, יְהוֹשָׁפֵט, &c. שָׁפֵט, אֲלִישָׁפֵט, Phenician שָׁפֵט, &c.

יָרֵךְ (from יָרֵךְ; much-knowing, wise, prophesying) n. p. m. NEH. 10, 22; 12,

11; comp. the proper names יָרֵךְ and יְהוֹרֵךְ, שְׁמִירֵךְ, (אֲבִירֵךְ out of אֲבִירֵךְ), &c.

יָרֵךְ see יָרֵךְ.

יָרֵךְ or יָרֵךְ (from ירה I. after the form יָרֵיחַ ECCLES. 5, 10 K'ri, שְׁחִיחַ PROV. 28, 10; not used) f. praise, thanksgiving, to God, concrete a choir praising; יָרֵיחַ 2, יָרֵיחַ (NEH. 11, 17) a choir of praise, signif. 3 of יָרֵיחַ to conduct a choir of praise (NEH. ib.), and יָרֵיחַ (12, 8), which may have also arisen from יָרֵיחַ, referring to this signification; if יָרֵיחַ = יָרֵיחַ I. not should be adopted for the meaning in question. Only in the following proper name

יָרֵיחַ (in use with יָרֵיחַ 2 CHR. 35, 15 and יָרֵיחַ NEH. 11, 17 K'tib, 1 CHR. 16, 38 K'tib, Ps. 39, 1 and 77, 1 K'tib; belonging to a choir of praise; the termination יָרֵיחַ bearing an adjective character in the proper names formed by it) 1. n. p. of a Levite distinguished under David as a chorister in the temple-music along with יָרֵיחַ and אֲכָה, 1 CHR. 16, 41, upon יָרֵיחַ and מְצִלָּהִים, giving the tune and music to others (לְמִשְׁמָעֵיהֶם), performing (נָבֵא, comp. 25, 1, and נִשְׂאָה 15, 22 in the same sense) beautifully and fine upon the יָרֵיחַ הָאֵלֹהִים 16, 42, or also upon (בְּ) the כְּנֹר in (עַל) songs of praise to God 25, 3. His children practised the art of sacred music under their father in part 25, 1-3 6, and in part were porters 16, 42. As נָבֵא, נִשְׂאָה and יָרֵיחַ are also applied to the execution of musical pieces, it is easily explained why Jeduthun was also called יָרֵיחַ 2 CHR. 35, 15. — 2. n. p. of one of the 24 (1 CHR. ch. 25) musical choirs (יָרֵיחַ NEH. 12, 31) left by David, which bore the honorary title *Jeduthun* or *Jeduthun*, perhaps from him, as its founder, Ps. 62, 1 and 77, 1 to the director of the choir president, overseer, leader) of the choir *Jeduthun* (comp. בְּן). The use of עַל before יָרֵיחַ shews plainly that it is the name of a choir, over which a נָבֵא was set, to whom the psalm was assigned for performance. A choir of this

name may have been employed still later, even after the exile 2 CHR. 35, 15; NEH. 11, 17. — 3. *n. p.* of a supposed post-exile poet from whom Ps. 39 proceeds, the author being always distinguished from the מְנַצְּחִים by ל. In Arabic the writer is also denoted by ج.

ידי (a very old participial form from ירה I.) see ירה.

ידי (from ירד I. after the form חגי; a favourite, friend) *n. p. m.* EZR. 10, 43 K'ri.

ידי (constr. ידי, with suff. ידי, *pl.* ידי) *adj. m.*, ידי (pl. ידי) *f.* prop. lovely, friendly, befriended; but commonly a *subst.* a friend, applied to God Is. 5, 1, in his relation to the Israelite people, or vice versa to the people JER. 11, 15 in their relation to God; in the pl. Ps. 60, 7; 108, 7; elsewhere ידי means the pious 127, 2, spoken of Benjamin DEUT. 33, 12. The pl. fem. is frequently used in an abstract sense, as is common in language, loveliness, delight, hence שיר ידידות Ps. 45, 1 = טוב 45, 2, ידידות משכנות 84, 2 the loveliness of the temple (pl. מִשְׁכָּן also in Ps. 132, 5 of the temple).

ידידי *adj.* and *subst.* see ידי.

ידידה (a beloved one) *n. p. f.* 2 KINGS 22, 1.

ידידות see ידי.

ידידות *fem.* loveliness, delight, with נפש, applied to the Israelites JER. 12, 7.

ידידה (Jah is a friend) *n. p. m.* 2 SAM. 12, 25.

ידיה (contracted from ידי and יה, Jah is praise) *n. p. m.* NEH. 3, 10, 1 CHR. 4, 37, formed in the later period of the language after אורה יה (Ps. 118, 19).

ידי see ידי.

ידיעאל (El is intelligent; ידיע, constr. ידיע, lengthened out of ידע) *n. p. m.* 1 CHR. 7, 6.

ידיה (from ירה I. after the form ירה) NUM. 21, 29, ידיה GEN. 50, 4) *f.* same as ידיה; only in the proper name

ידיה see ידיה.

ידיה (melting away, languishing person, from ידיה) *n. p. m.* of a Nahorite GEN. 22, 22, then of a Nahorite-Aramaean tribe, named with the races יחזק, יחזק, יחזק.

ידע I. (out of ידע; *inf. absol.* ידע, *constr.* ידע, with *suff.* ידע, once ידע Ex. 2, 4; *imper.* ידע, once ידע PROV. 24, 14 for ידע, a of motion being blunted off into *e*; *fut.* ידע, once ידע Ps. 138, 6, like ידע JOB 24, 21, ידע JER. 48, 31, the radical Yod being firmly retained) prop. *trans.* then *intrans.* 1. to see, to perceive by the organs of sight, and in this sense to mark, to perceive, alternating with ידע in phrases DEUT. 34, 10 compared with GEN. 32, 31, for ידע ידע in GEN. 37, 14 ידע being put in ESTH. 2, 11; comp. שָׁמַע prop. to perceive by hearing, שָׁמַע to know by the taste. According to this primitive physical signification ידע is applied with שָׁמַע Is. 40, 21 28, is conceived of as the result of ידע Is. 6, 9, particularly 44, 18, ECCLES. 6, 5, 1 SAM. 23, 23, rarely the reverse 23, 22; and so ידע is to be taken in many other places where it might almost be translated by to see GEN. 3, 7; Ex. 2, 4. The LXX frequently render ידע by ὁρᾶν (1 SAM. 10, 11; JOB 28, 13; ECCLES. 3, 21). — 2. to perceive, to mark, to experience, first, it is true, by sight Is. 6, 9, 1 SAM. 22, 3, JOB 5, 24, but then by hearing also GEN. 9, 24, LEV. 5, 1, or by feeling GEN. 19, 33, so that it might be translated by to hear, to feel. Here belongs the signification of feeling and experiencing by the senses, particularly in the case of threatenings, promises &c., as far as punishment, promise &c. are said to be felt by the senses Ex. 6, 7; Ez. 6, 7; 7, 4; 11, 10; Hos. 9, 7; similarly the Ar. علم. Hence to feel, punishment Ps. 14, 4; on the contrary it is better to take ECCLES. 8, 5 and 9, 1 according to signification 3. Metaphorically from this, to lie with, spoken of a man GEN. 4, 1 and 24, 16, or a woman GEN. 19, 8, JUDGES 11, 39, in which latter case the addition

with the accusat. of the object and **כִּי** in the apodosis 2 SAM. 17, 8. **בְּשֵׁם** Ex. 33, 12 to know by name, i. e. very intimately, **שֵׁם** denoting essence or essential nature. **יָרֵעַ** an acquaintance, a friend, JOB 19, 13, opposed to **יָדוּעַ** one known, i. e. distinguished above others DEUT. 1, 13. With this is connected e) to be skilled in, e. g. **צִיר** GEN. 25, 27, **יָדַע** 1 KINGS 9, 27, **נָדַר** AM. 5, 16, **דָּחַ** ESTH. 1, 13, i. e. not only to have understanding of such things, but also to practise them. — 4. to know (generally), scire, more fully with **דָּעַח** PROV. 17, 27, **בִּינָה** 1 CHR. 12, 32, i. e. to have a clear consciousness of a thing. Hence it is followed a) by an apodosis, with **כִּי** GEN. 20, 6, or without **כִּי** JOB 19, 25, or with **הֲ** interrogative JUDGES 18, 5, **כִּי** GEN. 21, 26, **מָדָה** Ex. 32, 1, **לְמָדָה** DAN. 10, 20, **מָדָה** and **מָדָה** JOSH. 2, 4 5, **אֵי מָדָה** 1 SAM. 25, 11, **בְּשִׁלְמִי** JON. 1, 7. Often too b) by a simple accusat. of the object JOB 15, 9, or **כִּי** GEN. 19, 33, **עַל** JOB 37, 16, **לְ** ... **בֵּין** 2 SAM. 19, 36, modifying the acceptation of the object of **יָדַע**. c) by an infin., without **לְ** JER. 1, 6, or with **לְ** ECCLES. 4, 13, more rarely by a finite verb, either immediately JOB 32, 22 or separated from it by **וְ**. d) Absol., the object of knowledge being combined with the idea of the verb GEN. 4, 9; 48, 19 &c., after the object has been already spoken of either before JOB 38, 5, or in the apodosis 2 SAM. 12, 22; or **יָדַע** denotes to have experience JOB 8, 9, to be wise PS. 73, 22; hence **יָדָעִים** JOB 34, 2 = **יִחְכָּמִים**. **יָדַע טוֹב וְרָע** GEN. 3, 5 22 to know good and evil, i. e. to have moral perception, which separates man from the beasts. — Deriv. **יָדָעָה**, **יָדָעָה**, **יָדָעָה**, **יָדָעָה** (מִיָּדָעָה), the proper names **יָדָעָה** (in מִיָּדָעָה), the proper names **יָדָעָה** (by itself and in מִיָּדָעָה), **יָדָעָה**, **יָדָעָה**, **יָדָעָה**, **יָדָעָה** (שְׁמִיָּדָעָה, **יָדָעָה**, **יָדָעָה**, **יָדָעָה** (constr. **יָדָעָה**, abridged perhaps from **יָדָעָה**), in **יָדָעָה** (perhaps also in **יָדָעָה**, **יָדָעָה**), according to some **יָדָעָה** (= **יָדָעָה**) in the proper name **יָדָעָה**.
Nif. **יָדָעָה** (fut. **יָדָעָה**, pause **יָדָעָה**) *pass.*

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of the different meanings of Kal, *to be seen, perceived, observed*, GEN. 41, 21, *to be known*, 1 KINGS 18, 36, *to appear* i. e. *to be recognised* Ps. 74, 5, *to be well-known, celebrated*, with ל of the person RUTH 3, 3 and ב of the thing Ex. 33, 16, or ב Ps. 76, 2 where or by which one is famous; or קי or קי follow in the apodosis Ex. 21, 36; DEUT. 21, 1. נודעת in Ex. 6, 3 was not read הודעת by the Targ. and LXX, but the original passive sense was changed into an active, in order to express the contrast, to Moses, more sharply. See ידע II.

Pih. ידע (2 pers. ידעתה) 1. *causat. to cause to know*, with a double accusat., *to show, to point out*, JOB 38, 12, where the K'ri reads ידעתה השנהר — 2. (not used) an intensive of Kal, *to be very knowing*, i. e. *to be wise, prudent, skilled in enchantment*; deriv. ידעני (out of ידען), n. p. ידעני.

Puh. ידע (part. m. מידע, f. מידעת) Is. 12, 5 K'ri, if it be not a noun מידעת after the form מידעת from (ידע) *to be known*, Is. 12, 5, hence partic. *an acquaintance, a friend*, Ps. 31, 12; 55, 14; 88, 9; parallels אהב, אהיה, שכן ידע.

Poel ידע see ידע III.

Hif. הודיע (imp. הודיע, fut. יודיע) *causat.* of Kal in all the different senses of it, *to cause to know or experience*, i. e. *to show*, with ל of the person and accus. of the thing Ex. 18, 20; *to make to feel*, with a double accusat. JER. 16, 21; *to announce, to inform, to relate*, with an accusat. of the person and thing GEN. 41, 39; or with accusat. of the thing and ל of the person DEUT. 4, 9, 1 SAM. 10, 8, or with ל of the person and אל of the thing Is. 38, 19 in the sense of *respecting*; or with accus. of the person and an apodosis JOB 10, 2, or with omission of the accusat. of the pronoun JER. 11, 18, or simply with accusat. of the thing Is. 12, 4, or with כן of the thing of which the announcement takes place, Is. 47, 13 *the new-moon prognosticators announce of the things that shall come*; then *to give an answer*, with accus. of the person JOB 38, 3; *to*

teach, with ל of the person PROV. 9, 9 or accusat. of the thing Ex. 18, 16, or a double accusat. Is. 40, 14; *to communicate*, דבר 1 SAM. 14, 12 (ironically), and so in the most varied senses.

Hof. הודיע (for הודיע; part. m. מודיע or מודיע as a subst., fem. מודיעת or מודיעת) 1. *to become known, manifest*, with אל of the person LEV. 4, 23 24, Targ. אודיע. Part. fem. known, revealed Is. 12, 5 K'ri. — 2. *to be acquainted, befriended*; derivat. subst. מודיע, מודיע, מודיעת.

Hithp. הדיח to make oneself known GEN. 45, 1; *to reveal oneself*, with אל of the person NUM. 12, 6.

The fundamental signification of the stem ידע i. e. ידע (Aram. ידע, Phenice. ידע the same, hence the Phenice. in *Nifal* אודיע Plaut. Poen. 5, 1, 16 *I will obtain knowledge*, כודע [בין] ibid. 5, 1, 9 *it is intelligently perceived*, in Itpeal אודיע ibid. 5, 1, 8 *to be perceived*, and so in the proper name ידעקם, Δακίμας) appears to have been "to see", to which may be attached the idea of "coming to know" inasmuch as the basis, *to distinguish, separate, divide*, may belong to *seeing*, as in the case of הודיע (see pag. 430); conseq. prop. *to separate sharply by the eye*; comp. *cernere, idēir, videre and dividere, Idus &c.* The same organic root in the meaning *to see, know, perceive*, exists in the extra-Semitic languages also, e. g. Sanskrit *wid*, to know, Greek *idē-oir* out of *fid-oir* and the basis of *oida*, Lat. *vid-ere* and *di-vid-ere*, connected with *fid* in *findo* (to divide, separate), Gothic *wit-an* (to know and see), *vait*, to know &c. From this development of the idea, we can explain the Ar. وَدَعَ to lay aside, prop. *to divide off, to separate, to remove*, وَدَعَ to stop up, to check &c., which could not be united with ידע otherwise. And so the original idea is given in ידע II. which is here treated separately, because it appears but seldom in Scripture.

יִדַּע II. (part. pass. יודיע, fut. יִדַּע) tr.

prop. to divide, separate, split, cut, conseq. יָרַע = יָרַע (see pag. 527). Hence a) like יָרַע (LAMENT. 2, 3) to shatter, to destroy, אֶלְמָנוּהוּ (= אֶרְמָנוּהוּ Is. 13, 22) Ez. 19, 7, as the Targ. and LXX already translate, without reading יָרַע. b) to break into, to cut into, of an enemy Ez. 38, 14, without any necessity for reading יָרַע (after JER. 6, 22 and Jo. 4, 12). c) Figurat. to chastise, to visit, יָרַע חֲלִי Is. 53, 3 visited with sorrow, where interpreters and translators unnecessarily abide by the general signification of יָרַע I.; to punish, GEN. 18, 21 according to the Targ.

Nif. יָרַע (inf. with suff. יָרַעְתִּי; fut. יָרַעְתִּי, in pause יָרַעְתִּי) to be chastised, punished PROV. 10, 9; to be visited, JER. 31, 19 after I was visited, I smote upon my hip, i. e. I performed repentance (and so it is a stronger way of expressing what is in the protasis).

Hif. יָרַע (fut. apoc. יָרַע) to cut, to pierce, to bore into; generally, to chastise, with בָּ of the thing by which, and the accusat. of the object, JUDGES 8, 16 and he chastised with them (with thorns and thistles), parallel יָרַע 8, 7, as the Targ. (תָּבַר), Syr., LXX, Vulg. have understood it, without our being obliged to suppose that they read יָרַע; and as Ibn Koreish, Ibn Gānāch &c. have explained the word.

יָרַע III. (Kal not used) tr. a transposed form of יָרַע (which see), as on the contrary יָרַע in יָרַעְתִּי Ex. 25, 22, יָרַע 29, 42 are translated by the LXX as = יָרַע; comp. similar transpositions עָבְרִי Ps. 18, 13 for עָבְרִי (see 2 SAM. 22, 13), קָרַב Ps. 49, 12 according to the LXX, Vulg., Syr. for קָרַב, and perhaps also בָּתַר SONG OF SOL. 2, 17 for בָּתַר = proper name בָּתַר, which is connected with the pl. הָרִים (mountains) on account of its extent.

Po. יָרַע (1 pers. יָרַעְתִּי for יָרַעְתִּי) to appoint 1 SAM. 21, 3, with אֶל to, as also נָרַע NUM. 10, 4; NEH. 6, 10.

יָרַע (a knowing, wise one, viz. El) n. p. I.

m. 1 CHR. 2, 28. This יָרַע still exists in the proper names אֶלְיָרַע, יְהוֹיָרַע, יְהוֹיָדָע, יְהוֹיָחִי, יְהוֹיָחִי, see also יָרַע pag. 335.

יָרַע (fut. יָרַעְתִּי) Aram. intr. same as Hebr. יָרַע to understand, to feel DAN. 2, 9; 5, 23, coupled with חָזַק and שָׁמַע; to observe 2, 30; to be convinced 2, 8; 4, 14; to come to know 4, 6; to perceive 6, 11; to learn 5, 22; part. pass. יָרַע known, notum EZR. 4, 12.

Af. יָרַע (part. יָרַעְתִּי, fut. יָרַעְתִּי) same as Hebr. יָרַע to make known, to announce, with dative of the person and accus. of the thing DAN. 2, 15 17 28, or also with accus. of the person 2, 23.

יָרַע (from יָרַע) m. the spirit of an oracle, the spirit of sorcery, which is knowing and wise, see יָרַעְתִּי.

יָרַע (Jah is knowing; יָרַע c. of יָרַע) n. p. m. 1 CHR. 9, 10; Phenic. constr. יָרַע, abridged יָרַע in the proper name יָרַעְתִּי.

יָרַע (formed from יָרַע after the type of יָרַע with the termination יָרַע) m. prop. one possessing the יָרַע (oracle-spirit), i. e. a sorcerer, magician, adduced along with אָוִב, and spoken of lying prophets LEV. 19, 31; DEUT. 18, 11; rarely the spirit of the oracle itself (i. e. the knowing, the wise) LEV. 20, 27. The Ar. יָרַע is metaphorically applied in the same way.

יָרַע see יָרַעְתִּי.

יָרַע (out of the first syllable of the name of God יָרַע; i being changed into a) m. God, after exclamations of praise, e. g. after the imper. pl. יָרַעְתִּי frequent from the 104 Psalm onward, or in other forms of praise, as יָרַעְתִּי 102, 18, יָרַעְתִּי 150, 6, or elsewhere in short members of hymns Ex. 15, 2, Is. 12, 2, and in the Psalms (Ps. 94, 7; 111, 1); elsewhere only in very old remains of poems Ex. 15, 2; 17, 16 (where the LXX obviously read יָרַעְתִּי) and in very old poets. יָרַע is annexed to nouns to denote the extraordinary — that which exceeds the usual and natural, e. g. יָרַעְתִּי JER. 2, 31 horrible darkness; יָרַעְתִּי SONG

primitive form was **Iaxhos* (Arrian, exped. Alex. II, 16). But the etymological derivation and meaning of this π is not ascertained.

[illegible]

יָהּ (abridged from יְהוָה a name of God) *m.* same as יֵה, prefixed only in proper names as יֵהוּ and יֵי, in which case it is abridged still farther into יֵ (יֵ has arisen from יְ, because Yod with its vowel forms a separate syllable). See too יְהוּה, יְהוּא, יֵשׁוּעַ.

יָהַב (*imp. sing. m.* יָהַב, but also retaining, and at the same time lengthening the vowel, i. e. with *a* of motion יָהֵב, rarely יָהֵב, *f.* יָהֵב, *pl.* יָהֵבוּ) *tr.* 1. to give GEN. 29, 21; to reach forth, present, as a gift JOB 6, 22, omitting the accusat. of the object; to ascribe DEUT. 32, 3; to procure, בָּנִים GEN. 30, 1, צָוָה 2 SAM. 16, 20. — 2. to set, appoint, to put DEUT. 1, 13; 2 SAM. 11, 15; to lay, to lay upon, a burden, always proceeding from the fundamental signification to give. The imper. יָהֵב is used, moreover, as an exclamation: come! come on! like לָכֵה (which see); and in this sense it stands also for the fem. GEN. 38, 16 and the pl. masc. EX. 1, 9. Deriv. יָהֵב. For יָהֵבוּ Hos. 4, 18 see under יָהֵב.

Pealal יָהֵבָה (not used) to give wholly, i. e. to bestow, whence, according to Kimchi and others, יָהֵבָה (from יָהֵב) *a present*; but see יָהֵבָה, which is derived from יָהֵבָה (to roast, burn, torrefere), the simple stem of which is יָהֵב (הָיָב) to sting, to burn, of the nettle, comp. the Targ. אִיבָה the nettle Is. 7, 23 (see יָהֵב p. 353).

The fundamental signification of the stem יָהֵב, though the Hebrew and Phœnician have usually נָתַן for it, is sufficiently established by the Semitic dialects (Ar. وَهَبَ, Targ. יָהֵב, יָהֵב, Syr. مَهَب, Sam. יָהֵב); and every other explanation comparing it with יָהֵב, יָהֵב, is to be decidedly rejected. But the organic root is גָּב = יָב (by interchanging י and ג); and as such it is already found in extra-Semitic languages (see Fürst's Lehrgeb. p. 42).

יָהֵב (after the form יָהֵב, יָהֵב; with *suff.* יָהֵבָה) *m.* what is given, allotted (Kimchi), hence fate, lot, in the phrase יָהֵב הָשֵׁלֵךְ צֶלֶה־יָ Ps. 55, 23 leave to God the lot, entrust God with it. On the use of יָהֵב see Ps. 22, 11 or the cognate in sense גָּל (to roll) 37, 5, where the general word יָהֵב (way, opportunity, fate) stands for יָהֵב; comp. too מָנַח (from מָנַח to apportion, to give) what is allotted, gift, lot (Ps. 11, 6; 16, 5; JER.

13, 25), translated by the Targ. in the passages in question יָהֵבָה, יָהֵבָה. According to the Talmud (Meg. 18^a) יָ is said to mean possession, goods, as in the Aramaean phrase יָהֵבִי וְשָׂרִי מִלְכָּאִי (take thy property and throw it on my camel), which coincides with given, allotted. According to another meaning of יָהֵב (to give up, to impose) יָהֵב may signify a burden, in which sense the Targumic כָּבֵד on Ps. 55, 23 may be understood. But it is probable that the Targ., LXX and Vulg. had merely the figurative use of the word in their mind while employing כָּבֵד, cura, μέριμνα.

יָהֵבִי, יָהֵבִי, יָהֵבִי; *part. pl.* יָהֵבִי, *part. pass.* יָהֵבִי, which is united with a pers. pron.; *imper.* יָהֵב; on the contrary *fut. and infin.* from נָתַן) *Aram. tr.* same as Hebrew יָהֵב and more frequent; with the dative of the pers. and accus. of the thing DAN. 2, 21; EZR. 5, 14; יָהֵבִי יָהֵבִי to give into one's power DAN. 2, 38; to deliver over, to give up to 7, 11; to put, i. e. to lay a foundation, אֲשִׁיחָא EZR. 5, 16.

Ithpe. יָהֵבִי (*fut. and infin.*) to be delivered over, with לָ of the person DAN. 4, 13.

יָהֵבִי denom., see יָהֵבִי and יָהֵבִי.

יָהֵב (*place of renown*, from יָהֵב) *n. p.* of a Danite, formerly a Phœnician, town Josh. 19, 45, mentioned along with יָהֵב, יָהֵב, &c.

יָהֵבִי (from יָהֵב II., leader, guide, viz. Jah is) *n. p. m.* 1 CHR. 2, 47.

יָהֵב (abridged from יָהֵב = יָהֵב, but with the first syllable preponderating, therefore *Milel*) *m.* a characteristic name of God among the Hebrews, applied perhaps even at a very early period, but frequently used only in post-Mosaic proper names, e. g. יָהֵבִי, יָהֵבִי, &c. For this older יָהֵב, added to proper names, there often appears in later orthography with the same names the shorter יָהֵב e. g. for יָהֵבִי 2 KINGS 15, 2 יָהֵבִי 2 CHR. 26, 3; sometimes it is also interchanged with יָהֵב at the commencement of proper names, e. g. יָהֵבִי 2 KINGS

8, 24 for יהוה 2 Chr. 21, 17. See יהוה or יהוה.

The very ancient name of God *Yáho*, which is preserved only in proper names as an enclitic, written in Greek *Iaó*, appears, apart from its derivation, to have been an old mystic name of the supreme deity of the Semites. In the old religion of the Chaldeans, whose remains are to be found among the new Platonists, the highest divinity, enthroned above the seven heavens, representing the spiritual light-principle and also conceived of as demiurge, was called *Iaó*, יהו (Lydus, de mens. IV. 38. 74. 98; Cedrenus I. p. 296), who was like the Hebrew *Yáho* mysterious and unmentionable (*Proclus* in *Tim.* p. 11), and whose name was communicated only to the initiated (*Julian*, Orat. V. in matrem deor. p. 172). The Phenicians had a supreme god, whose name was trilateral (litera trina) and secret; invented (*Sanchon.* p. 40 ed. Orelli) as is alleged by the hierophant Istris, the brother of *Chna*, כְּנַע (i. e. since the origin of the Phenician people), and he was *Iaó* (Lydus l. c.; Cedrenus l. c.). This Phenician *Yáho*, a knowledge of whom spread farther, represented the sun-god (Sol, *ἥλιος*) in a fourfold variety of senses, agreeably to the oracle of Apollo Clarius (*Macrobius*, Saturn. I. 18), i. e. he represented *Baal* according to an account in *Eustathius* (see *Münter*, Religion der Karth. p. 40), whose image was set up in the temple by Manasseh (*Suidas* sub v. *Μανασσῆς*); he represented also Dionysos, Adonis &c. The identification of the *Iaó* of the heathen Semites with *Yáho* or *Jehovah* of the Hebrews is already in *Tacitus* (Hist. V. 5), *Plutarch* (Symp. I. IV. quaest. 5 seq.), *Julian* (see *Cyrril.* adv. Jul. p. 145. 148) &c. which makes it necessary to seek a Semitic origin alone for the name. In the proper names אֱלִיהוּא, אֱלִיהוּא, אֱלִיהוּא (אֱלִיהוּ), אֱלִיהוּא, אֱלִיהוּא (K'ri), the last constituent is either יהוה, יהוה, which does not belong here, or it has originated in יהוה = יהוה. See יהוה.

יהוה m. God, same as יהוה, but only placed at the commencement of human

names, e. g. יהוה אֱלֹהֵינוּ; yet the abridged form יהוה occurs 3 times instead of it in יהוה 1 Chr. 3, 18, יהוה Num. 13, 8 16, and יהוה Josh. 10, 3; very often the contracted form יהוה, e. g. יהוה אֱלֹהֵינוּ, יהוה אֱלֹהֵינוּ &c. is interchanged with יהוה. Elsewhere it is also interchanged with יהוה, יהוה, e. g. יהוה 2 Chr. 21, 17 with יהוה and יהוה 22, 1; 2 Kings 8, 24; 9, 16; with יהוה, e. g. יהוה 2 Kings 24, 6 with יהוה Ez. 1, 2 and יהוה Jer. 27, 20 and יהוה 24, 1; farther with אֱלֹהֵינוּ, e. g. יהוה אֱלֹהֵינוּ Jer. 1, 3 and אֱלֹהֵינוּ 2 Kings 18, 18, with יהוה e. g. יהוה Ex. 17, 9 and יהוה Neh. 8, 17. See יהוה.

יהוה (contracted from יהוה = יהוה; *Jah is God*) n. p. m. 1 Kings 16, 1; 2 Kings ch. 9; 1 Chr. 2, 38; 4, 35; 12, 3. י is lengthened out of the first syllable of the original name of Deity יהוה, viz. from יהוה, according to the usual laws of the language, and יהוה in signification 3 (see p. 353, as in the proper names אֱלִיהוּא, אֱלִיהוּא &c.) means *God*. See יהוה.

יהוה (Yehó is preserver or helper) n. p. m. 2 Kings 10, 35, 2 Chr. 36, 1, for which יהוה also stands in 36, 2; 21, 17, for which יהוה in 22, 1; עֲזַרְיָה in 22, 6 and יהוה in 2 Kings 9, 16 occur; 2 Chr. 34, 8. See יהוה, אֱלֹהֵינוּ.

יהוה (Yehó is supporter; אֱלֹהֵינוּ part. of אֱלֹהֵינוּ III. page 45 = אֱלֹהֵינוּ) n. p. m. 2 Kings 12, 1, for which יהוה stands in 11, 2; and 13, 10, for which is יהוה 13, 9. See יהוה.

יהוה (abridged from the Hebrew יהוה, like חור out of חור) Aram. f. same as יהודה the name of Jewish Palestine, Judea, DAN. 2, 25 the sons of the captivity of Judea, i. e. the Jewish exiles; 5, 13; 6, 14; Ezr. 5, 1 8; Syr. ܡܫܬܐ the same. It does not occur as a name for a Judean. In Ar. ܢܗܘܢ and ܢܗܘܢ means Jews collect. abridged from the Hebrew. In אֱלִיהוּא, אֱלִיהוּא, אֱלִיהוּא = יהוה אֱלִיהוּא, אֱלִיהוּא.

יהודה (a participial noun from the

fut. Hophal of the verb יָדָה I.: *praised*, viz. is Jah, but Scripture gives other allusions to this proper name GEN. 29, 35 and 49, 8) 1. *n. p. m.* of the fourth son of Leah and the patriarch Jacob GEN. 29, 35; 43, 3 8. After him the name of one of the twelve tribes, fully יהודה NUM. 1, 27, more rarely בְּיָהוּ 2 SAM. 2, 4 or בְּיָהוּ JER. 7, 30; in the prophets יהודה alone HOS. 4, 15; 5, 5; a tribe that already exceeded the others at an early period, in numbers, distinction, and fame GEN. 49, 8; NUM. 1, 27; 2, 3 &c.; JUDGES 1, 2 seq. As the designation of a tribe יָ is commonly masc. IS. 3, 8; HOS. 4, 15; 5, 5 13; 6, 4; but as collective it is also construed with the pl. JER. 31, 24; or with the fem. NAH. 2, 1; LAMENT. 1, 3; MAL. 2, 11. A usual name among the later Jews also, as *Ioudas* the Maccabee, *Ioudas Aëthaios* (לְבָי), *Ioudas Isakariotēs* (הַגִּלְיָאִי), *Ioudas* the Galilean (הַגִּלְיָאִי), *Ioudas Barsabās* (בַּר־שָׁבָא) &c. — 2. *n. p. f.* of the district allotted to the tribe of Judah in the south of Palestine, and described in JOSH. 15, 1 sq. and 19, 1-9; fully יְהוּדָה RUTH 1, 7; therefore it is added to certain parts of the land, e. g. יְהוּדָה JOSH. 15, 61, בְּיָהוּ RUTH 17, 7. After the division of the kingdom, יָ denoted the new kingdom, contrasted with that of Israel, which consisted of Judah, Benjamin, and in part Simeon and Dan, with Jerusalem for metropolis; opposed to יִשְׂרָאֵל and אֲשָׁרִים, in which sense we must take יהודה JOSH. 11, 21 (oppos. to יִשְׂרָאֵל or הָרָה), מִלְכֵי יָ 1 KINGS 14, 21, אֲנָשֵׁי יָ 1, 9, poet. אִישׁ יָ IS. 5, 3, בְּנֵי יָ JER. 7, 30, בְּיָ IS. 22, 21, poet. בָּהּ LAMENT. 2, 2, אֲנָשֵׁי יָ IS. 26, 1, אֲדָמָהּ 19, 17, עָרֵי יָ JER. 4, 16 &c. עִיר יְהוּדָה 2 CHR. 25, 28 is a designation of Jerusalem. In the standing expression יָ וְיִרְשָׁלַם the connecting Van has an appositional character. In the post-exile period יהודה denoted the whole Jewish land HAGG. 1, 14; 2, 2. — Here belongs accordingly the denomin. verb *Hithp.* יְהוּדָה to turn to Judaism, to make oneself a Jew, ESTH. 8, 17. —

3. *n. p. m.* of several persons EZR. 3, 9; NEH. 11, 9; 12, 8 34 36, interchanged with other cognate names in the appellative signification.

יהודי (from יהוד; only pl. יְהוּדָיִם, *def. pl.* יְהוּדִיָּא or יְהוּדִי (Aram. *Gent. m. a Jew*, DAN. 3, 8, EZR. 4, 12, like יהודי Hebrew.

יהודי (pl. יְהוּדִיָּם, sometimes in K'tib יְהוּדִיָּם) *Gent. m.*, יְהוּדִיָּה *fem.* (on the contrary יְהוּדִיָּה in another sense) 1. a member of the kingdom of Judah, a *Judahite*, so far as יהודה forms the antithesis of אֲשָׁרִים or יִשְׂרָאֵל 2 KINGS 16, 6; 25, 25. But usually — 2. in the post-exile sense of יהודה (HAGG. 1, 14; 2, 2) a *Jew*, one who professes Judaism; consequently in opposition to a heathen, especially so in the books of Esther and Nehemiah ESTH. 3, 10; 5, 13 &c., NEH. 1, 2; 3, 33. The pl. has sometimes the meaning *the Jewish people* JER. 52, 28 30, put along with כְּנָעִיָּם or סַנְנִיָּם NEH. 2, 16; and probably in this sense also JER. 32, 12 &c. But it may also be taken otherwise, in signif. 1, though not constantly so, in Jeremiah, e. g. 34, 9. Instead of יהודי occurs elsewhere אִישׁ יהודי ESTH. 2, 5 besides. It is uncertain whether יְהוּדִיָּה 1 CHR. 4, 18 should be taken in signif. 1 or 2. — 3. *n. p. m.* JER. 36, 14 21 23. The meaning of this proper name "converted to Judaism" cannot be intended, because his father (נָחֻמְדָּה) and grandfather (שִׁמְיָהוּ) have already Jewish names, and, moreover, יהודי appears as a Hittite (i. e. a Phœnician) proper name. Probably the name should be taken as יהודה in signif. 1.

יהודית 1. *adj. fem.* from יהודה, but used only as an *adv.* in Jewish, i. e. in Hebrew, in the Hebrew language 2 KINGS 18, 26 28; IS. 36, 11 13; 2 CHR. 32, 18; also opposed to אֲשְׁדּוּדִיָּה i. e. in the dialect of Ashdod NEH. 13, 24. The word may have arisen after the ten tribes were carried into exile. — 2. *n. p. f.* of a Hittite GEN. 26, 34, whence the name seems to have been used in Phœnician also. Probably it has the meaning of

יהוה as a proper name. *Ioudidō*, the name of the heroine in the apocryphal book called after her, is the same.

יהוה (from יהה) *m.* a pre-Mosaic old Semitic name of the supreme God, which was specially revealed for the older אל שדי at the establishment of the Mosaic religion, as an abstract of all divine greatness and holiness in the view of the Hebrews, Ex. 6, 2-6 (comp. 3, 13-15); who is therefore described as the God of the עבדים 3, 18. Hence the forms that are abridged from it, יהי (which see), יהה, יהוה, יהוה, יהוה, יהוה, יהוה, and are found appended or prefixed in the formation of the proper names of men, did not come into use till the time of Moses Num. 13, 16 (with the sole exception of ירכבד); while those with אל and שדי existed before. This explains the fact, a) that in the Pent. from Ex. 6, 8 and onward the name אללהים ceases to be characteristic of whole sections (except Ex. 13, 17—19 and ch. 18); and the indiscriminate use of both appears; b) that God e. g. appeared to Abraham only as אללהים or אל שדי GEN. 17, 1 seq., 28, 3; 35, 11; 48, 3, and that up to the Mosaic time only אללהים is used in the ground-document of the Pentateuch, which, called the Elohim-document, has been supplemented and worked upon by a later writer who employed the name יהוה as the appellation of Deity, and has been hence called the Jehovist. This writer accordingly either prefixed יהוה to אללהים, or used יהוה alone, or regarding the holiness of both, used them interchangeably, GEN. 7, 16; 27, 27 seq.; Ex. 3, 4. See *Knobel*, die Genesis p. I-XVIII.; *Astruc* (physician to Louis XIV.), Conjectures sur les Mémoires originaux, dont il paraît que Moïse s'est servi pour composer le Livre de Genèse, Brüssel 1753. Except in the transition from the one to the other in GEN. ch. 2 and 3, the compound name appears only in Ex. 9, 30; 2 SAM. 7, 22 25; Ps. 72, 18; 84, 9 12; 1 CHR. 17, 16 17; 28, 20; 29, 1; 2 CHR. 6, 41 42; 26, 18; unless אללהים has the article 1 SAM.

6, 20 or stands in the genitive GEN. 24, 7, Ex. 7, 16, DEUT. 1, 21; to account for which, reasons have been sought either mystical, or rational (*Böttcher*, Jena Critical Review 1847, 273 p. 1092), but always unsatisfactory ones. Elsewhere appear יהוה אל GEN. 14, 22, where the writer makes Abraham prefix the name יהוה in his oath to the God of Melchizedek; יהוה אל Josh. 22, 22; יהוה קדוש ישכאל Is. 42, 5; יהוה אל 45, 11 in solemn speech. On its combination with אללהי or אללהי, see my Concordance at אללהי and אללהי.

Like יהוה, יהוה &c. the full name is also employed by the Jehovist for forming proper names. Thus 1. יהוה יראד (*Jehovah sees*, i. e. provides) *n. p.* of the temple-mountain, given by Abraham GEN. 22, 14, and accordingly explained by the author as an old saying. The other name יהוה יראד should therefore be interpreted in accordance, יהוה יראד (*revealed or shown by Jah*). — 2. יהוה נס (*Jehovah is a banner*) *n. p.* of an altar so named by Moses Ex. 17, 15. — 3. יהוה צדק (*Jehovah is righteousness*) *n. p.* of a promised Davidic king JER. 23, 6, who in agreement with this name is named צדק צדק, and is described as practising צדק 23, 5. The name, which was looked upon as a fortunate prognostic, is said to refer to king צדקיהו. The same appellation was to belong to Jerusalem also 33, 16. — 4. יהוה שלום (*Jehovah is peace, salvation*) *n. p.* of an altar so called by Gideon, JUDGES 6, 24. — 5. יהוה שמה (*Jehova there*) *n. p.* of the future city of Jerusalem Ez. 48, 35.

This very sacred name of God which was made known to Moses, may have been regarded even in the most ancient times as mysterious, secret, and unmentionable, as an ἀόρατον (comp. GEN. 32, 30; Josh. 5, 14 15; JUDGES 13, 18; *Philon*, vita Mosis ed. Col. III. p. 519; *Josephus*, Ant. II, 12, 4; see *von Coelln*, Bibl. Theol. I. p. 99); mysterious names of deities being used generally in the religions of the East (see *Jamblichus*, de mysteriis, and *Gale* on the same

p. 290). Thus the Egyptian Hermes had a name which durst not be uttered (*Cicero*, de nat. deor. 8, 16); according to some even its correct pronunciation was punishable with death (see Ex. 20, 7; Lev. 24, 16), comp. *Malala* p. 61. Accordingly the name יהוה was pronounced אֱלֹהִי, for which the Samaritan translation substituted שִׁימָא (equivalent to the שִׁמָּה of the later Jews), the LXX ὁ κύριος; and when the vowel points were introduced (6th century), it received those of אֱלֹהִי, except that the simple ה was put for the compound ו. In this manner our vowelled יהוה originated, written with prefixes כִּיהוה, בִּיהוה, מִיהוה, &c.; the Dagesh lene following in the בנרכסה letters being always directed by אֱלֹהִי; but where אֱלֹהִי itself follows in the text Is. 28, 16, the vowels of אֱלֹהִים are assigned to it, hence יהוה.

As to the etymological derivation, meaning, and exact grammatical determination of the name in question, which are closely connected with the original pronunciation, we remark 1. that according to the view of the Jehovist in Scripture, the name should be expressed as יהוה (or יהוה) and the signification of יהוה given to it; God calling Himself יהוה Ex. 3, 14. Hence it is to be derived from a stem יהה, which was tantamount to יהה with an Aramaean impress during the pre-Mosaic time, having the meaning *the existing*, i. e. he who has come into existence by nothing outside Himself, *the continuing, permanent, everlasting*; its antithesis or opposite being *the non-real, the transitory, the nought* (אֵלֵּי). According to this explanation are to be taken: a) the expressions of Scripture to the effect, that יהוה does not change MAL. 3, 6, and that *the being* constitutes the essence of God (זֶכֶר or נֶחֱם) Ex. 3, 15, Hos. 12, 6 &c.; b) the designation of יהוה in the LXX, ὁ ὢν (Ex. 3, 14) *the existing*, which Philo (quod deter. potiori insid. p. 184) explains more exactly by saying, that the condition of existence lies in himself, and existence itself is his inner neces-

sity; c) the designation of the Apoc. 1, 4 8 *who is, as he will be*, i. e. the unchangeable, eternal; comp. the inscription of the temple at Saïs (Plut. de Isid. ch. 9): ἐγὼ εἰμι τὸ γεγονὸς καὶ ὁ καὶ εἰσόμενος. Accordingly the word, which is the 3 pers. of fut. of Kal made into a noun, can neither be vowelled יהוה nor יהוה, since this form does not exist in Kal. The abridged forms יהה and יה are best explained according to this acceptance; the preformative י passing into ה in other instances in the stem, e. g. יהוה ECCLES. 11, 3 out of יהוה; and ה might easily become ו after the last ה has fallen away. Out of יהה in the first syllable of יהוה first arose יהה, as in the apocopated יהה; and this was farther changed into יהה, lengthened in proper names into יהה, e. g. יהוה, יהוה; as in יהה (fut. Kal) — originated from —. — 2. According to the traditions of the ancients, the name is said to have been pronounced יהוה or יהוה. *Epiphanius* (I. p. 296 Petav.) mentions among the Hebrew names of God 'Iaβé (יהוה) together with 'Iá (יהה), which *Theodoret* (quaest. 15 on Ex.) marks as a pronunciation of the Samaritans; *Jerome* (on Ps. 8) has also expressed יהוה viz. *Jahvo* (as we should there read in the text for *Jaho*), the ה being uttered according to the vulgar and Phenician method like *o*; so too *Irenaeus* (adv. haer. 2, 66) has *Jaoh* i. e. *Javoh* (as we should read there); *Porphyrus* (in Eus. Praep. Ev. 10, 11) has 'Ievw, i. e. יהוה יהה becoming 'Iev, as elsewhere יה becomes *ev*). Even the form existing in Greek orthography 'Iaóv (*Clemens Alex. Strom. 5. p. 666 Oxon.*) is יהוה, *ov* standing for *vo* (יהה). This form, out of which the shorter יהה, יהה, יהה and the general Semitic name 'Iaó may be explained, can only be a noun developed out of the fut. Hifil יהה; and if יהה always stands in the usual signification of יהה, יהה can be nothing else than the *existence-giving, the one calling into existence, the creator*, like the Sanskrit *dhátri*. The difference between the two

יְהֹדָהְ (*Yêhō is good*) *n. p. m.* 2 CHR. 17, 15; 28, 12; 1 CHR. 26, 3; his brother was **יְבִדְיָהוּ**; NEH. 6, 18; 12, 13; EZR. 10, 6, for which NEH. 12, 22 has **יְהֹדָהְ**, and 12, 11 **יְהֹדָהְ**; EZR. 10, 28; NEH. 12, 42. In the New Test. *Ἰωάννης* (MATTH. 3, 1) or *Ἰωαννᾶς* (LUKE 3, 27); on the contrary, the form *Ἰωάννα* (LUKE 8, 3) is according to the form **יְהֹנָה**. See **חֲנָן**.

יהודה (Yehô is the unveiling, i. e. he unveils, ^יערה a noun from ^{ערה} II.) n. p. m. 1 CHR. 8, 36, for which יערה (a noun from ^{ערה} I. in Hif., *unveiler*) stands in 9, 42. It is possible that יערה may have stood in 9, 42 and become יערה by the interchange of ד and ר (see ד).

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the feet, to stamp down, Arab. **وَحَسَّ**. Hence

יִדְוֹן (a place firmly trodden down) *n. p.* of a Moabitish city, on the former border of the Amorite kingdom, mentioned with **עַר מוֹאָב**, **קִיר מוֹאָב**, **מִדְבָּא**, **דִּיבּוֹן**, **קִיר מוֹאָב**, **חֲשָׁבוֹן**, **נָבו**, **אֶלְעָזָר** Is. 15, 4, JER. 48, 34, formerly belonging to the tribe of Reuben NUM. 21, 23, JOSH. 13, 18, and also called **יִדְוֹנָה** (cod. Sam. **יִדְוֹנָה**).

יִדְוֹנָה (place trodden down, threshing-floor, Arab. **هَصَة**, threshing-floor) see **יִדְוֹנָה**.

יָדָר (not used) *intr.* 1. to be high, to rise up, to be prominent, spoken of a hill, mountain; cognate in sense **עָקַל**. — 2. Figurat. to be arrogant, high-minded, proud, as the Aram. **יָדָר** and **אֲתִידָר** (whence **יִדְדָר**, **יִדְדִירָה**) shew; and the Ar. **يَدَّر** may have likewise proceeded from the same fundamental signification. Derivat. **יָדָר**. The organic root **יָדָר** is probably connected with **דָּר** (**דָּרָר**), **דָּרָה**.

יָדָר (contracted from **יָדָרָה**) see **יָדָר**.

יִדְוֹנָב (see **אָב**, **אָבִיר** and **יָדָר**) *n. p. m.* 1 SAM. 26, 6; EZR. 2, 6; 1 CHR. 4, 14; comp. **אֲבִירָה**, **אֲבִירָה**, **אֲבִירָה**, **אֲבִירָה**. Hence **יִדְוֹנָב** a family of Joab, well known at that time, from which a city **עֲשָׂרוֹת** (which see) got its name 1 CHR. 2, 54.

יִדְוֹנָח (see **נָח** 7 and **יָדָר**) *n. p. m.* 2 KINGS 18, 18; 1 CHR. 6, 6; 26, 4; 2 CHR. 34, 8. On the name comp. **אֲחִירָה**, **אֲחִירָה**, **אֲחִירָה** &c.

יִדְוֹנָח (see **יִדְוֹנָח**) *n. p. m.* 2 CHR. 34, 8; 36, 2; comp. **אֲחִירָה**.

יִדְוֹנָל (see **נָל** and **יָדָר**) *n. p. m.* 1 SAM. 8, 2, for which 1 CHR. 6, 13 has **וְשָׁנִי**, if we should not read there **יִדְוֹנָל** (**יִדְוֹנָל**); 6, 21 (where it has been proposed to read **יִדְוֹנָל** [from **נָל** II.] i. e. a wished one; for which **יִדְוֹנָל** stands in 6, 29); Jo. 1, 1 &c.; **Ιωάννης** Acts 2, 16; comp. **אֲבִירָה**, **אֲבִירָה**.

יִדְוֹנָשׁ (see **יִדְוֹנָשׁ**) *n. p. m.* 1 KINGS 22, 26; 2 KINGS 11, 2; 13, 9; JUDGES 6, 11; 1 CHR. 4, 22; 12, 3; comp. **אֲשָׁה** and **אִישׁ**.

יָוֵב (not used) *intr.* to turn back, to turn about, Ar. **أَب** (i. e. **أَب**) the same; then = Hebr. **שָׁב**. Hence

יָוֵב (returner, returner home) *n. p. m.* 1. GEN. 46, 13, for which occurs, in the same sense, **יָשׁוֹב** NUM. 26, 24 or **יָשׁוֹב** K'tib 1 CHR. 7, 1. — 2. (converted) according to the LXX, Vulg. and New Test. (JAMES 5, 11) for **יָוֵב**, which may come from **אָב** = **יָב**.

יָוֵב 1. (from **יָב** I., howling, i. e. desert [see **יָלִיל**], as a proper name inhabitant of the desert) *n. p. m.* of an Arabian tribe belonging to the family of Joktan, and called after him GEN. 10, 29, of whose dwelling-place nothing definite can be given. — 2. (from **יָב** II., same as the proper name **יָשׁוֹב**) *n. p. m.* among the Edomites GEN. 36, 33, Phenicians JOSH. 11, 1, and Hebrews 1 CHR. 8, 9 18.

יָוֵב see **יָב**.

יָוֵב (after the form **סִינַר**, from **יָב** I.) *m. a river*, JER. 17, 8, the Aramaeised form of which is **אֲבָל**.

יָוֵב (a participial form from **יָב** II.; playing) *n. p. m.* GEN. 4, 21, ancestor of such as play on the harp and pipe. Probably there is an allusion in the name to **יָב** I., according to which **יָב** signifies *rover*, *nomad*, music being thought an accompaniment of pastoral life, among all nations. See **יָב** 2.

יָוֵב (see **יָוֵב**) *n. p. m.* EZR. 8, 33; 10, 22; 2 CHR. 31, 13; **Ἰωαβδος** 4 EZR. 8, 63; comp. **יָוֵב**.

יָוֵב (**Yō** is worthy of remembrance, comp. the proper names *Diomnestes*, *Mne-* or *Mnasitheus*, *Theomnestus*) *n. p. m.* 2 KINGS 12, 22, for which 2 CHR. 24, 26 has **יָוֵב** (out of **יָוֵב**); comp. the proper names **יָוֵב**, **יָוֵב**, **יָוֵב**.

יָוֵב (**Yō** is living; **חַיָּה** stands for

יוֹאֵץ, as there was also at a later time a name יוֹאֵץ, from a stem יוֹאֵץ to live = יוֹאֵץ, whence in part יוֹאֵץ, constr. יוֹאֵץ, like יוֹאֵץ, constr. יוֹאֵץ from יוֹאֵץ; partly constr. יוֹאֵץ in יוֹאֵץ, as יוֹאֵץ) *n. p. m.* 1 CHR. 8, 16; 11, 45.

יוֹחֲנָן (see יוֹחֲנָן) *n. p. m.* NEH. 12, 22, for which יוֹחֲנָן in 12, 11; 1 CHR. 3, 15; 5, 35; 12, 4 12; 1 CHR. 3, 24; EZR. 8, 12; 2 KINGS 25, 23; 4 EZR. 9, 1 (LUKE 3, 30 'Iowán; afterwards there was a *n. p. f.* יוֹחֲנָה LUKE 8, 3); comp. יוֹחֲנָה.

יוֹסֵף see יוֹסֵף.

יוֹדֵעַ (see יוֹדֵעַ) *n. p. m.* NEH. 3, 6; 12, 10; comp. יוֹדֵעַ.

יוֹדֵקִין (see יוֹדֵקִין) *n. p. m.* EZ. 1, 2; comp. יוֹדֵקִין.

יוֹדֵקִים (see יוֹדֵקִים) *n. p. m.* NEH. 12, 10; comp. יוֹדֵקִים.

יוֹדֵקִיב (see יוֹדֵקִיב) *n. p. m.* EZR. 8, 16; NEH. 11, 5 10; in 1 MACC. 2, 1 'Iowapib.

יוֹדֵקִיב (Yô is glory) *n. p. f.* EX. 6, 20, the only pre-Mosaic name compounded with יוֹ; comp. the Greek proper names Athenocles, Diocles, Dionysocles, Heracles, Metrocles, Pythocles &c.; Germ. Theutbrecht, i. e. glory of Theut, and in Hebrew too the proper name יוֹדֵקִיב (= יוֹדֵקִיב).

יוֹדֵקִיב (see יוֹדֵקִיב) *n. p. m.* JER. 38, 1, for which יוֹדֵקִיב stands in 37, 3; the Masoretes have considered יוֹדֵקִיב PROV. 30, 1 as an Aramaean form of this name. But see יוֹדֵקִיב.

יוֹם (i. e. יוֹם; not used) *intr.* 1. to shine, to glitter, to be clear, to lighten (e. g. of the day), which stem suits the deriv. יוֹם very well (comp. Gothic dag-s, German Tag, from the stem dag = Sanskrit dah, urere); Ar. יוֹם the same, Targ. יוֹם and יוֹם, Syr. מַד and מַד the same. Deriv. יוֹם, יוֹם. On the other hand, יוֹם (יוֹם) should be assumed as the stem for יוֹם, יוֹם, and the proper names יוֹם, יוֹם. — 2. to be hot, warm,

a transition from signific. 1, as is the case with other verbs of shining, lightening (see יוֹם, יוֹם, &c.). Deriv. יוֹם.

The stem יוֹם (יוֹם) is preserved in Semitic only in derivatives; and יוֹם, יוֹם, יוֹם can only be explained by means of the word not being used as a verb יוֹם, Aram. יוֹם and יוֹם. From יוֹם have originated in Arabic the denominative verbs יוֹם to be hot, to glow, יוֹם to glitter, to shine (whence יוֹם wilderness, comp. the derivatives of יוֹם). The organic root יוֹם is obviously connected very closely with יוֹם, יוֹם, with יוֹם in יוֹם (to be hot) &c.; as also the Hebrew יוֹם (to shine) is = Ar. חַף (to shine), and יוֹם (to glitter) is = חַף.

יוֹם (used only in the *sing.*, with *suff.* יוֹמִי, יוֹמִי, and the *dual* יוֹמִים, יוֹמִים, and from this form the adv. יוֹמִים; from יוֹם 1) *m. (fem.* EZ. 7, 10, יוֹמִים ECCLES. 12, 14, and יוֹם JER. 17, 18 being nouns) prop. brightness, splendour, shining, light, hence 1. the day (for only light, יוֹם, was originally called יוֹם GEN. 1, 5, like the Latin dies compared with the Sanskrit div to lighten; Ar. نَهَار day), opposed to night GEN. 1, 14; 7, 4; 8, 22; 29, 7. — In this sense יוֹם 18, 1 means the time of mid-day, prop. the heat of the day, for which a poetical paraphrase is יוֹם נֶכֶדProv. 4, 18 the fixedness or steadiness of the day, i. e. mid-day (see יוֹם); יוֹם SONG OF SOL. 2, 17 the day cools, i. e. a cooling wind blows at the departure of the day; יוֹםProv. 7, 9 the evening of the day, i. e. the twilight following the day, for which יוֹם לַיְלָה stands in ZECH. 14, 7; יוֹם לַיְלָה (from יוֹם) JOB 3, 5 darkenings of the light of day, i. e. obscurations of the sun, and so it is explicable that יוֹם stands for it in ZECH. 14, 7. — 2. the civil day, including night GEN. 7, 24; 50, 3; JOB 3, 6. In this sense are used the expressions יוֹם EX. 20, 8, יוֹם LEV. 23, 28, יוֹם NUM. 29, 1, and so in various applications. Me-

taphor. derived from the present meaning are a) *birth-day* JOB 3, 1, as appears from 3, 2; Hos. 7, 5 according to some. b) *crowning-day* Hos. 7, 5 (Targ.). c) *festival day* 2, 15. d) *day of slaughter* 2, 2, comp. Is. 9, 3. e) *day of punishment, of downfall, of misfortune* Ps. 37, 13; 137, 7; JOB 18, 20; OB. 12; *day of death* 1 SAM. 26, 10; Ez. 21, 30; *day of defeat* Is. 9, 3; *the judicial day (of God)* 2, 12; 13, 6; Jo. 1, 15. f) *the present time, hence from this day onward* Is. 43, 13; Ez. 48, 35; לִפְנֵי יוֹם Is. 48, 7 *before now, before this hour*. g) *final time, end, of life, thus לֹא-יוֹם* JOB 15, 32 *the not-end, i. e. remote from the end of life*. h) *the time of life, קָשָׁה יוֹם* JOB 30, 25 *who has a heavy time of life, i. e. one oppressed*. i) *any time fixed by a more definite statement* JUDGES 18, 30 (see pl. יוֹמִים). j) *the time or duration of a day, hence a day's journey* DEUT. 1, 2, fully יוֹם הַדֶּרֶךְ NUM. 11, 31. k) *a short space; particularly so מִיוֹמָם* Hos. 6, 2 *from two days onward, i. e. after two days, after a short interval*. l) Adv. = יוֹמָם *by day*, opposed to בַּלַּיְלָה Ps. 88, 2, where אֶצְעָקָהּ is to be supplied in the second member, and נִגְדָהּ in the first. יוֹם יוֹם *every day, i. e. daily* GEN. 39, 10; *at every time, constantly* Ps. 61, 9; יוֹם יוֹם *day by day* ESTH. 3, 4, for which כָּל-יוֹם stands in 2, 11; יוֹם יוֹם *day by day* 1 CHR. 12, 22, for which is also used יוֹם יוֹם 2 CHR. 24, 11, or also in the sense *every day* (see דְּבָר); יוֹם יוֹם *one day as another* 1 SAM. 18, 10; מִיוֹם אֶל-יוֹם *from day to day, i. e. daily* NUM. 30, 15. The Ar. *يوم* is also used in manifold ways, as for *day of slaughter, time of life &c.;* *to-day &c.*

The following formulas belong to the adverbial character of יוֹם, where it is coupled with the article or with prepositions prefixed, a) הַיּוֹם *this day, to-day, hodie (= hoc die)* GEN. 4, 14, עַד-הַיּוֹם 19, 37 *till to-day, till now, fully הַיּוֹם* 1 SAM. 17, 10, עַד-הַיּוֹם הַזֶּה GEN. 26, 33, while הַיּוֹם 1 KINGS 14, 14 should be otherwise taken (see יוֹד); *by*

day, during the day = יוֹמָם Hos. 4, 5, opposed to הַלַּיְלָה NEH. 4, 16; *at that time, then* 1 SAM. 12, 17; *about the (fore-mentioned) time* 2 KINGS 4, 8. — b) בַּיּוֹם followed by an infin. *on the day when* GEN. 2, 17, *at the time when* 2, 4, *after that* 2 SAM. 21, 12, *when* EX. 32, 34, seldom with the perfect following LEV. 7, 35; sometimes בַּ alone stands for it GEN. 2, 4. — c) בַּיּוֹם *in the day, at the time of the day* GEN. 31, 40; *on the same day, i. e. immediately* PROV. 12, 16; *to-day* JUDGES 13, 10, where, however, it is better to translate *these days, i. e. recently*. — d) בַּיּוֹם *about this day, i. e. at present, now* GEN. 25, 31, which never has the meaning *before, formerly*; בַּיּוֹם or בַּיּוֹם הַזֶּה *as at this time, i. e. as at present, as just now* GEN. 50, 20, DEUT. 2, 30, 1 SAM. 22, 8, even if the subject to which allusion is made be already past, the formula being specially used in fulfilled prophecies, with the meaning, *as it is now, as is the case at present* JER. 11, 5; 25, 18; EZR. 9, 7; yet sometimes *about this day, i. e. the day the author has in his mind* GEN. 39, 11. — e) מִיוֹם *from the day when, since* EX. 10, 6; DEUT. 9, 24. — f) כָּל-הַיּוֹם *all the day, i. e. daily* Ps. 42, 4; 73, 14, parallel לְכָל-הַיּוֹם; *the whole day* 32, 3, parallel כָּל-הַיּוֹם Is. 62, 6; *at all times, constantly, always* Ps. 52, 3, PROV. 21, 26, with תָּמִיד sometimes added for perspicuity's sake Is. 51, 13; in like manner כָּל-הַיּוֹם Ps. 7, 12, and probably also 88, 10, where, however, some take יוֹם = *misfortune*. — For supplementing the meanings and applications of יוֹם comp. the other noun-form הַיּוֹם, pl. יוֹמִים, constr. יוֹמִי, and יוֹמָה, constr. יוֹמָה.

יוֹם (def. יוֹמָה; pl. יוֹמִין, constr. once יוֹמִי EZR. 4, 7, def. יוֹמָה; from the pl. with a feminine ending comes the constr. pl. (יוֹמָה) Aram. m. same as Hebrew יוֹם in all its variety of senses DAN. 6, 11; EZR. 6, 15.

יוֹמָם (out of יוֹם with the old termination -ם, which was originally an accusative form) adv. 1. *by day, in the daytime* EX. 13, 21, Is. 4, 5, oppos. to הַלַּיְלָה,

a tender, mild bird, therefore *the dove* GEN. 8, 8, the dove being also called among the Romans *avis Cytheriaca*; בִּנְיָ a young dove LEV. 12, 6, pl. בִּנְיָ 12, 3. The dove is an emblem of purity and innocence SONG OF SOL. 1, 15; 4, 1; 5, 12, is used on account of its loveliness and mildness as an epithet for dear, beautiful, beloved 5, 2; 6, 9, and is conceived of generally as full of simplicity HOS. 7, 11 (comp. MATTH. 10, 16), as cooing with dull and melancholy tones (הִנָּה, נִהָה, הִנָּה) IS. 38, 14; NAB. 2, 8; EZ. 7, 16, and as flying quickly, like (the clouds) homewards to the אֲרָבוֹת IS. 60, 8; PS. 55, 7; HOS. 11, 11. It is said of the wild dove that it flies shyly to the mountains EZ. 7, 16, directs its course by its wings (אֲכָר) to far distant parts in order to settle there PS. 55, 7; and makes its nest in the hidden clefts of rocks SONG OF SOL. 2, 14, or on the margins of yawning precipices JER. 48, 28. בִּנְיָ יוֹנָה *the wings of a dove* PS. 68, 14, a symbol of the timid and fleeing wings of an army (see בִּנְיָ). Hence too symbolically *the timid, fugitive Jewish people*, specially so in an old poem יוֹנָה אֶלֶם רְחוֹקִים (Ps. 56, 1), which words should be read מִרְחוֹקֵי יוֹנָה (*dove of God from the far sea*), after which poem the 56th psalm was sung. — 2. *n. p.* of a prophet 2 KINGS 14, 25; JON. 1, 1. — 3. (only in sing. and that from יוֹנָה, from יוֹן) *f. violence, a trampling down, oppression, הַרְוֵן הַיּוֹנָה wrath of down-treading, i. e. oppressive or cruel wrath* JER. 25, 38, translated by the LXX *great, violent*; הַיּוֹנָה sword of violence, i. e. the murderous sword 46, 16; 50, 16, where the LXX read הַיּוֹנָה and translate μάχαιρα Ἑλληνική, as they explained the chapter of Alexander's march, at whose approach the Persians cleared away in the hasty flight of בָּבֶל and מִצְרַיִם "before the Greek sword" (Curt. 4, 7; Arr. 3, 1, 16). In הַיּוֹנָה ZEPH. 3, 1 הַיּוֹנָה is in apposition and = הַיּוֹנָה, spoken of הַיּוֹנָה. In every case the acceptance of יוֹנָה as a part.

fem. should be rejected on account of JER. 25, 38.

יוֹנֵק or יֵנֶק (pl. יוֹנָקִים, constr. יוֹנָקִי, prop. a part. of יֵנֶק) *m. 1. a sucking babe, who becomes a שְׂמִיל* IS. 11, 8, coupled with עוֹלָל (which see) PS. 8, 3, LAMENT. 2, 11, opposed to שִׁיבָה DEUT. 32, 25, in full form יוֹנֵק שְׁרָרִים Jo. 2, 16. — 2. a young twig, a shoot, a sucker, as it were, of a tree IS. 53, 2, opposed to שְׁרָרִים (comp. Greek μόσχος and κόρος). Usual, however, in this meaning is

יוֹנָקָה (with suff. יוֹנָקָה; pl. with suff. יוֹנָקָה) *f. same as יוֹנֵק 2: twig, shoot, Ez. 17, 22, where יוֹנָק should be supplied to רֶךְ (a tender twig); a branch* HOS. 14, 7; יוֹנָקָה יֵצֵא the shoot runs over a thing JOB 8, 16; a sprout 14, 7; a bough PS. 80, 12.

יוֹנָתָן (see יוֹנָתָן) *n. p. m. 1 CHR. 2, 32, NEH. 12, 11, for which occur also יוֹנָתָן or יוֹנָתָן, Greek Ἰωνάθαν (TOB. 5, 13).*

יוֹסֵף (a noun from the fut. Kal of יָסַף, increaser, viz. Jah is; comp. אֶלְיָסָה, יוֹסֵפִי) *n. p. m. GEN. 30, 24 (where the name is interpreted); 30, 23 (where the name is derived from יָסַף); CHA. 37-50. Instead of it there is in PS. 81, 6 יוֹדָה, the ה of the Hif. being also in fut. retained in יוֹדָה (PS. 45, 18), יוֹדָשִׁי (116, 6), and יוֹדָלִי (IS. 52, 5). As his two sons Ephraim and Manasseh were the heads of separate tribes, both together were also called יוֹסֵף, or in full form מְסֵה, בְּנֵי יוֹסֵף 2 SAM. 19, 21. And as they were the leading tribes in the kingdom of Israel, יוֹסֵף also meant the kingdom of the ten tribes AM. 5, 6; ZECH. 10, 6. More rarely does it mean the whole nation of Israel PS. 80, 2, AM. 5, 15, for which in PS. 77, 16 יוֹסֵף is put. יוֹסֵף does not appear as a proper name belonging to others, till a later period of the language, EZR. 10, 42; NEH. 12, 14; 1 CHR. 25, 2.*

יוֹסֵפִיָּה (Jah is increaser) *n. p. m. EZR. 8, 10.*

יוֹעָלָה (compounded of אָלָה and יוֹעַל fut. Hif. of יָעַל; El is snatcher;

comp. **יִצְחָק**, **יִצְחָק**, and see too **יִצְחָק** (page 93) *n. p. m.* 1 CHR. 12, 7.

יֹדֵעַ (*Yô is powerful*; **עַד** from **עָדַד** which see) *n. p. m.* NEH. 11, 7.

יֹדֵעַ see **יִצְחָק**.

יֹדֵעַ (*Yô is help*) *n. p. m.* 1 CHR. 12, 6; comp. **יִצְחָק**.

יֹדֵעַ see **יִצְחָק**.

יֹדֵעַ (*Yô is hastener to*, see **עָשָׂה** I.) *n. p. m.* 1 CHR. 7, 8; 27, 28.

יֹדֵעַ (see **יִדְוֶה**) *n. p. m.* EZR. 3, 2. In Ben-Sira 49, 12, 4 EZR. 5, 5, and in the LXX, the form was **יֹדֵעַ** *Iωσεδέα*.

יֹדֵעַ see **יִצְחָק**.

יֹצֵר or **יָצַר** (with *suff.* **יֹצֵר**; plur. **יֹצְרִים**, constr. **יָצַר**; a participial noun from **יָצַר**) *m.* 1. prop. fashioner, former, hence a potter, who treads clay Is. 41, 25 (**יָצַר** **כִּי**), works in loam (**יָצַר** **חָמֶר**) 29, 16; 45, 9; 64, 7; JER. 18, 4; 19, 1, and makes earthen vessels 2 SAM. 17, 28; Ps. 2, 9. **יֹצְרֵי** Is. 30, 14 *pitcher of the potter*, i. e. an earthen pitcher. **יֹצְרֵי** 1 CHR. 4, 23 is the designation of a corporation of potters, who sprung from the tribe of Judah, from **יָצַר**, and are spoken of as the inhabitants of **יָצַר** (**יָצַר**), should be read there for **יָצַר**, according to the Midrash on Ruth ch. 1, with which opinion agrees *El. Wilna* in his commentary on Chronicles), a city of Judah (whence perhaps the Gentile **יָצַר** 1 CHR. 20, 5), into which came also the inhabitants of the cities of Judah **יָצַר** and **יָצַר** (see JOSH. 15, 36, 1 CHR. 12, 4), for the purpose of working for the king. — 2. a former of the **יָצַר** Is. 44, 9, HAB. 2, 18, i. e. a statuary. It is applied to a carver in wood (the verb is also used of forming in metals). — 3. a creator, i. e. former, spoken of God, and therefore coupled with **יָצַר** JER. 10, 16, AM. 4, 13, and so used generally without regard to the form or figure of what is created. — 4. Figurat. a framer, one who forms and creates in his mind, spoken of men Ps. 94, 20, or of God

JER. 18, 11. — 5. = **יֹצֵר** same as **יֹצֵר** (if we should not read **יֹצֵר**), *treasure*, ZECH. 11, 13, particularly of the temple, where there was such (1 KINGS 14, 26; comp. MARK 12, 41 seq.).

יֹצֵר see **יֹצֵר**.

יֹקִים (a noun developed out of the fut. Hif. into a proper name, the Hif. **יֹקִים**, fut. **יֹקִים**, being formed in the Aramaean manner; a *setter up*, viz. **יֹדֵעַ** is) *n. p. m.* 1 CHR. 4, 22. The later pronunciation of **יֹקִים** (*Iωqéim* LUKE 3, 29) is analogous, earlier **יֹקִים**.

יֹרֵה see **יֹרֵה**.

יֹרֵה (*harvest-born*) *n. p. m.* EZR. 2, 18, for which NEH. 7, 24 **יֹרֵה**; comp. **יֹרֵה**.

יֹרֵה (*part. of יֹרֵה* II. i. e. from **יֹרֵה** = **יֹרֵה**, the cognate stem **יָרָא** being actually interchanged with **יָרָא** PROV. 11, 25) *m.* the fructifying seed-rain, the autumnal rain, different from **יָרָא** DEUT. 11, 14; JER. 5, 24.

יֹרֵה (same as **יֹרֵה**) *n. p. m.* 1 CHR. 5, 13.

יֹקִים see **יֹקִים**.

יֹרֵה (see **יֹרֵה**) *n. p. m.* 1 CHR. 26, 25, *Iωqáim* MATTH. 1, 8; 2 SAM. 8, 10, for which 1 CHR. 18, 10 has **יֹרֵה** (an interchange between **יֹרֵה** and **יֹרֵה**, see **יֹרֵה**).

יֹשֵׁב חֶסֶד (*grace is returned*) *n. p. m.* of a son of Zerubbabel 1 CHR. 3, 20, the hopes and consolations of the returning Israelites being mirrored in the names of his other sons also.

יֹשֵׁב (*Jah causes to dwell*; **יֹשֵׁב** is fut. Hif. of **יָשַׁב**) *n. p. m.* 1 CHR. 4, 35.

יֹשֵׁה (*Yô is a gift*; **יֹשֵׁה** = **יָשָׁה**) *n. p. m.* 1 CHR. 4, 35.

יֹשֵׁה (*Yô is correspondence*, i. e. is self-satisfying; **יֹשֵׁה** a noun from **יָשָׁה**, the proper names **יֹשֵׁה** and **יֹשֵׁה** coming from the same stem also) *n. p. m.* 1 CHR. 11, 46.

יֹשֵׁה (*Iωshês* MATTH. 13, 55; LUKE 3, 29) see **יֹשֵׁה**.

יִוֶּשֶׁפֶט (see יִדְדִי- *n. p. m.* 1 CHR. 11, 43; 15, 24.

יִוֶּשֶׁט (*Yô is perfect*; comp. Ps. 18, 26 31) *n. p. m.* JUDGES 9, 5 7; 2 KINGS 15, 32-38; in the LXX and N. Test. (MATTH. 1, 9) *Iwâṣam*, which seems to imply a form יִוֶּשֶׁט.

יִתֵּךְ see יִתְּךְ.

יִתְּךְ see יִתְּךְ.

יִזֵּ see יִזֵּ.

יִזֵּ (*Peal not used*) *Aram. to flee from, to slip out of, to escape, danger*; Ar. *وَزَبَ* the same. Hence the further Shafel-form *שִׁיזֵּ*. See *שִׁיזֵּ*.

יִזֵּ (not used) *intr. same as יִזֵּ II.* (see י) *to be collected, to be united, to join*, i. e. to betake oneself to the protection of a person; Ar. *وَزَى* the same. Derivative

יִזְיָאֵל (*El is the uniting* = יִזְיָאֵל; *n. p. m.* 1 CHR. 12, 3.

יִזְיָאֵל see יִזְיָאֵל.

יִזְיָאֵל see יִזְיָאֵל.

יִזְיָאֵל (*Jah unites or assembles*; *n. p. m.* Ezr. 10, 25; comp. for the appellative meaning *יִזְיָאֵל, יִזְיָאֵל &c.*

יִזְיָאֵל (from יִזֵּ III.; *shining, viz. Jah is*) *n. p. m.* 1 CHR. 27, 31; comp. יִזְיָאֵל.

יִזְלִיָּה (*Jah is a deliverer*; *n. p. m.* 1 CHR. 8, 18.

יִזְמֵ (*a stem adopted for יִזְמֵ (for יִזְמֵ) GEN. 11, 6, see יִזְמֵ.*

יִזְ (not used) *tr. same as יִזְ I.* (see page 51); deriv. יִזְ (*constr. יִזְ*) in the proper names יִזְיָאֵל, יִזְיָאֵל.

יִזְ (*constr. יִזְ*), see יִזְ.

יִזְיָאֵל (either contracted from יִזְיָאֵל, or from יִזְ = יִזְ I. with the meaning "to weigh, to determine", and so יִזְ is construct of יִזְ; *Jah is determiner*) *n. p. m.* JER. 42, 1, elsewhere יִזְיָאֵל.

יִזְיָאֵל (the same) *n. p. m.* JER. 40, 8, instead of which occurs elsewhere יִזְיָאֵל.

יִזְ (not used) *intr. same as יִזְ II.* *to run, to trickle, to drop, to drop out*; hence figurat. *to sweat*; comp. Ar. *وَزَعَ* (to run, to flow) and Ethiopic, the same, = *ወደ* and *ወደ* (to flow out). The stem is connected with *יִזְ, יִזְ, יִזְ, יִזְ*, the *y* initial sound being frequently interchanged with the initial *n* elsewhere. The organic root יִזְ lies also in יִזְ II.; and יִזְ is usual for it in Aramaean. Derivative

יִזְ *m. same as יִזְ sweat*, Ez. 44, 18 *they shall not gird themselves with sweat*, i. e. where they are easily exposed to sweat (Targ., Talm.), or while they sweat (Aquila, Symm., Jerome), or so warmly that they shall sweat (perspiration being considered as unseemly in holy persons).

יִזְרָח (*a native, see יִזְרָח*) *n. p. m. same as יִזְרָח* (1 KINGS 5, 11) or יִזְרָח (*GEN. 38, 30; 46, 12*), the head of a family in the tribe of Judah; hence יִזְרָח the *Lerahite*, one belonging to the family of יִזְרָח 1 CHR. 27, 8. In this form the fifth of David's twelve heroes is designated, as being descended from *Izrah*; the eighth and tenth (יִזְרָח) being likewise traced back to the same head of the family, 1 CHR. 27, 11 13. The right name of this princely leader (יִזְרָח) was *שִׁמְדִּי* (which see) or *שִׁמְדִּי* (= *שִׁמְדִּי*) or *שִׁמְדִּי* (= *שִׁמְדִּי*) son of *Agee* (יִזְרָח) of the place יִזְרָח (יִזְרָח), or יִזְרָח (יִזְרָח); according to another account of יִזְרָח (which see) 1 CHR. 11, 27; 2 SAM. 23, 25.

יִזְרָח (*Jah is appearing*) *n. p. m.* 1 CHR. 7, 3; NEH. 12, 42.

יִזְרָח (from יִזְרָח I.; *planter, founder*) *m. only in the proper name יִזְרָחֵאל or יִזְרָחֵאל.*

יִזְרָחֵאל or יִזְרָחֵאל (*El is founder*, see יִזְרָח; with *a* of motion יִזְרָחֵאל 1. *n. p.* of a city in the tribe of Issachar JOSH. 19, 18, though belonging to Manasseh 17, 16 (as Eusebius and Jerome already

rightly observe), in the north of Palestine, where the Israelite king Ahab (1 KINGS 18, 45 46; 21, 1; comp. 21, 18) had his favourite place of residence, and which Jehu made his dwelling place altogether (2 KINGS chs. 9 and 10). Both drew on themselves there the guilt of shedding much blood (the latter by murdering Ahaziah and his brothers 2 KINGS 9, 27; 10, 14, and by the other massacre which he caused there 10, 11), to which Hos. 1, 4 alludes in יִרְמְיָהּ. This blood-guiltiness, as Hos. 1, 5 prophesies, was to be avenged in the plain of יִרְמְיָהּ by a decisive day of slaughter (יִרְמְיָהּ), on which the kingdom of Israel was to be exterminated 2, 2; as Naboth's blood was formerly avenged there 2 KINGS 9, 25 26. The plain, in which the city of Jezreel lay, is called יִרְמְיָהּ JOSH. 17, 16, JUDGES 6, 33, Hos. 1, 5; in the Apocrypha and Josephus τὸ μέγα πεδῖον Ἐσδρηλῶν (JUDITH 1, 8), or simply τὸ πεδῖον μέγα (1 Macc. 12, 49); but the district belonging to the city was styled יִרְמְיָהּ 2 KINGS 9, 10 36 37; for which יִרְמְיָהּ occurs once 1 KINGS 21, 23 (יִרְמְיָהּ = יִרְמְיָהּ according to all the versions). In other places יִרְמְיָהּ alone also denotes a great territory lying around the city of Jezreel 2 SAM. 2, 9, mentioned along with גִּלְגָּד, אֲשֶׁר (see page 158), אֲשֶׁר as a chief one of the places that held to the dynasty of Saul; or also named with תַּנְחֵם (now Taanach on the south-eastern slope of mount Carmel), מְגִדוֹ (now el-Legün, but a little to the north-west of the preceding), and בֵּית שֶׁאֵן (now Beisan, where the plain of Jezreel opens into the Jordan-valley) &c. 1 KINGS 4, 12. At a later period it was even a designation of the kingdom of the ten tribes generally Hos. 2, 24; and accordingly this prophet calls his son symbolically Jezreel 1, 4, alluding to the appellative meaning 2, 25; for it was never the name of a person; יִרְמְיָהּ in 1 CHR. 4, 3 as well as עֵינָם &c. being nothing else but names of places. According to Eusebius, Jezreel lay between Legio (מְגִדוֹ) and Scythopolis (בֵּית שֶׁאֵן); and the mountain of גִּלְגָּד I.

was also in its vicinity from which a fountain (עֵינָן) reached to the city 1 SAM. 29, 1, on which lay also the town עֵינָן יִרְמְיָהּ. This fountain was also called טוֹבָנָה Tubania (William of Tyre 22, 26). At the present day traces of this city are found in Zerin or Serin from Seril (Robinson III. pp. 162. 173. 227 seq.), to which the founder of the sect Serini belonged. — Gentile m. יִרְמְיָהּ 1 KINGS 21, 1, fem. יִרְמְיָהּ or עֵלְיָה 1 SAM. 27, 3; 30, 5. — 2. n. p. of a city in Judah JOSH. 15, 56.

יִרְמְיָהּ (formed out of the Hif. of יִרְמְיָהּ I.; protector) m. only in the proper name אֲלִיחֶבָּא.

יָחַד (fut. יִחַד) intr. to be united, to be bound together, with one, אָחָד Is. 14, 20; to associate oneself, to attach oneself, to one, with אָחָד GEN. 49, 6, i. e. to participate in a thing; conseq. only a collateral form of יָחַד, which is a denom.

from יָחַד; Ar. وَحَدَّ, وَحَدَّ the same; in Phenic. יָחַד (hence יָחַד for one, Mass. 3), its denom. יָחַד and its collateral form יָחַד also existing; and from the latter come יָחַד (together with, besides, Plaut. Poen. V. 1, 3) and יָחַד (una cum, ib. III., act. V. sc. 3 v. 22), יָחַד, 'Ιεούδ (Philo Bybl. 42 Orell.) = Hebrew μονογενής. Deriv. יָחַד, יָחַד and יָחַד, יָחַד, with the proper name יָחַד.

Pih. יָחַד (imp. יָחַד) to unite, i. e. to collect, לָב Ps. 86, 11; in modern Hebr. often meaning, to express or recognise oneness, to unite, from which comes יָחַד.

יָחַד (pause יָחַד) m. 1. subst. communion, oneness, 1 CHR. 12, 17 I will have towards you a heart for oneness, i. e. I will have one heart with you (לָב יָחַד 12, 38). — 2. adv. conjointly, together, with one another, junctim, a) of united action Ps. 2, 2; 31, 14, to the exclusion of others, with the personal pronoun: only we, you, they together, EZRA 4, 3; coupled with נִלְחָם to contend (1 SAM. 17, 10), נִשְׁפָּט to plead (Is. 43, 26), צָבַח to step forth into debate (Is. 50, 8), it expresses mu-

tual and hostile action; while in other places, joined with **יחד** Job 16, 10, **יחד** 38, 7, **יחד** Ps. 41, 8 &c. it denotes community of action. b) of place or persons: *una, together, in one place*, 1 SAM. 11, 11; 2 SAM. 10, 15. **יחד** Ps. 133, 1 is probably nothing but a strengthening of the idea. c) of time: *at the same time*, simul Job 6, 2, or referring to place and time at once 2 SAM. 21, 9. d) it expresses the closer union of two persons Ps. 49, 3 (parall. **יחד** - **יחד**) or agencies Is. 42, 14; 44, 11; Ps. 40, 15; Latin *pariter*. e) it denotes all individual things put together in one, the comprehension of a whole, and is therefore to be translated by *entirely, all together*, Ps. 62, 10; 74, 8; Job 40, 13; in this sense with **יחד** 34, 15, or even for **יחד** 38, 7; with a negative (**יחד** ל^א) none Hos. 11, 7; **יחד** Job 10, 8 *all together round about*, i. e. totally, without aught being wanting. From this meaning has arisen the rare one: *wholly, unhurt, unscathed*, Ps. 141, 10 (the wicked may fall into its [the **יחד**]'s nooses) *I remain unscathed, I escape continually*.

יחד see **יחד**.

יחד see **יחד**.

יחד (in three later passages **יחד** JER. 46, 12 21 and 49, 3, as if **יחד** were the suff. pl.; but the proper form is **יחד** = **יחד** from **יחד**, which is an old accusative form, besides **יחד**; **יחד** also existing as such a form together with **יחד**, used adverbially) *adv. together, with one another*, *unâ*, but by virtue of its signification it is only applied to a number DEUT. 33, 17, or with verbs in the plural 2 SAM. 2, 16. As an adv. it refers also to verbs or pronouns of the 1 pl. masc. Is. 41, 1, Ps. 34, 4, or fem. 1 KINGS 3, 18, or to the 2 pers. pl. Is. 45, 20, or to nouns with a collective idea Ex. 19, 8, Is. 40, 5, where **יחד** precedes in order to strengthen the expression. The meanings are similar to those of **יחד**, and express united action, *together, all together*, Is. 11, 14, Ps. 34, 4; therefore it is joined to reciprocal verbs (e. g. **יחד**, **יחד** &c.) Ps. 55, 15; JOB

2, 11; Is. 41, 1; *together, with one another*, GEN. 13, 6; 22, 6; JUDGES 19, 6; JOSH. 9, 2; *at the same time*, simul Is. 1, 31; Ps. 4, 9; *in like manner, pari modo* 1 SAM. 30, 24; DEUT. 12, 22; *as well... as also, pariter ac* JER. 6, 12; *entirely, embracing a number of single things in one* JER. 5, 5, JOB 24, 17, and so after **יחד** Is. 22, 3; or **יחד** is omitted Is. 10, 8; Ps. 37, 38. Phenice. **יחד** the same.

יחד (out of **יחד**; union, viz. of El) *n. p. m.* 1 CHR. 5, 14; comp. **יחד**, **יחד**; see **יחד**.

יחד (compounded of **יחד** and **יחד**; union of El) *n. p. m.* 1 CHR. 5, 24; see **יחד**.

יחד (the same) *n. p. m.* 1 CHR. 24, 20; 27, 30; comp. **יחד** comes from **יחד** = **יחד**.

יחד see **יחד**.

יחד (*El is the animating*; **יחד** from **יחד** [from **יחד** I.] = **יחד**) *n. p. m.* 2 CHR. 29, 14 Ktib.

יחד see

יחד (*El is revealer*; **יחד** is a noun from the fut. Hif. of **יחד**; comp. the proper names **יחד**, **יחד**, **יחד**, **יחד**) *n. p. m.* 1 CHR. 12, 4; 16, 6; 23, 19; 2 CHR. 20, 14; EZR. 8, 5; see **יחד**.

יחד (*Jah is a revealer*) *n. p. m.* EZR. 10, 15.

יחד see **יחד**.

יחד (out of **יחד** **יחד** *El is mighty*, as **יחד** arose out of **יחד**; the Syrian, Greek and Latin translators in forming the name followed the model **יחד** *El is strength*) *n. p.* of the great priestly prophet, who lived and prophesied in Mesopotamia, among the Jewish exiles, at the river Chaboras Ez. 1, 3; 24, 24. The word also occurs as a proper name masc. in 1 CHR. 24, 16.

יחד (see **יחד**) *n. p. m.* Hos. 1, 1, Mic. 1, 1; for which in other places stands **יחד** Is. 1, 1, or **יחד** 2 KINGS 18, 1 10; EZR. 2, 16.

יְחֻזְקִיָּה (the same) *n. p. m.* 2 CHR. 28, 12; Is. 1, 1. The form *Eʿšaias* is developed after יְחֻזְקִיָּה.

יְחֻזֵּר see

יְחֻזֵּר (out of יָהּ יְחֻזֵּר *Jah is the Protecting*, or *Jah is the home-bringer*, from יָהּ I.) *n. p. m.* 1 CHR. 9, 12; for which NEH. 11, 13 has יְחֻזֵּר (which see).

יְחֻזֵּר see יְחֻזֵּר.

יְחֻזֵּל (*El is the Living*; comp. יְחֻזֵּל) *n. p. m.* 1 CHR. 15, 18, for which 15, 24 has יְחֻזֵּל; 27, 32; 2 CHR. 21, 2; 29, 14, where the K'tib has יְחֻזֵּל; 35, 8; EZR. 8, 9. The abridged form is יְחֻזֵּל (which see). *Patr.* יְחֻזֵּל 1 CHR. 26, 21.

יְחֻזֵּר (*pl. יְחֻזֵּרִים*) *adj. m., f.* 1. *only*, of בֶּן GEN. 22, 2, but also a subst. without בֶּן, *an only son*, אָבִל JER. 6, 26 and AM. 8, 10 *mourning for an only son*, i. e. great mourning; in ZECH. 12, 10 יְחֻזֵּר refers to the mourning for יְחֻזֵּר. Sometimes *an only beloved* PROV. 4, 3, LXX ἀγαπώμενος. Fem. יְחֻזֵּרִה JUDGES 11, 34 referring to בָּתָּל. — 2. *alone, forsaken, unfortunate*, coupled with עָנִי Ps. 25, 16, comp. 27, 10; and to this meaning belongs the pl. יְחֻזֵּרִים Ps. 68, 7 *solitary, wandering, left behind* (in campaigns); parallel אֲסֻרִּים (prisoners of war).

יְחֻזֵּר *fem. prop.* the only, the best, what cannot be replaced, unicum, i. e. *the life, the soul*, Ps. 22, 21; 35, 17; comp. קָבוֹד.

יְחֻזֵּר (*Jah is the Living*) *n. p. m.* 1 CHR. 15, 24, for which יְחֻזֵּל stands in 15, 18.

יְחֻזֵּל (extended from יְחֻזֵּל) *adj. m.* *hoping, trusting*, LAMENT. 3, 26.

יְחֻזֵּל I. (Kal not used) *intr.* same as יְחֻזֵּל 5 *to be intent upon something, to wait for, to hope, to trust, to bear*; cognate in sense קָבוֹד. Deriv. the *adj.* יְחֻזֵּל; perhaps too יְחֻזֵּל in the proper name יְחֻזֵּל; if it be not derived from יְחֻזֵּל II.

Nif. יְחֻזֵּל (3 *fem.* יְחֻזֵּלָה; *fut.* יְחֻזֵּלָה, *apoc.* יְחֻזֵּל, out of יְחֻזֵּל, יְחֻזֵּל) *to wait*

GEN. 8, 12; 1 SAM. 13, 8 (according to the K'tib); *to be kept in suspense* Ez. 19, 5. Perhaps the adoption of a Nifal form should be entirely discarded; for יְחֻזֵּל GEN. 8, 12 should either be read by the analogy of 8, 10 יְחֻזֵּל (fut. Hif. of יְחֻזֵּל), where in the unpointed text the dageshed Yod was compensated by duplication (comp. יְחֻזֵּל JER. 37, 13 for יְחֻזֵּל); or יְחֻזֵּל after the form of יְחֻזֵּל (1 SAM. 1, 23, which is the fut. Hif.); or lastly יְחֻזֵּל after the form יְחֻזֵּל (fut. Kal) GEN. 28, 16; as also יְחֻזֵּל GEN. 24, 33 and 50, 26, ואִישָׁם JUDGES 12, 3 should either be expressed יְחֻזֵּל, יְחֻזֵּל (fut. Hif. of יְחֻזֵּל) or יְחֻזֵּל, יְחֻזֵּל. As for יְחֻזֵּל Ez. 19, 5, either יְחֻזֵּל should be taken here as = יְחֻזֵּל I., which suits אָבִל; or with the LXX the reading ought to be יְחֻזֵּל. The former is preferable.

Pih. יְחֻזֵּל (3 *pl.* יְחֻזֵּל, *in pause* יְחֻזֵּל, with Dagesh forte after the accented vowel in the liquid consonants, Job 29, 21, as in יְחֻזֵּל, יְחֻזֵּל, *part.* יְחֻזֵּל; *imp.* יְחֻזֵּל; *fut.* יְחֻזֵּל, 3 *pl.* יְחֻזֵּל) 1. *to wait, to long for, a thing with* ל Is. 42, 4; *to hope in* (אֶל) a thing 51, 5; frequent in the psalms, e. g. in God Ps. 31, 35; 130, 7, his goodness 33, 18, his judicial procedure 119, 43, his promise 119, 74; seldom absol. 71, 14; MIC. 5, 6; *to wait for* JOB 30, 26. — 2. *to continue, to persevere, to be patient*, therefore absol. JOB 6, 11, parall. נָפַשׁ יְחֻזֵּל = יְחֻזֵּל (to be patient), which sense it probably has in 13, 15: *behold, he slays me, I will not be patient any more*, which suits the context; 14, 14 *all the time of my service will I wait*. — 3. *Causat. to cause to hope, to excite hope, to console*, with עַל of the thing and the accus. of the person Ps. 119, 49; followed by the infin. with ל Ez. 13, 6.

Hif. יְחֻזֵּל (fut. יְחֻזֵּל, *cohort.* יְחֻזֵּל, *apoc.* יְחֻזֵּל K'ri) *to wait, to tarry*, absol. 1 SAM. 10, 8; 13, 8 K'ri; *to hope*, absol. LAMENT. 3, 21, but usually with ל *for a thing* JOB 32, 11; 2 KINGS 6, 33; *to wait for* JOB 32, 16. In JER. 4, 19 K'ri and 2 SAM. 18, 14

יחל stands for יחל (fut. Hif. of חל) in the sense of, to quake, to tremble, and does not, therefore, belong to our verb. Along with the Hifil form יחל another may have existed, viz. יחל; by which the K'tib יחל 1 SAM. 13, 8 is to be explained. Deriv. יחל.

The stem יחל is connected in its organic root (יחל) with חל (חול), and also with חל (חול); as the Arab. وَكَل (I. IV.) to trust is connected with יחל.

יחל II. = חלה I. see יחל I. Nif.

יחל (El is pacifier; from יחל out of יחל, a noun from the fut. Hif. of חלה II., or from יחל continuance, eternity, and חל) n. p. m. GEN. 46, 14; Patron. יחל NUM. 26, 26.

יחל see יחל.

יחל (fut. יחל = יחל, but for which occur also יחל = יחל; יחל belong to Pihel) intr. same as יחל III., יחל (חול) to be warm, to have or feel warmth 1 KINGS 1, 1; ECCLES. 4, 11; to be hot, boiling, warm, EZ. 24, 11; figurat. (of the heat of feeling) to be excited DEUT. 19, 6; to be in the rut, to conceive GEN. 30, 38, where the old general form יחל is used for the feminine, as 1 SAM. 6, 12. Ar. وَحَم to be hot, to rut. All the forms here reckoned as belonging to יחל may also be referred to יחל (which see).

Pih. יחל (3 pers. fem. יחל Ps. 51, 7, 3 p. pl. יחל for יחל, as יחל for יחל from יחל; inf. constr. יחל, with suff. יחל) to be very warm, hot, to be in the rut, stronger than Kal; hence applied to the begetting of sheep GEN. 30, 39 41; 31, 10, and to the conception of woman Ps. 51, 7. These forms, however, may also be referred to יחל.

יחל (from יחל) m. the name of an animal belonging to the hart-species, constituting with יחל and יחל the commonest game of Palestine DEUT. 14, 5;

1 KINGS 5, 3; LXX πύραργος, Vulg. bubalus; probably a species of deer of a red colour, like the buck; Ar. يَحْمَر.

יחל (from יחל I. in Hif.; protecting, viz. Jah is) n. p. m. 1 CHR. 7, 2.

יחל see יחל.

יחל (not used) intr. to be bare, naked, of the feet, connected in its organic root יחל with יחל, and with that in יחל; Ar. حَفَى VIII. to uncover oneself; Syr. the same; Targ. יחל, Pa. יחל, Ithpa. יחל the same. The fundamental signification proceeds from the idea, to be rubbed off, peeled off. Hence

יחל adj. m. bare, naked, of the feet, bare-footed, 2 SAM. 15, 30, along with יחל (applied to the body) Is. 20, 2 3, and יחל (applied to the pudenda) 20, 4; but also as a subst. and so coupled with a femin. noun JER. 2, 25, like יחל Is. 37, 29.

יחל (El is an apportioner; יחל is from יחל, a noun from the fut. Hif. of יחל in the sense of חלק) n. p. m. GEN. 46, 24; for which 1 CHR. 7, 13 has יחל. Patronym. יחל NUM. 26, 48.

יחל see יחל.

יחל see יחל.

יחל (= יחל) n. p. m. 1 CHR. 7, 13.

יחל (3 p. fut. יחל 2 SAM. 20, 5, and 1 p. fut. יחל GEN. 32, 5 for יחל) intr. to delay, same as יחל, to which also the two forms יחל and יחל may be referred; though the stem יחל (יחל) may have existed in Semitic, as appears from the Maltese wachar.

Hif. יחל, only fut. apoc. יחל 2 SAM. 20, 5 K'ri; it is better, however, to read it as the future Kal יחל (like יחל from יחל), and so refer it to יחל.

יחל see יחל.

יחל (Kal not used) intr. to sprout, to shoot forth, to grow, of plants, corn;

figurat. of men, to arise or descend from, prop. to be born or begotten; cognate in sense with יָלַד (comp. Hithp.); Aram. יָחַש. Deriv. יָחַשׁ.

Hithp. הִתְיַחֵשׁ (inf. constr. הִתְיַחֵשׁ, with suff. הִתְיַחֵשׁ) same as הִתְיַלֵּד (Num. 1, 18), to announce oneself according to descent, origin, family (לְהוֹלִידָה GEN. 10, 32), to be registered or to cause oneself to be enrolled in a הוֹלִידוֹת (see GEN. 5, 1). At a later period of the language הִתְיַחֵשׁ was used for הִתְיַלֵּד. Passively, to be enrolled according to descent EZR. 8, 3, e. g. יִזְכָּרוּ (according to males, in the male line) 2 CHR. 31, 16, fully לְהוֹלִידוֹת 1 CHR. 5, 7; 7, 9; but also absolut. to be enrolled genealogically 1 CHR. 5, 17; 9, 1. לְהִתְיַחֵשׁ 1 CHR. 5, 1 to be registered genealogically e. g. לְבָכְיָהּ (according to the rank of the first-born); NEH. 7, 5 in order to be registered; 2 CHR. 31, 19 and to every one who was registered (אֲשֶׁר הָיָה לְהִתְיַחֵשׁ for הָיָה לְהִתְיַחֵשׁ among the Levites. הִתְיַחֵשׁ (inf. constr.) also as a noun expressing an act, enrolment, registration (according to genealogical descent) 2 CHR. 31, 17; coner. the register, 1 CHR. 4, 33 and their genealogical register was to them, i. e. they had their own; 1 CHR. 7, 5 their register in relation to all, i. e. the sum total of the enrolled; 7, 7; 7, 40 and their list is according to the army (בְּצִבְיָהּ), i. e. according to what they contribute to the army setting out; 9, 22 their register is in their villages. בָּחַב הַמַּחֲיִיחִישִׁים EZR. 2, 62 and NEH. 7, 64 the genealogical table, for which קָסַר הַיָּחַשׁ occurs 7, 5.

The stem יָחַשׁ is identical with the Targ. יָחַשׁ (in a figurat. sense), Arab. نَحَسَّ (interchanging ن and ح) to spring, to descend from (whence نَحْس sprout, origin, root); and the organic root יָחַשׁ is also found in יָחַשׁ (to shoot forth out of the root-stock), יָחַשׁ (which see), and others. In Syriac نَحَسَّ to sprout, to grow (whence نَحْس = נַחֲשׁ), is cognate with it in sense, and the stem shreb is connected with the Hebrew שָׁלַח to shoot up high Ps. 122, 6,

הָלַךְ to sprout, to grow, to grow after Ps. 90, 5 (comp. سَلَخَ sprout, مَرْعَا pasture).

קָסַר הַיָּחַשׁ m. prop. descent, lineage, סֵפֶר הַיָּחַשׁ NEH. 7, 5 a book in which descent is registered, therefore like הוֹלִידוֹת race, family, stem, Targ. יָחַשׁ the same.

יָחַת (same as the proper name יָחַת = revival, comfort, viz. Jah is) n. p. m. of a descendant of Judah, whose families and offshoots dwelt in צִיִּיָּה 1 CHR. 4, 2; also as a Levitical family 6, 5 28; 23, 10; 2 CHR. 34, 12. Any derivation of the word from יָחַת, out of יָחַת, or from יָחַד, developed out of יָחַד, is unsuitable.

יָחַת an assumed stem for the proper name יָחַת which see.

נָטָה יָט, יָט see נָטָה.

יָטַב I. (only fut. יִטַּב, יִטַּב, once יִטַּב NAH. 3, 8, which future or imperfect forms may be also referred to טוֹב (which see) though the existence of the stem יָטַב is well founded in other ways) intr. same as טוֹב (see p. 514) prop. to shine, then 1. to be beautiful, lovely, pleasing, of the aspect ESTH. 2, 49, with בְּעֵינֵי of the person. — 2. to be cheerful, joyous, and then glad, merry, of לֵב JUDGES 18, 20, RUTH 3, 7, to be pleasant, בְּעֵינֵי 1 SAM. 18, 5, or לִפְנֵי NEH. 2, 6, ESTH. 5, 14, לֵב Ps. 69, 32, to please, בְּעֵינֵי GEN. 34, 18. — 3. to go well with, to receive good, with לֵב of the person GEN. 12, 13; generally in all meanings of טוֹב, whose supplement it is. Deriv. מִיָּטַב.

Hif. הִיטִיב and הִטִּיב, see Hif. of טוֹב p. 515^a, where is also to be found the etymological investigation of the present word. Deriv. the proper name מִיָּהֲטִיבָאֵל (which see) = מִיָּטַב אֵל.

For the organic root יָטַב comp. also the Sanskr. div, dūp, prop. to shine, then to be cheerful.

יָטַב II. (not used) intr. to flow copiously, of water-brooks, cognate in its organic root יָטַב with יָטַח (which see). Deriv. the proper names יָטַבָּה, יָטַבָּה, and perhaps also יָטַבָּה.

יטב (only *fut.* יִטֵּב *Aram. intr. same* as Hebr. יָטַב I. *EZR.* 7, 18.

יִטְבָּה (*rich in rivers*, see יִטֵּב II.) *n. p.* of a city in Judah (Jerome) 2 *KINGS* 21, 19; prob. identical with יִטְבָּה or יִטְבָּה (out of יִטְבָּה = יִטְבָּה), which is mentioned along with פְּרִמֶל and זִיף *JOSH.* 15, 55, and is still preserved in the modern village *Jatah*, an hour south of Hebron, and half an hour north west of el-Kirmil (פְּרִמֶל).

יִטְבָּה (only with *a* of motion יִטְבָּה) *n. p.* of a station of the Israelites in the desert *NUM.* 33, 33, *DEUT.* 10, 7, which was rich in water. The Targ. writes יִטְבָּה; and so it is different in form from יִטְבָּה.

יִטְבָּה (also יִטְבָּה, see יִטְבָּה) *n. p.* of a city in Judah, south of Hebron *JOSH.* 15, 55, which was assigned to the priests 21, 16. *Comp. Robins. Pal. II. p. 190. 195. 628.*

יִטְבָּה (from יִטְבָּה II., *protector*, or *circle*, *district*) *n. p.* of the 10th son of Ishmael, and so the name of one of the Ishmaelite races, the *Itureans*, mentioned along with נִבְיָה, קָדָר, אֲדָבָאֵל &c. *GEN.* 25, 15; 1 *CHR.* 1, 31. They carried on an unfortunate war with the two and half Israelite tribes beyond the Jordan, in which they were defeated, as well as the הִגְרִיאוֹת and נִקְשׁוֹ 1 *CHRON.* 5, 20. The territory inhabited by this race was likewise called יִטְבָּה; and was still known in later times under the name of *Iturea* (Ar. جِدَار *G'idār*) *LUKE* 3, 1. It lies between Hermon and the pilgrims' road separating it from Haurān (*Robins. Palest. III. p. 901 seq.*), east of the sea of Tiberias (*Münter, de rebus Ituraeorum, Hafniae 1824, 4^{to}.*)

יִין (from יִין i. e. יִין, after the form יִין, if the noun be of Semitic origin; *constr.* יִין, once *SONG OF SOL.* 8, 2, with *suff.* יִינִי *m. wine*, a favourite noble drink *JOB* 1, 13, *Is.* 22, 13, from יִינִי or יִינִי *NEH.* 13, 15, coupled with יִינִי *LEV.* 10, 9, שִׁינִי *PROV.* 21, 17, חֶלֶב *Is.* 55, 1; but also *bunches of grapes*, with

קִיץ *JER.* 40, 10; *intoxication GEN.* 9, 24. The application of this expression to wine in the Hebrew language, is very frequent in prose; in poetry the Aramaeising קִיץ (which see) stands. — As to the derivation, a Semitic verb-stem has been adopted for the word, יִין = יִין *to tread the grapes*, *conseq.* יִין is *trodden out*. The Greek *olros*, Lat. *vin-um*, German *Wein*, English *wine*, Armenian *gini* &c. are obviously without any clear etymology in the Indo-Germanic; but they are identical with יִין, and seem to have come from the East. Ar. وَيْن a bunch of grapes, Ethiopic (wain) wine. See יִין.

יִין see יִין.
יִין 1 *SAM.* 4, 13 K'tib, for which the K'ri and several mss. read correctly יִין; and after the latter (according to 4, 8) יִין has dropped out, which the LXX express.

יָכַח (Kal not used) *intr.* 1. *to be strong, firm, powerful*, identical with the Arab. وَقَعَ and بَقَعَ (*firmus, stabilis fuit*); and the organic root יָכַח may be also the basis of כָּח (which see) *to be powerful*, Ar. حَالَ (*firma est res*); the organic roots in חָכְהָ, חָכְהָ being of cognate import. — 2. *Figurat. to be established, strengthened*, i. e. *to be proved, justified*, a meaning that comes out more clearly in Nif., Hif., Hof. and Hithp.

Nif. נִיכַח (*part. f. נִיכַחַת*) *to act rightly to one another, to dispute with one another, therefore mutually to arrange a dispute* *Is.* 1, 18, *to put forth a cause mutually*, with כָּח of the person *JOB* 23, 7; or passively, *to be set to rights, to have one's right secured* (according to mutual arrangement), *GEN.* 20, 16 *right has been obtained with regard to all.* נִיכַחִים see נִיכַח.

Hif. הִיכַח (*inf. abs. הִיכַח*, *constr.* הִיכַח, *inf. ap. הִיכַח*) 1. *to decide, between disputants, to judge*, with לָּ of the person *Is.* 2, 4, coupled with שָׁפַט *to determine*, בְּמִישׁוֹר (with equity, impartiality) 11, 4; *to appoint*

GEN. 24, 14; מוֹכִיחַ *a mediator, umpire* JOB 9, 33; 32, 12; with ל of the person in whose favour one decides, and עַם of the opponent JOB 16, 21; *to prove, to shew*, חָרַפָּה (reproach), with עַל of the person, i. e. to demonstrate it against one JOB 19, 5. — 2. *reprove, rebuke* JOB 40, 2; AMOS 5, 10; *to punish, chastise, blame, chide*, i. e. to set right to one's disadvantage 2 SAM. 7, 14; EZ. 3, 26; IS. 37, 4 &c. Deriv. תּוֹכַחַת and תּוֹכַחָה.

Hof. הוֹכִיחַ *to be chastened, punished* JOB. 33, 19.

Hithp. הִתְוַכַּח *to dispute*, with עַם of the person, MIC. 6, 2.

A comparison of this word with the Ar. **وَكَم** *to tread, which has been attempted*, does not suit.

יָכִיל (*constr.* יָכִיל *m.* 1. a noun from the fut. Hif. of כָּוַל, *the persevering, strong*, only in the proper name יָכִילָה — 2. *measure*, cognate in sense with מִדָּה in this signification, 1 KINGS 7, 26 *a thousand baths as a measure*, 7, 38; 2 CHR. 4, 5. Comp. כָּוַל, מְכִילָא, מְכִיל in Aramaean. The stem is כָּוַל.

יָכִילָה (*Jah is the Strong, Enduring*, see יָכִיל) *n. p. f.* 2 CHR. 26, 3 K'tib, for which the K'ri is יָכִילָה. But יָכִילָה and יָכִילָה may also spring from יָכִיל.

יָכִין (*an Establisher, Founder*, viz. Jah is) *n. p. m.* 1. GEN. 46, 10, elsewhere יָרִיב; NEH. 11, 10; 1 CHR. 24, 17. — 2. (*the Holding firm, Protecting*, prob. referring to God and not to the pillar; the name was merely the dedication which was given to the pillar by means of it) *n. p.* of one of the two pillars before Solomon's temple 1 KINGS 7, 21. That the pillars יָכִין and בָּצֵז (which see) were symbols of the sun's rays (*Bauer, Relig. des Alten Test.* II. 92) or of Saturn (*Movers, Relig. der Phöniciers* I. 293) or emblems of the Tyrian Hercules (*Vatke, Relig. des Alten Test.* I. 324. 336) is improbable.

יָכַל (3 times יָכַל, 3 *pers. fem.* יָכַלָּה, 2 *p. m.* יָכַלְתָּ, 1 *pers.* in pause יָכַלְתִּי, elsewhere יָכַלְתִּי; 3 *pl.* יָכַלוּ, in pause יָכַלְוּ; *inf. abs.* יָכַל, *constr.* יָכַלְתָּ; used

in Kal only in the perf., while the imperfect is borrowed from Hofal, as in יָרַח, יָרַץ, and יָרַץ &c. the forms supplement one another) *intr. prop. to be wide-embracing, roomy* (after which יָכַל is to be explained), *to put together, to hold together, to receive* (into self), *to contain in self* (as is seen from the derivative מִיָּכַל); therefore figurat. *to bear* (see IS. 1, 13), i. e. to take up what is laid upon one, a burden; *to refrain* GEN. 37, 4, i. e. to hold together the forces or passions of one, in order not to allow them to break out. But usually a) *to be able, I can*, an auxiliary verb, as it were, followed by an infin. with ל GEN. 45, 1, EX. 40, 35, or also without ל 2, 3, JUDGES 8, 3; seldom absolutely EX. 8, 14, JON. 1, 13; *to dare, I may*, i. e. to be empowered NUM. 9, 6; and in this general meaning even יָכַל לְהַכִּיל *to be able to hold* 2 CHR. 7, 7, לְקַטֹּף *to bear* GEN. 36, 7, an idea which lies originally in יָכַל alone. b) *to prevail, to overcome*, i. e. *to have power over a thing*, with accus. of the object PS. 13, 5, or with ל OB. 7; JER. 38, 22. Deriv. מִיָּכַל, יָכַל.

The organic root of the stem יָכַל, agreeably to the development of the significations just given and to the similar meaning of the Aram. כָּוַל (which see), is closely connected with כָּוַל (כָּוַל, whence יָכַל); as the nouns מִיָּכַל, יָכַל derived from the present stem already set forth. The present root also exists in יָכַל, if the latter be adopted as the stem for יָכַל (which see), Targ. יָכַל (to be strong, firm, enduring), Arab.

وَكَّلَ, عَكَلَ, عَقَلَ (to have a firm support in a thing, to trust in), and in כָּוַל (כָּוַל). It is possible, however, that יָכַל is connected with חָל (חָוַל), Ar. חָל to be firm, strong, which appears likewise in יָחַל (which see).

Hof. הוֹכִיל (only fut. יוֹכִיל) *to be enabled*, therefore *to be able, I can*, and in all the meanings of Kal generally (supplementing the imperfect of Kal in this manner) GEN. 19, 19, followed by the infin. with ל 31, 35 or without ל NUM. 22, 38, and also absolutely in many modifications,

e. g. *not to prevail* JOB 31, 23, i. e. to be powerless. Instead of the inf. with or without ל, sometimes the accus. of the thing follows JOB 42, 2, or a finite verb, in the same number and tense, LAMENT. 4, 14 *they cannot touch*; or the accompanying verb stands in another number NUM. 22, 6; or the latter has ו prefixed ESTH. 8, 6. Deriv. the proper names ייכל, ייהכל; (on the contrary יכלה, יכלהי are to be referred to קיול).

יכל (or יכל, 2 pers. יכלה; part. m. יכל, pl. יכלין; imperf. יכל, יכלה with ארם. intr. same as Hebrew יכל *to be able, I can*, followed by the infin. with ל DAN. 2, 47; 3, 17; 4, 34; *to overcome, to prevail*, with ו of the object 7, 21.

Af. יכלה *to be able, I can*, DAN. 6, 21 followed by the infin. with ל.

Of. הויכל (fut. יויכל, חויכל) like the Hebrew Hof. DAN. 2, 10; 5, 16 K'tib.

יכלה (constr. יכלה) m. see יכלהי, יכלהי.

יכלה (Jah is the Strong; יכל is abridged from יכל = קיול from קיול, like יכל in יכלה out of the fut. Kal of יכל) n. p. f. 2 CHR. 26, 3 K'ri, for which also occurs

יכלהי (the same) n. p. f. 2 KINGS 15, 2.

יכל (constr. יכל) m. see יכלהי.

יכלה (Jah is Establisher) n. p. m. JER. 27, 20; 28, 4; ESTH. 2, 6; 1 CHR. 3, 16 sq., for which יכלהי 2 KINGS 24, 6 or יכלהי were used at an earlier period of the language. Comp. the proper name יכלהי.

יכלהי (the same) n. p. m. JER. 24, 1, for which the abridged form יכלה is in 22, 24. See also יכלהי, יכלהי, יכלהי, יכלהי.

ילד (prop. ילד, pause ילד, with suff. ילד, 3 pers. fem. with suff. ילדה; 2 fem. ילדה, once ילדהי Ez. 16, 20; but along with ילד having a medial, the form ילד [comp. Aram. ילד] existed, by which are to be explained the forms ילדהי, ילדהי, ילדהי; part. f. ילדהי Is. 7, 14, and where the second person is

spoken of ילדהי GEN. 16, 11 and JUDGES 13, 5, on account of the similarity of the second person fem. sing.; inf. absol. ילד, constr. ילדה [out of ילדה] after the form ילדה, but which is already a subst. in Is. 37, 3 &c., usually ילדה after the form ילדה, with suff. ילדהי, with lengthened form of the suff. for ילדהי like GEN. 42, 36, but also a subst.; in 1 SAM. 4, 19 once contracted לדה as ילדה is abridged from ילדה; fut. ילד, eliminating the radical י after the personal sign י, apoc. (ילד) trans. prop. to break through, to press through, coinciding in its organic root ילד with that in ילד I., and therefore by a usual figure 1. (comp. בקע to cleave, to open, to bear) to bear, spoken of women LEV. 12, 2 or of beasts GEN. 30, 39; even to lay eggs, of birds JER. 17, 11; comp. Lat. ova parere, Greek *ὠὰς αἰναιεν*. As a transit. verb it has with it the accusat. of the object, e. g. בן GEN. 19, 38, 30, 23, בנים Is. 51, 18, זכר LEV. 12, 2, נקבה 12, 5, often too with the dative of the father to whom the offspring is born GEN. 17, 21; 21, 3. Elsewhere too ילד stands absol. expressing the bearing of children GEN. 17, 17, 1 KINGS 3, 17, or the capacity of bearing (opposite עקרה JUDGES 13, 2), or the time of bearing ECCLES. 3, 2 (opposite כוית), also with the dative of the father GEN. 16, 1. Once ילד stands for ילדה 1 CHR. 2, 48, which latter is found in some mss. ילדה one who bears, conceived of as in the act of bearing Is. 21, 3, Hos. 13, 13, but ילדה is either a mere participle GEN. 17, 19 for which ילדה 16, 11 and JUDGES 13, 5 also occurs; or it is = ילדה LEV. 12, 7; seldom poetically for mother, PROV. 23, 25 ילדה the mother of seven (children) i. e. of very many JER. 15, 9, comp. 1 SAM. 2, 5, and for the number seven compare RUTH 4, 15; PROV. 26, 25. Part. pass. m. ילד he that is born, natus, i. e. a son, a boy, 1 KINGS 3, 26, 1 CHR. 14, 4, in the latter place, however, = ילדים 2 SAM. 5, 14. The phrase ילד אשה born

of a woman, a man, occurs only in Job 14, 1; 15, 14; 25, 4. — 2. Figurat. to bring forth, e. g. שָׁקַר, אָנֹן, רִיחַ (as דָּרָה expresses to be pregnant with a plan, to brood over it) Job 15, 35; Ps. 7, 15; Is. 33, 11; generally to make appear, פָּקַד Job 38, 29, to bring Prov. 27, 1, of יוֹם; to cause to take place, of חֶק Zeph. 2, 2, generally in a subjective, figurative sense Is. 49, 21. — 3. Also applied to the father, to beget (as the Arab. وَلَد, Greek *τίξαι*, *gennāi*, Lat. *parere* are applied to the father) Gen. 4, 18; 10, 8 &c. (where the cod. Sam. has often and unnecessarily the Hif. דוֹלֵד for נִלְדָּה). (נִלְדָּה parents Zech. 13, 3, explained by נִלְדָּה; Greek *oi tekóntes* (parents). Figurat. to create, produce, DEUT. 32, 18; to appoint, (of God) the son as king Ps. 2, 7; comp. create regem, *gennáō* 1 Cor. 4, 15. Deriv. לָדָה, לָדָה, יָלַד, יָלַד, יָלַד, יָלַד in the proper name מִלְכָּדָד.

Nif. נוֹלַד (3 p. pl. נִלְדָּה; part. נוֹלֵד, pl. נוֹלְדִים; inf. נוֹלֵד, and with the accent drawn back דוֹלֵד; fut. יִנְלֹד) to be born, with the dative of the father Job 1, 2, Gen. 10, 1 &c., but the subject is often omitted Gen. 17, 17, as the object is in Kal. — Peculiarities are the following: a) the subject occurs in this conjugation with אָחָז Gen. 4, 18; 21, 3; 46, 20, as is sometimes the case in Nifal elsewhere. b) The verb stands in the sing. even where it refers to plurality 1 Chr. 2, 9; 3, 4. נוֹלַד רָשָׁע to be born as a poor man Eccles. 4, 14. Figurat. עַם נוֹלַד Ps. 22, 32 a new and later generation; comp. נִלְדָּה. דוֹר אַחֲרָיו, עַם נִבְרָא comes the noun הַנִּלְדָּה (= הַנִּבְרָא) Eccles. 7, 1 = הַנִּלְדָּה origin (oppos. מִנְתָּה); i. e. the termination י- sometimes arises out of ית after rejecting ר, as רָבָו from רָבִי; Eccles. 5, 16 from רָבִי; seldom י- merely e. g. הָלַי Prov. 26, 7 = הָלַי.

Nif. and Hof. נוֹלַד (3 p. pl. נִלְדָּה) to be born, 1 Chr. 3, 5; 20, 8. The form has arisen from a fluctuation between Nif. and Hof.

Pih. יָלַד (inf. constr. בָּלַד, part. fem.

מִלְדָּה) 1. to make to bear, to help to bring forth, spoken of a midwife, with accus. of the object Ex. 1, 16; hence מִלְדָּה a midwife Gen. 35, 17; Ex. ch. 1. — 2. intens. of Kal, to bear, whence the noun יָלַד with a passive sense.

Pih. יָלַד (twice יָלַד, sometimes also יָלַד without a pause; part. יָלֵד JUDGES 13, 8 without מ) to be born Gen. 10, 21, also with the omission of בָּקִים; to be created, Ps. 90, 2; in Job 5, 7 some read יָלַד, man is the begetter of עָמָל.

Hif. דוֹלֵד or הוֹלֵד (part. מוֹלֵד, pl. הוֹלְדִים; inf. abs. הוֹלֵד, constr. הוֹלֵד; fut. יוֹלֵד, apoc. יוֹלֵד) 1. to make bear, to cause to bring forth, spoken of God, i. e. to bestow the faculty of bearing Is. 66, 9. — 2. to beget, of a father Gen. 11, 27, with accusat. of the child, בֶּן Ez. 18, 14; more rarely to fructify, with accus. of the woman 1 Chr. 2, 18, figur. of the earth Is. 55, 10; to produce, to execute 59, 4; to create, אֱלֹהֵי טַל Job 38, 28. — 3. to propagate, to give origin to. Deriv. מוֹלֵדָה, מוֹלֵדָה, the proper names מוֹלֵד, מוֹלֵד, מוֹלֵד in מוֹלֵדָה מוֹלֵדָה.

Hof. הוֹלֵד (inf. הוֹלֵד; inf. הוֹלֵד) to be born, hence יוֹם הַלֵּדָה Gen. 40, 20 the day of birth; then birth Ez. 16, 4, prop. the being born, like the Nif. with אָחָז.

Hithp. הִתְנַלֵּד to announce oneself as having been born, i. e. to cause oneself to be enrolled in הוֹלְדוֹת NUM. 1, 18, for which הִתְנַחֵשׁ (which see) was used at a later period of the language.

יָלַד (pl. יָלְדִים, constr. יָלֵד Is. 57, 4, usually בָּלַד; with suff. יָלְדִיךָ m. prop. what is born, natus, therefore a child, without respect to sex Ex. 2, 3 6 8 9 &c., though as a rule it is used in the sing. only of a male child, but in the plur. it is always applied to both sexes, children 1 Sam. 1, 2, Ezr. 10, 1, Neh. 12, 43 &c., if יָלְדוֹ does not stand beside it Zech. 8, 5; transferred to the young of animals Is. 11, 7; Job 38, 41. יָלַד is used of newly-born children Ex. 1, 17, or of such as are carried by the

nurse GEN. 21, 8, as also of larger boys that play 2 KINGS 2, 24, of youths GEN. 4, 23; 42, 22; DAN. 1, 4; 1 KINGS 12, 8; especially ECCLES. 4, 13. It is figurat. applied to Ephraim who, after conversion, was to be a ילד i. e. son of delight JER. 31, 20. It is also used to describe some nouns intensively, e. g. ילדי נכרים Is. 2, 6 *strangers* (apostates, heathen), comp. *vies* Ἀγαῶν; ילדי-פֶּשַׁע 57, 4 i. e. (vicious) פֶּשָׁעִים יִצְחָק Is. 29, 23 i. e. the (pious) sons of Jacob. Parallel with it is אִישׁ GEN. 4, 23, opposite an old man 1 KINGS 12, 8.

ילד see ילד.

יְלֵדָה (pl. יְלָדוֹת) *f. a maiden* ZECH. 8, 5, but also = נַעֲרָה *a virgin* GEN. 34, 4; Jo. 4, 3.

יְלָדוֹת (a late word like שְׁחָרוֹת) *fem. childhood, youth*, ECCLES. 11, 9 10; metaphor. *young men* Ps. 110, 3; comp. בְּחִירִים JER. 15, 8; EZ. 30, 17.

יָלָה (fut. apoc. בָּלָה, יָתַלָּה after the form יָלָה, יָלָה) *intr. prop. to gape from dryness, or better to gasp for a thing (from the excitement of hunger), languere, then to be starved, exhausted, enfeebled*, GEN. 47, 13 and the land of Egypt was exhausted by reason of famine. — The stem יָלָה (which was already assumed by Schultens and Michaelis) has for its organic root יָלָה (Kimchi comparing it with לָה in the reduplicated form of the Hithp. יִתְיַלְיֵל, though another radical signification lies at the basis of this), Ar. *لعل* (redupl. *لعل* II. to be weak, languishing, exhausted); out of which root the stem יָלָה (which see) has been developed. The latter form has also been assumed as the stem here by the Targ., LXX, *Ibn Ganāch*, *Ibn Chay-jūg*, *Saadia &c.*, inasmuch as they considered תָּלָה to arise from יָלָה, תָּלָה. The Sam. cod. has even יָלָה in the text. See יָלָה and יָלָה.

יָלִיד (after the form יָמִיד, unused) *m. prop. birth, only in the proper name* אֲחִיכִיד (which see).

יָלִיד (pl. יָלִידִים, out of יָלִיד) *m. born, i. e. a boy, a child*, JER. 16, 3, 2 SAM. 5, 14; sometimes an apposition to בֶּן Ex. 1, 22, 2 SAM. 12, 14, where, however, it appears to be an ulterior development of יָלִיד.

יָלִיד (from יָלָה; *the abiding, continuing one, viz. Jah is*) *n. p. m.* 1 CHR. 4, 17.

יָלִיד (constr. יָלִיד, pl. constr. יָלִידִים) *m. born, i. e. a child, יָלִיד בֵּיתָה GEN. 14, 14 a domestic, i. e. (applied to slaves male and female) one born and brought up in the house, looked upon as faithful and attached; opposed to such as were bought 17, 12; elsewhere used only in an archaic manner for offspring; of the descendants of giants NUMB. 13, 22, 2 SAM. 21, 16 18, 1 CHR. 20, 4, for which יָלִיד also stands in other places.*

יָלָה (only *inf. constr.* יָלָה, with and without a suff.; *imper. m.* יָלָה, יָלָה, with He opt. יָלָה, *in pause* יָלָה, three times יָלָה; *imp. f.* יָלָה, *pause* יָלָה; *pl.* יָלָה, *pause* יָלָה, *pl. f.* יָלָה and יָלָה; *fut.* יָלָה, *pause* יָלָה, *apoc.* יָלָה, once written יָלָה with י Mic. 1, 8, and this like יָלָה in all forms of the future) *intr. same as יָלָה (which see) to go, to walk along, see the very various applications and senses under יָלָה. In Phenice יָלָה and יָלָה the same, hence יָלָה course, journey (helicot, elychoth, elicos, Plaut. Poen. 1, 8 12), הָלָה (hulec, a guest ibid. 1, 13; 2, 20); and from Hif. יָלָה (ibid. 1, 5) a place where one turns in, hospitium.*

Hif. I. יָלָה (part. מוֹיָלָה, fem. pl. מוֹיָלָה; inf. constr. יוֹלִיךְ; imp. יוֹלִיךְ, pl. יוֹלִיכוּ; fut. יוֹלִיךְ, apoc. יוֹלִיךְ) to conduct, to lead, with accus. of the person DEUT. 8, 2 and בָּ of the place where Is. 48, 21, PROV. 16, 29; or the accus. of the place whither Hos. 2, 16, 2 CHR. 36, 6; more rarely with אֲלֵה of the person NUM. 17, 11 or of the thing JER. 31, 9, or עַל 2 KINGS 25, 20, EZ. 36, 12 (where the LXX read incorrectly יוֹלִיךְ); with מִן of the place whence 2 KINGS 24, 15; to cause to flow Ez. 32, 14, to carry abroad ECCLES. 10, 20.

Hif. II. הִילִיךְ (only in *imper. fem.* (הִילִיכִי) to carry off, take away Ex. 2, 9.

The stem הִלֵךְ, in which Yod appears sometimes as original, sometimes as arising out of *Vau*, is closely connected with הִלֵךְ, according to a well-known interchange of verbs בִּי and בִּוּ (comp. הָגָה and הִגָה, הָרָה and הִרָה, &c.). The Arabic stems هَلَقَ (to go quickly), وَلَعَ (to hasten) and وَلَجَ (to go into), lead to the fundamental signification. The organic root הִלֵךְ, הִלֵךְ, also found in הִלֵךְ, הִלֵךְ, leads to the same, and is given in הִלֵךְ.

יָלַל (Kal not used) *intr.* to wail, to lament, identical with יָלַל II. if it forms the stem of the interjection יָלַל; identical with יָלַל II. Jo. 1, 8, Ar. أَلَّ (to sigh), יָלַל (= יָלַל) redupl. וְלָלַל (ululavit), Syr. and Targ. יָלַל, and ὠλόλῃ, Greek ὠλόλῃ, Lat. ululare &c. The fundamental signification, however, appears to be to howl, yell, cry, cry out, which is also that of أَلَّ; and therefore יָלַל I. in the sense "to halloo, to utter clear sounds" may be connected with it. Other verbs of complaining and wailing proceed from the same fundamental signification (see יָלַל I., יָלַל, יָלַל, יָלַל, יָלַל, יָלַל, &c.). Deriv. יָלַל, יָלַל.

Hif. (fut. יִילֵךְ) Mic. 1, 8, oftener pushing the vowel forward יִילֵךְ, יִילֵךְ, יִילֵךְ, see יָלַל; once in the original sense יִילֵךְ Is. 52, 5 keeping the *h* of the perfect) 1. to shout triumphantly, Is. 52, 5 their rulers (the Babylonians) triumphantly shout. This is best suited to the radical sense of the stem, especially as the Syr. ܐܠܐ is also used of the cries of warriors. The Targ. and Rashi, followed by others, saw here a different meaning from the usual one, and took יָלַל as = יָלַל I. in the sense of "to boast, to brag", which is unnecessary. — 2. to break out into cries of woe, to lament, absol. Jer. 47, 2, coupled with

כָּסַד 4, 8, מִשְׁכַּר רִיחַ Is. 65, 14 from the breaking of the spirit, i. e. because of a broken heart; or with עַל of the person for whom Jer. 48, 31, or ל of the thing which one bemoans Is. 16, 7, or עַל of the place where one wails Hos. 7, 14. Also figurat. of inanimate objects, e. g. מְרוֹשׁ Zech. 11, 2, שָׁעַר Is. 14, 31, אֲנִיחֹר, תְּרַשִׁישׁ 23, 1. The original signification is still perceptible from the fact that it is coupled with זָעַק Ez. 21, 17, Jer. 48, 20, and that it means also to utter complaining, sorrowful sounds; Am. 8, 3: and the joyous songs of the palace utter sorrowful sounds (comp. 8, 10; Jer. 25, 10; 1 Macc. 9, 41). In Ps. 78, 63 some read דוֹלֵל (as a collateral form of הִילֵךְ), and translate in parallelism with verse 64: and their virgins made no lamentation, which seems to have been intended by the LXX. But Targ., Rashi, Ibn Esra, Kimchi and others too have rightly left דוֹלֵל untouched, and referred it to הִילֵךְ I. (which see). As no Hifil or Hofal form of הִילֵךְ occurs, the derivation of דוֹלֵל Ps. 137, 3 from יָלַל (Mos. Chequitilla, Kimchi) should also be rejected. There is no reason for assuming a noun הִילֵךְ to Ez. 21, 17 and Zech. 11, 2.

יָלַל (after the form יָלַל) *m.* a howling (of wild beasts), Deut. 32, 10 howling of the wilderness, i. e. a frightful wilderness; Arab. يَبَاب (howling) for خراب wilderness of howling.

יָלַל (constr. יָלַל) *f.* wailing, cry of sorrow, lamentation, Is. 15, 8; Jer. 25, 36; Zeph. 1, 10.

יָלַע I. (only used in *perf.*) *intr.* to speak inconsiderately, rashly, particularly in vowing, Prov. 20, 25 the snare of a man (is he who) rashly vows as holy (Kimchi), which suits the context; and therefore the organic root יָלַע would be = Ar. لَعِيَ (to swear inconsiderately) Sura 2, 225; لَعَا the same. It comes to the same sense if we read קָדַשׁ, by which the sentence is only made less hard. The fundamental meaning appears

to be to *stammer*, to *prattle* (thoughtlessly), to *speck foolishly*, like לָעָרָה Job 6, 3 (where the accent is drawn back on account of the pause, see Ps. 37, 20; 137, 7) and OBAD. 16 (as in Is. 28, 11 לָעָרָה is supposed to be a consequence of drinking wine), or לָעָרָה = לָעָרָה, if we adopt this as a stem for those places. In putting the accents the Masoretes wavered between לָעָרָה (3 perf. Kal) and לָעָרָה (3 fut. apoc. Kal of לָעָרָה), and therefore they appended both accents; a difference which does not alter the sense.

ילע II. (not used) *tr.* to eat, to gnaw at a thing, to eat up, to lick up, prop. same as בָּלַע to swallow, to destroy, to annihilate; the ancients already adopting in יָלַע I. the meaning of בָּלַע. Deriv. הוֹלֵלֶה, הוֹלֵלֶה, הוֹלֵלֶה to designate a worm, as the noun יָלַק is derived from the cognate stem יָלַק or לָק (לָקַח), and רָמָה (which see) from רָמַם = Arab. رَمَى comedit, voravit. Accordingly the organic root יָלַע exists also in לָעָרָה (לָעָרָה), and בָּלַע &c. See בָּלַע.

ילע *m.* see יָלַע I.

ילף (not used) *intr.* same as אָלַף to stick fast, to cling, to cleave to, particularly of scurf or tetter, which sticks fast to the skin; Ar. ولف III. to be attached to, united, Targ. לָף, לָף *tr.* to bind together; and even the organic root of אָלַף II. is connected with it. The Targumic אָלַף is used in the 2^d signif. of אָלַף.

פִּיחַ אָלַף (not used) *intens.* to stick very fast, of scab and tetter. Hence

גִּלְפָה *f.* an itching scab, tetter, LEV. 21, 20, from גִּלְפָה (Gittin 70^a); LXX λειχήν.

ילק (not used) *trans.* to lick up, off, away, to eat off, to graze on (spoken of a locust that eats away the grass) according to Ibn Esra (as לָקַח is applied to oxen Num. 22, 4); hence יָלַק. — The organic root יָלַק exists also in לָקַח, לָקַק, יָלַע II. &c. But לָקַק may also pass for the stem of יָלַק.

יֵלֶק *m.* the name of a grass-eating locust (as חָסִיל devours the corn DEUT. 28, 38 and חָסִיל the fruit Am. 4, 9) JO. 1, 4; 2, 25, which bears the epithet of סָמָר Jer. 51, 27 on account of its rough horn-like membranes in which the wings stick, and which are put off when receives its last skin, a process that fits it for flight. יֵלֶק פָּשַׁט וְיָעָף the *yelek strips off* (the wing-covering) and *flies away* NAH. 3, 15. Yet חָסִיל Ps. 78, 46 also stands in poetry for יֵלֶק 105, 34, and both for אָרָבָה Ex. ch. 10, without their being identical on that account. The LXX have sometimes βροῦχος, sometimes ἀκρίς; the Trg. has פָּרָהָה (flying), the Syr. ܐܠܝܬܐ.

יָלַק (from לָקַח) *m.* a shepherd's pocket or bag 1 SAM. 17, 40, distinct from בָּגֵד הַיָּמִין.

יָם I. (from the stem יָמָה I. = יָם), in the sing. = יָם, as an epithet of Jah only in the proper name יָמִין; *c.* יָמִי in the proper name יָמִין; *pl.* יָמִים from יָם or יָמָה, once יָמִין, *constr.* יָמִי, with *a* of motion יָמִיָּה; more rarely and poetically the *plur.* יָמִוֹת, *constr.* יָמִוֹת DEUT. 32, 7, Ps. 90, 15, after the analogy of the Aramaean, where the *pl.* is יָמִוֹת, which is even the reading of the Sam. cod. DEUT. 32, 7) *m.* 1. *clearness, light*, like יָם originally. In this sense יָם is weakened into יָן in the proper name יָנִין, which see. — 2. only in the *pl.* The signification of it is the same as that of יָם, *day* (including the night) GEN. 8, 10, LEV. 8, 33 &c., whence יָמִים יָנִין GEN. 27, 44 *some days*, i. e. *a very short time*, as vice versa יָמִים יָנִין DAN. 8, 26 means *a long time*. Elsewhere יָמִים alone denotes *a)* *days*, i. e. *a short time* 8, 27; NEH. 1, 4; *b)* *an indefinite time* GEN. 40, 4; *c)* *a long time* NUMB. 9, 22; 1 SAM. 29, 3; in which cases some have incorrectly understood an exact and fixed period of time. In such senses יָמִים is found where the meaning becomes stronger, and in phrases of the signification *a)*: יָמִים אֶחָד GEN. 24, 55: *days or a tenth*, i. e. *a few days*

or a whole tenth of days, so that עָשׂוֹר is more than the mere יָמִים, in other instances also introducing the greater; 1 SAM. 29, 3, where יָמִים is less in relation to the following שָׁנִים. שָׁנִים a suckling of days Is. 65, 20 i. e. who is not yet a full year old. מִיָּמִים JUDGES 11, 4 and 14, 8 after days, i. e. after not very long a time (for which 2 CHR. 21, 19 has מִיָּמִים מִיָּמִים, (לִיָּמִים רַבִּים, (לִיָּמִים רַבִּים JOSH. 23, 1 standing for the reverse. So too are to be understood יָמִים מִקֵּץ GEN. 4, 3 and לְקֵץ NEH. 13, 6, the opposite of which is רַבִּים מִקֵּץ JER. 13, 6. Lastly we find יָמִים applied to larger periods, introduced by אִי, in signif. c NUMB. 9, 22: two days or a month or a considerable time (יָמִים).

The pl. יָמִים is more used than the sing. יוֹם in the sense of time, without respect to days, single or in groups, e. g. מִיָּמִים כָּל־הַיָּמִים DEUT. 4, 40 all time, i. e. always, omni tempore; דְּבָרֵי הַיָּמִים histories of times 1 KINGS 14, 19, i. e. annals; אַחֲרֵית הַיָּמִים the time following, the future GEN. 49, 1, Is. 2, 2 (in prophetic, promising, and Messianic discourses); בְּיָמֵי פ' in the times of ... GEN. 26, 1; 1 SAM. 17, 12; 1 KINGS 10, 21; particularly as comprehending in itself the following groups of years 1 KINGS 2, 11, and therefore immediately preceding שָׁנִים GEN. 47, 8, or placed after definite times, e. g. after שְׁנֵתָם GEN. 41, 1, שְׁבָעִים DAN. 10, 2, הָיָה NUM. 11, 20, יָרָח DEUT. 21, 13, as an adverbial accusative, for the purpose of generalising, as it were, the fixed time which is previously put, somewhat like the common saying: two years' time. In threatening prophecies יָמִים is also used of terrible times that are coming on Is. 39, 6; JER. 7, 32 &c. — Other applications of יָמִים are these: a) a definite cycle, which may include many years, GEN. 29, 21 my years of service (יָמֵי) are full. b) time of life, age; hence the phrases בָּהּ בָּהּ GEN. 24, 1 to come into days, i. e. to be advanced in age; יָמֵי מְבֹרָכִים JOB 15, 10, opposite to יָמֵי אֲנָשׁ 14, 1; יָמֵי אֲנָשׁ 10, 5 the period of human life &c. &c.; figur.

great age = רַב יָמִים JOB 32, 7, parallel לְבָ שְׁנִים, continuance, of inanimate things GEN. 8, 22. c) a year, 1 SAM. 27, 7 a year and four months; LEV. 25, 29, when שָׁנָה מִמָּכָר is past; לְיָמִים yearly JUDGES 17, 10; זָבַח ה' 1 SAM. 2, 19 yearly sacrifice; מִיָּמִים מִיָּמִים Ex. 13, 10 from year to year (Saadia); 1 SAM. 1, 3; for which 1, 7 has שָׁנָה בְּשָׁנָה, שָׁנִים שָׁנִים two years 2 CHR. 21, 19 = שְׁנֵתָם יָמִים (2 SAM. 13, 23), as the Vulg., Syr. and others have also taken it; יָמִים עַל יָמִים 2 CHR. 21, 15 year by year, comp. Is. 29, 1. There is uncertainty in the passage AM. 4, 4 (and bring) your tithes every three days, which should be translated, according to Kimchi, every three years, with reference to DEUT. 26, 12; but Ibn Ezra takes it literally and in irony. Rashi also takes it literally, and as an antithesis to the appointments of the true worship. Comp. for this signification the Targumic מִיָּמִים, and many expressions for "time" in Arabic, which denote a year. See יוֹם.

יָם II. (from יָמַם I.; constr. יָם retain-ing Kametz, and יָם only in the combination יָם-יָסִיף; with a of motion יָמָה; with suff. יָמָה; pl. יָמִים, which is also used collectively for the sing.) m. prop. a heap of water, a conflux, a collection of water, a mass of water, cognate in sense with מִקְוֶה (Is. 22, 11); hence sea, GEN. 1, 10 and the collection of water he called sea (יָם). יָם is used in poetic language for the sing. יָם, as הוֹל יָם Job 6, 3, הוֹל יָם GEN. 49, 13, לֵב יָם Ps. 46, 3, for which formulas יָם stands in prose GEN. 32, 13; JOSH. 9, 1; PROV. 23, 34. יָם is the opposite of יָבֵשׁ Ps. 66, 6 or חֲרָבָה HAGG. 2, 6. It is also used a) for a sea of clouds, thunder-clouds, JOB 9, 8, perhaps also 36, 30; יָם also being so employed Ps. 29, 3. b) for great rivers, e. g. the Nile Is. 18, 2; 19, 5; NAH. 3, 8, the pl. for the Nile-canal Ez. 32, 2; the Euphrates Is. 27, 1, מִיָּם עֲרֵי AM. 8, 12 and ZECH. 9, 10 from the Nile to the Euphrates, as far as the promised territory was to reach (GEN.

יָם (from יָם; only in *pl.* יָמִים) *m. a*

יָמָה II. (not used) *intrans. to swear,*

like the Targumic ימא, Syr. *ܝܡܢܐ*; hence the noun מוֹמֵה (with suff. מוֹמֵהֶם DEUT. 32, 5) after the form מִקְרָה, מִקְרָה. Probably the fundamental signification is *to make clear, manifest, certain*, so that it is the subjective and figurat. meaning of ימא I. A farther development of this stem by means of *n* is ימין, Ar. *يَمِين* *to swear*; but ימא should not be considered, reversely, as an abridgment of ימין.

יְמוּאֵל (*El is light, splendour*; ימו constr. of ים I.) *n. p. m.* GEN. 46, 10, for which NUM. 26, 12 has נְמוּאֵל (which see), and to which perhaps the proper name לְמוּאֵל also belongs.

יְמֹרֶת see ים I.

יְמִיִּם see ים I.

יְמִימָה see ים I.

יְמִימָה (from יָמַם II., *the pure*, as day-light, comp. Diana from *dies*, and so the Arab. *يَمَامَة* *dove*; according to others = *יְמִינָה* *the fortunate*, which is improbable) *n. p. f.* JOB 42, 14.

יְמִין (from יָמַן; constr. יְמִין, with suff. יְמִינִי (*יְמִינִי*, *f. (masc. in Prov. 27, 16, Ex. 15, 6, but where יְמִין may also be taken as fem.) 1. a light, clear region, the day-side, i. e. the south (= יְמִינִי) Ps. 89, 13, oppos. to צִפְּקוֹן (dark, covered, gloomy region, i. e. the north); JOB 23, 9 *he veils himself in the south* (צִפְּקָה like all verbs of clothing with the accus.), and *I see not*, opposite שְׂמֹאל (north); as in the passage just cited קָדָם (east) and אַחֲרָי (west) appear; Is. 54, 3 *for thou wilt spread thyself out towards the south* (יְמִין) and *towards the north* (שְׂמֹאל), i. e. southwards in the direction of Edom, northwards in the direction of Phenicia, while no extension towards the east and the west is possible, because in the former case the desert is an obstacle, in the latter the sea; GEN. 13, 9; JOSH. 17, 7 &c. Hence in the construct state יְמִין *south of* ... 1 SAM. 23, 24, 2 SAM. 24, 5; יְמִין *on the south, on the south-side of* 1 SAM. 23, 19; 2 KINGS 23, 13; comp. נֶגֶב *south, prop. heat, dry-**

ness or clearness; Arab. *يَمِين* (Yemen), prop. southern Arabia. — 2. *the right, the right hand*, making departure from the east the standard (hence פָּנִים or קֶדֶם east, אַחֲרָי west, שְׂמֹאל north). To describe the members belonging to the body of a human being or of an animal more definitely יָ is put in the genitive, e. g. with יָ 1 SAM. 11, 2, שֹׁק Ex. 29, 22, יָ Ps. 73, 23, יָ JUDGES 3, 16, for which, however, the adj. יְמִינִי or יְמִין also stands. יְמִין alone is often used for the hand as a symbol of help and protection SONG OF SOL. 2, 6, of good or bad action Ps. 26, 10; JUDGES 5, 26; hence we find it applied to God, e. g. יְמִין Ex. 15, 6, יָ עֲלֶיךָ Ps. 77, 1, as a helping Ps. 60, 7, supporting 63, 9, strong Ex. 15, 6 12, holding Ps. 139, 10, beneficent and beatifying 16, 11 or threatening and crushing power LAMENT. 2, 4; and so in the very various significations of יָ and יָ generally. Hence the following phrases are to be explained in accordance with this idea: אֵישׁ יְמִין Ps. 80, 18 *man of the right hand of one*, i. e. whom one's right hand supports; מִיְמִין Ps. 16, 8 *at the right hand of one*, i. e. at his side; יָשֵׁב לִי' Ps. 110, 1, i. e. to be his administrator, friend &c. Also applied to other objects: עַל-יָ *at the right hand* GEN. 24, 49, יָ *to the right hand* NUM. 22, 26, for which also יְמִין GEN. 13, 9 or לְיְמִין NEH. 12, 31 &c. occurs. Sometimes יְמִין stands along with יָ Ps. 73, 23 or יָ 44, 4 tautologically, or to strengthen the idea. Figur. = *right, correct, proper*, ECCLES. 10, 2 *the heart of a wise man is at his right*, i. e. in the right place, just as the Germans apply *linkisch*, meaning by it "unfit, unskillful". — 3. *prosperity*, the right side and south being regarded as natural symbols of good fortune; whereas on the contrary a dark, gloomy region, the left- or night-side is an image of misfortune (see שָׂם, שְׂמֹאל); comp. Ar. *يَمِين* good fortune, (hebr. שָׂם) *to be on the left side*

and unfortunate &c. This meaning of יָמִין is found GEN. 35, 18 in the name בְּנֵי־יָמִין (*son of prosperity*), which name is also written בְּנֵי־יָמִין NUM. 1, 36 (see בְּנֵי־יָמִין); separately בְּנֵי־יָמִין 1 SAM. 9, 1 K'tib; besides in אִישׁ־יָמִין, whence the patronym. אִישׁ־יָמִין 1 SAM. 2, 1. יָמִין alone appears as a proper name (comp. Felix) GEN. 46, 17; NUM. 26, 12; 1 CHR. 2, 27; NEH. 8, 7. To יָמִין in this sense belong also the proper names יָמִין (from יָמִין = בְּנֵי־יָמִין) EZR. 10, 25, NEH. 10, 8, 1 CHR. 24, 9, and בְּנֵי־יָמִין (= בְּנֵי־יָמִין) NEH. 12, 17; 2 CHR. 31, 15. See יָמִין. — 4. an oath Ps. 144, 8 11, to which meaning יָמִין is suitable as an epithet, and according to the requirement of the first member of the verse. *Ibn-Balam* has already compared here the Ar. يمين (swearing), יָמִין 4 (see too יָמִין II.) and Ar. يمين (to swear) confirming the same sense fully; though the meaning "right hand" might be retained, agreeably to Is. 62, 8. — 5. same as יָמִין the name of a district in Edom, DEUT. 33, 2 from his Yamin-region to Eshdot (i. e. to Ashdot ha-Pisga) he came to them (see אֶשְׁדּוֹת p. 157), actually appearing in the parallel passage HAB. 3, 3. In this sense יָמִין like יָמִין may properly denote a dry, scorched, sunburnt land, as in Arab. تيمنا is = تيمنا wilderness, and as from وَمَا (= יָמִין) appears the noun مَوَاطَا (desert). Deriv. יָמִין, יָמִין, and the denominative

יָמִין (a denomin. from יָמִין; Kal not used), whence

Hif. יָמִין, also in the forms יָמִין, יָמִין (*inf. c.* יָמִין; *imp. f.* יָמִין; *fut.* יָמִין, 2 *pl.* יָמִין) to use the right hand, e. g. to sling stones, to send arrows from a bow 1 CHR. 12, 2, oppos. to יָמִין; 2 SAM. 14, 19 if any thing is to be done to the right or left, of all that my lord the king has spoken, i. e. on no side is his command to be departed from; then to direct the course toward the south GEN. 13, 9; to lead to the right Ez. 21, 21, where יָמִין (see יָמִין denom.), יָמִין, יָמִין are applied to other quar-

ters; to turn to the right (or the straight way) Is. 30, 21. In all these meanings the opposite is יָמִין (יָמִין).

יָמִין (from יָמִין) 1. *adj. m.* the right, e. g. יָמִין 2 CHR. 3, 17 K'tib; יָמִין Ez. 4, 6 K'tib, for which the K'tib has the usual יָמִין. — 2. *Gent. m.* from the proper name יָמִין (in the appellative meaning *prosperity*) = בְּנֵי־יָמִין, in the phrase אִישׁ אֶשְׁדּוֹת a Benjamite 2 SAM. 20, 1, ESTH. 2, 5, for which אִישׁ אֶשְׁדּוֹת 1 SAM. 9, 1, or בְּנֵי־יָמִין 9, 21, Ps. 7, 1, or בְּנֵי־יָמִין 2 SAM. 16, 11, *pl.* יָמִין, also occur. Once with אֶשְׁדּוֹת there is merely יָמִין Yamin-land 1 SAM. 9, 4, which appears to have been the name of a piece of land in a territory which was not Benjamite; though the meaning "Benjamite" is also probable in the passage.

יָמִין *Patronym. m.* from the proper name masc. יָמִין NUM. 26, 12.

יָמִין (*fulfiller, viz. Jah is, from יָמִין*) *n. p. m.* 2 CHR. 18, 7 8.

יָמִין (the same) *n. p. m.* 1 KINGS 22, 8.

יָמִין (*the Ruling one, viz. Jah is*) *n. p. m.* 1 CHR. 4, 34.

יָמִין I. (i. e. יָמִין; not used) *intr.* to be collected or heaped together in a mass, to flow together (in heaps), hence יָמִין II. — The organic root יָמִין (יָמִין) is completely identical with that in יָמִין (whence יָמִין 1 and יָמִין I. יָמִין) and יָמִין (יָמִין) &c., Ar. جَم (whence جَم a collection of water), جَم (to collect); but especially قَم, redupl. قَمَم (to gather together), whence قَمَم (sea); since the interchange of the *k*-sound with Yod is certain (see p. 249 and 528). In Ar. there was also a stem יָמ, whence יָמ sea; only this was less used.

יָמִין II. (not used) *intr.* same as יָמִין (יָמִין) to be clear, pure; figur. to be lovely, innocent. Deriv. the proper name יָמִין.

יָמִין (not used) *intr.* 1. to be luminous,

clear, spoken of a region or quarter of the globe, like יָמָה (יִימָה), out of which the stem seems to be enlarged by means of *n*. Deriv. יָמָן 1. — 2. *to be southerly*, the south side being considered the clear, bright one; the north the reverse (see צָפוֹן), as dark and clouded; *to be on the right*, an oriental being accustomed to make the east his standard or starting point, and therefore the south serves to denote the right, while the opposite side is the left. Deriv. יָמָן 1 and 2, יָמָן, יָמָן, יָמָן 1, denom. יָמָן, for which there is also יָמָן, without יָמָן being on that account = אָמָן (see אָמָן II.). — 3. *to be prosperous*, brightness (see signific. 1) being a sign of prosperity, the clear, the right, and the day-side being considered the fortunate one, but the gloomy, the dark, the left (see קִטְמָה belonging to שִׁים (קִטְמָל) being the unfortunate one; Ar.

יָמָן the same. Deriv. the proper names יָמָן 3, יָמָן, יָמָן. — 4. *tr. to make clear, bright, manifest, to swear*, conseq. transferred from the fundamental signification; or *to lift up the right hand, to swear by means of the right hand* (see Is. 62, 8). Deriv. יָמָן 4. — 5. *to glow, to burn, to be hot*, of a desert. Derivat. יָמָן and יָמָן 5.

Hif. יָמָן 2 SAM. 14, 19, יָמָן 1 CHRON. 12, 2, denom. from יָמָן (which see).

יָמָן (not used) *m.* same as יָמָן in signific. 2, Ar. יָמָן the same. Hence the adj. *m.* יָמָן, *fem.* יָמָן.

יָמָן (*prosperity*, from יָמָן 3; comp. Arab. *يَمَنَة* felicity) *n. p. m.* GEN. 46, 17; 2 CHR. 31, 14.

יָמָן (from יָמָן = יָמָן, Ar. *يَمِين*) *adj. m.*, *f.* *right*, 1 KINGS 7, 21, 2 KINGS 11, 11 (used of inanimate things), particularly of members that are in pairs, as יָמָן Ex. 29, 20, יָמָן LEV. 8, 23, יָמָן 8, 24. יָמָן alone, a *subst.*, the right hand LEV. 14, 16.

יָמָן (*a holder back, a keeper*, viz. Jah is) *n. p. m.* 1 CHR. 7, 35. Comp. יָמָן I.

יָמָן I. (Kal not used) *tr.* same as יָמָן (יָמָן which see) *to change, to alter*, identical in its organic root with יָמָן II. But in this meaning it occurs only in the

Hif. יָמָן *to change, to exchange* JER. 2, 11, if it be not better to take יָמָן for יָמָן (see יָמָן in Hif.).

Hithp. יָמָן *to change oneself*, with יָמָן *with a thing*, i. e. *to enter into the place of, to take one's place*, Is. 61, 1 *into their splendour ye shall enter* (Saadia, Rashi), the Ar. *بدل* (to exchange) having this sense also in conjug. V. It is not necessary to assume a peculiar stem יָמָן for this conjugation; since the Hithp. may be formed so from simple stems in the Aramaean fashion (comp. Targ. יָמָן from *בָּס*). The Targ., Syr. and Vulg. take it as = יָמָן Ps. 94, 4 in the meaning "to glory", an assumption which is unnecessary. But see יָמָן II.

יָמָן II. (Kal not used) *intr. to stretch upwards*, hence *to be elevated, high*, same as יָמָן (which see); deriv. the noun יָמָן in the proper name יָמָן, יָמָן. According to this fundamental signification is the explanation of

Hithp. יָמָן *to glory*, with יָמָן of the object, Is. 61, 6 *ye shall glory in their splendour* (Targ., Syr., Vulg., Kimchi, Ibn Esra &c.), conseq. = יָמָן Ps. 94, 4, which is = יָמָן in the passage.

יָמָן see יָמָן.

יָמָן see יָמָן and יָמָן.

יָמָן, *Iauβης*, see יָמָן and יָמָן.

יָמָן (out of יָמָן *height of Jah*; יָמָן from יָמָן II. = אָמָן, the same stem lying also in the proper name masc. יָמָן i. e. *Iauβη* 1 MACC. 9, 36, originating in יָמָן from יָמָן = יָמָן, for which Josephus has *Αυαβη*, i. e. *אָמָן*, the Syr. *אָמָן* in a like sense) *n. p. m.* 1 CHR. 7, 36. The proper names יָמָן (out of יָמָן) and יָמָן (above p. 117 seq.) may be better taken in the sense of יָמָן here; on the contrary another proper name יָמָן i. e. *Iauβης* (2 TIM. 3, 8), in the Talmud יָמָן, is

derived from מָרָא = מָרָא meaning to prophesy, to announce (Ethiop. מרי), and should therefore be taken in the signification of magician, enchanter &c., after which manner מָרָא and מָרִיּוֹת are also to be explained.

יִמְרִי, 'Iamṣūi, from יָמַר II. see יִמְרָה.

יִמְרִיָּה see יִמְרָה.

יָמַשׁ (Kal not used) intr. same as מָשַׁשׁ to touch, to feel; only in

Hif. מְיַמֵּשׁ to let feel, hence imper. with suff. מְיַמֵּשִׁי JUDGES 16, 26 K'tib, let me feel, for which the K'ri has מְיַמֵּשִׁי, as if from מָשַׁשׁ (מִישׁ) = מָשַׁשׁ.

יִנְאֵץ ECCLES. 12, 5 should be referred to יָנַץ and יָנַץ, the signification of both verbs being purposely expressed in the word. See יָנַץ.

יָנָה (fut. יִנְהֶה, with suff. יִנְהֶם; יָנָה JER. 25, 38; 46, 16; ZEPH. 3, 1 is not the part. of יָנָה, but a noun from יָנַן which see) tr. to tread down, to oppress, to suppress, to extirpate, Ps. 74, 8 we will crush them entirely (Ibn Ḡanāch, Ibn Parchon), a verb being really necessary there. The organic root of the stem יָנָה would accordingly be identical with that in יָנַן, יָנַן, according to the well-known and proved interchange of י and נ, as well as of נ and ר; Targ. יָנָה, יָנַר the same. But as יָנָה does not appear elsewhere in Kal, other ancient expositors (Targ., LXX, Kimchi) take יָנָה as a subst. יָנַן (which see) with the suff., their whole brood (will we destroy); so that the verb has dropped out. יָנָה is a subst. which see.

Hif. מְיַנְהֶה (3 pl. מְיַנְהֶה, part. pl. m. מְיַנְהֶה, with suff. מְיַנְהֶה; inf. c. מְיַנְהֶה, with suff. מְיַנְהֶה; fut. יִנְהֶה, 3 pl. יִנְהֶה) to maltreat, to oppress, with the accus. of the object Ez. 18, 12 16; to overreach 22, 7; to deceive, by extortion DEUT. 23, 17; to torment, of enemies Is. 49, 26; to thrust or push away, with accusat. of the object and נָן Ez. 46, 18, comp. 45, 8. The Targumic מְיַנְהֶה has the same meaning. With the stem יָנָה may be also compared יָנָה II.

יָנוּחַ (with a of motion יָנוּחַ, resting-place, from יָנוּחַ) n. p. of a city on the confines of Ephraim and Manasseh JOSH. 16, 6 7; on the contrary, another city of the same name is meant in 2 Kings 15, 29, situated in the extreme north of Palestine, west of the lake Merom, probably יָנוּחַ; a city of that name being indicated in that district.

יָנוּחַ (from יָנוּחַ = יָנוּחַ; propagation) n. p. of a city in Judah JOSH. 15, 23 K'tib, for which the K'ri has יָנוּחַ (place of flight).

יָנוּחַ see יָנוּחַ and יָנוּחַ.

יָנוּחַ see יָנוּחַ.

יָנוּחַ belonging to יָנוּחַ see יָנוּחַ.

יָנוּחַ (from יָנוּחַ = יָנוּחַ) a sucker, sprout, Ez. 17, 4, = יָנוּחַ 2. and יָנוּחַ 17, 22; Phenice. יָנוּחַ (Diosc. 3, 121) a kind of geranium.

יָנוּחַ (part. m. יָנוּחַ; fut. יִנְחֶה) tr. to moisten, to wet the lips (see יָנוּחַ), then to suck, with accus. שָׁדַיִם (the breasts) JOB 3, 12, particularly in the part. m. יָנוּחַ SONG OF SOL. 8, 1, Jo. 2, 16, where it is used as a subst.; figurat. intr. to enjoy in abundance Is. 60, 16; to receive or take in rich abundance 66, 11 12; DEUT. 33, 19; Phenice. יָנוּחַ the same. Deriv. יָנוּחַ, יָנוּחַ, יָנוּחַ.

Hif. מְיַנְחֶה (once מְיַנְחֶה LAMENT. 4, 3; part. f. מְיַנְחֶה, with suff. מְיַנְחֶה, and pl. מְיַנְחֶה as a subst., but the latter also adjectively GEN. 32, 16; inf. constr. מְיַנְחֶה; imp. with suff. מְיַנְחֶה; fut. יִנְחֶה, apoc. מְיַנְחֶה) to suckle, GEN. 21, 7; 32, 16; 1 KINGS 3, 21; applied to animals too LAMENT. 4, 3. Part. מְיַנְחֶה a wet-nurse GEN. 24, 39; also in a figur. sense Is. 49, 23; מְיַנְחֶה, to cause or let enjoy, being also applied thus in DEUT. 32, 13.

יָנוּחַ (once יָנוּחַ, after the form יָנוּחַ) m. the name of an unclean water-bird LEV. 11, 17, DEUT. 14, 16, which frequents solitary marshes and lakes Is. 34, 11; coupled with other animals that shun the presence of man, such as קָאָר and עֶרֶב (ZEPH. 2, 14; Ps.

the reprovor contend with the Almighty? יָסַךְ is an infin. absol. (JUDGES 11, 25); and יָסַךְ is parallel with מוֹכִיחַ.

יָסַךְ (only fut. יִסְכֶּךְ) intr. to pour, with עַל upon, Ex. 30, 32 it shall not be poured on the flesh of a man. It is unnecessary to take it passively and יִסְכֶּךְ as = יוֹסֶכֶךְ; יִסְכֶּכְּ also is not passive.

יֹסֶכֶה (contracted out of יִסְכֶּה, from יִסְכֶּה, *Jah is a looking one*) n. p. m. GEN. 11, 29.

יֹסֶכֶה m. see

יֹסְמְכִיהוּ (*Yahû is Supporter*) n. p. m. 2 CHR. 31, 13; comp. יֹסְמְכִיהוּ.

יָסַךְ (usually in the perf., יָסַךְ, in pause יָסַךְ; יִסְכֶּכְּ, יִסְכֶּכְּ, יִסְכֶּכְּ; יִסְכֶּכְּ; יִסְכֶּכְּ; part. pl. m. יֹסְכִים; inf. constr. יִסְכֶּכְּ instead of יִסְכֶּכְּ, the termination *ôl* sometimes appearing also in verbs לָא and עָל e. g. הִנְבֵּאתָ ZECH. 13, 4, שָׁנְאָה Prov. 8, 13, שָׁמְרוּ Ez. 36, 3, without its being necessary on that account to assume a stem יִסְכֶּכְּ = יָסַךְ; imp. יָסַךְ, but only in the pl. יִסְכֶּכְּ; fut. יִסְכֶּכְּ, יָסַךְ, יִסְכֶּכְּ, יִסְכֶּכְּ, apoc. יִסְכֶּכְּ, after the form יִסְכֶּכְּ, יִסְכֶּכְּ, the stem יִסְכֶּכְּ coinciding with יִסְכֶּכְּ in form and idea, as vice versa יִסְכֶּכְּ has also יָסַךְ in the fut.; on the contrary the forms יִסְכֶּכְּ, יִסְכֶּכְּ, יִסְכֶּכְּ belong to *Hifl* which coincides in meaning, in the case of this verb, with *Kal*) 1. to bring together, to bring to, hence to add, with accus. of the object and עַל of the thing to which the addition is made LEV. 5, 16, seldomer with אֶל 2 SAM. 24, 3; but the accus. is oftenest omitted entirely DEUT. 13, 1, PROV. 30, 6, the addition being merely considered by itself; to increase, hence followed by an infin. with לֵּ expressing the increase of an action following, GEN. 38, 26 and he added not to know her, i. e. and he knew her no more. In this case יָסַךְ is like an auxiliary verb, which, in combination with the verb-idea belonging to the infin. following, and changed thereby into a finite verb, may be translated farther, more, thenceforth, in future,

once again, again, longer, still more, just according to the context, GEN. 8, 12 and it returned not again; 2 SAM. 2, 28 and they fought no longer; LEV. 26, 18 and will punish you in the future still farther. Instead of the infin. with לֵּ following our verb, as is usual, the former follows occasionally even without לֵּ GEN. 4, 12; 37, 5; or the finite verb too in the same form GEN. 25, 1, JUDGES 11, 14, HOS. 1, 6, more rarely in another tense, number and form; all being then taken as a collective idea, e. g. Is. 47, 1, where יִסְכֶּכְּ stands for יִסְכֶּכְּ. To heighten still more the adverbial intensifying of the conception in the verb יָסַךְ, יָסַךְ, is sometimes added GEN. 37, 5; 1 SAM. 18, 29; 2 SAM. 3, 34. Sometimes the verb which has to follow יָ, is omitted, when it can be supplied from the preceding context, JOB 20, 9 the eye sees him and not farther, conseq. (לֵּשֶׁנָּה) in the same manner 34, 32; 38, 11; 40, 5 32; Ex. 11, 6; NUM. 11, 25; DEUT. 5, 19; 25, 3; Jo. 2, 2; in which sense the formula יָסַךְ יִסְכֶּכְּ אֵלֶיךָ is also to be explained, the latter for יִסְכֶּכְּ. In Is. 11, 11 the verb לֵּשֶׁנָּה is omitted, the seer having conceived of the first exodus out of Egypt as being already mentioned. — 2. to increase, to give abundantly, with עַל of the person, Ez. 5, 16 I have given you numerous plagues; besides, to do good to, with לֵּ of the person Ps. 120, 3; to exceed, to surpass, with עַל 2 CHR. 9, 6 or אֶל of the thing 1 KINGS 10, 7, and the accusat. of the material in which 1 KINGS ibid.; and so too יִסְכֶּכְּ ECCLES. 1, 16; to enhance, with עַל of the object, Ps. 71, 14 and I enhanced all thy praise, i. e. I praised thee more; then to multiply, enlarge, extend, to make more abundant, more numerous, with עַל Ps. 115, 14, Ezr. 10, 10, אֶל Ez. 23, 14, לֵּ Is. 26, 15 or accus. of the object LEV. 19, 25; to augment, with the accus. PROV. 1, 5; JOB 17, 9; Is. 29, 19; to become richer, in a thing 2 KINGS 19, 30; לֵּשֶׁנָּה Job 42, 10 to increase double. Deriv. the proper names יִסְכֶּכְּ

(identical with יִסְתָּ from Hifil), מְבַרְכֵּה. The noun יִסְתָּ (increaser) in מְבַרְכֵּה 1 CHR. 6, 8, מְבַרְכֵּה NUM. 1, 14, does not probably belong here, but to יִסְתָּ.

Nif. נִסְתָּ (part. נִסְתָּ) to be added, with עַל NUM. 36, 3; to be appended JER. 36, 32; to join oneself, with עַל EX. 1, 10; to be increased PROV. 11, 24. *Part. f. pl.* מְבַרְכֵּה subst. additions, something new, a new mishap IS. 15, 9.

Hif. הִסְתָּ (throughout the whole perfect; part. מוֹסִיף; inf. constr. הוֹסִיף; fut. יוֹסִיף) same as יִסְתָּ in Kal (which see), the two being even interchanged, 1 KINGS 10, 7 and 2 CHR. 9, 6; sometimes also interchanged with יִסְתָּ, without having another signification EX. 5, 7. Deriv. the proper name יִסְתָּ.

Hof. הוֹסִיף (only in fut. יוֹסִיף) 1 SAM. 27, 4 K'tib, same as נִסְתָּ.

יִסְתָּ (increaser) assumed to be in the proper names מְבַרְכֵּה, מְבַרְכֵּה, but see them.

יִסְתָּ (*Pe.* not used) *Aram. tr.* = Hebr. יִסְתָּ.

Hof. הוֹסִיף (*fem.* הוֹסִיפָה) to be added, DAN. 4, 33 [36].

יִסְתָּ (Kal only in the part. יִסְתָּ; fut. יִסְתָּ after the form יִצָּק GEN. 28, 18, יִצָּק, therefore with suff. מְבַרְכֵּה Hos. 10, 10) trans. prop. to bind, to tame, to restrain, connected with יִסְתָּ; יִסְתָּ being also put in combination with the taming of a bullock (JER. 31, 18); then to administer discipline, and generally to chastise, to instruct PROV. 9, 7; to admonish by reproof Ps. 94, 10, parallel הוֹדִיכָה to correct, punish Hos. 10, 10, with an alliteration to לִי מוֹסֵר. Deriv. מוֹסֵר, מוֹסֵר, מוֹסֵר. Usually the

Nif. נִסְתָּ (*imp.* הוֹנֵס, fut. יוֹנֵס) to be chastened, instructed, admonished, to allow oneself to be corrected, to be brought to understanding Ps. 2, 10; to learn reproof, to be amended JER. 6, 8; 31, 18; to be chastised, restrained PROV. 29, 19.

Pih. יִסְתָּ (part. מְבַרְכֵּה; inf. abs. יִסְתָּ, constr. יִסְתָּ and יִסְתָּה; *imp.* יִסְתָּ; fut. יִסְתָּ) to chastise, to punish, with accus.

of the object and ה of the instrument 1 KINGS 12, 11; 2 CHR. 10, 11; proceeding from God LEV. 26, 18, or from men PROV. 19, 18; figurat. to stir up, to excite Ps. 16, 7, where לִי יִסְתָּ is an adv. of time; to admonish PROV. 9, 7; לִי מוֹסֵר to admonish to right IS. 28, 26; לִי עֵל-עֵל to chastise on account of sin Ps. 39, 12; to exercise Hos. 7, 15; יִסְתָּ מִן to dissuade from a thing IS. 8, 11. Deriv. יִסְתָּ.

Hif. הִסְתָּ (for הוֹסִיף; fut. יוֹסִיף) to admonish, to threaten, Hos. 7, 12 agreeably to what is heard . . . will I threaten them.

Nithp. נִסְתָּ (3 p. pl. perf. נִסְתָּ) to be instructed, corrected, Ez. 23, 48, consequ. after the form נִסְתָּ (DEUT. 21, 8); if we should not read נִסְתָּ, since no Hithp. of יִסְתָּ appears.

The organic root of the stem יִסְתָּ, which also lies in מְבַרְכֵּה (where are to be found its other comparisons and combinations), signifies originally to bind, to tame, to restrain, from which fundamental signification the rest are developed. This connection is still perceptible partly from the different applications of the verb, and partly from מוֹסֵר and מוֹסֵר, so that it cannot be doubted.

יִסְתָּ belonging to הִסְתָּ see סוֹת.

יִסְתָּ (out of יִסְתָּ from יִסְתָּ; pl. יִסְתָּ) m. a shovel, for removing ashes from the altar EX. 38, 3; 1 KINGS 7, 40; JER. 52, 18 (Targ., Kimchi). The LXX and many interpreters have wished to explain it otherwise, in consequence of its being put with other utensils; but that is not necessary.

יִסְתָּ (*height, high place*, from עֵבֶץ = יִסְתָּ, יִסְתָּ, as from the latter come the names of places יִסְתָּ, יִסְתָּ, and from the cognate in sense יִסְתָּ, the names יִסְתָּ and יִסְתָּ) 1. n. p. of a place, where the families of the learned or Soferim (מְשֻׁפָּרוֹת סוֹפְרִים) dwelt at a later period 1 CHR. 2, 55. It lay probably in Judah, since the Judah-territory alone is spoken of in the whole geographical appendix (1 CHR. 2, 42-55) to the 70 descendants of Judah (1-41).

Hence its identity with **אָבֶץ** (*Rashi*) in Issachar must be rejected. — 2. (*a Shining one viz. is Jah*) *n. p.* of a celebrated family-head of the race of Judah, descended from **קֹרֶץ**, and farther back from **אֲשָׁחִייר**, viz. from his first wife **הַלְאָה**, 1 CHR. 4, 9 compared with 4, 5-8. The conclusion of the 7th and beginning of the 8th verse may have been: **צָרַת וְצָחַר וְקֹרֶץ הוֹלִיר אֶת-עָנוּב וְאֶת-נָחֶר וְקֹרֶץ הוּא אֶבֶץ יַעֲבֹץ וכו' יַעֲבֹץ הוּא אֶבֶץ יַעֲבֹץ וכו'.** Two verses about the history of this *Jabez* are inserted in 1 CHR. 4, 9-10, taken from an old source; in which **יַעֲבֹץ** is derived from **עָצַב**.

יָעַר I. (*fut. יִיעַר*) *tr.* to appoint, to fix, spoken of a place JER. 47, 7, of time 2 SAM. 20, 5; to order, **מַטֵּה** (the rod of chastisement, i. e. a hostile army) MIC. 6, 9; elsewhere also to appoint or cite (before a tribunal), on a definite day; to promise, to determine beforehand &c. — The organic root **יָעַר** lies also in **עָר** (*עיר*) and **עָר** with a cognate fundamental meaning, Ar. **عَد**, Syr. **ܥܕ**, and is connected with **עָז**; see also **יָרַע** III. Deriv. **מוֹעֵד** 1. Phenic. **יָעַר** the same; hence Plautus Poen. 1, 9 **יָעַר** *it is intelligently appointed*, if we should not read **יָעַר** *יָעַר*.

Hif. **הוֹעִיר** (*fut. יוֹעִיר*) to appoint, to cite (before a tribunal), on a certain day JER. 49, 19; 50, 44; JOB 9, 19.

Hof. **הוֹעִיר** (*part. m. pl. מוֹעִירִים, f. pl. מוֹעִרוֹת*) to be fixed, appointed, JER. 24, 1; to be ordered, directed EZ. 21, 21 [16].

יָעַר II. (*fut. יִיעַר*) *tr.* 1. to bring together, to collect, congregare, hence **עָדָה** 1, **מוֹעֵד**, to bind, to unite single parts, hence the proper names **מוֹעֲדִיה**, **מוֹעֲדִיה**. — 2. Figur. to marry, i. e. to contract an engagement EX. 21, 8; to give in marriage, with accus. of the woman and **ל** of the person to whom 21, 9. Also according to the derivatives, to agree, to concert, whence **מוֹעֵד** 2; to come together, at a place or a definite time, to meet together, hence **מוֹעֵד** 3.

Nif. **נִיעַר** (*fut. יִנָּעַר*) to resort, with accus. of the place to which and **ל** of

the person to whom EX. 25, 22; to repair to 29, 42 43 (see **יָרַע** III.); to make one's appearance, with **אֵל** to one NUM. 10, 4; **נִיעַר** *עַל-פִּי* to gather together against one, to conspire NUM. 16, 11, and also to collect about one 1 KINGS 8, 5; 2 CHR. 5, 6; to agree upon, unite PS. 48, 5; to join with one another, to gather together, with **בְּ** NEH. 6, 2 or **אֵל** of the place 6, 10; with the adv. **יָחַד** to agree entirely, followed by the infin. with **ל** JOB 2, 11; to meet AM. 3, 3.

Hof. **הוֹעִיר** (not used) to be collected, brought together, united, in a place of refuge; therefore like the passive of **אָהַר** to be received. Deriv. **מוֹעֲדָה**.

The fundamental significations of **יָעַר** I. and II. to appoint, to fix and to collect cannot be doubted, both because of the usage of the verbs and their radiations in derivatives; and though these ideas can be apparently separated, yet both seem to have united in one primitive conception. The organic root **יָעַר** appears to be connected with that in **יָגַר** II. (page 263), whence **גָּדַר**, with **יָגַר** II. (page 270), **אָגַר** (page 18), **אָחַר** and **יָחַר**, **אָחַר**, **יָחַר**, and in numerous identical terms in Aram. and Arab. Hence the fundamental signification was to bind, to put together, to unite, to gather together, cognate in sense with **קָהַר** &c. From such radical meaning proceeded that of appointing, establishing; the same sense being developed out of other verbs of binding or uniting. On the other hand, **יָעַר** I. may be connected with **עָר** and **יָגַר**.

יָעַר, *m.* feast, prop. an established time, whence **יָעַר** and **יָעַר**.

יָעַר (out of **יָעַר** from **יָעַר**, which comes from **יָעַר**; born on a festival) *n. p. m.* 2 CHR. 9, 29 K'tib, for which the K'tib has **יָעַר**. Elsewhere **יָעַר** and **יָעַר** (which see) from **עָר** with a like sense, stand for it.

יָעַר see **יָעַר**.

יָעַר (only 3 *p. perf.*) *tr.* to snatch away, to sweep away, to beat away, of hail IS. 28, 17 (Vulg., Saadia, Kimchi &c.), as **יָעַר** is applied to water; generally, to

put away, to clear away, whence יָצָא (for יָצָא); *to destroy*, whence the nouns יָצָא and יָצָא (from יָצָא and יָצָא) in יָצָא and יָצָא.

Hif. (not used) הִצִּיחַ (fut. יִצְחֵק) *to snatch away, to destroy*, of God; deriv. the noun יִצְחָק (*snatcher*) in the proper name יִצְחָק, which see.

The stem יָצָא appears to be of the same form and fundamental signification as יָצָא II. (which see), יָצָא II. (which see), יָצָא and יָצָא being often interchanged; and also as the Arab. وَعَى (but which has developed the radical meaning in another direction, *to collect*, comp. كَفَى and كَفَى and بَعَى X. (to separate).

יָצָא see

יָצָא (El is snatching away, i. e. a snatcher) *n. p. m.* 1 CHR. 9, 6; 9, 35 K'tib; 11, 44 K'tib; 2 CHR. 26, 11; 29, 13; EZR. 8, 13; for which the K'ri has יָצָא for the most part.

יָצָא (from יָצָא; *the Counselling one*, viz. Jah is) *n. p. m.* 1 CHR. 8, 10.

יָצָא (*forest*) *n. p. m.* 1 CHR. 20, 5 K'tib, for which יָצָא stands in the K'ri. See יָצָא.

יָצָא (only plur. יָצָא) *m. a forest*, Ez. 34, 25 K'tib, a collateral form of יָצָא (which see).

יָצָא (*a collector*, viz. Jah is; from יָצָא) *n. p. m.* GEN. 36, 18, for which יָצָא stands in K'tib 36, 5 14; 2 CHR. 11, 19; comp. יָצָא.

יָצָא I (Kal not used) *intr. same as יָצָא (יָצָא) to be hard, bold, impudent, shameless* (Targ., Vulg., Syr., Kimchi &c.); *part. Nifal* נִצְחָא (צָח) Is. 33, 19 *a people conducting themselves boldly and impudently*, comp. נָצַח צָח DEUT. 28, 50, מָלַח צָח DAN. 8, 23. Its connection with יָצָא (יָצָא) would be explained accordingly, like that of יָצָא with יָצָא, לָקַח. But יָצָא stands in the passage just cited in relation to יָצָא, יָצָא, and the language can be used only of a foreign-speak-

ing people. It is better, therefore, with *Rashi* to take נִצְחָא = נִצְחָא = נִצְחָא Ps. 114, 1, the foreign-speaking people being regarded as inimical, in the midst of whom one could not feel at home. While the stem נִצְחָא is = נִצְחָא, we must either read נִצְחָא = נִצְחָא, or look upon נִצְחָא (after the form חִוּחָא as a collateral form of חִוּחָא) as a collateral form of נִצְחָא. See יָצָא.

Nif. נִצְחָא see Kal.

יָצָא II. (not used) *intr. to command, to determine, to rule, to decide*, Ar. عَزَى, the same, the organic root יָצָא being identical here with יָצָא (to be strong, firm, determined, firmly resolved). Deriv. the noun יָצָא in the proper names יָצָא (abridged יָצָא) and יָצָא.

יָצָא see יָצָא II. and יָצָא.

יָצָא (El is the Commanding, Determining one, from יָצָא and יָצָא) *n. p. m.* 1 CHR. 15, 18, for which 15, 20 has the abridged יָצָא.

יָצָא (the same) *n. p. m.* 1 CHR. 24, 26.

יָצָא see יָצָא.

יָצָא (*a place hedged about*, from יָצָא; twice יָצָא 1 CHR. 6, 66 and 26, 31) *n. p.* of a city in Gilead 2 SAM. 24, 5, which was wrested from the Ammonites NUM. 21, 32, and allotted to the tribe of Gad 32, 3 35; JOSH. 13, 25. It was appointed a Levitical city 21, 37; 1 CHR. 6, 66. In the times of the great prophets Isaiah and Jeremiah it belonged to Moab, and was celebrated for its wine Is. 16, 8 9; JER. 48, 32. The fruitful district about Jazer, abounding in wine, was called יָצָא NUM. 32, 1. יָצָא JER. l. c. may have been a brook or pool at יָצָא, since a sea of the name is not known to exist; and under יָצָא Is. l. c. this pond may likewise be intended. According to Euseb. (Onom. s. v. *Iazir*) the place is six hours from הָצָא, four hours from יָצָא; and it still existed at the beginning of the 14th century (Estori ha-Farchi). But now there are only ruins there under the name of Szir (*Seetzen*,

p. 430; *Burckh.* p. 622) or *Seir* (*Buckingham*, Syria II. p. 109). A spring Wady Seir rises there, from which perhaps יֵסִי is to be explained. There is also a mountain יֵסִי, which the Targ. calls מִכְנֵר (see J. Shebi'it ch. 9. 3), lying in southern Belka, Ar. *Gibl Asora*, 3¹/₂ hours south west of Heshbon, belonging to the Jazer-district. The Phenice. proper name *Jader* is not יֵסִי but יֵאֲדֵר (a *Glorious one*, viz. El is).

יעט (only 3 pers. perf. with suff. יֵעֲטֵי) *tr.* same as עָטָה I. to cover, to clothe, with a double accus. Is. 61, 10. Perhaps יֵעֲטֵי is a mixed form of the perf. and imperf. Kal from עָטָה I.

יעט (part. יֵעֲטֵי, pl. with suff. יֵעֲטֵי) *Aram. trans.* same as Hebr. יָעַץ, prop. to make firm, hence to determine, to form a determination. Part. counsellor Ezr. 7, 14 15. Deriv. עֲטָה.

Ithpa. יֵעֲטֵי to consult together, to come to a united resolution DAN. 6, 8, = Hebr. נִוְעַץ Ps. 83, 6.

יעי see

יעיאל (same as יְעֹאֵל) *n. p. m.* 1 CHR. 5, 7; 15, 18; 2 CHR. 35, 9; Ezr. 10, 43; and elsewhere in the K'ri.

יעיר (an inhabitant of the forest) *n. p. m.* 1 CHR. 20, 5 K'tib, for which the K'ri has יְעֹר; and 2 SAM. 21, 19 יְעֹרִי.

יעיש see יָעִישׁ.

יעכן (from עָכַר = עָכַר; afflicting) *n. p. m.* 1 CHR. 5, 13.

יעל (Kal not used) *intrans.* same as עָלָה (which see) 1. to ascend, to climb (a mountain), applied to the goat, the chamois, or also men; Ar. *وَعَلَ* the same. Deriv. יָעַל 1 and 3, יַעֲלֶה 1, the proper name יַעֲלֶה. — 2. to be prominent, to be conspicuous, of a mountain, *وَعَلَ* the same. Deriv. the proper name יַעֲלֶה 2. — 3. Fig. to be high, to have worth, to be profitable, useful, to be mentally prominent as it were, a cognate sense existing in עָלָה also. Deriv. יַעֲלֶה in בְּלִיעַל, the proper name יַעֲלֶה (יַעֲלֶה).

Hif. יֵעֵל (part. *m.* מוֹעֵל; fut. יוֹעֵל) to be of use, to serve (cognate in sense עָלָה), with עָ of the thing Job 15, 3, or absol., and עָ in the apodosis 21, 15; with לָ JER. 23, 32 or the accus. of the person Is. 57, 12; יֵעֵלוּ Job 30, 13 they help my fall, comp. ZECH. 1, 15 עֵלָה לְרֵעִי; to have value JER. 16, 19, עֵלָה לְרֵעִי to be of more use than, to be more advantageous than, Job 35, 3; לֹא-יֵעֵל an idol, JER. 2, 8. In modern Hebrew the deriv. מוֹעֵל use.

יעל (from יַעֲלֶה 3, or from עָלָה, like יַעֲלֶה from עָלָה) *m.* height, in a concrete sense; figur. worthiness, height, excellence, in the compound בְּלִיעַל (which see).

יעל (only in signif. 1. plur. יַעֲלִים, constr. יַעֲלִי; from יַעֲלֶה) *m.* 1. properly a climber, hence a chamois, which climbs rocks or high mountains Job 39, 1; Ps. 104, 18. The rocks of the wild goats 1 SAM. 24, 3 were situated in the desert of En-gedi. Ar. *وَعَلَ*, *وَعَل* the same.

— 2. (a prominent one, figur. a prince, as in Arab.) *n. p. m.* of a judge otherwise unknown, to whom there is a reference in JUDGES 5, 6. — 3. (chamois) *n. p. f.* of a Kenite woman JUDGES 4, 17 18; 5, 24.

יעל see יַעֲלֶה 2.

יעלה (constr. יַעֲלֶה) *f.* 1. same as יַעֲלֶה 1. PROV. 5, 19, hence יַעֲלֶה חַן chamois of grace, a flattering address to a woman. — 2. (elevation) *n. p. m.* Ezr. 2, 56, for which NEH. 7, 58 has יַעֲלֶה.

יעלם (from יַעֲלֶה with the termination עָם, the ending עָם or עָן being also found in other stem-names of the Edomites, e. g. in עֲדָמָה, עֲדָמָה, עֲדָמָה, &c.; ascender of the mountains) *n. p. m.* of an Edomite GEN. 36, 5 14, the head of a race.

יען (not used) *intr.* same as עָנָה I. in its variety of significations: 1. to howl, to complain, to screech complainingly, of animals of the desert, prop. to raise a cry (as עָנָה I. is used of a rejoicing cry JER. 51, 14 or a shout of victory

Ex. 32, 18, of a howling complaint Is. 13, 22, of a song of praise and response Ex. 15, 21; 1 SAM. 21, 12). Deriv. יען, יענה (which see). — 2. to utter, say, teach aloud, clearly, openly; of God, to hear, this second meaning being also unfolded in ענה with great varieties. Deriv. יען and the proper name יעני.

In the organic root יען, also found in ענה I., ענה, ענה, ענה &c., the significations follow one another in the way now given; *sagen* and *singen* being also connected in German.

יען (prop. part. m.; only in pl. יענים). LAMENT. 4, 3 K'ri) *m. the ostrich* LAMENT. 4, 3 K'ri, prop. a screeching, lamenting animal of the desert (*Kimchi*, whom *Aurivillius*, *Oedmann* &c. follow); and in reality, the ostrich has become proverbial for its screeching, doleful cry (MIC. 1, 8; JOB 30, 29); as the Samar. version puts בנה יענה for בנה יענה. In like manner, the other name of the ostrich, יעני, (screech, the plural form denoting the abstract) JOB 39, 13, and the Ar. name يمان for the female ostrich point to the etymology given. The K'tib reads בני יענים, for they are screechers (ostriches) of the desert.

יען (from יען 2, or from the synonymous ענה I., whence also יען, just as יעל and יער may be referred to עלה and ערה) *m. an exact account, an exact expression, given according to purpose, aim, intent, attestation* (in a judicial sense), *proof*, i. e. correspondence to judicial investigation, the act of having in view, by means of utterance (see ענה); therefore *plan, aim, intent, יען* and *יענה* also proceeding from the idea of *answer, correspondence* (the answer corresponding to the question). Hence 1. a preposition: on account of, propter, i. e. where a result corresponds to a past cause; with a noun following Ez. 5, 9; יען ביתי Hagg. 1, 9 on account of my house (which lies waste); יען מה on account of what? Hagg. 1. c.; followed by an infin. with the suffix Is. 30, 12 because of your despising, where יען

stands in the apodosis at the introduction of the conclusion or consequence 30, 13, as יען also follows in the case of signif. 2. 29, 13 14; JER. 23, 38 39; Ez. 5, 7 10; 13, 8. Sometimes as a conjunct. because (see signif. 2) with the finite verb it is omitted in the course of the sentence, and must be repeated Is. 37, 29; but usually the apodosis of consecution is introduced by the finite verb merely JER. 7, 13 14; 48, 7. — 2. A conjunction, although, albeit, Ez. 5, 7 although ye have become richer (ועמרו) than the nations round about you, yet.... Accordingly it forms together with the apodosis the ground of a result, because, eo quod, quia, with the relative אשר following, always at the beginning of a clause or a new address; while יען with אשר following, expresses the aim itself GEN. 22, 16; DEUT. 1, 36; also with כי following NUM. 11, 20, 1 KINGS 13, 21, which is sometimes omitted NUM. 20, 12. The perfect always follows Is. 3, 16, and in the apodosis of consequence or consecution יען or יען sometimes stands 8, 6 7; 29, 13 14, which is also frequently omitted. It is occasionally doubled in solemn judicial style: יען יען because yea because LEV. 26, 43; Ez. 13, 10; 36, 3; once with the imperf. following Ez. 44, 12, where יען-יען stands in the apodosis. — 3. in order that, so that, ut, with the imperf., Ez. 12, 12 he shall cover his face that he may not see the land with his eyes; elsewhere יען stands instead of it (GEN. 18, 19). — 4. (singing, playing, the pipe, applied to the Phenic. god יען judge, ruler, who is also called יען, corresponding to the Pan of the Greeks) *n. p.* an epithet of Baal or Dan playing on the pipe, therefore in the proper name יען 2 SAM. 24, 6. See יען 4.

יענה (after the form יענה, from יען, prop. howl, cry) *f. the ostrich*, always coupled with בנה, plur. בנות, because יענה alone expresses nothing but the abstract idea of a doleful cry. The ostrich is represented as dwelling in waste places Is. 13, 21; 34, 13; 43, 20;

JER. 50, 39, wailing and awfully crying MIC. 1, 8, JOB 30, 29; and is reckoned among the unclean animals LEV. 11, 16; DEUT. 14, 15. The Targ. has for it נַעֲמָה, נַעֲמִיחָה, the Syr. نَعَم, Ar. نَعَام and نَعَامَة, a word which is also in the Talmud, and comes from נָעַם, to utter a wailing cry, Ar. نَعَم = نَعَم to utter melancholy sounds.

יָנִי (answerer, i. e. hearer, viz. Jah is) n. p. m. 1 CHR. 5, 12.

יָנִי (3 p. pl. in pause יָנִי JER. 51, 58 64; fut. יָנִי, יָנִי, 3 p. pl. יָנִי, in pause יָנִי, יָנִי) intr. to be weary, faint, to exert or fatigue oneself, Is. 40, 28 30 31, coupled with יָנִי, as in German *lass und matt*, *matt und müde*, in English *faint and weary*; oppos. to be vigorous, powerful, strong. The being fatigued is conceived of as arising from active exertion, internal weakness, exhausting walking or running Is. l. c., JER. 2, 24; יָנִי HAB. 2, 13 to be weary in vain; יָנִי JER. 51, 58 to be wearied for the fire (where the Vau must be erased); then to faint, with thirst Is. 44, 12 (as also יָנִי), to be exhausted, with hunger (see יָנִי); figur. to perish JER. 51, 64; to yearn for (consolation), see יָנִי. Deriv. יָנִי, and according to some יָנִי.

Hof. יָנִי (only part. m. מְיָנִי) to be wearied, exhausted, DAN. 9, 21 exhausted with a wearisome course, i. e. with haste (Ibn Esra, and perhaps the LXX). See יָנִי.

The organic root יָנִי lies also in יָנִי (יָנִי) 1 SAM. 14, 28 31 (to be exhausted or faint, with hunger) and in יָנִי; and the fundamental idea seems, as in the stems יָנִי, יָנִי, יָנִי (which see), to proceed from that of veiling, covering, enwrapping, according to a usual figure; so that the other meanings in יָנִי, יָנִי, יָנִי are clearly connected; Ar. وَعَفَ IV. to walk wearily.

יָנִי (plur. יָנִי; from יָנִי) adj. m. wearied, faint, spoken of a hard pursuit

JUDGES 8, 15; subst. a weak, powerless one Is. 40, 29, faint 2 SAM. 16, 2; in a spiritual sense Is. 40, 4. Phenic. יָנִי = יָנִי (Kit. 23, 2) weak with old age.

יָנִי (transposed from יָנִי; Kal not used) intrans. 1. to shine, to glitter, this sense being usual in יָנִי, יָנִי. Deriv. יָנִי. — 2. Figurat. to be high, i. e. to shine or appear at a distance; comp. II., יָנִי, יָנִי &c. where the same metaphor. transference appears.

Hof. יָנִי (only part. m.) to shine, to glitter, DAN. 9, 21 shining in splendour.

Hif. יָנִי (= יָנִי; not used) to make to shine forth, to make appear, figurat. to be very high. Deriv. יָנִי (which see).

יָנִי (from יָנִי after the form יָנִי) m. splendour, glitter, DAN. 9, 21. The LXX, Vulg., Syr. and Kimchi, Ibn Esra &c. have derived the noun from יָנִי.

יָנִי (part. m. יָנִי, part. f. with suff. יָנִי; part. pass. f. יָנִי; fut. יָנִי) tr. 1. to make firm, to establish, to support, since the organic root יָנִי is identical with that in יָנִי I. (whence יָנִי), only that the latter is intrans. (to be strong, hard); comp. Ar. عَصَى and عَصَص (to be firm, strong), Syr. حَصَا (the same), and the Hebrew עָז (עָז), Arab. عَزَّ I. to walk along quickly &c., but especially יָנִי. From this we can explain the signification to fasten, i. e. to make fast, יָנִי (the look), upon one (עַל-יָנִי), Ps. 32, 8 I will fasten mine eyes upon thee, as the Targ., LXX and Vulg. already understood it. The stems, Targumic יָנִי, Ar. وَعَظ (to admonish, to advise), وَعَد (to decide), وَعَد (to support), are concentrated in the Hebr. יָנִי.

— 2. Figur. to resolve firmly, to decide, absol. Is. 14, 24 27; MIC. 6, 5; followed by the infin. with לְ Ps. 62, 5; 2 CHR. 25, 16; oftenest with the accus. of the object, as יָנִי Is. 32, 7, יָנִי 8, 10, יָנִי Ez. 11, 2, יָנִי Is. 7, 5, with עַל יָנִי, 19, 12, JER. 49, 30 or לְ of the person

against whom one determines 49, 20; *to bring on, to bring about, to prepare, to ground*, with accus. of the object and ל of the person HAB. 2, 10; PROV. 12, 20. — 3. *to counsel*, with accus. of the person and of the thing 2 SAM. 17, 15, or in the sense of *exhorting*, with accus. of the person Ps. 16, 7, parall. to יָקַר; *to advise*, עֲצָה 2 SAM. 17, 7, with עַל against one 17, 21, or ל for one JOB 26, 3, or also with accus. of the person EX. 18, 19, 1 KINGS 1, 12; or the object is expressed in a special clause 2 SAM. 17, 11. Even in this sense, the language does not refer to pondering on all sides of a question; but it is a mental urgency and support, which is closely connected with the fundamental signification. Hence יָעַץ as an official designation, *counsellor*, mentioned along with kings, judges &c. IS. 1, 26; 19, 11; MIC. 4, 9; 1 CHR. 27, 32, or with other supporters of the state IS. 3, 3; spoken of one who can always determine wisely and therefore firmly, by his possessing wisdom; and so it is a quality of the future offspring of David, the Messiah IS. 9, 5; comp. מָלַךְ *to determine, to advise*, whence מְלָךְ (which see). Seldom *to counsel* generally 2 CHR. 22, 3. Deriv. עֲצָה, מְעַצֵּה. Phenic. יַעֲצִי the same, hence יַעֲצִי *a royal counsellor* (Kit. 33, 4), imp. יַעֲצִי with ל of the person (Trip. 2, 1).

Nif. נִיעַץ (part. m. נִיעֵץ, pl. נִיעֵצִים; fut. יִנְעֹץ) *to consult, with one*, אֶחָד IS. 40, 14, or עִם 1 CHRON. 13, 1, seldomer אֶל- in the sense *to give one's decision to a person* (for the purpose of judging it) 2 KINGS 6, 8; *to admonish, the people* 2 CHR. 20, 21; *to be advised* PROV. 13, 10; *to decide or to fix upon mutually* 1 KINGS 12, 6, 9; 2 CHR. 10, 6; with יַחְדָּר *to consult together* IS. 45, 21, NEH. 6, 7, לִב יַחְדָּר *to consult together with one heart* Ps. 83, 6, parall. פָּרַת בְּרִיחַ עַל.

Hithp. הִתְיַעֵץ (fut. יִתְיַעֵץ) *to decree, against one* Ps. 83, 4.

יַעֲקֹב (*heel-holder* according to GEN. 25, 26, from עָקַב a denom. from עָקַב *heel*, comp. Hos. 12, 4; a cunning one, a

deceiver, according to GEN. 27, 36; but the name seems to be derived, more correctly, from עָקַב meaning *to be after, to follow*, denoting *successor, one born after*; comp. the proper name עֲקֹב, Ar.

עֲקֹב successor) *n. p. m.* of the famous Jewish patriarch and progenitor, also called יַעֲקֹב (which see), whose life and fortunes are described in GEN. 25, 26-ch. 49. Hence it is used for the whole Jewish people NUM. 23, 7; DEUT. 32, 9; IS. 27, 6; JER. 10, 25; AM. 6, 8 &c.; בְּיַעֲקֹב *in the Jewish people* GEN. 49, 7, retaining the image of Jacob's personality IS. 44, 1; OB. 10; poet. for י in this sense בְּיָרָה IS. 2, 5, יָרַע 45, 19, בְּיָרָה 1 KINGS 18, 37, קָדַשְׁתָּהּ DEUT. 33, 4. In the same sense should also be taken מְלִיכֵי EX. 3, 6 and מְלִיכֵי Ps. 132, 2 of the God of Israel; and in Ps. 24, 6 mss., the LXX, Syr. read מְלִיכֵי; see also מְלִיכֵי, יַעֲקֹב with the same usage. Elsewhere it is used for the kingdom of the ten tribes IS. 9, 7; 17, 4; MIC. 1, 5; and after its destruction, for the whole kingdom of Judah NAH. 2, 3; OB. 18. — Probably it was owing to reverence for the name that it was never given to another person during the life of the Hebrew language; just as מְלִיכֵי and יַעֲקֹב too, never appear as the names of other persons.

יַעֲקֹב (from יַעֲקֹב with a of motion, *to Jacob*, i. e. reckoned; comp. יִשְׂרָאֵל, 1 CHR. 25, 2, יִשְׂרָאֵל 25, 14 *to Asarel, to Jesharel*) *n. p. m.* 1 CHR. 4, 36. The form of proper names with an accentless ה־ appended, did not originate till a later period of the language.

יַעֲקֹב (from יַעֲקֹב = יַעֲקֹב; a *Sagacious, Intelligent one*, viz. Jah is) *n. p. m.* of an Edomite chief 1 CHR. 1, 42, one יַעֲקֹב also appearing among the dukes of Edom (GEN. 36, 27). The whole race bore the name of בְּיָרָה NUM. 33, 31, which became also the name of a pasture in the wilderness, where many springs existed DEUT. 10, 6.

יַעֲרָ (not used) *intr.* same as יַעֲרָ III.

יָעַר (from יָעַר or עָרָה III.; with a of motion יַעְרָה, with *suffix* יַעְרִי, יַעְרִי, *pl.* יַעְרִים) *m. sprouts, a thicket*, i. e. a thick plantation of trees, in a garden or park ECCLES. 2, 6, יָעַר כְּרָמִל *a thick garden-wood* 2 KINGS 19, 23, IS. 37, 24, of the thick, richly-planted places of Lebanon. Usually *a forest*, where there is a growth of wild trees, in opposition to כְּרָמִל IS. 29, 17, in which sense עֲצִים are specially marked IS. 7, 2; 44, 23; PS. 96, 12; where a fruit-tree seldom grows SONG OF SOL. 2, 3; whose wood is better for use than that of the vine EZ. ch. 15; where the wild beasts dwell PS. 50, 10, IS. 56, 9, AM. 3, 4, and which is seldom traversed DEUT. 19, 5. סִבְכֵי הַיָּעַר IS. 9, 17 and 10, 34 *the thickets of the forest*, which יָעַר means also by itself. הַיַּעְרִי *the steep Lebanon-forest, situated on the highest summit* ZECH. 11, 2. Then *a wilderness covered with shrubs*, IS. 21, 13 *ye caravans of the Dedanites, ye must lodge at evening* (בַּעֲרָב = בַּעֲרָב) *in the wilderness covered with shrubs*, instead of in the accustomed places of shelter; generally *a wilderness*, HOS. 2, 14 (parall. שָׂדֵי IS. 56, 9); בְּמִדְבָּרָהּ MIC. 3, 12 *wilderness-hills*. Figurat. *a thick, wood-like mass*, e. g. בֵּית הָיָה IS. 22, 8, elsewhere 1 KINGS 7, 2 and 10, 17 21 *forest-house of Lebanon, a great armoury built by Solomon at Jerusalem*, so called either because its pillars were made out of cedars, or because it was erected of cedar-wood; with which, however, הַגִּשְׁשֵׁק NEH. 3, 19 is not identical. Still further, *a city thickly studied with houses* JER. 21, 14; *a forest*

יַעֲרִי (*inhabitant of the forest*, derived from **יָעַר**) *n. p. m.* 2 SAM. 21, 19, where **אֲרָגִים** came up out of the following line, in consequence of which **יַעֲרִי** was read. For this name, **יער** stands

in K'tib 1 CHR. 20, 5, the K'ri having יָצַר.

יָצַר as a proper name see יָצַר.

יָצַר (constr. יָצַר, a noun from the fut. Hif. of יָצַר, Ar. عَمِن II., to settle, to abide; *habitation-giver*) *m.* only in

יָצַר (Jah is the procurer of a habitation i. e. a home-giver) *n. p. m.* 1 CHR. 8, 27; see יָצַר and יָצַר.

יָצַר (from יָצַר) *m. making.* It is a noun formed from the fut., existing in the proper names יָצַר, יָצַר.

יָצַר (= יָצַר maker, viz. Jah is) *n. p. m.* EZR. 10, 36 K'ri, for which the K'tib has יָצַר (which see).

יָצַר (abridged from יָצַר, Jah is the making one) EZR. 10, 36 K'tib, for which the K'ri has יָצַר.

יָצַר (= יָצַר) see

יָצַר (El is a creating one) *n. p.* of one of David's heroes 1 CHR. 11, 47, called יָצַר = יָצַר, i. e. sprung from a city יָצַר (which see); comp. יָצַר.

יָצַר (*liberator*) *m.* Hence

יָצַר (Jah is freer) *n. p. m.* 1 CHR. 8, 25; comp. יָצַר, יָצַר, יָצַר.

יָצַר (2 *p. fem.* יָצַר; fut. יָצַר, *ap. יה*) *intr.* same as יָצַר (comp. יָצַר I. and יָצַר, *וַיִּשָּׁא*) to shine, to glitter, to be bright (see *וַיִּשָּׁא*)

יָצַר SONG OF SOL. 4, 10 and יָצַר, hence 1. to be beautiful, to be comely, of the form Ez. 16, 13, of the individual parts of the body SONG OF SOL. 7, 2; abstr. of love (יָצַר, יָצַר) 4, 10; 7, 7; cognate in sense נָעַם. In its derivatives, to be good, distinguished, right, able; cognate in sense קָוֶה. — 2. According to a usual figure, to be prominent, to appear afar, applied to a tall cedar Ez. 31, 7 &c., the same metaphor being in יָצַר also. Deriv. יָצַר, יָצַר, perhaps מוֹפֵא (which see), the proper name יָצַר (יָצַר), and perhaps יָצַר.

Pih. יָצַר (fut. יָצַר) to beautify, adorn, with יָצַר of the thing JER. 10, 4.

Puh. (redupl.) יָצַר (2 *pers. m.* יָצַר) to be very beautifully formed, with יָצַר (more than) Ps. 45, 3. The irregularity of this

reduplicated form merely consists in this, that it stands for יָצַר, the second Yod not being the first radical repeated, but arising out of the third (ה); and יָצַר being put by the punctuators after the analogy of Kal. An active form to it would be יָצַר, contracted יָצַר, or יָצַר, whence the adj. יָצַר is actually derived.

Hithp. יָצַר to beautify oneself JER. 4, 30.

The organic root of the stem is also found in יָצַר, Targ. פָּע whence the redupl. פָּע, Ar. خَفَا (to shine, glitter, *y* being changed into the *k*-sound), يَفَع (eminuit); and the Sanskr. bhá (to shine), the Greek φα (in φαίνω, φα-ος, contracted φως) &c. is the same root. The Ar. وَفَى (to be perfect, to be complete) may have also come from it.

יָצַר (constr. יָצַר) *adj. m.*, יָצַר (constr. יָצַר; *pl.* יָצַר, constr. יָצַר) *f.* 1. beautiful, applied to the form of men SONG OF SOL. 1, 16, 2 SAM. 14, 25, and women GEN. 12, 14, 1 KINGS 1, 3; usually with the addition of מוֹפֵא GEN. 39, 6, DEUT. 29, 17 or מוֹפֵא 1 SAM. 17, 42, GEN. 29, 17; even to animals GEN. 41, 2 18. Used also of single members of the human body 1 SAM. 16, 12, or of inanimate things Ez. 31, 3; agreeable 33, 32. — 2. high, overtopping, of יָצַר (a hill) Ps. 48, 3. — 3. Figurat. suitable ECCLES. 3, 11, useful, excellent 5, 17.

יָצַר (after the last two radicals are reduplicated to shew that the idea is made stronger, the adjective-ending is regularly formed as in יָצַר, יָצַר, *adj. m.*, יָצַר (which alone occurs) *f.* very beautiful, well-looking, of עֵגְלָה (cow); a figure of Egypt JER. 46, 20, as its god is called אָפִיר (bullock, *Apis*) 46, 15 (which the gloss of the LXX and Theodoret have here already).

יָצַר (once יָצַר EZR. 3, 7 according to a later orthography, comp. יָצַר with יָצַר; high-town, i. e. which projects to a height above the sea) *n. p.* of an old (Plin. 5, 14) Philistine maritime city on

the Mediterranean Sea, at the border of Dan, but belonging to יָסָא Josh. 19, 46, a port in Solomon's time 2 Chr. 2, 15 (comp. 1 Kings 5, 23), but especially celebrated as such in the Persian period EZR. 3, 7. In the Maccabean period *Japhô* was taken by Simon (1 MACC. 14, 5); and from the time of Jonathan (ibid. 10, 76) it was recovered by the Israelites. It lies 150 stadia from Antipatris (*Josephus*, Antt. 13, 15, 1), six miles west of Rama (Abulf.), and above ten hours from Jerusalem; at the west end of the mountain-road. After undergoing manifold fortunes since the time of the Macabees, it is still called by the Arabs يَافَا (*Jafa*) or يَافَا (*Joffa*), by the Syrians جُوفَا (*Jopi*), in Greek (after the Syriac form) *Ιόπη* or *Ιόππη*; which names all come from the Hebrew form (יָסָא, יָסָא, יָסָא). The Phenician pronunciation may have been יָסָא (יָסָא); and *Strabo* already describes it as being *ἐν ὕψει* (16, 2, 28). The Phenician יָסָא *Ilannova*, the name of a mountain near Hippo regius (Procop. 5, 2, 4), and Paphos, פָּפֹס, have a similar meaning.

יָסָא see יָסָא.

יָסָא (Kal not used) *intr. prop.* to breathe, to puff, to blow, same as יָסָא; hence to *pant* after something, to *press*, to *drive*, to *hasten*, cognate in sense with יָסָא (ECCLES. 1, 5); fig. to *sigh*, to *gasp*, other verbs of puffing or blowing taking the same course of consecutive meanings. Deriv. יָסָא. — The organic root is יָסָא, יָסָא, with a like signification also found in יָסָא (יָסָא).

Hithp. יָסָא to *pant*, to *sigh*, perhaps to *sob*, prop. to breathe violently Jer. 4, 31.

יָסָא (constr. יָסָא) *adj. m.* puffing, with accus. of the object יָסָא (violence) Ps. 27, 12; elsewhere יָסָא is frequently used for it in the sense of *pressing*, *driving*. With לְ after which HAB. 2, 3 (according to some). The signification to *utter words*, to *speak*, which the old interpreters gave to the verb and derivative, is unproved.

יָסָא (once constr. יָסָא, in pause יָסָא, with suff. יָסָא, יָסָא) *m.* splendour, majesty Is. 33, 17; beauty, corporeal Prov. 31, 30, ESTH. 1, 11, of a city Ps. 50, 2; יָסָא לָמֶנְחָא LAMENT. 2, 15 and Ez. 27, 3 the perfection of beauty; comp. יָסָא 28, 12; figur. prosperity ZECH. 9, 17, parallel טִיב.

יָסָא see יָסָא.

יָסָא (hill-place, from יָסָא) 1. *n. p.* of a place in Zebulun Josh. 19, 12, according to *Eusebius* the city *Sykaminos* (בָּבָא בַּתְרָא Baba Bathra 119^a), which, as *Josephus* already states, lay upon the Mediterranean Sea in the vicinity of יָסָא between יָסָא and Caesarea (קֶסְרִיָּה), and was called *Hqá* in his time. But though not exactly identical with *Sykaminos*, it was situated in the very neighbourhood, and is the same that is called in Arab. حَايْفَا *Chaifa* (*Goli*us on *Alpharag.* p. 132), in Talmudic יָסָא (Sabb. 26^a), in *Pliny* (5, 18) *Jebba* (*Jeba*), different from *Sykaminos*. — 2. (*distinguished*) *n. p. m.* in Phenician Josh. 10, 3, as well as in Hebrew 2 SAM. 5, 15; 1 CHR. 3, 7; 14, 6.

יָסָא (a deliverer, viz. Jah is) 1. *n. p. m.* 1 CHR. 7, 32; comp. יָסָא, יָסָא and יָסָא. — 2. (*place of refuge*) *n. p.* of a place, perhaps identical with יָסָא (which see); and hence the Patron. יָסָא one belonging to *Japhlet* Josh. 16, 3.

יָסָא adopted for the noun יָסָא; but see הָיָה.

יָסָא (a noun from the fut. *Puhal* of יָסָא; prop. who becomes visible, an appearing one, viz. Jah is) *n. p. m.* NUM. 13, 6; 1 CHR. 7, 38.

יָסָא 1. (Kal not used) *intr. prop.* same as יָסָא 1. to shine, to glitter, to appear, whence יָסָא; metaphor. to appear, i. e. to become visible; applied to persons, to be distinguished. Deriv. יָסָא 2. — 2. to appear afar off, to be prominent, of localities, i. e. to be situated high. Deriv. the proper names יָסָא 1, מוֹפֶצֶת, מוֹפֶצֶת; perhaps הוֹפֶצֶת also, transposed from

הוקצת, should be referred to it; see too מוֹצֵחַ. Comp. Ar. يَفْع in both senses, **وَفَع** to be high.

Hif. הוֹפִיעַ (fut. הוֹפִיעַ) 1. same as הוֹאִיר **אִיר עֵנָן** (lightning) JOB 37, 15, with **עַל** upon a thing 3, 4. On JOB 10, 22 see יָסַע II. — 2. to appear, to come to (as also יָרָח) DEUT. 32, 2; Ps. 50, 2; 94, 1. — 3. Figur. to enlighten, i. e. to favour, with **עַל** of the object JOB 10, 3.

יפַע II. (Kal not used) *tr.* to envelop, to veil, connected in its organic root יפַע with הָסַה.

Hif. הוֹפִיעַ (fut. ap. יִפַע) to envelop, to veil, JOB 10, 22 and it (אֶרֶץ) veils like darkness, i. e. this land of Sheol veils in deepest darkness.

יפֶה *f.* splendour, beauty, majesty Ez. 28, 7 17.

יפַח (not used) *tr.* to select, to mark out, proceeding from the idea of separating, splitting (cognate in sense פָּלַח); particularly to make into something extraordinary, distinguished, wonderful. The organic root יפַח would accordingly be that in בָּרַח (which see) &c. Derivat. the noun מוֹפֵחַ; the partly cognate פָּלַח and the Aramaean פְּרִישָׁא proceeding from the same view. But see מוֹפֵחַ.

יפַח (formed out of יפַח, fut. apoc. **Hif.** of יפַח, after the analogy of sego-late nouns; extender, spreader, viz. Jah is, the Scripture itself GEN. 9, 27 pointing to this derivation) *n. p.* of the third son of לֶחֶם GEN. 6, 10; 10, 1; afterwards represented in the ethnographical table as the most distinguished next to שָׁם 9, 27; 10, 2 21. In that table GEN. 10, 2-5 Japhet is given as the progenitor of 14 peoples, to which are added the inhabitants of the lands (10,5) washed by the sea; so that geographically the name comprehends all Europe, Asia Minor, with the exception of the south of Taurus and of Asia between the Black and Caspian seas. As to the name, it has been brought into

connexion with *Ianetós*, of the Greek mythology (Bochart, Geogr. sacra; Hasse, Entdeckungen II. p. 131), and explained accordingly (Buttmann, Mythol. I. p. 222), or with other parts of the Greek myth. But such comparisons are very insecure; and if we take the passage GEN. 9, 27 not as an explanation but a bare assonance, יפַח may be derived from יפַח (after the form פָּסַח, דָּלַח) denoting the white-coloured race distinguished for its beauty; after the analogy of הָסַח and שָׁסַח. In modern Hebrew the proper name حسان (beauty) Hassan was translated by it.

יפַח (from יפַח, a breaker through, i. e. causing to bear, viz. Jah is, if it be not already in itself an epithet of the supreme deity, like the Egyptian Ptah and Phenix. Pataik from the same stem) 1. *n. p. m.* JUDGES 11, 12; 1 SAM. 12, 11; Greek *Iepθάε*. — 2. *n. p.* of a place in Judah JOSH. 15, 43.

יפַח-אֵל (*El is a begetter*) *n. p.* of a valley on the borders of Asher and Zebulun JOSH. 19, 14 27. It is conjectured to be the present *Jefât* (Robinson, new Bibl. Researches p. 135 seq.).

יָצָא (once, with the elision of א, יָצָא, JOB 1, 21; *inf. abs.* יָצָא, *constr.* יָצָא contracted from יָצָא; *imp.* יָצָא, with *a* of motion יָצָא JUDGES 9, 29, *pl. f.* יָצָאוּ SONG OF SOL. 3, 11, because with יָצָאוּ; *part. m.* יָצָא, *f.* יָצָא Ps. 144, 14 or יָצָאוּ DEUT. 28, 57 or יָצָאוּ out of יָצָאוּ ECCLES. 10, 5; *fut.* יָצָא) *intr.* 1. expressing self-activity, to go out, to go forth, from a place, oppos. בָּא, usually *a*) with **מִן** of the place whence GEN. 8, 19, JOB 3, 11, yet also (comp. the Latin *egredi urbem*) with the accus. Ex. 9, 29, 2 KINGS 20, 4, therefore in the participial construction יָצָא הָעִיר GEN. 32, 23 *those going out of the city*, יָצָא הַחֶבְרָה 9, 10, יָצָא שְׂעֵר 34, 24. In going out of a door or gate, the place is usually joined with **בְּ** (through), because it is also a going through, JER. 17, 19, NEH. 2, 13, but also with **מִן** JUDGES 11, 31, and with the accus. of the object JOB 30, 24; GEN.

34, 26. — b) without regard to place, expressing mere agency, hence absol. GEN. 24, 11; Ex. 16, 4; JUDGES 3, 24. To b) belongs the signification *to walk*, where also no stress is laid upon the act of going out; with accus. *whither*, AM. 4, 3 and *ye shall go to the breaches*; 'צָא אַחֲרַי' *to follow* 2 SAM. 11, 8; *to go out to war* Is. 42, 13; 'צָא לְפָנַי' *to march before*, to war 1 SAM. 8, 20; 'צָא לִקְרָא' *to go to meet* JOB 39, 21 &c.; 'צָא אֵלַי' *to come to one* Is. 36, 16; *to travel*, in order to trade DEUT. 33, 18; *to go out free*, of slaves Ex. 21, 3, fully 'צָא חֲפָזִי' 21, 5 or 'צָא לְחֲפָזִי' 21, 2; 'צָא' even of inanimate things, which revert free to their first possessors LEV. 25, 28. — 2. *to go away*, *to go forth*, from a person, construed with מֵעַם Ex. 8, 26, מֵאֶרֶץ 5, 20, מֵלִפְנֵי GEN. 41, 46, ESTH. 8, 15, with little distinction in the meaning, according as the being with one is expressed by עִם, לִפְנֵי or אֶחָד. Going away from God stands with מֵלִפְנֵי GEN. 4, 16, מֵאֶת פָּנָי JOB 2, 7, seldom with the accus. in the meaning *to forsake* JER. 10, 20. — 3. Metaphor. in a variety of applications as *to withdraw*, *remove*, with מִן from Is. 49, 17 (parall. רָחַק 49, 19); JER. 43, 12; LAMENT. 1, 6; *to march off*, with the accus. of time 2 KINGS 11, 7 9; *to wander forth*, absol. Ps. 144, 14, with אֶל to a place JER. 29, 16 and מִן *whence*, but also generally *to wander*, *to go*, with מִן *whence* and אֶל *whither* JER. 9, 2; 25, 32; *to go to hunt* 1 SAM. 17, 35; *to go to till the fields* Ps. 104, 23; *to go forth*, from the mother's womb, *to be born*, GEN. 25, 25; 38, 28, frequently with the addition of מִבֶּטֶן JOB 1, 21, מִבֶּטֶן אִם 3, 11, מִרְחֹם JER. 1, 5; seldom מִבֶּטֶן רִגְלִים DEUT. 28, 57; of animals, with מִשְׁרָשׁ Is. 14, 29; *to arise*, with מִן (out of) JOB 38, 29; *to spring from*, *to be begotten*, with מִמֶּנִּי GEN. 35, 11, מִמֶּרְדֵּי 46, 26, מִמֶּצֵי 15, 4, once מִמֶּי Is. 48, 1, the progenitor being elsewhere compared to a spring (PROV. 5, 16 18; Ps. 68, 27); *to proceed* GEN. 10, 11; 17, 6; 1 CHR. 2, 53; *to go out*, from prison ECCLES. 4, 14, distress PROV. 12, 13, danger JER. 11, 11,

slavery 2 KINGS 13, 5, i. e. *to be liberated*, sometimes with מִמֶּסֶחֱרָה; *to escape*, with accus., an evil ECCLES. 7, 18; *to go forth*, by lot 1 SAM. 14, 41, from trial JOB 23, 10; 'צָא לְבֶן נַפְשׁ' *to go out*, of the mind of a person GEN. 42, 28; SONG OF SOL. 5, 6; *to proceed from*, *grow*, *sprout*, *bloom*, of plants 1 KINGS 5, 13; JOB 14, 2; *to bear* DEUT. 14, 22; *to grow out*, of a horn DAN. 8, 9; *to appear*, *become visible*, of the sun GEN. 19, 23, the stars NEH. 4, 15, the morning-dawn HOS. 6, 3, figur. of salvation Is. 51, 5; *to move along*, *to move down*, of fire NUM. 26, 35, lightning EZ. 1, 13, wind ZECH. 6, 5; *to gush out* Ex. 17, 6, comp. מוֹצֵא מִים; *to be drawn*, of lots JOSH. 16, 1, with ל of the person; *to be shot*, of an arrow ZECH. 9, 14; *to be brought out of*, of wares 1 KINGS 10, 29 (comp. מוֹצֵא vs. 28); *to spend*, *pay away*, with עַל for a thing 2 KINGS 12, 13; *to run on*, *to extend*, *to pass on*, of a boundary NUM. 34, 9; JER. 31, 39; *to project*, of מִגְדָּל, with מִן out of NEH. 3, 25; with דְּבָרִים *to bring forth words*, *to speak* Is. 6, 10; *to speak forth* = *to command* ESTH. 7, 8; *to promise* Is. 45, 23; *to issue*, of a decision Ps. 17, 2; *to flow out* JUDGES 13, 14, and so in the same manner other applications. Deriv. יָצָא, מוֹצֵא, מוֹצֵאָה, מוֹצֵאָה.

Hif. הוֹצֵא (fut. יוֹצֵא, ap. יוֹצֵא, imp. מוֹצֵא, once הוֹצֵא Is. 43, 8; part. מוֹצֵא, once מוֹצֵא Ps. 135, 7) caus. *to cause to go out or forth*, hence *to lead out*, with accus. of the person and מִן of the place Ex. 13, 3; Ez. 11, 7 &c.; *to lead away*, with מִן of the person GEN. 45, 1; *to lead to*, with אֶל of the person or place 19, 5, Ez. 46, 21, or also with ל of the place 2 CHR. 29, 16; *to carry through*, with אֶל of the place Ez. 12, 5. In fig. applications as in the case of Kal, *to free*, from slavery Ex. 13, 14, from prison Is. 42, 7, from trouble Ps. 25, 17, from an enemy's power (מֵאֹיִב) 2 SAM. 22, 49 (for which the Ps. 18, 49 has פָּלַח מֵאֹיִב); *to lead to war* Is. 43, 17; *to drive forth* EZR. 10, 3; *to cause to arise*, *to be born* JOB 10, 18; *to bring forth*, by art Is. 54, 16; *to put forth*, plants, fruits GEN. 1, 12; Ps. 104, 14; *to cause to ap-*

pear, to make visible Is. 40, 26; JOB 38, 32; to make clear, to bring to light Ps. 37, 6; JOB 28, 11; to take forth, to separate, with מִפְּנֵי Lev. 26, 10 or מִן out of JER. 15, 19; to bring out, i. e. to spread, a report, with עַל of the person respecting one NUM. 14, 37; to announce, with לְ of the person NEH. 6, 19; to draw out Ex. 4, 6; Ez. 21, 8; 24, 6; to exact, or to impose a tribute, with עַל 2 KINGS 15, 20.

Hof. הוֹצֵא to be brought out, led forth, GEN. 38, 25; to flow out, i. e. to be sent forth from a spring Ez. 47, 8, if we should not take מוֹצֵאִים here as a noun in the sense of mouths.

The stem יִצֵּב has been preserved pure only in the Aramaean יִצֵּב, יָצָא (to shoot forth, to grow) and in the Ethiopic ወረዳ wazā; elsewhere it is = נָצַב and then = نَزَعَ (to go out), نَصَا (the same), Yod and Nun being interchanged in the initial sound. The organic root is יִצֵּב, which exists also in יָצָא belonging to יָצָא, יָצָא, יָצָא (Aram. יָצָא belonging to יָצָא, יָצָא, see יָצָא), in נָצַב &c. In the dialects نَعَب, نَعَس, نَجَس are in use for it. Phen. יָצָא (part. pl. m. יָצָא [iusim Plaut. Poen. 1, 10]) the same.

נָצַב (Kal not used) tr. same as יָצָא (which see) to set, to put, to place, a signification usually assumed to explain the Hithp. But neither this Hithp. nor the collateral form נָצַב (necessarily to be assumed as a Kal to Hif., Nif., Hof., and as a stem for the nouns נָצִיב, נָצִיב, נָצִיב (נָצִיב, נָצִיב, נָצִיב) render the assumption of a transitive signification for Kal necessary; rather do the identity of the stem with the Ar. وَصَب (to stand, to stand fast, to endure), وَصَب (to stretch or lay upon the ground), وَصَب (to be constant, enduring) and its manifest connection with נָצַב, as well as all the stems compared at נָצַב point to an intrans. meaning: to be firmly in a place, to stand firm or sit, to lie firmly I.

in a place &c. Phen. יָצַב tr. to place, part. יָצַב.

Hithp. הִתְיָצַב (fut. יִתְיָצַב; 3 fem. once יִתְיָצַב for הִתְיָצַב Ex. 2, 4; imp. in pause הִתְיָצַב) to stand forth, JOB 38, 14 they stand there like a garment, i. e. as if dressed out; Ex. 2, 4 and his sister stood afar off; JER. 46, 4 shew yourselves standing forth with your helmets; with עַם to stand against one Ps. 94, 16, but also to stand with or on the side of one NUM. 11, 16; to stand firm, in opposition, to withstand 2 CHR. 20, 6; 2 SAM. 21, 5; to take a stand 1 SAM. 17, 16; to set oneself, with מִן Ex. 19, 17 or עַל of the place HAB. 2, 1. The combination with עַל of a person or thing is most frequent in these applications: a) to stand with a person or thing NUM. 23, 3; to take up a position with one 2 CHR. 11, 13; b) to stand against one, to rise up against Ps. 2, 2; c) to stand before one, to do service JOB 1, 6, but in the last sense it is also construed with לְפָנֶיךָ Ex. 8, 1 6, in which manner עָמַד also appears Prov. 22, 29.

יָצַב (Peal not used) Aram. intr. same as Hebrew יָצַב; comp. יָצַב.

Pah. יָצַב (inf. constr. יָצַב) to make sure, determinate, clear, certain, DAN. 7, 19 with עַל: then I wished that he would give me assurance respecting . . . (the reading יָצִיב from יָצִיב does not at all give a good sense). Deriv. יָצִיב.

יָצַב (Kal unused) tr. prop. same as יָצַב to lay down, to set down; the Ar. وَصَعَ (to put, to lay) also pointing to this transitive signification.

Hif. הִיָּצַב (part. מִיָּצִיב; inf. constr. יָצַב; fut. יִיָּצַב, ap. יָצַב) to place, persons GEN. 43, 9 or things DEUT. 28, 56, 1 SAM. 5, 2, also with the accusat. to JER. 51, 34, more frequently with לְ JOB 17, 6; with עַל upon DEUT. 28, 26; fig. to establish, determine, set up firmly, מִשְׁשֵׁת AM. 5, 15; with עַם of the person to make to stand with one JOB 33, 15.

Hof. הוֹיָצַב to be left, to remain, Ex. 10, 24.

The organic root of the stem should

be compared chiefly with that in יִצֵּעַ, partly also with יִצַּק (see Hif.); but not with יִצָּב, since the latter is intrans.

יִצְהָר (a noun from the fut. Kal of יִצָּר) *m.* 1. what shines or gives light, hence *oil*, coupled with תִּירוֹשׁ Num. 18, 12; Deut. 7, 13; 28, 51; fig. בְּנֵי הַיִּצְהָר ZECH. 4, 14 *those anointed with oil*, the two heads (the spiritual and the civil). — 2. (a *Shining one*, viz. Jah is) *n. p.* of a Levite Ex. 6, 18, who became head of a family; *patr.* יִצְהָרִי Num. 3, 27.

יִצוּעַ (with *suff.* יִצוּעִי; *plur. constr.* יִצוּעִי, with *suff.* יִצוּעִי; *prop. part. pass.*) *m.* 1. spread out, hence *a couch, a bed*, either *a marriage-bed* GEN. 49, 4, one of the dead Job 17, 13, or *a couch to rest upon* Ps. 63, 7; sometimes appended to כָּרַשׁ 132, 3; the spreading of it is denoted by רָפַר Job 1. c. — 2. (*f.* only in 1 KINGS 6, 6) an expression in architecture 1 KINGS 6, 5 6 10 K'tib, which has sometimes been explained *story* (contignatio = stratum), sometimes *floor* (Symm., Joseph.); probably it means *the (extended) lower building, substructure*, except that both single stories or floors 6, 6 10, as well as the whole building are denoted by it. The K'ri has another form יִצְיִעַ, to give a form for the technical application of the word.

יִצְחָק (*mock, laughter*; in GEN. 17, 17 and 18, 12, the laughter, sometimes of Abraham, sometimes of Sarah, sometimes that of people at the birth 18, 6, is assumed as the occasion of the name; it is best explained by the joy of the parents at his being born in their old age) *n. p. m.* of the great progenitor Isaac, whose life is described at length in GEN. ch. 21-28. Like יִצְקָב and אֲבִרָהּ, יִצְחָק is also put for all Israel. Sometimes יִשְׁחָק (which see) is put instead Am. 7, 9; JER. 33, 26; Ps. 105, 9. LXX *Isaak*.

יִצְיָא (*constr. pl.* יִצְיָאִי) *m.* shoot, son, 2 CHR. 32, 21 K'ri, *prop. those come forth, born*, therefore with the addition of מִיָּצִים; the K'tib reads מִיִּצְיָאִי מִן־אֲשֶׁר; prepositives at a later period at-

taching themselves to the perfect without the relative אֲשֶׁר.

יִצְיָב (*def.* יִצְיָבָא *adj. m.*, יִצְיָבָא *f.*, *sure, irrevocable*, DAN. 6, 13; *faithful, exact*, 2, 45; 7, 16; יִצְיָבָא *adv. certainly, surely*, 3, 24, for which 2, 8 has מִן־יִצְיָב.

יִצְיִעַ see יִצְיִעַ 2.

יִצַּע (Kal not used) *tr.* same as יִצָּג (which see), *to put, to set, to place*, usually *to spread out*, a bed, a bed-like building; whence מִצָּע (modern Hebrew *pl.* מִצְעוֹר, יִצְיִעַ and יִצְיָע).

Hif. הִצְיִיעַ (*fut.* יִצְיִיעַ) *to spread out*, for a couch, *to make as a bed*, with accusat. of the material, שֵׁאוֹל (as object) Ps. 139, 8, i. e. *to make the couch in Sheol*; *to spread sackcloth and ashes* Is. 58, 5, as penitents do.

Hof. הִצָּע (*fut.* יִצָּע) *to be spread underneath as a bed*, יִצָּע מִן־אֲשֶׁר ESTH. 4, 3; with תַּחַת, and רַמְדָּה spread under Is. 14, 11; yet it is better to take יִצָּע as a noun in the last passage signifying *cushion*, on account of the parallel מְכַסֵּה.

יִצָּע *m.* cushion Is. 14, 11, see יִצָּע.

יִצָּק I. (*part. pass. m.* יִצְיָק, *pl.* יִצְיָקִים, *fem.* יִצְיָקוֹת; *inf. constr.* יִצְקוֹ; *imp.* יִצְקוּ; *and* יִצָּק; *fut. I.* יִצְקֵי after the form יִלְךְ, *ap.* יִצְקֵי 1 KINGS 22, 35, *fut. II.* יִצְקֵי = יִצְקֵי, therefore *pl.* יִצְיָקוֹ 1 KINGS 18, 34, 2 KINGS 4, 40, more frequently *fut. III.* יִצְקֵי, יִצְקֵי, before Makkeph יִצְקֵי; *fut. I.* occurs only in an intrans. sense) 1. *tr.* same as יִצָּק II. (יִצְקֵי) *to pour, to pour out*, a liquid, as יִצְקֵי דָם LEV. 8, 15, מִיָּם 2 KINGS 3, 11, שֶׁמֶן GEN. 28, 18, with עַל of the person or thing on which LEV. 2, 1; 1 KINGS 18, 34; hence יִצְקֵי שֶׁמֶן 1 SAM. 10, 1 *to anoint*, also with omission of the object or accus. 2 KINGS 4, 4; seldom with אֵל for עַל 2 KINGS 9, 6. With בָּ *to pour in* Ez. 24, 3; *to pour out*, a liquid food, with לֵב of the person 2 KINGS 4, 41 or with לֶחֶם 2 SAM. 13, 9. Figur. with עַל *to pour out*, on the thirsty, desert land, i. e. *to refresh and make it fruitful* Is. 44, 3; *to pour the spirit of life upon a thing*, i. e. *to in-*

vigorate, to elevate Is. l. c. Here belongs the *part. pass.* יצִיר Ps. 41, 9; *an evil is poured upon him* (i. e. sickness penetrates him); as one says of anger, it is poured forth Jer. 42, 18. — 2. In a metallurgical sense: *to cast, to melt*, metals, with accus. of the object Ex. 38, 5 and לְ of the person *for whom* 25, 12 and בְּ of the place *where* they are cast 1 Kings 7, 46. יצִיר Job. 28, 2 and 29, 6 belongs to יצִיר II. (which see); while יצִיר 41, 15 16 belongs to יצִיר III.; on the contrary, the forms יצִירִים 1 Chr. 7, 24, 2 Chr. 4, 3, and יצִירִים 1 Kings 7, 30 belong here to the meaning *to found or cast metal*, as also the infinitive constr. יצִיר Ex. 38, 27; while in Job 38, 38 it belongs to יצִיר II. — 3. *intr.* *to flow out*, of the blood of a wound 1 Kings 22, 35. Deriv. יצִירָה.

Pih. יצִיר (only *part. fem.* מִיִּצִירָה K'tib) *to pour out continuously*, oil 2 Kings 4, 5, where the K'tib has מִיִּצִירָה (*part. Hif.*).

Hif. יצִיר (after the form מִיִּצִיר; only *part. f.* מִיִּצִירָה) *to pour out* 2 Kings 4, 5 K'tib; the K'tib has מִיִּצִירָה. (The Hifil-form of יצִיר III. is יצִירָה, after the analogy of יצִירָה.)

Hof. יצִיר (*part. m.* יצִיר; on the contrary *part. m.* יצִיר, constr. יצִיר, as a *subst.*) 1. *to be poured out* Lev. 21, 10; *to become fluid*, יצִיר into a river Job 22, 16; yet יצִיר may be taken in the latter place as a *part.* = מִיִּצִיר in the sense of *to be poured out*, i. e. *to leave no trace*. We might read still better יצִיר (*part. Hif.*) and translate with the Vulg. *a river washes away their foundation*. — 2. In a metallurgical sense, hence יצִיר 1 Kings 7, 16 *a molten work of brass*. Deriv. יצִירָה, מִיִּצִירָה 1 and 2.

The stem in its first signif. coincides exactly, as to its organic root, with that in יצִיר, יצִיר, יצִיר, and in signification 2 also with יצִיר, יצִיר.

יצִיר II. (*part. pass. m.* יצִיר; *inf. constr.* יצִיר) *intr.* 1. same as יצִיר III. (צִיר) *to be firm, condensed, hard*, hence יצִיר hardened, i. e. very firm Job 41, 16, of

the hardness of a stone, especially of the lower millstone. Hence too 41, 15 = יצִיר 11, 15 *a firm mass*. יצִיר Job 29, 6 and perhaps also 28, 2 belongs to יצִיר I. — 2. *to become thick, to thicken* Job 38, 38.

Hof. יצִיר (*part. m.* יצִיר) *to become firm, thick, strong*, hence the *part. firm, strong*, Job 11, 15. Deriv. יצִיר.

The organic root of this stem is closely connected with that in יצִיר, יצִיר, &c.

יצִיר III. (Kal not used) *tr.* same as יצִיר (which see), whose collateral form it is.

Hif. יצִיר (*part. m.* יצִיר) *to set*, with accus. of the object 2 Sam. 15, 24, and with לְ of the person Josh. 7, 23.

יצִירָה (with *suff.* יצִירָה, from יצִיר I.) *f. a casting, of metal* 1 Kings 7, 24.

יצִיר I. (*part. m.* יצִיר after the form יצִיר, *ap.* יצִיר; 2 *p. fem.* יצִירָה, 3 *pl. m.* יצִירָה, which may also be referred to יצִיר) *intr.* same as יצִיר I. (צִיר) and יצִיר I. (צִיר) *to be narrow, pressed together*, from the fundamental signification "to be enclosed, fenced about". Hence figur. *to be straitened*, in step (צִיר), i. e. not to be free in his movement Prov. 4, 12; Job 18, 7; *to have no room, for dwelling*, Is. 49, 19 *thou wilt be narrower than the inhabitants*, i. e. too narrow for the inhabitants; metaphor. *to be in distress* (צִיר), trouble, sorrow, misfortune, and used impersonally like יצִיר and יצִיר GEN. 32, 8; 1 Sam. 30, 6; 2 Sam. 13, 2; JUDGES 2, 15; 10, 9; Job 20, 22. יצִיר belongs to יצִיר I.

The stem יצִיר in this signif. is identical in its organic root (יצִיר) with that in יצִיר, יצִיר, יצִיר, in all which lies the fundamental meaning of hedging about, enclosing; Ar. صَرَّ to straiten.

יצִיר II. (*part. m.* יצִיר, most frequently used as a noun, which see; *part. I.* יצִיר, *ap.* יצִיר, with *suff.* יצִירָה Is. 42, 6; 49, 8, K'tib יצִירָה; also the *o* is lost, as יצִירָה Is. 44, 12; *part. II.* יצִיר, *ap.* יצִיר, *tr.* prop. *to cut, secrete*, 38*

cognate in sense with **צָרָא** (= **צָרָה**), hence to form, to fashion, of a carver in wood, a joiner Is. 44, 9 12, but also of a smith 54, 17, oftenest of a potter 64, 7. Phenic. **יִצְר** a potter. Hence figur. to create, of God, supplementing **בָּרָא** and **עָשָׂה** Is. 43, 7; 45, 7; JER. 33, 2; **אֵם** 4, 3; with accus. of the object and accus. of the material GEN. 2, 19; but the latter is frequently omitted Ps. 104, 26; **אֵם** 4, 13. The idea is, however, only applied generally, and in such a way as that the original meaning to form is entirely in the back-ground Is. 45, 7; ZECH. 12, 1. Metaphor. in general to make into something, to destine, to appoint, with accus. of the object and **ל** to Is. 42, 6; 49, 5; to devise, where **עָשָׂה** or **הִבִּיֵּא** denotes the execution and completion Is. 22, 11; 37, 26; 46, 11; 2 KINGS 19, 25; with **עַל** of a person or thing to plot against one or a thing JER. 18, 11; Ps. 94, 20 devising mischief against (**עַל**) the law. For **יִצְר** or **יִצְרָה** as a noun, in its variety of senses, see under **יִצְרָה**. Deriv. **יִצְרָה**, **יִצְרָה**.

Nif. **יִצְרָה** prop. to be formed, fashioned, therefore to exist, to be, Is. 43, 10 before me there was no God, parall. **הָיָה**.

Puh. **יִצְרָה** to be preformed, predestined, **יָמִים** (days of life) Ps. 139, 16.

Hof. **יִצְרָה** to be made, **כִּי** Is. 45, 17.

The organic root of this stem **יִצְרָה** with the fundamental meaning "to cut" is also in **צָר** II. (**צָר**), whence the noun **צָר** edge, and image, form. This root is moreover in **צָר** I. (Targ. **צָר**, Syr. **צָר**, Ar. **صَر** II.), **צָר** (which see), **צָר** (intrans.), Ar. **حَسَرَ** (prop. to cut) &c., where the same fundamental meaning is found. Hence the metaphor is just as in **בָּרָא**; and in actual usage there is no distinction between the two verbs. See **צָר** II.

יִצְרָה (with suff. **יִצְרָהּ**, **יִצְרָהוּ**) *m.* 1. *concr.* formation, frame, of a **יִצְרָה**, particularly of man as a weak creature of the dust Ps. 103, 14; the clay-work, of the potter Is. 29, 16; an idol HAB. 2, 18. — 2. *Figur.* the formation of the thought, the inclination

and endeavour, after evil, usually coupled with **לֵב** GEN. 8, 21, or **לֵב מְחַשְׁבוֹת** 6, 5; 1 CHR. 29, 18; seldom without **לֵב** DEUT. 31, 21; but also generally purpose, in a good sense, Is. 26, 3 thou preservest those that are staid in purpose, where **יִצְרָה** is the accus., standing for **יִצְרָה** — **סְקִיֵּד יִצְרָה** 3. (creation, viz. of Jah) *n. p. m.* GEN. 46, 24; patr. **יִצְרָה** NUM. 26, 49.

יִצְרָה (only *pl.* **יִצְרָהִים**) *m.* the form, of the members, the bodily structure JOB 17, 7.

יִצְרָה (from **יִצְרָה** creation, i. e. a creator is Jah) *n. p. m.* 1 CHR. 25, 11, for which 25, 3 has **צָרָה**, with Yod rejected at the beginning.

יִצַּח (only *fut.* **יִצַּח**, **יִצַּח**, **יִצַּח**, where Yod the first letter of the root instead of quiescing is assimilated to the following sound by Dag. forte, as in **יִשָּׂר**, **יִצָּר**, conseq. for **יִצַּח** or **יִצָּח** &c.; 3 *p. pl.* in pause **יִצַּח** doubling the last radical, as in **יִצַּח**, **יִצַּח**, **יִצַּח** &c.) *intr.* to burn, to be set on fire, to kindle, with **ב** in a thing, Is. 9, 17 and it kindles in the thickets of the forest; to be burned, **בָּאֵשׁ** in fire, i. e. to perish in the fire 33, 12; JER. 49, 2; 51, 58.

Nif. **יִצַּח** (after the form **יִצַּח**, like **יִצַּח** and **יִצַּח**; used only in the perfect) to be burned, consumed, of a country JER. 9, 11; with **בְּמִדְבָּר** or also without any addition, of pastures 9, 9; generally to be desert, waste 46, 19, where the LXX read **יִצַּח**, from **צָר**, Ar. **صَات** (to call, comp. the Phenic. *n. p.* **מִצְחָבֵל** invocation of Baal); in the later period of the language like Kal, to be consumed, with **בָּאֵשׁ** to perish in fire NEH. 1, 3; 2, 17. *Figur.* of burning anger, with **ב** of the person in whom 2 KINGS 22, 13, or of the object in which it flames up 22, 17; for which the usual **יִצַּח** stands in the parallel passage 2 CHR. 34, 21 25. In JER. 2, 15 the K'ti has the *pl.* **יִצַּח** (from **יִצַּח** in an objective meaning), while the K'tib reads **יִצַּח** in the sing.; in no case should a stem **יִצַּח** be thought of.

Hof. הִצִּיר (after the form הִצִּיק, הִצִּיק, *הִצִּיק* from *הִצִּיק*, *הִצִּיק*, *הִצִּיק*; *part. הִצִּיר*; *fut. הִצִּיר*, *ap. הִצִּיר*; but also once regularly the *perf. הִצִּיר* 2 SAM. 14, 30 K'tib) to burn, to set on fire, to kindle, with accus. of the object kindled, הִצִּיר 2 SAM. 14, 30, הִצִּיר JER. 51, 30, הִצִּיר 32, 29; but when *אֵשׁ* stands with it to supplement the idea of the verb, and the meaning accordingly is to set fire to, the object *wherein* stands with *בְּ* JER. 17, 27; 21, 14; 33, 12; 50, 32; AM. 1, 14; LAMENT. 4, 11, where *אֵשׁ* may also be put after Ez. 21, 3; twice *עַל* stands for *בְּ* JUDGES 9, 49, JER. 11, 16, as vice versa *בְּ* (פָּקֵד) for *עַל* 9, 8. הִצִּיר *בְּאֵשׁ* to cause to perish by fire, with accusat. of the object 2 SAM. 14, 30, where the K'tib reads הִצִּיר. Another form, הִצִּיר after the analogy of הִטִּיב (from הִטָּב), whence comes the *fut.* with *suff.* הִצִּירְהוּ Is. 27, 4, belongs also to our stem; but we should read *הִצִּיר*.

The organic root of the stem *הִצִּיר* lies also in *הִצִּיר* belonging to the Nifal *הִצִּיר* and in *הִצִּיר* (שָׁחַת) or *הִצִּיר*, if this be the stem.

יִקֵּב (not used) *intr.* to be hollowed out, to be deep, of a tub, hole, pit. The org. root *יִקֵּב* is also found in *יִקֵּב* I. *יִקֵּב* II. (קִיב), *יִקֵּב* (קִיב), *יִקֵּב* (קִיב), whence *יִקֵּב*, *יִקֵּב* I. *יִקֵּב* II. *יִקֵּב*, softened in the initial sound into *יִקֵּב* (אִיב), *יִקֵּב* (אִיב), *יִקֵּב* III. &c., as well as in numerous stems in the Aramaean and Arabic. The Arab. *وَقَبَ* to be hollow, deep, spoken of a pit, a hole, is specially to be compared. Derivative

יִקֵּב (with *suff.* *יִקֵּבְהוּ*; *pl.* *יִקֵּבִים*, *constr.* *יִקֵּבִי*, with *suff.* *יִקֵּבְהוּ*) *m.* 1. the vat (cupa) of the press, into which the new wine flowed Jo. 2, 24; 3, 18; HAGG. 2, 16, Greek *ὑποθήκη*; figur. conceived of as a main dispenser of drink 2 KINGS 6, 27, without its being = *גֶּחַל* on that account. It stands in poetry, however, for *גֶּחַל* (the trough, in which the grapes lie to be trodden); hence *יִקֵּב* *בְּגֶחַל* JOB 24, 11 or *יִקֵּב* *בְּגֶחַל* Is. 16, 10, *יִקֵּב* *בְּגֶחַל* standing elsewhere

(Is. 63, 2). **יִקֵּב הַמִּלֵּךְ** ZECH. 14, 10 the king's wine-presses, which were situate at the royal garden within the double wall at Jerusalem. — 2. (depth, hollow) *n. p.* of a celebrated battle-field where the Midianites suffered a defeat; called *יִקֵּב* *וְאֵב* JUDGES 7, 25 because the Midianite king *וְאֵב* succumbed there. Whether the place should be looked for in a district east or west of the Jordan, is uncertain.

יִקְבֵּץ (from *קָבַץ*) *m.* gatherer, see

יִקְבֵּץ אֵל (*El is gatherer*) *n. p.* of a city in the south of Judah on the Edomite border NEH. 11, 25; on the other hand, in JOSH. 15, 21 and 2 SAM. 23, 20 *יִקְבֵּץ אֵל* stands for it.

יָקַד (*part. f.* *יָקֵדָה*; *part. pass. m.* *יָקֵד*; *inf. constr.* *יָקֵד*; *fut.* *יָקֵד* and *יִיקֵד*) *intrans.* to glow, to burn, to flame, spoken of fire, burning anger Is. 65, 5, DEUT. 32, 22; of annihilation and destruction Is. 10, 16. *יָקֵד* has become a noun, prop. anything kindled, hence a burning log Is. 30, 14. Deriv. *יָקֵד*, *יָקֵד*, *יָקֵד*, *יָקֵד*, and *יָקֵד* in the proper name *יָקֵדָה*.

Hof. הִיָּקַד (only *fut.* *יִיָּקֵד*) to be kindled, to be burned, with *בְּ* of the place in which Lev. 6, 2 5, seldom with *עַל*; to flame up, to burn, like *Kal*, of anger, absol. JER. 17, 4, or with *עַל* of the person 15, 14.

The stem *יָקַד* is identical with *הִצִּיר*, since *צ* is interchanged with *ק* in stems (comp. *בָּקַע* and *בָּצַע*, *בָּצַר* and *בָּקַר*, *בָּקַר* and *בָּקַר* &c.); Ar. *وَقَدَّ*, Syr. *حَصَفَ* and *حَصَفَ* the same. But the organic root is *הִצִּיר*, which is also in *יָקַד* (*יָקֵד*).

יָקַד (*part. f. def.* *יָקֵדָה* or *יָקֵדָה*) *Aram. intr.* same as Hebrew *יָקַד* DAN. 3, 6 15 17 21 23 26. Deriv. *יָקֵדָה*.

יָקַד (*constr.* *יָקֵד*) *m.* the glow of anger, see *יָקֵדָה*.

יָקֵדָה (*constr.* *יָקֵדָה*, *def.* *יָקֵדָה*) *Aram. f.* a conflagration DAN. 7, 11.

יָקֵדָה (*wrath of the people*) *n. p.* of a locality in the mountains of Judah JOSH. 15, 56.

יָקַח (not used) *intr. prop.* to keep, to

hold fast, to guard; particularly in a religious sense, *to be pious, God-fearing*, i. e. *to hold to God, to keep him for oneself*, Ar. **وَقَى** V. VIII. Comp. the stem **יקה** connected with the present, *to be obedient, prop. to hold to one, to resort to one, to attach oneself to him*, Hebr. **קָהָה** (to collect), whence the proper names **קָהָה**, **תִּקְהָה**, Targumic and Talmudic **קָהָה** (to collect), Ar. **نَقَهَ** (the initial *y* and *n* interchanged) *to be bound*, i. e. firm, strong, and *to apprehend*, a discourse. Yet it is probable that **יקה** is also said of God, *to keep (a man), to protect, to hold to him*. From all these verbs (**קָהָה**, **קָהָה**, **קָהָה**, enlarged **קָהָה**),

Ar. **وَقَى**, **وَقَى**, **نَقَهَ**, Aram. **קָהָה** &c.) it is evident that the organic root **קד** is altogether identical with the root **קד** in the sense *to gather to a thing or person, to hold firmly by one, to comprehend thoroughly, to trust (קָהָה)*, *to be strong, firm*, with which may be compared the Sanskrit *kā*, *to be mighty*, the Zend *kavi* a king, the Pers. *kav* firm, valiant &c. Deriv. **יקה** in the proper name **יקה** and the name **יקה**; on the other hand the K'tib **יקה** 2 Chr. 34, 22 belongs to **יקה**.

יקה (prop. part. m. of **יקה**, *one holding by the assembly of the wise*) n. p. m. Prov. 30, 1, a name that appears to be symbolic like that of the son **אֲנִי**; the superscription here having necessarily to be interpreted symbolically.

יקה (not used) intr. *to obey* (Ar. **وَقَى** the same, whence **وَقَى** obedience) prop. *to hold to one, to be attached to one, to hope, to trust*, which ideas have been already unfolded under **יקה**. Derivat. **יקה**, and the proper name **יקה** K'tib.

יקה (constr. **יקה** with Dagesh in **ק** in the construct state as in **עֲבָדִי**, **עֲבָדִי**, **עֲבָדִי**; from **יקה**) fem. obedience, reverence, respect GEN. 49, 10 (Targ., *Ibn Gānāch* who compares the Arab., *Kimchi* and others); Prov. 30, 17. It is true that the Vulg., Syr., LXX (in

the Genesis passage) take it to mean *expectation, hope* = **יקה**, which the word may also signify; that *Rashi*, the cod. Sam. (see **יקה**), *Levi ben Gershom* &c. suppose it to denote *attachment to*, a sense which also lies in the verb; and that the LXX, Targ. and *Rashi* on Prov. understand it to mean *old age*, from **יקה** *to be weak*; but the first signification is preferable because of its naturalness.

יקה m. a burning log JER. 30, 14.

יקה m. a burning Is. 10, 16.

יקה (in mss. **יקה**; from **יקה**) masc. a thing to be rejected or cast away JOB 8, 14. See **יקה**.

יקה (a noun from the fut. Kal of **יקה**) m. the existing substance, i. e. the living things of the earth GEN. 7, 4 23; DEUT. 11, 6; perhaps from **יקה** *to live*, so that **יקה** would denote a living thing.

יקה (after the form **עֲבָדִי**, **עֲבָדִי** 2 SAM. 20, 19, from **יקה**, and = **יקה** Hos. 9, 8, being in signif. = part., see **יקה**; pl. **יקה** m. an ensnarer, a net-layer, a fowler, PROV. 6, 5, usually with **יקה** (which see) laid by the **יקה** Ps. 91, 3; Hos. 9, 8; **יקה** JER. 5, 26 the stooping (**יקה** infin. of **יקה**) of the fowlers.

יקה see **יקה**.

יקה (from **יקה** after the form **יקה** ECCLES. 5, 10 K'ti, **יקה**, **יקה** fem. might, only in

יקה (*El is almightiness*) n. p. m. 1 CHR. 4, 18, formed from **יקה** and **יקה** with the vowel of union **יקה**.

יקטן (a noun formed from the fut. Hof. of **יקטן**, prop. a curtailed, shortened one, i. e. a little one, comp. the proper name **יקטן**; the LXX and Vulg. read **יקטן**, from the fut. of Kal; the Arab. was spoken and written *Kachtān*, **יקטן** n. p. of a son of *Eber*, of the fifth generation after Noah, from *Shem*, and therefore to be considered a Semitic progenitor GEN. 10, 25. The thirteen tribes de-

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tame, and trans. *וָקַר* to burden, to make heavy &c.; especially as the development of the meanings in the cognate (in sense) *קָבַד* forms a complete analogy; and also in the Latin stem *grav* the same connexion of signification exists. Both the noun *יִקְרוֹת* (ZECH. 14, 6) in the sense of the noun *קָרָה* (NAH. 3, 17), and the adj. *יָקָר* (constr. *יָקָר*) PROV. 17, 27 K'ri, interchanged with *קָר* (ibid. K'tib), and the analogy of the cognate (in sense) *קָבַד* in its organic root, point to the original conception of the organic *קָר*, which is therefore, to be drawn or pressed closely together, to be pressed thickly or closely, to be heavy, weighty, the heavy, weighty, thick and dense appearing as a mass firmly bound and drawn together; manifestly connected with *קָר*.

(*קָרָה*), Ar. *قَرَّ* to draw together, to stiffen (with frost), to freeze (the same figure being also in *קָפָא* = *קָבָא*, to be cold, *קָר* III. (*קָרָה*) to knot to, to bind to. The same is the case with *קָבַד*. The Ar. *كَبَد* means to be drawn together, to be thick, of the belly (*كَبَد* belly), to be thickened in a point into a knot; of curdled milk (comp. *קָפָא* II, *קָבָן*), to be drawn together, to be stiffened, by severe cold (*קָבַד* cold). The organic root of *קָבַד* is also in *בָּד* II. i. e. *בָּדָר* (which see).

יָקָר (constr. *יָקָר*, with *בִּי*, *בִּי*; *pl.* *יָקָרִים*) adj. m., *יָקָרָה* (constr. *יָקָרָה*; *pl.* *יָקָרוֹת*) *f.* 1. prop. contracting, hence fig. reserved, thoughtful, of *רִיבָה* PROV. 17, 27 K'ri, for which the K'tib has *קָר* (which see). — 2. weighty, heavy, large, of building stones for the purpose of strengthening 1 KINGS 5, 31; 7, 9 10, explained by the appended *וְלִדְרוֹת* and *וְלִדְרוֹת* (freestone) 2 CHR. 3, 6. In Is. 28, 16 it is better to take *יָקָרָה* as the constr. state of the noun *יָקָרָה* (which see). — 3. great, powerful, considerable (in number), an adjective to *הָיוּ* PROV. 1, 13; 12, 27; 24, 4 = *צָחָק* 8, 18, *רַב* 13, 7. — 4. Fig. dear, costly, precious, spoken of precious stones

2 SAM. 12, 30; 1 KINGS 10, 2 10; 1 CHR. 20, 2; EZ. 27, 22; JOB 28, 11; of men LAMENT. 4, 2; PROV. 6, 26; valuable Ps. 36, 8; JER. 15, 19 (opposite *זוֹלָל*); PROV. 3, 15; rare (comp. Hif. of *יָקָר*) 1 SAM. 3, 1; Ps. 116, 15; splendidly, majestically, adverbially JOB 31, 26; subst. splendour, hence *יָקָר פָּרִים* Ps. 37, 20 beauty of the meadows, i. e. grass.

יָקָר (with suff. *יָקָרוֹ*) *m.* preciousness, i. e. treasure JOB 28, 10; dignity, honour EZ. 22, 25; ESTH. 1, 20; splendour 1, 4; costliness PROV. 20, 15; dignity, high position ESTH. 6, 9; riches Ps. 49, 13 21.

יָקָר Aram. intr. = Hebrew *יָקָר*. Deriv. *יָקָרָה*.

Pah. *יָקָר* (not used) to be extraordinary, singular, very distinguished. Deriv. *יָקָרָה*.

יָקָרָה (constr. *יָקָרָה*, def. *יָקָרָה*, *יָקָרָה*) Aram. *m.* riches, treasures, DAN. 2, 6; dignity, coupled with *וְשִׁלְטָן* 7, 14; authority 5, 20.

יָקָרָה (after the form *יָשָׁעָה*, *יָרָעָה*, an infinitive noun, constr. *יָקָרָה*; *pl.* with suff. *יָקָרוֹתֶיהָ*) *f.* 1. weight, of a stone, Is. 28, 16 a stone of the corner, of weight, of an established foundation, i. e. a weighty foundation-stone suitable for a corner, for which purpose the heaviest and largest were taken. — 2. preciousness, valuable possession, Ps. 45, 10 daughters of kings are among thy valuable possessions (in *בִּי* the Dagesh is to be explained as in *לִישׁוֹר* above p. 579).

יָקָשׁ (1 pers. in pause *יָקָשְׁתִּי*, 3 pl. *יָקָשׁוּ*, once in pause *יָקָשׁוּ* Is. 29, 21, where in appending a Nun the preceding vowel *־* is lost; part. *יָקָשׁ* tr. prop. to knot, to ensnare, to wind, to lay snares, with accusat. *פָּה* Ps. 141, 9, the nouns *יָקָשׁ* and *יָקָשׁ* being usually also coupled with *פָּה*; but also without *פָּה*, and merely with *לֵךְ* of the person to lay snares, spoken of fowlers, and metaphor. Is. 29, 21, JER. 50, 24, which is followed by *נִלְכַּד* the effect. Deriv. *יָקָשׁ*, *יָקָשׁ*, *יָקָשׁ*, and the proper name *יָקָשׁ*.

Nif. *יָקָשׁ* (fut. *יָקָשׁ*) reflexive, to be

1 SAM. 14, 26. For the most part applied to religious awe and the fear of God, where the object אֱלֹהִים, or יי, or יי, stands in the accus. Ps. 33, 8; 102, 16; Is. 59, 19, seldom with מִלִּפְנֵי ECCLES. 8, 12; or יי is omitted JER. 44, 10. Hence it means directly *to be pious, faithful, God-fearing* Ps. 40, 4; 52, 8; 64, 10; Is. 41, 5; MIC. 7, 17, i. e. to have an awe of God who does mighty deeds 1 SAM. 12, 18, who reveals Himself by His servants Ex. 14, 31, who avenges injustice Ex. 1, 17; PROV. 3, 7; JOB 1, 9. Then generally, *to worship*, God 1 KINGS 18, 12; idols 2 KINGS 17, 7; DEUT. 3, 22. Deriv. יִרְאָה, יִרְאָה, יִרְאָה and perhaps the proper names יִרְאָה, יִרְאָה. — 5. proceeding from the fundamental signification, *to turn or bend back*, like the Arab. يَرَّأ, and therefore also *to refrain*. Derivat. יִרְאָה.

Nif. יִרְאָה (only part. m. נִירְאָה, f. נִירְאָה, pl. נִירְאָה, and fut. יִרְאָה) *to be feared*, hence *to be fearful, terrible, dreadful*, of a people Is. 18, 2 7, HAB. 1, 7, a wilderness DEUT. 1, 19, Is. 21, 1, the day of judgment Jo. 2, 11; 3, 4; *to be revered*, of God Ps. 130, 4. Part. נִירְאָה *awe-inspiring, exciting astonishment, wonderful, stupendous*, an epithet of God DEUT. 10, 17, DAN. 9, 4, of the name of God DEUT. 28, 58, MAL. 1, 14, of angels JUDGES 13, 6, of a holy place GEN. 28, 17, of mighty deeds Ps. 66, 3 5, of praise Ex. 15, 11. נִירְאָה also appears once for נִירְאָה, as an epithet of God, Ps. 76, 5, as well as 76, 8; though one may also abide by the textual reading. נִירְאָה subst. *wonderful acts, deeds of kings or heroes* Ps. 45, 5, or of God DEUT. 10, 21; as an adv. *in a wonderful way* Ps. 65, 6; 139, 14, like נִסְלָאָה as an adverb.

Pih. יִרְאָה (part. m. מִירְאָה, inf. יִרְאָה, with suff. יִרְאָה) *to terrify, to make afraid*, with בְּהֵל, with the accus. of the object 2 SAM. 14, 15; NEH. 6, 9 14 19; 2 CHR. 32, 16.

Hithp. יִרְאָה (according to the cod. Sam. GEN. 42, 1, which the Targ., Syr. and others follow in translating) *to be mutually afraid*, therefore *to be helpless*; but it is neither necessary to write

יִרְאָה, nor to regard יִרְאָה as יִרְאָה, since the Hithp. of יִרְאָה suits very well.

The original signification of the stem is clear from יִרְה (which see), Ar. وَرَّه (to tremble, to be afraid), יִרַע (which see), Ar. يَرَّع and يَرَّع (to be afraid, to quake, to retreat timidly); and the transition to *to retreat timidly, to be timorous, fearful*, and *to be pious* with relation to God, is indicated both by the Ar. وَرَّع, and the stems in Arab. and Syr. cognate with the original conception.

יִרְאָה (constr. יִרְאָה, plur. יִרְאָה; prop. a part.) adj. m., יִרְאָה (but only constr. יִרְאָה PROV. 31, 30 for יִרְאָה) f. *fearing, anxious, faint-hearted*, in a worldly sense DEUT. 20, 8, JER. 42, 16, but usually in a religious meaning; in which case יי 2 KINGS 4, 1 and 17, 32, or אֱלֹהִים Jon. 1, 9 follow sometimes in the accus., sometimes in the genitive Ps. 15, 4; PROV. 31, 30; ECCLES. 7, 18; so also joined with מִצְוָה PROV. 13, 13, יי דָּבַר Ex. 9, 20, שְׂבוּעָה ECCLES. 9, 2, יי שָׁם MAL. 3, 20 in the accus.; it is seldom with מִפְּנֵי DEUT. 7, 19 or מִלִּפְנֵי of the person; or the infin. with ל follows JUDGES 7, 10. For יִרְאָה (יי) ECCLES. 8, 12, MAL. 3, 16, יִרְאָה never stands alone to denote the pious.

יִרְאָה (an infin. noun; constr. יִרְאָה, with suff. יִרְאָה, יִרְאָה) f. 1. prop. an infin. substantively, *reverence*, construed with accus. יִרְאָה DEUT. 4, 10; 5, 26; יִרְאָה 2 SAM. 3, 11 also belonging to it. — 2. a *quaking*, coupled with רָעָה Ps. 55, 6, a *fright* Ez. 30, 13, יִרְאָה Jon. 1, 10 *to have a terror*, to be seized with terror; *terror-exciting* Ez. 1, 18 (but see יִרְאָה); *fear* JOB 22, 4, where the suffix is to be taken objectively (*fear of thee*), just as in the meaning *fear of God, piety*, the suffix sometimes stands objectively JER. 32, 40. יִרְאָה is sometimes a *preposition*: *from fear of* Is. 7, 25, nouns in the construct state being so used elsewhere, e. g. תְּהִלָּה 2 SAM. 21, 9. — 3. *piety, fear of God*, in the constr. with יי (Prov. 1, 7; 9, 10) or אֱלֹהִים (GEN. 20,

11; 2 SAM. 23, 3), אֲלִי, JOB 28, 28; the supplement is but seldom omitted JOB 4, 6; 15, 4. יִרְאָהָם אֹחִי Is. 29, 13 *their reverence for me*, i. e. *their fear of me*.

יִרְאָה (see יָרָא 5) *f. the under side, hind-side*, Ez. 1, 18 (as may be read for יִרְאָה) *and they have a hind-side*, opposed to זָבֵה *upper side*; comp. Ar. نَأَى (what is behind).

יִרְאָה (a noun formed from the fut. Kal of יָרָא; *seeing*) *m. only in the proper name יִרְאֵיהָ and in יִרְאָה* (see יִרְאָה).

יִרְאָה (place of terror) *n. p. of a city in Naphthali* JOSH. 19, 38, now Jarán; see Seetzen II, 123.

יִרְאֵיהָ (*Jah is the Seeing*) *n. p. m. Is. 37, 13 14.*

יָרֵב (properly = יָרִיב Hif. of יָרָב, as Jerome actually read it; *one fighting, an adversary, enemy*) a symbol. *n. p. of the warlike Ashur* Hos. 5, 13; 10, 6, and therefore standing as a parallel to אֲשִׁיּוּר; comp. יָרֵב for Egypt. It is also possible that it is an old Assyrian word. Vulg. *ultor*. Others take *Jareb* to mean *great, powerful* from יָרָב = רָב, which the Syr. ܝܪܒ actually signifies.

יָרֵב (prop. fut. Kal of יָרֵב, made into a noun for יָרֵב, constr. יָרֵב) *m. disputer, fighter, only in the proper names יִרְבֵּעַל and יִרְבֵּשֶׁת*; for the sense comp. the proper names יָרֵב, יָרִיב, יָרֵב.

יָרֵב (constr. יָרֵב, a noun from the fut. Kal of יָרָב I.) *m. only in the proper name יִרְבֵּעַם*.

יָרֵב (from רָבָה) *m. multitude*, K'ri 2 Chr. 24, 27.

יִרְבֵּעַל (contracted from יָרֵב עַל, *Baal is contender, disputer*; in JUDGES 6, 32 another turn is given to the signification of the name, which does not at all seem to have been the original one) *n. p. of the judge known elsewhere by the name of גִּדְדֹן* JUDGES 6, 82. Inasmuch as יָרֵב is identical with בָּשֶׁת = בָּשֶׁת in the religious views of the ancient Hebrews, he is called in 2 SAM. 11,

21 יִרְבֵּשֶׁת (which see). LXX 'Ιεροβάαλ, Sanchoniathon (Eus. Praep. Ev. 1, 10) 'Ιερούβαλος (termed a priest of Jehovah). The name was at first an epithet of the Phenician Archal, i. e. Hercules, in Palmyrene יִרְבֵּעַל (Palmyr. Denkmäler IV, 5); and Gideon may have received this surname as a warrior.

יִרְבֵּעַם (*God is enlarger*, see יָרָב) *n. p. of the first king of the ten tribes* 1 KINGS ch. 12-14, and then of another king 2 KINGS 14, 23-29.

יִרְבֵּשֶׁת see יִרְבֵּעַל and בָּשֶׁת.

יָרֵד (3 *p. perf.* once יָרַד JUDGES 19, 21 abridged from יָרֵד; in the old triumphal song of Deborah, which has much Aram. colouring, יָרַד 5, 13 occurs twice, since the perf. is necessary here on account of יָרַד compared with verses 11 19 22, as the old translators also take it; *inf. abs.* יָרֵד, constr. יָרֵד [with suff. יָרֵדִי] and once יָרֵד GEN. 46, 3 [elsewhere with the first vowel יָ, e. g. יָרֵד, once even יָרֵד, with suff. יָרֵדִי Ps. 30, 4 K'ri; *imp.* יָרֵד or lengthened יָרֵד; *fut.* יָרֵד omitting the first radical, *apoc.* יָרֵד, in pause (יָרֵד) *intr. properly to fall from or down, to go, run, flow down, to which fundamental signification all the meanings and all comparisons lead. Hence to move downwards, to descend, to come down, from a higher place to a person or thing* Ex. 19, 11 18, Ps. 144, 5; with מִן of the place whence 2 KINGS 1, 10, DEUT. 28, 24; and with עַל to, if it be an elevated place Ex. 19, 18; MIC. 1, 3; *to descend, come down, go down, travel down* &c. with מִן of a place Ex. 19, 14, Ez. 27, 29; but with מֵעַל, if the verb to be supplied before יָרֵד must be coupled with עַל, JUDGES 4, 15; 1 SAM. 25, 23; Ez. 26, 16; seldom with מֵעַל JUDGES 9, 37. The place to which stands with עַל, when it is an elevated point Ez. 47, 8, but otherwise with מֵעַל 2 SAM. 11, 10 or לִּי SONG OF SOL. 6, 2, or with an accus. with or without a of motion Ps. 55, 16, JOB 7, 9, GEN. 12, 10; which accus. with a partic. is so expressed as that יָרֵד stands in construct state with the follow-

ing noun, e. g. יִרְדַּ עֶפֶר, יִרְדַּ בּוֹר, Ps. 22, 30, *going down into the pit, into the dust*; seldom with בָּ Ex. 15, 5, Is. 63, 19, which usually means *to come down by or on a thing* GEN. 28, 12, JUDGES 7, 11, 2 KINGS 20, 11, *to descend into something* Is. 5, 14; JON. 1, 3. With אֶל of a person Ex. 11, 8. Very often יִרְדַּ stands absol. GEN. 43, 20; Ex. 19, 24; Is. 47, 1; and to supplement the idea a verb in the infin. with לְ follows 2 KINGS 8, 29, 1 CHR. 7, 21, JUDGES 15, 12, or without לְ 1 SAM. 17, 28; or also a finite verb 2 SAM. 23, 20; NUMB. 11, 17. The applications of יִרְדַּ are very numerous, and may be grouped under the following significations: *to be brought down*, יִרְדַּ in the hand 1 SAM. 23, 6, *to fall down* JER. 13, 18, *to be precipitated down* Ex. 9, 19, *to run downwards*, of a boundary NUM. 34, 11, JOSH. 18, 16, *to lead down*, of a way PROV. 7, 27, *to sink, perish* (fig.) EZ. 30, 6, *to go down*, of the shadow on the hands of a sun-dial 2 KINGS 20, 11, Is. 38, 8, *to come down, to descend*, at the manifestation of God Is. 63, 19; 64, 2, *to rush down*, to battle JUDGES 5, 13, *to incline*, of the day JUDGES 19, 11, *to enter*, when the thing is conceived of as lying lower, e. g. into a ship JON. 1, 3, into a well 2 SAM. 23, 20, *to walk down*, to the sea or to a port JON. 1, 3, to a spring GEN. 24, 16, to a garden SONG OF SOL. 6, 2; *to put to sea* Is. 42, 10; *to come down from a city* (because cities were usually on heights) RUTH 3, 3, 2 KINGS 6, 18, from the citadel 1 SAM. 9, 25, from the temple to the citadel JER. 22, 1; 26, 12; *to go into the combat*, because fights were usually on a plain 1 KINGS 18, 44; *to go to the slaughter-bench* JER. 48, 15; *to travel*, to a country lying lower JUDGES 7, 24, 1 SAM. 25, 1, so from Jerusalem to Egypt GEN. 12, 10, to Philistia and the lands on the coast JUDGES 14, 1, 1 SAM. 13, 20, into the Jordan-valley 10, 8; it is even coupled with עַל-הַדְּהָרִים JUDGES 11, 37, when the country out of which one goes to the mountains lies still higher; *to flown down* DEUT. 9, 21; *to fall down*, of rain, of dew NUM. 11, 9,

and so in a great variety of applications. Like other words of flowing, overflowing, יִרְדַּ (likewise Ar. يَرَدُّ) has with it an accus. of the thing which descends, e. g. *the eye flows with* מַיִם פִּלְגֵי מַיִם LAMENT. 3, 48, 1, 16, דְּמָעָה JER. 9, 17, seldom with בָּ Is. 15, 3. Deriv. מוֹרֵד and the proper names יִרְדַּ, יִרְדֵּן.

Hif. הוֹרֵד (part. מוֹרֵד, fut. יוֹרֵד) prop. to cause a thing to go down, *to bring down* JUDGES 7, 4; 1 SAM. 30, 15; *to let down* JOSH. 2, 15; *to send down* EZ. 26, 20; *to cast down* Ps. 56, 8; *to put down* Is. 10, 13; *to subdue, chastise* 2 SAM. 22, 48, for which יִרְדֵּן stands in the parallel place of the Psalm; *to let flow down, shed, tears* LAMENT. 2, 18; *to sink, the head* 2, 10; *to cause to flow down* Is. 63, 6.

Hof. הוֹרֵד pass. of Hifil: *to be led down* GEN. 39, 1, *to be taken down* NUM. 10, 17, *to be cast down* Is. 14, 15.

The original idea of יִרְדַּ is both a motion downwards and a motion forwards, to proceed, to proceed descending, to fall forwards, to which the same stem in Ethiopic, and usage in Arabic (يَرَدُّ to go down) point. Hence it is cognate with יִרְט (which see) *to throw headlong, to precipitate*, with לִנְגֵּד to run to meet, to precipitate before, and Pih. יִרְט trans. The organic root יִרְדַּ, יִרְדֵּן is identical with that in הָרַץ, הָרַד, &c.

יִרְדַּ (according to some *low ground, water*, comp. יִרְדֵּן) n. p. m. GEN. 5, 15, the sixth in the series of the patriarchs GEN. ch. 5; and if we assume that the fathers before the flood only denoted a very old circle of gods, we may understand by this the god of low ground, of water, somewhat = the Indian Varuna. As a designation of a certain circle of time יִרְדַּ may denote *a marching down*, i. e. the going down to the plain to carry on the cultivation of the soil. In any case יִרְדַּ appears to be identical with יִרְדֵּן of the other narrator. A name of later times 1 CHR. 4, 18.

יִרְדֵּן (prop. *river*, from יִרְדַּ, as in

Syr. from the same stem comes the noun **יָם** lake, sea; comp. **יָאָר** the Nile, prop. river, stream, **שָׂדֶה**, and the Nile itself [see **יָאָר**], also *Ganges* from *ganga*, prop. river, Lat. *Rhenus*, German *Rhein*, prop. flowing, river, &c. &c. The termination **יָר**, as already remarked by *Hiller* in his *Onomast.* p. 194, is a very old Aramaeising dual form [comp. Aram. **יָרִין**], because the river is divided by the Sea of Genesareth, comp. **יָרִין** - **יָרִין** *n. p.* of the great river of Palestine, the *Jordan*, usually with the article on account of its easily observable appellative signification **יָרִין** 13, 10; 32, 11; 50, 10; **יָרִין** 8, 23; **יָרִין** 12, 5 &c.; the article is omitted only in **יָרִין** 42, 7, where the poet calls all Palestine **יָרִין**, and **יָרִין** 40, 23, where **יָרִין** denotes stream, river generally. In Phenice **יָרִין** was also the name of a river in Crete (*Hom. Odys.* γ', 292). The *Jordan* has its different springs at the foot of *Antilibanus*, and comes forth from a hollow (*Pan's hollow*) south of the city **יָרִין** (Phenic. **יָרִין** i. e. *Paneas*, *Banjas*), for which reason the *Talmud* (*Bechoroth* 55) looked upon the name as moulded together from **יָרִין** (river of *Dan*). **יָרִין** see **יָרִין**; **יָרִין** see **יָרִין**; **יָרִין** see **יָרִין**. As to the orthography of the name, there was in addition to **יָרִין** (whence the *Targ.* **יָרִין**, Phenice. **יָרִין**) a **יָרִין** (from **יָרִין**), from the latter of which arose the Greek *Ιορδάνης*, Lat. *Jordanes* and *Jordanis* (*Plin. H. N.* 5, 15), Syr. *Jurdnon*, Arab. *el-Urdan* (it is, however, so called only as far as the lake of *Tiberias*, for south of that it is named *el-Sahriat*, الشريعة i. e. the ford), Pers. *Hordum*. The derivation of it from **יָרִין**, Ar. **يَرَس**, to rush, should be rejected.

יָרִין (only fut. pl. **יָרִין**, which should be read **יָרִין**, as some mss. have **יָרִין**) intr. same as **יָרִין** to be terrified, afraid **יָרִין** 44, 8, coupled with **יָרִין**; Ar. **يَرَس** the same. See **יָרִין**.

יָרִין I. (1 p. perf. **יָרִין**; part. m. **יָרִין**,

pl. **יָרִין**; **יָרִין**; *inf. abs.* **יָרִין**, c. **יָרִין**, with **יָרִין**, once **יָרִין** 2 **Chr.** 26, 25; *imp.* **יָרִין**; fut. **יָרִין**, which does not, however, occur) tr. 1. to throw with a sling, with **יָרִין** of the shooting-engine 2 **Chr.** 26, 15; to shoot, arrows (**יָרִין**, **יָרִין**) 1 **Sam.** 20, 36 37, **Prov.** 26, 18, omitting **יָרִין** 2 **Kings** 13, 17, **Ps.** 64, 5, with **יָרִין** at one **Ps.** 11, 2; **יָרִין** (pl. **יָרִין**) an archer 1 **Chr.** 10, 3; 2 **Chr.** 35, 23. On **יָרִין** see **יָרִין** II. — 2. to lay, the foundation- or corner-stone **Job** 38, 6; to erect, a memorial stone **Gen.** 31, 51; generally to found; the Aram. **יָרִין**, Syr. **يَرَس**, Greek *βάλλειν*, Lat. *jacere* being also used in the same sense. Derivat. **יָרִין** (for **יָרִין**), **יָרִין** (for **יָרִין**) in proper names; perhaps also the proper name masc. **יָרִין** (from **יָרִין** *Jah is founder*). See **יָרִין** and **יָרִין**.

Nif. **יָרִין** (only in fut. **יָרִין** for **יָרִין**) to be struck with arrows **Ex.** 19, 13.

Hif. **יָרִין** (with suff. **יָרִין**; part. m. **יָרִין**, plur. **יָרִין**, but also **יָרִין**; **יָרִין**, *apoc.* **יָרִין**, 3 pl. **יָרִין** to cast, to throw, **Job** 30, 19 he has cast me into the dust; to shoot, arrows 1 **Sam.** 20, 20, 2 **Kings** 13, 17, as in **Kal** also with the omission of **יָרִין** or **יָרִין** archers 2 **Sam.** 11, 24; 1 **Chr.** 10, 3. Fig. to hurt, to injure **Ps.** 64, 5. **יָרִין** **Prov.** 11, 25 see **Hof.** of **יָרִין** II. = **יָרִין** and **יָרִין** III.

יָרִין II. (in **Kal** only fut. **יָרִין**, 1 pl. with suff. **יָרִין**) intr. same as **יָרִין** II. (page 141), **יָרִין** (page 145), Ar. **أَرَى**, **أَرَى** and **أَرَى**, comp. Sanskrit *ar*, Latin *ur*) 1. to glow, to burn, in which latter sense once trans. **Num.** 21, 30 we burnt them (**יָרִין** = **יָרִין** = **יָרִין**), *Heshbon is destroyed unto Dibon, we desolated them* (**יָרִין** fut. **יָרִין** of **יָרִין** = **יָרִין** **Jer.** 4, 7) as far as *Nofach* (*Nobach*), the fire (**יָרִין** for **יָרִין**, as the **LXX** read) reacheth unto *Medeba*. — 2. to shine, to glitter, to light, hence to see, which is an illumination (comp. *λέωσσω*); as **יָרִין** (which see), is also capable of being referred to this primitive idea;

and the redupl. $\hat{h}\hat{h}$ comes back to the signification just given. See Hifil.

Hif. מוֹרֶה (*part.* מוֹרֶה, *pl.* מוֹרִים; *inf.* *sonstr.* דוֹרֶה; *fut.* יוֹרֶה) 1. *to shew, to point out*, i. e. *to cause to see*, with accusative of the person and also of the thing, as עַץ Ex. 15, 25, הָרָדָּךְ Ps. 27, 11, seldom with הָ to *point to* a thing, as הָרָדָּךְ 1 SAM. 12, 23, הָרָדָּךְ JOB 27, 11, or with אֵל 2 CHR. 6, 27, but also with the omission of הָרָדָּךְ GEN. 46, 28; with מֶן of the thing out of which, Is. 2, 3 *and he will shew us (one) of his ways*, in a fig. sense; sometimes also with הָ of the instrument PROV. 6, 13. — 2. *to teach, to instruct*, prop. *to point out a way, an outlet or expedient*, with accus. of the person JOB 6, 24 or accus. of the thing Is. 9, 14, or with a double accus. Ps. 27, 11; 86, 11 &c.; seldom with לְ of the person DEUT. 33, 10, HOS. 10, 12; or absol. HAB. 2, 19; JOB 36, 22. Hence מוֹרֶה *a teacher, master*, prop. instructor Is. 9, 14; once מוֹרֶה stands for it Ps. 9, 21, as the LXX and Syr. have taken it. On the meaning “lord, ruler” see under מֶלֶךְ. — *Derivat.* מוֹרֶה and perhaps מוֹרֶה 1.

III. יָרָה (i. e. יָרַה, transposed from יָרָה; in Kal only *part. m.* יֹרֵה) *intr.* to flow abundantly, to stream over, *part.* יֹרֵה as a noun *the early rain*, as that which pours in abundance DEUT. 11, 14; JER. 5, 24; on the contrary יֹרֵה Hos. 6, 3 is the fut. Hif. for יֹרֵה אֶשֶׁר and has therefore the accus. with it. The noun יֹרֵה as a proper name is only a collateral form of יֹרֵה; and perhaps the proper name יֹרֵה also belongs here.

Nif. נוֹרָה (only fut. יוֹרָא Prov. 11, 25, which stands perhaps for יוֹרָה) to be moistened, see Hof.

Hif. הוֹרֵה (הִרָה, *fut.* יוֹרֵה, *part.* מוֹרֵה)
1. *to water, to fructify, with the accus.*
אֶרֶץ Hos. 6, 3; *part.* מוֹרֵה = יוֹרֵה *the*
richly-fructifying early rain Jo. 2, 23,
along with מְלֻקֵּשׁ, as יוֹרֵה in Jer. 5, 24;
on the other hand מוֹרֵה Ps. 84, 7 is the
proper name of a parched and fruitless

valley, through which the pilgrims had to go, as well as through that of *Baca*. Other places were also designated more exactly by מוֹרֶה, as אֶלֶן GEN. 12, 6, גִּבְעַת הַמּוֹרֶה JUDGES 7, 1; a point which will be explained under מוֹרֶה. — 2. *to fructify, to beget, of a man*, JOB 3, 3 *and the night, which said, a man has begotten*. But see יָרָה.

Hof. ^פזִרָה (fut. ^פיִזְרָא = יִזְרָא, which, however, is better taken as Nif.) *pass.* to be moistened, quickened, PROV. 11, 25.

יָרֵד (an old form for יָרִית from יָרַד I.)
f. foundation, place, only in the proper names
יְרוּשָׁלַם, יְרוּזָאֵל

יְרוּסָא (*foundation of El*) *n. p.* of a desert, the south-eastern continuation of the desert **תְּקוֹץ**, 2 Chr. 20, 16 compared with 20, 20; and probably the large flat territory which is now named el-Husāsah (**הוֹסַיִץ**) from a **נָחַל** (Wady) on its northern side (*Robinson, Palest. II. p. 480*).

יָרוּחַ (perhaps denom. from יָרָה; *born at the new moon*) *n. p. m.* 1 CHR. 5, 14. Comp. אֶלּוּלִי (see אֶלּוּל 4), חֲדָשׁ (see חֲדָשׁ 4), חֲדָשׁ, חֲדָשׁ, חֲדָשׁ (modern Hebrew פֶּסַח = פֶּסַח), שְׁבִטִי.

יֶרֹק *m. same as יֶרֶק green thing, green herb* JOB 39, 8.

יְרֵשָׁה (*possession*, viz. of Jah) *n. p. f.*
2 KINGS 15, 33, for which 2 CHR. 27, 1
has יְרֵשָׁה.

יְרוּשָׁה *n. p.* see יְרוּשָׁה

יְרוּשָׁלַם (originating in יְרוּ-שָׁלַם, according to the Masora on Jer. 26, 18 written fully five times יְרוּשָׁלַם, as it was at a later period on Maccabean coins and in modern Hebrew; with *a* of motion יְרוּשָׁלַם 1 Kings 10, 2 or fully יְרוּשָׁלַם 2 Chr. 32, 9; with prefixes יְרוּשָׁ, מְרוּשָׁ, &c.) *n. p. f.* (Is. 3, 8; 10, 11; 37, 10 &c.), the metropolis of the Israelite kingdom from David onward 2 Sam. ch. 5. 6, after having been previously merely a royal city of the Canaanites Josh. 10, 1 5; 15, 8, called at first only שָׁלַם (which see) Gen. 14, 18, afterwards יְבוּס Judges 19, 10, or עִיר הַיְבוּס 19, 11, or simply

יְרוּשָׁלַם ZECH. 9, 7. The name שְׁלָם was sometimes also used later by poets Ps. 76, 3, as well as יְרוּשָׁי ZECH. l. c. According to Jewish tradition (Beresh. rabb. ch. 43) Jerusalem had also the name יְצָרֶק, interpreted by the prophet Isaiah Is. 1, 21; for which reason its kings were called מְלִכֵי יְצָרֶק (GEN. 14, 18), אֲלֵנֵי-יְצָרֶק (JOSH. 10, 1). It had also the names אֶלְדֵּי־יֶרֶם Ps. 46, 5, יְרֵם יְצָרֶק 48, 9, יְרֵם נְהִי 11, 18. The inhabitants of Jerusalem were called יְרוּשָׁלַם JER. 4, 4; 8, 1; 11, 12, or יְרוּשָׁב (collect.) Is. 5, 3; 8, 14; 22, 21, or בְּרַח יְרוּ 37, 22 and finally יְרוּשָׁלַם alone 4, 4; by which even the Jews in exile were designated 40, 2 9; 41, 27. Poetically as an image of beauty Song of Sol. 6, 4. The city lay on the confines of Judah and Benjamin (JOSH. 15, 63 comp. with JUDGES 1, 21; and so Joma 12, Sebachim 53).

As to the derivation of the name, the last part of the compound שְׁלָם (i. e. שְׁלֵם) obviously originated as a dual form from the double city (upper and lower); and the almost painfully defective orthography, with the appearance of שְׁלָם as a complete name of the city (GEN. 14, 18; Ps. 76, 3), the Arabic orthography سَلام (= שְׁלָם), and the Greek Σόλυμα (Joseph. Antt. 1, 10, 12) as well as the Latin Solyma (Mart. 10, 65, 5) = שְׁלָם, point unmistakably to the primitive form שְׁלָם (which see) = שְׁלָם. This שְׁלָם is like שְׁלָם (in אֲבִישָׁלָם) an epithet of the supreme deity, with which the very ancient city was invested. The first part of the compound (יְרוּ) has been taken since Reland, and even earlier and better in Beresh. rabb. c. 56, for יְרוּאִי = vision, from יְרוּאָה with relation to the name יְרוּאָה in Abraham's history GEN. 22, 8-14; or for יְרוּאִי (from יְרוּאָה), so that the sense would be "Shalem's veneration", or for יְרוּשָׁה (from יְרוּשָׁה) possession, conseq. "Shalem's possession" (Simonis, Ewald), so that the Shin is represented as excluded by the following שְׁלָם; in which case a Dagesh forte rather should have been expected. Lastly, and altogether unsuitably, it has been

referred to יְרוּשָׁה (Kaplan, Hitzig). As יְרוּ appears in the name of the wilderness near Jerusalem, and יְרוּ, יְרוּ appear generally in proper names, it is better to take יְרוּ so here also; whence the appellative meaning would be *foundation* (or place, abode), an interpretation which Saadia had in his mind (on Is. 44, 28; 51, 17; 60, 1; 62, 1 6) in his دار السلام and (Is. 40, 2) مَدِينَةُ السَّلام. The later Arabic name *el-Kuds* or *Beit el-Mukaddas* (بَيْتُ الْمُقَدَّسِ) is only a paraphrase like *Ir ha-Kodesh* in Hebrew (NEH. 11, 18). The name of reproach given by the emperor Hadrian, *Aelia Capitolina*, written by the Arabs اِيلِيَا, was never generally adopted.

יְרוּשָׁלַם *Aram.* the same EZR. 5, 14; 6, 9; also יְרוּשָׁלַם EZR. 4, 20 24; 5, 1; Syr. ܐܪܫܠܡ.

יְרוּשָׁלַם see יְרוּשָׁלַם.

יָרַח (not used) *intr. prop.* same as יָרַח *to go about, to wander*, same as קָבַח, קָרַח, *prop.* to turn, to go about, here *to make a circuit*, spoken of the moon, the moon being generally celebrated for her majestic walking (JOB 31, 26). Deriv. יָרַח, יָרַח, the proper names יָרַח and יָרַח.

The fundamental signification of the stem יָרַח does not lie in *to shine, to glitter*, even if לָכֵנָה (which see), Ar. قَمَر, Latin *luna*, proceed from that; but in the regular monthly circuit; and the Ar. أَرَحَ (to run through a cycle of time), together with وَرَحَ, whence أَرَحَهُ a section of time, تَارِيخٌ a chronicle, and وَرَحَ II. to describe a monthly date, confirm this fundamental meaning, which can only be in the organic root יָרַח, found also in יָרַח, יָרַח &c.

יָרַח (*prop. a particip. noun; with suff.* יָרַח) *m. prop. that which makes a circuit* (monthly), hence *the moon*, a heavenly body determining times Ps. 104, 19; in

prose with the article GEN. 37, 9; DEUT. 4, 19; 17, 3; 2 KINGS 23, 5, seldom in poetry Ps. 136, 9; rather is it omitted there JOB 25, 5; 31, 26. לְפָנַי Ps. 72, 5 *before the moon*, i. e. as long as the moon endures, *always*, like עַד בָּלַי *till there is no more moon*, i. e. *always*; 89, 38 confirming this manner of expression. In Targumic, Syr., Zab. and Arab. are used for "moon", like the Hebr. לְבָנָה in poetry, such nouns as have stems denoting *to shine*, Aram. סַרְרָא, Syr. ساروا, Ar. قمر (from قمر to be white); but the use of the word for "month" is a sure proof of the derivation given. The Arab. رَاح to come at evening, of the new moon, is a denom.

יָרַח (*pl.* יָרָחִים, *constr.* יָרָחַי) *m.* 1. prop. time of the cycle of the moon, i. e. *a lunar month*, DEUT. 33, 14; JOB. 3, 6; 7, 3 &c., used in poetry as well as prose, though the later חֹדֶשׁ (which see) is more frequent. יָרָחִים DEUT. 21, 13 and 1 KINGS 15, 13 *a month of time*, i. e. *a month long*. יָרָחִים DEUT. 33, 14 *fruit of months*, i. e. *what the months bring*; poet. יָרָחִים JOB 29, 2 *months of the past*, i. e. *earlier days*. — יָרָח is related to יָרַח as *moon to month*, חֹדֶשׁ to חֹדֶשׁ; Aram. יָרָח, Zab. transp. יָרָח the same; and the noun may also have been in Arab., as is to be seen from رِخ II. — 2. (perhaps = חֹדֶשׁ *new moon*, and then like it applied to proper names) *n. p.* of the fifth son of Joktan GEN. 10, 26; 1 CHR. 1, 20; afterwards the name of a tribe related to the Hadramautites, and of a region, by which is understood the moon-coast (غَب القمر) and moon-mountains (جبل القمر) with their inhabitants in the neighbourhood of Hadramaut.

יָרַח (not used) *Aram.* same as Hebr. יָרַח, hence

יָרַח (*pl.* יָרָחִין) *Aram. m. month* DAN. 4, 26; EZR. 6, 15.

יָרַח (the usual orthography, elsewhere יָרִיחַ also, in the book of Joshua, and once יָרִיחַ; formed from the fut.

I.

Hifil of יָרַח *to smell, to be fragrant*; the termination י- or ה- stands for ין-; the *fragrant with spices* *n. p.* of a celebrated city of Palestine in the neighbourhood of the Jordan and the Dead Sea, in Benjamin JOSH. 18, 21, whose abundance in palms (therefore called also יָרִיחַ מִקְרִים which see), roses, balsam and honey was much famed (Ben Sira 24, 18; Justin. 36, 3; Jos. Antt. 4, 6, 1; 14, 4, 1; 15, 4, 2), now called by the Arabs *Richa* (ريحا). LXX 'Ιερικώ, in Strabo 'Ιερικουός.

יָרַח *m. mercy*, see יָרַחֵם.

יָרַח (formed from the fut. Puhah of יָרַח; *a beloved, favoured one*, viz. is El) *n. p. m.* 1 SAM. 1, 1; NEH. 11, 12; 1 CHR. 8, 27; 9, 8 12; 12, 7; 27, 22; 2 CHR. 23, 1.

יָרַחֵם (*El is pitier*, from יָרַחֵם) *n. p. m.* 1 CHR. 2, 9; 24, 29; JER. 36, 26. *Patr.* יָרַחֵםִי 1 SAM. 27, 10.

יָרַחֵע (Egyptian) *n. p.* of an Egyptian slave 1 CHR. 2, 34 35, who had become a citizen in the tribe of Judah.

יָרַח (only *perf.*) *intr.* to go forward, to rush or run forward, with לָנֶגְדְּ פ' against one, NUM. 22, 32 for the journey ran against me, i. e. I was compelled to it against my will. The stem is connected with יָרַח (which see); and the Arab. رَاح also proceeds from the same fundamental signification.

יָרַחֵם (only 3 *p. perf.* with *suff.* יָרַחֵמִי *Pih.* as יָרַחֵם Is. 8, 11, *conseq.* יָרַחֵמִי for יָרַחֵמִי) *to hurl*, יָרַחֵם עַל יָדְּ פ' into the hands of one, JOB 16, 11 he hurled me into the hands of the wicked, as the LXX, Symm., Vulg. have already taken it; Ar. رَاحَ.

יָרַח (part. מְרַחֵם) *to be swift, nimble*, as יָרַח (HAB. 1, 8) of the Chaldeans, hence מְרַחֵם, coupled with מְרַחֵם, Is. 18, 2 7; describing the bold and warlike Ethiopians at Meroë. But see מְרַחֵם.

יָרַח (an old form for יָרִיחַ from יָרַח I.) *f. foundation*, same as יָרַח, only in the proper names יָרִיחַ, יָרִיחַ, יָרִיחַ.

יָרִיחַ (*foundation or possession of El*) *n. p. m.* 1 CHR. 7, 2.

יָרִיב (a noun developed out of the fut. Hif. of **יָרַב**) *m.* 1. *an opponent, adversary, enemy* Is. 49, 25; JER. 18, 19; Ps. 35, 1. — 2. (*a leader of combat, viz. Jah is*) *n. p. m.* EZR. 8, 16. The proper names **יִרְיָב**, **יִרְיָבִי** are compounded with it.

יָרִיבִי (contracted from **יִרְיָבִי**; *Jah is a leader of combat*) *n. p. m.* 1 CHR. 11, 46. The proper name **יָרִיבִי** is abridged from it.

יָרִיבָה (contracted from **יָרִי יָה**; *foundation of Jah*) *n. p. m.* 1 CHR. 26, 31.

יָרִיבָה (= **יָרִיבָה**) *n. p. m.* 1 CHR. 23, 19; 24, 23.

יָרִיבָה see **יָרִיבָה**.

יָרִיבָה see **יָרִיבָה**.

יָרִיבָה (*elevation, see יָרִיבָה*) *n. p. m.* 1 CHR. 7, 7; 12, 5; 25, 4; 27, 19; 2 CHR. 11, 18; 24, 30; 31, 13.

יָרִיבָה see **יָרִיבָה**.

יָרִיבָה (*pl. יָרִיבָה, from יָרַע which see*) *f.* *the curtain* (from its tremulous motion) of the tabernacle Ex. ch. 26-36; NUM. 4, 25; *the hanging, of a tent* Ex. 26, 12; *metaph. tent* Ps. 104, 2, parallel to **אֹהֶל** JER. 4, 20; 10, 20; 49, 29; SONG OF SOL. 1, 5; therefore coupled with **בְּחֹדֶד** 2 SAM. 7, 2, **תַּחַת** 1 CHR. 17, 1, **יָרִיבָה** being the chief parts of the tent. Poet. **יָרִיבָה** HAB. 3, 7 *the tents of the earth* i. e. the nomadic peoples of the earth. Syr. **ܝܪܝܒܐ** also *a tent*.

יָרִיבָה (*shyness, timidity; pl. for the abstract*) *n. p. f.* 1 CHR. 2, 18.

יָרַךְ (not used) *intr.* same as **רָכַךְ** *to be soft*, especially applied to the soft flesh of the loins or flanks; hence **יָרַךְ**, **יָרְכָה**, the proper name **יָרְכָה**. According to the Ar. **يَرَك**, **يَرَكُ** would mean *to bend towards, to lean to*, and the noun **يَرَك** might well be derived from that; but the Ar. **يَرَك** is obviously a denom. from **رَك** signifying prop. *to bend to a side*, so that the fundamental signification *to be soft* remains.

יָרַךְ (*constr. יָרַךְ* GEN. 24, 9, Ex. 1, 5,

LEV. 1, 11, comp. **עָרַל**, *constr. עָרַל*, with *suff.* **יָרַכְתִּי**, **יָרַכְתָּ**, *du. יָרַכְתָּ*, with *suff.* **יָרַכְתָּ**; cod. Sam. **יָרַכְתָּ** Ex. 25, 31; 37, 17; from **יָרַךְ**) *f.* *the thigh*, i. e. the fleshy mass which arches out at the end of the loins (**מִתְחַנֵּם**), called in animals *leg* **מִתְחַנֵּם יָרֵךְ יָרְכָה** Ex. 28, 42 *from the loins even to the thighs*; SONG OF SOL. 7, 2 *the roundings of thy thighs*, i. e. the beautiful archings of them; **יָרְכָה** GEN. 32, 26 *the socket of the thigh*, i. e. the hollow between the thigh-bone and the loins. Peculiar phrases are: **יָרַךְ עֵקֶל** JUDGES 15, 8 *to smite the hip together with* (**עֵל** so employed also in GEN. 32, 12; Ex. 12, 9; JOB 38, 32) *the thigh*, a proverbial phrase for, to smite violently, fearfully even to maiming, partly the same in Arab. too (see Hamasa ed. Freytag p. 250). **יָרַךְ עֵל** (or **יָרַךְ**) JER. 31, 15, Ez. 21, 17 *to smite violently on the thigh*, a gesture of pain and aversion, comp. Hom. Il. 16, 125; Od. 13, 198. **יָרַךְ יָרַךְ** GEN. 46, 26, Ex. 1, 5 = **יָרַךְ יָרַךְ** GEN. 35, 11 signifying *to be descended from*, **יָרַכְתִּי** as well as **יָרַכְתִּי** being thought of as organs of generation; hence *to put the hand under the thigh* GEN. 24, 2 and 47, 29 equivalent *to take a solemn oath*, the organs of the generating power of nature having in the view of the ancients a certain sanctity (Herod. 2, 48, 1; Plut. de Isid. 18). *Metaphor. nates* (buttocks) NUM. 5, 21 27; *the flank*, JUDGES 3, 16 21, Ps. 45, 4, in animals *the leg, ham* Ez. 24, 4, in inanimate things *the side* Ex. 40, 22 24, *the bending, turning*, i. e. the lower side Ex. 25, 31; 37, 17; but **יָרַכָה** as a peculiar form stands for this more frequently.

יָרַךְ see **יָרַךְ** and **יָרַכָה**.

יָרַכָה (*only with suff. יָרַכְתָּה*) *Aram. f. thigh, side, of inanimate things* DAN. 2, 32.

יָרַכָה (from a masc. **יָרַךְ**, with *suff.* **יָרַכְתָּה**) *K'tib; dual יָרַכְתָּה, but constr. יָרַכְתָּה with Dagesh lene in Kaf* *fem. the side, hence dual, the two hinder sides of a thing*, e. g. of **מִשְׁכָּן** Ex. 26, 23 27; 36, 27, i. e. the hindmost, last,

extreme space which is conceived of as two hinder sides. So also of בֵּית 1 KINGS 6, 16; AM. 6, 10; אֶרֶץ JER. 6, 22; 50, 41 (interchanged with בְּנִקּוֹר in the same sense); בּוֹר Is. 14, 15; EZ. 32, 23; דֶּר JUDGES 19, 18; מִדְּבָר 1 SAM. 24, 4; כְּסִינָה JON. 1, 5; צִקּוֹן Is. 14, 13; EZ. 38, 15; PS. 48, 3; לְקִנּוֹן 2 KINGS 19, 23; Is. 37, 24. The sing. is but seldom used in the sense *issue, end* GEN. 49, 13 and EZ. 46, 19 K'ri. The transference of the names of members to inanimate things is also found in שָׁכַם, שָׁפָף, &c.

ירכים see יָרָה.

יָרָם (not used) *intr.* same as יָרָם, אָרָם *to be high, large, to be elevated.* As an organic root רם is developed into stems in all sorts of possible enlargements; and is found in יָרָם, יָרָם, יָרָם, יָרָם, &c. besides in יָרָם, יָרָם, &c. all the more readily, as יָרָם occurs in Ar. also with a like meaning.

יָרָם (*constr.* יָרָם) *m.*, יָרָם *f.* see יָרָם, יָרָם.

יָרָם (arising from the fut. of יָרָם) *m.* the *elevated*, only in the proper name יָרָם, יָרָם.

יָרָם (*height, hill*) *n. p.* 1. of a city in the plain of Judah, formerly the residence of a Canaanite king JOSH. 10, 3; 12, 11; 15, 35, and inhabited again after the exile NEH. 11, 29. According to Jerome it lay in the vicinity of אֶשְׁתָּחַר about 1½ German miles from Beth-Gabrin; now the hamlet *Jarmuk*. — 2. of a Levitical city in Issachar JOSH. 21, 29, which is called יָרָם 19, 21, and יָרָם 1 CHR. 6, 58; different from יָרָם of Gad in Gilead 6, 65.

יָרָם (from יָרָם *m.*, יָרָם *f.*; the plur. for the abstract, *elevation*) *n. p. m.* 1 CHR. 8, 14; 23, 23; 25, 22, for which יָרָם stands in 24, 30 and 25, 4; EZR. 10, 26 27; 10, 29 K'tib, for which the K'ri has יָרָם; יָרָם 1 CHR. 7, 8.

יָרָם (from יָרָם *Jah is an exalted one*; יָרָם *constr.* of יָרָם) *n. p. m.* EZR. 10, 33.

יָרָם (contracted from יָרָם; *Jah is the exalted one*) *n. p. m.* of the famous priestly prophet, to whom belongs the well-known collection of oracles in the Old Testament JER. 27, 1; DAN. 9, 2; Greek *Ieremias* (MATTH. 16, 14). Also a proper name for different persons 1 CHR. 5, 24; 12, 4 10; NEH. 10, 3; 12, 1 12.

יָרָם (the same) *n. p. m.* of the same prophet JER. 1, 1 &c. A name also of other persons 1 CHR. 12, 13; 2 KINGS 23, 31; JER. 35, 5.

יָרָע (only 3 pers. perf. יָרָע) *intrans.*

1. *to turn back timidly, to be afraid, to despair, to tremble, to quake*, identical with יָרָא, יָרָא, Arab. يَرَعَ (to be fearful, despairing), وَرَعَ (to recede timidly).

Hence with a play on the word Is. 15, 4 *therefore the equipped of Moab cry out (יָרָע), their souls despair; or on that account the heroes of Moab cry out, their souls tremble within them.* Deriv. the proper name יָרָע. — 2. Metaphor. *to wave hither and thither, to flutter*, spoken of inanimate things, cognate in sense יָרָע (= יָרָע), whence יָרָע (a veil). The fut. יָרָע belongs to יָרָע. Deriv. יָרָע.

יָרָם see יָרָם.

יָרָם (from יָרָם *El is builder up*) *n. p.* of a city in Benjamin JOSH. 18, 27; comp. יָרָם, יָרָם, and see יָרָם.

יָרָק (only in perf. and infin. absol. יָרָק) *intr.* same as יָרָק II. (יָרָק) *to spit*, with 'בָּקִי' in the face of one NUM. 12, 14, DEUT. 25, 9, prop. *to expel, cast forth* (the saliva), Aram. יָרָק, Syr. ܝܪܩ *to spit* or *to cast out blood*, Ethiop. יָרָק the same. See יָרָק.

יָרָק (not used) *intrans.* *to sprout, to grow, to be green, crescere.* Deriv. יָרָק, יָרָק. — 2. *to be a bright green*, the idea of *green* colour proceeding from the fresh-springing grass; bright-green colour includes at the same time green-

ish yellow, golden colour; comp. Sanskrit *hiraṇja* green, gold, Greek *χρῆσις*, with the Sanskrit *harita* green. See Pih. I. and II. Deriv. the proper name יִרְקוֹן.

Pih. I. יִרְקֶק (a redupl. form; not used) *to be greenish yellow, gold-coloured, shining*, designations of yellow and green being often derived from the vegetable kingdom; comp. Greek *χλωρός* from *χλω*, Syr. *ܝܪܩܐ* flavus from *ܝܪܩ*, Ar. *يرق* ان the yellowing of corn, from a stem *يرق* = *ورق*; and from another stem of the same root *ورس* to be green, to grow, comes *ورسي* yellowish red, *وارس* yellowish. Derivat. the adj. *يرق*.

Pih. II. *ירק* (not used) *to be very pale, to be fawn-coloured*, i. e. to be of a pale yellow; of the yellowish colour of the face, of the yellowing of corn &c. Deriv. *ירקון*.

As to the stem, it is usually separated from *ירק*; but if one keeps in view the organic root of both (*ירק*, *ירק*), and puts it with that in *ירק* II., *ירק* II., *ירק* II., there appears as a common fundamental signification the intr. *to be moist, juicy*; hence of plants, *to sprout, to be green, to grow, or to be fresh, tender, green* (*ירק*); of food, *to be fluid, thin* (*ירק* II., *ירק* II.); of a fluid, *to flow, to pour*; of mud, *to flow out*, hence act. *to spit out* (*ירק*); of a fluid material, *to wet, moisten* (*ירק*); and lastly, of earthy or firmer parts *to be soft, thin, tender*, so far as that expresses the fluidity of them. From *to sprout, to be green*, has arisen the verb of colour *to be green*, of the bright green of plants; then *to become yellow, to be yellow*, taken from the ulterior progress of plants; and even *to be reddish yellow*, of the glitter of gold, and accordingly *to shine*; ideas of *shining, glittering* being elsewhere connected with that of *blooming, sprouting*, and thus *ירק* I. and II. would coincide. Hence in Arab. there is a radical connection between the stems *ورق* (to sprout, to be green), *ورق* (to put forth leaves), *يرق* (to be yellow, yellowish green), *ورق* (to

wet, to moisten), *رَقَّ* (to be thin, tender, weak), *مَرَق* (to be fluid, of soup; the usual *مَرَق* is a denom.). See the derivatives of the single stems.

ירק (constr. *ירק*) *m. the tender, fresh sprout*, of the *ירק* 2 KINGS 19, 26, Is. 37, 27, which has no continuance *לִפְנֵי* (*לִפְנֵי* should be read for *לִפְנֵי*). *אֶרְבֶּת* *אֶרְבֶּת* *אֶרְבֶּת* a garden of green, e. g. of herbs &c. DEUT. 11, 10; 1 KINGS 21, 2; *אֶרְבֶּת* a portion of herbs, i. e. cabbage PROV. 15, 17. Comp. Ar. *ورقة* leaf, *ارک* a kind of fodder, from *ارک* = *رַק* (to be green, tender), Syr. *ܝܪܩܐ* (cabbage, herbs), *ܝܪܩܐ* (green, from *ܝܪܩ*), *ܝܪܩܐ* (to be moist, to sprout), Ar. *مَرْج* (meadow) from *مَرَجَ* &c. &c.

ירק *m. greenness, verdure*, coupled with *קֶשֶׁב* GEN. 1, 30; 9, 3, *ירק* Ps. 37, 2, *ירק* NUM. 22, 4, *קֶץ* Ex. 10, 15. See *ירק*.

ירקון (from Pih. II. of *ירק*) *m. pale yellow, the colour of the face* JER. 30, 6, comp. Greek *χλωρός*, *ἄχρως*; then *yellowness*, of corn DEUT. 28, 22, AM. 4, 9, HAGG. 2, 17, coupled with *שִׁדְדוֹן* (a disease of grain); Ar. *ارق*, *يرقان* the same.

ירקון (pale yellow, as a colour of water, from *ירק*) *n. p. of a city in Dan*, coupled only with *מי*, perhaps because it lay upon a river named *מי הירקון* JOSH. 19, 46, not to be identified with *הירקון*.

ירקע (constr. *ירקע*) *m. see*

ירקע (from *ירקע* and *עם* fut. Hof. of *ירקע*; *spreading of the people*) *n. p. of a city in Judah* 1 CHR. 2, 44.

ירקק *adj. m., plur. f. יִרְקָקוֹת* 1. *greenish, greenish yellow*, of the colour of the leprosy in clothes LEV. 13, 49; 14, 37. — 2. *greenish yellow*, of gold, or *reddish yellow*, of the colour of *הָרִיץ* Ps. 68, 14, in Ethiopic *gold* itself, Ar. *ورق*

money), *arḥān*, Sanskrit *hiranja*, greenish and gold &c.

יִרְשׁ I. (*inf. constr.* יִרְשֶׁה; *fut.* יִרְשֶׁה) *trans.* same as **נָרַשׁ** I. *to drive, to drive forth, to chase away, to take away*, with accus. of the person DEUT. 2, 21 22; 9, 1, coupled with **הִשְׁמִיד** 2, 12; but always with the additional idea of taking possession of what belongs to the expelled DEUT. 11, 23; 12, 2; 18, 14; 19, 1; 31, 3; JER. 49, 2; PROV. 30, 23. The LXX and other translators have for the most part the translation of **נָרַשׁ** I. **יִרְשֶׁה מִפְּנֵי פ'** *to drive one away from the face of a person*, i. e. that he should see him no more DEUT. 12, 29, JUDGES 11, 24, = **נָרַשׁ מִפְּנֵי פ'** Ex. 34, 11; but the Hif. **הִירְשֶׁה** JUDGES 11, 23 or **הִשְׁמִיד** DEUT. 31, 3 are usually employed in this sense; and then **יִרְשׁ** follows in signification II., as a supplement.

נִירְשׁ (*fut.* יִנְרְשֶׁה) *to be robbed, of possessions, to be taken away, hence to become poor* GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9, identical with **רָשׁ** (רִישׁ), which means, in its fundamental sense, the same as **רָס** *to snatch away*.

הִירְשֶׁה (*part.* מִירְשֶׁה; *fut.* יִירְשֶׁה) *to snatch away, to carry away, to destroy, by pestilence* NUM. 14, 12; *to root out* Ex. 15, 9; *to expel, drive away* JUDGES 1, 29 30 31 33; 11, 23; JOSH. 3, 10; 17, 13; NUM. 33, 52; PS. 44, 3, and like Kal in this sense coupled with **מִפְּנֵי פ'** Ex. 34, 24; NUM. 32, 21; 1 KINGS 14, 24; 21, 26; 2 KINGS 16, 3; metaphor. *to rob, hence to make poor* 1 SAM. 2, 7, opposite to **הִצְטִיר**, and fig. *to drive out, tear away, unrighteous property*, JOB 20, 15 *God drives out of his belly (the unjust property)*.

This signification of **יִרְשׁ** I. and its connexion with **נָרַשׁ** I. (according to an interchange of נ and י existing elsewhere in the language), is unquestionable; and in fact most of the places just quoted cannot be taken otherwise. The organic root is **רָשׁ**.

יִרְשׁ II. (also **יִרְשֶׁה** in **יִרְשֶׁה** DEUT. 30, 5, **יִרְשֶׁה** 4, 1, **יִרְשֶׁה** Is. 34, 11;

imp. **רָשׁ** and **יִרְשׁ**, also **יִרְשֶׁה**; *inf. constr.* **יִרְשֶׁה**, with *suff.* **יִרְשֶׁהִי**, also **יִרְשֶׁה** JUDGES 14, 15 according to the acceptance of *Norzi* in the *Minchath Shay*; *fut.* **יִירְשֶׁה**, *pl.* **יִירְשֶׁהוּ** together with **יִירְשֶׁהוּ** *tr.* 1. *to take, to seize, to snatch to oneself*, particularly by force, rapere, 1 KINGS 21, 15 16 18; *to take possession of*, with accus. of a place GEN. 15, 7, LEV. 20, 24, NUM. 13, 30, JOSH. 1, 11, spoken of a land, house, riches &c. EZ. 7, 24, PS. 105, 44; *to conquer* Is. 14, 21, PS. 83, 13, but seldom absol. DEUT. 2, 24. **יִירְשֶׁה** *he who takes possession, a conqueror* JER. 8, 10, MIC. 1, 15 (with an allusion here to the word **מִרְשָׁה**). Here belongs also the expression **יִירְשֶׁה אֶתְּךָ** GEN. 22, 17 *to conquer the gate of the enemy*, i. e. his cities. — 2. Like the cognate in sense **נָרַשׁ** *to possess, to inhabit, to hold in possession*, spoken of lands, regions &c. LEV. 25, 46; EZ. 36, 12; Is. 60, 21. Also trop. of inanimate things HOS. 9, 3, or of animals Is. 34, 11. Here belongs the passage JUDGES 18, 7: *and the possessor of the dominion (יִירְשֶׁה עָצֶר) injured nothing in the land*. — 3. *to inherit, to take possession of as an inheritance*, absol. GEN. 21, 10, or with accus. of the thing NUM. 36, 8; *to be heir of*, with accus. of the person GEN. 15, 3 4. **יִירְשֶׁה** an heir 2 SAM. 14, 7. Deriv. **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, **יִרְשָׁה**, and the proper names **יִירְשָׁה**, **יִירְשָׁה**.

יִירְשֶׁה (*fut.* יִירְשֶׁה) *to hold in possession, to receive, figurat.* DEUT. 28, 42.

הִירְשֶׁה (*fut.* יִירְשֶׁה) *to give in possession, with a double accus.* JUDGES 11, 24, 2 CHR. 20, 11, hence figurat. JOB 13, 26: *thou leavest me in possession of the sins of my youth* (i. e. the punishment of them); *to leave for an inheritance*, with ל of the person EZR. 9, 12.

As to the stem **יִרְשׁ** II. which is in Arabic **رَسَّ**, in Syr. **ܪܫܐ**, it is identical with **יִרְשׁ** II., **יִרְשֶׁה** &c. in the organic root; whence we see that the fundamental signification is *to bind, to unite, to comprehend*.

יִרְשָׁה *f. an object of possession, of conquest (of enemies)* NUM. 24, 18.

יִרְשָׁה *f.* 1. *a possession*, DEUT. 2, 5; JOSH. 1, 15; JUDGES 21, 17. — 2. *inheritance* JER. 32, 8.

יָשׁ (a very old noun from a verb-stem יָשָׁה, which has lost, however, the final sound in pronunciation, the same thing taking place also in other nouns from לָה, as in the case with דָּם, זָן, שָׁם, שָׁל, מָר, כָּן, צָץ, with suff. יָשָׁה, יָשָׁן, יָשָׁן *m. being, existence*. But in actual use יָשׁ subordinates itself 1. to another noun (as לָה, מָלָה &c.), so that it cannot be conceived of without a supplement, e. g. יָשׁ אֱלֹהִים *the existence of a God*, i. e. *there is a God* Ps. 58, 12, יָשׁ מִשְׁכָּנִי 14, 2; and it has rather the sense of a verb, like its opposite יָזַן and like יָזַד, i. e. though a subst. it appears almost entirely as a verb, and the suffixes to it are verbal, i. e. with נ inserted, as יָשָׁנוּ *there is* ESTH. 3, 8; hence it does not appear in the constr. state. — יָשׁ forms along with the noun following either a proposition by itself, as יָשׁ הִקְוָה JOB 11, 18 *there is hope*, יָשׁ-לִי הִקְוָה RUTH 1, 12 *I have hope*; or it stands in connection with a succeeding proposition whose noun is indefinite, and which is better helped forward by it, Prov. 18, 24 *there is a friend who is more faithful than a brother*; JOB 5, 1 *there is one that hears thee*. More rarely is יָשׁ succeeded by definite nouns in a circumstantial statement JUDGES 6, 13; or in conditional clauses GEN. 24, 49; JUDGES 6, 36. For יָשׁ לֹא JOB 9, 33 should be read יָשׁ לֹא (לֹא = לֵי) according to the LXX and Syr. — 2. Like the idea of a verb in the 3^d person it may either stand alone and without a supplement, e. g. יָשׁ אֲתָךְ *there is with thee* PROV. 3, 28; or separated from its reference, e. g. יָשׁ-לִי רָב GEN. 33, 9 *there is much to me*, i. e. *I have much*; or like a verb it is put after the subject, e. g. יָשׁ עֵינַיִם *eyes are there*, i. e. *are not wanting* Is. 43, 8, 1 SAM. 21, 5, hence also as an answer יָשׁ *it is, yes*, JER. 37, 17; in a strengthened form יָשׁ יָשׁ *it is certainly* 2 KINGS 10, 15. Here

belongs also the union with אָסַר in יָשׁ אָסַר *there are many who...* i. e. *many...* NEH. 5, 2 3 4. — 3. equivalent to הֵוֵשָׁה (which is from the same verb) *essential*, i. e. *enduring possession* PROV. 8, 21, as *Ibn Ezra* already translates; the LXX having ὑπαρξίς, Gr. Venet. οὐσία. — By an Aramaeism יָשׁ stands in 2 SAM. 14, 19 and MIC. 6, 10, in many mss. יָשׁ, for יָשׁ, which should be referred perhaps to a stem אָסַה = יָשָׁה; in Aram. אִיר stands for it (which see), whence in conjunction with לֹא has arisen לִיר. As the proper name יָשִׁי is formed from יָשׁ; so is the proper name יָשִׁי (a collateral form of יָשִׁי) from אָסַר or אָסַ; and from אִיר is a proper name אִירִי. Phenice. אַש (as, us) the same (Plaut. 1, 7).

יָשָׁה (not used) *intr.* same as יָשָׁה, אָסַה. Deriv. the proper name יָשִׁי, which see.

יָשָׁב (*part. m.* יוֹשֵׁב, *f.* יוֹשֵׁבָה and יוֹשֵׁבָה NEH. 3, 8, with the very old annexed י before the genitive יוֹשֵׁבִי *m.* Ps. 123, 1 and יוֹשֵׁבָהי *fem.* JER. 10, 17; 22, 23; LAMENT. 4, 21; *inf. absol.* יוֹשֵׁב, once יוֹשֵׁב with Yod thrown away JER. 42, 10, and the reverse once יוֹשֵׁב 2 SAM. 15, 8 K'ri for יוֹשֵׁב from יוֹשֵׁב; *inf. constr.* יוֹשֵׁב, with suff. יוֹשֵׁבִי, once יוֹשֵׁבִי [according to some] Ps. 23, 6; *imp.* יוֹשֵׁב, before Makkeph יוֹשֵׁב, and יוֹשֵׁב; *fut. apoc.* יוֹשֵׁב, once יוֹשֵׁבִי Ez. 35, 9 K'tib, while the K'ri like 1 SAM. 7, 14 has יוֹשֵׁבִי, but Ez. 36, 33 is in favour of the K'tib) *intr.* to be firm in a place, to hold it fast, to possess, hence 1. to sit, comprehending with קוּם (to rise up) Ps. 139, 2 or יוֹצֵא רְכוּס Is. 37, 28, all doings and transactions. With ב of a place when it is of such a kind that one sits in it GEN. 19, 1, 2 SAM. 7, 1; elsewhere with עַל, when one sits upon 1 KINGS 1, 35, 2 KINGS 13, 13 or at something 1 SAM. 20, 24; also with ל and the infinitive following PROV. 23, 1; seldom with ל of a place Ps. 132, 12; Is. 47, 1. With עַם of a person to sit along with one, i. e. to be on terms of communion with Ps.

26, 4 5; JER. 15, 17. To this belongs the signification *to sit down*, i. e. to enjoy the rest of sitting GEN. 27, 19, with ל of the place Ps. 9, 5; לִימִין לְ to sit at one's right hand Ps. 110, 1, which is a seat of honour (1 KINGS 2, 19), or with עַל Is. 47, 1; 1 KINGS 2, 19. With מִבְּנֵי GEN. 21, 16 to sit over against, where לָהּ is inserted in order to express self. לְ has often the secondary sense a) *to sit in judgment, to judge* (comp. Lat. sedere, Ar. جلس V.), applied to God and men Ps. 9, 5; 9, 8 יֵשֵׁב לְדוֹלֵם will judge for ever; MAL. 3, 3; hence the phrase עַל-הַמִּשְׁפָּט לְ Is. 28, 6, because judges usually sat on high chairs; sometimes it is the case that even שָׁפֵט follows in the infin. as a supplement Jo. 4, 12; of God, who sits for judgment לְמִבְּרִי i. e. in order to bring a flood Ps. 29, 10. b) *to be enthroned, of kings* Ps. 61, 8, Is. 14, 13, along with מָשָׁל ZECH. 6, 13; of God Ps. 2, 4; 55, 20; 102, 13; in which sense it is construed with עַל, בְּ, &c.; יוֹשְׁבֵי enthroned ones, i. e. princes Is. 10, 13. To this belongs the signification *to rest upon a thing*, = רָכַב, the act of being enthroned, as it were, above a thing, with accusat. יֵשֵׁב הַכְּרֻבִּים enthroned on the Cherubim 1 SAM. 4, 4; 2 SAM. 6, 2; 2 KINGS 19, 15; 1 CHR. 13, 6; parall. with עַל-כְּרִיב. Figurat. יוֹשֵׁב תְּהִלֹּת יִשְׂרָאֵל Ps. 22, 4 enthroned over Israel's songs of praise; יֵשֵׁב קֶדֶם Ps. 55, 20 enthroned or riding along upon the east wind, in order to punish. c) *to sit in ambush, to lurk*, Ps. 17, 12; though יֵשֵׁב in this sense is usually combined with other words, e. g. אוֹרֵב JUDGES 16, 9, אָרַב JOB 38, 40, בָּמִאֲרָב Ps. 10, 8; comp. Greek λογέω from λέγω. On the contrary לְ JER. 3, 2 has only the meaning *to abide*, so far as the harlot was accustomed to tarry in the ways (PROV. 7, 12). d) *to sit as an expression of being bowed down, struck down and forsaken*, with לְאֶרֶץ Is. 3, 26; JOB 2, 13; עַל-עֵפֶר Is. 47, 1; בָּדָד LAMENT. 1, 1; 3, 28; מְשׁוּמֵם EZR. 9, 3; אֶלְמִנָּה GEN. 38, 11; Is. 47, 8. e) *to sit*

in inactivity Is. 30, 7, quietly waiting for something (עָל) JER. 8, 14, hence *to lie in rest and idleness* JUDGES 5, 16, elsewhere רָבַץ GEN. 49, 14; to this head belongs also לְ 1 SAM. 13, 16. f) *to sit* spoken of inanimate things, i. e. *to be put, placed*, Ps. 122, 5 for there are set thrones for judgment (Targ., LXX, Syr.); *to stand there* 125, 1 (Targ.), parallel יָמֹד לָהּ; *to be firmly established*, ZECH. 12, 6 and Jerusalem shall be firmly established in its own place at Jerusalem, i. e. just where it stands at present; 14, 10; JER. 30, 18 the palace shall stand at the proper place, parall. עַל-הָלָהּ; *to lie there*, ZECH. 2, 8 Jerusalem shall lie there as פְּרָדוֹת (an open place), i. e. be no מְבָצָר. — 2. *to abide, to remain*, with בְּ 2 SAM. 10, 5, עַל 1 SAM. 25, 13, and the accus. of the place RUTH 2, 7; with לְ of the person for whom one tarries Ex. 24, 14, NUM. 22, 19 (where this dative is omitted), HOS. 3, 3; and also with a pleonast. dat. GEN. 22, 5. Figur. of inanimate things, GEN. 49, 24 and his bow remained in strength, i. e. it always continued firm and strong. — 3. *to inhabit*, with the accusative GEN. 4, 20; 25, 27; Is. 44, 13; 42, 11; יוֹשְׁבֵי inhabitants Ez. 26, 17, in which sense we frequently find such combinations as יוֹשְׁבֵי יְרֵיכָה, יוֹשְׁבֵי בָבֶל, יוֹשְׁבֵי יְרוּשָׁלַם JER. 51, 12, יוֹשֵׁב שְׁמִרְיֹן Is. 9, 8 &c. Then *to possess*, i. e. *to have* GEN. 4, 20; *to dwell*, with בְּ of the place GEN. 13, 12, עַל on or in. LEV. 25, 18, אֶל, לְ, עִם and אִתָּה with, at a thing or person GEN. 27, 44; 34, 16; JUDGES 5, 17; EZ. 3, 15. בָּטָח לְ to dwell in safety, see בָּטָח. Also, *to be inhabited* JER. 17, 25; Jo. 4, 20; ZECH. 7, 7; Is. 13, 20; which is the sign of a prosperous state, hence = *to flourish*, oppos. *to wither* JER. 50, 13; Jo. 4, 20; ZECH. 14, 10. Deriv. שָׁכַח, מוֹשָׁב, הוֹשָׁב, שְׂכִינָה, in proper names the parts יֵשֵׁב, יֹשֵׁב, יֹשֶׁב, יֹשְׁבִי, יֹשְׁבוֹ, יֹשֶׁבִי.

Nif. נוֹשֵׁב (part. fem. נוֹשֶׁבֶת) *to be inhabited*, of אֶרֶץ Ex. 16, 35; עִיר Ez. 26, 19; נוֹשֶׁבֶת מִיָּמַיִם (of יָם) EZ. 26, 17 inhabited out of the seas, i. e.

projecting above the surface of the water, and inhabited. According to *Rashi*, however, *מִיָּמִים* is to be taken here as = *מִיָּמִים* (viz. *קְרָמָיִים*), with reference to the appellation of Tyre *עִלְיוֹה מִיָּמִי* *עִלְיוֹה* Is. 23, 7.

Pih. *יָשַׁב* to pitch (a dwelling), Ez. 25, 4 and they (*בְּנֵי קָדֶם*) pitched their *טִירֹת* (huts) in thee.

Hif. *הוֹשִׁיב* (1 person with suff. once *הוֹשִׁיבוּהֶם* Zech. 10, 6, a flexion borrowed from *שָׁוַב*, which was not carried out; as in *שָׁוַב* Num. 10, 36, *שָׁוַב* Jer. 42, 10, *שָׁוַב* Ps. 23, 6 the flexion is borrowed from *שָׁוַב*, and vice versa perhaps 2 SAM. 15, 8; *part.* *מוֹשִׁיב*, fut. *יִוֹשִׁיב* to set, to cause to sit 1 SAM. 2, 8, to cause to dwell Ps. 4, 9, with accusat. of the place and of the person 113, 9 or with *בְּ* GEN. 47, 6, *עַל* of the object Hos. 11, 11; to make a dweller Ps. 68, 7; Hos. 11, 11; to cause to be inhabited Is. 54, 3; Ez. 36, 33. From the fundamental signification has then arisen, as in the case of *יָצַד* II. the meaning to marry, with the accus. Ezr. 10, 2 10 14 17 18; Neh. 13, 27. Derivat. the proper name *יוֹשִׁב־יָהּ*.

Hof. *הוֹשִׁיב* (fut. *יִוֹשִׁיב*) to be inhabited, to become flourishing Is. 44, 26; to be made to dwell, to be settled in 5, 8. *יִוֹשִׁיב* in a proper name belongs to *שָׁוַב*.

The fundamental signification of the stem is not, as has been falsely assumed after the Arabic, to draw the feet together, to squat; but it is identical with *יָצַב*, in its organic root (*יָצַב*), to keep firmly in a place, to hold it firmly, to possess it, and therefore to sit, or still more correctly *figere* (sedem), to fix in the tent-pegs, to make a habitation, comp. *سَبَّ* to stick, Aram. *שָׁב*, *مَص* to dwell near, hence *مَصَلّا* accola, neighbour. In Arab. *وَسَبَّ* had the same meaning (hence *وَسْأ* seat, chair), a verb in the Himyaritic dialect also; so also *وَسَبَّ*, and here again the organic root is *وَسَبَّ* (comp. Aram. *יָצַב*), therefore also *וָסַב*,

redupl. *تَسَبَّبَ* (to set oneself firmly); Phen. *יָשַׁב* the same, whence *שָׁבַח* (sibit, sibt, dwelling) Plaut. 1, 9 in *מָקָם* *שָׁבַחוֹ* (place of his dwelling), *שָׁבַחוֹ* = *שָׁבַחוֹ* syptu (dwelling place) n. p. of a place in Mauritania; and also *שָׁבַחוֹ* טִיב the proper name of a city there. The meaning "to spring forth, from a lair, to lie in wait" is derived, as in the Hebrew, from the idea of sitting (in ambush); and the Arab. *قَعَدَ* has the same metaphor. transference, though the fundamental meaning be "to sit", as in *יָשַׁב*.

יָשַׁב (constr. *יָשַׁב*) masc. dweller, see *יָשָׁבִים*.

יָשַׁב see *יָשָׁבִים*.

יָשַׁב (constr. *יָשַׁב*) m. see *יָשָׁבִים*.

יָשַׁב m. see *יָשָׁבִים* and *יָשָׁבִים* *בְּנָב*.

יָשַׁב see *יָשָׁבִים*.

יָשַׁב see *יָשָׁבִים*.

יָשָׁבִים (throne of God, see *אָב*) n. p. m. 1 CHR. 24, 13.

יָשַׁב בְּשָׁבַת (dwelling in the [people's] habitation; *שָׁבַת* for *שָׁבַת* n. p. m. of one of David's heroes 2 SAM. 23, 8, descended from a family *הַחֲכָמִים* or *חֲכָמִים* (which see), therefore named *הַחֲכָמִים* 2 SAM. 1. c. or *בְּנֵי-חֲכָמִים* 1 CHR. 11, 11. Instead of *יָשַׁב בְּשָׁבַת* the parall. 1 CHR. 1. c. has *יָשָׁבִים*, which would have the same appellative sense, if we read *יָשָׁבִים* (= *יָשָׁבִים*).

יָשַׁב see *יָשָׁבִים*.

יָשַׁב בְּנָב (dwelling on the mountain; *יָשַׁב* from *יָשָׁב* from *יָשַׁב*) n. p. m. of a giant 2 SAM. 21, 16 K'tib, for which the K'ri has *יָשַׁב בְּנָב*.

יָשָׁבִים (an appeaser, viz. is Jah) n. p. m. 1 CHR. 4, 17.

יָשַׁב see *יָשָׁבִים*.

יָשַׁב see *יָשָׁבִים* see *יָשָׁבִים*.

יָשַׁב בְּנָב (= *יָשָׁב בְּנָב*) n. p. m. 2 SAM. 21, 16 K'ri.

יָשַׁט (Kal unused) *intr.* to be extended, stretched out, wide, identical in its organic root **שָׁט** with that in **שָׁט-הָ, שָׁט-הָ, שָׁט-הָ**, Ar. **سَدَا** (to extend, spread out). Targ. **שָׁט**, Af. **אַשַׁט** the same.

Hif. **הוֹשִׁיט** (*fut.* **יִוְשִׁיט**) to stretch, to extend, with accusat. of the object and **ל** of the person **ESTH.** 4, 11; 5, 2; 8, 4.

יָשָׁה (from **יָשָׁה** *Jah is existing, living*) *n. p. m.* of David's father **1 SAM.** 16, 1 seq., and therefore David is also called **בֶּן-יָשָׁה**, denoting his descent, 20, 27; 22, 7; **2 SAM.** 20, 1; **1 KINGS** 12, 16. **נִזְרַת יָשָׁה** **Is.** 11, 1 is the Davidic royal family; **יָשָׁה** 11, 10 the Messiah. Once the form **אַשָׁה** (which see) stands for **יָשָׁה** **1 CHR.** 2, 13. **LXX** *Ἰεσαί* (**יָשָׁה**).

יָשִׁיב (*requiter*) *n. p. m.* **1 CHR.** 7, 1 K'tib, where the K'ri has **יָשִׁיב**; elsewhere called **יָוִב** **GEN.** 46, 13. See also **אַלְיָשִׁיב**.

יָשָׁה (formed from **יָה** and **יָשָׁה** *Pihel of יָשָׁה, Jah is existing, living*) *n. p. m.* **1 CHR.** 7, 3; 23, 20; **EZR.** 10, 31.

יָשָׁה (the same) *n. p. m.* **1 CHR.** 12, 6.

יָשָׁה *adj. m.*, **יָשָׁה** *f.* see **יָשָׁה** and **יָשָׁה**.

יָשָׁה (*establisher*, from the *Hifil* of **יָשָׁה**) *m.* only in

יָשָׁה (*El is founder*) *n. p. m.* **1 CHR.** 4, 36, compounded of **יָשָׁה** and **יָשָׁה**.

יָשָׁה see **יָשָׁה**.

יָשָׁה (formed like **יָשָׁה** from an *adj.* **יָשָׁה**) *m.* a waste, desert, **Is.** 43, 19; **Ps.** 107, 4; with the article a desert specified by the context **NUM.** 21, 20; the desert of Judah **1 SAM.** 23, 19; also poet. without the article, e. g. of the Sinaitic desert **DEUT.** 32, 10. The proper name **יָשָׁה** belongs to the stem **יָשָׁה**.

יָשָׁה (from a sing. **יָשָׁה**) *f. pl.* 1. desolation, destruction **Ps.** 55, 16 K'tib, comp. **הַבְּוֹאָה שְׁוֹאָה** 35, 8. — 2. (joined with **יָשָׁה** in **יָשָׁה** *place of desolations*) *n. p.* of a Moabite city **NUM.** 33,

49. But it is possible that **יָשָׁה** has another meaning in names of places.

יָשָׁה (only in the book of Job, lengthened out of **יָשָׁה**; *pl.* **יָשָׁה**) *m.* an old man, **JOB** 12, 12; 15, 10; 29, 8; Targ. **קָשָׁה** the same.

יָשָׁה (from **יָשָׁה** *Jah is an aged one*) *n. p. m.* **1 CHR.** 5, 14; comp. **DAN.** 7, 9.

יָשָׁה (*fut.* **יָשָׁה** **Ez.** 6, 6, and **יָשָׁה** **GEN.** 47, 19; **Ez.** 12, 19) *intr.* same as **שָׁה** to be waste, desert, **GEN.** 47, 19; **Ez.** 6, 6; to be terrified **Ez.** 19, 7, generally in all the significations of **שָׁה**. Deriv. **יָשָׁה**, **יָשָׁה**, and the proper name **יָשָׁה**.

Hif. **הוֹשִׁיט** (after the form **הוֹשִׁיט**; *fut.* **יִוְשִׁיט**) to make an astonishment of **JER.** 49, 20; 50, 45 surely (see **אָה** d) he shall make their fold an astonishment on account of them (i. e. on account of their fate). **נִזְרַת יָשָׁה** **NUM.** 21, 30 should be referred to **נִזְרַת-נָשָׁה**.

יָשָׁה (*fut.* **יָשָׁה**, **אָשָׁה**, *ap.* **יָשָׁה**) *tr.* to put, to lay, same as **שָׁה** (**שָׁה**), with **לְפָנַי** to lay or put before one **GEN.** 24, 33 K'tib; **נָשָׁה** **JUDGES** 12, 3 K'tib and I put. In the former place the K'ri has **יָשָׁה** (*fut.* **יָשָׁה**), in the latter **נָשָׁה** (*fut.* **יָשָׁה**); an alteration which is unnecessary. Without a K'ri **יָשָׁה** stands in **GEN.** 50, 26, where a passive meaning is not necessary. See **יָשָׁה**.

יָשָׁה (from **יָשָׁה** = **יָשָׁה**; a high, elevated one, viz. **El** is) *n. p. m.* **1 CHR.** 4, 3.

יָשָׁה (or **יָשָׁה**, from the *fut.* Kal of **יָשָׁה**) *m.* a hearer, only in the three following proper names.

יָשָׁה (*El is hearer*; comp. **אֱלִישָׁה**) *n. p.* of a son of Abraham by Hagar, the ancestor of many tribes **GEN.** 25, 12-18; *patr.* **יָשָׁה** (eliminating the **א** **1 CHR.** 27, 30) *pl.* **לִים**, the name of an Arabian people, who carried on a caravan traffic with Egypt, to whom in particular the *Nabathaeans* and *Kedarenes* belonged; and whose territory sometimes extended from Egypt to Assyria **GEN.**

25, 18; 37, 25; 39, 1; JUDGES 8, 24; Ps. 83, 7. Also *n. p. m.* of other persons in later times JER. 40, 8; 1 CHR. 8, 38; 2 CHR. 23, 1; EZR. 10, 22.

יִשְׁמַעְיָה (*Jah is hearer*; comp. **יִשְׁמַעְיָהוּ**) *n. p. m.* 1 CHR. 12, 4.

יִשְׁמַעְיָהוּ (the same; comp. **יִשְׁמַעְיָהוּ**) *n. p. m.* 1 CHR. 27, 19.

יִשְׁמַר (from the fut. Kal of **שָׁמַר**) *m. keeper, guardian, only in*

יִשְׁמַרְיָה (contracted from **יִשְׁמַרְיָהוּ**, *Jah is keeper*) *n. p. m.* 1 CHR. 8, 18; comp. **יִשְׁמַרְיָהוּ**.

יָשָׁן I. (not used) *intr. to be juiceless, weak, fading, old, oppos. חָדָשׁ*; derivat. **יָשָׁן** and the proper name **יִשְׁשָׁנָה**. The organic root **יָשָׁן** is also found with this meaning in extra-Semitic languages.

Nif. **יָשָׁן** (*part. m. נוֹשָׁן, f. נוֹשָׁנָה*) *to be old, sapless, spoken of grain of a former year* LEV. 26, 10; *to be dried up, old, of leprosy* 13, 11; *figurat. to dwell long in a place* DEUT. 4, 25.

יָשָׁן II. (not used) *intrans. to shine, glitter, light, same as הָשָׁם, הָשָׁם, הָשָׁן* (which see). Derivat. the proper name **יִשְׁשָׁנָה**.

יָשָׁן (*perf. יָשָׁנָה, inf. constr. יִשְׁשָׁן*; fut. **יִשְׁשָׁן**) *intr. properly to sink down, from exhaustion and weariness; to be languid, inactive, weary; hence to sleep* JOB 3, 13, with **יָשָׁן**; *to fall asleep, a consequence of שָׁקַב* Ps. 3, 6; 4, 9, and stronger than **יָשָׁן** Is. 5, 27, oppos. to **יָשָׁן** Ps. 44, 24; of men 1 KINGS 19, 5 and animals EZ. 34, 25; metaphor. of inactivity Ps. 121, 4 and the sleep of death JOB 3, 13; the latter fully **יָשָׁן** **יָשָׁן** JER. 51, 39 or **יָשָׁן** Ps. 13, 4. Deriv. **יָשָׁן**, **יָשָׁן**, **יָשָׁן**, **יָשָׁן**.

Ph. **יָשָׁן** (*fut. יִשְׁשָׁן*) *to cause to sleep* JUDGES 16, 19.

The organic root of the stem **יָשָׁן** (Targumic **יָשָׁן**, Ar. **وَسَنَ**) with its fundamental signification of rest and inactivity is also found in **שָׁאָן** (to be at rest, inactive), **יָשָׁן** I. (**יָשָׁן**); and even the stem **שָׁאָן** (to lean or rest upon) belongs

to this root; as the Syr. **ܫܡܚܐ** to support oneself, to rest, denotes "to sleep" also.

יָשָׁן (*pl. יִשְׁשָׁנִים*) *adj. m., f. 1. old, belonging to a former year, spoken of grain* LEV. 25, 22, of fruit SONG OF SOL. 7, 14, metaphor. *old, of an aqueduct in Jerusalem* Is. 22, 11, out of the upper Gihon 2 CHR. 32, 30, which is also called the upper pool Is. 7, 3; 36, 2, made by Hezekiah; of a gate NEH. 3, 6; 12, 39. — 2. Only in **יָשָׁן** abridged from **יָשָׁן** **בֵּית** **כּוֹר**, which the Syr. and Arab. have (1 SAM. 7, 11), i. e. old Beth-Cor, which is identical with old Mizpeh 1 SAM. 7, 11. **יָשָׁן** may also be read for **יָשָׁן** 7, 12.

יָשָׁן (*prop. part.; pl. יִשְׁשָׁנִים, constr. יִשְׁשָׁנִים*) *adj. m., f. 1. (from יָשָׁן) sleeping, as a consequence of שָׁקַב* 1 SAM. 26, 7, oppos. to **מִקְרִי** 26, 12 or **כּוֹר** SONG OF SOL. 5, 2; **יָשָׁן** **אֲדָמָה** **עָפָר** DAN. 12, 2 *the dead*. In **יָשָׁן** **שִׁפְתֵי** **יָשָׁן** SONG OF SOL. 7, 10 (see **רָבָב**) five versions read **יָשָׁן** **שִׁפְתֵי** **יָשָׁן**, which yields no sense; others wish to read **יָשָׁן** **שִׁפְתֵי** (their purple lips) or **יָשָׁן** **שִׁפְתֵי** (lips of age); but it is not necessary to depart from the usual reading. — 2. (from **יָשָׁן** II. *a Shining one, viz. El is*) *n. p. m.* 2 SAM. 23, 32, for which 1 CHR. 11, 34 has **יָשָׁן** (which see).

יָשָׁן (*the old*) *n. p.* of a city in the neighbourhood of **בֵּית** **אֵל** (which see) and **עִסְתָּרִין**; all which the Judean king Abijah wrested from Jeroboam 2 CHR. 13, 19. As Bethel lay on the border of Benjamin, and Ephraim (K'ri, **אֶפְרַיִם** 2 SAM. 13, 23 and *Ἐφραῖμ* JOHN 11, 54) or Ephron (K'tib, LXX, Vulg.) according to *Josephus* (Jewish War 4, 9, 9) was in the neighbourhood of Bethel (see **אֶפְרַיִם**), **יָשָׁן** may have also been situated in their vicinity. According to this, **יָ** cannot be identified with **אֶשְׁנָה** (which see). At first **יָ** may have been merely an epithet or adjective to the proper name of the city, as it is still in the Mishna (Erachin 32^a); but subsequently it was put alone like **חֲדָשָׁה** (which see).

יָשַׁע (Kal not used) *intr. prop. to be wide*, the Ar. **سَع** and the preceding **יָשַׁח** having the same fundamental signification; cognate in sense **רָחַב**, **רָחַב**, opposite **צָר**. Hence metaphor. *to be free, fortunate, unrestrained, delivered* (from oppression); the ideas of *wide* and *strait* being elsewhere transferred in the language to *fortunate* and *unfortunate*. **יָשַׁע** II. (**יָשַׁע**) has the same meaning, whence come **יָשׁוּעַ**, **יָשׁוּעָה**, **יָשׁוּעַ**, and the proper names **יָשׁוּעָה**, **יָשׁוּעַ**, **יָשׁוּעָה**. — Derivat. **יָשַׁע**, **יָשׁוּעַ**, **יָשׁוּעָה**, **יָשׁוּעָה**, and the proper names **יָשׁוּעָה** in **יָשׁוּעַ**, **יָשׁוּעָה** in **יָשׁוּעַ**.

Nif. **יָשַׁע** (*part. נוֹשַׁע*, *fut. יִנָּשַׁע*) *to be delivered*, with **מִן** of the person or thing *from whom or which* NUM. 10, 9, 2 SAM. 22, 4, JER. 30, 7, and **בְּ** *by which* DEUT. 33, 29; Ps. 33, 16; *to be saved* JER. 8, 20; *to be happy* PROV. 28, 18; *to be victorious* ZECH. 9, 9.

Hif. **יָשַׁע** (*part. יוֹשַׁע*, *retaining ה* **יָשַׁע**, *apoc. יוֹשַׁע*; once with *suff.* in the short form **יָשַׁעְכֶם** for **יִשְׁעֶיכֶם** Is. 35, 4) *prop. to make wide*, i. e. free, hence 1. *to deliver, to save*, with accus. of the object Ps. 3, 8; 20, 7, with **מִן** of the person or thing *from whom or which* 7, 2; 34, 7; 44, 8; 59, 3, and **בְּ** *whereby* Hos. 1, 7; 1 SAM. 17, 47. **יָשַׁע** *to free from the power of impurities* (i. e. sins); **יָשַׁע** *to bring deliverance from afar*; seldom absolutely Is. 45, 20 *a God that does not deliver*. In this sense a deliverer or saviour is called **יָשַׁע**, spoken of God Is. 19, 20, ZECH. 8, 7; or of men NEH. 9, 27. — 2. *to help, to support*, with accusat. of the person Ex. 2, 17, 2 SAM. 10, 19; applied also to God Ps. 12, 2; seldom with **ל** of the person Ps. 72, 4; 86, 16; or absol. 2 SAM. 14, 4; metaphor. *to give victory* DEUT. 20, 4, JOSH. 22, 22, 2 SAM. 8, 6; also with an accusat. **יָשַׁע** 1 CHR. 11, 14. A peculiar expression is **יָשַׁע לִי יְדִי** *my hand helps me*, i. e. I conquer only by myself JOB 40, 9; for **יָד** occur also **יָמִין** Ps. 98, 1 or **זְרוֹעַ** Is. 59, 16. 1 SAM. 25,

26 and 33 is to be taken otherwise: *to support by a violent measure*.

יָשַׁע (only five times) *m. deliverance, rescue* HAB. 3, 13, where it has the accusat. with it, like an infinit.; elsewhere as a construct to **יָמִין** Ps. 20, 7 or **אֱלֹהִים** 50, 23, to denote the help of God or of his omnipotence. **יָשַׁע** **יָשַׁע** Ps. 12, 6 *to set at liberty, to put into a state of victory*. **יָשַׁע** stands for the pause-form.

יָשַׁע (only in pause; with *suff.* **יָשַׁעִי**, **יָשַׁעִי**, once **יָשַׁעִי**) *m. freedom, Job 5, 11 and the gloomy* (i. e. those in distress) *are strong in freedom*; hence of God **יָשַׁע** 2 SAM. 22, 47, **יָשַׁע** 18, 3, **יָשַׁע** Ps. 18, 47, or **יָשַׁע** alone [27, 1] *as the bringer of salvation* Is. 62, 11. Figur. blessing (of fruitfulness) 45, 8, prosperity 61, 10, salvation Ps. 132, 16. — Deriv. the proper name **יָשַׁעִי**.

יָשַׁע (*constr. יָשַׁעִי*) *m. helper, only in יָשַׁעִי, יָשַׁעִי*.

יָשַׁעִי (from **יָשַׁעִי** *Jah is salvation*) *n. p. m.* 1 CHR. 2, 31; 4, 20; 5, 24.

יָשַׁעִי (*Jah is helper*) *n. p. m.* EZR. 8, 7 19; NEH. 11, 7; 1 CHR. 3, 21.

יָשַׁעִי (the same) *n. p.* of the famous prophet of the Old Testament, whose name is borne by a collection of oracles Is. ch. 1-66; 2 KINGS 19, 20; and of other persons besides 1 CHR. 25, 3; 26, 25.

יָשַׁף (not used) *intrans. to be hard, firm*, Ar. **يَشَف**, **يَشَب**, **يَطَب**, which must likewise proceed from this fundamental signification. The org. root is **יָשַׁף**. Deriv. **יָשַׁף**, **יָשַׁף**, and the proper names **יָשַׁף**, **יָשַׁף**.

יָשַׁף (or **יָשַׁף** according to mss.) *m. jasper*, a very hard half-precious stone which is wrought in order to make jewels and ornaments Ex. 28, 20; 39, 13; Ez. 28, 13; Ar. *jashm*, *jashb*, *jashf* the same; Greek *η ἰάσμις*. It seems that the name was spread abroad by the Phenicians.

יָשַׁף (for **יָשַׁף** from **יָשַׁף**; *a firm, strong one*, viz. *Jah is*) *n. p. m.* 1 CHR. 8, 16.

יָשַׁף (*a firm, strong one*, from **יָשַׁף**) *n. p. m.* 1 CHR. 8, 22.

יָשָׁר (*fut.* יִשָּׁר, once in a form that does not appear again **יָשָׁר** 1 SAM. 6, 12) *intr.* prop. same as **יָשָׁר**, **אָשָׁר** (which see), conseq. 1. *to be straight*, of a way that deviates neither to the right nor left, *to go straight*, 1 SAM. 6, 12 and *the kine went straight* (i. e. the straight way) *forward*; then *to be even, level*, of a country, opposite **עָקָל**; Ar. **يسر** to be easy. Derivatives **יָשָׁר**, 1, **יָשָׁר**, 1, **יָשָׁר**, 1, **מִיָּשָׁר**, 1, **שָׁרֹן**, 1. — 2. *Figur. to be right, good, pleasing*, **אָשָׁר** also being used in a moral sense; hence in the phrase **יָשָׁר בְּעֵינֵי פ'** *to be right in one's eyes* NUM. 23, 27; JUDGES 14, 3; of the soul, *to be even, tranquil, composed*, HAB. 2, 4, i. e. not to be overbearing, not to overstep **דָּק**, oppos. to **עָקָל**; comp. **שָׁרָה** Is. 38, 13. Deriv. **יָשָׁר**, 2, **יָשָׁר**, 2, **מִיָּשָׁר**, 2, **יָשָׁר**; the proper names **יָשָׁרִים**, **יָשָׁר**; and **יָשָׁר** in **יִשְׂרָאֵל**. On **יִשְׂרָאֵל** 1 SAM. 6, 12, see the analytical part at the end.

Pih. **יָשָׁר** (*part.* **מִיָּשָׁר**, *fut.* **יִשָּׁר**, once **יָשָׁר** 2 CHR. 32, 30 for **יִשְׁרָר**) *to make straight*, **אָרָה** Prov. 9, 15, **לָכֶה** 15, 21, of moral conduct; *to make even or level* (i. e. to remove all obstructions), in a physical and spiritual sense, **דָּרָךְ** Is. 45, 13, **אָרָה** Prov. 3, 6, **דָּרָךְ** Is. 45, 2; *to direct, to lead straightly* 2 CHR. 32, 30, metaph. JOB 38, 3; *to approve, to esteem as right* Ps. 119, 18.

Fuh. **יָשָׁר** (*part.* **מִיָּשָׁר**) *to be made right, prepared*, spoken of a thin plate of gold which is cut into ornaments 1 KINGS 6, 35.

Hif. **הִיָּשִׁיר** and **הִוָּשִׁיר** (*fut.* **יִהְיֶה יָשָׁר**) *to make even*, **דָּרָךְ**, with **לִפְנֵי** of the person Ps. 5, 9; *to keep a straight direction* Prov. 4, 25, without **דָּרָךְ**.

יָשָׁר (*constr.* **יָשָׁר**; *pl.* **יָשָׁרִים**, *c.* **יָשָׁרִי**) *adj. m.*, **יָשָׁרָה** (*pl.* **יָשָׁרוֹת**) *f.* 1. *straight*, i. e. not bent, but upright EZR. 1, 7; of a way 1 SAM. 12, 23; *even, plain* JER. 31, 9, then *figur.* EZR. 8, 21; on the contrary **יָשָׁרִים** in DAN. 11, 17 should be derived from **יָשָׁר**; *straight*, in a moral sense JOB 33, 27, MIC. 3, 8, where the doing of the opposite is expressed by **הִתְעָרָה**, **עָקָשׁ**. — 2. *to be right, good,*

pleasing, particularly in the combination **יָשָׁר בְּעֵינֵי פ'** *pleasing to one, beloved by one* JOSH. 9, 25, JUDGES 17, 6, *well-pleasing* DEUT. 12, 25, *agreeing with* 2 SAM. 19, 7, in which sense **לִפְנֵי פ'** sometimes occurs Prov. 14, 10; *just, righteous*, either of God DEUT. 32, 4, his judgments Ps. 119, 137 and his word 19, 9; or of men, *honest, upright, just, morally good* 1 SAM. 29, 6; JOB 1, 1; 8, 6, for which is also **יָשָׁר דָּרָךְ** Prov. 29, 27; *pl.* **יָשָׁרִים** JOB 4, 17; 17, 8, for which are also **יָשָׁרִי לֵב** Ps. 7, 11 (once in the sense, of an honest, willing mind, 2 CHR. 29, 34) and **יָשָׁר דָּרָךְ** Ps. 37, 14 or **יָשָׁר בְּלֵב** 125, 4; *upright* in acting Prov. 20, 11. As a subst. the best MIC. 7, 4, *pious* Ps. 37, 37 &c.; hence plur. *the Israelites* NUM. 23, 10; Ps. 111, 1 (where **יָשָׁרִים** is to be taken for **יְהוּדָה**). For the use of **יָשָׁר** in **יִשְׂרָאֵל** (according to the reading of many mss.) 1 CHR. 25, 14, see under **יִשְׂרָאֵל**. The acceptance of **יָשָׁר** in the phrase **סֵפֶר יִשְׂרָאֵל** JOSH. 10, 13 and 2 SAM. 1, 18 is difficult. According to the Syr. and Ar. versions followed by Lowth, Michaelis, Herder and others. it is said to be equivalent to **הַיָּשָׁרִי** (*book of the poem or poems*); or according to the Ar. **حسانه** (*valour, ability*) *the book of heroes*; but **יָשָׁר** is better taken as a collect. for *Israelites* according to the tradition in the Talm., like **יָשָׁרִים** NUM. 23, 10, Ps. 111, 1; and so translated *book of the Israelites*, i. e. national book.

יָשָׁר (= **יָשָׁר**) *m.* *honest*, see **יָשָׁרִים**.

יָשָׁר (only *pl.* **יָשָׁרִים** after the form **יָשָׁרִים**, **שָׁמֵר** from **שָׁמַר**) *m.* *accommodation, settlement*, prop. *a making smooth*, DAN. 11, 17 **יָשָׁרָה עִמּוֹ יְעֻשָׂה** (according to the reading of the LXX, Theod., Vulg.) *and he will bring about a settlement with him*, conseq. = **יָשָׁרִים מִיָּשָׁרִים** 11, 6, and like *διὰ* 1 MACC. 7, 12. But if we abide by **עֻשָׂה**, we must at least erase the copulative **וְ**, as being repeated out of **עֻמּוֹ**.

יָשָׁר (*righteousness*, viz. of El) *n. p. m.* 1 CHR. 2, 18.

יָשָׁר (with *suppl.* **יָשָׁרִי**) *m.* 1. *straightness*, of a way Prov. 2, 13; 4, 11; *right*,

uprightness, truth, JOB 6, 25; duty 33, 23; honesty, piety 1 KINGS 9, 4, also with the addition of לָב or לִבָּב DEUT. 9, 5, 1 CHR. 29, 17; JOB 33, 3 עַל-יֶשֶׁר (according to Norzi - עָלֵי-) against right. In this sense יֶשֶׁר stands once adverbially = מִיֶּשְׁרִים ECCLES. 12, 10 and to note down rightly (if we read וְכָתוּב), or and rightly noted down (if we read וְכָתוּב). — 2. = עֶשֶׂר, with which it is connected by its root, property, substance PROV. 11, 24.

יִשְׂרָאֵל (from יִשְׂרָה אֵל *El is ruler*; but in GEN. 32, 29 and Hos. 12, 4 it is explained *wrestler with God*; with the emphasis on *El* GEN. 32, 31; 28, 17 20; 35, 10) 1. *n. p. m.* the patriarch Jacob, which name he bore afterwards in addition, and whose origin is told in GEN. 32, 29; 35, 10; Hos. 12, 4. He has the name in GEN. 35, 21 22; 37, 3; 43, 6, and in many other passages of Genesis, in accordance with which his sons are called 42, 5; 45, 21. See יַעֲקֹב. — 2. בְּנֵי יִשְׂרָאֵל in the historical books from Exodus onward = *the Israelite people*, for which בֵּית יִשְׂרָאֵל Ex. 16, 31; 40, 38 and עַד־יִשְׂרָאֵל Ex. 12, 3 &c. stand. But יִשְׂרָאֵל alone is most frequently used to express this Ex. 5, 2, NUM. 21, 1, JOSH. 4, 22; which with עַם or עַדָּה to be supplied, is sometimes construed with the sing. masc. JOSH. 4, 22, or the sing. fem. JER. 3, 11; sometimes with the pl. masc. JOSH. 3, 17. In this sense we should take the combinations יֶשֶׁר יִשְׂרָאֵל Num. 7, 2, יֶשֶׁר יִשְׂרָאֵל Ex. 24, 4, יֶשֶׁר יִשְׂרָאֵל JOSH. 9, 7, יֶשֶׁר יִשְׂרָאֵל DEUT. 23, 18, יֶשֶׁר יִשְׂרָאֵל Ex. 5, 1, יֶשֶׁר יִשְׂרָאֵל 1 SAM. 13, 19 (for which also יִשְׂרָאֵל merely stands as a fem. Is. 19, 24); and יֶשֶׁר with this meaning is frequently conceived of as a single person and figur. represented accordingly Ex. 4, 22; NUM. 20, 14; Is. 41, 8; 42, 24; 43, 1 &c. — 3. Emphatically, *the true, pious, faithful Israel*, and so a title of honour for the select of the people Is. 49, 3, Ps. 73, 1 (parallel לִבָּב), Hos. 8, 2; as also יַעֲקֹב Ps. 24, 6 (parallel יֶשֶׁר); comp. JOHN 1, 48; ROMANS 9, 6. — 4. In the period when the king-

dom was divided, יֶשֶׁר is the name of the ten tribes, in opposition to the kingdom of Judah 2 SAM. 2, 9; 19, 40-43; 1 KINGS 12, 1, because the majority of the people attached themselves to it; in which sense we must take יֶשֶׁר 1 KINGS 14, 19; 16, 5 (opposite יְדִידָה Hos. 1, 4; 5, 1, or יִשְׂרָאֵל alone Hos. 4, 15; 5, 3. As Ephraim took the lead among the ten tribes, יֶשֶׁר JOSH. 11, 16 is = יְהוֹשֻׁעַ. Sometimes the two kingdoms are called יֶשֶׁר בְּתָר Is. 8, 14; and the kingdom of Judah alone, after the ten tribes were exiled, יֶשֶׁר Is. 10, 20. — 5. After the exile יֶשֶׁר was again used for the whole kingdom (in Ezr., Neh., Chr. &c.), even when an earlier time and Judah specially is spoken of 2 CHR. 12, 1; 15, 17; 19, 8; principally in the psalms Ps. 14, 7; 22, 4 &c. — *Gent. m.* יִשְׂרָאֵלִי *Israelite* 2 SAM. 17, 25, where it should be read, however, as in 1 CHR. 2, 17, יִשְׂמַעְאֵלִי; *fem.* יִשְׂרָאֵלִית *Israelitess* LEV. 24, 10.

יִשְׂרָאֵל s. יִשְׂרָאֵל.

יִשְׂרָאֵל (a ground-form to יִשְׂרָאֵל; *El is a true, honest one*) *n. p. m.* only with a of motion 1 CHR. 25, 14, for which, however, mss. read יֶשֶׁר, = יִשְׂרָאֵל (which see) 1 CHR. 4, 16.

יִשְׂרָאֵל (from יֶשֶׁר, *constr.* יֶשֶׁר, and אֵל with a of motion, *belonging to Jesharel*, see יִשְׂרָאֵל) *n. p. m.* 1 CHR. 25, 14, interchanged with יִשְׂרָאֵל 25, 6. But as many mss. read יֶשֶׁר, it is better to compare יֶשֶׁר (*constr.* יֶשֶׁר) with אֶשֶׁר (*constr.* אֶשֶׁר) in אֶשְׂרָאֵל (which see).

יִשְׂרָה (from the fut. Kal of יִשְׂרָה *m.* usually *wrestler, struggler*. But as the verb means in Hebrew nothing but *to rule, to govern* = שָׁר (which see); it is better to render it *ruler*. Only in the proper name יִשְׂרָאֵל.

יִשְׂרָה (*constr.* יִשְׂרָה) *f.* honesty, piety, 1 KINGS 3, 6.

יִשְׂרֹן (from יֶשֶׁר = יֶשֶׁר, like קָטָן = קָטָן, with the diminutive termination יֹן, to express affection) *m.* a poetical

(and rare) name for the people of Israel DEUT. 32, 15; 33, 5 26; IS. 44, 2, prop. *the good little people*, just as Israel is elsewhere termed יִשְׂרָאֵל in poetry, in opposition to the heathen NUM. 23, 10; PS. 111, 1 (Aq., Symm., Theod., Saadia, Ibn Esra, Kimchi). The view of Grotius that it is a diminutive from יִשְׂרָאֵל, cannot be justified by the form. *Ἰσραηλίσκος* in the Gr. Venet. version has no etymological warrant; more correct is the translation *εὐθύς* (Aq., Symm., Theod.).

יִשְׁשׁ (not used) intr. same as שִׁשׁ (שִׁשׁ) *to be white, to shine*, metaphor. *to be gray, to be white*, of the hair, *to be old*, conseq. of a similar fundamental signification to that of שִׁב (שִׁב which see); and even the assumption of an organic root שִׁשׁ = שִׁשׁ, identical with שִׁשׁ, שִׁשׁ, leads to the same radical meaning. But as the same stem is in Aram. שִׁשׁ, אֲר. שִׁשׁ, and as the interchange of י with ח or ק (which see) is possible in Hebrew, it is better to compare שִׁשׁ with שִׁשׁ and שִׁשׁ, meaning *to be sapless, dry*, which suits the idea of *being old* very well; Maltese *jass* the same. Deriv. יִשְׁשׁ, the proper name יִשְׁשׁ and

יִשְׁשׁ m. *an old man, one gray-headed*, along with יִשְׁשׁ 2 CHR. 36, 17. From יִשְׁשׁ in a proper name we see that it is also an epithet of Jah, because wisdom is in him as in old men (JOB 12, 12), which quality belongs to the judicial office; besides, the primitive Deity is so called in opposition to the newly originated unreal gods (DEUT. 32, 17; JER. 23, 23); on which account Daniel calls him יִשְׁשׁ (7, 9 13 22); comp. *παραλαβόμενος ἡμερῶν* (SUS. 52).

יִשְׁשׁ (contracted from יִשְׁשׁ, *he, i. e. El, brings reward*) n. p. m. GEN. 30, 18, comp. v. 16. As the pronunciation varied between יִשְׁשׁ and יִשְׁשׁ, the singular orthography יִשְׁשׁ arose.

יִשְׁשׁ (Kal unused) intr. *to dry up, to become exhausted*, of water, by heat and drought, identical with יִצַח in its organic root, except that the latter is applied to

combustible materials. יִשְׁשׁ is just the same stem (IS. 41, 17; JER. 51, 30); as יִצַח and יִצַח, יִצַב and יִצַב mutually supplement one another.

Nif. יִשְׁשׁ (after the form יִצַח; 3 pl. יִשְׁשׁוּ) *to become dry*, of water (by means of heat), IS. 19, 5 *and the waters of the Nile* (יִת the Nile IS. 18, 2 comp. NAB. 3, 8, now called el-Bahr, i. e. the sea) *become dry*, parallel יִצַב, יִצַב. The versions (Targ., Symm., Aq., LXX, Syr. &c.) have more or less paraphrased this meaning; but Ibn Esra has already taken it rightly. Of the collateral form יִשְׁשׁ the Nifal יִשְׁשׁ appears once JER. 18, 14 for יִשְׁשׁ.

יִת or (weakened) יִת (with suff. יִתְּהוּן, in Targ. יִתְּהוּן) Aram. m. prop. *person, body, essence, being*, as Bar Ali explains the Syr. ܝܬܐ, identical with the Hebr. יִת (page 45) or יִת (page 168); as it is derived either from יִת = Hebr. יִת, or from יִת = יִת. In usage only as a sign of the accusative DAN. 3, 12. The original form may have been יִת (from יִת, יִת = יִת), as is still perceptible from the compounds יִתְּהוּן, יִתְּהוּן, the syllable יִת = יִת being attached to יִת, יִת.

יִת see יִת.

יִת (Targ. יִת; part. pl. m. יִתְּהוּן) Aram. intr. same as Hebr. יִת *to sit, to judgment* DAN. 7, 10 26, also without any addition 7, 9; *to dwell* EZR. 4, 17.

Af. יִת (Targ. יִת and Ittaf. יִת) *to cause to dwell, to plant*, with accus. of the person and יִת of the thing EZR. 4, 10.

יִת (not used) tr. *to pierce into, press into*, identical in its organic root with יִת (which see), Targ. יִת, יִת, Phenic. יִת, Ar. يَت. Deriv. יִת, and according to some יִת.

יִת (constr. יִת; pl. יִתְּהוּן, constr. יִתְּהוּן, but with suff. יִתְּהוּן) comm. *a peg, nail, driven into the wall* IS. 22, 25, EZ. 15, 3; *a tent-pin*, to which

a tent is fastened JUDGES 4, 21, Ex. 27, 19; the fastening being used as an image of being established Is. 22, 23, of remaining EZRA. 9, 8, for which נָרָר stands in 9, 9; as also for the figure of a נֹגֵף, who keeps together a multitude of men ZECH. 10, 4; metaphor. a shovel DEUT. 23, 14; הָאֵרֶג 'the pin of a web' JUDGES 16, 14, i. e. the roller or beam to which the threads of the warp are fastened.

יָתָה see אֶלְיָתָה.

יָתוֹם (from יָתָם; pl. יָתוֹמִים, with suff. יָתוֹמִי) *m.* 1. prop. a deserted, forsaken one, hence an orphan, Is. 1, 17, being without a protector, i. e. a father; therefore coupled with אֶלְמָנָה JER. 7, 6, Ps. 10, 18, דָּל 82, 3, זָכָר ZECH. 7, 10, DEUT. 24, 17; generally forsaken, helpless, JOB 6, 27; 29, 12; Hos. 14, 4. Ar. יָתִים the same. — 2. same as תָּם spoken of God, a Perfect, Pure one, Ps. 10, 14; comp. Ar. יָתִים perfectus (Golius p. 2763).

יָתוּר (according to Kimchi from יָתַר I. after the form יָקִים) *m.* what is sought out, selected, JOB 39, 8. According to the Targ. (with the approbation of the LXX and Vulg., and agreeably to the accents) a poetical (Aramaëising) form of the imperfect = יָתוּר he spies out, parallel to יִדְרֹשׁ; according to Le Clerc יָתוּר = יָתַר superfluity, riches. But the explanation of Kimchi is the most probable.

יָתַח (not used) *tr.* to push, to strike, connected in its organic root יָתַח with that in יָתָה, יָתָה, יָתָה, יָתָה, יָתָה; while the idea of pushing or striking is transferred to striking down, pressing down, striking away, pushing away. But as the Arab. وَتَح has obviously for its first meaning to divide, to separate, whence مِخْطَاح bough (cut off from the palm), stick, club, it is better to identify יָתַח with the organic root in יָתַח, יָתַח, יָתַח, in signif. to split, to separate. Deriv. יָתַח.

יָתִיר (the wide, roomy, viz. city) *n. p.* of a city in the mountains of Judah which was given to the priests JOSH. 15, 48; 21, 14. Gentile יָתִירִי 2 SAM. 23, 38, as the versions read for יָתִירִי, if we do not assume that יָתִיר = יָתִירִי. The place is now called Attir, lying south of Hebron.

יָתִיר (def. יָתִירָא) *Aram. adj. m.*, יָתִירָא *f.* exceeding, extraordinary, powerful DAN. 2, 31; 5, 12. The fem. is also an adv. very, exceedingly 3, 22; 7, 7.

יָתַל I. (Kal not used) *intr.* same as יָתַל (which see) to laugh, to jest, to make oneself merry, to mock. The interchange of ה and י at the beginning is also found in יָתַל and יָתַל, יָתַל and יָתַל, יָתַל and יָתַל.

Hif. יָתַל (after the form הָלִיל, הָלִיל, omitting the radical Yod in the orthography; 2 *p. perf.* (יָתַלָּהּ) to mock, to deride, with בָּ of the person JUDGES 16, 10 13 15. On the contrary, יָתַל, and with the accent drawn back יָתַל GEN. 31, 7, as also the inf. constr. יָתַל, fut. יָתַל, belong to Pih. II. of יָתַל (which see), with the same meaning as Hif. here.

Hof. יָתַל to be deceived, taken in, Is. 44, 20.

יָתַל II. (not used) *intr.* same as יָתַל to be high, hilly, hence the proper name

יָתַלָּה (hill-place) *n. p.* of a place in Dan JOSH. 19, 42. Perhaps the stem יָתַל is here = יָתַל (which see) and the meaning as in יָתַלָּה.

יָתַם (fut. 1 *p.* אֵיתָם, in pause אֵיתָם) *intrans.* 1. to be alone, bereft, forsaken, solitary, prop. to be separated, cut off from a thing, to be deprived; connected in its organic root with תָּם, which means "to come to an end, to disappear, cease, to be concluded". Deriv. יָתַם 1. and the proper name יָתַם. — 2. in a moral sense, to be bare, deprived, released from, alone, without sin, which is conceived of as an oppressive burden; hence to be

pure, guiltless, free, irreprehensible, pious, Ps. 19, 14. Deriv. יָהוּם 2.

Hif. הִתְחַם (only the *inf.* with *suff.* הִתְחַם Is. 33, 1, as we should read for (הִתְחַם) *to make an end of, to have done with*, which is a cutting off, a concluding Is. 33, 1.

The org. root of the stem (Arab. يَتَم, يَتَم) is expressed in תָּמ (תָּמ), where also a copious explanation may be found.

יְתִמָּה (*purity, guiltlessness*, see יָהוּם 2) *n. p. m.* 1 CHR. 11, 46.

יָתַן (not used) *intr. to continue, to endure, to hold on, to be constant* (with reference to time), hence *to be old*, of peoples that always continue; of rivers, *to be ever-flowing, inexhaustible*, oppos. to כָּזַב, hence also *to flow*; of continuance as a sign of firmness and strength, hence *to be firm, strong, powerful*, figur. *to be distinguished*; in a bad sense *to be severe, rough, hard, violent*, oppos. to רַחֵן. The noun יָתָן derived from it (which see) appears in all these meanings; and the Ar. وَتَن has likewise the same multiplicity of significations; just as the stem אָתַן belonging to אָרוֹן has perhaps the same fundamental signification of strength and continuance. The organic root is יָתַן. Deriv. the proper name יִתְנָן.

יִתְנָה (from the fut. *Hif.* of יָתַן II.) *m. bestower, communicator*, only in the proper name

יִתְנִיאֵל (*El is bestower*) *n. p. m.* 1 CHR. 26, 2.

יִתְנָן (*fortress, strengthened place*, from יָתַן) *n. p.* of a city in Judah Josh. 15, 23.

יָתַר I. (Kal unused) *intr. prop. same as אָרַר* (page 172) *to extend, to spread, to stretch afar*, hence *to go beyond or exceed* (what is usual), *to project, to overtop*, of an extended space; of a number, *to be over and above, to exceed* (the common measure), *to be more, to be redundant, to overflow*; in a moral aspect, *to be prominent, worthy, noble, distinguished &c.* Deriv. יָתַר, יוֹתַר, יוֹתֵרָה, יוֹתֵר, יוֹתֵרָה I.

יָתַר, יוֹתַר, יוֹתֵרָה, the proper names יָתַר (also יוֹתֵרָה), יוֹתֵרָה, יוֹתֵרָה, יוֹתֵרָה, יוֹתֵרָה in יָתַר.

The organic root of the stem יָתַר appears clearly, in its original signification, from that in יָתַר II. (whence יָתַר and the proper name יָתַר), Arab. يَتَر II., Arab. يَتَر V. (to spread, extend) &c.; and we may see that the root יָתַר may be connected with יָתַן and חָל.

Nif. נִיָּתַר (*fut.* יוֹתַר, *apoc.* יוֹתֵרָה) *to remain, to be left remaining*, of a number or mass of persons or things Ex. 10, 15, Josh. 11, 22, with כֵּן of the whole of which somewhat remains Num. 26, 65, 2 SAM. 13, 30; and לְ of the person 1 SAM. 25, 34; 2 SAM. 9, 1; or also with כֵּן of the whole NEH. 6, 1, Ex. 14, 22, or where something still remains behind LEV. 8, 32; seldom with a number of persons for כֵּן 2 SAM. 17, 12, where the versions express כֵּן; with אַחֲרֵי *to be left after*, i. e. after the death of a person 1 KINGS 9, 21; *to be left* GEN. 32, 25; *to remain* 1 KINGS 18, 22; *to abide* DAN. 10, 13, where it is not necessary to take יוֹתַר in the sense *to obtain the preeminence*, comp. נִשְׁאָר Num. 11, 26. The *part. m.* יוֹתֵרָה Ex. 29, 34, 2 KINGS 4, 7, and יוֹתֵרָה *fem.* LEV. 2, 3 are used as substantives, *the remainder, remnant*. In 1 SAM. 30, 9 we should read יוֹתֵרָה for יוֹתֵרָה.

Pih. יוֹתַר (not used) *to extend or spread out strongly*, hence *to be roomy*, of a place; Aram. *to be distinguished, pre-eminent, violent*. Derivat. the proper name יוֹתַר.

Hif. הוֹתֵרָה (*inf. absol.* הוֹתֵרָה, *constr.* יוֹתַר, *imper.* הוֹתַר, *fut.* יוֹתַר) 1. *to let remain, to leave*, with accus. of the thing Ex. 10, 15, RUTH 2, 18, with כֵּן of a person or thing of which one leaves some Ex. 16, 19, LEV. 22, 30, Num. 33, 55, Ez. 39, 28, and לְ of the person to whom it is left Is. 1, 9; JER. 44, 7; more rarely does הוֹתַר stand absolutely, 2 KINGS 4, 43; RUTH 2, 14. The passage Ex. 6, 8 הוֹתֵרָה בְּדִוְיֹתָם לָכֵם is difficult;

where we must either suppose that בְּדִיּוֹת has been incorrectly taken out of the 13 verse, or that יָדוּ should be taken in signif. 2. Figur. to preserve, to spare Ps. 79, 11. — 2. to give a preference to, prop. to make higher, superior, distinguished, with accus. of the person, DEUT. 28, 11 and God shall give thee a superiority for good, with בָּ wherein; but also with לְ of the person, EZ. 6, 8 and I will give you a preeminence (יְהוֹתֶרְתִּי לָכֶם), while you will have among the nations the escaped of the sword (בְּדִיּוֹת לָכֶם, the first לָכֶם being dropped). GEN. 49, 4 is Hof.

Hof. יוֹתֵר (fut. יוֹתֵר, for which, however, יוֹתֵר stands), to be exalted; GEN. 49, 4 thou shalt not be exalted, where there is an assonance with יוֹתֵר. As Hif. does not at all suit here, it is better to take יוֹתֵר for הוֹתֵר, as הוֹתֵר stands for הוֹתֵר.

יָתֵר II. (unused) tr. same as קָטַר I., אָטַר 2. and others (from the organic root יָתַר to knot, to bind, cognate in sense with תָּכַל; deriv. יָתַר 1, יָתֵר and יָתֵר).

יָתֵר Aram. same as Hebr. יָתֵר I.

Pael יָתַר (not used), deriv. יָתֵר.

יָתֵר m. a distinguished, noble one, see אֲבִינֵר.

יָתֵר (with suff. יָתֵר, יָתֵר; pl. יָתֵרִים) m. 1. (from יָתֵר II.) a rope, to bind with, JUDGES 16, 7; a cord by which a tent is held together, like מִיתֵר (Is. 54, 2), and metaphor. the thread of life JOB 4, 21, so that it is not necessary to read יָתֵר; the string of a bow Ps. 11, 2; the girdle of a common man JOB 30, 11 K'tib, for which the K'ri has יָתֵר from יָתֵר in the sense of bridle. Arab. وَتَر, Syr. מִלָּה the same, and also lute-string. — 2. (from יָתֵר I.; with suff. יָתֵרִים) a) the remainder, the rest, e. g. of הָיִים JUDGES 7, 6, עַמִּים HAB. 2, 8, where הָיִים NEH. 6, 14, שְׁנוֹת Is. 38, 10, may be rendered by the adj. remaining; but sometimes the noun following is in the genitive, e. g. JO. 1, 4 that which is

left by the אֲרֵבָה; the residue Is. 44, 19; what remains of DEUT. 3, 11, hence הַבָּצוּ NUM. 31, 32 what remained after בָּצוּ, i. e. besides the בָּצוּ; so הַבָּצוּ הַזֶּה the acts of one that are still to be narrated 1 KINGS 11, 41. b) that which exceeds what is necessary, i. e. superabundance, riches, substance Ps. 17, 14; JOB 22, 20. c) preeminence, GEN. 49, 3 the preeminence in height, and the preeminence in strength, for the concrete excellent, distinguished; excellence, PROV. 17, 7 a lip of excellency i. e. commanding speech. d) as an adverb more than, besides, valde, satis superque DAN. 8, 9, like יָתֵר (ECCLES. 2, 15); יָתֵרִי richly, above all measure Ps. 31, 24; with an adj. coupled with מְאֹד, much more abundant Is. 56, 12. e) (preeminence i. e. preeminent, viz. is El) n. p. m. Ex. 4, 18, otherwise called יָתֵר; JUDGES 8, 20; 1 CHR. 2, 32; 4, 17; 7, 38, elsewhere יָתֵר; 1 KINGS 2, 5, elsewhere יָתֵר. f) n. p. of a city = יָתֵר, whence the Gentile יָתֵר 2 SAM. 23, 38.

יָתֵר (or יוֹתֵר) m. prop. (a part.) what stands out, the remaining, therefore the remainder 1 SAM. 15, 15, preeminence, advantage, gain ECCLES. 6, 8. As an adv. superfluously, quite too much, ECCLES. 2, 15; 7, 16, parallel הֵרֵבָה; more ESTH. 6, 6; better ECCLES. 7, 11; moreover, 12, 12 moreover instruct thyself out of them; 12, 9 moreover (it is to be said), that Koheleth was a wise man.

יָתֵרָה (excellence is El) n. p. m. 2 SAM. 17, 25, for which יָתֵר stands in 1 KINGS 2, 5.

יָתֵרָה f. usually what is saved, acquired, hence property, fortune Is. 15, 7 (conseq. like יָתֵר Ps. 17, 14), to which belongs אֲשֶׁר to acquire = קָנָה (GEN. 12, 5). Better, remnant, rest of the people, according to which we should translate: therefore (i. e. on account of this great misfortune) they possess but a remnant, i. e. they keep only a יָתֵר. See יָתֵרָה.

יָתֵרוֹ (= יָתֵרוֹ preeminence) n. p. m. Ex. 3, 1; 4, 18; elsewhere termed יָתֵר and רֵעוּאֵל.

יָתֵרוֹ masc. excellence, preeminence,

מָכַר and מָחַר, מָחַר and מָחַר, &c.; as also the Sanskrit final *h* (Visarga) sometimes appears as *ḥ* in the Hebrew roots. Most of these changes, which appear more or less in the formation of stems, are best adduced in the etymological explanation of the stems, where comparisons with the dialects may also be found. — Other peculiarities connected with *Kaf* are a) a transposition, e. g. פָּחַי Ps. 22, 16 for פָּחַי, comp. תַּחֲמִיץ 68, 24 for תַּחֲמִיץ; b) an interchange with *ḥ*, e. g. נִבְשָׁן Josh. 15, 62 for נִבְשָׁן, 2 Chr. 2, 9 for נִבְשָׁן; פִּכְלִיחַ Is. 33, 1 for פִּכְלִיחַ; c) a change of *ḥ* and *ḥ*, e. g. אֶת־תַּעֲנֶה Josh. 17, 11 and אֶת־עֲנֶה 1 Chr. 6, 55. But in all these instances other explanations have been attempted.

־אֵ is an old termination, frequently preserved in extra-Semitic, *ak = ka* as a suffix to adjectives, as we see it still existing in מִי־שָׁרָה, מִי־נָהָה, מִי־רָהַב, מִי־רָחַב, מִי־רָחַב, מִי־רָחַב, מִי־רָחַב, מִי־רָחַב, though in proper Hebrew words the formation has been entirely lost. For this *־אֵ* *ak = ka* alone sometimes appears, abridged from *ka*, as in מִי־נָהָה (which see), or a final *a* coupled with *ak*, and changed into *ok*, e. g. in אֶרֶץ־אֵ, from *Arya-ak*, נִסְרָה from *Nisra-ak*, and many others. This formative syllable *־אֵ* *ak*, still preserved in Hebrew, out of the Aryan language, in some remains of the former, is sometimes written *־אֵ* *ach*, e. g. in בְּרִלָּה (which see); with which comp. Aram. אֶל־פָּח, אֶל־פָּח, &c.

־אֵ see ־אֵ.

־אֵ see ־אֵ.

־אֵ (before monosyllabic particles *אֵ*, e. g. בְּזֹה, בְּזֹה, בְּזֹה, only once בְּזֹה GEN. 45, 23 in another sense, and in בְּזֹה Ps. 119, 14, Aram. בְּזֹה DAN. 2, 23, בְּזֹה DAN. 3, 33 relat.; so too before the suffixes בְּזֹה, בְּזֹה, בְּזֹה; before מִן = מִן either *אֵ*, as בְּמִן [a peculiar particle], or before light suffixes *־מִן*; before the interrogative particles מִן, מִן, it is coupled with them in close union by

means of Dagesh forte, consequ. *־אֵ*, as בְּזֹה, בְּזֹה, Phenice. *אֵ* the same) 1. *an adv.* a) *a relative adverb, how, in what way, quomodo*, after a verb ECCL. 11, 5 (thou canst not know) *how the bones in the body of the pregnant woman (are to be distinguished from the softer parts) = אֵ* RUTH 3, 18. — b) *an adverb of quality, as, so*, Greek *ὥς*, Lat. *ita, sic, hoc modo*, to express state, sometimes coinciding with *אֵ* and *אֵ*, and with them denoting qualitative, modal comparison and likeness Is. 1, 7 8; hence doubled *אֵ* — *אֵ* *as — so, as well — as also*, when two things are compared or placed together, so that *one* is to stand in place of *the other*, or both together are alike in one relation, e. g. *so (אֵ) thou as (אֵ) Pharaoh* GEN. 44, 18, i. e. *thou art like him in power; the stranger as well as the native* LEV. 24, 16, i. e. *both; as well — as also, quantus — tantus, talis — qualis* Josh. 14, 11, for which also *אֵ* — *אֵ* Ps. 127, 4, or *אֵ* — *אֵ* 1 SAM. 30, 24 are put. — c) expressing indefinite, inexact likeness: *about, nearly, circiter*, e. g. DAN. 10, 18 *somewhat like the appearance of a man*, i. e. not exactly like him, *as אֵ* 7, 13; *any thing like this great thing* DEUT. 4, 32, and so always in בְּזֹה, בְּזֹה. This application is usually found with numerals, with words of measure, of time &c., where the original signification *as* being a measure of comparison almost disappears, in German: *ungefähr, etwa*, English *about*, e. g. *about four hundred men* 1 KINGS 22, 6; *about an Ephah of barley* RUTH 2, 17; *about a day's journey* NUM. 11, 31; coupled with *אֵ*, *about the middle of a furrow* 1 SAM. 14, 14. To this belongs the meaning *about* in specifications of time, e. g. *about midnight* EX. 11, 4; and so also *אֵ* in בְּזֹה EX. 9, 18 and בְּזֹה DAN. 9, 21 are to be taken. — d) indicating resemblance only to an ideal object not to one mentioned, and therefore representing the thing itself in an intensive completeness, one as high as possible, without reference to an actually existing thing, *very, so much, even, extremely*, e. g. NEH. 7, 2 *for he is*

a very faithful man (כְּאִישׁ אֱמִתִּי), i. e. as only a faithful man can be; ECCLES. 8, 1 *who is so very wise*; Is. 1, 7 *desolation, so severe a destruction of enemies*; 1, 9 כְּמִעַתָּה *so very few*; שׁוֹן כְּעִטָּה SONG OF SOL. 1, 7 *one so very feeble*, or (if we read שׁוֹנִיתָ) *wandering about*. In a like sense should be taken כְּנִשָּׁה Ex. 22, 24, כְּמִחְרִישׁ Num. 11, 1, כְּמִחְרִישׁ 1 SAM. 10, 27, כְּנֶגֶב JOB 24, 14, כְּמִיחָה LAMENT. 1, 20, כְּשָׁר (the most devastating weather) Is. 13, 6 &c. In this sense does כְּ stand before participles, adjectives, substantives and adverbs; and the old grammarians called it כְּ הַעֲצָם, כְּ הַקִּיּוֹם, כְּ הַמְּקוֹם, because it regularly denotes the superlative degree of a condition. — To this belongs e) the designation of a firmly settled time, e. g. בְּיָמָם GEN. 25, 31, 1 KINGS 1, 51 *at this present time*, i. e. *at present, now*, for which also כְּעַתָּה JUDGES 13, 23 or בְּיָמָם הָהֵם stand DEUT. 2, 30; 4, 38; 1 KINGS 8, 24; 1 CHR. 28, 7; even DEUT. 8, 18 and JER. 11, 5 are to be referred to this meaning, taken specially from the stand-point of the present-speaking God. 1 SAM. 2, 16 *at that past time* also belongs here, i. e. *formerly, before*; on the contrary in בְּיָמָם JOSH. 10, 13, כְּעַתָּה DAN. 9, 21 כְּ has the sense of *circa, about*. כְּעַתָּה הָיָה GEN. 18, 10 *is about this reviving* (i. e. returning the next year) *time*, which is more definitely explained in 18, 14 by לְמוֹדֵק, in 2 KINGS 4, 16 by לְמוֹדֵק הָיָה; כְּעַתָּה Num. 16, 21 *at this moment*; כְּמִעַתָּה in a little, *forthwith, in the shortest time*, brevi, cito Ps. 2, 12; 81, 15; 94, 17; 2 CHR. 12, 7, for which is also used רִגַע כְּמִעַתָּה referring to time only Is. 26, 20; EZR. 9, 8. — f) expressing the greatest possible limitation of the time, condition &c. before which כְּ stands, e. g. כְּשֶׁשֶׁבַע 1 SAM. 20, 3 *only a step*; כְּמִעַתָּה only a little Ps. 73, 2; כְּאֵין ib. *only a nothing in time*, only a little time, stronger than כְּמִעַתָּה. — g) lastly as a particle of time: *at, at the time when*, determining and accurately fixing the time GEN. 18, 1; 2 CHR. 12, 1; Is. 18, 4 *at a clear heat*; כְּלַי ib. *at the time of the dew-cloud*; כְּחֵם יָרָח

18, 5 *at the ceasing of the blossom*. — 2. A preposition: *according to, after, in pursuance of*, κατὰ, secundum, where that which is denoted by כְּ serves as a type to what is compared with it, consequently the comparison is not complete, e. g. כְּדִמּוּתוֹ GEN. 1, 26 *after our likeness*, i. e. our דִּמּוּת may serve as a model, and so 4, 17 *after the name*; JOSH. 6, 15 *according to this way*; Ps. 78, 72 *according to the simplicity of his heart*; ZECH. 2, 10 *and I scatter you after the likeness of the four winds*, i. e. the four winds shall serve for a type of the dispersion; consequently it is not necessary to read either כְּבִאֲרֵיב or כְּלִאֲרֵיב. In this sense כְּלָל and כִּי־כָל are also to be taken. — 3. Denoting the comparison of two actions with one another, so that the one takes place, while the other too is done, hence a) comparing the time of two actions, GEN. 39, 18 *when I lifted up my voice ..., then he left* (1 SAM. 5, 10; 1 KINGS 1, 21; 2 KINGS 2, 9), and in conditional clauses expressing even the imperfect tense GEN. 44, 30 31; DEUT. 16, 6; JER. 25, 12. In this way כְּ usually stands before infinitives, or also before a verbal noun or a participle. b) standing before a noun, in order to compare two positions, e. g. Is. 8, 23 *as the earlier time brought down the land of Zebulun ..., so will the following time &c.*; but usually in this sense כְּ — כְּאֵשֶׁר Num. 2, 17, JUDGES 1, 7, or in the apodosis the verb merely OBAD. 15; JOB 10, 19. c) completing a comparison of two positions on a smaller scale, and prefixed to both, e. g. JOSH. 14, 11 *as my strength once was, so is my strength now*, where the comparison has the character of a uniting clause, besides its reference to condition. But for כְּ — כְּ there stands also כְּ — כְּ JOSH. 2, 21, Ps. 127, 4; PROV. 26, 8, or יִכְ — כְּ JOSH. 14, 11; EZ. 18, 4. — Of the particles compounded with כְּ we may mention כְּאֵס, כְּאֵתְמֹל (see אֵתְמֹל), כְּכֹל (see כֹּל), כְּכָל (see כָּל), כְּאֵין (see אֵין), כְּאֵחָד (see אֵחָד), כְּאֵשֶׁר (see אֵשֶׁר) and כְּ- (see אֵלֶּה) and כְּאֵלֶּה (see אֵלֶּה), כְּהֵמָּה (see הֵמָּה), כְּהֵנָּה (see הֵנָּה), כְּפִי (see זֶה, זֹה, זָה, כְּזֶה, כְּזֹה, כְּזָה)

arched body. The organic root כב is identical with that in כב, נב, גב; Ar.

כב, so also Ethiopic, Syr. כב the same, of coiling up, and of what is round, of lumps &c.; comp. Ar. كَبَّة a coil, كُبُر balls, Syr. حَصَا glomus. Deriv. the proper name כבון; on the contrary כובב is not from כב (כבב), but is to be derived from כב (כויב).

כבד (3 fem. in pause כבדה; once כבד Is. 24, 20; inf. abs. כבד; fut. (יכבד) intr. prop. to shrink (into a dense, thick mass), to become dense, thick, to be pressed closely together, the Ar. كَبَد having the same original signification. Then to be dense, thick, weighty, heavy, the heavy being conceived of as a dense, thick mass; cognate in sense יקר (which see). Hence 1. to be heavy, weighty, JOB 6, 3; to be a heavy burden upon, e. g. יד spoken of superior power, preponderance JUDGES 1, 35, as עז יד פ' עז 3, 10; of the punitive omnipotence of God Ps. 32, 4; of the oppressive power of sin Is. 24, 20; of labour NEH. 5, 18; to be troublesome, burdensome 2 SAM. 13, 25, always with כל of the person, and only in 1 SAM. 5, 6 with אל for כל; with מן of the person to be too heavy for Ps. 38, 5. Comp. Ar. كَبَد (to be troublesome), and the Ethiopic, of burden, weight. — 2. Metaphor. a) to be sore, severe, of מלחמה JUDGES 20, 34, with אל of the person 1 SAM. 31, 3; b) to be numerous JOB 6, 3 (comp. Hithp.); c) to be rich, abundant in, with ב in (what) GEN. 13, 2, like יקר, Greek βαρύς; Germ. gewichtig; d) to be exalted, renowned, honoured, valued, worthy, majestic Is. 66, 25; JOB 14, 21; Ez. 27, 25, opposite קל (קלל); e) to be heavy, spoken of members of the body, i. e. stiff and immoveable as to activity, hence to be dim, dull, of the eyes GEN. 48, 10; of the ears, to be hard of hearing Is. 59, 1; of the mind, to be obdurate, Ex. 9, 7. For the derivatives to be hard, applied to sluggishness in speech (Ex. 4, 10), comp. Arab. حَبَس (to be heavy; of the tongue, stammering); the Arab.

כבד, Syr. ܟܒܕ are used for it. — The significations of the stem present themselves in the derivatives in greater variety than in the verb. Deriv. כבד, כבד (adj.), כבד, כבד, כבד, כבד; in proper names כבד (in אֶרֶץ-כבד) and כבד (in יוֹכבד).

Nif. נכבד (part. נִכְבֵּד, pl. נִכְבְּדִים, but constr. נִכְבְּדִי, with suff. נִכְבְּדִיָּהּ and once נִכְבְּדִיָּהֶם Ps. 149, 8, pl. f. נִכְבְּדוֹת; inf. constr. הִכְבֵּד; fut. (יִכְבֵּד) reflex. and pass. of the signific. of Kal, to be heavy-laden, נִכְבְּדִי-מֵיִם PROV. 8, 24 rich in water; to make oneself great, mighty, many Is. 26, 15; to shew oneself great, mighty 2 SAM. 6, 20; Ez. 39, 13; 2 KINGS 14, 10 shew thyself great and remain at home, i. e. shew thy greatness at home; to be distinguished Is. 43, 4; to be highly esteemed, glorified LEV. 10, 3; Ez. 28, 22; to be brought to honour Is. 49, 5, with ב of the person in or by whom Ex. 14, 4; to feel oneself honoured HAGG. 1, 8; to be honourable, eminent GEN. 34, 19, 1 SAM. 9, 6; to be famous 2 SAM. 23, 19 23; hence נִכְבֵּד is opposed to נִקְלָה Is. 3, 5; נִכְבְּדִי Is. 23, 8 9 the honoured i. e. princes or nobles of the earth, also נִכְבְּדִים, נִכְבְּדִים alone NAH. 3, 10; Ps. 149, 8. נִכְבְּדוֹת as a subst. glorious things, Ps. 87, 3.

Pih. כבד (part. מִכְבֵּד, fut. יִכְבֵּד) to honour, to hold in honour, with accus. of the object Ex. 20, 12; to favour, with a double accus. Is. 43, 23; seldomer with מן Prov. 3, 9 or ב of the thing with which one honours DAN. 11, 38; to shew honour, with ל of the person Ps. 86, 12, also with the accus. 22, 24; Is. 24, 15; to esteem holy or high Is. 58, 13; 60, 13; to glorify, with ב in a thing JUDGES 9, 9.

Puh. כבד (part. מִכְבֵּד, fut. יִכְבֵּד) to be honoured, to be esteemed Is. 58, 13; PROV. 13, 18.

Hif. הִכְבֵּד (part. מִכְבְּדִי; inf. abs. הִכְבֵּד, constr. הִכְבֵּדִי; fut. יִכְבֵּד, ap. נִכְבֵּד 1. to make heavy, oppressive, לל 1 KINGS 12, 10 14; נִחֲשֵׁת (the fetter) LAMENT. 3, 7; עֲבָהִית HAB. 2, 6 with על of the person; with the omission of לל NEH. 5, 15. — 2. Fig. to bring to honour Is. 8, 23, op-

posite **הַקֵּל** (to bring to disgrace); to *acquire renown* 2 CHR. 25, 19 (for which the Nif. stands in 2 KINGS 14, 10); to *make numerous*, to *increase* JER. 30, 19, opposite **פָּצַר**; to *make heavy*, the ears Is. 6, 10; to *harden*, **לָב** Ex. 9, 34.

Hithp. **הִתְכַבֵּד** (*part.* **מִתְכַבֵּד**) 1. to *make oneself many*, to *be numerous*, NAB. 3, 15, with an assonance to **הִרְבִּית** and **אֲרִבָּה** **כָּבֵד** 2, 10. — 2. to *glory*, to *honour oneself* PROV. 12, 9, opposite **נִקְלָה**.

כָּבֵד (*constr.* **כָּבֵד**, once **כָּבֵד** Is. 1, 4; *pl.* **כְּבִידִים**, *constr.* **כְּבִידִי**) I. *adj.* m. 1. *heavy*, *weighty*, *large* (in extent and weight), of **לֵל** 1 KINGS 12, 11, **מִשָּׁא** Ps. 38, 5, of **כַּלֵּס** Is. 32, 2; *clumsy*, of an old man 1 SAM. 4, 18, of the hands Ex. 17, 12; *thick*, of **עֵינָי** 19, 16. Hence figur. *oppressive*, *grievous*, of **עֵינָי** Is. 1, 4, **שִׁעָר** 2 SAM. 14, 26, **רִיב** GEN. 43, 1, **כָּעַס** PROV. 27, 3. — 2. Metaphor. *numerous*, *much*, *great* (in number), of **מַחֲבֵה** GEN. 50, 9, **זָרָב** Ex. 8, 20, **מִקְנֵה** 12, 38, **הִיל** 1 KINGS 10, 2, **עַם** 3, 9; *rich* GEN. 13, 2; *vehement*, of **אֶבֶל** 50, 11, **הָדָר** Ex. 9, 3, **מִסָּפָד** GEN. 50, 10; *awkward*, *sluggish*, of **פֶּה** Ex. 4, 10, **לִשְׁוֹן** ib. v. 16; *hardened*, of the **לֵב** 7, 14; *difficult*, of **דָּבָר** 18, 18.

— II. *subst.* (with *suff.* **כְּבִידִי**) m. prop. a mass of blood thickened (into a firm body), hence *the liver*, as the thickest part of the viscera (Galen. de usu partium 6, 17) Ex. 29, 13 22; LEV. 3, 4; 8, 16; Ar. **כִּיד** the same. **רִאָה בִּכְ** Ez. 21, 26 to *look into the liver*, a kind of sacred augury among the Chaldeans (Diod. 2, 29), Etrurians (Cic. de divin. 1, 42; 2, 13) and other ancient peoples. *The liver is poured out on the ground* LAMENT. 2, 11, i. e. the gall, the emptying of the gall being looked upon as a result of injury to the liver (see JOB 16, 13), and that being regarded as dangerous to life; figur. for *the heart is wounded*.

כָּבֵד m. 1. *fame*, *majesty*, only in the proper name **יִרְכָבֵד**. — 2. as a stat. constr. of **כָּבֵד**, which see.

כָּבֵד (after the form **אָרָךְ**, **עָמָךְ**) *adj.* m.,

כְּבוֹדָה (fluctuating between **כְּבוֹדָה** and **כְּבוֹדָה**) f. prop. *splendid*, *shining* Ez. 23, 41; *much*, *rich*; but the masc. as well as the fem. only substantively *riches* NAB. 2, 10, *possession* JUDGES 18, 21, *splendour*, *magnificence* Ps. 45, 14. For **כָּבֵד** as a subst. see **כְּבוֹד**.

כָּבֵד m. *heaviness*, *weight* PROV. 27, 3, metaphor. *a multitude* NAB. 3, 3, *violence* Is. 21, 15, *slowness*, of a slowly approaching thunderstorm 30, 27.

כְּבוֹדִית f. *heaviness* Ex. 14, 25, i. e. *slowness*.

כָּבֵה (*fut.* **יִכְבֶּה**) tr. prop. *to cover*, to *conceal*, to *veil*, to *envelop*, consequ. in its fundamental signification = **הִכְבֵּה**, **הִכָּה** I., **הִכָּה**, **הִכָּה** &c.; usually metaphor. *to put out*, *quench*, spoken of fire LEV. 6, 6, PROV. 26, 20, of light 31, 18; figur. of God's burning wrath JER. 7, 20, of a wick going out, as the figure of a weakened, perishing enemy Is. 43, 17 (comp. 42, 3). Ar. **כָּבָא** to cover the fire (with ashes), **חָבָא** to be quenched. — The organic root is **כָּבֵה** (see **הִכָּה**).

Pih. **כִּבֶּה** (*inf. constr.* **כִּבֹּחַ**; *fut.* **יִכְבֶּה**) to *quench*, with the accus. **נִירוֹת** 2 CHR. 29, 7, the burning **נִירוֹת** Is. 1, 31, **פְּשִׁתָּה** 42, 3, **אֵשׁ** AM. 5, 6; figur. **חֲמָדָה** JER. 4, 4, **אֲהַבָה** SONG OF SOL. 8, 7, **שְׂמִימָה** Ez. 32, 7. **כִּבֶּה אֶת־נִצְחָלָה** 2 SAM. 14, 7 to *quench the coal*, i. e. to destroy the last shoot; **כִּבֶּה אֶת־נֵר־יִשְׂרָאֵל** 21, 17 to *put out the light of Israel*, i. e. to destroy all its best things.

כְּבוֹד (*constr.* **כְּבוֹד**, **כָּבֵד**, with *suff.* **כְּבִידִי**; written sometimes fully, sometimes defectively) m. (fem. only in GEN. 49, 6, but in the Sam. cod. masc. there also) 1. *a weight*, *a burden*, PROV. 25, 27 and *the searching out of their* (i. e. of divine things) *interior* (**כְּבוֹד** 2, c.) *is a burden* (**כְּבוֹד**), i. e. the minute examination of divine things is burdensome (comp. Ben-Sira 3, 21-25); see **הִקָּר**. — 2. Metaphor. a) *riches*, *substance*, particularly what has been brought together GEN. 31, 1; Is. 10, 3; 66, 12, coupled with **הִיל** 61, 6; Ps. 49, 17, frequently with **עֲשָׂר** 1 KINGS 3, 13; PROV. 3, 16;

8, 18, or נְכֻסִים ECCLES. 6, 2. — b) *honour, fame, renown*, partly as a consequence of riches 2 CHR. 1, 11, partly as the opposite of נְקִלָּה, in a moral sense. Then, *dignity* PROV. 11, 16; 20, 3, with דָּהָר Ps. 8, 6; a *crown of glory*, parall. עֲטֶרֶת JOB 19, 9. Figur. *the ark of the covenant* 1 SAM. 4, 22. Of God, *glory*, i. e. *renown-deserving agency* Ps. 19, 2; *magnificence, majesty* Is. 42, 8; hence God is called מַלְכֵּךְ הַכְּבוֹד Ps. 24, 7. לְנֶתֶן כְּבוֹד לְ to give honour, to hold in honour, to esteem honourable PROV. 26, 8; to celebrate, to praise, God, JER. 13, 16, for which also לְ שִׁים כְּבוֹד Is. 42, 12 or לְ רָהַב כְּבוֹד Ps. 29, 1 sometimes occur. לְ עֲשׂוֹת כְּבוֹד to give an honourable burial 2 CHR. 32, 33. Still farther, *high position* GEN. 45, 13; *splendour*, of a residence Is. 11, 10, of fine chariots 22, 18, of a throne 22, 23; *ornament, beauty*, of לְבָבוֹ 35, 2, hence לְ דִירָה לְבָבוֹ 4, 2 to adorn one; especially *the majesty, glory, renown, excellency*, of God in his manifestation on mount Sinai, shining with fire, surrounded by clouds, and sending forth lightnings EX. 16, 7 10; in the tabernacle; in the temple of Solomon; or in prophetic revelation Is. 6, 3, Ez. 1, 28; called in the New Test. δόξα κυρίου (LUKE 2, 9). Hence God is termed כְּבוֹד וְשִׁמְעָל JER. 2, 11, Ps. 106, 20, poet. כְּבוֹד alone Is. 3, 8; also of God in the proper name יוֹכְבָד (which see). So too כְּבוֹד in יוֹכְבָד — c) Concrete *the noble, the best*, either collectiv. for *the temple and Jewish people* Is. 4, 5, *the nobility, nobles* 5, 13; 8, 7; 17, 3, *the honoured, honoured relations* 22, 24, or conceived of individually for נֶפֶשׁ GEN. 49, 6, חַיִּים Ps. 30, 13. — d) adv. *with honour, gloriously*, Ps. 73, 24 and at last thou shalt receive me gloriously.

כְּבוֹדָה see כְּבוֹד.

כְּבוֹל (from כְּבַל II.; a dry, parched, sandy place) 1. n. p. of a border-city of Asher in the north-east of Palestine, adduced with בֵּית הַעֲמֻקָּה (Talm. עֲמֻקָּה) and נִדְיָאָל Josh. 19, 27. It was still in existence during the time of the second temple; and after the destruction of the latter a Jewish congregation was there,

since mention is made in the Midrash rabba (LEV. ch. 21) of the great ones of Cabul (נְדוּלֵי כְבוֹל). This Cabul is called by Josephus (Vit. §. 43. 44; B. J. 3, 3, 1) Χαβαλώ; and is said to be in the vicinity of עֲבֹ, viz. two hours north of it, in which district there is at the present day a village Cabul (Robins. New Bibl. Researches p. 113), where the graves of Ibn Esra and Ibn Gebirol are shewn; in the Talmud (Pesach 51*) it is mentioned with בִּירְיָה (Birya, 1/2, an hour north of עֲבֹ) and עֲבֹ; and this may also be the כאבול in the eparchy of עֲבֹ, mentioned by Edris in his description of Syria. — 2. n. p. of a district in Galilee comprising twenty towns 1 KINGS 9, 11; which was called אֶרֶץ כְּבוֹל according to the etymologising narrative 9, 12-13, because it was unfruitful, sandy and dry. According to Josephus this territory bordered on that of Tyre, formed a barren sandy mountain-basin, and may have received its name at an earlier period from the city כְּבוֹל in Asher, to which the district probably belonged; the appellation being merely interpreted afterwards. As to the signification of the name, the Targ., Syr. and Vulg. have not attempted to give any, but merely retained the word. The LXX identify it with נְבֹל, נְבֵל; Josephus explains it (Antt. 8, 5, 3), like the Phenician חֲבָלִין, Χαβαλών (corruption, uselessness, unprofitableness) and therefore describes it by οὐκ ἀρκεσίν; Jerome (on Amos ch. 1) derives it from כָּ as and כָּל = כְּבוֹל; the Talmud (Sabb. 54*) from כְּבַל = חוֹל belonging to חוֹל (sand); Rashi, Kimchi and others from כְּבַל (to entwine, interlace); Hiller (Onom. p. 435) from כְּבוֹל (as nothing, חֲבָל = חֲבָל); others from כָּ as and כָּל = כָּל (nothing). But it is best to suppose that the application of the word alludes simply to the signification of the name. See כְּבַל II.

כְּבוֹן (circle of tents, hamlet, from כָּבַב; comp. חֲבָה 1. and חֲבָה with a like fundamental signification) n. p. of a city in Judah Josh. 15, 40. But as in all probability the same city is called 1 CHR.

2, 49 מִכְכָּה; and since מִכְכָּה elsewhere appears as the proper name of a person, it is safer to refer it to the stem כִּכָּה (which see).

כִּכָּה (*pl.* בְּכִירִים) *prop. adj. m. great, much, mighty*, spoken of masses of waters Is. 17, 12 as a figure of the Assyrian army; *violent*, of רִיחַ (a storm) Job 8, 2, a figure of rushing, stormy speech; *subst. a mighty or great one* Job 34, 17 24, and therefore an epithet of God 36, 5, or supplemented and determined by לֵב and כֹּחַ *ibid.* i. e. כֹּחַ and לֵב with יָמִים of *great age* 15, 10. As a neuter, *anything mighty, great, much* 31, 25; Is. 16, 14. *Comp.* Phenician כְּכִיר (in Sanchoniathon pages 22, 38 *Κάκειροι, Κάκηροι*), a name of the seven sons of צִדְקָה (= צִדְקִי) in the Phenician mythology, who symbolised the seven planets. So the planet Jupiter was called, according to a gloss in Hesychius, מִלְכָּה כְּכִיר.

כִּכָּה *m. a texture, covering*, of goat's hair 1 Sam. 19, 13 16, for which the LXX and *Josephus* read כְּכִיר (*liver*) understanding by it a goat's liver still moving, which Michal put into the bed, to make the messengers believe that a breathing sick man was lying there.

כִּכָּה I. (not used) *trans.* same as כָּכַל to bind about, to wind around, to twist about, hence to bind, to fetter, to entangle &c.; *deriv.* כִּכָּה. The fundamental signification is sufficiently clear from the stems כָּכַל, כָּכַל, &c. Arab. كَبَلَ (whence كَابُول a hunting-net), Aram. כְּכַל the same. The offshoots of this fundamental idea are a) to knot into one another, to mix with one another, to intertwine (*comp.* Aram. כָּכַל to knead); b) to be closely or firmly twisted together, metaphor. to be firm, dense, thick, great (see גָּדַל). The organic root is כִּכָּה, also lying in בָּל I.

Pih. כִּכָּה (not used; with ר inserted) to veil around, to enwrap, arising out of כִּכָּה.

Puh. כִּכָּה (*part.* מְכִכָּה) to be clothed

about 1 Chr. 15, 27, with כָּ wherewith; *comp.* כִּכָּה Dan. 3, 21.

כִּכָּה II. (not used) *intrans.* to be dry, parched, like the Arab. قَفَلَ; hence to be unfruitful. Derivative the proper name כִּכָּה.

כִּכָּה (*pl. constr.* כְּכִירִי) *m. a fetter*, Ps. 105, 18; 149, 8; Arab. and Syr. the same.

כִּכָּה (not used) *tr.* usually to bind, to draw together, to intertwine firmly, cognate in sense כָּכַל; Syr. فَصَّ the same. It is better, however, to take it = כָּכַח 3. to be heaped together, to be contracted, into a mass; hence to be hilly, uneven, spoken of places; to be thick, fat, of persons. *Deriv.* the proper names מִכְכָּה, מִכְכָּה, and perhaps מִכְכָּה.

כָּכַס (in Kal only *part. m.* כָּכַס) *tr.* *prop.* to tread (with the feet), to stamp upon, clothes (in order to clean them); hence to full, to wash; כָּכַח applying only to the washing of the body. *Comp.* Greek πλύνειν as distinguished from λούειν. *Part.* כָּכַס 2 Kings 18, 17, Is. 7, 3 a washer, a fuller; Phenician כָּכַס the same.

Pih. כָּכַס (more frequently כָּכַס; *part.* כָּכַס; *ful.* יִכְכַּס) to wash, to clean, clothes Ex. 19, 10, Lev. 11, 25, Num. 19, 7, for which purpose כָּכַח Mal. 3, 2 or נָתַר Jer. 2, 22 was applied. To wash the garments in wine is a poetical figure of fulness Gen. 49, 11. *Figur.* to purify, from sin Jer. 4, 14; Mal. 3, 2; Ps. 51, 4 9.

Puh. כָּכַס to be washed, purified, Lev. 13, 58; 15, 17.

Hothe. כָּכַס (arising from הִכְכַּס) to be purified, from leprosy Lev. 13, 55 56.

The organic root of the stem כִּכָּה exists also in כָּכַס, כָּכַס, כָּכַס, and is connected with כָּכַס I.

כָּכַע (not used) *intr.* to be high, to be hill-shaped or dome-shaped, *prop.* to be highly bent, highly rounded, hump-shaped, identical with כָּכַע I. The

כָּבַשׁ I. (*part. pl. כּוֹבְשִׁים, inf. constr. כּוֹבֵשׁ, fut. (יִכְבֹּשׁ) trans. properly to tread (under foot), upon a thing, as כָּבַשׁ makes clear; to tread down, metaphor. to oppress, suppress, i. e. not to regard, to disregard, to leave unnoticed, עֲיֹנֹר Mic. 7, 19; to subdue, לַעֲבֹדִים Neh. 5, 5; 2 Chr. 28, 10; Jer. 34, 16; to force, a woman Esth. 7, 8; poet. to conquer, tread down, אֲבָנֵי קָלֵעַ (sling-stones) Zech. 9, 15,, a figure of the heathen; while the Israelites are called אֲבָנֵי נֹחַד 9, 16. Derivative כָּבַשׁ.*

Nif. כָּבַשׁ to be conquered, taken possession of, אֲרָץ, with לִפְנֵי of the person Num. 32, 22; Josh. 18, 1; to be subdued Neh. 5, 5.

Pih. כָּבַשׁ to subdue, a people 2 Sam. 8, 11.

Hif. הִכְבִּישׁ (fut. יִכְבִּישׁ) to subdue, into slaves and handmaids Jer. 34, 11 K'tib, while K'ri has Kal.

The stem כָּבַשׁ, identical with כָּבַס, is in Targumic כָּבַשׁ (deriv. כָּבַשׁ a trodden way, כָּבִישׁ and כִּיבֵשׁ foot-stool), Syr. **ܕܟܒܫ**, Ar. **كَبَسَ**; and has for its organic root כָּבַשׁ, as mentioned above under כָּבַס and כָּבַס.

כָּבַשׁ II. (not used) *intr. to glow, to burn, to be hot, cognate in sense with חָם, חֵם (which see), especially of a kiln for burning lime; metaphor. to be heated, burnt, blackened; then to be black, dark-coloured, חֵם also being so applied. Deriv. כָּבַשׁ, the proper names כֹּיֵשׁ (Gentile כֹּיֵשׁ), כֹּיֵשׁ, כֹּיֵשׁ.*

For the stem כָּבַשׁ II. we have chiefly to compare the Arab. **قَبَسَ** (trans.) to kindle, set fire to; next the stem of כֹּיֵשׁ, which was manifestly = כָּבַשׁ, and is also represented in Arab. by **حَبَسَ**, where the fundamental signification can only be that which is given, since the same metaphor. application is found in חָם and in כָּבַשׁ. The stem כָּבַשׁ (ב) changed into כָּבַשׁ belonging to the proper name כֹּיֵשׁ (which see) proceeds from the same fundamental meaning, so that there can-

not be any more doubt about the signification of the stem. A farther development of the idea "to glow, to burn, to be hot" is *to dry up, to wither*, the same development of meaning being found in other verbs of burning (see חָרַב, חָרַר), whence we see that the organic root כָּבַשׁ, כָּבַשׁ stands in primitive relationship to that in כֹּיֵשׁ I., **כֹּיֵשׁ**, Sanskrit *ush*, Latin *bus-tum, fus-co* &c.

כָּבַשׁ (not used) *intr. either same as חָפַשׁ to be thin, lank, of a lamb; or = חָפַס to be weak, weakly, more or less after the analogy of כָּבַשׁ from כָּבַשׁ (which see). But as the derivative nouns of our stem denote a sheep which is strong, advanced in age and firmness; and as even the Arab. **كَبْش** and Syr. **ܕܟܒܫܐ** denote a ram which is elsewhere characterised by its strength (comp. **אֵיל**), it is better to adopt for the fundamental signification *to be strong, powerful, stout, especially of sheep, and conseq. it is equivalent to the verb חָכַשׁ (p. 460), Ar. **جَبَشَ** &c. Deriv. כָּבַשׁ, כָּבַשׁ, כָּבַשׁ, transposed כָּבַשׁ, כָּבַשׁ.**

כָּבַשׁ (= כָּוַשׁ) see under כֹּיֵשׁ.

כָּבַשׁ *m. prop. a tread, hence footstool, for a throne 2 Chr. 9, 18, Talm. the lowest step (of stairs), Syr. **ܕܟܒܫܐ**. But as in the text of 1 Kings 10, 19 which entirely agrees with 2 Chr. 9, 18 **רֹאשׁ עֲגֹל** stands for כָּבַשׁ, and the LXX read **עֲגֹל**, we may perhaps read כָּבַשׁ as a periphrasis of עֲגֹל in the passage.*

כָּבַשׁ (*pl. כּוֹבְשִׁים*) *m. a young sheep, after it has ceased to be כָּבַשׁ (a lamb) and has become stronger, usually till three years old, and if it be of one year, the fact is expressly given Num. 7, 15 17; 29, 13. In other respects כָּבַשׁ is described as feeding in meadows Is. 5, 7, Hos. 4, 16, yielding wool Prov. 27, 26, Job 31, 20, and characterised by tameness and patience Jer. 11, 19; Arab. and Syr. a ram, which suits well the idea of the derivation, being from a*

stem denoting force and strength. For it we have also כָּשֶׁב *LEV.* 3, 7; 4, 35, plur. כְּשָׁבִים *GEN.* 30, 32. Arab. كَبَش a lamb of one year.

כִּבְשֹׁה *f.* same as כְּבֻשָׁה *LEV.* 14, 10; *NUM.* 6, 14.

כִּבְשֹׁה (*constr.* כִּבְשֹׁה; *plur.* כִּבְשֹׁה, *constr.* כִּבְשֹׁה) *f.* the same *GEN.* 21, 28 29, 2 *SAM.* 12, 3 4, without distinction of gender, probably applied at first to other small animals likewise. Instead of this form is also used כְּשָׁבָה *LEV.* 5, 6.

כִּבְשֶׁן (from כָּבַשׁ II.) *m.* an oven, a furnace, for burning lime or smelting metals, and for the preparation of glass, out of which, while it is heated, a thick smoke ascends *GEN.* 19, 28, and in which ashes and soot rest *Ex.* 9, 8 10; not different in fundamental signification from תַּנּוּר (from נָוַר to burn). See כִּישׁ.

כֶּד (from כָּדַר I.; *pl.* כְּדָרִים) *comm.* a bucket, a pail, a vessel (for holding meal) *GEN.* 24, 14, 1 *KINGS* 17, 14, *JUDGES* 7, 16, coupled with גִּלְדָּה (a bowl) *ECCLES.* 12, 6. The word which is the most common of all for pail or bucket came from the Phenicians to other peoples also; comp. Sanskrit *ghada* (an earthen pitcher, see *Bopp*, Glossar. p. 60), Greek *κάδος*, *κάδδος*, Latin *cadus*, Slavon.

Kad &c. In Arab. the denomin. كَدَّ to draw, comes from it.

כָּרַב (not used) *Aram. tr.* prop. to spin, to bind, to bind together; metaphor. to lie, to dissemble, like the Hebr. כָּוַב. Derivat. כָּרַב. The Pael is commonly used in the Targ., Syr. &c.

כִּדָּה (*def.* כִּדָּה) *adj. m.*, כִּדָּה *f.* lying *DAN.* 2, 9, like שְׁחִיחָה an adjective to מִלָּה, and not a subst. In the Targ. כִּדָּה, *pl.* כִּדָּהִין (*Is.* 57, 11) and כִּדָּהִין (*Ez.* 13, 19), is a subst., like כִּדָּה in Hebrew.

כָּדַר I. (i. e. כָּד; not used) *tr.* same as נָחַח (*pag.* 305) to deepen, a vessel, in order to put something in, hence like נָחַח identical with the Targumic חַט, Syr. ܚܬ &c. The root exists also in the extra-Semitic languages. Deriv. כָּד.

כָּדַר II. (not used) *intr.* to glow, to burn, to blaze, to sparkle; metaphor. to be of a sparkling, red colour. The organic root כָּד is closely connected with that in יָקַד (which see). Comp. Arab. كَاد to give fire. A farther development of the signif. of the verb is the same as in הָרַר to stick, pierce, bore; the ideas of burning and pricking being conceived of alike, particularly in the piercing of thorns (comp. קָמַשׁ, קָמַשׁ belonging to קָמַשׁ, קָמַשׁ, cognate with כָּבַשׁ II., חָרַל from חָרַר, צָרַב to burn and to prick); on which account we have to compare with it the Ar. كَدَّ to pierce,

of thorns, to torment, whence كَدَاد *Colutha spinosa* &c. In the latter signif. it is the verb-root of כִּידוֹן 1, which is to be derived from כָּדַר II.

Pih. I. כָּדַר (not used) to spread heat, to emit flames. Deriv. כִּידוֹר.

Pih. II. כִּדְרָר (redupl.; not used) to lighten, to sparkle, spoken of a clear, red colour. Deriv. כִּדְרָר.

כִּדְרָר (after the form אֶלִיף) *m.* 1. a clue, ball, *Is.* 22, 18, governed as an accus. by צָנָה, and in apposition with צָנָה, whence we should translate: he will roll thee together like a coil, like a ball. But as the verb is wanting to the following words, we may more suitably read כִּדְרָר. — 2. same as כִּידוֹר a surrounding besieging line of troops, like the Latin *corona* (*Caesar*, B. G. 7, 72; *Virg.* Aen. 9, 508; *Liv.* 4, 47) *Is.* 29, 3, parallel מַצֵּב (a military post), and חֲקָה there denotes actively to set up about a thing, with the accus. כִּדְרָר; like צָר עַל to erect by way of siege about a thing, with accusat. מַצֵּב. Hence the *Kaf* in כִּדְרָר can only belong to the stem, in this passage. Talm. כִּדְרָר a round disk, a circle.

כִּדְרָר see כִּדְרָר.

כִּדְרָר see כִּדְרָר.

כִּדְרָר *m.* the name of a shining, sparkling precious stone, prob. a carbuncle (*Ibn Koreish*), so called from its

red-sparkling colour Is. 54, 12; Ez. 27, 16; Targ. כְּדִבְדִּין, כְּדִבְדִּין, כְּדִבְדִּין for Hebrew כְּדִבְדִּין or כְּדִבְדִּין; Ar. كَدَكْدَكَة rubedo maxima, and كَرَكَنْد. The Greek μαργαρόνιος may be corrupted from this word.

כְּדִבְדִּין see כְּדִבְדִּין.

כָּרַר I. (*inf. abs.* כָּרַר Is. 22, 18, as one may read, parallel to צָרַר) *tr. prop.* same as כָּתַר, עָתַר, חָתַר to enclose, surround, encircle, the same meaning being decidedly expressed in חָתַר I., הָצַר, הָצַר, הָצַר &c., hence 1. to swing forward in a circle, to toss forward, Is. 22, 18 כָּרַר אֶל-אֶרֶץ רָחֲבָתָהּ יָרִים tossing circularly into a distant land; but we may also retain כָּרַר. — 2. to circle, to make a round motion, of a ball, a coil. — 3. to besiege or storm, a place, consisting in surrounding it, כָּתַר appearing in the same use. The application of this word in Arab. (كَدَر) to be disturbed, troubled, of water, to be mixed together, of an army, has arisen from the fundamental signification just given, properly to be turning, whirling, circling. כָּתַר also seems to belong here.

Pih. כָּרַר (not used) to enclose in a circle, to besiege, to press upon round about, a slight addition to the force of Kal. Deriv. כָּרַר, כָּרַר.

כָּרַר II. to bind, to plait together, the same idea being also expressed in the cognate verbs כָּתַר, עָתַר II., without there being any connection with signif. I. on that account; Ar. كَدَر the same, whence كَدَرَة a bundle. The signif. to be much in Arab. is to be explained by كَدَر in the sense of the Hebrew כָּתַר. Deriv. כָּרַר, כָּרַר (*constr.* כָּרַר) in the proper name כָּרַר.

כָּרַר see כָּרַר.

כְּדִבְדִּין (binding of a sheaf) *n. p.* of a king of יִלָּם i. e. Elymais or Susiana on the east side of the lower Tigris GEN. 14, 1 9. As the form of the proper name before us is Hebrew; and the

Aryan language, as is well known, prevailed in Susiana, we must either assume that the name is translated or Hebraised.

כָּה a verb-root to the noun כִּי I.

כָּה a particle demonstrative referring to quality; sometimes to express a comparison, *thus, so*; sometimes pointing to time, place or manner, *now, here, there, in this or that way*. It is closely connected with כ. In Hebrew it is only met with in the compounds אֵיכָּה, אֵיכָּה, אֵיכָּה, and abridged in אֵיךְ, in Aram. also in כָּה; but it is a primitive form which is still preserved in Aramaean. See כִּי.

כָּה Aram. the same, hence כָּה-הֵנָּה hitherto DAN. 7, 28; Hebrew כָּה-הֵנָּה.

כָּה *adv. thus, so, ita, οὕτως*, referring either to the preceding by way of comparison GEN. 15, 5, Ex. 5, 15, 1 SAM. 17, 27, or still oftener to something that follows next GEN. 31, 8, DEUT. 7, 5; hence when the words of others are quoted exactly Ex. 5, 10, JUDGES 11, 15, JER. 2, 2; and in the formula of swearing, *God do so and more also* (on the phrase itself see עָתָה), where the particular of comparison is almost imperceptible 1 SAM. 14, 44; 1 KINGS 19, 2. כָּה is used besides 1. as a particle of time, *now, prop. so far*, 1 KINGS 18, 45 *till so far*, i. e. not long; Ex. 7, 16 *till now*. — 2. a particle of place: *here* NUM. 23, 15, RUTH 2, 8, 2 SAM. 18, 30, after verbs of motion *hither* GEN. 31, 37; NUM. 23, 15; כָּה — כָּה *here — there* 11, 31; כָּה — כָּה *hither and thither* Ex. 2, 12; כָּה — כָּה *to that place, yonder* GEN. 22, 5. — 3. as a particle of manner: *in this manner, of this sort*, Is. 20, 6 *behold, of such kind is our hope*; כָּה — כָּה *in this — in that way* 1 KINGS 22, 20. In all the three meanings the demonstrative fundamental signification prevails. — As to the derivation, כָּה is abridged from כָּהוּ, and belongs to the family of the pronominal roots כִּי, כִּי, כִּי &c.; it is also found in the compound אֵיכָּה (which see).

כָּהֵן (*inf. abs.* כָּהֵה; *fut.* יִכְהֶה, *ap.* יִכָּה) *intr. prop.* same as כָּאָה to be feeble, weak, hence to be quenched, of the eye, to become blind ZECH. 11, 17, to be dim GEN. 27, 1, DEUT. 34, 7, JOB 17, 7; also in derivatives to be quenched of a burning wick, a figure of being weak, faint, dying; to become pale, of inflammations; fig. to despair, to fail IS. 42, 4.

Pih. כָּהֵה (3 fem. כָּהֵהָ) 1. *intr. to be very dull; of the mind, to despond* EZ. 21, 12. — 2. *tr. to make timid, dejected, desponding, i. e. to chide, to admonish, with כָּ of the person* 1 SAM. 3, 13, like כָּדָר (ZECH. 3, 2), this being a damping and weakening of the excesses of others; Targumic כָּהֵה. The Syr. כָּהַל has already this meaning in Peal. Ar. כָּהֵי to be weak. The form כָּהֵה can only be taken as an adjective feminine, not as the 3 pers. of perfect of Pih. Deriv. כָּהֵה, כָּהֵה.

כָּהֵה *f. mitigation, alleviation, of a wound* NAH. 3, 19, different from כָּהֵה (PROV. 17, 22), which has another fundamental signification.

כָּהֵה (from the Pihel of כָּהֵה) *adj. m.* (not used), כָּהֵה (*pl.* כָּהֵהוּ) *f. dim.* of a burning wick IS. 42, 3; pale, faint, of כָּהֵה LEV. 13, 6 &c., where כָּהֵה is always construed as a fem.; כָּהֵהוּ LEV. 13, 39 palish-white; *dim.* of the eyes, 1 SAM. 3, 2; fig. dejected, despairing, of כָּהֵה IS. 61, 3.

כָּהֵל (only *part. m.* כָּהֵל, *pl.* כָּהֵלִין) *Aram. intr. prop.* to catch, to hold, hence like the Hebr. יָכַל to be able, I can, with כָּ and the infin. following DAN. 2, 26; 5, 8; or a noun in the accusat. follows 5, 15. — The Aram. stem, found elsewhere only in Ethiopic, is enlarged out of the organic root כָּל by extending the fundamental vowel into He, as is also the case in כָּהֵן. See יָכַל (Hebrew).

כָּהֵן (not used, only *part. m.* כָּהֵן, which is given below as a substantive) *trans.* to perform, execute, prepare, e. g. the offices of worship, conseq. enlarged out

of כָּהֵן (כָּהֵן), except that the latter is intrans.; the Arab. كَهَنَ and كَهَنَ have also, partly as verbs, partly in derivatives, the meaning to stand by, to support, to be the medium of executing a business &c., whence have then arisen "to perform a divine service; to be a priest, prophet; to prophesy, to divine". In the Syr. כָּהַ, which, in the very various forms of the verb and in its derivatives, likewise began with the fundamental signification here given, there is the same ground-sense, enlarged into "to be prepared, dressed; (of a country) to be fruitful, cultivated; to procure, to obtain (property, goods), therefore to be rich, fortunate"; כָּהַ, for the Hebrew כָּהֵן and כָּהֵן, denotes to be firmly-grounded, calm, secure, rich; Ar. كَاهِنٌ a counsellor, helper; comp. Latin *facere* for "to sacrifice". To this belongs in Hebrew the meaning to serve, to do service (cognate in meaning with שָׁכַח) in a spiritual and secular sense; therefore spoken also of persons who were not priests, as is seen below under כָּהֵן. Deriv. כָּהֵה, כָּהֵה.

Pih. כָּהֵן is to be regarded as a denom. from כָּהֵן which see.

כָּהֵן (*def.* כָּהֵה; *pl.* כָּהֵנִין, *def.* כָּהֵנִיָּה) and 'כָּ, with *suff.* כָּהֵנִיָּה and 'כָּ) *Aram. m.* same as Hebr. כָּהֵן a priest, e. g. of Ezra EZR. 7, 12 21; coupled with Levites and Israelites 6, 16; 7, 13.

כָּהֵן (*plur.* כָּהֵנִים, *c.* כָּהֵנִי, with *suff.* כָּהֵנִיָּה) (*plur.* כָּהֵנִים, *c.* כָּהֵנִי, with *suff.* כָּהֵנִיָּה) (*in a higher dignity*), a minister, a counsellor performing service (which originally the word means, according to Kimchi, in accordance with the stem) 2 SAM. 8, 17 (for though Zadok and Ahimelek were of priestly descent, the author intended to relate in this passage a kingly official dignity only, as in the case of כָּהֵן לְלֵוִי, especially as two high priests would not have performed their functions at the same time); 8, 18 of the כָּהֵן, which the Targ. renders by כָּהֵנִין and 1 CHR. 18, 17 by כָּהֵנִים, the LXX by ἀνδραγατοι, ἡρώ-

τοι διάδοχοι τοῦ βασιλέως, similarly the Syr. and Ar.; 2 SAM. 20, 26, where עֲרֵא as an officer is merely put on a par with the preceding; 1 KINGS 4, 4; *house-officer* 4, 5, explained by רִקְדָּה; JUDGES 17, 10, like אֶבֶן there, *counsellor*, where Kimchi already renders it עֲצָה; 2 KINGS 10, 11 coupled with מִיָּדָע, where Kimchi explains it by רֹאשׁ; 11, 9, according to the LXX also JOB 12, 19, same as יוֹצֵאִים 12, 17; in the passages GEN. 41, 45; EX. 3, 1; 18, 1; PS. 110, 4 we have to suppose at least a union of spiritual and secular dignity, according to the Targum. — 2. *a servant of God*, who had charge of the sacrificial worship LEV. 1, 9 13 15, the expiations 5, 13; 6, 19 and cures 13, 3 6 seq., the mediations 27, 12 23; NUM. 5, 15 &c.; *a priest*, spoken of Aaron of the tribe of Levi, who was set apart to the service by a divine covenant NUM. 3, 6, 1 SAM. 2, 27 28, who had a knowledge of the law and its interpretation EZ. 44, 15-31; MAL. 2, 7; HAGG. 1, 12 14; JER. 18, 18 &c. The priests were also designated according to their office by the expressions מְשַׁרְתֵּי שְׁמִירָה Jo. 1, 9, מְשַׁרְתֵּי הַמִּקְדָּשׁ EZ. 45, 4, מְשַׁרְתֵּי הַבַּיִת 40, 45, מְשַׁרְתֵּי הַבַּיִת מְשַׁרְתֵּי בְּבִית 2 CHRON. 15, 3. As a rule one understands by כֹּהֵן *a priest of Jehovah* EZR. 9, 7, NEH. 10, 1, PS. 78, 64; but sometimes the genitive יי stands with it 1 SAM. 14, 3, or לַיהוָה LEV. 23, 20, 1 KINGS 2, 27, or לְאֵל לֵיָּן GEN. 14, 18 (in the mind of the writer). כֹּהֵן is also frequently used of heathen priests who were devoted to idolatry in certain places (2 CHRON. 13, 9) e. g. הַבְּעַל 2 CHR. 23, 17, כֹּהֲנֵי דִגְוֹן 1 SAM. 5, 5, אֵן GEN. 41, 45, כֹּהֵן בֵּית אֵל EX. 3, 1, 1 AM. 7, 10, כֹּהֵן אֱלֹהִים 1 KINGS 13, 2, כֹּהֲנֵי הַבְּמֹתָה 2 CHR. 13, 9; also כֹּהֲנִים ZEPH. 1, 4, distinct from כְּמָרִים which appear rather to describe heathen prophets (1 KINGS 18, 40); for the Targumic כֹּהֵן is a free paraphrase. The Israelite priest appears along with נְבִיאָה JER. 8, 10; 14, 18; LAMENT. 2, 20, כֹּהֵן Is. 24, 2, JER. 23, 34, Hos. 4, 9, הָאֲרָץ ZECH.

7, 5, כֹּהֲנִים JER. 34, 19, כֹּהֵן NEH. 10, 1, 2 KINGS 10, 19, according as he is associated or put in contrast with a class in society. As to the designations of the different gradations of Jehovah's priests, we have to remark, that the high priest is named הַכֹּהֵן הַגָּדוֹל LEV. 21, 10, JOSH. 20, 6, 2 KINGS 22, 4, כֹּהֵן הַבַּיִת הָרִאשׁ 25, 18, 2 CHR. 19, 11, הַכֹּהֵן הָרִאשׁ EZR. 7, 5 or lastly הַמְּשִׁיחַ LEV. 4, 3 5 16; while he that takes the lowest or second rank is called הַכֹּהֵן הַמְּשִׁיחָה. In Arabic and Aramaean the idea is much more widely extended, كَاهِن denoting a heathen soothsayer, revealer of secrets, administrator, mediator, assistant, authorised agent &c., as is given under the stem; in Phenic. כֹּהֵן is applied to the Cabiri-priests, comp. Hesyeh: Κοῖης (Κοῖης) ἱερεὺς Καβειρώων ὁ καθαιρώων φονεά, οἱ δὲ Κοῖης; כֹּהֵן may therefore, perhaps, denote on a Cilician coin (A) כֹּהֵן גָּדוֹל; elsewhere the high priest is called כֹּהֵן רִאשׁ (Kit. 11, 1) or כֹּהֵן רִב (Athen. 4). Derivat. the denominative

Pih. כֹּהֵן (*inf. constr.* כֹּהֵן, *fut.* יִכְהֵן) *to perform the office of* כֹּהֵן 1 CHR. 5, 36; *to do priestly service* EX. 28, 41; 29, 1; EZ. 44, 13; *to be a priest* Hos. 4, 6; 2 CHR. 11, 14; *figur. to make priestly*, i. e. ornamented, much adorned Is. 61, 10, if the passage should not be translated agreeably to the fundamental signification, *to prepare, to make*.

כֹּהֲנָה (*constr.* כֹּהֲנָה, with *suff.* כֹּהֲנָתָם; *pl.* כֹּהֲנָתוֹת) *f. priesthood, the priest's office* EX. 29, 9, NUM. 16, 10, particularly that of Jehovah, fully יי JOSH. 18, 7. כֹּהֲנֵי הַבַּיִת NEH. 13, 29 is the law of the priesthood. The *pl.* in 1 SAM. 2, 36 denotes the sacerdotal functions.

כֹּהֵן (Targ. *def.* כֹּהֵן, *fem.* כֹּהֲנָה, *constr.* כֹּהֲנָה, in Scripture only the *pl.* כֹּהֲנֵין) *Aram. f. a window* DAN. 6, 11, *prop. a hole*; as חֲלֹן from חָלַל, so כֹּהֵן from כָּוַן, identical with the organic root in קָב, יִקָּב, יִקָּב &c. Ar. كَوَّه, كَوَّه, Syr. كَمَلَا the same. On the passage in DAN. l. c. "and his windows were open in his upper cham-

ber toward Jerusalem" we have to remark, that suppliants in a foreign land turned their face toward the holy city (Tob. 3, 11; comp. 1 KINGS 8, 33 35 38 44 48); as in Jerusalem itself the person praying turned his face to the temple (Ps. 28, 2). Among the Islamites Jerusalem was likewise their Kibla at first.

כֹּה, same as כָּה, is only met with in the compound אֶכֶה (which see), 2 KINGS 6, 13 K'ri.

כֹּה (not used; i. e. כָּה) *intr.* to shine, to glitter, to appear, Ar. حَفَّ, in Hebr. only as an organic root in the enlarged and altered stems כָּהַב, כָּהַב, כָּהַב, כָּהַב, כָּהַב, כָּהַב (comp. Sanskr. *śubh*, Pers. *khúb*, to shine, glitter), the *k*-sound being interchanged with sibilants (see p. 409). Deriv. out of the reduplicated root, כֹּהַב a star, considered in the first instance as a light-giving, shining body. According to this assumption, the organic root כָּה would be the same as כָּה (p. 353), אֶכֶה, Syr. مَف, where the fundamental signification is to glow, burn, then to enlighten. According to others the fundamental signification of this verb is either to be round, disc-formed, ball-shaped, Ar. كَب, and Ethiopic the same, Syr. مَصْط glomus, Ar. كَمَّ coil, and therefore the noun כֹּהַב derived from it would be named from its disc-form; or to be pointed, i. e. of many rays, put along with כָּהַב. But the etymology first given is the most probable.

Pih. (redupl.) כִּכְבֵּב to shine strongly, to glitter or appear in a strong light; deriv. כֹּכַב.

כֹּה n. p. of a people and country who hired troops to the Egyptians, and therefore shared Egypt's fate Ez. 30, 5. As *Kub* is mentioned here along with כָּה and לֹד (which see) as well as כָּה (which see), it is to be looked for either in the great territory of north Africa, where *Puth* and *Lud* are also found, belonging to the Libyan race (comp. *Coba* a Mauritanian city, in Itin. Anton. p. 18);

or *Nubia* is meant, which belonged to כֹּה in old times, whether we read with the Arab. version כֹּה, or translate it by לֹד, which signifies Nubia in NAH. 3, 9 and 2 CHR. 16, 8. Possibly it should be brought into connection with *Cobe*, now the name of a harbour in Ethiopia, formerly perhaps the name of a whole territory; or it is a part of the district *Mareotis*, where was a place *Cobium*.

כֹּכַב m. same as כָּכַב 1 SAM. 17, 5; in a figur. sense Is. 59, 17.

כֹּכַב (from כָּכַב, like עֹלָם from עָלַם, but once in the middle of a clause Ez. 27, 10; pl. כֹּכָבִים) m. a helmet, of the warrior, coupled with מָגֵן Ez. 27, 10 and 38, 5, וְלִמָּה 2 CHR. 26, 14, and סָרִיָּה Jer. 46, 4, so called from its round, projecting form; while the German Helm is derived from *helen* = celare (to conceal, protect). The double form and accentuation of the word is founded in its traditional, fluctuating pronunciation. See כֹּכַב.

כָּרַח (not used) *tr.* to pierce, into a thing; to wound, by a pointed thing; metaphor. to injure, to corrupt, to hurt; comp. Sanskr. *kad*, *kath*, *dolere*, *kad* finire. Conseq. the org. root כָּר exists also in כָּר I, קָר &c. Deriv. כָּרַח, while כִּירָה is to be derived perhaps from כָּרַח II.

כָּרַח (Kal not used) *tr.* to pierce into, to burn into, the skin; to scratch into. Deriv. כָּר (= כָּרַח), כָּרַח, כָּרַח; yet כָּר may also be derived from a stem כָּה = כָּה. — The stem is found in the Syr. כָּה, Ar. كَو (to bore or to pierce into a thing, to burn into, figur. to taunt, to chide), Greek *καίω*, *καίω*, Koptic *ⲕⲁⲓ* (flame); but the ground-form of this organic root has perhaps nothing in common with כָּה, belonging to the reduplicated form כָּהַב.

Nif. כָּרַח (fut. יִכְרַח) to be burned Is. 43, 2; Prov. 6, 28.

כָּו (not used) *Aram.* *tr.* to hollow out, to deepen, identical with כָּה in many stems; deriv. כָּר.

כֹּחַ (not used) *intr.* to be strong, firm, powerful, whence כֹּחַ 1, allied in its organic root כָּח to that in כֹּחַ, and also remotely cognate to חֲכָמָה; comp. Arab. حَال (to be firm), يَصْفَع, وَصْفَع (to be firm, enduring), with many others. But the idea of strength does not appear to be original; rather does the primary one seem to be, to be marrowy, juicy, fresh; and then borrowed from the invigorating juices of life, to be strong, by which primitive meaning the noun כֹּחַ 2 is explained; comp. Talm. כֹּחַ juice, moisture, Sanskr. *çak*, Greek *κίχ-υς*, *κίχ-υς*, German *quik*, Engl. *quick*. The assumption of a stem כָּח (כֹּחַח) for כֹּחַ is already contradicted by the Talm. כֹּחַ, the full orthography כֹּחַ, and the Arabic forms حَال and كَاع. The assumption of a stem כָּח and כֹּחַ to be strong, firm, is unnecessary, because it may be only an enlargement of כָּח.

כֹּחַ as a noun see כָּח.

כֹּרֶה (from a masc. כָּרִי) *f.* a burning, brand Ex. 21, 25; prop. abstr., the burning in. Targ. כֹּרֶה.

כֹּכַב (originating from כֹּכַב, kab being = kav, kau, kô, like כֹּכַב from כָּכַב; constr. כֹּכַב; pl. כֹּכָבִים, constr. כֹּכָבִים, with suff. כֹּכָבִיהֶם) *m.* 1. a star. The stars are named with the sun and moon GEN. 37, 9, Ps. 8, 4, JER. 31, 35, as luminous bodies Jo. 2, 10, without number GEN. 15, 5, Ex. 32, 13, which have their courses JUDGES 5, 20, above which God is enthroned Is. 14, 13, out of which astrologers give certain indications of fate Is. 47, 13, whose light God alone is able to suppress JOB 9, 7, Ez. 32, 7; Is. 13, 10 which may also be taken figuratively. בֵּין-כֹּכָבִים Ob. 4 between the stars, i. e. in heaven. Phenix. כֹּכַב the same, metaphor. the pupil, album oculi (Eryc. 4). — The stars were considered animate heavenly beings (ζῶα) or angels JOB 25, 5, hence 2. spec. the name of a deity Am. 5, 26, either *Lucifer* (Jerome), or *Saturn*, to whom the seventh day of the week was sacred. — 3. Fig.

A prince NUM. 24, 17, as in Arabic and Ethiopic.

כֹּל see כָּל.

כֹּל (3 p. perf. כָּל) *tr.* 1. to keep or hold together, of misers (Saadia); as כָּל in later Hebrew with its opposite כָּל. Deriv. כָּלִי, כִּלִּי. — 2. to measure, to measure off, to weigh, particularly dry goods Is. 40, 12 (where the LXX alone translate כָּל all); which signific. the verb also has in Syr. (כָּל to measure, כָּל a measure), in Targumic (כָּל the same, for the Hebr. מִדָּה, hence מִכְלָא a measure), and Arabic (كَال the same, hence the nouns כִּיל, כִּיל).

If we compare the organic roots in יָכַל, הִיכַל, אֶיכַל, אֶיכַל, which are identical with our כָּל, we perceive that the idea "to measure" is merely secondary; and that the primary meaning must be to be much-embracing, to contain, to hold in, retinere (of the avaricious, hence כָּלִי, כִּלִּי, to receive (deriv. הִיכַל), to hold out, to be strong (comp. כָּלִי). On the whole then it is connected with כָּלִי, I., out of which the idea of measuring arose, especially in the sense to hold, to contain, as we say "it measures" i. e. contains so much.

Pih. (redupl.) כָּלִי (part. מְכַלֵּל, inf. constr. כָּלִי, fut. יִכְלֹל) 1. to receive, to hold, a thing, enclosing it altogether, hence figur. 1 KINGS 8, 27, behold, the heaven and the heaven of heavens contain thee not (God); 2 CHR. 2, 5; 6, 18. — 2. to bear, to hold out, מַחֲלָה (disease) PROV. 18, 14; the office of prophesying imposed JER. 20, 9; the judicial day of the Lord MAL. 3, 2. — 3. to maintain, to protect Ps. 55, 23. — 4. to measure, to weigh, דִּבְרֵי Ps. 112, 5, i. e. to speak in cautious and measured terms. — 5. to nourish, to sustain, to provide with nutriment, with accus. of the person GEN. 45, 11; 50, 21; 2 SAM. 19, 33; 1 KINGS 4, 7; sometimes also with the accus. of the thing besides GEN. 47, 12; 1 KINGS 18, 4; comp. Aram. סַכַּר, סַכַּר to hold, bear, nourish.

Pub. (redupl.) **כָּלֵל** pass. *to be nourished, sustained* 1 KINGS 20, 27.

Hif. **יָקִיל** (*infinit. constr.* **יִקְיֵל**, *fut.* **יִקְיֵל**, with *suff.* **יִקְיֵלְנִי**) 1. usually *to hold, to contain*, with a measure adduced 1 KINGS 7, 26 38. But as in 2 CHR. 4, 5 **יָקִיל** at the close would be quite otiose, the idea of *holding, containing* being already in **מְחַזֵּק**, and as besides in 1 KINGS 1. c. **יָקִיל** as the 3 pers. imperf. (where one expects the part.) would be partly otiose, partly incorrect, it is better to take **יָקִיל** as a noun = **מִדָּה**, like the Aram. **כֵּיל**, **מְכִילָא**, **כֵּיל** &c., and accordingly we ought to translate 1 KINGS 7, 26, *two thousand baths in measure*; 7, 38, *forty baths in measure*; 2 CHR. 4, 5, *containing three thousand baths in measure*. The usual meaning, however, occurs in 2 CHR. 7, 7 *it could not hold*; EZ. 23, 32 *which makes much or multiplies* (**מִרְבֵּד** is to be read here for **מְרַבֵּד**) *to hold*, i. e. which holds and contains much, of a **כֵּס** which is deep and broad. Then, *to hold in, to keep* JER. 2, 13. — 2. *Figur. to bear, to hold out* JER. 6, 11; 10, 10; JO. 2, 11; AM. 7, 10; of the sword, *to be hardened, made firm*, EZ. 21, 33 *it is whetted for endurance*, where others incorrectly refer the word to **אָכַל**. — 3. *to appear strong or firm, to be able*. Deriv. **יָקִיל** as a noun; and in another sense the constr. in the proper name **יִקְיֵלָה**, and **יָקִיל**, constr. **יִקְיֵל**, in the proper name **יִקְיֵלָה**.

כֹּום (not used) *tr. to bring together, to heap up, to heap together, to collect*, in its fundamental signific. being identical with **אָם** (**אָמַם**), **גָּם**, **עָם**, Ar. **جَمَّ**, **كَام**, and the organic root in **אָנַם**; comp. Sanskr. *jam, gam*, Greek *γαμ-εἶν, γαμ-βλ.*, Lat. *gem-inus* &c. Ar. **كَوْمَة** heap, of corn, **كَوْم** troop. Deriv. **כִּימָה**.

כִּימָה (after the form **כִּינָה**) *m. prop. lock, hence buckle, bracelet, a kind of ornament* Ex. 35, 22, NUM. 31, 50, conseq. from **כָּמַח** = **כָּמַח** *to conceal, to close*; in Arab. a sort of *jewel, round like a ball*.

כֹּון (i. e. **כָּן**; in Kal only *part. m. act.* **כָּן**, a noun, adj. and particle; *part. pass.* **כָּון**, only as a proper name; *fut.* [according to Jewish interpreters] **יִכְוֶן**, with *suff.* **יִכְוֶנִי** JOB 31, 15, for which the text has **יִכְוֶנִי** or **יִכְוֶנִי** 1. *intr. same as כָּן* (**כָּן**) *prop. to stand, to stand upright, to stand firm, therefore to be, to exist*, like the Arab. **كَانَ** *to be, to exist, to happen*, Ethiop. *to have happened*, Syr. **ܟܢ**, Phœnic. **כָּן** (**כִּין**) the same, where the perf. **כָּן** (Mass. 4. 6. 8. 10. 11), and fut. **יִכְוֶן** (ibid. 3. 7 &c.) appear in the signif. *to be*, and fut. apoc. **יִכְוֶן** (Plaut. Poen. 1, 12) in the meaning *to happen, to come to pass*. The org. root is conseq. identical with **קָם** and **כָּן**. — 2. *tr. to prepare, to create*, JOB 31, 15, according to Jewish interpreters = **כֹּון**. Deriv. **מְכֹון**, **מְכֹוֶה**, **מְכֹוֶה** 1, **תְּכֹוֶה** Ez. 43, 10; **כָּון** = **מְכֹון** JOB 18, 12, the proper name **מְכֹוֶה**.

Nif. **יִכְוֶן** (3 p. fem. **יִכְוֶנֶה**, 3 p. pl. **יִכְוֶנוּ**; *part. m.* **יִכְוֶן**, *pl.* **יִכְוֶנוּ**, *fem.* **יִכְוֶנֶה**; *imp.* **יִכְוֶן**; *fut.* **יִכְוֶן**) 1. *to stand firm, of a base, therefore part. יִכְוֶן basis, centre, highest point, of the day, i. e. noon* PROV. 4, 18 (comp. Greek *σταθερὸς ἡμερας, σταθερὰ μεσημβρία, τὸ σταθερὸν τῆς μεσημβρίας*, Arab. **قائم الظهر**); *to be set up, raised up, to be arched, of the שְׁרִיגִים* Ez. 16, 7 (LXX, Syr.); *to be raised on high, of the temple-mountain* Isa. 2, 2, MIC. 4, 1 (in a spiritual sense); *to be founded* JUDGES 16, 26; *to be firm, to be established*, 1 KINGS 2, 12, **כָּסָה** 2, 45, **תָּכַל** Ps. 93, 1; **יִכְוֶן** with **כָּן** JOB 15, 23 or **לֵךְ** 18, 12 *to stand firm on or at; to exist*, of **יָרֵחַ** Ps. 89, 38; *to continue, to remain, to endure* JOB 21, 8; PROV. 12, 3; *to abide* PROV. 16, 3; 20, 18; and so in the most various applications. — 2. in a moral sense, *to be firm, steadfast, enduring, of הֵיחַ* Ps. 51, 12, **לֵב** 78, 37; *to be faithful, full of trust, of לֵב 57, 8; *to be determinate, fixed* GEN. 41, 32, *certain* DEUT. 13, 15, *sure* HOS. 6, 3, *true, honest, reliable* Ps. 5, 10; JOB 42, 7; *to be right, equitable, fit* Ez. 8, 22. **אֵל-אֵל** 1 SAM. 23, 23 and 26, 4 *for certain, i. e.**

certainly; to be ready, determined, with ל of the person PROV. 19, 29; NEH. 8, 10; to be conducted, managed 2 CHRON. 8, 16; 35, 10; also with ל of time EX. 19, 11; JOSH. 8, 4; to prepare oneself AM. 4, 12. נָכֹן in the proper name 2 SAM. 6, 6 is a noun, and is found under נָכֹן.

Pih. I. בֹּנֵן (imp. בֹּנֵן, with -ah בֹּנֵנָה, and with suff. בֹּנֵנִי; fut. יִבְנֶן) 1. to set, i. e. to make a thing to exist PS. 9, 8; to make firm or sure 7, 10; to set up, to set forth 9, 8; to support 90, 17; to found EX. 15, 17; PS. 119, 90; to build up HAB. 2, 12; to create, to make ready DEUT. 32, 6; PS. 119, 73; and so in the greatest variety of applications. — 2. to direct (to an object), חָץ PS. 11, 2, to aim 7, 13; 21, 13, with עַל at a thing; metaphor. to direct the mind to a thing, with ל JOB 8, 8; IS. 51, 13; omitting לָב (conseq. = שֵׂים לָב, for which also שֵׂים stands alone) JOB 8, 8.

Pih. II. בִּנֵן (not used) prop. to make firm, to ground, cognate in sense אָשַׁשׁ 2; metaphor. to spread out, to make broad, flat, of a cake; the same transference of idea taking place in אָשַׁשׁ and אָשִׁיטָה also. According to others, to form, to fashion, which Pih. I. and Hif. also mean. After the Aramaean usage to prepare beforehand, to direct, aim at a thing (to direct the attention, the purpose). But our explanation suits the Hebrew derivative better. Deriv. בִּנֵן.

Pih. III. בִּנֵן (not used) to set up, erect, a pillar. Deriv. בִּנֵן.

Puh. בֹּנֵן to be firmly directed, of the steps PS. 37, 23, so that they do not totter or deviate from the straight path; to be formed, prepared EZ. 28, 18.

Hif. הִבְנִין (1 p. perf. pl. הִבְנִינוּ 2 CHR. 29, 19; part. מִבְּנִין; inf. absol. הִבְנֵן constr. הִבְנִין, on the contrary the הִבְנִין in הִבְנִין 2 CHR. 1, 4 is not at all the infin. constr. but the 3 pers. perf. standing for בָּאֲשֶׁר; because the demonstrative ה in Chronicles as in the Vulgar dialect generally stands for the relative אֲשֶׁר

1 CHR. 26, 28; imp. הִבְנֵן; fut. יִבְנֵן, apoc. הִבְנֵן) 1. to set, to put, to set up, erect, PS. 103, 19; JOB 29, 7; to found JER. 10, 12; PROV. 8, 27; to constitute, appoint JOSH. 4, 4; to appoint as JER. 51, 12; to establish, with ל to a thing 2 SAM. 5, 12; to set up 1 SAM. 13, 13; IS. 9, 6; to cause to endure PS. 89, 5; to raise up, לָב (the spirit) 10, 17; to restore 2 CHR. 35, 20. הִבְנֵן and הִבְנֵן (infin.) also adverbially, with firm footing JOSH. 3, 17; 4, 3. — 2. to prepare, to make ready GEN. 43, 25; ZEPH. 1, 7; to institute IS. 14, 21, with ל for; to arrange, settle 1 KINGS 6, 19, with ל for EX. 23, 20; to arm, for war EZ. 7, 14, put with Nif. 38, 7 or Hithp. JER. 46, 14; to execute, מְרַמֵּה JOB 15, 35, prop. to bear, therefore also בִּשְׂמֵנוּ; to procure, to provide, NUM. 23, 1; 1 CHR. 22, 3; to bring about JUDGES 12, 6; to furnish with JOB 38, 41; 2 CHR. 26, 14; to take charge of, to transact PROV. 24, 27; to create, to cause to spring up, of God PS. 65, 10; 74, 16; 147, 8. — 3. to point, to aim, a shot, with ל to or against PS. 7, 14, the face towards a thing, with אֶל EZ. 4, 3; to direct, the steps JER. 10, 23, PROV. 16, 9, the way 21, 29, the heart (לֵב), followed by the infin. with ל 2 CHR. 12, 14; 19, 3; also with the omission of לָב 1 CHR. 28, 2 (Targ. לָב the same); לָב 1 SAM. 7, 3 to direct the mind to Jehovah i. e. to pray to him, comp. 2 CHR. 20, 33, also לָבֵי being omitted JOB 11, 13; PS. 78, 8; sometimes with לָב omitted in the sense to give heed 1 SAM. 23, 22. Deriv. the proper names יִבְנֵן, יִבְנֵי, יִבְנֵי, יִבְנֵי.

Hof. הוֹבֵן (part. מוֹבֵן) to be firmly set, founded IS. 30, 33; to be prepared, made ready ibid., to be equipped PROV. 21, 31; to be set in order ZECH. 5, 11; generally as the pass. of Hif.

Hithp. הִתְבִּנֵן (fut. יִתְבִּנֵן), more frequently הִבְנֵן (fut. יִבְנֵן, with the assimilation of ה) to be set up, built, established NUM. 31, 27; IS. 54, 14; PROV. 24, 3; to prepare oneself (for battle), to make oneself ready PS. 59, 5.

בִּנֵן (prop. establishing, founding of the

world, then Saturn) *n. p.* of a city in Aram-Zobah, along with *בְּרִיתָה* or *בְּרִיָּה* = *בְּרִיָּה*, lying on the high road toward the Euphrates 1 CHR. 18, 8; called *בְּרִיתָה* (which see) in 2 SAM. 8, 8. It is difficult to decide whether *Kūn* be identical with the city Conna (Itin. Ant. p. 199 ed. Wesseling) between Laodicea and Heliopolis (אֵן in Syria) on the Lebanon-height, and whether *Berothai* be identical with Barathena (in Ptolem. Geogr. 5, 19) in the same latitude as Damascus, only nearer the Euphrates. The Phenician *בְּרִיתָה* (EZEK. 47, 16), *Berytus*, was alleged to be founded by Saturn (Stephan. Byz. s. v.), and the almost wholly homophonous Syr. *בְּרִיתָה* (2 SAM. 8, 8), for which *בִּין* stands, can only be considered as meaning Saturn-city, from which the explanation of this local name is to be derived, which existed perhaps along with *בְּרִיתָה*. On Numidian inscriptions Saturn is called *בַּל בֶּן*, Phenic. and Babylonian *בִּין* and *בֶּן*; hence the proper names *בִּין-אֶל-אֶדָן* i. e. *Kyn-El-Adan*, predecessor of Nabopolassar (*Adan* is found in *Bal-Adan*, *Nabu-sar-adan*, *el* corresponds to *bal* i. e. *Baal*, and *sar* is *Azar*, Persian *azer* in those names), *בִּין-צֶרֶךְ* i. e. *Chynzerus*, the name *בִּין-צֶרֶךְ* i. e. *Kyn-asyr* in Punic, *בִּין-צֶרֶךְ* (i. e. *Rus-con*) the name of a Lybian cape &c. &c. From these remarks one sees clearly that the city, elsewhere called *בְּרִיתָה*, was so named either from the worship of Saturn, or because Saturn was supposed to be its founder. How it came to pass that the supreme deity *Saturn* got the name *בִּין*, is either to be explained by *בִּין* anything founded, a pillar, as *אֶבֶן* (see above), a pillar symbolising the firmness and continuance of the deity (Clemens Alex. Strom. 1, 25. p. 418), comp. Hebr. *יָכִין* (in the book of Enoch *יָכִין*); or *בִּין* signifies foundation, firmness, continuance, then concrete, the world-founding and world-upholding Deity Himself.

בִּין (pl. *בִּינִים*) *m.* a cake, a sacrificial wafer, which was prepared for the god-

dess *מַלְכֶּת הַשָּׁמַיִם* (queen of heaven) JER. 7, 18; 44, 19, which goddess was called *Ἡ Οὐρανία* (Herod. 3, 8) by the Greeks; the *Nḡd* (Phenician *תַּנְתָּה*, *Tarait*, *Taraitis*) of the Phenicians and Egyptians. The cake is the Egyptian confection *Neideh* (de Sacy, Chrest. Ar. II. p. 25 seq.), offered as a *בִּין* to the goddess, and coupled with *בִּין*. The LXX retain the word (*καυώρας*, *καυώρας*), which the Etym. Magn. and Suidas explain *bread mixed with oil*; Theodoret a cake seasoned with pine-nuts, raisins; and Jerome has *placentas*.

כֹּס (not used), *כָּס*, *tr.* to conceal, to receive, to keep, of something deepened out, connected with the idea of bringing together, collecting into a thing; identical in its organic root *כָּס* partly with *כָּר* (belonging to *כָּרוֹת*), partly with that in *כָּסֶה*; comp. Syr. *כַּסַּח* to collect (Peshito on Prov. 11, 29), Arab. *كَيْت* to fill; and *كَاس* appears to have had the meaning to receive, since its derivative *كَيْس* (purse) is used; also *كَاس* a cup. *כָּס* is not connected with *כָּסֶה* (גָּס), Aram. *כָּנַשׁ*, or with *כָּכַן* &c.; neither is it connected with *כָּהֵם* (which see). Deriv. *כֹּס* and *כָּס*.

כֹּס (with suff. *כֹּסִי*, pl. *כֹּסוֹת*) *fem.* prop. receiving, concealing, gathering into itself, hence 1. a cup, a wine-vessel GEN. 40, 11 13 21, particularly the circling social cup. To drink out of one's cup 2 SAM. 12, 3, is to live in intimate association with one; the overflowing of it is expressed by *יָרַה*; to make eyes in the cup, of wine PROV. 23, 31, i. e. to form pearls. — 2. a portion, distributed in the cup, a part contained in it; fully *כֹּס* (Ps. 11, 6); then lot, portion, fate, a natural figure of *μοῖρα*. The destiny and allotments of God, such as salvation Ps. 116, 13, divine wrath Is. 51, 17, consolation JER. 16, 7 &c. are represented as poured out in a cup to men. God reaches out to men the wrath-cup Is. 51, 22, HAB. 2, 16, Ez. 23, 31; and there

arise as consequences of the drinking, what happens in the case of strong drinks, viz. intoxication and reeling, vomiting and fainting JER. 25, 16 27; Ez. 23, 33. Conseq. *lot, fate*, generally Ps. 11, 6; 16, 5; cogn. in sense with חָלַק, גִּירָל, נִחֲלָה, נִחֲלָה, חֲבֵל. — 3. *craw, pouch* (which is capable of receiving a thing into it), hence *the pelican*, so called from its pouch, like *truo* from *trua*, an unclean bird living among ruins Lev. 11, 17; DEUT. 14, 16; Ps. 102, 7; comp. Aram. בִּי-כֶסֶּיָא a part of the entrails (Midrash), in the Talm. בֵּית הַבֹּקֶסוֹת, in the Mishna *chuck-hole*. Aram. בִּסְאָ, בִּסְאָ, בִּסְאָ, בִּסְאָ, Syr. חֻסָּא. In Ar. كُوس pouch, are from the same stem; but the Pers. کور is commonly used for cup.

כור (not used), see כָּת.

כור I. (not used) *trans.* 1. *to bore, pierce, dig through*, in its organic root כָּר equivalent to כָּר I. אָ-כָר, Arab. كَار to hollow out, to deepen, a vessel; like the cognate root in קָצַר, belonging to קָצַר. Another קָר means to twist around, to wind about, to bind. — 2. *Figurat. to dig out*, i. e. *to derive origin from, to descend from*; Arab. the same, designated as dialectic, whence כֹּר character, i. e. what is impressed. Deriv. מְכֹרָה, מְכֹרָה, כָּר 1, מְכֹרָה (the name of a measure), and also according to some כָּר belonging to כָּר, and מְכֹרָה.

Pih. כָּר (not used, from כָּר, like קָר from קָר) *to hollow out, to deepen*, a vessel or cup; deriv. כִּיָּר, כִּיָּר. There may have been also a *Pihel*-form כִּיָּר, Aram. כִּיָּר, hence Syr. كَوْر (kawro) basket, modern Hebrew כִּיָּר bees-skep, Ar. كُور and مَكُور a basket-shaped camel's saddle.

כור II. (not used) *intr.* *to glow, to burn*, of an oven or hearth, for cooking food or melting metals, conseq. cognate in sense with כָּר to כָּר, חָרָה, חָרָה II. to

כָּר; Syr. ܚܪ the same, whence Ethpa. ܚܪܐ to be heated, to glow; Arab. كَار the same, whence كُور, كُور (a furnace, hearth). The organic root כָּר is accordingly identical with that in חָר IV. (to glow with heat, to cook, to seethe), חָר III. (which see), Arab. غَار, حَار, Arab. حَرَى, حَرَى, Syr. ܚܪ; and perhaps also with that in חָר I., חָר II., חָר II. On the nouns כָּר, כָּר, כָּר, see the words themselves. Derivat. the nouns כָּר, כָּר, כָּר, כָּר, and the proper name מְכֹרָה.

כור (after the form חָר, from חָר II.) *m.* prop. *smelting*, hence a *furnace, crucible*, to purify metals from the dross, either gold Prov. 17, 3, parallel מְכֹרָה; 27, 21; or silver Ez. 22, 18 20 22; figur. כָּר DEUT. 4, 20, 1 KINGS 8, 51, JER. 11, 4 *furnace of iron*, i. e. in which iron is melted, for which the greatest heat is necessary, and therefore a figure of fearful slavery and oppression, which Is. 48, 10 also means. Arab., Syr., Ethiop. the same. Comp. מְכֹרָה as a proper name.

כור (not used) *m.* 1. same as כָּר *furnace*, only in the proper name כָּר; עֶשֶׂן. — 2. same as כָּר (a measure), which see.

כור-עֶשֶׂן (*smoking furnace*, comp. חָר GEN. 15, 17 and the proper name עֶשֶׂן) *n. p.* of a city on the border of Judah and Simeon 1 SAM. 30, 30, probably named from a smelting place there. Instead of it is also used the abridged form עֶשֶׂן Josh. 15, 42; 19, 7; 1 CHR. 4, 32; 6, 44. The Vulg. and Syr. incorrectly read כָּר.

כֹּש (contracted from כָּש, from כָּש II., like שֹׁק from שָׁק, hence pl. שֹׁקִים; black, dark-coloured, as the proper name חָם) 1. *n. p.* of the oldest son of חָם, whose brothers were מֶצְרַיִם and פֹּת GEN. 10, 6; and who, according to the ethnographical table, was the head of the great Ethiopian race that dwelt

farthest towards the south in north Africa. Scripture and the classics also understand by the name the dark-coloured people who lived in southern India (*Ctesias*, Ind. 9. p. 176 ed. Lion; *Arrian*, Ind. 6, 9), in upper Egypt (*Sync.* I. p. 286), in southern Arabia (2 Chr. 21, 16) and elsewhere. — 2. (like חם 2. southern land) *n. p. f.* (Ps. 68, 32), by which are understood a) *Meroe* often mentioned along with Ethiopia (from the Ethiop. מֵרוֹ = Hebr. מְרוֹה the rich in water, conseq. = מְרוֹה), enclosed by the two rivers (נְהַרִים), the *Astapus* (Nile of the moderns) and *Astaboras* (Atbar; see *Plin.* 5, 10; *Diod.* 1, 37), *ZEPH.* 3, 10; b) Ethiopia proper, i. e. Abyssinia, which the Arabs call حَبَش (which also signifies southland only, and is not connected with حَبَش “to collect”), mentioned with מִצְרַיִם *Is.* 11, 11, and with upper Egypt 43, 3; 45, 14; c) the land south of Ethiopia 18, 1, adduced with פּוֹת and לִיד (which see) *JER.* 46, 9; d) the land of the *Cossaeans* or *Cussaeans* in *Susiana* and partly in *Media* *GEN.* 2, 13, which is also designated by classical writers as a seat of Ethiopians; e) the land east of *Babylonia*, called by the ancients *Κυσσία χώρα*, by the later Hebrews כּוּשׁ אֶרֶץ — 3. *n. p. m.* of a Benjamite *Ps.* 7, 1.

כּוּשִׁי I. (*pl.* כּוּשִׁיִּים, from כּוּשׁ *Gent. m.*, *f.* כּוּשִׁיָּה *f. an Ethiopian man or woman*, i. e. he or she of Cush, hence a) a real, dark-coloured Ethiopian, a *moor*, *JER.* 13, 23; b) one who is employed as the guardian of a harem 38, 7 10 12; 39, 16 (comp. *Terent. Eun.* 1, 2, 85), who assumed the name כּוּשִׁי, if the name be not Hebraised from an Ethiopic one, like that of the Ethiopian זֶרַח 2 Chr. 14, 8, who invaded Judah and was prop. named *Osorkhon*, the second Egyptian king of the 22^d dynasty, following *Shishak*; c) an Ethiopian and Libyan in foreign service *DAN.* 11, 43; d) a Philistine and Aramaean *AM.* 9, 7; e) a Midianite *NUM.* 12, 1.

כּוּשִׁי II. (*black*) *n. p. m.* *ZEPH.* 1, 1.

כּוּשִׁי (a collateral form of כּוּשׁ) *n. p. f.* *Ethiopia* *HAB.* 3, 7, a designation of Midian, which stretched as far as Sinai (*Ex.* 3, 1); as Moses's wife is called a Midianitess מִדְיָנִיָּה.

כּוּשִׁי רֶשֶׁתָּיִם *n. p.* of a Mesopotamian king, *JUDGES* 3, 8 10. The Targ., Pesh., Ar. and ancient interpreters have explained the name *Cushan* of twofold wickedness, i. e. the horrible; more correctly, perhaps, רֶשֶׁתָּיִם may be explained from the Ar. الرّباستين (ذو) i. e. *president of two governments* (*Abulf. Ann.* II. p. 100), out of which it may be Hebraised. *Josephus* writes *Χουσαγόθος*; the *LXX* *Χουσαγοθαίμ*.

כּוֹתֶרֶת (*pl.* כּוֹתֶרֶת only in later Hebrew out of Aramaean, from the stem כָּשַׁר) *f.* prosperity, prosperous state, only in the *pl.* *Ps.* 68, 7, i. e. freedom.

כּוֹת (not used) *tr.* same as כּוּשׁ to conceal, to keep, of goods, treasures, cognate in sense כָּשַׁר, *צִנְחָן*; deriv. part. *m.* *Nif.* נָכוֹר (which see), after the form נָכוֹר as a noun, the kept, concealed, treasure, like מְסֻמֵּן, *צִנְחָן*. See נָכוֹר.

כּוֹתָה *n. p.* of an Assyrian district, whence *Shalmaneser* brought colonists into depopulated Samaria 2 Kings 17, 24 30. A locality and river *Kuta* (כוּתִי, کوئی) are mentioned by Arabian geographers in the district of *Kocha* (*Istachri* p. 54; *Kasvin*, *Cosmogr.* II. p. 301), which is termed *Kushán* in *Masudi*, because an Ethiopian settlement was there. Besides, a territory at the Persian gulf, in *Susiana*, bears the name *Kuta*, according to which fact the *Cutheans* would be identical with the *Cossaeans*, and the Persian province *Jutiya* in the *Darius*-inscription at *Behistún* (see *Benfey*, *die pers. Keilinschriften* p. 18. 32) should be identified with it; especially as this country is now called *Khusistan*. On account of the Samaritan colonists having come from *Cuta*, the Samaritans are called *Χουθαιοι* by *Josephus*; in the Talmud כּוּתָּי, Targ. כּוּתָּי.

כּוֹתֶרֶת see כּוֹתֶרֶת.

פָּזַב (only *part.* פָּזֵב) *prop. tr. to spin together, to bind together, cognate in sense זָכַם*; metaphor. *intr.* 1. *to lie, to speak falsehood* (conseq. to spin something), *to deceive* Ps. 116, 11. — 2. *to dry up, to become exhausted*, of water, as it disappoints. *Deriv.* פָּזַב, פָּזַב, פָּזַב (in the proper name), פָּזַב in פָּזַב, the proper names פָּזַב, פָּזַב, פָּזַב, פָּזַב, פָּזַב. *Nif.* פָּזַב *to be found a liar*, Prov. 30, 6; *to be false, deceitful* Job 41, 1.

Pih. פָּזַב (*infin. with suff.* פָּזֵבְךָ, *fut.* פָּזֵב) *prop. to bring together, to spin together*, hence with the object טָמַר *to spin lies* Mic. 2, 11; usually *to lie, to deceive*, absol. Prov. 14, 5, or with ל of the person to whom one lies Ez. 13, 19, and with א of the member with which lies are told Ps. 78, 36; metaphor. *to become faithless*, with ל of the person Ps. 89, 36, or also with א 2 Kings 4, 16; of inanimate things, *not to be confirmed, not to prove true, not to be fulfilled* HAB. 2, 3; fig. of water, *to dry up* Is. 58, 11, comp. Kal and the Latin "spem mentita seges" (Hor. epist. 1, 7, 87), Greek ἀπατάω (Hesiod).

Hif. הִפְזִיב (*fut.* הִפְזִיב) *to give one the lie*, with accus. of the person Job 24, 25.

The stem פָּ (Arab. كَذَبَ), only in Pihel, and in Aram. nearly altogether in Pael, has for its fundamental signification *to spin, to knot*; so that the organic root is פָּזַב, identical with that in הִפְזִיב, הִפְזִיב II. (which see).

פָּזַב (after the form קָהַל, שָׁכַר, אָסַם; *pl.* פָּזִיבִים, with *suff.* פָּזִיבֵיהֶם) *m.* 1. *abstract: a lie, falsehood, deception, nothingness*, Is. 28, 15, like טָמַר (Ps. 33, 17); *הִפְזִיב* *to breathe out lies*, i. e. *to speak lies* Prov. 6, 19; 14, 5; 19, 5, elsewhere 'דָּבַר פָּ' DAN. 11, 27, 'דָּבַר פָּ' Ps. 5, 7; *falsity*, hence 'אִשָּׁה פָּ' Prov. 19, 22 *a deceiver*; 'אִשָּׁה פָּ' Ez. 13, 6; 21, 34; *לֹהֵם פָּזִיבִים* Prov. 23, 3 *disappointing bread*, i. e. whose enjoyment is only apparently agreeable. — 2. *concrete: any deluding thing*, e. g. of idols Am. 2, 5; Ps. 40, 5.

פָּזַב see פָּזַב and פָּזַב.

פָּזַב (not used) *m.* *a lie, deception*, only in the proper name פָּזִיב.

פָּזַבָּא (*drying up of water*) *n. p.* of a place in the plain of Judah 1 Chr. 4, 22, otherwise called פָּזִיב (Gen. 38, 5), also פָּזִיב (which see). The well-known Jewish hero under Hadrian may have been named from this place פָּזִיבָּא; changed into פָּזִיבָּא, because he was the pretended Messiah.

פָּזִיבִי (abridged from פָּזִיבִית, as the cod. Samar. actually has it, and this from פָּזַב; *deception*) *n. p. f.* NUM. 25, 15.

פָּזִיב (*lying stream, false brook*, comp. פָּזִיב, opposite אֶתֶּן *n. p.* of a locality in Judah Gen. 38, 5, elsewhere named פָּזִיב Josh. 15, 44; Mic. 1, 14 (where there is an allusion to the name), and פָּזִיבָּא 1 Chr. 4, 22.

פָּזַר (not used) *prop. trans. to break in, to press in, to something*, Ar. كَسَرَ and قَسَرَ *to injure*, cognate in sense with פָּרַץ (= פָּרַץ) and פָּרַץ; but only figur. and *intrans. to be bold, valiant, spirited, audacious*; in a bad sense, *to be wild, hard, barbarous, destructive*, of men and things. *Derivat.* פָּזַר, פָּזַר, פָּזַר. — The organic root פָּזַר is also found in פָּזַר; Syr. כַּו the same, hence פָּזַר *valiant*.

פָּזַר (DAN. 11, 6; פָּזַר; with *suff.* פָּזִיר, פָּזִיר; from פָּזַר) *m.* 1. *strength, power*, of vital strength Ps. 22, 16; 31, 11; 38, 11, arising from the juice and marrow of life; but also of war-like, heroic force JUDGES 16, 5, Is. 63, 2, manly strength; and in the latter sense taken for the first-born GEN. 49, 3, like the strength i. e. the fruit of the earth GEN. 4, 12; also of the strength of animals Job 40, 16; DAN. 8, 7; fig. of the might of God Jer. 10, 12, Job 26, 12, which is also called once לֶב *i. e. strength of understanding, the highest understanding* Job 36, 5. Besides, *exertion, striving*, GEN. 31, 6; *substance, possessions, wealth, riches* Job 6, 22; 36, 19; Prov. 5, 10; *violence* ECCLES. 4, 1; in phrases *ability, power to do* 1 SAM. 28, 20; 30, 4;

Is. 50, 2. לֹא-כֹחַ Job 26, 2 *weakness*. In גִּבּוֹר Job 9, 4, שִׁנְיָא כֹּחַ 37, 23, כֹּחַ Ps. 103, 20 כֹּחַ there is merely a closer defining of nouns or adjectives. — 2. *the slimy*, hence a sort of lizard Lev. 11, 30; according to the LXX and Jerome the chameleon; according to the Ar. a kind of land-crocodile, which appears to be only a conjecture.

כָּחַר (Kal not used) *tr.* prop. to remove, to separate, to divide, to sunder, to put aside; therefore to conceal, to cover, to hide, fig. to deny, to deceive, to lie, or to corrupt, to destroy, to cause to disappear. — With the stem כָּחַר are identical the Ar. خَدَعَ (to divide, to sunder, to cover, to deceive), خَدَّ (to separate, disjoin), جَعَدَ (to deny), Ethiop. kacheda (to deny); whence one sees that the organic root is כִּחַר, with which is to be compared the Ar. كَادَ (to hinder); comp. also the Greek καδ-, κατ-μαι.

Nif. נִכְחַר (part. f. נִכְחָרָה, pl. נִכְחָרוּ; fut. יִכְחַר) pass. 1. to be concealed, hidden, with כֹּחַ of the person 2 Sam. 18, 13; Ps. 69, 6; 139, 15; to be unknown, with a negative = יָדַע Hos. 5, 3. — 2. to be destroyed, cut off, of men, as יָשָׁרִים Job 22, 20, יָשָׁרִים 4, 7, or animals זֶחֶק Zech. 11, 9 16; to be demolished, of עָרִים Job 15, 28.

Pih. כִּחַר (3 p. pl. כִּחָרוּ, paus. כִּחָרוּ; fut. יִכְחַר) 1. to hide, conceal, to withhold, דָּבָר, with מֶן of the person 1 Sam. 3, 18; Jer. 38, 14; with the omission of דָּבָר Josh. 7, 19, or with כִּי in the apodosis Gen. 47, 18. — 2. to deny, Job 15, 18 and they deny not what is from their fathers, i. e. they proclaim aloud what has been handed down, as the object is to be supplied here; elsewhere the accus. of the object is put Ps. 40, 11; Job 6, 10; 27, 11 that which is with the Almighty will I not deny.

Hif. הִכְחִיר (fut. יִכְחִיר) 1. to destroy, to kill, Zech. 11, 8; Psalm 83, 5; with הִשְׁמִיר 1 Kings 13, 34. — 2. to keep back, תָּחַח לְשׁוֹן Job 20, 12.

כָּחַח assumed to כָּחַ (see כִּיחַ), be-

cause in Syr. كَسَبَ appears in the sense of to blow; and that idea coincides or coexists with strength. But كَسَب is there merely a collateral form of כָּחַ, agreeably to the interchange of כ and ט.

כָּחַל (2 f. כָּחַלָה) *tr.* to paint, the eyes (עֵינַיִם) Ez. 23, 40, prop. to make dark or black, the eye-brows, in order to heighten the expression of the look; cognate in sense הִשְׁחִיךְ בְּסוּד עֵינַיִם 2 Kings 9, 30;

Jer. 4, 30; Ar. كَحَلَ (from which different conjugation-forms and noun-derivatives come), Aram. כָּחַל, the same, Maltese kahhal, to cover a wall with cement; Ethiop. as in Arabic. The intr. signif. of the stem is to be black, dark-coloured, Ar. كَحَلَ (nigris palpebris fuit), still preserved in the transposed forms הִכְחַל (which see), Ar. حَكَلَ, حَكَلَ. The organic root is כִּחַל, which lies also in חָלָה.

כָּחַשׁ (Kal rarely) intr. 1. to decrease, to lessen, to fail, בָּשָׁרִי כָּחַשׁ מִשְׁמֶנִּי Ps. 109, 24 my flesh decreases in fatness, i. e. becomes lean. Hence כָּחַשׁ 1. — 2. (not used) to lie, prop. to lessen the truth; to dissemble, to deceive (see Pihel). Deriv. כָּחַשׁ 2.

Nif. נִכְחַשׁ (fut. יִכְחַשׁ) prop. to lessen oneself, to shew oneself small, i. e. to submit oneself Deut. 33, 29; comp. Hithp.

Pih. כִּחַשׁ (inf. constr. כִּחַשׁ, fut. יִכְחַשׁ, before Makkeph יִכְחַשׁ) 1. a stronger expression of Kal: to become very lean, to decline much, to lessen much, to cease, Hab. 3, 17 the growth (מִצְעוֹרָה, comp. עָשָׂה) of the olive ceases, therefore parallel to the intransitive לֹא-תִסְתַּחֲרָה אֵין יִבְדִּיל, Hos. 9, 2 and new wine shall fail in it, i. e. in the vat; כָּחַ refers here to יָקַב, which is fem. along with זָרָן. — 2. to deny, the truth Gen. 18, 15; to lie, coupled with גָּנַב Josh. 7, 11, שָׁקַר Lev. 19, 11, אָחָה Hos. 4, 2; to renounce or deny, God Prov. 30, 9. With כֹּחַ of the person Josh. 24, 27, Is. 59, 13, Jer. 5, 12 i. e. not wholly to deny, or to disbelieve entirely in his existence, but to diminish his

personality, as it were, *to begin to deny*, i. e. to hold the Deity to be really less than he is. This is clear from LEV. 5, 21: *and he denies to (ב) his neighbour a (ב) possession entrusted to him*, where person and thing are both construed with ב in order to denote a part in which the diminution or denial is. With ל of the person prop. *to lie to one* 1 KINGS 13, 18, JOB 31, 28, i. e. *to pretend, to deceive*. — 3. *to feign*, with ל of the person Ps. 18, 45; 66, 3; 81, 16, i. e. *to shew submission*, conseq. identical with Nif. and Hithp. merely in sense. Deriv. כִּחַשׁ.

Hithp. הִתְכַּחֵשׁ (fut. יִתְכַּחֵשׁ) *to submit oneself* 2 SAM. 22, 45, for which Nif. is used elsewhere.

The development of the idea here given being indisputable, the primitive conception belonging to the meaning *to lessen, to decrease, to disappear* is prop. *to be separated, cut off*. The organic root is כִּחַשׁ, which lies also in the Ar. کَاس (to lie), حَاش (to lessen). Otherwise the Ar. كَحَط "defecit" is used to express the same idea.

כִּחַשׁ (with suff. בְּכַחֲשִׁי; pl. בְּכַחֲשִׁים, with suff. בְּכַחֲשֵׁיהֶם) *m.* 1. *leanness*, i. e. prolonged sickness JOB 16, 8, as בְּכַחֲשִׁי in Aram. — 2. *a denial*, of God Hos. 10, 13, *deceit, a lie*, i. e. idolatry 12, 1, for which the pl. also occurs 7, 3; *flattery* i. e. faithlessness NAH. 3, 1; with אָלָה Ps. 59, 13.

כִּחַשׁ (for כִּחַשׁ; only pl. בְּכַחֲשִׁים) *adj.* *m.* *lying, false*, to God Is. 30, 9. In the Sam. cod. in GEN. 3, 2 we have דִּבְכַּחֵשׁ for דִּבְחַשׁ, which is either a mistake in orthography, or the effect of a dogmatic view.

כִּי I. (probably contracted from כִּי, as כִּי from כִּי; otherwise it might be derived from כִּי = כִּי) *m.* *a prick, mark*, like στίγμα, stigma; *a brand*, Is. 3, 24 *a brand instead of beauty*, i. e. scratchings in the face from pain and mourning (JER. 16, 6; Cyrop. 3, 1, 13). Ar.

כִּי the same. Comp. the Talm. saying formed according to it (Sabb. 62^b) חִילָּהּ שׁוֹפְרָה בְּזוֹאֵה.

כִּי II. (a pronominal root, with which ב is closely connected) *conj. relat.* in the widest sense, whose meanings are unfolded in the following order: 1. usually *a relative particle, that*, quod, ὅτι, to denote the relation of the preceding to the following clause, a) *in indirect speech*, after the verbs רָאָה GEN. 1, 10, JOB 2, 13, שָׁמַע GEN. 14, 14; 43, 15, יָדַע GEN. 20, 6, 1 SAM. 14, 3, דָּעָה GEN. 3, 11, אָמַר 21, 7, הִתְאַמֵּן Ex. 4, 3, זָכַר Ps. 78, 35, JOB 7, 7, שָׁכַח 39, 15, שָׁמַח JOB 31, 25, Ps. 58, 11, נָחַם GEN. 6, 7 &c., where the apodosis with כִּי is conceived of as a sort of object in the accusative. When a double apodosis follows, כִּי is repeated, so that both are introduced by וְכִי... כִּי GEN. 3, 6; 29, 12; Ex. 3, 11. After a protasis to which no accusat. of the object is to be supplied, e. g. in כִּי זָכַר it is good that 2 SAM. 18, 3, LAMENT. 3, 27, the apodosis is to be supposed in the nominative, in which case כִּי is sometimes omitted GEN. 2, 18. b) *in direct speech* (arising like ὅτι out of the proper use in indirect discourse, Syr. ܟܝ, and not to be translated as a demonstr. = כִּי ita, sic), where we do not at all expect that in English, and therefore כִּי may be omitted in translating, e. g. in quoting a direct expression, GEN. 29, 32 *she said*, (כִּי) *God has seen my affliction*, 29, 33, Ex. 3, 12, JOSH. 2, 24, 1 KINGS 11, 22, in which case also כִּי is occasionally omitted Ex. 4, 23; after formulas of swearing, e. g. after חִי אֱלֹהֵי JOB 27, 2, חִי אֱלֹהֵי Is. 49, 18, חִי ה' 2 SAM. 2, 27, 1 SAM. 20, 3, פֶּה יִשְׁפָּה אֱלֹהִים וְכִי יוֹכִיחַ, 14, 44, where one has to supply a verb *to swear, to aver*; or after נִשְׁבַּע GEN. 22, 16, where the discourse is direct only in appearance, because of the elliptical manner of speaking. c) as a wider introduction to direct discourse even at the beginning of new sections Is. 8, 23; 15, 1; JOB 28, 1; arising from its usage after אָמַר, and not to be translated. d) after particles (adverbs, prepositions, interjections), which are conceived of as including a whole proposition in themselves, e. g. after אָמַנְתָּ JOB 12, 2, יָדָה

Ps. 128, 4, הֲלֵא 1 SAM. 10, 1, הֲאֵן 1 SAM. 21, 6, HAB. 2, 5, GEN. 3, 1, whether הֲאֵן is to be considered an exclamation, a question, or an emphatic confirmation; after אֲנִי AMOS 9, 8, יֵצֵן NUM. 11, 20, 1 KINGS 13, 21; after the interrogative הֲ in הֲכִי, whether there be a mere question 2 SAM. 9, 1, JOB 6, 22, or whether an affirmative answer be expected GEN. 27, 36; and so after other particles, where כִּי may sometimes remain untranslated, or if beginning an apodosis may be sometimes rendered *that*. See גָּרָב, עָר, עָל, אֲשֶׁר, וְהָיָה &c. In all such cases כִּי is a vocable of relation, whether a direct or indirect protasis exist; whether we have to suppose the protasis under the preceding noun or under the particle; or finally whether we must entirely supply the protasis, of whose apodosis כִּי is the commencement. It is always a conjunct. relat. connecting clauses and propositions. — 2. *a relative particle of time*, if time past be spoken of, *when, since, as*; when the present and future are referred to, *when*; and where an abiding past is spoken of, *as often as*, *conseq.* a) *when*, quum, *as long as*, dum, Hos. 11, 1 (where the verb to be should be supplied); Ps. 32, 3 *when I kept silence*, i. e. *did not confess guilt*; JUDGES 2, 18 *and when God appointed for them judges*; so also JER. 44, 19; *if* Ez. 3, 19 &c.; particularly in the narrative phrase כִּי יָרִידִי *it came to pass when* GEN. 6, 1. In this sense כִּי stands with the perf. when the past is spoken of. b) *when, as soon as*, quando, ubi, when the future or present is spoken of, in which case it is mostly coupled with the imperfect, GEN. 4, 12 *when thou tillest the ground*; 24, 41; 30, 33; 32, 18, where the imperfect may also stand in the sense of time present Is. 8, 19; Ps. 8, 4; JOB 22, 2. Seldomer does כִּי occur in this meaning with a participle, to denote time present JER. 44, 19, which is omitted in JOB 39, 24. c) *as often as*, with a continuing, possibly ever-returning time (imperf.), e. g. JUDGES 21, 22 *as often as their fathers or their brethren shall come*; Is. 16, 12; JER. 5, 19; *as*

soon as, when a definite time is indicated 1 SAM. 10, 7. In all such cases the conditional idea is often incorporated with the clause of time; but for that very reason כִּי is quite distinct from the purely conditional אִם, as is clearly seen from Ex. 21, 2 3 5 14 18 &c. It is but rarely that a coincidence between them is observable, whether the perf. Ex. 22, 25 or the imperfect follows GEN. 46, 33; 2 KINGS 4, 29. As a particle of time it also stands d) as the consequence of a preceding proposition, and should be translated *so, then*, whether one of the conditional particles, e. g. אִם (JOB 8, 6; 37, 20), אִם לֹא (Is. 7, 9), לִי (JOB 6, 2), לִיכִי (GEN. 31, 42; 43, 10), אִיכִי (NUM. 22, 33), אֲשֶׁר (meaning *when* ECCLES. 8, 12), יֵצֵן אֲשֶׁר (GEN. 22, 16 17), or a noun absolute, stand in the protasis, e. g. GEN. 18, 20 *as to the cry &c., so ...*; Ps. 128, 2. [Here we omit *so* or *then* in English, and leave the כִּי untranslated. The Germans put *so* for it.] — 3. *a causal particle*, to be rendered a) *because, quia, ὅτι*, when a causal proposition with כִּי precedes, e. g. GEN. 3, 14 *because thou hast done this*, 3, 17. b) *for, nam, γὰρ*, where the causal proposition comes after, which is a more frequent case GEN. 2, 3 23; 3, 20; also where the causal clause appears only as an intermediate one GEN. 2, 5. c) When various causes follow one another, we find, where the causal positions stand in close relation to one another, כִּי ... כִּי *for ... and*; Lat. nam ... et, quia ... et quia Is. 6, 5; Ps. 22, 12; or also where the causal clauses are but loosely connected Is. 9, 3-5; 15, 6 8 9; JOB 3, 24 25; comp. γὰρ ... γὰρ MATTH. 6, 32; 18, 10 11. But וְכִי ... כִּי is also used either where a causal clause is subordinate to the preceding context GEN. 33, 11, Is. 65, 16, JOB 38, 20, or where one is dependent on the preceding; in which case we have sometimes כִּי ... כִּי nam ... quia (GEN. 26, 7; 43, 32; 47, 20), sometimes also וְכִי ... כִּי 1 KINGS 18, 27. d) The signification *for, nam*, is indeed the usual one of כִּי, but the causal relation does not come out openly and clearly, and must be looked for,

either in the preceding context Is. 5, 10, where כִּי attaches to שָׁמָּה vs. 9, likewise 7, 22 where כִּי refers to vs. 21, and Job 5, 23; or in the following Ps. 22, 10, where כִּי is supposed to be the consequence of vs. 12; or in the remote preceding Is. 10, 25, where כִּי gives the cause of the admonition in vs. 24. —

4. A mixture of the causal signification with other applications of כִּי takes place, either by means of the consecution of clauses, or by dependence on preceding negations, antitheses, comparisons &c., a) where opposition also is meant to be expressed by כִּי along with its causal sense, i. e. where the causal statement is so dependent as to exclude the first statement, and here it may be translated by aa) *but*, sed, German *sondern*, when a negative (ne, non) precedes, e. g. GEN. 24, 4, where כִּי refers to לֹא vs. 3 (instead of כִּי is also used לֹא-כִּי vs. 38; 45, 8); sometimes לֹא alone forms the protasis 19, 2, or וְכִּי 1 KINGS 21, 15. Instead of כִּי in this sense we have also אֲמָן כִּי after a negative, also meaning *but* GEN. 15, 4; 32, 29; JOSH. 17, 3 &c., the אֲמָן alone remaining untranslated; vice versa sometimes כִּי alone stands for אֲמָן כִּי *unless*, 1 SAM. 27, 1. bb) *nay but*, *nay for*, *but no* (in contrast with the preceding), when an open and clear negation does not precede, but the negative force appears from the position of the protasis in relation to what follows it, e. g. MICAH 6, 3 *no, for* (כִּי) *I brought thee*; JOB 31, 18 *but no*, *minime vero*; 2 SAM. 19, 23 *nay but*. cc) *but yes*, *but indeed*, *but yet*, *ἀλλὰ γάρ*, where the antithesis is expressed without a negation Is. 28, 28; JOB 23, 10 &c.; but in all these clauses כִּי may also be taken in another sense. dd) *but now*, in a comparison, where opposition is introduced by כִּי , JOB 14, 16 *but now thou numberest my steps*. ee) *although*, where the opposition is much weakened, Ps. 49, 11 *though he sees*. b) where כִּי announces the consequence of a ground not specially mentioned, and should be translated *for which reason*, *conseq. prop. quae causa est*

quod, non est quod, nihil est quod, GEN. 40, 15 *I have done nothing why* (i. e. that is a reason for) *they have put me into the prison*, where that might be substituted for *why*; so also 20, 9; Is. 36, 5; Ps. 8, 5; Hos. 1, 6. On כִּי עַל כֵּן see עַל כֵּן .

In all these meanings, of which several sometimes occur even in one passage JOSH. 17, 18, the original one, namely that of a relative conjunction, is still perceptible in כִּי ; and by it the etymological analysis and establishment of the fundamental idea is to be sought. In the first place we look upon כִּי (כִּי), simplified out of *kvi*, *qui*, as correlative of the demonstrat. *ta*, *ti*, i. e. originally an interrogative, as in the western tongues (comp. Sanskr. *kva* where? Lat. *quis*, and also *ka* in its very diversified forms; the Syr. ܕܝܢ is also still an interrogative particle, see *Schaaf* s. v.); secondly as a relative pronoun used in mutually related clauses, like the Latin *qui* beside *quis*, except that it remained impersonal, and has therefore the quality of a conjunction, Greek ὅτι , ὅτε , Lat. *quod*. Amid the mutual relation in which like is compared to like (for which the Greek is ὡς , Lat. *quam*, Sanskr. *jatha* and the appendage -*vat*, Germ. *wie*), כִּי is weakened into כִּי (which see); which latter appears again in the greatest variety of compounds, e. g. כִּי מִן (out of מִן), כִּי מִן , כִּי מִן &c. The Persian and Zabian $\text{وې$, وي (*who*) is nothing but a weak form of כִּי , כ being pronounced like *qu*; comp. *guerre* and *war*, Gothic *hwaz*, *hwa*, German *wie*. The relation of this pronominal root to the Coptic ka , kw , ke ponere, cannot be shewn farther.

כִּי אֲמָן (both vocables being fused into one idea) unites in itself the above-mentioned peculiarities of כִּי and אֲמָן , except that in translating sometimes the one and sometimes the other recedes into the background, and is omitted in English. The significations are divided into 1. those in which both meanings appear, viz. a) *but* (כִּי) *if* (אֲמָן), *but when*, *unless*, where a negative precedes, and either a verb

follows, כִּי אֵם being translated by nisi quod, praeterquam quod, GEN. 32, 27, AM. 3, 7, JUDGES 2, 16; or a noun follows, כִּי אֵם being translated by non, nihil, nemo GEN. 39, 9; LEV. 21, 2; JER. 7, 23. For the negative which falls away, there is sometimes a dependent question with a negative force Is. 42, 19, MIC. 6, 8, where, however, we may also translate *only*. b) *but only*, sed, GEN. 15, 4; 32, 29; JOSH. 17, 3; JER. 3, 10; 39, 12 (where the K'ri omits אֵם); here too the preceding negation is sometimes omitted, and should perhaps be supplied 1 SAM. 26, 10; 2 SAM. 13, 33. — 2. cases where the idea of כִּי prevails so much that that of אֵם entirely disappears, particularly a) in the signific. of the causal *for*, nam JOB 42, 8, after formulas of swearing and asseverations, for which כִּי alone stands elsewhere 2 SAM. 15, 21 (the K'ri expunges אֵם, as in other places in a similar case the אֵם is expunged by the K'ri e. g. RUTH 3, 12; 2 SAM. 13, 33; JER. 39, 12); 2 KINGS 5, 20; JER. 51, 14; after אֵם אֵם RUTH 3, 12, where the formula of swearing is seldom omitted, and כִּי אֵם is to be translated by *yea*, *certainly* JUDGES 15, 7; 1 SAM. 21, 6; 1 KINGS 20, 6. b) in the meaning *but* GEN. 40, 14; NUM. 24, 21. — 3. cases where the כִּי goes into the back-ground, and the meaning of אֵם only is perceptible 1 SAM. 25, 34; 2 SAM. 3, 35.

כִּיר (not used) a stem assumed for the noun כִּיר, and compared with the Ar. كَار (med. Ye) to violate; hence to combat, to destroy, to cheat; but from comparison within the language itself כִּיר should be assumed as the stem (which see).

כִּיר (from כִּיר) *masc. prop. violation, hence destruction, misfortune*, JOB 21, 20. See כִּירָה 2.

כִּירָה (extended from כִּיר; *constr. pl.* כִּירָה; from כִּיר II.) *m. a spark, a flame*, JOB 41, 11 (Targ., *Kimchi*), parallel לִפְתִּיחַ. The Vulgate, which translates *firebrand*, did not read כִּירָה, but took כִּירָה = כִּירָה.

כִּירָה (out of כִּיר, from כִּיר II. in the sense of to pierce) *m. 1. a javelin, a spear*, borne upon the shoulder 1 SAM. 17, 6 7, to the point of which a flag was sometimes fastened JOSH. 8, 18, thrown after brandishing JOB 39, 23; 41, 21, and common as a weapon among the Babylonians and Persians JER. 6, 23; 50, 42. — 2. same as כִּיר (from כִּיר) *destruction, death*, only in כִּירָה (threshing-floor of death) *n. p.* of a place between Jerusalem and Kirjath-jearim 1 CHR. 13, 9, for which כִּירָה stands in 2 SAM. 6, 6 (see כִּירָה).

כִּירָה (= כִּיר) *m. circumvallation, siege, storming*, of a fortress, JOB 15, 24 *as a king equipped for storming*, i. e. like an enemy's assault; comp. for the figure the כִּירָה פִּתְּחֵי PROV. 6, 11. The versions have rendered the sense freely. See כִּירָה.

כִּירָה (from Pih. III. of כִּיר), *masc.* (like the noun כִּיר which see) *n. p.* of a deity, whose image was worshipped and carried about by the Israelites in the wilderness, AM. 5, 26 *and Kiyryn, your god* (כִּירָה is used here like כִּירָה, כִּירָה &c. as a sing. for idol, conseq. כִּירָה is only an apposition to כִּירָה; the Syr., translating كَيْوَانْ, had nothing but this explanation of the passage in view). This deity is nothing but Saturn who is called in Ar. كِيَوَانْ (Keiwan, see Golius and Freitag; Pococke, Spec. p. 103; Bochart, Hieroz. I. p. 864); in Zabian כִּירָה (Norb. Lex. Nasar. p. 54); among the Syrians كَيْوَانْ (Ephrem. Tom. II. App. p. 458), and so too among the Rabbins (Buxt. s. v.), all which forms proceed from the present stem; the Phenicians, Babylonians, Numidians and Egyptians (see כִּיר) had also an appellation of Saturn almost the same. This explanation is confirmed by Aq. and Symm. (who retain the word on that account), by the LXX (who translate it Παγαρ, Πηγαρ, or Πευγαρ, Πευγα Acts 7, 43, which was the name of Saturn in the Egyptian language, comp. Copt. πηφαν Saturn in Kircher, Ling. Aegypt. rest. p.

49. 527, *ρομφεξ* or *ρημφεξ* *king of heaven* apud Jablonski), by Jerome (who translates, however, *Lucifer*) as well as by Ibn Esra and Kimchi who appeal to the use of *Keiwan* in Arab. and Persian.

כִּיּוֹר (with **כִּי**; *pl.* **כִּיּוֹרִים** 2 Chr. 4, 6 and **כִּיּוֹרוֹת** 1 Kings 7, 38 40; to be derived from the Pihel of **כִּי** I.) *m.* 1. *a pot, for cooking* 1 Sam. 2, 14 (different from **דִּיּוֹר** and **כִּיּוֹרִי**); with **אֵשׁ** *a fire-pot, a fire-pan* Zech. 12, 6; also *a water-basin, for washing* Ex. 30, 18, Lev. 8, 11, 1 Kings 7, 30, 2 Kings 16, 17, 2 Chr. 4, 6, and therefore rendered by the Vulg. *luter* i. e. *λουτήρ*, by Josephus *λουτήρ στρώγγυλος, χυτήριον*, by the LXX *γαῦλος*, (according to Hesychius a round-built Phenician merchant-ship was so called, from **גָּל** = Hebrew **גָּלָה**, which the Targ. translates *cup*), by the Syriac **ܕܡܝܢܐ**. — 2. Metaphor. a basin-shaped gallery, a *pulpit*, set up in Solomon's temple before the altar 2 Chr. 6, 13 (comp. 1 Kings 8, 22); therefore it is not necessary to read **כִּיּוֹר**, and regard it as = **כִּבּוֹן**. The derivation from **כִּר** = **כָּר** to be round should be rejected if for no other reason than because other words too for cup and basin are derived from verbs having the meaning to be deep, to be deepened out.

כִּיּוֹרִי (from **כִּי** with an old termination **י**, as in **דִּיּוֹרִי**) *m.* prop. keeping or holding together, hence *avaricious*, one that closes his hand against the poor; *hard-hearted* Is. 32, 5; opposite **נָדִיב** *noble, liberal*, who is still more than **נָדִיב**. There is no reason for deriving the word from **נָכַל** and taking it for **נָכִילִי**, or for regarding it as = **כִּנְיִי** (destroyer, consumer) from **כָּנָה**; especially since all the ancients except Jerome have correctly derived it from **כִּי**.

כִּיּוֹרָה (from **כָּנָה** after the form **כִּיּוֹרָה**, a rare Aramaeising form, as for example **כִּיּוֹרָה**, a collateral form of the nouns **כִּיּוֹר**, **כִּיּוֹרִי**, **כִּיּוֹרִי**; *pl.* **כִּיּוֹרוֹת**) *m.* usually a *club, a hammer*, prop. *striker*, Ps. 74, 6, coupled with **כִּיּוֹרִי** as a weapon of destruction; Aram. **כִּיּוֹרָה**, **כִּיּוֹרָה**, **כִּיּוֹרָה**.

כִּיּוֹרָה, Syr. **ܕܡܝܢܐ** the same. Better, *a hoe, a mattock*, and so according to the LXX *a sledge-hammer*, Vulg. *ascia*, Symm. *a double-pointed instrument*. The Coptic **ⲕⲉⲗⲁⲛⲁⲛⲁ** *axe*, like the Aram. **כִּיּוֹרָה** *bidens* and the Arab. **كَلَاب** *a pointed instrument, hoe, sting, thorn, point* to the latter signif. alone. See **כָּלָה**.

כִּיּוֹרָה (from **כִּי**) *fem.* prop. a little crowd, a group, hence *the Pleiades*, Am. 5, 8, Job 9, 9, the Greek *Πλειάδες* also proceeding from the same etymology. In Arab. the seven stars or Pleiades, at the back of the bull, are called **كُرَيَّا**, which means *group*. The *Hyades* of the Vulg. expresses a cluster of stars similar to the Pleiades. Arab. **كُرْمَة**, Syr. **ܕܡܝܢܐ** *heap*.

כִּי (with *suff.* **כִּיּוֹרָה**) *m.* 1. = **כִּי** *a cup* Prov. 23, 31 K'tib. — 2. *a purse, for money* Prov. 1, 14, Is. 46, 6; or for weights Prov. 16, 11; Deut. 25, 13; Mic. 6, 11. Arab. **كيس**, Syr. **ܕܡܝܢܐ**.

כִּיּוֹר (*dual* **כִּיּוֹרִים**) *m.* *a cooking furnace, a fire-hearth*, probably consisting of two ranges of stones which met together in a sharp angle, Lev. 11, 35. Talm. **כִּיּוֹר** the same. On the contrary the Talm. **כִּי** may be derived from **כִּי** I, signifying *a trough*, in which olives were pressed.

כִּיּוֹר (*pl.* **כִּיּוֹרִים**) see **כִּיּוֹר**.

כִּיּוֹרָה (after the form **כִּיּוֹרָה**, conseq. for **כִּיּוֹרָה**; *pl.* **כִּיּוֹרָה**; formed from the Pihel of **כִּי**) *m.* *a distaff, about which flax was wound for spinning* Prov. 31, 19; Targ. **כִּיּוֹרָה**, **כִּיּוֹרָה** the same.

כִּיּוֹרָה (with the accent on the penult, also in Ex. 12, 11 not on the last syllable, on which see the Masorah there; fused together out of **כִּי** **כִּי** **כִּי** being a collateral form of **כִּי**) *a relative particle, used for comparing similar things, like כִּי, except that it strengthens, conseq. so, thus, referring sometimes to what is past and known* Ex. 29, 35; Num. 8, 26; 11, 15; Deut. 29, 35; Hos. 10, 15, sometimes to what follows Ex. 12, 11;

1 KINGS 1, 48. It is stronger than כָּן, and always stands alone, as well as after כָּ as, like an apodosis 1 SAM. 2, 14; 19, 17. In Aram. it is abridged again into כָּ. A farther compound is אֵיכָּה (which see), SONG OF SOL. 5, 3.

כָּכָר (contracted from כָּרָר from כָּר; constr. כָּכָר, dual כָּכָרִים, somewhat more closely united 1 KINGS 16, 24 כָּכָרִים, pl. 1 כָּכָרִים, constr. כָּכָרִי, pl. 2 כָּכָרוֹת, constr. כָּכָרוֹת) f. (כָּכָרוֹת in signif. 2. also masc. 1 SAM. 10, 3) prop. round, circular, hence 1. a circuit, a circumjacent tract, the environs, of a city, e. g. of Jerusalem NER. 12, 28; but commonly the circuit of the Jordan, i. e. the valley on both sides of the Jordan from the Sea of Tiberias to the Dead Sea, now called el-Ghur (الغور), i. e. the plain; sometimes designated כָּכָר דִּי יֶרֶדֶן GEN. 13, 10 11, 1 KINGS 7, 46, 2 CHR. 4, 17, sometimes כָּכָר דִּי עֵינָן GEN. 13, 12; 19, 17, to which the valley of שְׁדִיִּים also belonged at an earlier period GEN. 14, 3; called by the LXX and MATTH. 3, 5 ἡ περιχώρος τοῦ Ἰορδάνου. Comp. גָּלִיל and כָּלָה (circle, circuit) of similar fundamental meaning. — 2. Prop. round-shaped, hence a round loaf or cake, fully לָחֶם כָּכָר Ex. 29, 23, 1 SAM. 2, 36, to denote a thing of insignificant value PROV. 6, 26; pl. כָּכָרוֹת לָחֶם JUDGES 8, 5; 1 SAM. 10, 3. Comp. Syr. عَمَلْد (cake), where r is changed into l; in Armenian an n is inserted for Dagesh. — 3. a round, circular weight, i. e. a mass of metal melted in a round form, as the Greeks similarly speak of φθοίδες χρυσίου; commonly a talent, the greatest weight of the Hebrews, consisting of 3000 שֶׁקֶל of the sanctuary (Ex. 38, 25 27), the shekel according to tradition = 320 average (i. e. great and little mixed together) barley-corns, so that in strict computation a כָּכָר = 83½ Dresden pounds. In order to designate a definite mass of metal formed into a weight the noun is followed by זָהָב (2 SAM. 12, 30; 1 KINGS 9, 14; 10, 10 14), or כֶּסֶף (Ex. 38, 27; 2 KINGS 5, 22), or כֶּסֶף (ZECH.

5, 7) as a supplement; but in later Hebrew the supplement precedes, e. g. זָהָב 1 CHR. 22, 14; 29, 7; 2 CHR. 3, 8; EZR. 8, 26.

כָּכָר (pl. כָּכָרִין) Aram. fem. same as Hebr. כָּכָר in signif. 3. EZR. 7, 22.

כָּל (once כָּל JER. 33, 8 K'tib, where one expects כָּל; with Makkeph and without an accent כָּל, but twice without Makkeph and with Merka Ps. 35, 10; PROV. 19, 7; with suff. כָּלָה MIC. 2, 12 and כָּלָה Is. 14, 29, כָּלָה and כָּלָה Is. 15, 3, כָּלָה, כָּלָה, and with כָּלָה, 2 SAM. 23, 6 appears once the primitive form in pause כָּלָה; for כָּלָה there is in GEN. 42, 36 כָּלָה and once כָּלָה 1 KINGS 7, 37; from כָּלָה m. prop. all, whole, totality, in the construct state prefixed to the noun which is supposed to be genit., and then 1. to be rendered all, whole, i. e. adjectively (totus, a, um, ὅλος), GEN. 9, 19 all the earth, 19, 4 all the people &c. &c., prop. "the totality of the earth, the allness of the people," where the reference is to one subject, embracing it, so to speak. The following noun in the genitive is put sometimes with the article GEN. 31, 8, Ex. 29, 18 (comp. nāsa ḥ ḡḡ), sometimes without it 2 KINGS 23, 3; Ps. 111, 1; but it is always absent in combinations, where the article is otherwise wanting, especially when the genitive is followed by another GEN. 13, 10; 17, 8, or when a suff. is united with the genitive 41, 40; DEUT. 4, 29, or lastly before proper names 1 CHR. 11, 1. כָּל is seldom put after the noun in apposition, e. g. דְּזִיּוֹתָי Is. 29, 11 the prophecy, the whole, i. e. the sum total of the prophecies (comp. כָּלָה in this usage Is. 2, 18); more usually the noun is repeated in its suffix with כָּל (also in Aramaean, where כָּל is prefixed), e. g. יִשְׂרָאֵל כָּלָה all Israel 2 SAM. 2, 9, מִצְרַיִם כָּלָה all Egypt Ez. 29, 2, הַכָּל כָּלָה the whole world JOB 34, 13; also with the suffix alone כָּלָה, כָּלָה thou whole Is. 22, 1; MIC. 2, 12. — 2. It describes plurality of individual persons or things, and should be translated all.

The subst. following in the genitive is either in the plur. with or without the article, GEN. 5, 5 *all the days of Adam*; IS. 18, 3 *all the inhabitants of the world*; 2, 2 *all peoples*; 13, 7 *all hands*; or as a collective noun in the sing., also with or without the article, GEN. 7, 21 *all men*, EX. 1, 22 *all sons*, GEN. 46, 15 *all souls*; or lastly the plur. is paraphrased, e. g. רָדָרָה Ps. 45, 18 *in all ages*. For the noun in the plur. there is often put the suff. plur., as כָּלָנוּ GEN. 42, 11 *we all*, כָּלְכֶם DEUT. 1, 22 *ye all*, כָּלָם IS. 14, 10 *they all*, the latter also as an apposition to a clause, where the discourse is in the second person MIC. 1, 2; seldom does the demonstr. feminine pronoun occur as a neuter and plur. e. g. כָּל־זֶה IS. 5, 25 *all this*. — 3. It describes plurality as a whole and as individual separate objects, therefore *every*, *quavis*, *quaevis*, *quodvis*. In this application, the noun following stands in the sing. and without the article, e. g. כָּל־עָם ESTH. 3, 8 *every people*, כָּל־גּוֹי 2 CHR. 32, 15 *every nation*, כָּל־אָדָם JOB 21, 33 *every man* &c. &c.; while כָּל־הָעָם GEN. 19, 4 means *the whole people*, כָּל־הַגּוֹי *the whole nation*; seldom do both coincide, as כָּל־סֵפֶה IS. 9, 17 and כָּל־הַסֵּפֶה 1 KINGS 19, 18. The verb is usually regulated, when this is the meaning, by the noun governed Ps. 150, 6, seldom by that governing GEN. 8, 29. — 4. It makes a single one prominent from among a plurality, hence *any one*, *any thing*, or *something*, *ullus*, *a*, *um*, *quicunque*, and the sing. commonly follows, as כָּל־דָּבָר RUTH 4, 7 *anything whatever*, כָּל־כֵּל NUM. 35, 22 *any vessel*, כָּל־מְלָאכָה EX. 12, 16 *any work*; rarely the plural, as כָּל־מִצְוָה LEV. 4, 2 *any commandments*. With a negative it is naturally to be rendered *none at all*, *nullus*, whether the negation (לֹא, אֵל) coupled with the verb precedes EX. 20, 4, or follows 12, 16; or whether אֵין goes before, ECCLES. 1, 9. — 5. It comprehends a plurality of individualities of different kinds, and should be translated of *all kinds*, of *every kind* or *sort*, e. g. כָּל־עֵץ

LEV. 19, 23 *every kind of trees*, כָּל־קֶדֶר NEH. 13, 16 *all manner of wares*. — 6. כָּל also frequently stands as a subst., absolutely in all the five signific. e. g. לְכָל 1 CHR. 7, 5 *in all*, i. e. with respect to the sum total of those reckoned; יָדוֹ כָּל GEN. 16, 12 *his hand against all*; כָּל־כָּל JOB 24, 24 *as all*, coupled with the sing. Ps. 14, 3; הָכֵל 49, 18 *anything*. — 7. Adverb: *wholly*, *altogether*, כָּל־הַהֵבֶל Ps. 39, 6 *wholly vanity*; כָּל־כְּבוֹדָהּ 45, 14 *altogether glorious*; or coupled with other particles, e. g. כָּל־עֲמֹרָה שֵׁי just as, in all points like as, ECCLES. 5, 15; כָּל־עוֹרֵד JOB 27, 3 *wholly as long as*.

כָּל (united by Makk. כָּל, and defin. כָּלָא, with suff. כָּלָהוֹן, כָּלָהוֹן) *Aram. m.* same as Hebrew כָּל in the sense of *whole* EZR. 6, 11; *all* DAN. 3, 2; 4, 9; *every* 2, 38; *any one* 6, 24 &c. It is followed either by sing. EZR. 7, 16, or the pl. DAN. 3, 7; either by לָא 2, 10 as a negative, or by a relative הֵי 2, 38; absol. כָּלָא, 2, 40 is = Hebr. הָכֵל. Besides, it is coupled, as in Hebrew, with other particles, where it assumes an adverbial character. See חָבֵל and חָבֵל and הֵי.

כָּלָא I. (part. pass. כָּלָא, כָּלָא, inf. חָבֵלָא, רָבֵלָא, fut. חָבֵלָא, imp. כָּלָא, constr. כָּלָא, but many forms are moulded after חָבֵלָא = כָּלָא, others fluctuate between both) *tr.* 1. to close, to bar, restrain, hence to enclose, to shut up, with accus. of the person JER. 32, 3; Ps. 88, 9; NUM. 11, 28; of the earth, to stay, וְיָבִיֵּל Hagg. 1, 10 (כָּלָא is not to be taken intrans. with כָּלָא שְׂמִימִים מִשָּׁל, but the accus. of the object is left out, and מִן denotes from a thing, as NUM. 24, 11); to keep off, to hinder 1 SAM. 25, 33; to withhold Ps. 119, 101; to restrain Ps. 40, 12; metaphor. probably to protect, to guard around. Deriv. כָּלָא 1 (and the first part in the proper name כָּלָאֵב which see), כָּלָא, כָּלָא, מְכָלָא, מְכָלָא. — 2. (not used) to separate, divide, hence to make individual, to make distinct, i. e. so that a thing does not coincide with others. Deriv. כָּלָא 2. The signification of the stem is suf-

ficiently clear, partly by means of the Semitic dialects (Targ. כִּלְבָּ, Syr. ܟܠܒ, Ar. كَلْب, Ethiop. the same, Phenic. כִּלְבָּ), partly by the cognate stems still preserved in extra-Semitic tongues (Latin cel-o, cul in oculo, enlarged in claudo, Greek in κλέω, κωλύω, κολούω &c.). The organic root is כִּלְבָּ, also found in other stems.

Nif. כִּלְבָּ (fut. כִּלְבֵּ) to be restrained, hindered, with כִּלְבָּ from a thing Ex. 36, 6; of things to cease GEN. 8, 2; Ex. 31, 15.

Pih. כִּלְבָּ (only inf. constr. כִּלְבֵּ) to withhold, to keep off, to shut up, כִּלְבֵּ DAN. 9, 24, along with כִּלְבֵּ (according to the K'tib) as its parallel, which meaning *Theod.* has already, without reading כִּלְבֵּ on that account. To shut up sin means to wrap it up and not to seek it out any more, as in JOB 14, 17. But see כִּלְבֵּ in Pihel.

כִּלְבָּ II. in some forms for כִּלְבָּ II. which see.

כִּלְבָּ (with suff. כִּלְבָּ; pl. כִּלְבָּ; only in signific. 2. dual כִּלְבָּ) *m.* 1. prop. seclusion, separation, hence as a genit. to בֵּרָא a prison, 1 KINGS 22, 27; 2 KINGS 17, 4; Is. 42, 7; JER. 37, 15; but also without בֵּרָא 2 KINGS 25, 29; JER. 52, 33; Phenic. כִּלְבָּ = כִּלְבָּ (Melit. 2, 2) the grave. — 2. anything separated, single, different from another thing, hence dual כִּלְבָּ two things separated and different, heterogeneous, of stuffs or animals LEV. 19, 19, DEUT. 22, 9, a word common in modern Hebrew (Talmud), out of the vulgar language. The idea of duality also lies in the Ethiopic *k'le* two, of two sorts, Ar. كِلَا, dual كِلَان both.

כִּלְבָּ (moulded together out of כִּלְבָּ and אֵב, Ab, i. e. God, is protection) *n. p. m.* of a son of David 2 SAM. 3, 3, for which the parallel place in 1 CHR. 3, 1 has אֵל (El is judge), while the LXX have Δαλωβία i. e. דִּלְבָּ (Jah is deliverer).

כִּלְבָּ see כִּלְבָּ.

כִּלְבָּ I. (not used) *tr.* same as כִּלְבָּ II.

to weave, to plait together, out of willows, Ar. كَلَب (to plait), Syr. ܟܠܒ the same. The verb may also be connected, in its organic root, with that in πλέω, plico, plecto. Deriv. כִּלְבֵּ 1 and 2.

כִּלְבָּ II. (not used) *prop. tr.* same as כִּלְבָּ to press or pierce into something, to attack, to lay hold of with violence, to fall upon, e. g. of the wild, ill-natured dogs of the East which are greedy after flesh and seize upon men in their fury; of bold, valiant heroes &c. According to form and derivatives however, it may also mean to be violent, audacious, pressing, raging. In Arab. both forms exist, viz. كَلَب (to be violent, furious, to fall upon, to attack, to lay hold of) and كَلَب (to pierce, of a sting or thorn); Syr. ܟܠܒ (to lay hold of, to pierce). The assumption of an onomatopoeia to yelp, to bark, for which the Hebrew has נָבַח, must be rejected, because the manifold applications of the verb in Semitic point only to the fundamental signification given; comp. the Ar. كَلَب violence (of cold), wickedness, كَلَابَة tongs (comp. λαβίς tongs, from λαμβάνειν to lay hold of), كَلَب (an animal attacking, e. g. a lion), كَلُوب a pointed instrument, a hook, thorn, claw, tongs, كَلَبَة thorn-bush, dual tongs; Syr. ܟܠܒ tongs; and many others. Deriv. כִּלְבֵּ, proper names כִּלְבֵּ, כִּלְבֵּ.

כִּלְבָּ see כִּלְבָּ II.

כִּלְבָּ (the bold, the valiant, i. e. a hero, viz. is Jah) 1. *n. p. m.* NUM. 13, 6, 1 CHR. 2, 18, for which כִּלְבֵּ stands in 2, 9; 2, 50. *Patr.* כִּלְבֵּ 1 SAM. 25, 3 K'i a Calebite, Targ. כִּלְבֵּ, Jerome de genere Caleb, Caleb having actually had his portion in the territory there meant. The LXX, Syr. and Arab. have here taken כִּלְבָּ as = כִּלְבָּ incorrectly, and translated כִּלְבֵּ doggish. The K'tib has כִּלְבֵּ (secundum cor suum i. e. stubborn, from כִּלְבָּ), but the reading of the

K'ri is preferable. — 2. *n. p.* of a territory in Judah (probably inhabited by Calebites), whose south part is called כָּלֶב 1 SAM. 30, 14, the Philistine district there (inhabited by Cretans) being named נֶגֶב הַכְּרִיתִי. Another part of this territory was called אֶפְרַתָּה, i. e. *Caleb of Ephrath* or Bethlehem 1 CHR. 2, 24, in the neighbourhood of which the town lay. Yet it is better there to read (instead of אֶפְרַתָּה) כָּלֶב אֶפְרַתָּה (*Caleb came to (his wife) Ephrath*, for so his wife was called 1 CHR. 2, 19. Perhaps כָּלֶבֶי 1 SAM. 25, 3 should be referred to this place.

כָּלֶב (*pl. כְּלָבִים, constr. כְּלָבִי, with suff. כְּלָבִיךָ m.* 1. prop. an attacking, violent and furious beast (Ar. كَلْب also a lion), hence a dog, particularly the wild, greedy animal that runs about without a master, and eats even corpses (1 KINGS 14, 11; 16, 4; 21, 23; JER. 15, 3; PS. 22, 17 21; 59, 7 15), such as is found in the East, and, as the nomad-dog is described, vicious and furious (*Strabo* XVII, 821). Hence it is a figure of raging enemies PS. 22, 17. כָּלֶב was also reckoned an unclean Is. 66, 3, despised creature ECCLES. 9, 4; 1 SAM. 17, 43; the latter is still more fully expressed by כָּלֶב מִתָּה 1 SAM. 24, 15; 2 SAM. 9, 8; 16, 9, once ראש כָּלֶב 2 SAM. 3, 8, which means, however, according to some dog-keeper, dog-feeder = κυναγωγός (Germ. Hundsfott i. e. a whipper in), the existence of so low an office being perceptible from JOB 30, 1. — 2. Figur. a male prostitute, therefore מִדְּחַיִּר כָּלֶב the hire of sodomy DEUT. 23, 19, as קָרָשׁ 23, 18; comp. *NEUT. REVEL.* 22; 15.

כָּלֶב אֶפְרַתָּה see כָּלֶב 2.

כָּלָה I. (2 *p. perf.* with *suff.* כְּלָחֵנִי 1 SAM. 25, 33; 3 *pl.* כָּלָה 6, 10; *fut.* יִכָּלֶה GEN. 23, 6) *tr.* same as כָּלָא, of which it is a collateral form; as *vice versa* forms are developed after כָּלָא, e. g. תִּכָּלֶה 1 KINGS 17, 14 from כָּלָה II. (which see); and, according to some, the infin. *Pihel* כְּלֹא DAN. 9, 24.

כָּלָה II. (*fut.* יִכָּלֶה, but in 1 KINGS 17, 14 תִּכָּלֶה after the manner of verbs כָּלָא) 1. *tr.* to make ready, to prepare (*conficere, τεύχειν, old German zeugen*, whence the noun *Zeug*), i. e. to accomplish or complete a thing by manual work, e. g. a vessel, a garment, a ship, an utensil, an instrument, armour &c.; deriv. כָּלָה and כָּלָה. Figur. with the accus. of the object, PROV. 22, 8 and the rod of chastisement (מִדְּבַר) prepares (יִכָּלֶה) his punishment (עֲבָרָתוֹ), like כָּלָה רָעָה 16, 30 to prepare or do evil; with כָּ of the person EZ. 5, 13 to practise אֶת against one. — 2. to complete, bring to an end, finish (as *fertigen* is connected with *fertig*), in which sense it differs from עָשָׂה, which expresses merely the objective idea of work and treatment. But only *intr.*, and either objectively to be completed, ready, עָבְדָה EX. 39, 32, הִכָּיִת 1 KINGS 6, 38, הִמְלִיכָה 2 CHR. 29, 34, or figur. to be at an end or past, בָּצִיר IS. 24, 13, שָׁנֵי הָרֶעֶב GEN. 41, 53, קָרָע JER. 8, 20, parallel עָבַר; to be determined, resolved upon, with מִצָּח of the person by whom ESTH. 7, 7, or with מִנֶּחֱם 1 SAM. 20, 7, and with מִן of the person upon whom it is determined; to be fulfilled, of a prophecy, promise, or threatening DAN. 12, 7; EZR. 1, 1; 1 CHR. 36, 22; comp. *τελείν υποσχεσθαι*. — 3. Metaphor. to come to an end, to be done, this being thought of as a state of completeness, coupled with חָסַר 1 KINGS 17, 16, also with כֶּן of the vessel in which a thing comes to an end, GEN. 21, 15; to be destroyed, to be consumed, to perish IS. 1, 28; JER. 16, 4; MAL. 3, 6; PS. 39, 11; to vanish, to pass away, to disappear, of a cloud JOB 7, 9, of time 7, 6, of smoke PS. 37, 20; to pine away, of the strength PS. 71, 9; to languish, to melt away, to waste away (from longing, unfulfilled hope), of the בָּשָׂר JOB 33, 21, שָׂאָר PROV. 5, 11, עֵינַיִם LAMENT. 2, 11, JOB 11, 20 and 17, 5, נָפֶשׁ PS. 84, 3, רִיחַ 143, 7, כְּלִיזוֹת SONG OF SOL. 19, 27, and even of animals JER. 14, 6; hence נָפֶשׁ כָּלָה to long, with לְ after a thing PS. 84, 3.

Derivat. כָּלָה (*fem.* כָּלָה), מְכַלָּה, כָּלָה, חִכְלָה, חִכְלִיחַ, and the proper name כְּלִינִי.

The organic root of the stem כָּלָה has obviously for its fundamental signification only to *make ready, prepare*, and is closely connected with the organic root in כָּלַל (כָּלַל, כָּלַל) &c.; but this idea itself proceeded from that of "to wind a thing, to move round and round, to carry on", the conception of *winding, turning about* appearing to exist still in כָּלִים (Is. 32, 7 *serpentine motions, crookednesses, crooked plans*); conseq. connected with the organic root in כָּלַל, כָּלַל, so that it is still in union with כָּלַל, כָּלַל, as may be seen from כָּלַל. "To make ready, to conclude, to complete" is merely a farther development of the original idea "to do repeatedly till the completion", as is still to be perceived from כָּלַל. The Syr. ܠܚܐ a binding about the head, and the Ar. ܠܚܐ the banks enclosing a river, point to the original meaning.

Pih. כָּלָה (1 *p.* כָּלִיחַ Ez. 6, 12 and כָּלִיחַ Num. 25, 11; *inf. abs.* כָּלָה, once כָּלָה DAN. 11, 24, *inf. constr.* כָּלִיחַ *fut.* כָּלִיחַ, *ap.* (יִכְלֶה) 1. to do, to transact, to effect, e. g. כָּלִיחַ Prov. 16, 30; to execute GEN. 6, 16; כָּ (אֶה) כָּלָה חֲמָה (Ez. 6, 12; 7, 8; 13, 15; 20, 8; LAMENT. 4, 11) to make one's wrath act against a person, i. e. to pour it out upon one. Accordingly it is cognate in sense with עָשָׂה, of which it is a stronger expression; and almost of the same sense with עוֹלֵל, with which it is identical in root. — 2. to complete, to end, מְלַאכָה GEN. 2, 2; to accomplish, חֵק Ex. 5, 14, דָּבָר RUTH 3, 18, expressing, along with the *infin.* following, the additional idea of completeness, e. g. כָּלָה לְקַצֵּר to reap to the end (i. e. wholly) LEV. 19, 9; to fill up, הִמָּשֵׁט (the measure of sin) DAN. 9, 24, with הִתְחַס; hence to end, to cease, oppos. to הִחַל GEN. 44, 12; 1 SAM. 3, 12; to intermit 1 CHR. 27, 24, usually followed by an *infin.* with ל, which receives by that means the adverbial ac-

cessory idea of *being at an end, completed, entirely*, e. g. כָּלָה לְדַבֵּר GEN. 18, 33, כָּ לְשֹׁחַת 24, 19, כָּ לְאֶחָל 43, 1; more rarely followed by an *infin.* with מן Ex. 34, 33; to make an end of, to cause to cease NUM. 17, 25. — 3. to cause to pass away, to make vanish, time Ps. 78, 33; to make disappear, days JOB 36, 11; to use, to spend Is. 27, 10, strength 49, 4; to use up, DEUT. 32, 23; to destroy, to consume, GEN. 41, 30; NUM. 25, 11; 2 SAM. 21, 5; to cause to fail, the eyes of one LEV. 26, 16, i. e. to make them pine away in anxiety and hope; on the contrary כָּלָה עַד 2 KINGS 13, 17, כָּ לְכָלָה 2 CHR. 24, 10 is merely an adverbial expression, *entirely, completely, fully*, prop. even to completion, where כָּלָה has more the character of a noun than that of an *inf. absol.*, since the *infin.* construct stands elsewhere 1 SAM. 15, 18. Deriv. כְּלִינִי, כָּלָה.

Puh. כָּלָה (3 *p. pl. fut.* (יִכְלֶוּ) or כָּלָה (3 *p. pl. fut.* (יִכְלֶוּ) to be completed, finished, GEN. 2, 1; Ps. 72, 20.

כָּלָה (after the form שָׁחַה) *f.* 1. *consumption, total destruction*, עָשָׂה כָּ, to make a complete destruction, JER. 4, 27; 5, 10; NEH. 1, 8; ZEPH. 1, 18; כָּלָה כָּלָה DAN. 9, 27 *destruction and decree*, i. e. decreed destruction. Sometimes also with כָּ JER. 30, 11 and אֶחָ (אֶחָ or אֶחָ) of the person 5, 18; Ez. 11, 13; וְכָלָה כִּידּוֹ DAN. 11, 16 and *destruction is in his power*. — 2. *completion*; therefore as an adverbial accusative, *completely, wholly, altogether*, prorsus, plane, joined to the verbs עָשָׂה GEN. 18, 21, גָּרַשׁ Ex. 11, 1; for which לְכָלָה also stands 2 CHR. 12, 12; Ez. 13, 13.

כָּלָה (not used) *intr.* same as כָּלָה (which see) to be robust, firm. The final sound ח is interchanged with ה, as in כָּהֵה and כָּהֵה. Deriv. the proper names כְּלִיחַי and כְּלִיחַי.

כָּלָה (prop. part.) *adj. m.*, כָּלָה (*pl.* כָּלָה) *f.* pining, of the eye DEUT. 28, 32, i. e. looking with longing desire.

כָּלָה (from כָּלַל; *pl.* כָּלָה) *f.* prop.

adorned, crowned, hence 1. *a bride*, sponsa, who adorns herself with קְשָׁרִים, עֲרֵי פָלִים Is. 49, 18; 61, 10 &c. &c.; Syr. **ܡܚܠܐ**. — 2. *a daughter-in-law*, properly כְּלֵה of the son GEN. 38, 11; LEV. 18, 15; RUTH 1, 6; but in Ar. **كَلَّة**.

כְּלֵה *m.* (see כְּלֵה in Pih.) *completion, completeness*, hence עַד כְּלֵה 2 KINGS 13, 17; עַד לְכֵה 2 CHR. 24, 10 *even to completion*, i. e. *completely, fully*.

כְּלֵה (only *pl.* בְּלִים, with *suff.* בְּלִי) *m.* prop. *serpentine motion, writhing*, therefore *a crooked plan, a cunning purpose*, Is. 32, 7, if we should not take it here as = כְּלֵי in the meaning *instrument, medium*; see כְּלֵה II. (in its etymological development)

כְּלֵיהַ (prop. *part. pass.*) *m.* *confinement, a prison*, JER. 37, 4 K'ri, which is explained by כְּלֵה in vs. 15; 52, 31 K'ri. In both places the K'tib has כְּלֵי, which arose out of the other. Phenice. כְּלֵה enclosure; hence כְּלֵה־מִקֶּמֶת Columacuma (Ptol. 4, 3) a fortress, *n. p.* of a city in Byzacene.

כְּלֵיב (from כְּלֵב I.) *m.* prop. *plait, wicker-work, of wood or willows*, therefore 1. *a trap for birds*, in which are many birds JER. 5, 27 and אֲשַׁחֲיֶהוּ 5, 26 i. e. a wooden bar set upright, the falling of which causes the cover to fall, and effects a capture; comp. Ben-Sira 11, 31 (37); perhaps also originally *a bird-cage*, like the Phenice. כְּלֵב, כְּלֵב, which word, along with the thing, passed over to the Greeks (κλωβός, κλουβός, κλοβός). — 2. *a basket, of wicker work, to put fruit in*, AM. 8, 2, Syr. **ܚܠܒܐ** the same. — 3. *heroic courage, boldness* (see כְּלֵב II.), only in the proper name כְּלֵיבִי.

כְּלֵיבִי (*heroic*; from כְּלֵב II.) *n. p. m.* 1 CHR. 2, 9, for which 2, 18 has כְּלֵב.

כְּלֵיבִי (= **ܚܠܒܐ**; *robustness, strength*) *n. p. m.* EZR. 10, 35 K'ri, for which the K'tib is

כְּלֵיבִי (*strong, robust*) *n. p. m.* EZR. 10, 35 K'tib.

כְּלֵיבִי *f. pl.* the bridal state, JER. 2, 2, in the first instance a denom. from כְּלֵה.

כְּלֵח (not used) *intr.* same as Aramaean כְּלַח, *to be robust, firm, stiff*, of a shaft, stem, trunk; metaphor. *to be firm, sound*, of the body; *to be powerful*, of the state of the body. This explanation must have been followed by the Syriac interpreter, who translates כְּלֵח (JOB 30, 2) by **ܚܡܠܐ** (strength); and Ibn Chiquitilla (see Beiträge by Ewald and Dukes I. p. 84) also approves of it, except that he identifies the noun with כֶּחַ. Deriv. כְּלֵח.

Many have been the attempts to explain this stem. According to the Targ. and LXX כְּלֵח is = כְּלֵה (comp. קָשָׁה and קָשָׁה, פָּצָה and פָּצָה) with the meaning *to be completed, complete*, of the time of life; but this signification does not at all suit the noun כְּלֵח JOB 30, 2, where one rather expects a noun with a meaning similar to that of כֶּחַ. According to Saadia and Kimchi same as Arab.

כֵּל, כֵּל with its cognate, enlarged and transposed stems, which signify *to dry up, to shrink together, to be decaying, to be old* &c., but this too does not suit JOB 30, 2. Our explanation seems the best.

כְּלֵח *m.* 1. same as Aram. כְּלַח, *a trunk, shaft, stem*, hence fig. *robustness, firmness, soundness*, JOB 5, 26 *thou shalt go to the grave in robustness* (i. e. healthy and strong), viz. unweakened and unbent by old age; 30, 2 *their strength has vanished*, i. e. they are weakly, miserable, sick, without vital strength; parallel כֶּחַ. — 2. *n. p.* of a city built by Nimrod in Assyria (אֲשֹׁר) with three others (רָפֶן, רְחוֹבַת צִיר, נִינְוֶה) on the east side of the Tigris, after he had left Shinar (שִׁנְאָר) i. e. Babylonia GEN. 10, 11 12 (Onk., Jer. Targ. I., and so later writers). This כְּלֵח appears to have lain farther north than נִינְוֶה, in a territory of the same name, which Strabo (XI. 530) reckons to the plain about Ninus (נִינְוֶה), and which is described by Pto-

sumption, destruction Is. 10, 22 = כָּלָה, hence כָּלָה וְנִחַרְצָה כָּ' same as כָּ' חָרַץ (which see).

כָּלִיוֹן (*longing desire*) *n. p. m.* RUTH 1, 2.

כָּלִיל (*constr.* כָּלִיל 1. (from כָּל I.) *adj. m.*, כָּלִילָה (*constr.* כָּלִילָה) *f.* complete, finished, perfect Ez. 27, 3; 28, 12 complete in beauty; 16, 14 it is perfect in my splendour. — 2. *subst.*: the whole, Is. 2, 18 and the idols — the whole (of them) perish, where חָלָה can only refer to כָּלִיל; JUDGES 20, 40 the whole of the city, i. e. the whole city; חָלָה כָּלִיל Ex. 28, 31 the whole of purple blue, i. e. all blue; also an *adv.* wholly LEV. 6, 15. — 3. (from כָּל II.) *prop.* the burnt, hence sacrifice = עֹלָה, applied both to corn and animals, provided they were burnt LEV. 6, 16; DEUT. 13, 16; 33, 10; it is also occasionally an apposition to עֹלָה 1 SAM. 7, 9; Ps. 51, 21. The LXX have *ὁλοκαύτωμα*, where *ὁλο-* is merely an explanatory addition; Phenic. כָּלִיל sacrifice in general, לִשְׁלָם כָּלִיל an offering (Mass. 3), אֲשֶׁר כָּלִיל a sacrifice of oxen (ib.). Coptic *ⲥⲁⲗⲓ* = עֹלָה.

כָּלִים Is. 32, 7 see כָּלָה.

כָּלֵל (*maintainer, supporter*, viz. God is; *prop.* an abstract) *n. p. m.* of a wise man before the age of Solomon, otherwise unknown 1 KINGS 5, 11; but of the tribe of Judah 1 CHR. 2, 6. Tradition considers him a prophet, who lived in Egypt (Seder Olam rabba).

כָּלַל I. (3 *p. pl.* כָּלְלוּ) *tr. prop.* to turn, to wind, to wind about, to make circular, conseq. in its organic root כָּל same as כָּל (כָּלִיל intr.), כָּל II. (כָּלִיל II.), כָּל (כָּלִיל intr.), כָּל I. (כָּלִיל I.) &c. Hence 1. to crown, to encircle with a garland, to adorn, other verbs of the same fundamental signification having a similar enlargement of idea; Arab. *كَلَّ*, Syr. *כָּלָ*, Targ. כָּל, particularly in the intensive form (in derivatives in Hebrew), the same. Comp. Arab. *لكليل* chaplet, diadem, Syr. *כָּלָ*. — 2. same as

כָּלָה II. to handle, practise, do, carry on, transact, properly to turn a thing, to move round and round, of the performance of a thing; the same metaphorical application of the fundamental idea taking place in כָּלִיל I. Hence to accomplish a thing, to complete, to finish, to make perfect; Ez. 27, 4 11 thy builders have made thy beauty perfect. Comp. also the Aram. *כָּלִיל* and the pass. *כָּלִילָה*. Derivat. כָּלִיל 1 and 2; מְכָלִיל, כָּל, כָּלִיל and the proper name כָּלִיל.

Pih. כָּלִיל (not used) to encircle with a crown or chaplet, to adorn; deriv. כָּלִילָה, and hence the denom. כָּלִילָה.

כָּלַל II. (not used) *intr.* to glow, to burn, of animal or other constituents, identical in its organic root כָּל with כָּלִיל II. belonging to כָּלִיל (Ps. 12, 7) according to the Targ.; Ar. *عَلَّ* to glow, to burn; with כָּל (כָּלִיל II.) belonging to the noun כָּלִיל, and perhaps also in כָּלִיל (ECCLES. 10, 10); also connected with כָּלִיל I. (Ar. *قَلَّ*, Targ. *קָלָה* for *שָׁרָה* and *נִבְשָׁה*, כָּלִיל II. belonging to כָּלִיל (comp. Coptic *ⲁⲗⲉ* to kindle), and with כָּלִיל, Ar. *قَهَلَ*, *جَهَلَ* &c., comp. *κηλ-εiv*, *cal-ere*. Deriv. כָּלִיל 3. This primitive idea of "glowing, burning" is sometimes applied to smelting (metals by heat), sometimes to that of shining, sparkling, as of colour to be bright red, clear blue, of violet or red purple; the idea of a bright colour proceeding in other cases in the language from that of glittering, shining. Deriv. מְכָלִיל (interchanged with כָּלִיל, and interpreted in the Targ. by מְכָר, from מְכָר to glow, to burn, comp. *מְכָר* a coal) and מְכָלִילִים. See also מְכָלִיל.

Hif. הִכְלִיל (3 *p. pl.* הִכְלִילוּ) to make red or shining, *הִכְלִימוּ*, only in the Sam. cod. GEN. 49, 12.

כָּלִיל (Peal unused) Aram. *tr.* same as Hebr. כָּלִיל I., to complete, to perfect, to finish. Deriv. כָּל.

Shaf. שִׁכְלַל (with *suff.* שִׁכְלַלָה; 3 *p. pl.* שִׁכְלַלוּ; *inf. constr.* שִׁכְלַלָה) to complete, to finish, to bring to an end, a building,

a wall, EZR. 4, 12 K'ri; 5, 3 9 11; 6, 14; also in the Syr. to adorn, to ornament.

Ishtaf. אִשְׁתַּחֲוֶה (3 p. pl. אִשְׁתַּחֲוֶה; fut. אִשְׁתַּחֲוֶה) *pass.* EZR. 4, 12 K'tib; 4, 13.

פֶּלֶל (*perfection, completeness*) n. p. m. EZR. 10, 30.

פָּלַם (Kal unused) *trans. prop. to cut in, to prick, to pierce, to wound*, hence (like other stems of a similar fundamental signification, e. g. נָקַב &c.) *to hurt, to injure, to grieve, to revile, reproach, insult, proscindere.* Derivat. פָּלַמָּה, פָּלַמָּה.

The fundamental signif. of the stem is still preserved, unquestionably, in the Ar. *كَلَم* (to wound, to cut in, whence *كَلَم* a wound), cognate with *قَلَم* (to cut off) and with the Hebr. פָּלַם; and the meaning *to speak* (Hebr. דִּבֶּר) in Ar. *كَلَم* has proceeded from the fundamental signification given, *prop. to make incisions (in tones or sounds), to articulate; the same metaphor being supposable in פָּלַל also.*

Nif. נִפְלַם (*part.* נִפְלָם, *pl. m.* נִפְלָמִים, *f.* נִפְלָמוֹת; *inf. constr.* נִפְלָמִים; *fut.* נִפְלָם) *to be insulted, reviled, mortified*, 2 SAM. 10, 5; 1 CHR. 19, 5; *to be ashamed*, with בָּשָׁה JER. 31, 19; Is. 55, 16; EZR. 9, 6; with מִן of a thing *to feel shame of a thing* EZ. 16, 27; 36, 32; *to be put to shame* JER. 22, 22, with בָּ of the person by whom one is put to shame Ps. 69, 7; *to be made ashamed* 2 SAM. 19, 4, hence נִפְלָם with הָהָה Ps. 74, 21.

Hif. הִפְלָם and הִפְלִים (*part.* מִפְלָם, *inf. constr.* הִפְלָם, *fut.* יִפְלָם) *to reproach, to revile*, 1 SAM. 20, 34, where the LXX, Arab. and Syr. appear to have read הִפְלָם instead of הִפְלָם; *to hinder* 25, 7, so that it is not necessary to read הִפְלָם; *to shame* JOB 11, 3, i. e. to contradict; with the accusat. of the person Prov. 25, 8; RUTH 2, 15; *to put to shame* Ps. 44, 10; seldom *intrans. to feel shame* JER. 6, 15. As to the passage JUDGES 18, 7 מִפְלָם הִפְלָם, the LXX (cod. Alex.) have looked

upon מִפְלָם as a participle of פָּלַם (to be able); the Vulgate and other translators did not understand it; *Tanchum* has got no more suitable sense by transposing into מִפְלָם דִּבֶּר (and nothing offended); it is therefore better to take מִפְלָם as a noun with the fundamental signification of the stem, viz. meaning *a cutting off, abridgment, want* (see מִפְלָם), so that the sense of the passage would be, *and there was no want of anything*, for which 18, 10 has מִפְלָם דִּבֶּר. Deriv. מִפְלָם.

Hof. הִפְלָם *to be shamed* JER. 14, 3; *to be hurt* 1 SAM. 25, 15.

בְּלָמָר n. p. of a land mentioned with אֲשִׁיר, which had intercourse with Tyre, and is adduced with חֲרֹן, חֲרֹן, and שָׁבָא as a Tyrian trading place Ez. 27, 23. According to the Targum (מְרִי) it is *Media*; according to the LXX and Syr. Χαλμαρ, a city in Mesopotamia (Xenoph. Anab. 1, 5, 10); but the former of these explanations has no foundation, and the latter should be rejected because a land is required, and the copula should not be wanting. Kimchi seems to have read בְּלָמָר. See פְּנֵה.

בְּלָמָה (*constr.* בְּלָמָה, with suff. בְּלָמָה; *pl.* בְּלָמָה) *f. shame*, which covers the face, hence like בָּשָׁה coupled with the verbs בָּשָׁה, בָּשָׁה, בָּשָׁה JER. 51, 51; Ps. 71, 13; 109, 29; with הִפְלָם and בָּשָׁה 69, 20; more rarely with אֲנָלָה Prov. 18, 13; נָשָׂא *to bear reproach* i. e. to feel it Ez. 16, 52; 32, 24; *contumely* JOB 20, 3; הִלַּךְ *to go to confusion* Is. 45, 16; *maltreatment* 50, 6; *invective*, Mic. 2, 6 *he does not remove* (the limits of) *invective*.

בְּלָמָה *f.* the same JER. 23, 39.

בְּלָנָה n. p. of a very old city in Babylonia, over which Nimrod is said to have ruled, as he did over אֲרָד (אַרְדָּ), אֲרָד, and בָּבֶל, and which he may have found perhaps as a Chaldean place GEN. 10, 10. At the time of the prophet Amos Calneh was looked upon,

along with **רַבְּהָ** (which see) and **גַּז**, as a peculiar heathen kingdom that had fallen **AM. 6, 2** (where **כְּלָנָה** stands); i. e. it was conquered as a territory by Assyria **Is. 10, 9** (where is **כְּלָנָה**); and Tyrian commerce with it was very active **Ez. 27, 23** (where is **כְּנָה**; but see **כְּנָה**). Tradition (Jer. Targ. I. and II., Jerome, Euseb., Ephrem, *va-Yikra rabba* ch. 5 &c.) understands by it *Ctesiphon* on the east bank of the Tigris, opposite Seleucia, north east of Babylon; in which case the name of the place would be transferred to the whole territory called *Chalonitis* or *Kallonitis* (Plinius 6, 30. 31).

כְּלָנָה see **כְּלָנָה**.

כְּלָנָה see **כְּלָנָה**.

כָּלַף (not used) *tr. to split, to cut in pieces, to hew*, with an instrument for cutting or piercing; hence *to fell*, a wooden idol; comp. **כָּלַב** II. (which see), **כָּלַם** (which see), Arab. **كَلَبَ** to pierce (whence **كلوب** a pointed instrument, **كلبة** a thorn-bush &c.), Syr. **ܟܠܒܐ** the same, whence **ܟܠܒܐ** axe, hatchet. It is therefore not to be compared with the onomatopoeic Greek **κολάπτω** &c. Deriv. **כָּלַף**.

כָּמָה *intrans. to pine, to long for*, with **ל** of the person after whom **Ps. 63, 2**; prop. *to be weary*, from longing, the colour getting pale in those that are longing (see **כָּכָה**), while the strength is weakened and taken away (see **כָּלָה**); Ar. **كَمَى** to decline, to become dull or weak (of the light of the eye, of colour, of the understanding); Syr. **ܟܡܐ** the same; comp. Greek **κάμω**, **κάμνω**; Pers. **کم** declining, failing. Derivat. the proper names **כָּמָה**, **כָּמָה**, and **כָּמָה**.

כָּמָה (the pronoun interrog. **כָּה** with **כ** closely attached, and even doubling the **כ**), a *prepos. with interrog. pron.*, prop. *as what? for what?* but in use an interrog. particle 1. of space, e. g. **ZECH. 2, 6**

how great is the breadth of it! or of time, **Ps. 35, 17** *how long wilt thou look on?* **JOB 7, 19** *how long wilt thou not turn away* (the angry look)? conseq. = **כָּה**. — 2. of number, quot? *how many?* **GEN. 47, 8**; **2 SAM. 19, 35**; **JOB 13, 23**. — 3. without a question, **ZECH. 7, 3** *so many years?* **Ps. 78, 40** *how often? how many times?* i. e. very often; or the interrogative element is intended to manifest a doubt in the frequency, or even to imply a denial of it, **JOB 21, 17** *how often* i. e. *not often, seldom*. Arab. **كَمْ** the same. See Hebrew **כָּה**. For **כָּמָה** sometimes **כָּמָה** stands; as elsewhere, **כָּה** alone and in compounds, is changed into **כָּה**. In modern Hebr. **כָּמָה** (quantity) is formed from **כָּמָה**, like **אִיקוּה** (quality) from **אִיךָ**.

כָּמָה (from **כָּה** and **כ**) *Aram. adv. interrog.* like the Hebrew **כָּה**, **כָּה**, but where the comparison of the **כ** before the interrogative idea disappears almost entirely, **DAN. 3, 33** *his signs how great!* See **Aram. כָּה**.

כָּמָה (from **כָּמָה**; *pinning, longing*) *n. p.* of a son of Barzillai **2 SAM. 19, 38** 39, who is called **כָּמָה** in **19, 41**. From this *Chimham* a settlement in the vicinity of Bethlehem was called **כָּמָה** **JER. 41, 17**, where the K'tib has **כָּמָה**.

כָּמָה see **כָּמָה**.

כָּמָה (compounded of **כָּה** — **כָּה** and **כ**; so before the grave suffixes, as **כָּמָה**, **כָּמָה**, and before nouns; before light suffixes **כָּמָה**, as **כָּמָה**, **כָּמָה**, **כָּמָה** 1. a *preposition* like **כ**, of which it is merely an enlargement, pointing out a qualitative similarity in comparisons, hence = *ut, sicut, ως*, e. g. **כָּמָה** as **I NEH. 6, 11**; **כָּמָה** as a stone **Ex. 15, 5**; **כָּמָה** **JOB 10, 22** *like the thickest darkness* (i. e. midnight-darkness); in poetical language the suff. is omitted. From this meaning an adjective one has arisen, e. g. **כָּמָה** *he, such an one, such like*, **Ex. 9, 18**; **חֲסֹד** 2, 3; **כָּמָה** *such as I* **2 SAM. 9, 8**; **כָּמָה** *like these* **JOB 12, 3**. — 2. a *conjunction* = **כָּמָה**

as, like as, as how, like what, prop. sicut id quod, partly comparing one clause with another, and effecting a union by that means Is. 41,25; partly comparing times, and binding clauses together, e. g. 26,18 *when we brought forth*, i. e. at the time of our bringing forth, *it was wind*; GEN. 19,15 *as the dawn arose*. — 3. *an adverb* = כָּכָה *thus, in the manner of*, similiter, itidem, properly sicut tale, therefore in repetitions *as thou, so they* JUDGES 8,18. The passage Ps. 73, 15 אֶכְפָּרָה כִּמּוֹ is difficult, where the usual translation is *I will speak thus*, i. e. as the wicked; which the LXX translate οὕτως, and in Ethiopic the particle has really this meaning. But it is better to suppose that כִּמּוֹ has arisen out of כִּמּוֹ-אֵלֶּה. — On this particle comp. Targ. כִּמְנָה, Syr. اَمْحَا, Samar. אֶחְמָה, Ar. كَمَا &c., which are also compounds, and denote the same thing.

כִּמּוֹ see כִּמּוֹ.

כִּמְנָה see כִּמְנָה.

כִּמּוֹ-אֵלֶּה see כִּמּוֹ-אֵלֶּה.

כִּמּוֹשׁ (from כָּמַשׁ, which see; *fire, hearth*) n. p. of the supreme deity of the Moabites, to whom Solomon built a בֵּמֶת 1 KINGS 11, 7, which Josiah was the first to defile 2 KINGS 23, 13, and which was an abomination to the Israelites (called מוֹאֵבִי; hence exile was prophesied to him and his worshippers JER. 48, 7. For this reason Moab was called עַם כִּמּוֹשׁ NUM. 21, 29. Sometimes the Ammonites too may have worshipped him, JUDGES 11, 24. — As to the characteristics of this supreme deity of the Moabites, he symbolised the fire-god as Mars and *Ilvóeus*, standing on a fire-pillar with fagots at its side; for on coins of אֶרֶץ (Area, Areopolis), the metropolis of Moab, called also מוֹאֵבִי, *Chemosh* is represented as having a sword in the right hand, in the left a lance and shield, standing on a fire-pillar, 2 bundles of fagots on both sides, with the inscription Παβάτω i. e. מוֹאֵבִי (Eckhel, doct. num. vet. III. p. 394). The deity is also called אֶרֶץ-מֶלֶךְ,

in this respect. The worship of this Moabite god as Mars, and as the destroying element of fire, passed, as we have seen, to the Ammonites and occasionally to the Israelites. According to Berosus, the second Babylonian king was also called *Komosbelus* (כִּמּוֹשׁ-בֶּל); in Syncellus (p. 169) Chomosbelus. Besides the form כִּמּוֹשׁ there was also another, viz. כִּמְיִשׁ, preserved in the city-name כִּרְמְיִשׁ (contracted from כִּרְמְיִשׁ), i. e. Circesium in Mesopotamia, which was dedicated, perhaps, to this deity; and also preserved in the Egyptian Kêmis, the second name of *Horus* (Plut. de Isid. 56). See מְכֻמֶּשׁ, מְכֻמֶּשׁ.

כִּמּוֹ (not used) *tr.* usually *to conceal, to shut up*, a precious thing, conseq. = כָּמַן, and perhaps also = כִּמְנָה; *to embrace*; more correctly, perhaps, after the Arab. كَمَر to span, to make round as a ball. Deriv. כִּמְנָה.

כִּמְיִשׁ see כִּמְיִשׁ.

כִּמְנָה I. (not used) usually *tr.* *to keep, to conceal, to cover*, a treasure, Arab. كَمَن; *intrans.* *to be hidden, to abscond*, conseq. *to waylay, to lie in wait*; Targ. כִּמְנָה for the Hebrew כָּמַן, אָרַב &c. Deriv. כִּמְנָה. But it seems preferable to take כִּמְנָה I. = כָּמַן in the meaning *to heap together*.

כִּמְנָה II. (not used) *tr.* *to spice*, i. e. *to scatter over with spices*, after the Syr. كَمَن, which meaning of the verb has been usually adopted for the general Semitic כָּמַן. Better *to cut, to pierce, to press into, to prick sharply*, from the sharp-scented and somewhat bitter taste of the Syrian and Egyptian cumin. The signification "to pierce" in order to denote a sharp smell or taste, i. e. piercing the nose, the tongue, the palate, has given name to many spices in general; as the Ar. حَبَّ دَلَّ dill, شَبْت anise, حَبَّ كَبَر mustard, حَبَّ فَسَّار fennel, &c. The organic root is כָּמַן. Deriv. כִּמְנָה m. *cumin*, so called from the

sharp smell of the seeds Is. 28, 25 27, Ar. **كُمُون**, Targ. כְּמוֹנָא, German *Kümmel*; on the contrary, the Greek *κύμινον*, Latin *cuminum* should be explained by the Phenician form כְּמִן.

כְּמַס (only *part. pass.* כְּמָס; for which the cod. Sam. has כְּנִיס) *tr.* to conceal, to keep, Deut. 32, 34, as all the old versions render the stem; it seems to be connected etymologically with כָּנַס, כְּנָס. The proper name מְכָמַס is a collateral form of מְכָמַשׁ &c., and therefore not to be derived from this stem. The Ar. **كَمَس** does not belong here. See 4. כְּמָר.

כְּמָר (Kal not used) 1. *tr.* to draw together, to plait, to braid, yarn for a net (of fishers or hunters), identical with כְּבָר plexit, texuit, דָּמַר (which see), חָבַר I. (p. 414) &c.; consequently like the Targ. כְּמָר to bind about, to gird (Talm. to lattice), for the Hebrew חָבַר, חָבַר, whence כְּמָר, קְמָרָא, a girdle; the verb being found in this signification in Syr. and Arabic also, whence **كَمَر** a priest's girdle, كَمَرِي short, little. Derivat. מְכָמַר, מְכָמֵר, מְכָמֵרָא, מְכָמֵרָא. — 2. *Intr.* to contract, to shrink together, to dry up, of the skin, by hunger. Deriv. Nif. נִכְמַר 1. — 3. *Figur.* to contract or shrink together, of the feelings, i. e. to be seized with pain or love, solicitude or compassion, without its being necessary on that account to take כְּמָר in the sense of to boil, to bubble up, to be excited, to heave = דָּמַר. Deriv. Nif. נִכְמַר 2. — 4. *Prop.* to be dense or drawn closely together, hence to be dark, obscure, gloomy, e. g. of the day by the obscuration of the sun; just as the cognate-in-sense verbs חָשַׁךְ, חָשַׁךְ, חָשַׁךְ and the Arab. **كَمَسَ**, **كَمَسَ**, **كَمَسَ** with the meaning "to be dark, obscure, gloomy, dense, blind" proceed from the fundamental signification to be contracted, thickened. Deriv. Pih. כְּמָרָא. — Metaphor. 5. of a dark and melancholy disposition; Syr. **كَمَسَ** to be sad, melancholy,

Ar. for **كَمَر** (Ez. 31, 15) to cause to mourn, whence **كَمَرًا** sorrow, mourning; then an ascetic, a priest, who is described elsewhere as sorrowful; comp. Ar. **أَبِيل**, Syr. **أَبِيل** an ascetic, a priest, espec. spoken of a christian one. We need not refer this metaphorical signification of the stem to the black dress of priests and ascetics (*Kimchi*). Deriv. כְּמָר.

From the succession of meanings here arranged, beginning with the simply objective and proceeding to the metaph. and figurative, the Nifal in its double signification, the Hebr. derivatives and the use of the same stem in Targ., Syr., Samar. &c. may be explained very well; the etymological connexion with other stems of the language being unquestionable, so that it is not necessary to adopt two stems of different significations.

Nif. נִכְמַר (3 p. pl. נִכְמְרוּ) 1. to be contracted, shrunk up, parched, of the skin, by hunger, LAMENT. 5, 10 *our skin is parched as by a furnace* (פָּתְחָר = פָּתְחָר). The signification "to be scorched" (Vulg.), or "to be blackened" (Targ., *Kimchi*) is less suitable, because such are not the effects of famine. — 2. to be contracted, to be fastened together, of רִחְמִים (the feelings of love), with 1 Kings 3, 26 or אֵל of the person GEN. 43, 30, or of נְחֻמִּים (sympathy) Hos. 11, 8, i. e. the feeling of love or compassion is concentrated, strong, or powerful. The LXX at GEN. 43, 30 have σπασσέω. The same manner of speaking is also in Aramaean and Samaritan. The explanation of *Kimchi* by "to grow warm" is only conjectural.

Pih. (redupl.) כְּמָרָא to be strongly darkened, of the day, by the obscuration of the sun. Deriv. כְּמָרָא.

כְּמָר (pl. כְּמָרִים, with *suff.* כְּמָרִי) *m.* an ascetic, a priest, who has to offer incense 2 Kings 23, 5, particularly idol-priests, servants of Baal ZEPH. 1, 4; so that כְּמָרִים become כְּמָרִים, i. e. priests of an illegal Jehovah-worship Hos. 10, 5. The application to idolatrous priests is obviously only a Hebrew peculiarity, since the Syr. **كَمَرًا** denotes any priest;

and it is a question, how this designation is united with the meaning of the stem. According to *Kimchi* the idolatrous priest is so named from his gloomy, black dress, or from the Syriac meaning of the stem *to mourn*, then *to be an ascetic*, as also in fact among oriental christians **أَبِيل**, **أَصَلَّ** mean *an ascetic*, *a monk* (comp. **אָבֵל** in modern Hebrew). But if a particular fundamental signification of the stem should be assumed for this noun, it would be appropriate to take **כָּמַר** = **כָּמַר** I., Ar. **عَمِر** coluit deum; and accordingly **כָּמַר** would be a serving one, a servant, like **כֹּהֵן** in its fundamental meaning.

כְּמָרִיר (after the form **שְׁמָרִיר**, **כְּמָרִיל**, except that at the beginning — stands for —; constr. pl. **כְּמָרִירִי** m. *obscuratio, darkening*, of the **יּוֹם** (light of day), i. e. an eclipse, which caused terror among the ancients, because it was supposed to announce misfortune (**בָּצָר**) Job 3, 5. Most (Targ. Aq. Syr. Vulg. Saadia &c.) take **כְּמָרִירִי** as compounded of **כָּ** and **מָרִירִים** (*bitternesses*, i. e. misfortunes), and translate: *as the misfortunes of the day*, which, however, disturbs the parallelism. There is no reason whatever for reading **כְּמָרִירִיוֹם** and taking it like **כְּמָרִירִי־אֹר** 24, 13.

כָּמַשׁ (not used) intr. same as **כָּבַשׁ** II. (see farther comparisons there), *to glow*, *to burn* (see **כָּוֵשׁ**, Ar. **قَبَسَ** (tr.) to set fire to, to burn; hence the deriv. **כָּמַשׁ** prop. fire, glow, which became a name of the fire-god of the Moabites. To compare it with **כָּבַשׁ** I. in the meaning *to tread down*, *to subdue*, then *to rule*, so that **כָּמַשׁ** would mean prop. *rule*, concrete *ruler*, does not correspond so well to the character of this deity. Deriv. the proper names **מְכַמֵּשׁ**, **מְכַמֵּשׁ**, **כָּמַשׁ** in **כְּמָרִישׁ**. In the Syr., however, there was a verb **ܕܡܫܐ** with the meaning of Hebr. **כָּבַשׁ** I., hence **ܕܡܫܐ** night-mare; Arab. **كابوس** the same, **فصحة** vinacea.

כָּמַח (not used) tr. same as **כָּמַס** (interchanging the sibilant **ח** with **ס**) *to conceal*, *to hide*, a meaning which the verb had most decidedly at the time of Ben-Sirā, since he explains (6, 21) **חֲכָמֹת** (wisdom, comp. Prov. 9, 1) as a concealed thing (from **כָּמַח**); an explanation which even if it be an accommodation is possible only by connexion with **כָּמַח**. Deriv. the proper name **מְכַמֵּחַת**.

כָּן see **כָּן** II. and **כָּנָה**.

כָּן I. m. an alleged singular to **כָּנִים** (see **כָּנָה**) and in **כָּן** Is. 51, 6 (according to de Dieu, Vitranga, Lowth); but it should be referred to **כָּן** IV. (which see).

כָּן II. (along with **כָּן**, but with suff. **כָּנִי**, **כָּנָה**, **כָּנִי**; from **כָּנָן** m. 1. a base, pedestal, stand (of a basin) 1 Kings 7, 29 (but where the old versions have either taken it in the meaning of **כָּן** III., or read **יָכָן** which they have united with **מְמַעַל**). **כָּן** 7, 31 pedestal-work, a well-known form of the *Kēn*, probably of the laver before the tabernacle Ex. 30, 18; 31, 9; 35, 16; 38, 8; Lev. 8, 11; in any case different in form from **מְכַנֵּה** (which see). **כָּן** Is. 33, 23 the pedestal of the mast, i. e. the socket in which the mast stands, the Greek **μεσόσση, ἰστονέση** &c. — 2. Metaphor. place, station, office, GEN. 40, 13; 41, 13; DAN. 11, 20 and in his place will stand up, i. e. will follow him (Antiochus the great); 11, 21; **עַל-כָּנֵי יִכְבֵּד** 11, 38 in his place (i. e. in his temple) he shews honour to him (to **מַלְכֵי מַעְזִיָּם**, i. e. the Melcart at Tyre). More difficult linguistically is the passage 11, 7: and a shoot (to be explained as in 11, 5; NEH. 13, 28; Ex. 6, 25) of her roots (i. e. who comes from the same origin) shall rise up in his place (where the prepos. **עַל** is left out before **כָּנֵי**, or direction stands in the accus.); hence the LXX and Vulg. have taken **כָּן** here in the sense of **כָּנָה** (Ps. 80, 16), which, however, is unnecessary. Syr. **ܕܡܫܐ**, the same.

כָּן III. (prop. part. m. of **כָּוֵן**, then a participial adjective; pl. **כָּנִים**) 1. adj.

m. prop. standing upright, standing firm, like יָשָׁר, hence figur. upright, honest, GEN. 42, 11 19 31 33 34, oppos. to מְרַגֵּל (spy). — 2. Subst. neuter, and so an adv. to the verbs צָדָה right, honestly 2 KINGS 7, 9, ECCLES. 8, 10, to רָבָה NUM. 27, 7; 36, 5, רָבָה Ex. 10, 29; rightly JOSH. 2, 4; EZR. 10, 2; sure, right, לֹא כֵן not sure PROV. 15, 7 (LXX and Syr.); לֹא-כֵן the not right, i. e. the false, empty IS. 16, 6; JER. 8, 6; 23, 10 their strength is unjustness; 48, 30 and the falsehood of his speeches; while 2 SAM. 18, 14, EZ. 11, 5 and 33, 10, ZECH. 11, 11, NEH. 2, 16 are better referred to כֵּן IV. Syr. כֵּן the same.

כֵּן IV., before Makkeph כֵּן- (a particle of confirming and comparison, which has nothing in common with the idea of a verb, and should not, therefore, be derived from a verb-root) *adv. (comparing and confirming) so, thus, just so, sic, ita, οὕτως, where a confirmation of what precedes, or agreement with it, is intended to be expressed GEN. 1, 7 9 11; 1 KINGS 20, 40; JER. 5, 31; AM. 4, 5, or a comparison is emphasised by it, thus and not otherwise, so to speak, 1 SAM. 23, 17, in this manner; 1 KINGS 1, 36 God so grant (i. e. confirm), where three mss. read יִצְטָה; JER. 5, 31 my people love it so, i. e. will have it take place so. Strictly considered, כֵּן is used a) as a comparison-particle of condition, so, of such a nature, of such kind, talis, ita comparatus, JOB 9, 35 I am not of such a nature, so constituted, with myself, i. e. it does not look so in my heart; JER. 14, 10 in so peculiar a way do they love to wander, referring to 13, 27; Ps. 127, 2 just so, i. e. so good and copiously, does the Lord give his beloved, or כֵּן is here = כְּזֹאת of such kind. Here belongs also Ps. 61, 9 in this manner (i. e. with such instrumental music) do I praise thee. b) increasing the quality or quantity, i. e. comparing a thing with what is higher or nobler, NAH. 1, 12 though they be complete and so very numerous ... yet they will be cut off entirely. c) a particle of comparing number: so much, in such number, tot, Ex. 10, 14; JUDGES*

21, 14; 1 KINGS 10, 12. d) referring to time: so long, immediately, forthwith, 1 SAM. 9, 13, where כֵּן stands in the preceding member, which is also omitted in poetry Ps. 48, 6; Greek *ὡς... ὥς*. e) comparing the strength of degree, Hos. 11, 2 they call to them, in the same degree they turn from them; in this case we have elsewhere either כֵּן... GEN. 18, 25, or כֵּן... Ps. 127, 4; Jo. 2, 4; 2 KINGS 7, 18-20. f) the element of comparison going into the background and the confirmation-power alone appearing, as in אֲכֵן (which see): certainly, surely, yea Ps. 61, 9; 63, 3; therefore it even introduces a new clause PROV. 11, 19. g) like אֲכֵן (which see) limiting what precedes, however, but, yet, PROV. 28, 2 but it continues long under intelligent, knowing men; Ps. 90, 12 yet teach us to number our days.

The application of כֵּן compounded with prepositions is much more extensive, whether they be independent words (אֲחֵר, אֲחֵרִי, אֲחֵרָה, אֲחֵרָהּ), or attach themselves to it inseparably (כֵּן, לְכֵן), or if it be connected with a demonstrative (אֵכֵן). To these belong: a) אֲחֵרִי כֵּן after it was so, hereupon LEV. 14, 36, coinciding almost with אֲחֵר 2 CHR. 32, 9, אֲחֵרִי כֵּן Ez. 40, 1; אֲחֵרִי כֵּן after that 6, 4; אֲחֵרִי כֵּן after that 2 SAM. 3, 28. b) בְּכֵן in such wise, so, ECCLES. 8, 10 (the adverbative yet lies here in כֵּן), ESTH. 4, 16, without there being any necessity for taking the כֵּן as in בְּכֵן for כֵּן essential. c) לְכֵן instead of לְכֵן, when the part attached is firm or has the accent immediately after לְכֵן, comp. לְכֵן, לְכֵן, לְכֵן prop. to such, at such, then a causal adverb, on such account, on that account, therefore, usually at the beginning of an important inference (propterea, ideo, idcirco) Ex. 6, 6; JUDGES 10, 13; 1 SAM. 2, 30; therefore that something may not take place GEN. 4, 15. Sometimes יִצֵּן כֵּן stands in the protasis IS. 8, 6 7, or יִצֵּן alone 29, 13 14. Also: for this very reason, 26, 14 so that they (the oppressors) may be destroyed for

ever. Sometimes it refers to the following, as also *על-כן* (JOB 34, 27) JOB 20, 2. In an adversative sense, like *אֲכֵן* (which see) and *כֵּן* alone, with the meaning *yet, yet therefore, nevertheless*, IS. 7, 14; 10, 24; 27, 9, with *אֲכֵן* (*although*) in the protasis JER. 5, 2; yet it may be sometimes taken as in (a) EZ. 39, 25; HOS. 2, 11. d) *על-כן* on that account because, almost like *לִכֵּן*, for that very reason, therefore, as a consequence GEN. 2, 24; 10, 9; 1 SAM. 5, 5, for that reason IS. 5, 25, conseq. coordinate with the preceding of which it expresses the sequel. Occasionally *על-כן* does not introduce a consequence, but the reason, because, as in south German *drum* for *weil*, JER. 31, 20 *because my bowels are moved for him, I will have mercy upon him*; 48, 36 *for they have lost all that they have done with relation to the remnant* (see *יִתְרָה*); PS. 1, 5 *because sinners do not stand in the judgment &c., they shall perish like chaff*; 42, 7 *for I remember thee from the land of Jordan and the Hermon mountain* (i. e. from the holy land); 45, 3 *for God has blessed thee for ever*. Rarely with the meaning of *לִכֵּן* (JER. 5, 2) = *בְּכִל-זֶמֶן* with all this, nevertheless HAB. 1, 17. e) *כֵּן* prop. quod propterea, propterea quod, for because, for on this account &c., where *כֵּן* establishes the union with the preceding GEN. 18, 5; 19, 8; 33, 10; 38, 26; NUM. 10, 31; 14, 43; 2 SAM. 18, 20 K'ri; JER. 29, 28; 38, 4. f) *עַד-כֵּן* until now, hucusque NEH. 2, 16, where *כֵּן* appears to be = Aram. *כֵּן*, since *עַד-כֵּן* (EZR. 5, 16) is used in the same sense.

As to the derivation of this particle, its origin from *כֵּן* cannot be thought of, whether we look to its manifold significations, or its connection with *כ* and *כֹּה*, or its applications and modes of orthography in the Babylonian (Chaldean), Syrian, Zabian, Arabian &c. In Babylonian, it is true, it is also *כֵּן*, but entirely with the meaning of the Hebr. *כֹּה*, referring to what follows (see Aram. *כֵּן*); but *כֵּן* here, there, i. e. *כֵּן* in *כֵּן* here, *כֵּן* hither, *כֵּן* from here, Zab. *כֵּן* ita, utique, Syr. *כֵּן* now, then, *כֵּן*

so, usually corresponds to it; and from *כ* arises *כֵּן* in compounds, after *n* is changed into *l*; Ar. *كُن*, still preserved in *لَكِنْ* (nevertheless). We see from this, that *כֵּן* may have been a very old particle, of which *כֵּן* is a collateral form. The Babylonian *כֵּן* (which see) must also be referred to this place both in signification and form; along with which there also existed *כֵּן* (after the form *כֵּן*), whence the feminine *כֵּן* (which see) was developed; and therefore *כֵּן* should not be here a preposition.

כֵּן Aram. adv. *so, thus, ita*, as a comparison-particle referring to what immediately follows DAN. 2, 25; 4, 11; 6, 7; 7, 23; EZR. 5, 3; 6, 2; = Hebr. *כֹּה*, with which it is connected etymologically.

כֵּן Aram. same as Hebr. *כֹּה* in Pih. (which see). Deriv. *כֵּן*, *כֵּן*.

כֵּן (Kal unused) *tr. to distinguish, to come to know*, a person or thing being distinguished from others by marks, name, and appellation. The fundamental signification is, as in *יָרַע* I. and II. (which see) and in *בָּיִן*, to divide, separate, sunder, then to mark, to know. The stem is thus connected with *יָרַע* II. belonging to *יָרַע*, with *יָרַע*, and in this metaphor. sense with the Sanskr. *gna*, Lat. *gno*, *gnā*, Greek *γνω*; as also in its original meaning with the Greek *πνέω*, *πνέω* "to pierce into a thing" (comp. *כֵּן*). Ar. *كَنَا*, Aram. *כֵּן* and *כֵּן* the same. Deriv. *כֵּן*.

Pih. כֵּן (fut. *כֵּן*) 1. (not used) to pierce, bite, cut into, of biting or stinging little animals, as gnats, worms &c. Deriv. *כֵּן*. — 2. Prop. to make knowable (by surnames, marks, titles), hence to name, to distinguish, to address, to call by an honourable name IS. 44, 5; 45, 4; therefore with *כֵּן* of the person to speak confidentially to one, to flatter, so far as addressing by surnames was a token of familiarity JOB 32, 21 22; comp. Arab. *كَنَا* II. the same, whence *كُنِيَّة* a surname, agnomen (= ad-nomen), Syr.

the same; nomen itself arose from gnomen, from gnosco (*Fürst, Lehrs.* 178).

כִּנְהָ *f.* a layer-plant, a shoot (from the masc. **כֵּן**) Ps. 80, 16, conseq. referring to **וַיִּקְדֹּ** vs. 15 (Targ.). It should be derived from **כָּנָן** to set, to plant, which this verb may also mean (comp. **שָׁחַל**, **נָצַב**).

כְּנָה *p.* of a city and territory, designated along with **חֶרֶן** and **עֶדֶן** as a Sabean mart (**הַכְּלִי שָׁבָא**), **אֲשִׁיר** and **כְּלָמֶד** in its vicinity being likewise mentioned as Sabean places of commerce, with which the Tyrians carried on business intercourse Ez. 27, 23. Since **שָׁבָא** is known to be the great district of the Sabaeans in south-western Arabia, comprehending several tribes and territories (see **שָׁבָא**), **חֶרֶן**, **אֲשִׁיר** and **כְּלָמֶד** should be looked for in south Arabia: **חֶרֶן** must be *Károai* situated on the Arabian gulf, 12 stations south of Mecca (Assemani B.O. III, 2. p. 563; Steph. Byzant. s. v.), see **חֶרֶן** p. 491; **עֶדֶן** is the modern *Aden* (Ar. **عَدَن**) in Yemen, likewise on the south-coast, the Arabia felix of the ancients; **אֲשִׁיר** may be identified with the district of the Aser-tribes, also in the south, where **כְּלָמֶד** should be looked for; and therefore *Canne* on the south-coast of Arabia, called by the Greeks *Kánnē* (Ptol. 6, 7, 10; Plin. H. N. 6, 26), should be looked for in our **כִּנְהָ**. If this be so, **כִּנְהָ** should not be identified with **כְּלָמֶד** (which see).

כִּנְהָ (*pl.* **כְּנָה**, as the plur. of **פִּשְׁתָּה**, **יִרְהָ**, **יִרְהָ** &c. is formed in the same way) *f. prop.* a piercing and biting little animal, hence a gnat, a stinging-fly Ex. 8, 13 14. Ps. 105, 31, such being frequent in the swamps of Egypt; Targ. **כְּלָמֶד**, Syr. **ܟܠܡܐ**, Ar. **قمل** (in Saadia), applied to all kinds of stinging insects; which expressions have proceeded from a similar fundamental signification. Comp. Talm. **כִּנְהָ** (Pea ch. 9) a sort of grain-worm, **כִּנְהָ** a louse, **כִּנְהָ** a flea, **כִּנְהָ** tongs from **כִּנְהָ** to lay hold of, **כִּנְהָ** the name of a piercing worm.

כְּנֹר see Aram. **כְּנֹר**.

כְּנֹר or **כִּנֹּר** (with *suff.* **כְּנֹרִי**; 1 *pl.* **כְּנֹרִים**, with *suff.* **כְּנֹרִיךְ**; 2 *pl.* **כְּנֹרוֹת**, with *suff.* **כְּנֹרוֹתֵינוּ**) *m.* a harp, usually supposed to be named from its tremulous, stridulous sound (see **הִמְנָה**); more correctly from its bent, arched form (see **כְּנֹר**), the invention of which, as well as of the **עֵינָב** (which see), is ascribed to the Cainite *Jubal* GEN. 4, 21, i. e. it originated in pastoral life; as the god Pan is said to have invented the reed-pipe (*fistula pastoricia*) and flute (Plin. H. N. 7, 57), and Apollo the lyre. It was the most usual instrument of the Hebrews. Being a stringed instrument it was played upon with the hand (**יָדָן**, **יָדָן בִּיד**) by the ancient Hebrews, and served to dispel melancholy 1 SAM. 16, 16 23; 18, 10; 19, 9; or to accompany a poem or song of praise Ps. 49, 5, **לְ** **זִמְרָה בְּכִי** to sing to one with the accompaniment of the harp 71, 22; 98, 5; 147, 7; **לְ** **הוֹדָה לְ** **יְהוָה** to give praise to one accompanied by the harp 33, 2; 43, 4; also **לְ** **הַיָּל בְּכִי** 150, 3. It was also used in divine service 1 KINGS 10, 12, then to accompany the songs at drinking feasts Is. 5, 12; 24, 8, and by the roving courtesan 23, 16, generally in rejoicing GEN. 31, 27, but also in mourning Job 30, 31. The instrument immediately following the **כְּנֹר** is the **עֵינָב** GEN. 4, 21, subsequently the **חָף** was added 31, 27; and in Samuel's time the **נָבֵל** and **חֲלִיל** 1 SAM. 10, 5. In contrast with the **נָבֵל**, **כִּי** got the epithet **נָדִים** Ps. 81, 3. In the temple-music **מִצְלִחִים** were added to the **כִּי** NEH. 12, 27. **כִּי** was also used by leading musicians (**מְנַחֵם**) to give the tune and tone 1 CHR. 15, 21 (see **שְׂמִינִיר**); **נָבֵלִים** and **מִצְלִחִים** being also applied to that purpose 15, 28; 16, 5. Playing on the harp is expressed by **חָפַשׁ** GEN. 4, 21, **יָדָן** 1 SAM. 16, 16, **יָדָן בִּיד** 16, 23; the mode of execution upon it by **נָבָא** 1 CHR. 25, 1 3 and perhaps also **הִזְיוֹן** (which see) Ps. 92, 4. Giving the key-note with it is denoted by **הִשְׁמִיעַ** 1 CHR. 15, 28 or **נָצַח** 15, 21. — This genuine

Hebrew word, which is confirmed as a native of the language by כְּנָתָר (which see), is called in Syr. כְּנָתָר or כְּנָתָר, Ar.

כְּנָתָר (appearing in a great variety of transpositions). In Phenic. כְּנָר is the same, which was played at the mourning festivals of Adonis, and personified by the Greeks as the father of Adonis; from the Phenicians the word passed over to the Greeks in *κνύρα*, *κνύρα*.

כְּנָתָר *Aram.* see כְּנָתָר.

כְּנָתָר see Hebr. כְּנָתָר.

כְּנָתָר (*Jāhu* is founder) *n. p. m.* JER.

22, 24, for which there are, in 24, 1 כְּנָתָר, in ESTH. 2, 6 כְּנָתָר, in 2 KINGS 24, 6 כְּנָתָר, in Ez. 1, 2 כְּנָתָר, may be the participle Kal of כְּנָתָר, with a like meaning to כְּנָתָר.

כְּנָתָר (not used) *tr.* to pierce into, to cut into, to pinch, same as כְּנָתָר, of which it is an enlarged form; as also the Greek *κνύρα*, *κνύρα* are merely enlarged from a simple form identical with כְּנָתָר. Arab. כְּנָתָר the same, hence كَنْة a wound. Deriv. from an intensive form

כְּנָתָר (from כְּנָתָר) *coll. f.* same as כְּנָתָר from כְּנָתָר Ex. 8, 13 14; but as כְּנָתָר stands defect. also in 8, 12, it should perhaps be merely pointed כְּנָתָר, as the Sam. cod. has; Talm. כְּנָתָר fruit-worm.

כְּנָתָר (formed from כְּנָתָר or כְּנָתָר with the termination תָּר) *Aram. adv. so, thus, nominatim, nam,* referring to what follows Ezr. 4, 8; 5, 9 11, or to what precedes 5, 4; 6, 13; on the form and derivation comp. *Fürst*, *Lehrgr.* p. 188. A derivation of it from כְּנָתָר according to the Talmudic future form כְּנָתָר is inadmissible, because a) a Talm. form can hardly be accepted here, b) it must have been written כְּנָתָר, and c) coupled with כְּנָתָר Ezr. 5, 4, it does not at all suit. The Syr. כְּנָתָר namely, from כְּנָתָר, only proves that the Resh of כְּנָתָר may disappear.

כְּנָתָר (not used) 1. *intr.* same as כְּנָתָר (כִּין) to stand upright, to stand fast, of a base,

to be set up, to be fixed, of a post, to be set, planted, of a slip; deriv. כְּנָתָר II, כְּנָתָר. — 2. also like כְּנָתָר *tr.* to prepare, to make, to fit; deriv. כְּנָתָר in the proper names כְּנָתָר, כְּנָתָר, כְּנָתָר. — The stem is closely connected in its organic root with כְּנָתָר III. and כְּנָתָר, while the

Ar. כְּנָתָר should be combined with the Hebrew כְּנָתָר, כְּנָתָר; in Phenic. כְּנָתָר is the same, from which comes the intensive form כְּנָתָר (channon) set upright, erected, a post, palms, stipes (*Plaut. Poen.* 2, 53); כְּנָתָר *crux* in Aramaean having proceeded from a similar fundamental conception.

כְּנָתָר (*constr.* כְּנָתָר) see כְּנָתָר. כְּנָתָר (abridged from כְּנָתָר; *Jah* is the Creating) *n. p. m.* NEH. 9, 4.

כְּנָתָר see

כְּנָתָר (the same as כְּנָתָר) *n. p. m.* 1 CHR. 15, 22, for which 15, 27 has כְּנָתָר. כְּנָתָר (the same) *n. p. m.* 2 CHR. 31, 12. The ת under כ has remained.

כְּנָתָר (*part.* כְּנָתָר, *inf. constr.* כְּנָתָר) *tr.* 1. to collect, to bring together, כְּנָתָר Eccl. 3, 5, oppos. to כְּנָתָר; to heap up, along with כְּנָתָר 2, 26; to assemble ESTH. 4, 16, 1 CHR. 22, 2, כְּנָתָר to collect into a thing NEH. 12, 44; to gather together כְּנָתָר Ps. 33, 7. Phenic. כְּנָתָר the same (*Kit.* 15, 4); Targ. כְּנָתָר and כְּנָתָר, Syr. כְּנָתָר, Ar. כְּנָתָר, the same, hence כְּנָתָר, the modern Hebrew כְּנָתָר, Ar. כְּנָתָר a place of meeting, synagogue, church, temple. (The stem כְּנָתָר adduced above page 294 has also this meaning in the first instance.) — 2. (not used) to veil, to hide, the members or parts of the body, as also כְּנָתָר 3 has the same signification, whence the noun כְּנָתָר (= כְּנָתָר) is derived. Comp. Ar. כְּנָתָר ambush. Deriv. כְּנָתָר.

A fundamental signification to conceal, to cover, does not shew itself in Hebrew in this verb, especially as the nouns כְּנָתָר and כְּנָתָר do not at all agree with it; it is also a question whether

level coast district of Palestine from the northern boundary of the Sidonian state as far as Gaza, inhabited by the Phenicians, principally in very early times, i. e. Phenicia in a more confined sense, a part of the Palestinian coast to which the district of Tyre and Sidon belonged Is. 23, 11, and whose inhabitants were called exclusively כְּנַעֲנִי Ex. 3, 8 17; 13, 5; 33, 2; Josh. 3, 10; 11, 3; JUDGES 3, 5; EZR. 9, 1; NEH. 9, 8, mentioned along with the other Phenician tribes, e. g. חֲתִי, אֲמֹרִי, גִּרְזָאִי, יְבוּסִי, חֲרִי, פְּרִזִּי, אֲמֹרִי, that dwelt in the interior. And the district of the two Sidonian states was actually called "the great plain" (τὸ μέγα πεδῖον, Joseph. Ant. 5, 3, 1); the ancients (Augustini enarr. in Psalmos 104 §. 7; Hieron. de nominibus hebr.) already explaining the name כְּ as above; Scripture, in like manner, describing the Sidonian plain in the north as the border land of Canaan GEN. 10, 19, Philistia in the south being excluded, Is. 23, 11 compared with JER. 47, 4. But this original limitation of Canaan, adapted as it was to the name, was much extended at certain times, so that the signification of the name remains quite unregarded. So e. g. פְּלִשְׁטִי is reckoned to Phenicia ZEPH. 2, 5, GEN. 10, 19, and the southern border is extended as far as Egypt, to El-Arish at Rhinocorura &c. NUM. 34, 5; Josh. 13, 3; 15, 4 47. For the whole Palestine on this side Jordan the name כְּ was used only because Phenician tribes had settled there before the Hebrews, and it was therefore applied only archaically in describing pre-Israelite states, i. e. when the ancient inhabitants (NUM. 33, 40; DEUT. 11, 30; EZR. 16, 29; PS. 106, 38), the wanderings of the patriarchs and progenitors of tribes in this land (GEN. 16, 3; 36, 6; 37, 1), the promises respecting it (GEN. 11, 31; 12, 5; 17, 8; PS. 105, 11), and their fulfilment (LEV. 14, 34; 18, 3; 25, 38; NUM. 13, 2; 34, 29) were the subject, as well as when later writers speak of the relations of primitive times (JUD. 6, 10; Joseph. in the first books of Ant.); but the appellation ceases with the settlement of the Israelites;

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except that occasionally when one wished to designate the inhabitants of the deep Jordan-valley (NUM. 13, 29; Josh. 11, 3), or to speak of the land on this side Jordan in contrast with the high land of Gilead (NUM. 33, 51; Josh. 22, 9 11 32; JUDGES 21, 12; compared with GEN. 33, 18; 35, 6), he used the name כְּנַעֲנִי with a consciousness of its meaning. For כְּנַעֲנִי alone we have often כְּ אֲרָץ GEN. 11, 31 &c. — 3. (pl. with suff. כְּנַעֲנִיָּה) Canaanites, Phenicians, standing for אִישׁ כְּנַעֲנִי or כְּנַעֲנִיָּה (GEN. 15, 2) is for רִמְשָׁקִי or אִישׁ דָּר in the sense of merchants Is. 23, 8, Hos. 12, 8, ZEPH. 1, 11, כְּנַעֲנִי (which see) being also used in this meaning.

כְּנַעֲנִיָּה (Phenicia, the original form of כְּנַעֲנִי) n. p. m. 1 CHR. 7, 10, 2 CHR. 18, 10, spoken of Benjamite families, perhaps because they were received out of Phenicia, such being found in this tribe also from חֲרִשִׁי אִישׁ &c.

כְּנַעֲנִי (pl. כְּנַעֲנִיִּים) Gentile m. (from כְּנַעֲנִיָּה f. 1. a Canaanite male or female, a Phenician male or female, GEN. 38, 2; 46, 10; Ex. 6, 15; OB. 20; NEH. 9, 24; but כְּנַעֲנִי is most frequently used as a collective GEN. 24, 3, JUDGES 1, 1, construed with the sing. GEN. 50, 11. As we see under כְּנַעֲנִי, the Phenicians at the sea are chiefly meant by the word Josh. 5, 1; then the inhabitants of the depressed valley of the Jordan NUM. 13, 29, DEUT. 11, 30, Josh. 11, 3, without including the Phenician tribes, e. g. פְּרִזִּי GEN. 13, 7, חֲתִי, חֲרִי, יְבוּסִי and אֲמֹרִי Ex. 23, 28, אֲמֹרִי 13, 5, גִּרְזָאִי DEUT. 7, 1, קְנָזִי GEN. 15, 19-21. But all the inhabitants of Palestine on this side Jordan were archaically called so by the Hebrews before the latter got possession of the country GEN. 10, 18 19; 12, 6; JUDGES 1, 10; hence אֲרָץ כְּנַעֲנִי = אֲרָץ כְּנַעֲנִיָּה Ex. 3, 17, DEUT. 11, 50, for which also we have אֲרָץ כְּנַעֲנִיָּה Ex. 3, 8 for Palestine on this side Jordan. — 2. merchant, tradesman (see כְּנַעֲנִי) ZECH. 14, 21, Job 40, 30, Prov. 31, 24, because the Phenicians were the

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principal commercial people in ancient times.

כָּנַף (Kal unused) 1. *intr. to be at the side, to be bent or turned to the side, to give way to the side*; comp. **נָכַב** to lay aside, to purloin, Arab. **جَنَبَ** to bend off to the side, to give way sideways (whence **جَنْبَ** side), **جَنَفَ** the same, **خَنَفَ** (חָנַף) deflexit, especially to turn from one religion to another, whence **خَنِيف** a believer, i. e. one who has turned from a false to the true religion, and perhaps the Hebrew **חָנַף** vice versa to turn from the true religion, to apostatise (according to which the fundamental signification of **חָנַף** above would have to be altered); Targ. **נָכַב** = Hebrew **כָּנַף**. Whether, with this fundamental signification, the organic root lies in **נָב** (see **נָבַב**), since Targ. **נָב**, Syr. **ܢܒܐ** (with **ܢܒܐ**) signify "side", is improbable, according to the analogy of the Arabic; rather does the organic root appear to be here also **נָכַב**. Hence according to some the *Nifal*. — 2. *to surround with a rim, to wind about, to cover, to protect, to border, a meaning which the Ar. كَف has decidedly; whence **כִּנִּיף** a covering, a veil. Deriv. **כָּנַף**.*

The two meanings distinctly expressed in the verb belong together, and are to be developed out of one another, since a) **צָלַע** (Ar. **ضلع**) to bend or turn off, from which comes **צָלַע** and **צָלַע** side, wing (of a door), country, district, is connected with **צָלַע** to cover or veil around; b) Aram. **דִּשְׁן**, **דִּשְׁן**, **דִּשְׁן** side, comes from **דִּשְׁן**, **דִּשְׁן**, Ar. **دَفَنَ** to cover about, c) Hebrew **אָצַל** side, from **אָצַל**, Arab. **وَصَلَ** to bind about, d) Ar. **قَطَرَ** side, country, from **قَطَرَ** to bind about, e) Hebrew **חָבַל** country, district, from **חָבַל** to border about, to bind around; and f) Targ. **גִּרְנָפָא**, Syr. **ܓܪܢܦܐ** circumference, enclosure, margin, standing for Hebr. **גִּבּוּל** and **גִּבּוּרָה**, signifies also "wing", like the simple **נָכַב** &c. &c. The

original idea is prob. *to enclose, to surround with a rim, to cover about*, i. e. to make a bending line round and round. spoken of an enclosure, an edging, a border, *to surround with a border*; hence **כָּנַף** may mean an edge, border (metaphor. final point, extreme end, point, and Ar. **كَنْف** a district bordered about, like **حَبْل**, **غَبْل**) and protection all round; out of which also the noun-idea "side" and "wing" might be easily explained, as if they were a kind of enclosure or protection of a body, just as the verb **צָר** belonging to the noun **צָר** is connected with **צָר**. From this fundamental signification **כָּנַף** means metaphor. *to bend or turn aside* &c. out of which we can explain *Nifal*. The organic root is **כָּנַף**, which exists also in **כָּנַף**, **כָּנַף**, &c. Comp. Ar. **كَنِيف** covering, protection.

Nif. **נָכַף** (fut. **יִכְנֹף**) *to put oneself aside, to turn away*, Is. 30, 20 *thy teacher* i. e. thy prophet (**מֹרֶה** for **מֹרֶה**) shall not turn away, instead of being obliged to withdraw sooner (*Ibn Ganâch*).

כָּנַף (constr. **כָּנַף**, with suff. **כָּנַפִּי**; *du.*, also as *pl.*, **כָּנַפִּים**, constr. **כָּנַפִּי**, with suff. **כָּנַפִּיהֶם**, **כָּנַפִּיהֶם**, *plur.* in another sense **כָּנַפִּיהֶם**, constr. **כָּנַפִּיהֶם** f. (seldom *masc.* 2 Chr. 3, 11 12 13; Ez. 7, 2 K'ri) 1. *a wing* (see **כָּנַף**), so called from covering the body Is. 10, 14; Job 39, 13; Ez. 1, 8; dual **כָּנַפִּים** a pair of wings Ex. 25, 20, 1 Kings 8, 7, also for the plural Is. 6, 2; Ez. 1, 6; 10, 21; collect. in **כָּנַף** GEN. 1, 21, **כָּנַף** DEUT. 4, 17, Ps. 148, 10 *birds of wing*, i. e. birds which have wings (wings being the chief characteristic of birds); poet. **כָּנַף** PROV. 1, 17, or **כָּנַפִּים** ECCLES. 10, 20 *possessor of wings, a winged one*, i. e. a bird; seldom **כָּנַף** alone for *bird* Is. 10, 14; sometimes without such close union, e. g. **כָּנַף** Ez. 39, 17, **כָּנַף** GEN. 7, 14. — As a figure a) of swiftness, hence *wings of the wind* Ps. 18, 11, of the dawn 139, 9, and to this the ancients (LXX, Targ., Kimchi) also referred **כָּנַפִּים** Is. 18, 1 *ships*

of wings, i. e. winged ships (פִּלְצֵל = Ar. **ظلال** ships, Kam. pag. 1495, but see signif. 5); b) very often a figure of protection, hence the expressions הִקְטִיר בְּצֵל בְּנִסִּים Ruth 3, 9, הִקְטִיר בְּצֵל הָסָה 36, 8; 57, 2, Ps. 17, 8, הָסָה בְּצֵל הָסָה בְּחֹהֵר Ruth 2, 12, expressing the idea of protection. — 2. the skirt, of an upper garment 1 Sam. 24, 6, fully בְּנֵה הַיְמִינִי 24, 5 12 or הַבְּנֵה Num. 15, 38, Hagg. 2, 12, for which we have also בְּנֵה alone 2, 12, Zech. 8, 23, in which sense בְּנֵה also stands for the constr. pl. Deut. 22, 12. — 3. the upper garment, with which one is covered at night, or the covering itself Ez. 16, 8, and פִּרְשׁ בְּנֵה עַל (= ἐπιστάζειν Luke 1, 35) of sexual connexion, like גָּלַה בְּנֵה פִּי (= גָּלַה בְּרִיחַ פִּי) to remove the coverlet of one Deut. 23, 1; 27, 20. — 4. edge, extreme border, of the earth, prop. corner, the earth being conceived of by the ancients (e. g. by Eratosthenes) as a garment spread out, Is. 24, 16 from the edge of the earth, i. e. from the Philistine and Phœnician coasts, they being called אֲפִסֵּי הָאָרֶץ (Ps. 72, 8; Zech. 9, 10); usual is the constr. pl. בְּנֵהוֹת of the four extreme ends of the earth, the four quarters of the world Is. 11, 12; Ez. 7, 2 K'ri; Job 37, 3. — 5. side (see בְּנֵה), Is. 8, 8 the extensions of his sides are a fulness of the breadth of the land, i. e. the overflowing waters extend widely on both sides, and fill the land. Here belongs אֲרָץ צִלְצֵל בְּנֵהוֹת Is. 18, 1 the land of the shadow of both sides, i. e. the shadow of the two mountain-chains of Egypt (Saadia, Ibn Gânâch), or better the land of the double shadow, i. e. which throws its shadow sometimes to the south, sometimes to the north, a fact which the ancients found worthy of notice at Meroë (Luc. Phars. 4, 333; Plin. H. N. 2, 75). See צִלְצֵל. — 6. the upper, extreme end of a building, a point, head, pinnacle &c., generally all that has any resemblance to "a wing". Hence Dan. 9, 27 and upon the battlement (i. e. the extreme end above) of the horrible abomination (שְׁקִיזִים מְשֻׁמִּים) 9, 27 = שְׁקִיזִי

and מְשֻׁמִּים 11, 31; 12, 11), i. e. of the idolatrous altar, and even to destruction and the decrees (i. e. till the completed, perfect annihilation) will God's anger be poured out upon the abomination. Ar. **كَنَف** the same.

כִּנֵּר (not used) tr. to make bow-shaped, arched, bellied, basin-shaped, to bend; Ar. **حَنَى** the same, whence **حَنِيرَة** arched, bent work, especially after the manner of tortoise-shell boxes, or what is made out of tortoise shell. The Hebr. **כִּנֵּר** (according to the frequent interchange of כ and צ), and Ar. **صَنَى** have the same fundamental signification (see **צִנֵּר**). The attempt to explain **כִּנֵּר** as onomatopoeic, must be rejected, because of the derivatives.

Pih. **כִּנֵּר** (not used) to make greatly bent, arched, bellied. Deriv. **כִּנֵּר**, and the proper names **כִּנְרִית**, **כִּנְרִיָּה**, **כִּנְרִיָּה**.

כִּנְרִיָּה see **כִּנְרִיָּה**.

כִּנְרִיָּה see **כִּנְרִיָּה**.

כִּנְרִיָּה (prop. basin, from **כִּנֵּר**) 1. n. p. of a basin-shaped and very fruitful district (**בְּקִיָּה**) and territory from the sea of מֶרֶם to the south point of Genesaret, which has some resemblance to the hollowed out body of a **כִּנֵּר** Deut. 3, 17 (where, however, the Jer. Targ. 1. takes it merely as the name of a city, and identifies it with Tabariyya). Josephus (B. J. 3, 10, 7 and 8), as also the Talmud (Berach. 44), already describe the fertility of this low-lying territory (**Γεννησαρίτις**, **גִּנְיָסָרִית**), which was 30 stadia long and 20 broad, according to the former. The word commonly occurs in the plur. **כִּנְרִיָּהוֹת** 1 Kings 15, 20 or **כִּנְרִיָּהוֹת** Josh. 11, 2. — 2. n. p. of a city built in this basin at the sea of Galilee (**יָם כִּנְרִיָּה**), which was assigned to Naphthali Josh. 19, 35. In later times it was called **גִּנְיָסָר** *Genusar* (Megilla 6*). In the Talmudic period one Jonathan ben Charsa was born there (Tosiphta Kelim, at the end); and at the time of Farchi (at the beginning of the 14th century) it

was still in existence, lying, without doubt, one hour north-west of Tabariyya, where the ruins of *Gansur* are still found at the present day. From the name of this city the sea of Galilee, so-called at a later time, was styled ים-כנרת Num. 34, 11, Josh. 13, 27, or ים כנרת 12, 3; in the Talmud של כנרת. The later word גניסר, גניסר (in the Targ. and Mishna), Γενισαρ (1 Macc. 11, 67), Γενισαριθ (גניסרת) in Josephus and the New Test., is to be derived perhaps from גניס, Ar. خنس to make a bow, to bend (comp. عَنَس inflexit, incurvavit) with the formative syllable -ר (comp. סניסר, סניסר, סניסר &c.), which amounts to the same fundamental signification. The Galilean Sea is now called *el-Shuweir*.

כנש (inf. מְכַנֵּשׁ) *Aram. tr. to gather together*, DAN. 3, 2, Hebrew כָּנַס, Syr. کنس, Arab. کنس.

Ithpe. מְכַנֵּשׁ (part. pl. מְכַנֵּשׁ) to be gathered together DAN. 3, 3 27.

כְּנִית (after the form מְנִית, see *Fürst, Lehrgeb.* p. 177; *pl. כְּנִית* after the Aramaean manner, since in Hebrew we should expect כְּנִיתִים like מְנִיתִים, or כְּנִיתִים like מְנִיתִים from מְנִית, with *suff.* (כְּנִיתִים) *fem. prop. abstr. the giving of a title, the being invested with an honourable name, acquaintance, intimacy, like מְנִיתִים; therefore concrete: one invested with office, a friend, an associate, colleague* EZR. 4, 7 (the idea of likeness lies more in the suffix than the noun).

כְּנִית (only *pl. כְּנִיתִים, constr. כְּנִיתִים, with suff. כְּנִיתִים, כְּנִיתִים, as if from כְּנִית*) *Aram. f. same as Hebr. כְּנִית* EZR. 4, 9 17 23; 5, 3 6; 6, 6 13; Syr. کِنَا the same.

כְּנִית see כְּנִית.

כֶּסֶד *m. a throne*, in the old poem Ex. 17, 16 for כְּסֵא, which form singularly abridged was interpreted by the Talmudic Hagada like the use of יָהּ (see *Rashi*). But the cod. Sam. has the full form כְּסֵא instead. Since, however, the

meaning "throne" gives no sense whatever, and a verb is wanting to the phrase כְּסֵא לְכֶסֶד יָהּ, moreover since the formula of an oath is never expressed so, and also because the introductory כִּי is obviously intended to explain the preceding altar-name יָהּ (17, 15), it is better to read כֶּסֶד, and translate with the preceding verse: *and Moses built an altar* (in remembrance of the victory over Amalek), *and called it* (better "the banner planted upon it") "God is my banner". And he said (as the reason of this appellation): *for the memorial* (see *ר* page 539) *is upon the banner of God: "Jehovah wages war with Amalek from generation to generation"* i. e. the sentence from מְלָחָמָה to יָהּ is the memorial or sign of remembrance, the inscription (כְּסֵא), as it were, upon the divine banner (יָהּ) of the altar יָהּ. The LXX read כִּי בִיד כְּסֵיָהּ (ἐν χειρὶ κρυφαία) for *with veiled* (i. e. invisible) *power* (God wages &c.), which must be rejected on account of its total deviation from the text.

כְּסֵא (not used) *tr. same as כֶּסֶד* (כְּסֵא) which see) 1. *to determine, to appoint, a festival-time*; Syr. کَسَل I. (not connected with کَسَل II. *to cover*), cognate in sense with יָד I. whence יָד (feast) and מוֹדָע (the same) which connects with יָד (עֲדָה), Ar. عَدَّ, Syr. کَسَل to establish, to determine; comp. Syr. کَسَل feast, proceeding from the same fundamental signification. Comp. too מִס I. (which see), whence מִס and מִסָּה. Deriv. כְּסֵא and כְּסֵא (according to mss.). — 2. *to establish*; in relation to number, *to enumerate*; *to appoint, fix*, with relation to price, amount; deriv. מְכֵסָה (after the form מְכֵסָה), or with relation to tax, census, whence מְכֵס (after the form מְכֵס, מְכֵס, מְכֵס from מְכֵס, מְכֵס, מְכֵס and מְכֵס, מְכֵס, מְכֵס).

The meaning of the verb now given being sufficiently attested by origin and analogy to the nouns derived from it, it only remains to investigate the point, from what objective view the signification

tion to determine &c. proceeded. From comparison with כס the fundamental signification is certainly to divide, separate, partition, whence has arisen, as in the case of חֲתָךְ, מִנְה, קָצַב, מִנְה, to determine, decide, fix, establish, enumerate &c.; conseq. כָּסָא is = מִנְה, מִנְה, קָצַב, as כס also is connected with קָצַב; Ar. كَسَا the same, whence the derivative nouns كَسَا, كَسَا section, part.

כָּסָא (in 2 mss. כָּסָה, in many editions כָּסָא) *m. prop. festival, feast-day*, like מוֹעֵד, whether at the new or full moon; metaphor. a settled, definite time, without relation to a festival Prov. 7, 20 (*Rashi*), where *Aquila* and *Jerome* unnecessarily translate "feast-day of the full moon", *Ibn Esra* "feast-day of the new moon"; Syr. ܟܣܐ *prop. festival*, on the 14th (*Isa bar 'Ali*), the 15th (*Peshito* on 1 Kings 12, 32), the 23^d (*ibid.* on 2 Chr. 7, 10) of a month, either in *Tisri* (*Peshito* l. c.), November (*Assem.* B. O. II. 304) or December (*ibid.* 277). See כָּסָה.

כָּסָא see כָּסָה.

כָּסָא (Job 26, 9 and 1 Kings 10, 19) *כָּסָה*; with *suff.* כָּסָא, *כָּסָא, pl.* כָּסָא, with *suff.* כָּסָא, in which forms the Dagesh is dropped; from כָּסָא, which see) *m. a high seat, an elevated, arched seat* (see כָּסָה); hence a throne, a) of the high priest 1 Sam. 1, 9; 4, 13, to give public audience from it. b) of a king, a symbol of his dignity and honour GEN. 41, 40, 1 Kings 1, 37 47; hence it is taken for kingdom = מַלְכוּת (so the LXX) 2 Sam. 3, 10; 14, 9; 1 Kings 2, 12 33; JER. 22, 4; 43, 10, fully מַלְכוּת כָּ' DEUT. 17, 18; 2 Sam. 7, 13; 1 Kings 9, 5, כָּ' מַלְכוּת 1 Chr. 22, 10; 28, 5, מַלְכוּת כָּ' 2 Chr. 23, 20. The throne of David, i. e. the sovereignty of his dynasty, is called כָּסָא דָּוִד 2 Sam. 3, 10, יִשְׂרָאֵל 1 Kings 8, 20, כָּ' מַלְכוּת 1 Chr. 28, 5, כָּ' 29, 23, כָּ' מַלְכוּת יִשְׂרָאֵל JER. 33, 17, or כָּסָא merely, 2 Sam. 7, 16. c) of a

vicegerent, i. e. his seat of rule NEH. 3, 7. d) an elevated seat, place of honour generally, in palaces and among the great, Prov. 9, 14; Is. 47, 1. e) a seat of judgment Ps. 122, 5, fully כָּ' דִּין Prov. 20, 8, hence tribunal. f) figur. the throne of God, i. e. his government, administration JER. 3, 17, Ps. 11, 4, and judicial office 9, 8; 97, 2; 1 Kings 22, 10; also called כָּ' קֹדֶשׁ Ps. 47, 9 or כְּבוֹד JER. 14, 21. The splendid description of God's throne Is. 6, 1 seq., Ez. 1, 26 and 10, 1, Job 26, 9 &c. is to be taken as visionary and symbolical.

The noun כָּסָא (כָּסָה Job 26, 6 originated perhaps from כָּסָא = כָּסָא) is developed out of כָּרָסָה, כָּרָסָה (after the form אֲרָרָה, אֲרָרָה) by the assimilation of *r*, as the Targ. כָּרָסָה, כָּרָסָה, כָּרָסָה, Syr. ܟܪܫܐ, Arab. كَرَسِي clearly shew; and since the Syr. ܟܪܫܐ *knapsack*, Targ. כָּרָס, Syr. ܟܪܫܐ belly, body, is connected with it, the tracing of it back to an arched, rounded and raised form is unquestionable; see כָּרָס.

כָּסָה see כָּסָה.

כָּסָה (in Kal only *part. act. m.* כָּסָה, *pass.* כָּסָה, *constr.* כָּסָה) *trans. to cover* (with a lid), to clothe, to envelop (with a veil); to enclose, of a case, a capsule (see כָּסָה); to cover over, to conceal, sin Ps. 32, 1, shame Prov. 12, 16, knowledge 12, 23; but Pihel usually stands for this. Deriv. כָּסָה, כָּסָה, מַכָּסָה.

The stem כָּ, Targ. כָּסָה, (to cover, to hide, to conceal), Syr. ܟܫܐ II. (to be deck, to clothe), Arab. كَسَا (to attire), appears to have also had for its fundamental signification *intr. to be fat, thick, fleshy*, since fleshiness, fatness, thickness, fulness were conceived of as a state of the body clothed or covered, to which Job 15, 27 points, where we have the expressions "to cover with fat, to put on suet". Besides, the idea of density, pressing together, binding together is cognate, the one being merely an extension of the other. Accordingly,

כָּסָה (which see), Ar. حָطَى (to be thick, dense), حָطָא (to be fleshy), כָּטָא and כָּטָא (to be dense, to be twisted together), כָּשִׂי (to be full, whence כְּשִׂיִּה fat on the belly), جَسָא (to become fat), Syr. مَسَسَا (to be thick-fleshed, whence מַסְסָא hip MATTH. 3, 4) &c. &c. are identical with כָּסָה. The idea of "covering" passes over, in another direction, to that of "protecting" (see Is. 51, 16); and therefore 'כ' is also connected with חָס (חַיִּים), Arab. حَامَى (to cover or close the eyes), חָז (חַיִּיז) &c. &c. Once it appears to stand for חָסָה Ps. 143, 9 (LXX).

Nif. נִכְסָה (inf. הִכְסִּיחַ) to be covered, of a land by (כָּ) הַמִּיּוֹן גַּלְיָם JER. 51, 42; to be covered over Ez. 24, 8.

Pih. כִּסָּה (part. הִכְסִּיחַ; inf. constr. כִּסֵּיחַ; fut. יִכְסֶּה, apoc. יִכְסֶּם) to cover, NUM. 22, 5, Ps. 78, 53, figur. Ez. 7, 18; JER. 51, 51; Ps. 69, 8; JOB 22, 11 the overflow of the waters (i. e. peril of death) covers thee, i. e. surrounds thee on all sides; 23, 17 and because of my countenance, which darkness covers (i. e. suffering covers); to cover over, חֲסָאתָ, said of God, i. e. not to regard it = נָשָׂא Ps. 85, 3; to veil, enfold NUM. 9, 15; 17, 7; to cover with a veil GEN. 38, 15; Is. 29, 10 your heads — the seers — hath he covered, i. e. put into a state of sleep and unconsciousness; JOB 9, 24 the face of their judges he veils, so that they cannot distinguish right and wrong; to cover over DEUT. 23, 14, with כָּ where-with LEV. 7, 13; JUDGES 4, 18; 1 KINGS 1, 1; to enwrap Ps. 147, 8; כִּי פָנָיו בְּחֶלְבֵן JOB 15, 27 he hath covered his face with his fat, i. e. he has fattened himself, he has been a slave to his body; but also with the accus. of the covering along with the accus. of the object, HAB. 3, 3 he covered the heavens with his splendour. Then to conceal, to keep secret, to make invisible JOB 31, 33; 33, 17; PROV. 10, 6 18; 11, 13; 28, 13; to protect, יִכְסֶּה Is. 51, 16; to clothe 58, 7, also with the accus. of the garment Ez. 16, 10; 18, 16; figur. Ps. 104, 6; to fill, with עָל

JOB 36, 32 he fills his hands with light, i. e. he has his hands full of lightnings. But 'כ' is frequently put with עָל of the object LEV. 4, 8; NUM. 16, 33; JOB 21, 26. In JOB 36, 30 עָלֵי should be supplied from the first member, and the translation is: and with the roots of the sea (i. e. with the depths of the sea of clouds) he covereth himself. Here belong also the passages where כָּסָה has apparently an *intr.* signification GEN. 38, 14, DEUT. 22, 12, JON. 3, 6, but where only עָל of the person with the suff. is left out. With כָּ Ps. 44, 20 or the accus. of the covering Ez. 24, 7; seldom with לָ of the object Is. 11, 9; in the sense to keep secret with מִן of the person GEN. 18, 17. Construed with אָל Ps. 143, 9 כָּסָה appears to be = חָסָה, the LXX reading the latter. כִּסָּה LEV. 9, 19, Is. 14, 11 and 23, 18, Ez. 27, 7 is to be taken as a noun.

Puh. כִּסָּה (part. מִכְסָּה, fut. יִכְסֶּה) and כָּסָה (3 p. pl. כָּסוּ) to be covered, clothed, GEN. 7, 19 20; Ps. 80, 11; PROV. 24, 31; figur. ECCLES. 6, 4.

Hithp. הִתְכַּסָּה (part. מִתְכַּסֵּה; fut. יִתְכַּסֶּה, apoc. יִתְכַּסֶּם) to cover or clothe oneself, to wrap oneself up, with כָּ of the covering 1 KINGS 11, 29; 2 KINGS 19, 2; figur. Is. 59, 6 and they do not cover themselves with their works, i. e. they are good for nothing; seldom with the accus. JON. 3, 8, or absol. GEN. 24, 65.

כָּסָה see כָּסָה.

כָּסָה (see כָּסָה; once, in 18 mss. כָּסָה) *m.* same as כָּסָה, but principally used of the feast held at the new moon of Tisri Ps. 81, 4, where it is parall. with חֲנֻכָּה and designated as יוֹם הַחֲנֻכָּה; the Talm. כָּסָה is also used of this festival. From verse 6. and onward, the feast-poem of verses 2-5. is not continued.

כָּסָה see כָּסָה.

כָּסָה (fem. of the masc. כָּסָה, from כָּסָה *Pih.*) cut off, spoken of dry withered twigs, as fuel for burning Is. 5, 25 (*Ibn Esra, Kimchi*); it is therefore unnecessary to take כָּ as meaning *as*. Accord-

ing to the Targ., LXX and Vulg. it comes from קִיחַ or קָחָה.

כִּסְיָה (constr. בְּכִסְיָה) *m.* a covering NUM. 4, 6 14.

כִּסְיָה (with suff. בְּכִסְיָהּ, בְּכִסְיָתָהּ), *f.* a covering, upper garment DEUT. 22, 12, Is. 50, 3, cover Ex. 22, 26, clothing 21, 10, for protection against cold JOB 24, 7; 31, 19; metaphor. veiling, concealment 26, 6. עֵינַיִם בְּ עֵינַיִם GEN. 20, 16 a veiling of the eyes, i. e. not seeing what is done = appeasement, expiation; conseq. the passage should be translated: behold, • this is to thee an expiation for all that has happened to thee; comp. בְּכִסְיָהּ פָּנָיִךְ (JOB 9, 24), בְּכִסְיָהּ פָּנָיִךְ (GEN. 32, 21), עֵינַיִם (Ex. 23, 8); as vice versa we have the expression גִּלְהָה בְּכִסְיָהּ (Is. 22, 8). The Targ. and LXX have rendered the phrase according to the sense.

כָּסַח (part. pass. *m.* בְּכִסְיָהּ, *pl.* בְּכִסְיָהִים, *fem.* בְּכִסְיָהָ) *tr.* to cut off, to hew off, קוֹצִים Is. 33, 12; to prune, נָסַח Ps. 80, 17, in order to burn the branches; Targ. כָּסַח, Syr. كَسَح the same. The stem is connected with קָצַע, קָצַח, Ar. كَسَّ. The organic root is כָּסַח.

Pih. כָּסַח (not used) to cut off, thorn-twigs. Deriv. (according to some) בְּכִסְיָהּ.

כָּסִיל (pl. בְּכִסְיָהִים, with suff. בְּכִסְיָהִי) *m.* 1. the obdurate (the sense proceeding from the objective idea to be thick, fleshy, fat, comp. Germ. feist and fest), hence a fool, whom correction does not improve Prov. 20, 1 and 17, 16, whom one does not like to meet 17, 12 &c.; often used in Proverbs and Ecclesiastes, out of which a picture of the person may be derived, and by which the word may be strictly distinguished from בָּצֵר, פָּחִי, פָּחִי. Fatness and fleshiness symbolise obduracy, dulness, insensibility, and sinfulness Is. 6, 10; Ps. 17, 10; 73, 7; 119, 70; just as שָׁמֵן and שָׁמֵן (in their objective meaning to be fat) are also applied in the sense of, to be foolish, stupid, dull (comp. πᾶγς, pinguis, in the classics), and from the Aram.

שָׁמֵן, to be fat come שָׁמֵן to act very foolishly, שָׁמֵן a fool, שָׁמֵן folly; for which reason the analogy of שָׁמֵן, as given above, should be abandoned.

— 2. rich, Prov. 19, 1 (Syr., Vulg.), oppos. to קָטָן (קָטָן stands in the almost verbally repeated passage 28, 6), naturally with the accessory idea of pride, high-mindedness, sinfulness (see Prov. 18, 23; Mic. 6, 12; MATTH. 19, 23), which suits the fundamental signification of כָּסִיל. — 3. (pl. בְּכִסְיָהִים) a firm one, a strong one, a hero, giant, hence the constellation Orion, which was conceived of as a giant walking along the vault of heaven Am. 5, 8, JOB 9, 9 (LXX Ἰσσερος, probably for Ἀρκτοῦρος) and 38, 31 (LXX Ὠρίων), then the great constellations generally Is. 13, 10 (according to Ibn Ganāch Canopus); the Semites in other respects (Targ. בְּכִסְיָהִים, Syr.

جَبَّار, Ar. جَبَّار), and in part the Persians and Greeks representing Orion in in a similar light. The בְּכִסְיָהִים (fettters) are the indissoluble clusters of stars. — 4. (fat district) *n. p.* of a locality in the south of Judah Josh. 15, 30 (בְּכִסְיָהִים 15, 10 is different).

כָּסִילִית *f.* obduracy, folly Prov. 8, 13.

כָּסִיל (fut. יִכְסֵּל) *intr.* 1. to be thick, fleshy, fat, cognate in sense with שָׁמֵן and שָׁמֵן (Ar. كَسَلَ, whence the noun كَسَل thickness of body, fatness), particularly applied to the fleshy, fat loins (see JOB 15, 27). Deriv. כָּסִיל 1, כָּסִיל in the proper name בְּכִסְיָהִים. — 2. Figur. a) to be fat, fruitful, of a district or locality, חֶלֶב I. חֶלֶב, חֶלֶב, חֶלֶב, חֶלֶב, חֶלֶב, חֶלֶב being also transferred to names of places; deriv. the proper names בְּכִסְיָהִים, בְּכִסְיָהִים, בְּכִסְיָהִים. 4. b) to be strong, powerful, heroic, stout, of persons, as also חֶלֶב I. (see the proper name חֶלֶב) and שָׁמֵן; deriv. בְּכִסְיָהִים 3, בְּכִסְיָהִים, the proper name בְּכִסְיָהִים. c) generally to be firm, strong, to shew firmness, to trust, deriv. בְּכִסְיָהִים 1, כָּסִיל 2; and metaphor. to be rich (comp. כָּסִיל to heap

up, to bring together), deriv. בָּסֵיל 2. — 3. to be obdurate, dull, foolish, hence to be sinful, like טָפֵּשׁ and שָׁמֶן; and so coupled with בָּעַר JER. 10, 8. Deriv. בָּסֵיל 1, בָּסֵל 2, בָּסֵילוֹת, בָּסֵילוֹת 3.

בָּסֵל see בָּסֵילוֹת-תְּבוֹרִי.

בָּסֵל (with suff. בָּסֵלָה; pl. בָּסֵלִים, with suff. בָּסֵלִי) *m. prop. a fleshy, firm mass, a thick lump, hence 1. loin, of men* JOB 15, 27, Ps. 38, 8, or of animals LEV. 3, 4; 4, 9; 7, 4; Ar. كَتَل (thickness). — 2. Figur. firmness, strength, then steadfastness, trust, שֵׁים ב' ב' Ps. 78, 7 to put trust in one; JOB 8, 14; strength, support 31, 24 (parallel מִבְטָח); PROV. 3, 26 (like עֶזֶר Ex. 18, 4), Targ. סִדָּר, where the Vulg. translates it unnecessarily by side, after בָּסֵל 1. — 3. obduracy, folly, Ps. 49, 14 this their doing, i. e. their trust in wealth (vs. 7) and the final, visible uselessness of it, is their folly; ECCLES. 7, 25.

בָּסֵלָה (with suff. בָּסֵלָהָה) *f. 1. confidence, hope* JOB 4, 6, coupled with תְּקוּנָה. — 2. folly, i. e. stupidity, unbelief Ps. 85, 9.

בָּסֵלָה (constr. pl. בָּסֵלָהוֹת, from a masc. בָּסֵל) *f. flank, side, prop. loin; see בָּסֵלָהוֹת תְּבוֹרִי.*

בָּסֵלָה (only pl. בָּסֵלָהוֹת) see בָּסֵלָהוֹת.

בָּסֵלָה see בָּסֵלָה.

בָּסֵלָה *m. name of the ninth month among the later Hebrews* ZECH. 7, 1, NEH. 1, 1, introduced along with the names of the other months (Rosh ha-Shana ch. 1, see מִנְחָה, אֶלּוּל &c.) out of Babylonia by the exiles, when they returned home. The Targ. writes בָּסֵלָהוֹת, the Apocr. and Joseph. read בָּסֵלָהוֹת (1 Macc. 1, 54 Χασελεύ; Antt. 12, 5, 4 and 7, 6 Χασλέβ); in Palmyrene it is בָּסֵלָהוֹת; and the somewhat singular form בָּסֵלָהוֹת may therefore be referred to בָּסֵלָהוֹת. — As to its derivation, it has sometimes been compared with كَسِل to be inert, torpid; sometimes with the Aram. בָּסֵלָה dirt, and finally with בָּסֵלָה to con-

tract, to be cold, all referring to the state of the weather. But apart from the fact that these significations of the stems and their application are very uncertain, we must presuppose, even from the analogy of the other names of the months which have come into use through the Aramaeans, as אֶלּוּל, אֶדָר, תְּמוּזָה (which see) &c., that ב' originated in the primitive Semitic worship, and should therefore be explained accordingly. In the forms בָּסֵלָהוֹת, בָּסֵלָהוֹת, בָּסֵלָהוֹת we should probably venture to adopt the meaning of בָּסֵיל, i. e. Orion = Mars, the formidable hunter (Il. 22, 29; Odyss. 5, 275), who plays a part in the mythology of the old Semites and Asiatics generally; hence he was represented as an archer. Among the Syrians and ancient Arabians this month was called فَنَح, Ar. كَانُون (see Peshito on ZECH. 7, 1), which is only a collateral form of the noun בָּיון (which see), which latter was also a deity of the old Asiatics.

בָּסֵלָהוֹת see בָּסֵלָהוֹת.

בָּסֵלָהוֹת (strength, power, concr. a strong one) *n. p. m. NUM. 34, 21.*

בָּסֵלָהוֹת (fatness, fruitfulness) *n. p. of a city in the north of Judah, in the northern Judah-mountain יְהוּדָה הַצְּפוֹנִית* JOSH. 15, 10.

בָּסֵלָהוֹת (the same) *n. p. of a city in Issachar (occurring with the article)* JOSH. 19, 18.

בָּסֵלָהוֹת-תְּבוֹרִי (the loins, i. e. the sides or firm points, of Tabor) *n. m. of a city at mount Tabor, in the east of Zebulun* JOSH. 19, 12; merely 19, 22; 1 CHR. 6, 62. At the time of Jerome it was called בָּסֵלָה. Josephus calls it Ξαλώθ (בָּסֵלָהוֹת); in Arab. it is Iksal.

בָּסֵלָה *n. p. of that Egyptian district, which, situated at the sea, reaches from the Pelusiatic mouth of the Nile as far as Palestine proper; called by Ptolemy (4, 5, 12) and Amm. Marc. (22, 16) Cassiotis, i. e. province of בָּס, because the famous mountain Casius (בָּס) was there;*

having a Phenician sanctuary of *Baal-Cas* (בַּעַל כַּס, Jupiter Casius), and a station for sailors and merchant-caravans out of Palestine and all Asia (*Strabo* 1, 3, 17; *Jos. B. J.* 4, 11, 5; *Sanchoniathon* ap. *Eus. Praep. Ev.* 10, 10, 17). There was also a place *Cassium* (*Ptol. l. c.*) at the foot of this mountain, now *el-Cas* i. e. כַּס; and the sandy, desert *Cas*-districts (i. e. חֲרָרֵי כַּס; *Lucan. Phars.* 8, 539) are mentioned in the same country. *Caslochian* cloth, linen &c. (*Κασιοὶνὰ ὑφάσματα*, *Κασιοτὶνὰ ἱμάτια*, *Steph. Byz.* s. v.) were also known in antiquity. The LXX translate כַּסְלָחִים by *Χασωρισίμ* (i. e. *Κασωρισίμ* = כַּסְמוֹנִיָּים i. e. inhabitants of the *Cas*-pastures, from the Coptic *ῥωσι* to pasture); probably a tract of this *Cas*-territory was so named in their time. As towns in the territory we find mention of *Pentaskoenon* (*Steph. Byz.* under *Μαγδαλός*; hence מִגְדֹּל in *Jer. Targ. I. and II. and Targ. Chron.* for כַּסְלָח), *Migdol* (מִגְדֹּל *Ez.* 29, 10; 30, 6), בַּעַל זַפְרִין (see *Steph. Byz.* under *Ἡρώ*), *Liebris* (לִיבְרִי i. e. Hebrew-settlement, see *Steph. Byz.* under *Λιβρίας*), רִצְמוֹס i. e. Herò (*Ἡρώ*), פָּחֹס (which see), and many others. Once the *Jer. Targ. I.* puts פֶּנְטַפּוֹלִיס i. e. Pentapolis, thinking of the חֲמֵשׁ עָרִים *Is.* 19, 18; but more exact details cannot be had. The inhabitants of this eastern tract of Egypt bordering upon Palestine, Philistia and Arabia, where were also גִּשְׁרִין (which see) and the home of the Hyksos (i. e. Hebrew, Syrian, Phenician, Arabian and Carian settlers), were therefore called כַּסְלָחִים *Gen.* 10, 14, 1 *Chr.* 1, 12, who being mixed with Hamite Egyptians presented a mongrel people with a more Semitic colouring, of whom a part emigrated to Philistia, being פְּלִשְׁתִּים (which see) according to *Gen. l. c.* Another colony founded by the *Caslochians* is said to have been *Colchis* (from *Caslochis*); since the *Colchians* came from Egypt, according to the testimony of antiquity (*Pindar, Herodotus, Strabo*).

As to the derivation of the name, the

first part כַּס appears to be certain in its manifold applications, and originated with the Phenicians or Semites who settled and traded in that territory, calling a) the mountain district at the Orontes connecting Lebanon and Taurus (*Plin.* 4, 22, 18), and reaching from Antiochia to Seleucia, by that appellation, and practising the worship of בַּעַל כַּס. b) The same Semites or Phenicians named similarly the haven-town Cassope in Epirus (situated in a mountainous district at the Ambracian gulf), and supported a temple of *Baal-Cas* (Jupiter Casius) there, see *Suetonius, Nero* ch. 21. c) They also designated in the same way the city and harbour *Κασσιόπη* (*Plin.* 4, 12, 29) in Corcyra, having a similar temple, except that the worship was afterwards Graecised; and so we have *Ζεὺς Κάσιος* on coins. The meaning of כַּס appears to be in

Phenician *mountain, hill* (Ar. كَسَا, حَرَى to project, to be high), with the accessory idea of wildness or barrenness (comp. גִּזְרָה), identical in stem with כָּסַס, קָסַס; the Coptic *κac* *mountain* is borrowed from the Phenician. The second syllable כַּס is to be derived from כָּח to lighten, to burn, to shine, to make dry, these ideas being connected in other words also, Ar. لَهَقَ, لَاحَ (to lighten, to shine, make dry). כָּח is identical with the org. root in כָּחַק, conseq. the noun כָּח denotes dryness, the state of being burnt with the sun. Thus כַּסְלָח means a dry, barren mountain. The attempted explanation from a self-developed Sanskrit word *katshalôko*, said to mean coast-land (*Hitzig, Urgeschichte* etc. I. p. 92), must be rejected because no information exists of an extra-Semitic immigration there.

כַּסְלָחִים see כַּסְלָח.

כַּסָּם (*fut.* יִכְסֵם, *inf. abs.* יִכְסֹם) *tr.*

1. prop. to cut, to cut off (comp. *Targ.* כַּסָּם to cut in, then to injure, to offend, like כָּלַס), hence to shear, to poll, the hair of the head after a certain measure *Ez.* 44, 20, so as to be neither too

כֶּסֶף (with *suff.* כֶּסֶפִּי, כֶּסֶפִּים; *plur.* כֶּסֶפִּים, with *suff.* כֶּסֶפִּיהֶם) *m. silver*, so called from its whitish-grey, pale colour, like *ἀργυρος* from *ἄργος* (*albus*), and *argentum*; and *vice versa* **זָהָב** (which see) from **זָהָב = צָהָב**. It is used to denote a) silver as a metal of which something is made Ex. 3, 22; 20, 23, especially the **טָקֵל** GEN. 23, 15; Lev. 27, 3; in the latter application of it **טָקֵל** is frequently omitted, so that **כֶּסֶף** alone signifies a shekel of silver GEN. 20, 16; 37, 28; DEUT. 22, 19; Phenic. כֶּסֶף a shekel (Mass. 3. 5); *silver-ore* which is purified from its dross, i. e. from particles of tin and lead; applied in a moral sense to internal purification Is. 1, 25; MAL. 3, 2. 3. Put along with **זָהָב** it denotes every thing valuable GEN. 44, 8; NUM. 22, 18; DEUT. 7, 25; **כֶּסֶף** alone expresses the same idea JUDGES 5, 19; 2 CHR. 9, 20; opposed to **אֶבֶן** DEUT. 23, 20 or **בְּרִזָּה** Is. 60, 17; also *treasure* JOB 3, 15; 27, 16. b) *money*, like *ἀργύριον*, silver, especially unstamped GEN. 23, 13; 43, 15, and with which a thing is bought, therefore **כֶּסֶף** **מִקְנֵה** *what is bought for money*, i. e. a slave bought for money GEN. 17, 12; Ex. 12, 44; *plur.* pieces of money GEN. 42, 25.

כֶּסֶף (*def.* כֶּסֶפֶה) *Aram. m. the same* DAN. 2, 35; 5, 2; EZR. 5, 14.

כֶּסֶפִּי see **כֶּסֶפִּיהֶם**.

כֶּסֶפִּיָּה (*the white-mountainous or snowy-mountainous Caucasian region*) *n. p.* of a place (perhaps also of a country, for **מְקוֹמָהּ**, which is always appended, stands in Ex. 3, 8 for **אֶרֶץ**) in greater Asia. Though Ezra himself did not touch at it on the way home from Babylonia to Jerusalem, yet he sent messengers thither where there was a colony of exiles, from the river **אֶרְדֵּי**, to bring servants for the temple of God EZR. 8, 17. It lay in the south of Media, where were many colonies of the Caspians (Strabo 1, 506; Herod. 7, 67), and which, as is well-known, bordered on the Caspian Sea in the north, as well as on Babylonia on the other side. Hence it was not

far from the route of the Israelites as they returned. According to tradition (*wa-Yikra rabba* ch. 5. §. 5) the *large distant country*, to which *Shebna*, the treasurer or major-domo of Hezekiah, was banished (Is. 22, 15-19), was the remote **כֶּסֶפִּיָּה** i. e. *Caspiana*, which probably included *Albania*. The name **כֶּסֶפִּיָּה** (from an adj. *m. כֶּסֶף*) i. e. *alba*, like **כֶּסֶפִּי** (adj. *m. from the verb כֶּסֶף* I.) should be put beside *kasp*, *casp* in numerous appellations in the territory *Caspiana*, which comes to the same meaning as that of **כֶּסֶף**. The inhabitants call the Caucasus covered with snow in its middle region *„the Caspian mountain, Caspius mons”*, i. e. **כֶּסֶפִּי** **רֶדֶר**, the snow-white mountain (Eratosth. ap. Strab. 11. page 497; see also **גִּזְגִּי**), or perhaps from the colour of the white-grey rocks (comp. **לְבָנִיָּה**, *the snow-white*, because its highest point is covered with perpetual snow, styled in the Targ. **כֶּסֶף** **תְּלֵמָה**); and *Procopius* (Goth. 4, 3) describes it as a very high Alpine mount (Latin *Alpes*, Greek *αἱ Ἀλπεῖς*, German *Alpen*, connected with *albus*, a designation of every snow-covered mountain). The dwellers about this mountain were called *Caspians*. The mountain too which forms the eastern boundary of Armenia towards northern Media, was called *Caspius mons*, *Κάσπιος ὄρος* (Plin. 5, 27); and the great inland sea which washes the countries at the Caucasus (*Albania, Iberia, Media, Hyrcania &c.*) was thence termed *the Caspian sea*, (*Caspium mare*, *Κασπία θάλασσα*, *Κάσπιον πῆλαγος* Herod. 1, 203). Of similar meaning is the name *Albania*, denoting the land at the Caspian sea and the Caucasus (Ptol. 5, 12), where was also the territory *Caspiana* (Plin. 6, 13; Mela 3, 5), whose inhabitants were named *Albani*. The *Κάσπιαι πύλαι*, *Caspiae portae*, i. e. the Caspian passes, are both etymologically and actually identical with the *Albaniae pylae*, with which they interchange their name (Ptol. 5, 12).

כֶּסֶפִּיָּה see **כֶּסֶפִּיהֶם**.

כֶּסֶף (from **כֶּסֶף**, as **רֶדֶר** from **רָדָה**;

pl. כְּסָחוֹחַ, with *suff.* כְּסָחוֹחֶיךָ, כֶּסֶף, כְּכֶהָ *fem.* usually a *pillow*, a *cushion*, Ez. 13, 18 (according to the Talmud). But as this signification does not suit in the remotest degree, it is better to take the word as meaning a *case of skin* or *parchment* (i. e. embracing, covering all round, from כָּסָה) or a *box* in which oracular little images or oracular sayings were kept, and which were fastened and bound (תָּפַר) to the joints of the hand, עַל כְּלִי-אֲצִילֵי יָד, 13, 18, or to the arms, עַל זְרוֹעוֹת, 13, 20, in order to serve as an oracle-requisite for lying prophetesses (בְּנוֹת עִם הַמִּתְנַבְּאוֹת מִלְבָּיָהוּ, 13, 17); just as the false prophet wore a hair-mantle בִּחְשׁ לְמַעַן זֶכֶךְ ZECH. 13, 4. See מִכְשָׁפָה. In the feminine termination תָּ the Thau frequently remains.

כֶּל see כָּל.

כֶּעַן *Aram. adv. of time: now, nunc*, DAN. 2, 23; 3, 15; 4, 34 &c., a meaning which the Hebrew כֵּן (which see) and even כָּ alone also have. It is probable that כָּ is here radical; and that כֶּעַן, like כֶּעָן belonging to כֶּעָנָה, is the same as the *Aram.* כֶּאֱן, and identical with כֵּן *till now* EZR. 5, 16. Targ. כֶּעַן *from now*. Originally כֶּעַן may also have been an adverb of place, *here*. The assumption that it is a contraction of כֶּעָנָה, must be rejected on linguistic grounds; for the assimilation of the נ in כֶּעָנָה out of מָנָה, and the elimination of the ע in מִשְׁתַּחֲוִיָּה from מִשְׁתַּחֲוִיָּה take place only because they are vowelless.

כֶּעַנָה see כֶּעַנָה

כֶּעָנָה (*fem.* from the *masc.* כֶּעָן = כֶּעַן) an *adverb of time, now*, but also according to another meaning of כֵּן, *so now*, and *so now* EZR. 4, 10; 7, 12, i. e. *and so forth*, et cetera; contracted וְכֶעָנָה 4, 17.

כֶּעָם (*fut.* יִכְעָם, *inf. constr.* יִכְעֹם) *intrans.* 1. (not used) *to be rocked to and fro*, *to be pushed about*, *to be moved about*, *to be driven hither and thither*, identical

with וָעָם (which see), Targ. עָנַשׁ, Syr. عَاش, Ar. جهش, and with the organic root in וָעָם, perhaps also in וָעָם (which see). — 2. Figur. *to rage*, *to foam up*, cognate in sense קָצַף, opposite שָׁקַט Ez. 16, 42, and parallel חָרַקָן Ps. 112, 10; *to be disturbed*, ECCLES. 5, 16 and *he is very much disturbed*, and *harm is to him* (חָלִי לוֹ = חָלִי לוֹ) and *excitement*; then *to be angry*, *to be indignant*, ECCLES. 7, 9; *to be displeased*, *out of humor* NEH. 3, 33, with אַל of the person. *to be wroth with one*, 2 CHR. 16, 10. Deriv. כָּעַס, כָּעַשׁ.

Pih. כֶּעַס *to provoke*, *to irritate*, with כָּ with a thing, and accus. of the pers. DEUT. 32, 21; *to grieve* 1 SAM. 1, 6, where, however, the verse appears to have been וְיִסְרֹר רִחְמָה לְכַעְסָהּ וּלְצַרְחָהּ וּתְכַעַס וְיִסְרֹר, according to the LXX.

Hif. הִכְעִים (*part.* מִכְעִים, *inf. constr.* יִכְעִים; *fut.* יִכְעִים, *apoc.* יִכְעֹם) *to make dispirited*, *to excite*, *to terrify* Ez. 32, 9; *to provoke*, *to make angry*, e. g. God by idolatry &c. 1 KINGS 15, 30; JER. 7, 18; *to cause vexation*, *sorrow*, 7, 19; in a stronger form כָּעַס הָיָה 1 KINGS 15, 30 and 21, 22; poet. תִּמְרוֹרוֹת Hos. 12, 15 *to provoke most bitterly*.

כָּעַס (4 times in Job כָּעַשׁ; with *suff.* יִכְעֹם, *pl.* יִכְעֹמוּ; *m.* *sorrow*, *vexation*, PROV. 17, 25; 21, 19; Ps. 10, 14, *anger* PROV. 27, 3, *agitation*, *dislike*, 12, 16; ECCLES. 7, 9; *provocation*, of God 1 KINGS 15, 30; 21, 22; 2 KINGS 23, 26; DEUT. 32, 19; hence *sinfulness* Ez. 20, 28; *unquietness* ECCLES. 2, 23; 11, 10; *insecurity* 1, 18.

כָּעַשׁ *masc.* the same, JOB 5, 2; 6, 2; 10, 17; 17, 7; Phenic. כָּעַשׁ the same (Tug. 5).

כָּעִתָּה see כָּעִתָּה

כָּה (from כָּפָה I.; with *suff.* כָּפִי, *dual* כָּפִים, *constr.* כָּפִי, with *suff.* כָּפִי,

plur. כָּפִים; Arab. كَفَّ); *f.* (like other names of the members of the body יָד, אֶצְבַּע, בִּתְּחָן, &c.) the *curved hand*, the *hollow of the hand*, into

which one pours a thing LEV. 14, 15, which one fills 1 KINGS 17, 12, in which something is held IS. 28, 4, conseq. different from כף; compare the northern *krumma*, the hollow hand, Greek *κωλή* a cup and the hollow hand. In use 1. for *hand* generally, with which one seizes DEUT. 25, 12, EZ. 21, 16, or works PROV. 10, 4. Here belong the phrases 'נָצַל, הוֹשִׁיעַ, הוֹצִיל מִכַּף פ' *to rescue, liberate, redeem &c. out of one's power*, JUDGES 6, 14; 1 SAM. 4, 3; JER. 15, 21; MIC. 4, 10; as one says in an opposite sense 'נָתַן בְּכַף פ' JUDGES 6, 13, 'נָתַן בְּכַף פ' PROV. 6, 3; where also כף may always stand. Other expressions are כָּף שֵׁם כָּף 'either *to lay the hand upon one* JOB 40, 32, or *to protect* PS. 149, 5; כָּף לִפְהֵם *to lay the hand upon the mouth*, a token of silence JOB 29, 9; כָּף נְפֶשׁ *to stake the life* JUDGES 12, 3, prop. *to carry the life in the hand in order to give it up*. כָּף דָּבָר see כָּדָה; כָּף תָּקַע see תָּקַע כָּף; מָחָה see מָחָה כָּף. Dual כְּפָיִם *both hands*, IS. 36, 32; 49, 16; but more frequently as a plur. especially in the phrases כָּפָיִם נִשְׁתָּא PS. 63, 5 (and the noun-form in accordance 141, 2) *to pray*; כָּפָיִם אֵל 119, 48 *to lift up the hands to a thing*, i. e. to appropriate it willingly; כָּפָיִם פָּדַשׁ EX. 9, 29 or לָּ PS. 44, 21, merely כָּפָיִם IS. 1, 15 or with the accus. of direction 1 KINGS 8, 22, and כָּפָיִם פ' PS. 88, 10 *to pray, to turn as a suppliant to*; כָּפָיִם עָלֵיכֶם *to bear upon the hands*, i. e. to protect PS. 91, 12; חָק עָלֵיכֶם *to grave upon the hands* (i. e. the names) — *to remember continually* IS. 49, 16; and so many other modes of expression which are to be found under the verbs belonging to them. Pl. כְּפָיו, coupled with יָדָיו, either as a mere tautology for יָדָיו, or better the palm of the hand as a part of it, whether living DAN. 10, 10, or cut off 2 SAM. 5, 4; 2 KINGS 9, 35. — 2. *the paw, the fore-foot*, of animals LEV. 11, 27. — 3. with רֶגֶל *the sole of the foot* DEUT. 2, 5, coupled with *even to the* ראשׁ IS. 1, 6 or קֶדְקֶד DEUT. 28, 35 denoting the whole length of the body. For this stands also the

pl. כְּפָיו JOSH. 3, 13, and that either for רֶגֶל generally DEUT. 28, 65, or figurat. in עַל-כְּפָיו רֶגְלֵיכֶם *to the soles of the feet*, i. e. in the dust IS. 60, 14, *sel-dom of the ark* EZ. 43, 7 (see הִדְוֶם), or with the addition of פָּעַם 2 KINGS 19, 24. — 4. *a pan, a dish*, in the sing. and plur., on account of its resemblance to the bent hand NUM. 7, 14 56; כָּף הַקֶּלַע 1 SAM. 25, 29 *the dish (hollow) of the sling*; כָּף הַיָּרֵךְ GEN. 32, 26 *the hollow or socket of the thigh*. — 5. *handle*, only in plur. SONG OF SOL. 5, 5. — כְּפָיו LEV. 23, 40 belongs to כָּפָה = כָּפָה.

כָּף (plur. כְּפָיִם; from כָּף) masc. *a cliff, a rock*, in whose חָרִים the original inhabitants of Edom lived like troglodytes JOB 30, 6. An invading enemy clammers over כָּף (כָּף DEUT. 5, 5; JER. 5, 10; PS. 24, 3) JER. 4, 29. In Aram. (Targ. כְּפָא, Syr. كَفَا, hence כְּפָא, *Kephā*, in the New Test. for the proper name Πέτρος) it is the usual word for *stone, rock, cliff, reef, projecting bank*. The stem כָּף has chiefly the meaning "to project, to be prominent, to rise aloft", the same existing in extra-Semitic languages (comp. Sanskrit *kap* in *kap-ala*, Greek *κεφαλή*, *κύψ-ος*, *κύβ-η*, Latin *cap-ut*, German *Kapp*, *Kuppe*, *Kopf*, *Gipf-el* &c. &c.); and since כָּדָה I. belonging to the noun כָּדָה (pl. כְּדָה) *bank* proceeds from the same point of view, and כָּף in Aram. actually means *bank*, the verb חָפָה for the noun חָפָה seems to have the same meaning as כָּף. The original signification is *to cut off, to split off*, like the Ar. كَفَّ (securit); and therefore it is applied to a separated, divided, rough rock, to an inaccessible cliff, as is also כָּלַע from כָּלַע, Ar. سَلَعَ (to divide, to cut off), *a rock*. The verb צָוַר belonging to the noun צָוַר *rock*, and the Greek *ἀνότομος*, *ἀκρότομος*, *ῥάκτος* proceed from the same mode of viewing a thing.

כָּפָה (fut. יִכְפֶּה) tr. same as כָּדָה (of which it appears to be a collateral form) *to extinguish*, אָף (anger) PROV. 21, 14

(Targ., Vulg.), comp. JER. 7, 20; like the compared verb prop. to conceal, to cover, to hide, conseq. it is also connected with **כָּפָה** I., **כָּפָה**, **חָפָה**, on the contrary the Ar. **كَفَا** (to turn away) must be put with **כָּפָה**.

כָּפָה (only pl. **כָּפָהּ**; from **כָּפָה** II.) *f. a branch*, of the palm LEV. 23, 40, so called from its rising upward; hair, branches, tops being in other instances also named from the verb-root "to shoot upwards, to rise aloft".

כָּפָה (with suff. **כָּפָהּ**; from **כָּפָה** II.) *f. top*, of the high, slender palm, *top-branch* JOB 15, 32; fig. **כָּפָה וְחֹמְרוֹן** Is. 9, 13 and 19, 15 *the palm-top and bulrush*, i. e. the high and low; LXX **μέγαν και μικρόν** or **ἀρχὴν καὶ τέλος**.

כָּפֹרִי (pl. constr. **כָּפֹרִי**) *m. 1.* (from **כָּפַר** III.) *a cup, a goblet*, different from **כִּזְרִיק**, which is adduced by itself 1 CHR. 28, 17; EZR. 1, 10; 8, 27; called from its deepened form. — *2.* (from **כָּפַר** I.) *hoar-frost*, which is scattered about EX. 16, 14; PSALM 147, 16; JOB 38, 29. — *3.* (from **כָּפַר** II. or **כָּפַר** IV.) *Cyprus*, the island, **כָּפַר** 4. It is the ground-form of **כָּפָה** II. (which see).

כָּפִיס *m. a beam*, holding together a wooden building (**כָּפִיס**) HAB. 2, 11 (Symm., Theod., Kimchi &c.). The LXX seem to have read **קָפִיס** (which see), if their **ἀνθρακός** is not to be understood of a beam, after Vitr. 4, 2; the Targ. has *a splinter*, from **כָּפַס** = **קָפַס** to cleave.

כָּפִיר (pl. **כָּפִירִים** from **כָּפַר** II.) *m. 1.* same as **כָּפַר** *a village*, NEH. 6, 2. — *2.* prop. the strong, the powerful, hence *a lion*, particularly the wild and blood-thirsty one Ps. 17, 12; 91, 13; Is. 11, 6, that goes forth for prey 5, 29; Mic. 5, 7; JER. 25, 38, and roars in its fierceness JUDGES 14, 5; JER. 2, 15; Am. 3, 4, more advanced in age and strength than a **נָה** Ez. 19, 2 3. Fig. of fierce, blood-thirsty enemies Ps. 35, 17, JER. 2, 15; hence the Egyptian king Pharaoh is called **נָה** because of his wild rage for booty Ez. 32, 2; also generally *a ruler, a king*, Ez. 19, 2; 32, 2; 38, 13.

כְּפִירָה (*village, hamlet*) *n. p.* of a place of the Hivites, which the Ben-jamites afterwards got JOSH. 9, 17; 18, 26; EZR. 2, 25; NEH. 7, 29. The place is now called *Kefir*, near Yálo, east of Nicopolis (Robinson's New Biblical Res. p. 190).

כָּפַל (*part. pass. m. כָּפֻל*) *tr. prop. to bind together, to tie or plait together*, identical with **כָּבַל**, **חָבַל**, **כָּבַל** (which see) in its fundamental idea. Hence to *fold together, to lay together, to double*, i. e. to put together, or over against one another, two similar things EX. 26, 9; 28, 16; 39, 9; Targ. **כָּפַל** to fold, to double up, Syr. to intertwine, Sam. to practise usury, to surround, to enclose, from which the fundamental signification clearly appears; Arab. and Ethiop. also to divide into two like parts, whence **כָּפַל** *a like part, the corresponding portion*, which is merely a farther development of the idea. Derivat. **כָּפָל**, dual **כָּפְלִים**.

כָּפַל (*fut. כָּפֵל*) usually to be repeated, to be doubled, Ez. 21, 19 [14] and let the sword be repeated the third time (**כָּפַל** adv.). But since the Nif. of **כָּפַל** and **כָּפַל** as an adv. do not further occur, and the latter may be taken merely as a fem. adjunct. to **כָּפַל** as the LXX understand it, it is better to consider it as an allusion to the preceding **כָּפַל**, and to read **כָּפַל** **כָּפַל** **כָּפַל** thou bendest (the hand) for a third sword.

כָּפַל (*not used*) to be wound, to be serpentine, uneven, inaccessible (of a country), so proceeding from the fundamental signification. Targ. **כָּפַל** (Is. 40, 4) *a mountain spiral* (rich in incisions and indentations). Deriv. **כָּפַל**.

כָּפַל (*du. כָּפְלִים*) *m. a doubling*, **כָּפַל** *a double row of teeth* JOB 41, 5; dual *the doubled*, **כָּפְלִים** *to wisdom* (truth), i. e. as wise again as one thinks and apprehends; **כָּפַל** *to take double*, i. e. richly Is. 40, 2.

כָּפַן (3 fem. **כָּפְנָה**) *intr. prop. to curve*,

to contract, to bend, identical with כָּבַן, זָבַן, (which see); and as these are enlarged from the simple stems זָב, זָבַן, כָּבַן, so is כָּפַן from כָּה by *n* added; Ar. كَفَّن to twist, to roll up, to enwrap. Hence 1. to bend, to wind, with כָּל whither, Ez. 17, 7 and lo! this vine bends with its roots to him (to the eagle), כָּפַן by way of assonance to כָּה, which is of like origin. The Vulg. has taken it in the sense of שָׁלַח in the second hemistich, without reading כָּפַן; but the LXX like the Targ. retain the fundamental signification (= כָּה). — 2. (not used) to shrivel, to be folded together, to be fastened together, of the entrails; hence to hunger, to thirst (comp. Aram. חָרַא, Hebr. צָם, צָמָא with the Arabic analogy there given), Aram. כָּפַן, חָפַ (to hunger, to thirst, also figur.). Deriv. כָּפָן.

כָּפַן *m. hunger*, Job 5, 22; 30, 3; Targ. כָּפַן, Syr. حَفِن, Zab. حَفِن the same.

כָּפַס (not used) *tr. to hold together, to draw together, to bind, to close*, of a beam which keeps a building together; קָפַר belonging to the noun קִירָה having also this meaning; comp. קָפַץ (which see), קָפַח, Targ. קָפַח, Ar. قَفَس with the same fundamental signification. Derivat. קָפַס (which see).

כָּפַח I. (i. e. קָה, but also resolved קָפַח; *part. pass.* קָפַח; *inf. constr.* קָה) 1. *tr. to curve, to bend*, ראש, of bulrushes and of men Is. 58, 5 (on Ez. 21, 19 see קָפַל Nif.); *fig. to bow, to humble* Ps. 145, 14; 146, 8 (oppos. יָקָה); *to cast down, to make succumb*, 57, 7 they have cast me down, i. e. bent me down into the net, for קָפַח stands here for קָפַח, LXX καὶ κατέκαμψαν ἐν ψυχῇ μου. — 2. *intr. (not used) to be curved, bent*, hence a) *to be arched, hill-shaped, humped, bellied*; b) *to be deepened or hollowed out* (in a round and bent form). Deriv. קָפַח.

The *intr. signif.* of the stem lies also in the Syr. حَف (to be curved, bent, with age; to be humped, bunched), Zab. حَف (to be arched, bow-shaped), Arab. كَفَّ 1.

and the organic root is connected with זָב (זָבַן, Ar. جَاب, Targ. זָב I. זָבָה and זָר I. זָרָה, Ar. قَع; the signif. to be hollow merely proceeding from a curved, concave form, and not from that of to dig through, to hollow through-out: whence זָבָה I, זָבָה II, זָבָה &c. have nothing to do with it, and just as little have זָבָה, זָבָה. But the stem זָה (זָהָה) is entirely identical with it, having the meaning to be curved, bent, arched, an enlargement of which is זָהָן; so is the Aram. حَف, therefore حَفَا flexure, arm, wing, Ar. حَفَن arch of the eyes. The primitive conception of bentness, roundness, circularity, whether of a flat or an arched body, lies also in קָב (קָבַב), Ar. كَبَّ, Syr. حَف. The Phenice. קָפַח is, to be hill-shaped, hence the proper name of a city in Phenice. Africa קָפַח ap. Ptol. (4, 3) *κίρινα*, Gent. קָפַח (Tug. 7). In extra-Semitic tongues we have to compare with קָה the Pers. *kaf-ten*, Lat. *cub-o*, *cumbo*, Greek *κύμα* &c.

Nif. זָבַח (fut. זָבַח) to bow, to humble oneself, with לָ before one Mic. 6, 6.

כָּפַח II. (not used) *intr. to rise aloft, to project upward* (of the projecting branch of the palm), *to be high*; connected, in its organic root, partly with זָבָה, זָבָה, partly with קָפַח belonging to קָפַח. Deriv. כָּפַח, כָּפַח.

כָּפַץ (fut. תָּכַץ) *tr. to close*, only in the cod. Sam. Deut. 15, 7 for תָּכַץ.

כָּפַר I. (Kal not used) *tr. 1. to cover* (see כָּפַר). — 2. *Fig. to cover over, to conceal, sin, hence to atone for, to forgive*. Comp. Ar. كَفَرَ to cover, to conceal, along with عَفَرَ (of similar meaning). *Fig. (also in Aram. and Talm.) to conceal, to hide, to dissemble, which is a covering*; comp. also حَفَرَ to hide. כָּפַר GEN. 6, 14 is a denom. from כָּפַר 3 (which see); since a meaning "to overlay, to cover over, to plaster" (cognate in sense חָפַל, חָפַל in the verb, has not been proved. Deriv. כָּפַר 1.

Pih. כָּפַר (fut. יִכְפֹּר, inf. constr. כֹּפֵר) only fig. 1. *to cover*, transgression, hence *to forgive*, *to pardon*, with accus. of the thing, פָּשַׁע Ps. 65, 4, עֲוֹן 78, 38, DAN. 9, 24, but commonly (like all verbs of covering) with עַל of the thing, עֲוֹן JER. 18, 23, חַטָּאת LEV. 19, 22, Ps. 79, 9, שְׁגִיגָה LEV. 5, 18, also with עַל of the person LEV. 19, 22, or with both 5, 18; more rarely have we ל of the person DEUT. 21, 8, and ל of the thing Ez. 16, 63, or עַל of the person and מִן of the thing LEV. 4, 26, NUM. 6, 11; still more rarely ב of the thing LEV. 17, 11. — 2. *to make expiation*, *to procure* or *effect forgiveness*, hence like verbs of interceding, praying, seeking God (הִתְפַּלֵּל, הִתְעַהֵר, קָרָא &c.) construed with בְּעַד (which see) *for*, as well with בְּעַד of the person LEV. 9, 7; 16, 6; 2 CHR. 30, 18 (where the following verse is to be linked to, and the relative אֲשֶׁר is wanting) as with בְּעַד of the thing Ex. 32, 30. — 3. *to expiate*, generally, i. e. *to free from impurity, sinfulness, guilt, crime*, with accus. of the thing LEV. 16, 33; DEUT. 32, 43; Ez. 43, 20 26; 45, 20; more rarely with עַל Ex. 29, 36. The phrase כָּפַר פָּנִים ב' GEN. 32, 21 *to cover the face with a thing*, returns to the original image, meaning not to see what is done, conseq. = *to propitiate* (see בָּקִיָּה); fig. like כָּבֵד of the same meaning *to extinguish*, anger, i. e. *to hush up* PROV. 16, 14; metaphor. *to cover* = *to smother*, *to suppress*, הָיָה Is. 47, 11. Deriv. כִּפְּרָה, כִּפְּרָה.

Puh. כָּפַר (fut. יִכְפֹּר, inf. constr. כֹּפֵר) 1. *to be atoned for*, *forgiven*, עֲוֹן PROV. 16, 6, חַטָּאת Is. 6, 7; or absol. and with ל of that which is forgiven or expiated NUM. 35, 33. — 2. Figur., like כָּבֵד, *to be extinguished*, *weakened*, = *to perish*, *to cease*, בָּרִיחַ Is. 28, 18; also in Aram. Peal in this sense.

Hithp. הִתְכַּפֵּר (fut. יִתְכַּפֵּר) *to be expiated*, *forgiven*, with ל of the person 1 SAM. 3, 14.

Nithp. נִכְפַּר (out of נִכְפַּר, compound of Nif. and Hithp.) *to be forgiven*, DEUT. 21, 8.

כָּפַר II. (not in use) *tr.* 1. *to string together*, *to unite*, *to bind together*, *to put together*, e. g. villages in a place, hence as a stem = חָבַר I. (whence חֲבֵרִין village), the fundamental signification also existing in אָבַר I. (which see), גָּבַר, כָּבַר, אָפַר II. (to אָפַר), Syr. حَبَر, כָּפַר II. (belonging to the names of places עֲפָרָה, עֲפָרִין, &c.; as also the Ar. كَفَر, Syr. حَفَر have the same ground-sense. Derivat. כָּפַר 1. (also in many proper names), (כִּפְּרָה), 1 כָּפַר, 2. and the proper name כִּפְּרִיָּה. — 2. Metaphor. *to be strong*, *powerful*, *courageous*, prop. *to be pressed*, *condensed*, the idea of being pressed or stout proceeding from the fundamental signification "to wind together, to bind together", also in the verbs אָבַר, גָּבַר, כָּבַר, חָבַר, which are identical with the present stem; and this is the case with הִזֹּק, הָקַשׁ also, as is well known. The same transference is found in the verb נָפַר, which is of cognate stem. Derivat. 2 כָּפַר, 3. and the denom. כָּפַר.

כָּפַר III. (not used) *tr.* prop. *to cut through*, *to break through*, *to hollow throughout*, identical with חָבַר II., חָפַר, חָפַר (which see), חָפַר (belonging to חָפַר), and in its organic root בָּר (belonging to בָּר), פָּאָר II., פָּאָר (belonging to פָּאָר); hence also *to deepen*, *to hollow out*, a vessel. Deriv. כִּפְּרִיָּה I.

כָּפַר IV. see כָּפַר 4.

כָּפַר (constr. כָּפַר, pl. כִּפְּרִים) *m.* 1. (from כָּפַר II.) *a hamlet*, prop. an union of houses, hence *a village* SONG OF SOL. 7, 12, 1 CHR. 27, 25, for which the forms כָּפַר 1 and כָּפַר 2 also occur; Ar. كَفَر, Aram. حَفَر, כָּפַר the same. Very often is this word applied, at a later period, in compounds, in order to give names to smaller localities, of which an example appears already in JOSH. 18, 24; the term being also met with both in Arabic and Syriac in local names. In the Talmudic period, many localities of Palestine, Phenicia and Syria

compounded with כ' are adduced, as כפר (J. Sanh. 11), (Meg. 18^a), אבוס (J. Nedar. 4), כ' בייחר (Chall. 4, 10), כ' אחר (J. Kil. 1), כ' אמרה (J. Taan. ch. 4), כ' ברכא (Kerith. at the end), כ' שחרא (Tosifta Jebam. at the end), כ' ענין (Pesikta rab. 23), כ' חמרה (Tos. Chall. 13; Meg. 16^a), כ' עיטם (Jebam. ch. 12 at the end), כ' דרום (Soth. 20^b), כ' נמרה (Midr. Echa 72^a), כ' ברכאי (Pesach. 57^a) &c.; sometimes also the feminine form כפרה (hamletship) alone (J. Meg. 1); comp. in the New Test. and Apocrypha Καπερσαλμά i. e. כפר נחום (MATTH. 4, 13); Καπαρσαλαμά i. e. כפר שלמה (1 MACC. 7, 31), which is called in Talmudic (J. Aboda-Sara 44) כ' שלם, &c. Comp. the Phenice כפרא (Gaphara) n. p. of a locality at Leptis כס כפר כס (Cabarsus, -sussi) n. p. of a place in Byzacium, כפר צרפה (Cebaradefa) n. p. of a city there, כפרה (Cufruta) n. p. of a city there too. — 2. (only pl. כפרים) cypress-flowers SONG OF SOL. 4, 13, = כפר 4.

כפר I. (not used) *intr.* to fly about, to be scattered about (of dust, hoar-frost &c.), to fly to and fro in crisp masses, conseq. connected with כפר, אפר I. (which see); the idea of being bruised in pieces and crumbled (see פר), not being the original one in both. Deriv. כפר 2.

כפר II. (not used) *intr.* to be of a clear red, of the cypress-flower or blossom, with the dust of which persons coloured red; identical with חפר (which see). In general, perhaps in the first instance, to shine, to glitter, to bloom, the same fundamental signification lying in כפר, שפר, which is then transferred to a bright colour; but see כפר 4, כפר 2 and כפר 3, with the proper name כפרה.

כפר העמונה (village of the Ammonites) n. p. of a locality in Benjamin JOSH. 18, 24 K'ri, for which the K'tib has העמוני; probably a settlement of Ammonites was there at an earlier time.

כפר העמונה see כפר העמונה.

I.

כפר העפני (village of the Ophnites, see זפן = עפן) n. p. of a locality in Benjamin, in the neighbourhood of Gophen (זפן, עפן) or Gophna, lying, according to Euseb., five Roman miles from גבע (which see) JOSH. 18, 24, where כפר is to be supplied from the preceding context. It may also have lain, like Gophen or Gophna itself, not far from שאיל (Joseph. B. J. 5, 2, 1). A small hamlet in the neighbourhood may have been early colonised by the inhabitants of עפן (which see), Aram. 'Ophna (עפנה, עפנה, עפנה in Joseph., Euseb. &c.), Talm. גופנה (Berach. 44^a), גופנה (J. Taan. 4) and גופנה (Tosifta, Ohol. at the end); since the adjective form in עפני would be difficult to explain in case of complete identity.

כפר (with suff. כפרו, כפרה) m. 1. propitiation (from כפר I.), then ransom, ransom-price, by which what is to be punished is protected IS. 43, 3; PS. 49, 8; price of expiation, נפש כ' EX. 30, 12 price of life, i. e. what covers it; with ל of the person for whom the propitiation is made PROV. 21, 18; generally redemption-money, value of redemption EX. 21, 30; NUM. 35, 31. — 2. same as כפר 1 hamlet, village 1 SAM. 6, 18. — 3. prop. a strong, firm, hard species of trees, like the synonymous זקר (which see), cognate by stem with κυπάρισσος, cupressus, Germ. Kiefer (which is resinous wood with needle-like foliage generally). Then perhaps the resin of pine, the pitch of pine, got out of the tree, applied to the pitching of ships GEN. 6, 14, conseq. not asphalt or bitumen (LXX, Vulg.), or any resinous substance of the earth or mineral kingdom; Targ. כופרא, כופרי, Syr. حفر, Ar. كُفْر the same, though farther extended; deriv. the denom. כפר to besmear with the resin of a tree GEN. ib. (signif. 2 and 3 from כפר II.). — 4. (from כפר II.) cypress-plant, cypress-bush, whose beautifully formed and sweet smelling flowers appear in grape-shaped clusters (אשכול) from May till August, SONG OF SOL. 1, 14 (LXX); called in Ar. الحِنَّاء (el-hinna, Kinnchi).

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כִּי is said to be named from the bright red capsules of the fruits of the cypress; better perhaps from the greyish white colour of the blossom (Diosc. 1, 125), from כָּפַר IV. = עָפַר (to עָפַר), חָפַר (= לָכֵן), Aram. אָכַר, Ar. حفر. The Phen. כָּפַר, Greek κύπρος, Lat. cypr-us, and the name of the island in the Mediterranean Sea, Κύπρος, Cyprus, are the same Semitic word, because the cypress grew abundantly in that island; wherefore Homer calls it εὐώδης (the sweet-smelling). כָּפַר is the same, which is a basis for כָּפַת II.

כָּפַר (only pl. יָרִים) *m. collect. expiation, forgiveness*, Ex. 29, 36, 'הַכֹּזֵבֶה הַזֶּה' 30, 10, 'אֵל הַכֹּזֵב' Num. 5, 8 the sacrifice of atonement, the ram of atonement, i. e. by which the expiation was effected; יוֹם כָּפָר Lev. 23, 27 the day of atonement.

כָּפָרָה (no other flexion of which appears) *f. cover, lid* of the ark of the covenant in the holy of holies Ex. 25, 17; 26, 34; 40, 20 &c. (Saadia, Kimchi), on which the כְּרוּבִים stood, and which they covered with their wings 25, 20; 37, 9, whence God was thought to speak 25, 22, Lev. 16, 2, Num. 7, 89; and therefore where 'הַכֹּזֵבֶה הַזֶּה' *Κυρίου*, afterwards called the שְׂכִינָה, was enthroned. The most holy place was termed on this account כָּפָרָה for דְּבָרִי 1 Chr. 28, 11, Targ. בֵּית כָּפָרָה (1 KINGS 6, 5). The same explanation of the word is also given by the LXX in their ἐπίθημα (top-piece, cover); but it was afterwards glossed by ἱλαστήριον, according to the Hagada (Tanchuma, section va-Yakhel), in which it was derived from כָּפַר to atone. And this gloss was adopted by the New Testament (HEBR. 9, 5), the Syr. and the Vulg.

כָּפַשׁ (Kal not used) *tr. to tread down, to press down, to bend down; to press or stuff into, to fill in; consequent. equivalent to כָּבַשׁ I.*, the Talm. כָּפַשׁ (Jebam. 107^b) also meaning the same thing, and the Ar. كَبَسَ may be put beside it; according to others (in Kimchi) to roll, like the Ar. كَفَس III., as is alleged.

Hif. כָּפַשׁ to press down, to bow down, כָּפַשׁ in ashes LAMENT. 3, 16; Targ. כָּנַע.

כָּפַת (not used) *tr. 1. to bind about, to tie about, therefore to encircle, to crown*, cognate in sense with כָּתַר, עָתַר, Ar. كَفَت the same. — 2. to be round, ball-shaped, identical with צָפַת (which see); deriv. כָּפַת = צָפַת belonging to כָּפַת I. — 3. to bind together, to arrange, to regulate.

כָּפַת *m.* a foundation word for כָּפַת I. (which see).

כָּפַת (part. pass. *m.* כָּפַת, which is then inflected as a verb) Aram. *tr. to bind, to fetter* DAN. 3, 21. More frequent in the Targ., Talm., Zabian. It also appears in Samar. with the meaning to stop, to hinder.

Pah. כָּפַת (part. pass. *m.* מְכַפֵּת, only pl. מְכַפְּתִין; inf. constr. כְּפַתָּה) to bind strongly, to fetter DAN. 3, 20 23.

כָּפַתָּה I. (once plene כְּפַתָּה Am. 9, 1; pl. כְּפַתָּהִים, with suff. כְּפַתָּהִיךָ; from כָּפַת) *m. 1. a pillar-top, chapiter, capital of a column*, so called from its roundness and ball-form. Over it were the סָפִים (ressaults) Am. 9, 1. As it was a work of art and ornament, its lying on the ground, where hedge-hogs made their abode upon it, was used as an image of destruction ZEPH. 2, 14. — 2. an ornamental crown of the golden candelabra Ex. 15, 31 33 seq.; LXX σφαίρωσις (once with Symm. ἱλαστήριον, because reading כָּפַתָּה), Vulg. sphaerula, and so the Targ. and Syr., all with relation to the proper etymology. The explanation pomegranate-shaped (Josephus), apple-shaped (Saadia, Kimchi), after the Aram. כִּפְסָה, rose-cup, flower-calix, is merely from another application of the verb-idea; no other signification of the verb lying at the basis of it. The ground-element of the quadrilateral noun is כָּפַת = צָפַת (head-top), and כָּ- is a formative noun-syllable.

כָּפַתָּה II. (from כָּפַר, כָּפַר 3) *n. p.* of the island Crete, which is termed כָּ in JER. 47, 4, the native land of a race

of Philistines; *Gent. m.* כַּפְתָּרִי, *pl.* כַּפְתָּרִים GEN. 10, 14; DEUT. 2, 23. As a race named כַּפְתָּרִים (which see) came out of כַּסְלִיָּה (which see), so a race of כַּפְתָּרִים immigrated out of *Crete*, i. e. *Caphtor*, into the coast-territory of Palestine at the Mediterranean Sea reaching from Joppa to the boundary of Egypt Am. 9, 7. Accordingly Scripture recognises the immigrations of two races of the Philistines, from two directions. The Caphtorim destroyed the primitive inhabitants, the עֲנִיִּים, who dwelt in villages as far as עֵדֵה DEUT. 2, 23; 1 CHR. 1, 12. As the name כַּפְתָּרִי, *pl.* כַּפְתָּרִים, meaning *Cretan*, *Cretans*, also appears for the Philistines (ap. LXX, Syr. and others) 1 SAM. 30, 14, ZEPH. 2, 5, Ez. 25, 16 (where כַּפְתָּרִים stands in the parallel member of the sentence), if כַּפְתָּרִי be not identified with *Crete* (כֶּרֶת), we must still assume a third immigration. On the other hand it must appear strange that the Hebrews should have had two names (כֶּרֶת, כַּפְתָּרִי) for *Crete*. But since it cannot be doubted that the Cretans (כַּרְתִּים) formed a principal race of the Philistine population in the south of Philistia Ez. 1. c. and ZEPH. 1. c. (LXX); and that David's body-guard consisted of them under the name of הַכַּרְתִּי (the Cretans) along with Philistines (הַפְלִשְׁתִּי) made from הַפְלִשְׁתִּי for the sake of assonance to הַכַּרְתִּי 2 SAM. 8, 18; as the most southern part of Philistia was called because of this very race כַּנְגַּב הַכַּרְתִּי 1 SAM. 30, 14 (where it is plain from 30, 16 that Philistines are meant); as, according to an account in *Tacitus* (Hist. 5, 2) the inhabitants of Palestine (meaning Philistia, as he also identifies the Jews and Philistines) immigrated into it from *Crete*; and as the Philistine city עֵדֵה according to Steph. Byz. (s. v. *Γάζα*) was early called *Minoa*, after Minos, king of *Crete*, for which reason the Cretan Zeus, i. e. *Μηρῖον*, was worshipped there (Steph. Byz. s. v. *Μινώα*): — the opinion already put forth by *Lakemacher* (Obs. philol. II. p. 11 seq.), *Calmet* (Bibl. Unters. III.

25) and *Rosenmüller* (Bibl. Alterthumsk. II. 2, 363; III. 385), that the island *Caphtor* as the home of the Philistines, can only be *Crete*, should probably be retained. The Hyksos-race of the Caphtorim that emigrated out of Egypt at a very early period and went to *Crete* (GEN. 1. c.), for whom there was no room in the Egyptian home, gave the name אִי כַּפְתָּר to the island of *Crete*, among the Hebrews; and the Carian, Phenician, half-Semitic barbarian peoples mentioned by classical writers, the Eteocretes, the Cydonians, who are said to have inhabited the island before the Hellenes (Herod. 1, 173; Thukyd. 1, 8; Hom. Od. 9, 174 seq.; Strabo p. 475), may have been the Egyptian immigrant כַּפְתָּרִים, as the immigrant כַּפְתָּרִים came at another time out of כַּסְלִיָּה direct, and not intermediately by *Crete*. See כַּרְתִּים, כֶּרֶת (כַּרְתִּים). The ancients (LXX, Targ., Vulg. and others) understand by כַּפְתָּרִי the coast-district *Cappadocia*, which tradition asserts to have been peopled by Egyptians or Semites. Others (Theodoret on JER. 1. c. and Is. 9, 12, among the moderns Schulthess, Swinton, Michaelis) understand it to be *Cyprus*, which is manifestly allied to it in name. But none of these explanations has so much in its favour as *Crete*.

As to the derivation and meaning of the word, it denotes, like כֶּסֶר (כַּסְרִי), Greek *κύπερος*, a cup, a basin, a calix; and as in addition to the original name for Cyprus, proceeding out of the mythic period, כֶּת, כָּת (which see) there was still another appellation כֶּסֶר, so the neighbouring island of *Crete* which shared the same fate with respect to Egyptian-Semitic immigrations, had along with its very ancient name כֶּת (which see) another one כַּפְתָּר, formed out of כֶּסֶר (= כֶּסֶר 4) with an inserted *t* (ת), like צִנְחָר (same as צִנְחָר) out of צֶנֶחַר, צֶנֶחַר out of עֶשְׂרֵת (together with עֶשְׂרֵת out of עֶשְׂרֵת); comp. עֶרֶל Ez. 32, 27 naked, Syr. ܥܪܝܬ. The collateral forms *Κύνριος* (i. e. *Κύνριος*) and *Κάναθος* (i. e. *Κάναθος*) for *Kú-*

προς, which existed in addition, as well as the old Cretan city *Aptera* (Strabo 10, 479 ἡ Ἀπτέρα) for *Καπτέρα* (where the Caphthorim that immigrated from lower Egypt may have first settled), have both preserved the name before us, and prove themselves to be identical; just as the old names כַּר and כֶּרֶת for the two islands of Cyprus and Crete are unquestionably identical; especially as by their position they belong together, and both received colonists from lower Egypt at a very ancient period.

כַּר (*pl.* כָּרִים; from כָּרַר I.) *m.* 1. *a sheep* (never a tender lamb), more than כֶּבֶשׂ (which see, and comp. כֶּבֶשׂ, the stronger, solid, especially the well-fed, fat animal (Targ., Syr., Ar.), of whose חֶלֶב and חֵם Scripture speaks DEUT. 32, 14, Is. 34, 6; different from אֵילִים (rams), and צִוְיָדִים (he-goats) Ez. 39, 18; *a fat sheep*, intended for tribute 2 KINGS 3, 4, or special booty 1 SAM. 15, 9 (Targ., Syr.) and for slaughter JER. 51, 40; in AM. 6, 4 coupled with מִרְבֵּק; also collect. *herds of fat sheep*. The Targ. has referred כָּרִים Ps. 37, 20 to this head; but it suits signif. 2. better. — 2. *a wether, he-goat, ram*, hence Ps. 65, 14 *the rams copulate* (see לָבַשׁ) *with the sheep* (Targ.). Fig. *an iron battering-ram*, an instrument used in besieging cities (along with מִצְוִר &c.) against the walls and gates Ez. 4, 2 and 21, 27 (Targ.); for which 26, 9 has מִחֵי קֶבֶל (*counter-thrust, wall-breaker*). The Vulg. has *aries* (ferreus), Jos. *Kimchi* כֶּבֶשׂ after the Arab. كَبْش (ram and battering-ram); Greek κριός (see 2 Macc. 20, 8). — 3. *fat pasture, a luxuriant meadow, a green grass-plot*, כַּר *an extensive, fat pasture* Is. 30, 23, Ps. 37, 20; probably also 65, 14, where the Syr. أَكْزَلُ مَحْضَلَا (*fat district*) correctly, and similarly the LXX. Comp. the noun כֶּרֶת. — 4. (*fat pasture-land*) *n. p. f. Caria, Καρία, Caria, a land of Asia Minor in the south west, lying between Phrygia and Lydia, the inhabitants of which, afterwards celebrated in antiquity as mercenary soldiers and seamen, served foreigners, especially the Phe-*

*nicians, and bore a principal part in the undertakings, wanderings and settlements of the people in whose service they were engaged. They spread themselves over the islands and coasts of the Mediterranean Sea (Syme, Rhodes, Carpathus, Crete), over the Peloponnesian coast (Hermione, Epidaurus), over the islands Cos, Calymna, Icaria, Samos, Chios and even as far as the remote coasts of Pontus, colonising the island of Crete (כֶּרֶת) in particular. This is confirmed by the fact that both the Scripture (2 SAM. 20, 23 and 1 KINGS 11, 4 19 compared with 2 SAM. 8, 18) identifies the Carians (כָּרִי) and Cretans (כֶּרֶתִי), and also Herodotus (1, 171) regard the Cretans and Curetes as Carians. Phoenix and Cadmus also played a part in the old traditions of the Carians. The name כַּר frequently appears in the appellations of Carian places, e.g. in Cary-anda, Caropolis, Car-mylessus, Car-ura, Car-pathus, Car-is (Cos) &c. For the form and meaning see כָּרִי and כֶּרֶתִי. — 5. prop. something blown out, thick, then metaph. a blown out bolster, a camel's saddle, for sitting upon, and thick enough for something to be hidden in it GEN. 31, 34. Targ. גִּבְרִיטָא, Syr. غَبِيط (Arab. غَبِيط), Arab. نَرْدَعَة (Kimchi מְרִיבֶתָה) the same; perhaps also the Ar. قَر and قَر (seat) are identical. The modern Hebrew *pl.* כָּרִים is *bolster or cushion*.*

As to the manifold use of this noun in Hebrew, it is unquestionably of Semitic origin, and to be derived from the verb-stem כָּרַר I. (which see) that means *to be thick, fat, heavy*; metaphor. *to be strong, firm, powerful, of animals; to be fruitful, luxuriant, of a land; to be thick, blown out, of things &c.* — כַּר in signif. 1. (*a fat sheep, fat wether*) may have also existed in Phenician, and so too among the Carians (Hesych. s. v.), whose language was unintelligible to the Greeks (Herod. 8, 155), and whose land (Caria) was also called *Phenicia* according to Corinna and Bacchilides (Athen. 4. p. 174). The κάρι, κάριον, κάριος adopted by the Greeks, and its

softened form *ἄγρς*, *ἄγρς* sheep, *αἰός* (from *αἰρ*) *wether*, is taken from the Carian; and there is the closest connection between signif. 1. and 2. (as also in the case of *כָּבֵשׁ*, which see, and comp. the Ar. signification). The transition to signif. 3. exists also in the case of *שָׁמֶן* and other cognate stems; and that the fruitful country inhabited by the Carians, so rich in pastures and well adapted for cattle might be so named, is shewn by the Hebrew names of places *הַשְּׁמֶן*, *הַשְּׁמֶן*, *הַשְּׁמֶן*, *הַשְּׁמֶן* (see also *שְׁמֶן*), for which numerous analogies present themselves in extra-Semitic tongues.

כָּר (from *כִּיר* I., not from *כָּר*) *m. prop.* a deepened vessel (see *קָב*), then the later name of a measure for dry goods, containing 10 ephahs or baths, and = a *הֶמֶר* 1 KINGS 5, 2 11; 2 CHR. 2, 9; 27, 5; EZ. 45, 14; Phenic. *כָּר*, Aram. *כִּיר*, *כָּר*, Arab. *كُر* (which is fixed in the Kamoos at 40 Artabs or 12 lasts) the same. From the Phenician it passed into Greek and Latin, *κόρος*, *corus*.

כָּרָא (Peal unused) Aram. intr. properly to be turbid, to be dim by stirring, of water, squalidum esse, identical with *כָּרָא* I. (Talm. *כָּרָא*), and with the organic root in *כָּרָא*. Hence figur. to be grieved, disturbed, of the mind (*רוּחַ*), to grieve; Targ. *כָּרָא*, *כָּרָא* to be pained, sorrowful (on Prov. 14, 17; 23, 35), whence subst. *כָּרָא*, *כָּרָא* sickness; Syr. *כָּרָא* the same. It is absurd to look for a connection of the word with *כָּרָע* (*Meier*).

Ithps. *כָּרָא* (3 fem. *כָּרָא*) with the Targumic *כָּרָא* (*כָּרָא*) to be grieved, DAN. 7, 15 *my spirit was grieved*, i. e. I myself; *כָּרָא* = *כָּרָא*.

כָּרַב (not used) tr. 1. to seize, catch, lay hold of, applied to a bird of prey (*Fürst*, Concord. p. 571); a genuine Semitic stem, which is also found, amid the modifications of the meaning of seizing or laying hold of, in tearing off, tearing away, tearing in pieces, in

כָּרַב I., *כָּרַב*, *כָּרַב* (belonging to *כָּרַב*), and in the corresponding Aramaean and Arabic stems; the organic root presenting itself at the same time in *כָּרַב*, *כָּרַב*, in *כָּרַב* &c. proceeding from the same fundamental signification. In extra-Semitic languages the same stem appears with a like signification: in the Sanskrit *gribh*, Pers.

گرفت (*giriften*), Greek *γρῦπ*, *γρῦπ*, German *grip*, *krip*, *greif* &c. In the extra-Semitic comparison made for *כָּרַב* by *Eichhorn* (*Einleitung* III. p. 80 ed. 4.), *Tychsen* (see *Heeren*, *Ideen* I. p. 386), *Vatke* (*Bibl. Theol.* I. p. 325) the Semitic origin of the stem is not perceived; and *Delitzsch* (*Genesis* II. p. 208) after *Fürst* (*Concord.* s. v.) first took the stem correctly for a Semitic one. — 2. to tear up the soil, to plough, a farther development of the original conception; Babyl. *כָּרַב*, Syr. *כָּרַב*, Arab. *كَب* the same; hence the Targumic *כָּרַב* a ploughed field, *כָּרַב* sulcus agri. — 3. Fig. to be in anguish, to be seized with pains or suffering; so in the Ar. *كَب* and *كَب*, comp. *כָּרַב*. Deriv. *כָּרַב*.

כָּרַב see *כָּבַל* I. *Pih.*

כָּרַב see *כָּבַל* I. *Puh.*

כָּרַבָּא (*constr.* *כָּרַבָּא*, *def.* *כָּרַבָּא*; plur. *כָּרַבָּא*, *constr.* *כָּרַבָּא*, with suff. *כָּרַבָּא*) Aram. f. commonly an upper garment, mantle, Hebrew *מָעִיל* (1 CHR. 15, 27) DAN. 3, 21 (Syr.). But as the word *כָּרַבָּא* an upper garment (2 KINGS 10, 22; Job 24, 7) follows, it is better to compare the Targumic *כָּרַבָּא*, Syr. *כָּרַבָּא* the comb (of birds), from its twisted form; and to translate *turban*, *tiaara* (Gr. Veneta, Hebrew transl.), consequently a head-dress, from *כָּבַל* to wind, to bind, like the Hebrew *מַצְתָּה* from *כָּבַל*.

כָּרָה I. (*fut.* *יִכְרָה*) tr. 1. to dig, *כָּרָה*, with *כָּרָה* Ps. 7, 16; Ex. 21, 33; GEN. 26, 25; Num. 21, 18; *כָּרָה* Ps. 57, 7; *כָּרָה* 119, 85; *כָּרָה* Jer. 18, 20; *כָּרָה*

PROV. 26, 27; also according to some to cut out, to dig out, קָרַר GEN. 50, 5 (LXX, J. Targ. I., Vulg., Saadia &c.) = קָרַב. — 2. Figur. a) to dig, i. e. to bring to light, to lay bare, רָעָה PROV. 16, 27, where the figure is taken from a pit, like לָקַח Ps. 35, 7; b) to dig out = to open, to make bare, hence אָזַן Ps. 40, 7 to open the ear (comp. פָּתַח אָזְנוֹ Is. 50, 5, 7 לָאֵזְנוֹ 1 SAM. 20, 2); the LXX translating σινομα (to be read for σῶμα) δὲ καταγε-
νισσά μοι, may have read לִי שְׂפָתַי פָּרִיתִי לִי שְׂפָתַי; comp. Ps. 40, 10 אֶכְלָא אֶבְרִי. On JOB 6, 27 and 40, 30 see קָרַה II. Deriv. מְכַרְהָ and the proper name בְּרִית.

Nif. יִכְרְהוּ (fut. יִכְרְהוּ) to be digged, שָׁחַת Ps. 94, 13.

The stem כָּרַה (Targ. כָּרַא, whence כָּרְהָא a pit, Ar. كَرَا to dig out, and also like the Hebrew הָפַר JOB 39, 21 to paw, to stamp, of the horse in his eager gallop for battle) is identical in its organic root with that in כָּר I., אָכַר, חָק, חָקַר, &c.

כָּרַה II. (fut. יִכְרְהוּ, but 1 pers. אֶכְרְהוּ with Dagesh dirimens before ר, like 1 SAM. 28, 10; JOB 9, 18; 17, 2) trans. 1. to buy, מָיַם DEUT. 2, 6, קָרַר GEN. 50, 5 (Onk., Syr.), 2 CHR. 16, 14, אֶשְׂהוּ Hos. 3, 2; with עַל of the person to conclude a purchase upon or for one JOB 6, 27, parallel עַל (גִּוְרֵל) הָפִיל (to cast lots for one); 40, 30 the companions (parall. בְּנֵי-עֵי) conclude a bargain for him, incorrectly translated by the LXX and Targ. make a banquet (see כָּרַה), which suits neither 6, 27 where כָּרַה appears, nor בְּנֵי-עֵי. — 2. Like קָרַה, to acquire, to take possession of, to appropriate, to which some passages adduced under signif. 1. may be referred. Deriv. (according to Kimchi) מְכַר (out of מְכַרְהָ, as מָצַן from מָצָה) PROV. 31, 10 = מְכַרְהָ possession, acquisition, and NUM. 20, 19 purchase-money, a derivation from מְכַר not suiting there; but perhaps מְכַר נְהָ. 13, 15 16 is to be derived from מְכַר.

The stem כָּרַה II. = כָּרַה II., Arab. كَرَا (to buy, to bargain for, to acquire), and

identical in its organic root כָּר-הָ with that in כָּר-הָ, כָּרַר (Ezr. 4, 5), Aram. אָכַר; Sanskrit kri i. e. kar, Pers. خريدن (khir-iden) the same. According to the Talm. (Rosh ha-Shana 26*) among the Phenician maritime cities (כָּרְהָ still meant in the second century the purchase, after which כָּרִיתִי GEN. 50, 5 is explained.

כָּרְהָ (a fem. form of כָּר 3; pl. כָּרוֹת, as should be read for כָּרוֹת) f. meadow, pasture-ground, particularly a rich one, ZEPH. 2, 6 = כָּרוֹת Ps. 65, 14, the form here selected on account of the accompanying synonymous constr. pl. נָחוֹת = נָחוֹת, and with an assonance to כָּרוֹת.

כָּרוֹת in כָּרוֹת see כָּרוֹת.

כָּרַה (out of כָּרַה, from כָּרַר II.) fem. prop. a company sitting round in a circle, a social dinner-circle, hence a feast, a banquet, 2 KINGS 6, 23, as כָּב (כָּבֵב) is also used of a company at table 1 SAM. 16, 11 (comp. Targ. and Zab. כָּבֵב to sit round in a social circle); whence the noun מִכְבַּח Song of Sol. 1, 12 (and Talmudic מִכְבָּה, מִכְבָּה). Derivative

כָּרַה (fut. יִכְרְהוּ) denom. (from כָּרַה) to give or prepare a banquet 2 KINGS 6, 23.

Hif. יִכְרְהוּ (inf. constr. הִכְרִיתוּ) to conduct to a banquet (כָּרַה) 2 SAM. 3, 35, for which the usual text has הִכְרִיתוּ (from כָּרַה).

כָּרִיב (pl. כָּרִיבִים; from כָּרַב m. 1. prop. an abstract: the seizing, laying hold of (of large birds of prey), then commonly a griffin, winged or feathered beings of the bird-of-prey kind, which had to keep watch at the east side of the garden of Eden by the command of God, in order to debar the first beings, who had been expelled from the garden, from access to the tree of life GEN. 3, 24. In the same way, griffins lion- and eagle-shaped, which were supposed to be in the north of Europe (Herod. 3, 102. 116) or in the northern mountains of India (Ctes. Ind. 12) on the mountain of the gods there, were considered to

be the appointed keepers of gold, according to the primitive traditions of the old world; and at Eden, as is well known, there was also a land of gold GEN. 2, 11. The *griffins* (griffins) were sacred to the gods (e. g. Apollo, Minerva, Bacchus) in Greek mythology (see *Creuzer*, Symbolik II. p. 647; III. p. 159). Elsewhere the Cherub is represented as a being dedicated, crowned and anointed by God, *כְּרֻב מְמֻשָּׁח* Ez. 28, 14 (see *מְמֻשָּׁח*), i. e. a creature associated with God, destined for His vicinity, protecting and sheltering all around with its outspread pair of wings. The *כְּרֻב הַסִּינַי* Ez. 28, 16 is enthroned upon the holy mountain of God, *בְּהָר קָדֵשׁ אֱלֹהִים* Ez. 28, 14 or *בְּהָר הָאֱלֹהִים* 28, 16, i. e. upon *מוֹרֵד* (Is. 14, 13), a mountain of the extreme north reaching up to heaven according to Asiatic tradition, which is called among the Zend-peoples the *Albordsh*, among the Indians the *Meru* (*Rhode*, Heil. Sage p. 230 seq.); or rather, it was supposed to be enthroned upon the top of it, whose dwelling was made unapproachable by the fiery stones there (see *אֲבָנֵי אֵשׁ*), i. e. the fragments of the fire-vomiting mountain lying about there, though itself walks up and down, ib. 28, 14 16. To such a Cherub, the king of Tyre is compared, who guards his treasures in the fortress of the insular Tyre, and shelters his distant colonies, while he is himself unassailable. — 2. In imitation of this old symbolism of Cherubim belonging to God, two *כְּרֻבִים* artificial figures with outspread wings were put upon the ark of the covenant Ex. 37, 7 seq. 1 KINGS 6, 23 seq., between or upon which Jehovah was supposed to be throned. Hence He is called *יְשֻׁב הַכְּרֻבִים* 1 SAM. 4, 4, 2 SAM. 6, 2, Is. 37, 16, Ps. 80, 2; and in the theophany he rides upon them 2 SAM. 22, 11, Ps. 18, 11 (with an assonance to *רָכַב*). Accordingly they appear as the bearers of Jehovah and his throne, are mediums of the presence and dominion of God, in the temple as well as in the world, as Philo already intimates in part (Opp. I, 143); and were even identified with the divine chariot

(*מְרֻכָבָה*) 1 CHR. 28, 18. — These representations of the Cherub have numerous analogies in Egyptian and Asiatic, especially old Assyrian monuments; though that does not prove that Hebrew ideas were modelled after them. — 3. A farther description and portraiture of the Cherub is found in the visions of Ezekiel Ez. ch. 1 and 10. According to him, when Jehovah appears in the thunder-cloud and the storm which blows from the high mountains of the north (comp. Ps. 18, 11; 50, 3; NAH. 1, 3; JOB 37, 22; 38, 1), the cherub is a being shining like burning brass (Ez. 1, 7), a living creature (*חַיִּי, זָוֵה*) of human form 1, 5 and 10, 20, with four faces (on account of the four winds of heaven ZECH. 6, 5), and four wings 1, 6, so as not to be obliged to turn with the course of the world 1, 12 and because he takes the attribute of God, as belonging to his vicinity, so that he has all before him, with no behind and before; his two feet, without any bend of knee, are upright and straight, so as to be able to go with ease to any quarter of the heavens, having no behind, for which reason they are rounded off in due proportion like those of a calf. On the other hand, the four hands that project under the wings are those of a man 1, 8. The four faces are those of a man, a lion, an ox, and an eagle, 1, 10, typifying kingly power manifesting itself in strength (Prov. 19, 12; 20, 2; Hos. 11, 10; AM. 3, 8), divine rule (a lion); the divine power of vision (JOB 39, 29) into the far distance (the eagle); divine intelligence (Prov. 30, 2; JOB 32, 8) and insight (man); the creation and preservation of the world (ox). And so also the remarkable portraiture in the two chapters just mentioned (ch. 1 and 10), which were probably occasioned by the Cherub-forms pictured on the walls and doors of the historic temple (1 KINGS 6, 29; 2 CHR. 3, 7). — 4. an ox, properly a ploughing one Ez. 10, 14, for which the parallel place 1, 10 has *שֹׁר*. — 5. n. p. of a locality along the river *כְּבָר*, where was a colony of exiles EZR. 2, 59, NEH.

(from כָּרֶךְ II.); *Gesenius* as = *executioners*. But as the right view has been already perceived by some, after the example of *Kimchi* in his Dictionary under כָּרֶכִי, and as כָּרִי is interchanged synonymously with כָּרֶכִי, I considered it advisable to develop the explanation which has been given.

בֵּית הַכָּרִים in כָּרִים, see בֵּית הַכָּרִים.

כְּרִית (ditch, water-trench) *n. p.* of a brook (נַחַל) with a deep channel, east of Jordan (עַל-פְּנֵי הַיַּרְדֵּן), in the neighbourhood of which the prophet Elijah kept himself in concealment, and which, though abounding in water at other times, dried up with continued drought 1 KINGS 17, 3 5, comp. 17, 7. Probably it is the brook springing eastward of שְׁמֶרֶן out of a pond-like source, and flowing with a short course down from mount Adshlân into the Jordan, at whose springs lie the ruins of a place *Mar Elia* (מֶר אֵלִיָּה). Accordingly the brook *Cherith* would be situated sideways between שְׁמֶרֶן and חֶשְׁבֹּן in Gilead, in the district to which the narrative refers. *Robinson* looks upon it as identical with *Wady Kelt*, near Jericho (Bibl. Res. II. p. 288).

כְּרִיתוֹת (also כְּרָח; *pl.* כְּרִיתוֹתָיִם) *f.* separation, division, of marriage, hence 'a book or bill of divorce' (comp. MATTH. 19, 7); *pl.* JER. 3, 8.

כָּרַךְ (not used) *trans.* 1. to veil, to clothe, to cover, with a mantle, a hood &c.; comp. Babyl. כָּרַךְ, Syr. and Zab. כָּרַךְ to surround, to bind about, to enfold, to enwrap, to encircle, Zab. כְּרֶכֶל a circle, Ethiop. circular seat, comp. Targ. כָּרַךְ surrounding, encircling, round about, כָּרֶכֶד a sheaf-bundle &c. — 2. to enclose, to surround, to make secure all round, with walls, fortifications; Phenici. כָּרַךְ, Aram. כָּרַךְ the same. Derivat. כָּרַךְ (*constr.* כָּרַךְ).

Hif. כְּרִיךְ (not used) like Kal; derivat. כְּרִיךְ.

This stem is abridged from כָּרַךְ

(from כָּרַךְ II.), like שָׁרַשׁ out of שְׁרָשָׁר from שָׁרַר, Aram. זָרַז out of זָרַז (Hebr. זָרַז). Hence it properly belongs to כָּרַךְ II.

כָּרַךְ (*constr.* כָּרַךְ, in compounds כָּרַכְ; not used) *m.* a city fortified and walled round; a fortress, citadel, castle. For the old רָבָה (which see), עָר and מוֹאֵב (which see) was used, together with רָבָה מוֹאֵב and לְחֶמֶת מוֹאֵב, in later times also the name כָּרַךְ citadel, fortress (Aram. כָּרַכְא, *Xapaxmāḥ* in Ptolem. and Steph. Byzant.); in profane writers Kar-rak, Kerek, Krack, Crac, Charac. The same word was applied in many other ways to denote strong cities, towers and castles. Phenici. כָּרַךְ (fort) *n. p. m.* (Kit. 25); כָּרַכִי (Carage) *n. p.* of a city in Byzacium; כָּרַכִּין, כָּרַכִּים (Carcina) *n. p.* of a strong island near Africa; כָּרַכְמָא (Carcoma) = כָּרַכְמָא (tower of the height, i. e. high tower) *n. p.* of a Mauritanian city (Ptol.). Syr. כְּרַכְא castle. Comp. כָּרַכְמִישׁ.

כָּרַכְב (not used) *intr.* to be round, circular, enclosed round about; Zab. and Arab. the same. Hence

Pih. כָּרַכְב (not used) to surround, to enclose, to include, to draw a border round; deriv. כָּרַכְב.

The proper stem is כָּב (i. e. כָּבָב which see) enlarged by the insertion of *r*, so that *Pihel* has arisen out of כָּבָב (for כָּבָב), and the Dagesh is compensated for by the *r* inserted (see the noun). To take it as a combination of כָּרַךְ and כָּבָב, which some do, is unnecessary.

כָּרַכְב (with *suff.* כָּרַכְבּוֹ, from כָּרַכְב which see) *m.* a border, margin Ex. 27, 5; 38, 4; Targumic כָּרַכְבּוֹ.

כָּרַכְמָא (with a *suff.* it would be כָּרַכְמִישׁ) *masc.* Indian saffron, *Crocus*, *Turmeric*, originally a dye-stuff; then sweet-smelling water, ointment, oil &c. prepared from it, SONG OF SOL. 4, 14, adduced with nard, calamus &c.; Targ. כָּרַכְמָא (def. כָּרַכְמָא), adj. כָּרַכְמִישׁ, verb. denominat. כָּרַכְמָא; Syr. כְּרַכְמִישׁ, Ar. كَرْكَم, Armen. *khekhrym* the same. The word, like the

plant, came from India; the Sanskrit *kankuma* (*Crocus sativus*) was changed among the Phenicians into *carcom* (כַּרְכֹּם) and *crocom* (כְּרוֹכֹם); out of which has arisen the Greek *κρόκος*, Latin *crocus* (by rejecting the concluding *m*), Arab. *كَرْكَب* a sweet-smelling plant (*m* changed into *b*), *رَقُون* (out of *قَرْفُون*, *m* changed into *n*, the first *k* falling away) *crocus*; (out of this comes the denom. *رَقْن* to colour with saffron) &c.

כַּרְכֹּמִישׁ (also *כַּרְכֹּם*, contracted out of *כַּרְכֹּמִישׁ* and *כַּרְכֹּם* = *כְּמוֹשׁ*, Syr. *כַּרְכֹּמִישׁ*: *citadel of Chemosh*) *n. p.* of the well-known and large city *Circesium* (*Κίρκησιον*, *Circesium*) in Mesopotamia, at the junction of the Chaboras with the Euphrates, on an island formed by the two rivers; also the name of an important Mesopotamian territory which was conquered by the Assyrians Is. 10, 9. At a later time this Assyrian fortress was besieged and taken by Necho, king of Egypt 2 Chr. 35, 20, but was afterwards recovered by Nebuchadnezzar Jer. 46, 2. This place is called in the Midrash (on Echa 1, 15) after the Greek *Κηρκήσιον*, Ar. *قَرَقِيسِيَا*.

כַּרְכֹּם (old Persian; *a severe one*) *n. p.* *m.* of a Persian *כַּרְס* at the court of king *אַחֲשֵׁרֶשׁ* Esth. 1, 10. For the meaning, comp. the Sanskrit *karkaça* *severe*.

כַּרְכֹּר a reduplicated Pihel-form of *כַּרְר* II., which see.

כַּרְכֹּרָה (only *pl.* *כַּרְכֹּרוֹת*; from *כַּרְכֹּר* belonging to *כַּרְר* II.) *f.* a female runner, of the swift-running female camel (*Ibn Sarûk*, *Ibn Esra*); hence a dromedary, Is. 66, 20, comp. Herod. 3, 103.

כָּרֵם I. (not used) *tr.* same as *כָּרַב* (*b* passing into *m*) to break through, to cut through, the soil; to furrow, to labour, to plough, fruit-land; hence to prepare, to cultivate, to make fruitful, garden- and vineyard-land; comp. Ar. *كَرْم* fruitful,

of land; *כָּרֵם* fruitland, *מְכַרְמֶה* furrowed, digged, made fruitful. Deriv. *כָּרַם*, *כָּרֵם*, *כָּרְמָה* signif. 1-4.

כָּרֵם II. (not used) *intrans.* 1. to be bright red, of scarlet or carmine colour, distinct from blue and red purple (*הַכֶּלֶה*, *אַרְגָּמָן*). The original verb-idea is to glow, to burn, then to give light, to shine, to glitter, whence again arises to be of a fiery colour, to be red, to be scarlet-coloured; comp. Hebr. *זָהָר* and Targ.

זָהָרִי carmine red, Arab. *وَجَم* or *أَجَم* along with *جَحِمَ* to glow, to burn,

whence *جَوْحَد* the red rose. Deriv. *זָהָרִי* and *זָהָרִי* 5. — 2. to be noble, generous, prop. to shine, like *זָהָר* (which see) to glow, to give light, as a stem to *זָהָרִי* noble, free. Deriv. *n. p.* *זָהָרִי*.

For the explanation of the stem we may either look upon *כָּרֵם* as transposed from *כָּרַר* (= *חָמַר*, Targ. *זָהָר* to glow, to burn, to be fiery red, Arab. *رُحِبْتُ*, *عَم* to be a yellowish red), or we may compare it with the Ar. *كَرَم* (to be noble, distinguished, great-minded) having for its fundamental signification to shine, to lighten. But it is better to take *כָּרֵם* as an independent verb with the meaning just given to it; whose organic root *כָּרֵם* is also found in *רָם* II. (to *רָמִיָּה* IV. (to *רָמִיָּה* Ez. 32, 5), Arab. *رَمَى* and *رَم* (to be bright-red, blood-red).

כָּרֵם (with *suff.* *כָּרְמִי*; *plur.* *כָּרְמִים*, *constr.* *כָּרְמִי*; from *כָּרֵם* I.) *m.* (*fem.* only in Is. 7, 2 3) 1. fruit-land, garden-land, generally well-cultivated, fruitful land, consequently a stronger word than *גֵּדֵה* Ex. 22, 4, 1 Sam. 22, 7, Jer. 35, 9, or *גֵּדֵה* Job 24, 18, but different from *גֵּדֵה* Amos 4, 9. *כָּרְמִי* an olive-plantation JUDGES 15, 5, though *כָּרֵם* does not stand elsewhere in the construct state to *זֵית*, but beside it Deut. 6, 11; Josh. 24, 13. — 2. a vine-yard Lev. 19, 10; 25, 4; Deut. 24, 21; fully *כָּרְמִי* Is. 27, 2, for which it is better to read with the LXX *כָּרְמִי* (after Am. 5, 11 and the analogy of *כָּרְמִי*). Fig. of the Israelite people Is. 3, 14; 5, 1. In rural language: a beloved possession, one beloved

SONG OF SOL. 1, 6; JER. 12, 10; נָן also being so used. — 3. in בֵּית הַכְּרֵם (which see) *n. p.* of a city not far from חֶמֶץ JER. 6, 1, situated on a mountain; which was the chief place of a פֶּלֶךְ after the Babylonian exile NEH. 3, 14; Phenice. בֵּית כְּרֵם (Beth Kerm, Bthekerm, Bsek., Sek., Segerm) *n. p.* of a locality in Byzacium. As there was also a כְּרֵם (1 SAM. 7, 11), and as כְּרֵם and כְּרֵה were also used for כְּרֵם of the proper name, the view (*Fürst*, Concord. s. v.), that כְּרֵם may possibly be a farther development of כְּרֵ, is not to be wholly rejected. Ar. كَرْم, Targ. כְּרֵמָא, Syr. כְּרֵמָא the same. — 4. a ground-word for כְּרֵמֶל and כְּרֵמִיל which see.

כְּרֵם (denomin. from כְּרֵם, like כְּרֵם from כָּרַס, כָּרַס *m. a vine-dresser*, Jo. 1, 11, coupled with אָכַר Is. 61, 5 and יָנַב JER. 52, 16.

כְּרֵמִי (a noble, distinguished one; from כְּרֵם II.) *n. p. m.* GEN. 46, 9; JOSH. 7, 1; *patronym.* כְּרֵמִי (for כְּרֵמִי) NUM. 26, 6.

כְּרֵמִיל (from כְּרֵם, from כְּרֵם II., with the termination יֵל, as in פְּחִיגִיל *m. carmine, scarlet colour*, and then the cloth coloured with it 2 CHR. 2, 6 13; 3, 14. To dye stuffs with crimson- and purple-colours was a peculiar employment of the Phenicians (not Persians); the scarlet-yielding insect, together with the plant it inhabits, is found in Palestine and hither Asia; and the derivation should therefore be looked for in Semitic alone. Out of *Karmil* came the Armenian *Karmir* (*l* changed into *r*), then our *carmine* (*l* changed into *n*). The Sanskrit *krimiga*, Pers. کَرْمَر i. e. *worm-produced*, from which the German "Kermes" comes, coincides but partially and accidentally with *Karmil*.

כְּרֵמֶל (formed from כְּרֵם with the formative-syllable לֵ, like כְּרֵמֶל, אֶרֶמֶל; with *suff.* כְּרֵמֶל *m. prop.* same as כְּרֵם fruit-land, garden-land, well cultivated land, luxuriant plantation, hence 1. a fruitful field, fruitful land, i. e. adapted for agriculture 2 CHR. 26, 10, opposed

to כְּרֵמֶר JER. 2, 7 (comp. 2, 6); 4, 26; (hence כְּרֵמֶר and כְּרֵמֶל *everywhere* Is. 32, 16); different from חֶרֶם (for vines) 2 CHR. 1. c. This signification appears very obvious when 'כ' is contrasted partly with the wild, unfruitful לִבְנֹן, for which כְּרֵמֶר also stands, partly with the יָעַר Is. 29, 17 and 32, 15, יָעַר (the dense, agreeable plantation of a park, comp. ECCLES. 2, 6) being there considered better than כְּרֵמֶל; hence 'כ' יָעַר a thick garden forest, applied to the thick terraces of Lebanon abounding in vegetables 2 KINGS 19, 23, Is. 37, 24, i. e. יָעַר forms a part of 'כ' MIC. 7, 14. Also vineyard-land JER. 48, 33. עָרֵי הַכְּרֵם JER. 4, 26 are identical with עָרֵי הַמִּסְכְּנוֹת 1 KINGS 9, 19, 2 CHR. 17, 12, i. e. cities in which the productions of כְּרֵמֶל are kept for times of need, comp. 2 CHR. 32, 28. Hence the fruitful Canaan is called 'כ' אֶרֶץ הַכְּרֵם JER. 2, 7; the Moab-territory rich in vines 'כ' alone JER. 48, 33 (where the LXX take it incorrectly as a proper name), Is. 16, 10. Fig. 'כ' כְּבוֹד Is. 10, 18 the splendour of the field of trees, i. e. the splendid warlike masses, these being also called כְּבוֹד יָעַר. — 2. garden-land grain, corn got from good garden-like plantations, which is better than field-grain, and which is either eaten roasted, or pounded to groats LEV. 23, 14; coupled with קִלְיָי and לֶחֶם, 2 KINGS 4, 42; 'כ' גֶּרֶשׁ LEV. 2, 14 grits of garden-grain (Targ., Syr., *Ibn Ganách*). Thus 'כ' represents not merely vine-yard plantations, forests &c. but also the finer soil for producing grain. The ancients merely guess in their explanations. — 3. (the fruitful mountain; with a of motion כְּרֵמֶלָה 1 SAM. 25, 5) *n. p.* of a celebrated promontory situated south of the bay of Acco, on the southern border of Asher JOSH. 19, 26, commonly with the article הַכְּרֵמֶל the Carmel-mountain, fully הָרֵ הַכְּרֵמֶל 1 KINGS 18, 19, in whose neighbourhood lay the city יָקֶנֶם (which see), and which towers above its environs JOSH. 12, 22; JER. 46, 18. Nabal had his stock of cattle on Carmel, because of the good pasture there 1 SAM.

25, 2, as well as his country house 25, 36; and the beauty of the excellent plantations of Carmel (הָרֵר הַיָּבִי) is figuratively applied like that of the cedars of Lebanon Is. 35, 2, being also represented, with אֶפְרַיִם, בְּשָׁן &c. as an admirable pasture-district JER. 50, 19; Is. 33, 9; NAH. 1, 4. כַּרְע is described as a watch-tower appearing to look out into the Mediterranean Sea, and to walk JER. 46, 18. In the middle of Carmel there was also a place of worship, where Jehovah was enthroned MIC. 7, 14; hence Elijah 1 KINGS 18, 19 20 42 and Elisha 2 KINGS 2, 25 and 4, 25 chose it as their temporary abode in order to verify there the Jehovah-worship. Even in *Vespasian's* time there still existed an altar in the place, as formerly (*Tac. Hist.* 2, 78; *Suet. Vesp.* 5), and an oracle (*Jamblichus* in his life of Pythagoras ch. 3). — 4. (with a of motion מְלִיחָה) *n. p.* of a mountain-city west of the Dead Sea, south-east of Hebron, belonging to Judah JOSH. 15, 55, now el-Kirmel. *Gent. m.* כַּרְמֵלִי 1 SAM. 30, 5, 2 SAM. 23, 35, *fem.* כַּרְמֵלִית 1 SAM. 27, 3. — 5. same as כַּרְמֵל *crimson-splendour*, to which shining hair is poetically compared (*Ibn Ganāch*), SONG OF SOL. 7, 6; parallel אֶרְבָּן (of locks). But as dark hair was highly esteemed by the ancient Hebrews (SONG OF SOL. 5, 11), only dark purple can be meant here by כַּרְמֵל = אֶרְבָּן, of which Pliny says (*H. N.* 9, 38) *nigricans adspectu idemque suspectu refulgens*; and accordingly πορφύρεος is interchanged with μέλας (see the Greek Lexicons); comp. *purpurea coma* Propert. 3, 17, 22.

כָּרַן (not used) *tr.* same as the Arabic قَرَن to bind, to knot together, to unite, derivative

כָּרָן (*union, companionship, concrete companion*, comp. Ar. قَرِين an associate) *n. p. m.* of a Horite GEN. 36, 26.

כָּרַם (not used) *intr.* to be high-arched, or raised up in a round shape, כָּרַם (which see) being similarly applied, e.g. to the rounded belly, to a round and raised seat &c.; Arab. كرس and كرش, Aram.

כָּרַם the same; Phenice. כָּרַם to be thick, fat, whence כָּרַם thickness, fatness, in the proper name כָּרַסְכָּל (*karsikāl*, i. e. having thickness = a thick one, comp. אֶרְכָּל having strength, force, a strong one, a giant, an epithet of Hercules: כָּל part. of כָּוַל) Tug. 4. Deriv. כָּפָה, כָּפָא (out of כָּרַסְכָּל).

כָּרַם (not used) *Aram. intr.* same as Hebr. כָּרַם. Deriv. כָּרַסְכָּל.

כָּרַסְכָּל (with *suff.* כָּרַסְכָּה, *pl.* כָּרַסְכָּו) *Aram. f.* a throne, a seat of judgment, DAN. 5, 20; 7, 9; like the Hebr. כָּפָא. The form comes from כָּרַסְכָּא (Syr. and Arab.).

כָּרַסְכָּו see כָּרַסְכָּל.

כָּרַע (*fut.* יִכְרַע, 1 *p.* אֶכְרַעַה; *part. m.* כָּרַע, *pl.* כָּרַעִים, *fem. pl.* כָּרַעוֹת; *inf. constr.* כָּרַע) *intr.* to kneel down, to sink down, כָּל-כַּרְעִים (on the knees), in order to drink water out of the brook JUDGES 7, 5 6; in order to entreat and pray 1 KINGS 8, 54; 2 KINGS 1, 13; EZR. 9, 5; to bend, of one that has been mortally wounded JUDGES 5, 27, stronger וַיִּכְרַע to sink down 2 KINGS 9, 24; JOB 4, 4; to be overthrown Is. 46, 1 2, parallel כָּרַם of the stumbling Ps. 20, 9; לִבְרֵחַ (to the slaughter-bench) Is. 65, 12; to crouch, to lie down, to cower, of a lion GEN. 49, 9, NUM. 24, 9, coupled with רָבַץ, כָּרַע; to bend oneself, in order to pray to, with לָ Is. 45, 23, 1 KINGS 19, 18 or לִפְנֵי of the person Ps. 22, 30; 95, 6, or absol. 2 CHR. 29, 29; to shew reverence ESTH. 3, 2 5; 2 CHR. 7, 3, coupled with הִשְׁתַּחֲוָה; to be bowed, bent, humbled, Is. 10, 4 except that they are bowed among the prisoners, i. e. they will march on with the prisoners of war. Metaphor. a) כָּל-אִשָּׁה Job 31, 10 to kneel upon a woman, i. e. eam comprimere, Greek κατακλίειν; b) of those writhing in pain 39, 3, 1 SAM. 4, 19, to kneel down, in order to bring forth. Deriv. כָּרַע.

Hif. הִכְרַעַת (inf. constr. הִכְרַע, fut. יִכְרַעַת) to make bow down, an enemy, i. e. to subdue, to conquer Ps. 17, 13; 18, 40; to cast down, to prostrate 78, 31; fig. to afflict, to grieve JUDGES 11, 35.

As to the original signification of the stem, the Targ. and Sam. כָּרַע (to bend, to lie down, comp. *κύπτω* i. e. *caput declino*), the transp. Ar. رَكَع (to be bent, with age or in prayer), and the perhaps cognate כָּרַע (which see) point to the meaning given; and the nouns derived from the verb, such as the lower part of the thigh, the shin-bone, the leg for leaping (of the locust), the foot (of animals), Ethiop. the elbow, and also the Ar. كراع defile, کرعان an urchin, confirm the fundamental signification.

כָּרַע (only dual כְּרָעִים; from כָּרַע) *f.* the two lower thighs or shanks LEV. 1, 13; AM. 3, 12; the legs for leaping, of the locust LEV. 11, 21; so called from the bent form, or because one sinks down upon them; Ar. كَرَاع the same.

כֶּרֶס (Persian) *m.* cotton, cotton-stuff, ESTH. 1, 6, Pers. کرباس; comp. Sanskrit *karpāsi*, cotton-shrub, *kārpāsa*, cotton. The thing along with the name came out of Persia to the Phenicians (כְּרִיס), Arabians (كَرْس), Greeks (κάπνιστος) and Romans (carbasus). The classical writers describe this kind of flax as a production of the East (*Celsii Hierobot.* II, 157).

כָּרַשׁ I. (not used) *intr.* 1. to be firmly wound together, to be firmly drawn or bound together, hence to be puffed, of a bolster (comp. קָרָה). Derivat. כָּר 5. — 2. to be thick, fat, well-fed, of sheep, developed out of signification 1 (comp. כָּסֶל 1. to be thick, fleshy, fat, with the Arab. كَتَلَ to draw or heap together). Derivat. כָּר 1. — 3. to be fat, fruitful, rich in grass, of a district (comp. כָּסֶל 2, where corporeal density and fatness are transferred to the fatness and fruitfulness of the ground). Derivat. כָּר 3 and 4. and כָּרָה. — 4. to be strong, powerful, vigorous (comp. כָּסֶל, חֹזֶק, and קָרָה). Derivat. כָּר 2.

The organic root כָּר with the fundamental signification already given and strongly expressed in derivatives, is

identical with that in קָר and קָרָה (which see).

כָּרַר II. (not used) *intrans.* 1. to be round, circular, of a cake, a round mass of metal; to be encircled, enclosed, of a district. — 2. to move round, to turn in a circle (comp. the same ulterior development of the idea in חָגַג); metaphor. to run swiftly, the figure taken from a circular course, the same metaphor being also in דָּהַר (דָּוָר); Ar. كَرَّ, كَرَى, كَرَى the same. — 3. to bind about, to enclose, to cover around, an organic root to כָּרַד.

Pih. (redupl.) כְּרַכַּר (part. מְכַרֵּךְ) 1. same as Kal in signif. 1. Deriv. כְּרַכַּר (from כָּרַר). — 2. to run, 2 SAM. 6, 14 16, for which 1 CHR. 15, 29 has רָקַד. Deriv. כְּרַכַּרָה.

כָּרַשׁ (not used) *intr.* same as כָּרַס; Ar. كَرَش to draw together or contract, to collect, as a condition of density and thickness; hence كَرَش troop, belly, pocket, purse, كَرَز the same. Derivative כָּרַשׁ the paunch, belly JER. 51, 34, a vulgar expression for בָּטֶן; Aram. כָּרַס, כָּרַשׁ, Ar. كَرَش the same; in the Mishna applied to a pregnant body.

כָּרַשׁ (old Persian) see כָּרַשׁנָה.

כָּרַשׁ (together with כָּרַשׁ; old Persian) *n. p. m.* Cyrus, *Kūros*, an honorary name of the celebrated Persian king, as the conqueror of idolatrous Babylonia and deliverer of the Hebrew exiles, called by the prophets מְשִׁיחַ יְיָ Is. 44, 28; 45, 1; often mentioned in the history of the returning Hebrews DAN. 1, 21; 6, 29; 10, 1; EZR. 1, 1 7 8; 3, 5; 4, 3 5; 5, 13 14 17; 6, 3 14; 2 CHR. 36, 22 23. The chief river of ancient Iberia and Albania, which flows into the Caspian sea, was called after this celebrated Persian king, *Kūros*, Cyrus (now *Kur*), when he had determined to conquer the land of Scythia (*Ann.* 22, 5); Median colonies generally being there. The same name was borne by a river

in northern Media (Ptol. 6, 2, 1), and by one in Persia at Pasargadae (Strab. 15, 729); just as rivers received their names from Cambyzes, Ochus and other princes. As to the meaning of the name, the ancients (Ctes. ap. Plut. Anton. in Opp. I. p. 1012; Hesych. s. v.; Etym. Magn. s. v.) have already observed, that it is an expression for the sun, Cyrus having been called *Ἀργαδάρης* before (Ctes. ib.); and in fact the sun was called in old Persian *Khor, Khur*, also in Khur-Shid (developed out of the Sanskrit *sūr-a, sur-ya*, Zend. *hvare, hur*, Pazend. *khur*, the Sanskrit *sv* or *s* passing into *kh*, Zend. into *h*; comp. *Burnouf*, Comm. on the Yasna p. 297, notes pp. 65. 85. 89). *שׁ* is the sign of the Persian nominative *s* or *ush*, as in *דְּרִישׁ*, *דְּרִישׁ* (which see). In cuneiform inscriptions the name is *Khurush*.

כְּרִשְׁנָא (old Persian) *n. p. m.* of one of the seven princes at the court of *אַחַשְׁוֶרֶשׁ* ESTH. 1, 14. The word has arisen out of the Zend. *kereç* (כְּרֶשׁ) slender (comp. the proper name *kereç-aspa* Vend. 119, 8 = Sanskrit *n. p. kriç-ácva* having lean horses), and *nâ*, nominat. of *nar*, a man; and signifies a slender or lean man.

כָּרַת (*inf. abs.* כָּרַת, *constr.* כָּרַת, before Makkeph כָּרַת-; *imp.* before Makkeph כָּרַת-; with *h* כָּרְחַת; *fut.* יִכְרֹת) *tr.* to cut off, כָּרַת הַמַּקְדֵּל 1 SAM. 24, 5, כָּרְחַת 2 SAM. 10, 4, וְלִזְזִים Is. 18, 5, כָּרְחַת NUM. 13, 23; to hew, to fell, עָץ JER. 10, 3, יָגֵר 46, 23, מְבַחֵר אֲרָזִים 22, 7, לְשָׁנָה 2 KINGS 18, 4; to cut up, the head 1 SAM. 5, 4, the foreskin Ex. 4, 25; to cut, מְסַכְכָּה, DEUT. 23, 2, i. e. to castrate, hence כָּרַת one castrated LEV. 22, 24, Greek *τομίας*, *ἐκ-*; generally to destroy, to root out, מֵאֶרֶץ הַיָּם JER. 11, 19; to cut off or separate, with מִן of the place from JER. 50, 16. A very common expression is כָּרַת בְּרִית to make a covenant, prop. to slaughter an animal at the making of a covenant Ps. 50, 5; a libation (*σπονδή*) being usual among

the Greeks (hence *σπονδή* also means a covenant, comp. Latin *spondeo*); with אֶת (אֶת) GEN. 15, 18, Ex. 34, 27, DEUT. 28, 69, ZECH. 11, 10, or עִם of the person Ex. 24, 8, 1 KINGS 8, 9; especially applied to the covenant of Israel with Jehovah. Yet it is also used of other things, conseq. to make a compact, Is. 28, 15, JOB 40, 28, with ל of the person in favour of whom, besides עִם of the person with whom one makes a compact Hos. 2, 20; with עַל of the person against whom a league is made Ps. 83, 6. Also omitting בְּרִית, hence Is. 57, 8 and thou makest a covenant (וַתַּכְּרֵתִי - וַתַּכְּרֵתִי) (מֵהֶם) for (לִי) thyself out of them (מֵהֶם), i. e. out of the number of their gods. The ceremonial of a covenant among the ancients consisted in this, that the two parties passed between the slain animals GEN. 15, 10; JER. 34, 18 19; comp. Targ. כָּרַת, Syr. ܟܪܬܐ, Greek *κατατέμνειν, τέμνειν σπονδάς*, Latin *icere, ferire, percutere foedus*. לְ בְרִית to impose a statute upon one 2 KINGS 11, 4, i. e. to prescribe a definite law, JOB 31, 1; hence applied to the conqueror who imposes a compact on the conquered Josh. 9, 6; 1 SAM. 11, 1; and in this sense applied to Jehovah Is. 55, 3; JER. 32, 40; Ps. 89, 4 &c.; though elsewhere construed with עִם, אֶת of the person. Of a people to God: to vow EZR. 10, 3. Here בְּרִית is seldom omitted 1 SAM. 11, 2; 20, 16; 22, 8; 2 CHR. 7, 18. In later language sometimes אֶתְמַנֶּה NEH. 10, 1 or דָּבָר HAGG. 2, 5 are put for בְּרִית. Derivat. בְּרִיתָה (from the adj. כָּרַת), בְּרִיתָה.

Nif. נִכְרַת (*fut.* יִכְרֹת) *pass.* of Kal 1. to be felled JOB 14, 7; to be destroyed, of men GEN. 9, 11, Ps. 37, 9, and of things GEN. 41, 36; fig. of names RUTH 4, 10, an habitation ZEPH. 3, 7, hope PROV. 23, 18 &c.; to be taken away Jo. 1, 5; to be cut off מִפֶּה (from the mouth) JER. 7, 28; as a kind of punishment, with or without נָקַשׁ, where נִכְרַת is usually followed by מֵעַם GEN. 17, 14, מִמֶּקֶבֶב LEV. 17, 4, מִיִּשְׂרָאֵל Ex. 12, 15, מִמֶּנּוּ מִתּוֹךְ הַקָּהָל NUM. 19, 20, מִיִּשְׂרָאֵל.

Ex. 12, 19; rarely does כָּרַת stand alone LEV. 17, 14; *to be divided*, of waters JOSH. 3, 13; 4, 7; *to be consumed*, of food NUM. 11, 33. — 2. Figur. *to be driven away or exiled*, ZECH. 14, 2, i. e. to be cut off from the native city.

Puh. כָּרַת and כָּרַח (out of כָּרַח) *to be cut down*, of an idol-statue JUDGES 6, 28; *to be cut off*, of the navel-string Ez. 16, 4.

Hif. הִכְרִית (fut. יִכְרִית) 1. *to root out, to destroy*, nations and races JOSH. 23, 4, 1 KINGS 11, 16, animals Ex. 8, 5, Mic. 5, 9, inanimate things ZECH. 9, 10, idols LEV. 26, 30, cities Mic. 5, 10; and as there is appended to הִכְרִית as a kind of punishment עַם מִקְרָב LEV. 20, 3, מִיִּשְׂרָאֵל Is. 9, 13, so in other cases we have מִן the city out of which one is destroyed AM. 1, 5; *to withdraw*, חָסַד 1 SAM. 20, 15, with מִקֵּם and having an assonance to הִכְרִית in its proper signif. ibid.

Hof. הִכְרִית *to be withdrawn*, with קָן of the place Jo. 1, 9.

As to the stem 'כַּ', it appears to be identical with כָּרַח, כָּרַח, כָּרַח, כָּרַח, כָּרַח, כָּרַח (which see) &c. (under which words also the comparisons may be found); but the signification is modified in them; comp. Sanskrit krit, the same. The organic root is כָּרַח, also found in כָּרַח III.

כָּרַת (enlarged from כָּרַח by *r* inserted, as from כָּרַח = כָּרַח there appears כָּרַת with *t* inserted) *n. p.* of the island Crete, belonging to Cyprus, which is called כָּרַת (which see). Deriv. *Gent. m.* כָּרַתִּי, plur. כָּרַתִּים *Cretans*, Ez. 25, 16, ZEPH. 2, 5, as the LXX and Peshito already translated. A part of the Philistines were emigrants from Crete, and therefore we read of Cretans in Philistia 1 SAM. 30, 14; as in Ez. 1 c. the word כָּרַתִּים stands along with פְּלִשְׁתִּים. Other inhabitants of Crete were the Caphtorim (כַּפְתֹּרִים). From among the Cretans in Philistia, as well as from the Philistines themselves, David selected his warlike, heroic body-guard, who were at the same time skilled in shooting with the bow, and using the sling; and they are mentioned in Scripture as כָּרַתִּי וּפְלִשְׁתִּי

for the sake of similarity in sound coupled with כָּרַתִּי instead of פְּלִשְׁתִּי, which see), where the sing. form is to be taken in a collect. sense 2 SAM. 8, 18; 15, 18; 20, 7 23; 1 KINGS 1, 38 44, 1 CHR. 18, 16. The same king had also 600 Philistines of נָחַר in his choice corps 2 SAM. 15, 18; 16, 6. The Targ. (*archers and slingers*) and Syr. have rendered these words correctly, as far as the sense is concerned. See כָּרַח and פְּלִשְׁתִּי. To take them as a troop of halberdiers, who performed the office of lictors, like the כָּרַתִּים (which see) at the court of heathen kings, could only originate in an erroneous derivation from כָּרַח, which cannot by any means be defended linguistically.

כָּרַתוֹת (an architectural expression) *f. pl.* *hewed beams*, i. e. cut straight on all sides 1 KINGS 6, 36; 7, 12.

כָּרַתִּי see כָּרַת.

כָּרַתִּים see כָּרַת.

כָּשָׁב see כָּשָׁב.

כָּשָׁב see כָּשָׁב.

כָּשָׁב see כָּשָׁב and כָּשָׁב.

כָּשָׁר 1. *n. p. m.* of a son of נָחֹר, an Aramaean Semite GEN. 22, 22; then the name of a Chaldean race, a division of the Naborites, of whom a separate horde along with the Sabaeans plundered Job who dwelt in Uz (see קִיץ) JOB 1, 17. *Patr. m.* כָּשָׁרִי, but only pl. כָּשָׁרִים or כָּשָׁרִים (which see). — 2. *n. p. a*) of a territory in the north-west of Mesopotamia, where was a city אֲרִי (which see), thence called כָּשָׁרִים GEN. 11, 28 31; 15, 7; NEH. 9, 7; b) of a territory in the neighbourhood of קִיץ (which see), conseq. in the east and north-east of Arabia deserta, and also of the people there, who still led a plundering, nomadic life; while the greatest part of this race had a regular government in Babylonia JOB 1, 17; comp. Ptol. (5, 20, 3), who makes the χώρα Χαλδαία border upon Arabia deserta; c) it is applied to Carduchia, the northern part of Assyria towards Armenia, viz. the Car-

duchian mountain-province, Xenoph. Anab. 4, 3, 1-4, which was the primitive land of the Chaldeans. But after the Assyrians had transplanted its warlike population to the Babylonian plains Is. 23, 13, there pressed into this district the non-Semite *Kurds*, modifying the name *Chald* into *Kard* (both from *Kasd*). *d* it is applied to Babylonia, after the Chaldeans in the 8th century B. C. were transplanted from Carduchia to the Babylonian steppes; the Assyrians made use of them in war against Phenicia Is. I. c., and afterwards founded the Babylonian empire. In this sense, *אֶרֶץ כַּשְׂדִּים* or *כ'* alone is interchanged with *בָּבֶל* Is. 23, 13; Ez. 23, 23; DAN. 9, 1; even single provinces of Babylonia were designated as Chaldean Ez. 1, 3; 11, 24. But the Chaldean priestly caste (under the name of Orchenes, Hip-parenes) had already in the earliest period, reaching up even to the mythical age, settled in Babylonia and acquired great distinction there (Diod. Sic. 1, 28; 2, 29; Euseb. Chron. arm. I. p. 10 seq. 46 seq.). It is said that kings of Babylonia were even selected from them, before the Assyrian dominion (Euseb. I. c. p. 40 seq. 48 seq.); and reference is made to them in Is. 47, 13; DAN. 2, 2; 4, 4; 5, 7 11 in their being distinguished from the wild warriors that immigrated later than they Is. 23, 13; HAB. 1, 6. On this account, because of the very ancient immigration, Babylonia has been looked upon as the birth-land of the Chaldeans Ez. 23, 15. At a still later time *Strabo* (16 p. 739. 767) speaks of a race of Chaldeans in Babylonia; and *Pliny* (H. N. 6, 30) names Babylon Chaldaicarum gentium caput. *e*) of a territory north of the Persian gulf, where there was also a very strong Phenician settlement; hence this Chaldea was also called *אֶרֶץ כַּנְעַן* Ez. 16, 29; 17, 4. All these meanings are to be explained by the fact, that the Chaldean race made many emigrations, and colonised many places.

The origin of the name, though Semitic as well as the people, is very obscure and is still undeveloped; but it is

certain, from the general law of sounds, that *כַּשְׂדָּ* *Casd* was the original group of sounds for the land and people. Out of *Casd* came the old Median *Casr* (*d* changed into *r*, comp. דָּדָן, *Dadan*, with *Daran*, Syr. Doron; *Mad*, a *Mede*, among the Libyans *Mar*, *Maur*; Latin *ar*, *ar-fuisse*, *arvehere*, *meridies*, out of *ad*, *ad-fuisse*, *advehere*, *medidies*, see *Klotz*, Handwörterbuch der Lat. Sprache I. p. 98), as a designation of the like-named *Kurds* (*Westergaard* in *Ztschr. f. d. Kunde des Morgenl.* VI. pag. 371); then *Kard*, Targ. קָרְדִּי (the orig. *s* changed into *r*), or *Gord*, *Kurd*, to denote the *Kurds*, *Carduchians* (the latter arising from *Kard* with the Persian termination *ah* = *ch*), *Cordyeans*, *Gordyeans* (*Strabo* 16 p. 757), who forced their way into the seat of the Chaldeans and assumed their name, whence we find *Chardaja* (transp. *Chadraja*) in the Persian cuneiform inscriptions for *Kurds* (*Lassen*, *Ztschr.* I. c. p. 48); lastly *Chald* (*r* changed into *l*), *Golius* already perceiving the agreement (*Alferg.* p. 17).

כַּשְׂדָּ in *אֶרֶץ כַּשְׂדָּ* which see.

כַּשְׂדִּים (only *pl.* *כַּשְׂדִּים*, once *כַּשְׂדִּי* Ez. 23, 14 K'tib) *Gent. m. a Chaldean, the Chaldeans*, as they were known to the Hebrews in the place of the Assyrians who came out from Babylonia Ez. 23, 14, parallel to the *בָּנֵי בָבֶל* 23, 23; the besiegers and destroyers of Jerusalem 2 Kings 25, 4 seq.; 2 Chr. 36, 17; but whose kingdom was again overthrown by Cyrus Is. 43, 14. The Babylonian empire founded by the Chaldeans is therefore termed *אֶרֶץ כַּשְׂדִּים* alone Is. 23, 13, JER. 24, 5, also *כַּשְׂדִּים* alone Is. 48, 14 20, JER. 50, 10, with *al* of motion *כַּשְׂדִּיָּה* Ez. 11, 24; 16, 29; and conseq. the inhabitants are *כַּשְׂדִּים* *יוֹשְׁבֵי כַשְׂדִּים* JER. 51, 24 35, poet. *כַּשְׂדִּים* Is. 47, 1, for which *בְּת בָּבֶל* stands elsewhere. In this sense should also be understood the phrases *מְלָכֵי כַשְׂדִּים* DAN. 9, 1 and *כַּסְרִי וְלִשְׁוֹן כ'* 1, 4. The term was applied to the Chaldeans in Mesopotamia GEN. 11, 28, on the *Chaboras* Ez. 1, 3; 11, 24; those who had immigrated

out of Carduchia into Babylonia Is. 23, 13, those in the neighbourhood of Edom near the Arabian desert Job 1, 17; and also the priestly caste who had settled in Babylonia at a very ancient period, and were distinguished as astrologers DAN. 2, 2 4 (see כַּשְׂרִי).

כַּשְׂרִי (*def.* כַּשְׂרִי and כַּשְׂרִי, plur. כַּשְׂרִי, constr. כַּשְׂרִי, *defn.* כַּשְׂרִי, after the Syrian manner from (כַּשְׂרִי) *Aram. Gent. m.* 1. a Chaldean, the Chaldeans, a people inhabiting Babylonia generally DAN. 3, 8. — 2. those of an early period in Babylonia who were the priests of Belus (Herod. 1, 181. 183), and a race of Magi (γέρος Μάγωρ Hesych.), who were occupied with conjurings, sorceries, the interpretations of dreams (Diod. 2, 29), as well as with astronomical observations (ib. 2, 9), mentioned with חֲרַטְמִין, חֲרַטְמִין, אֲשַׁפִּין, אֲשַׁפִּין DAN. 2, 5 10; 4, 4; 5, 7 11 30; there being in addition to the Chaldee priest-caste a Magian one (Curtius 5, 1 §. 22), who were of Median descent (Herod. 1, 101).

כַּשְׂרִי see כַּשְׂרִי.

כֶּשֶׁל *intrans.* to be fat, thick, fleshy, along with עָבָה and שָׁמֵן DEUT. 32, 15; Ar. (Saadia) جَسَا; it is connected perhaps with כָּסָה (which see), as Kimchi has already remarked, and as is even the reading of 3 mss. The Ar. كَشَى to be fed, to be satiated, is probably the same verb. Farther comparisons may be seen under כָּסָה.

כֶּשֶׁל (from כָּשַׁת out of כָּשַׁת with the termination -ל, as in כֶּרְמִיל) *m.* an axe, a hoe, an instrument of destruction, Ps. 74, 6; Targ. the same, JER. 46, 22 for מְרִדָּה. See כָּשַׁת.

כָּשַׁל (*fut.* יִכְשֹׁל Prov. 4, 16 K'tib, *inf. absol.* כָּשֹׁל *intr. prop.* to totter, to and fro; to waver, to faint (from weakness, frailty, fatigue); not connected with כָּסַל (which see), but certainly with חָשַׁל (see its comparisons); hence to stagger, from weakness Is. 5, 27, coupled

with קָנָה; Ps. 105, 37; to totter, of the knees Is. 35, 3, Ps. 109, 24, a stronger form of which idea is that of נָפַל JER. 31, 3; JER. 46, 6; on account of too heavy a burden LAMENT. 5, 13; Job 4, 4; to fall, to sink, also in a subjective sense Hos. 4, 5; 14, 2; Is. 3, 8; 59, 14; כָּשַׁל בְּ to stumble upon a person or thing LAMENT. 5, 13, LEV. 26, 37, JER. 46, 12, or to push against one (and fall) 6, 21, except where כָּ is a particle of time Is. 59, 10; more rarely with אֶל of a person JER. 46, 16 to fall upon one; כָּ אֲחֹרֶר to fall backwards Is. 28, 13; to be weak, weary, exhausted 2 CHR. 28, 15; to fail, of the strength Ps. 31, 11; NEH. 4, 4; figurat. to sin PROV. 4, 16 K'tib. כָּשַׁל weary, faint = נָפַל. Deriv. נִכְשֹׁל.

Nif. יִכְשֹׁל (*fut.* יִכְשֹׁל) same as Kal: to totter, NAH. 2, 6; 3, 3; to stumble Is. 40, 30; 63, 13; to fall PROV. 4, 12; 24, 17; metaphor. to suffer, נָפַל also being so used DAN. 11, 14; to be overthrown 11, 33 34; with כָּ whereby JER. 31, 9; Hos. 5, 5; 14, 10; to be subdued DAN. 11, 41; to perish, coupled with אָבַד Ps. 9, 4; to be weak, faint 1 SAM. 2, 4.

Pih. יִכְשֹׁל (*fut.* יִכְשֹׁל) to make fall, to murder Ez. 36, 14 K'tib, for which 36, 15 has יִכְשֹׁל; but the use of יִכְשֹׁל 36, 12 13 makes it probable that we should read with the K'tib, or suppose a transposition, as Ez. 17, 21 has מְבַרֵּה for מְבַרֵּה, ECCLES. 12, 6 יִרְחֶק K'tib for יִרְחֶק (Arab. خرق to tear in pieces). Deriv. כָּשֹׁל.

Hif. יִכְשֹׁל (*inf. constr.* יִכְשֹׁל, *fut.* יִכְשֹׁל) to cause to fall 2 CHR. 25, 8, i. e. to destroy; to weaken, to bring down, LAMENT. 1, 14; figur. to seduce, to lead astray 2 CHR. 28, 23; PROV. 4, 16 K'tib; with כָּ whereby JER. 18, 15, or against what MAL. 2, 8; generally to sin, with עַל of a pers., Ps. 64, 9 and their tongue sins against them, i. e. slanders them. In Ez. 36, 15 מְבַרֵּה should be read (see Pih.); the Vulg. reads מְבַרֵּה. Deriv. מְבַרֵּה.

Hof. מְבַרֵּה (*part. m. pl.* מְבַרֵּה) to be overthrown, to be made to fall, JER. 18, 23.

The fundamental signification of the stem has been already developed un-

der חַשֵּׁל; the Arab. **كسل** (to be feeble, sluggish) proceeds from the same signification. **כָּשִׁיל** is derived from **כָּשַׁל**.

כָּשָׁן *m. a fall, ruin* Prov. 16, 18.

כָּשַׁף (not used) *intr.* same as **אָשַׁף** (which see) *to speak softly, to murmur, to whisper, to listen, to act mysteriously, to mutter*; hence *to practise magic, i. e. to mutter magic formulas*; Syr. **ܟܫܦ** in Ithpa. *to pray, properly to whisper*; as the Hebrew **לְחַשׁ** means *to whisper, to pray and to practise magic*, **לְחַשׁ** whispering, soft prayer, magic; so too **חָרַשׁ** II. (prop. *to speak softly, in whispers*) is *to practise magic, to soothsay*, Targ. **חָרַשׁ**, Syr. **ܟܫܦ**, proceeding from the same fundamental signification; Arab. **كشَف** the same, of theosophists; then to unveil, to reveal, of magicians or wise men. Thus it belongs to those Hebrew words, like **כָּנַר**, **כָּנָר**, **כָּנָל**, **חָנָה**, **קָנָם** &c., which received in usage the additional idea of something heathenish, idolatrous and forbidden, while they were originally applied to the true worship, as is seen from the dialects; comp. Deva, among the Brahmins *God*, in Aryan *the devil*, **تَرَسَا** *god-fearing*, Pers. *confessing a false religion*. For the better explanation of the idea, **אָשַׁף** and **קָשַׁב** may be compared, where reference is made to Semitic and extra-Semitic analogies. Deriv. **כָּשָׁף**, the proper name **אֶשְׁכָּפֶה**.

Pih. **כָּשַׁף** (especially *part. m.* **כָּשֹׁף**, *pl.* **כָּשָׁפִים**, *part. f.* **כָּשֹׁפָה**) *to practise magic, i. e. to mutter magical formulas of incantation, which was done in the service of idolatry* 2 Chr. 33, 6; different from **עוֹזֵן** and **נִחֵשׁ**, and adduced with other vices MAL. 3, 5; among heathen kings applied to a class of Magi, who were occupied with horoscopy, the interpretation of dreams, astrology &c. DAN. 2, 2; coupled with **הֲרִטְמִים**, **אֲשָׁפִים**, **הֲכַדִּים** and **כְּשָׁדִים** Ez. 7, 11. The Mosaic law enacted the punishment of death for such a practice Ex. 22, 17; DEUT. 18, 10. Deriv. **כָּשָׁף**.

כָּשֶׁף *m. a magician, one of the five classes of heathen prophets* JER. 27, 9.

כָּשֶׁף (only *pl.* **כָּשָׁפִים**) *m. incantation, magic*, of the Chaldeans (comp. Diod. 2, 29), by which it was thought that threatening disasters could be averted Is. 47, 9 12, mentioned as the jugglery of idolatry Mic. 5, 11 and of idolatrous mysteries 2 KINGS 9, 22; also *secret tricks, of policy* NAH. 3, 4.

כָּשָׁפִים see **כָּשֶׁף**.

כָּשָׁר (*fut.* **יִכָּשֶׁר**) *intr.* same as **אָשַׁר**, **אָשַׁר** (which see), in fundamental signification *to be straight, upright, stiff* (see **כִּישׁוֹר**); but in use only fig. 1. *to be right, good, approved, pleasing, with לִפְנֵי* of the person ESTH. 8, 5, like **יָשָׁר**. — 2. *to thrive, to grow, of seed* ECCLES. 11, 6; *to prosper, to succeed*, manifested by similarity and evenness of state; *to be able, of the right sort, prosperous* (of result); Ar. **يسر** to be prosperous; comp. **אָשַׁר**. Aram. **כָּשָׁר**, **כָּשָׁר**, **כָּשָׁר** the same, and also meaning to be good for something, to be useful; but the fundamental signif. to be stiff, upright, also exists there; hence **כָּשׁוֹר**, **כָּשׁוֹר** a beam. From the idea of being stiff, straight, upright, came that of *being firm, dense, able*. Deriv. **כָּשָׁרָה**, **כָּשָׁרִין**.

Pih. **כָּשָׁר** (not used) *to be quite upright or straight, of a distaff, a beam &c.* Deriv. **כִּישׁוֹר**.

Hif. **הִכָּשִׁיר** (*inf. constr.* **הִכָּשִׁיר**) *to carry on rightly, advantageously, prosperously, to prefer*, ECCLES. 10, 10 and *a preference or preferable* (to **הִזְקִים**) *is the able pursuit of wisdom* **הִכָּשִׁיר הַחֲכָמָה** constitutes but a single idea).

כָּשָׁרִין *m. ability, i. e. what is done in a right way* ECCLES. 2, 21; *prosperous issue, prosperity, success* (in labour) 4, 4; 5, 10.

כָּשַׁשׁ (i. e. **כָּשַׁשׁ**; not used) *trans.* *to cut or divide in pieces, to separate into parts, transferred in language to pointedness and sharpness*. Hence it is used of an axe, a hatchet; identical

with חָצֵץ (חָצֵץ), חָצֵץ (חָצֵץ), and its enlarged form חָצֵץ II. (whence חָצֵץ 2. = Targ. חָצֵץ axe, hatchet), with חָצֵץ (חָצֵץ), חָצֵץ (חָצֵץ), Targ. חָצֵץ &c., under which words may be found a comparison with Aram. and Arab. stems.

Comp. also Ar. حَسَّ (to cut off, to cut into), حَسَّ the same. Deriv. חָצֵץ .

כֶּתִי *n. p.* 1. the city Κίτιον , Κίτιον , Κίτιον , Citium, in the island of Cyprus (Herod. 7, 90); the first establishment, perhaps, of the Carians and Phenicians there. — 2. the island of Cyprus generally (Num. 24, 24; Is. 23, 1 12), called also כֶּתִי (which see) in primitive times; considered, it is true, at the period of the ethnographical table (Gen. ch. 10) to be a Greek colony, but designating at the same time all the coast-districts of Asia Minor and the islands of the Mediterranean Sea, conseq. the lands of the West (opposed to כֶּתִי Jer. 2, 10 in the East), even the remotest of them (Ez. 27, 6); *Ketes* (Κέττης i. e. כֶּתִי) according to a tradition that has been preserved (Serv. on Virg. Buc. 10, 8; Schol. on Dionys. Perieg. 5, 509) having been a son of *Ion* (Ἴων = יִוֶן), but yet in many ways connected with Egypt and Phenicia. — 3. a part of Cilicia, especially the entire coast-district (Ptol. 5, 7), Κίτις . Agreeably to tradition, Joseph. (Antt. 1, 6, 1) and the fathers (Epiphan. adv. haer. 1, 25; Jerome on Gen. 10, 4; Saadia there &c.), all the islands and coasts of the Mediterranean Sea, Macedonia, and other countries besides into which the Kittians wandered, as the legends say, were understood by it.

As to the name designating a place or territory, it only appears in the Bible as the basis of the Gentile כֶּתִי . On the other hand, כֶּתִי i. e. Citium, is mentioned as a Sidonian colony with כֶּתִי and כֶּתִי in Phenician, upon a Sidonian coin (*Gesen. monumenta* &c. Tab. 34 and p. 265-268); and the same place is also written כֶּתִי , constr. כֶּתִי , in כֶּתִי (Citium of the Carians)

particularly in Cittian inscriptions (*Movers, Phönizien* II, 2 p. 212. 213). The one form is interchanged in inscriptions with כֶּתִי (which see); כֶּתִי standing even in the Bible (JUDGES 1, 26; 1 KINGS 10, 29; 11, 1; 2 KINGS 7, 6; 2 CHR. 1, 17) for כֶּתִי . The Semitic etymology is given under כֶּתִי . In any case כֶּתִי (which see) is an enlargement of it.

כָּתַב (*fut.* יִכְתֹּב) *tr.* to grave, to cut in (a wooden tablet), to work in with the chisel (in stone or metal), altogether like the identical stems כָּתַב (which see), כָּתַב I. (see JOB 19, 24), כָּתַב (which see) &c., under which farther Semitic comparisons may be found. Comp. κατά-γραφειν prop. to grave; Phenic. כָּתַב the same. Hence 1. to write, with accusat. of what is written, as כָּתַב Num. 5, 23, כָּתַב DEUT. 31, 22, כָּתַב 31, 9, כָּתַב Ex. 24, 4, כָּתַב ESTH. 9, 20, כָּתַב Ex. 32, 32, כָּתַב Jer. 36, 27; כָּתַב written, EZR. 4, 7 in opposition to speech. The material upon or in which one writes, stands, besides the accusat. of what is written, with כָּתַב Ex. 34, 1, JOSH. 10, 13, 1 CHR. 29, 29, figurat. Jer. 31, 33 to write upon the heart; also with כָּתַב Jer. 36, 2, Ez. 2, 10 or כָּתַב DEUT. 28, 61, JOSH. 8, 34, according as one thinks of the writer's relation to the material. With the person to whom the writing is addressed is put כָּתַב 2 SAM. 11, 14, 2 KINGS 10, 6 or כָּתַב DEUT. 24, 1, in later language כָּתַב 2 CHR. 30, 1; EZR. 4, 7; but כָּתַב also means to write of or concerning a person or thing Jer. 51, 60, כָּתַב for one ESTH. 8, 8, or against one EZR. 4, 6. כָּתַב (dat. commodi) to write for oneself Jer. 30, 2. The thing with which the writing is done is expressed by כָּתַב Is. 8, 1; Ex. 31, 18. כָּתַב to write after the oral communication of a person Jer. 36, 6. — 2. to inscribe, with the accus. כָּתַב Is. 44, 5 and כָּתַב of the person for, of inscribing the hand with Jehovah's name, to denote that one is his; slaves having been accustomed to have the name of their master, soldiers that of their leader, priests that of their god, tattooed upon their forehead, or in

their hand; comp. Apoc. 13, 16. Therefore the nominat. is used with the passive form Ex. 32, 15; Ezr. 2, 10. — 3. *to write down, to inscribe, to record*, as the Ar. **כתב** (of inscribing in the military lists) NUM. 11, 26; 33, 2; JUDGES 8, 14; 1 KINGS 11, 41; *to enroll*, in a register JER. 22, 30, Ps. 69, 29, the rulers having a list of all Hebrews, out of which, however, they erased the dead (see Ezr. 30, 12; 32, 33; NUM. 1, 18; Ex. 13, 9). Hence the expression Is. 4, 3 *every one who is inscribed (כתוב) unto life*, i. e. destined for preservation, who is in the book of life which Jehovah bears, and is not erased from it (comp. DAN. 12, 1; PHIL. 4, 3), Ps. 87, 6 *at the writing up of the peoples*. Also: *to describe*, of the exact partition of a land JOSH. 18, 4 6 8; fig. *to record*, the crimes, which God registers as it were, in order to visit them at the right time Is. 65, 6 (comp. DAN. 7, 10; Is. 49, 16). — 4. in a judicial sense: *to write down, to decree*, a punitive process, with **על** of the person *against whom* JOB 13, 26; comp. **כתב** and **חָקַק** (according to some) Is. 10, 1, Greek *γράφεται δίκα*, Arab. **كُتِبَ** a sentence. — 5. *to prescribe*, with **על** of the person 2 KINGS 22, 13; by which PSALM 40, 8 is explained, which would be better translated however: *behold, I come with the roll, graved upon me* (i. e. in my heart, **עַל־לִבִּי**); besides with **אֵל** ESTH. 9, 23 or **ל** of the person 2 KINGS 17, 37; PROV. 22, 20. — 6. *to subscribe*, JER. 32, 12. Deriv. **מִכְתָּב**, **כְּתוּבָה**, **כְּתוּבָה**.

Nif. **נִכְתַּב** (*fut.* **יִכְתַּב**) *to be written*, ESTH. 3, 12, with **בְּ** (1, 19; 9, 32) or **עַל** Ps. 139, 16 in, e. g. *in the dust* JER. 17, 13 i. e. in loose earth, so that the characters may be easily effaced, a figure of being soon forgotten; opposite, in the rock (JOB 19, 24); *to be inscribed, enrolled* Ps. 69, 29, *to be written down* JOB 19, 23, with **ל** of the person *for whom* Ps. 102, 19.

Pih. **פִּיחַ** *to write down, to decree*, a sentence Is. 10, 1, like Kal; of legislative determinations Hos. 8, 12. **מִכְתָּבִים** Is. l. c. is a noun (see **מִכְתָּב**).

כָּתַב (3 p. pl. **כָּתְבוּ**; *part. m.* **כָּתֹב**, *fem.* **כָּתְבָה**, *pl. f.* **כָּתְבוּ**; *part. pass. m.* **כְּתוּב**, *fut.* **יִכְתַּב**) *Aram. tr.* *to write*, DAN. 5, 5, with accus. of the object **אֶנְרָא** Ezr. 4, 8, **ל** of the person DAN. 6, 26, with **בְּ** in Ezr. 5, 7; 6, 2; *to write down, to commit to writing* DAN. 7, 1.

כְּתוּבָה (with *suff.* **כְּתוּבָה**) *m.* 1. *the civic book*, in which the living citizens with their children (Ps. 87, 6) or also as childless (JER. 22, 30) were enrolled, and from which, when they died, their names were erased (Ex. 32, 32). Into it when the state had been newly arranged after the exile (Ezr. 11, 17 seq.) the false prophets were not to be received EZEK. 13, 9; on the contrary **כְּתוּב הַמַּתִּיחִים** Ezr. 2, 62, NEH. 7, 64, for which also **כְּתוּב הַיְּהוּדִים** stands in 7, 5, is *family-book*, in which descent, and reference to tribe as well as family, were noted down. Besides: *the Mosaic law, the Pentateuch, the written law*, to which David appeals; fully **כָּתֹב יְיָ** 1 CHR. 28, 19 *the writing from the hand of Jehovah*, referring to Ex. ch. 25 and following; in modern Hebrew **הוֹרָה** 2 CHR. 35, 4 *the writing of David*, i. e. in which the institutions of David were described at length, like **מִכְתָּב שֶׁכֶּמֶד** *ibid.* **כְּתוּב הַאֱמֶת** a *book of truth* DAN. 10, 21, i. e. a book of fate, in which the secret (DEUT. 32, 34) future destinies both of nations (REVEL. 5, 1) and individuals (Ps. 139, 16) are written (**רָשׁוּם**). Farther: *a written sentence, a written command*, ESTH. 3, 14; 8, 8 13; fully **כְּתוּב הַדָּת** 4, 8. — 2. *a writing, a written character*, ESTH. 1, 22; 3, 12; 8, 9, with **לְשׁוֹן** tongue. — 3. *a letter*, hence **כָּתֹב** *by letter* 2 CHR. 2, 10, opposed to *orally*; so also Ezr. 4, 7, where it is tautologically explained by the old Persian **כְּתוּבָה** (which see), *letter*. Ar. **كُتِبَ** the same.

כְּתָב (once *constr.* **כְּתָב** Ezr. 6, 18, but which it is better to take here as a verb with the meaning *to prescribe*; *def.* **כְּתָבָה** (*יְבִיחָה*) *Aram. m.* 1. *catalogue, register*, hence **כְּתָב לֵאמָר** Ezr. 7, 22 *which*

is not in the list, i. e. at will; a written document, an edict 6, 9 10. — 2. a writing, an inscription DAN. 5, 8 16 17 25.

כְּתֻבָּת *f.* a writing, only of characters burnt into the skin LEV. 19, 28; Phenice. כְּתֻבָּת prescription (Mass. 18).

כְּתָרִי *Gent. m.* from כָּת, see כְּתָרִים.

כְּתָרִים see כְּתָרִים.

כְּתִיִּם *Gent. m. pl.* of כָּת (which see) the Chittim, according to the widest and most extensive meaning of כָּת; therefore אֶרֶץ כְּתִיִּם (land of the Chittim), a periphrasis for כָּת. It signifies 1. the island of Cyprus Is. 23, 1, which belonged to Tyre, and whose revolt the prophet announced, as is confirmed by Menander (*Joseph. Antt.* 9, 14, 2). But more frequently כְּתִיִּם or כְּתִיִּים alone stands for it, ib. 23, 12. — 2. אֲיֵי כְּתִיִּים the Chittian islands, denoting the islands and coast-territories of the West, opposed to the eastern קִיִּי JER. 2, 10, whence the Tyrians fetched larch-wood for their ships Ez. 27, 6 K'ri. — 3. *Macedonia, Italy*, hence כְּתִיִּים DAN. 11, 30 *Roman ships* (כְּתִיִּים *adject.* to צִיִּים), LXX Πορμαῖοι, Vulg. *Romani*; for which צִיִּים מִיַּר כְּתִיִּים in NUM. 24, 24, which is understood to refer to the Greek fleet that came to Cilicia to conquer the Assyrians (*Eus. Chron. Arm.* 1 p. 43. 53), understood by the Targ. of the Roman fleet; comp. 1 Macc. 8, 5, where Perseus is called king of the Chittians; ib. 1, 1, where Macedonia is so named.

The sing. of the Gentile, כְּתָרִי, appears along with חֲתָרִי only on Phenician inscriptions in Cyprus (*Gesen. l. c.* p. 122. 152); but it was a ground-form to the Hebrew plural, except that it was sometimes considered an adjective.

כְּתִיתִי (from כָּתָה) *m.* (coupled with מִן) *fine oil*, from pounded (not pressed) olives (Rashi) Ex. 27, 20; 29, 40; LEV. 24, 2; NUM. 28, 5; 1 KINGS 5, 25; *prop. an adj.* to זֵיתָה.

כְּתָל (not used) *tr.* (according to the usual assumption) *to heap together*, into a lump; *to press together*, = Ar. كَتَلَ,

comp. כָּסַל; according to which the organic root would be כָּתַל, as in חָל (which see). But it is better taken, after the analogy of חָרַץ and חָרַץ, in the fundamental signification (*Fürst*, small school-lexicon s. v.) *to separate, to divide*, a space, identical in its organic root כָּתַל with that in נִצַּל, אֶצֶל, חָסַל, Ar. حَصَلَ, خَرَلَ, Talm. חָצַל. Deriv. כְּתָל, and כְּתָל in the proper name כְּתָלִישׁ.

כְּתָלִישׁ see כְּתָלִישׁ.

כְּתָל (with suff. כְּתָלָנִי) *m. prop.* a separation, like חָרַץ, hence *a wall* Song of Sol. 2, 9, by which a space is divided off; Targ. כְּתָל, כְּתָל.

כְּתָל *Aram.* see the noun כְּתָל.

כְּתָל (not used) *Aram. tr.* same as Hebrew כְּתָל. Deriv. כְּתָל, כְּתָל.

כְּתָל and כְּתָל (comp. גִּבְרָה and גִּבְרָה; *pl. def.* כְּתָלִיָּה) *Aram. m.* same as Hebrew כְּתָל DAN. 5, 5; EZR. 5, 8.

כְּתָלִישׁ (from כְּתָל with the formative syllable -ישׁ; *prop. separation*) *n. p.* of a city in Judah JOSH. 15, 40.

כָּתַם I. (Kal unused) *tr.* 1. *to press into, to engrave, to inscribe, to write*, conseq. = כָּתַב which see (*b* changed into *m*); deriv. מְכַתֵּם (according to the Targ., LXX and Vulg.). — 2. *to cut signs into, to prick in, to indent, fig. to make scars, stripes, punctures, spots*; Syr. כַּמַּס, Targ. כָּתַם *to mark, to characterize*, חַמְסָה, כְּתִמָּה stigma. From this has arisen the meaning *to stain, to soil*, Syr. כַּמַּס, Targ. כָּתַם.

Nif. נִכְתַּם (*part. m.* נִכְתָּם) *to be inscribed, written*, JER. 2, 22 *thine iniquity is written before me* (*Kimchi*), i. e. it continues in the book of guilt, notwithstanding all attempts to wash it away. The LXX and Vulg. translate after signif. 2 of כָּתַם I. *to be soiled: thine iniquity retains its spot before me*. Comp. also כִּתְנָה *to be dirty, unclean*; but כִּתְנָה should not be compared.

כָּחַם II. (not used) *tr.* 1. *to divide, to separate* (dross from metal), *to purify, to cleanse*, gold, cogn. in meaning with **כָּזַח** (which see); deriv. **כָּחַם**, and, according to some, **כָּחַם**. — 2. *to sever, to divide off, to conceal, to withhold*, Ar. **كتم**, without being identical with **כָּחַם**.

Nif. **נִכְחַם** *to be kept*, **נִכְחַם** JER. 2, 22 (according to some); comp. **כָּחַם**, **כָּחַם** DEUT. 32, 34, JOB 14, 17, **צִיּוֹנָה**, **צִיּוֹנָה** Hos. 13, 12.

כָּחַם *m.* (poet. for **זָהָב** or parallel to it) usually *gold*, JOB 31, 24, PROV. 25, 12, and if it be referred to **כָּחַם** II., purified, fine gold. But as there was also **כָּחַם** which was neither good nor purified, **טוֹב** LAMENT. 4, 1 or **טָהוֹר** JOB 28, 19 being coupled with it; as it was fetched, like **זָהָב**, from the gold countries **אִפְסֵי** DAN. 10, 5 and **אִפְסֵי** Is. 13, 12, JOB 28, 16; and as it cannot be identical with **כָּזַח** because the latter defines **כָּחַם** more closely JOB 5, 11: we can only understand by it a very valuable kind of metal like gold; perhaps from **כָּחַם** = **הִשָּׁם** *to shine, to glitter* (see *Fürst*, Conc. s. v.).

כָּחַן (not used) *tr.* usually *to cover around, to veil, to clothe about*, which meaning the verb **כָּוַן** has in Ethiopic; comp. Arab. **خطن** (to surround). But this signification may be merely secondary, since according to tradition (*Joseph. Antt.* 3, 7, 2) and the use of the derivatives in Aramaean, Phœnician and Arabic it is only used of linen or cotton cloth. It appears more advisable therefore, to combine the verb **כָּחַן** with **אָחַן** (which see), whence came the Phœnician and Greek **ἀσπὴν**, **ἀσπὴν** (as **כָּחַן** denotes *linen, linen-yarn, linen-dress*, then also *cotton*). The fundamental signification would be, accordingly, *to spin* (linen or cotton yarn). Derivative

כָּחַן see **כָּחַת**.

כָּחַן see **כָּחַת**.

כָּחַת (from the masc. **כָּחַן**, with **כָּחַת** from **כָּחַן**, with *suff.* **כָּחַתִּי**; plur. **כָּחַתִּים**, but *constr.* **כָּחַתִּים** from **כָּחַן**, with

suff. **כָּחַתִּים** from **כָּחַן**) *fem.* prop. *yarn*, (of linen or cotton), comp. Arab. **كتن** linen, linen cloth, Targ. **כָּחַן**, **כָּחַן**, Syr. **ܟܬܢܐ** the same; then clothing made out of it, worn on the bare body GEN. 37, 33, 2 SAM. 15, 32, sometimes with other notices of the stuff, as **שֹׁשׁ** Ex. 39, 27, **בָּד** LEV. 16, 4, **עוֹר** GEN. 3, 21, or some other more specific designations GEN. 37, 3; Ex. 28, 4. **אָחַר בָּסִי בִּי** JOB 30, 18 *to surround as a tunic*, because this encloses the body tightly. Phen. **כָּחַן** the same; whence the Greek **χιτών**, **χιτών** should be derived. Arab. **قطن**, **قطن** cotton, cotton-stuff; our *cotton, cattun* is prop. the same word.

כָּחַת (not used) 1. *intrans.* *deflexit, to bend to the side, to turn, to make a turning*, a meaning also borne by the Hebrew **כָּנַח** JOB 23, 9 (out of which its other signification has arisen, as is clearly proved under **כָּנַח** page 674) and Ar. **عطف** (whence **عطف** bend, turning, side); conseq. cognate in sense with **כָּנַח**, **כָּנַח**, Targ. **כָּנַח** &c. The Ar. stem **كفف** identical with it, has likewise the same fundamental signification; hence **كفف** *side* (of a sword), **كفف** *wing* (besides the meaning "shoulder"), from which comes **كففان** a locust in the state of its incipient flying; as from the Hebr. **כָּנַח**, Ar. **جَنَبَ** to bend aside, to turn, comes the noun **כָּנַח** side, wing, Targ. **כָּנַח**. The Aram. **כָּנַח**, from which comes the noun **כָּנַח** wing, has the same fundamental signification. — 2. *tr.* *to enclose, to cover about, to shield round about*, both ideas being connected in **כָּנַח** (which see), and in other stems (see the copious enumeration in page 674). See too **כָּנַח**. Deriv. **כָּחַת**, **כָּחַת**.

כָּחַת (*constr.* **כָּחַת**, like **כָּרַל** from **כָּרַל**, **כָּרַל**; with *suff.* **כָּחַתִּי**, dual **כָּחַתִּים**, but only with *suff.* **כָּחַתִּי** (**כָּחַתִּי**) f. 1. *the side, of a house* 1 KINGS 6, 8, 2 KINGS 11, 11, of a chair 1 KINGS 7, 39; *the side-district, border, projection*,

e. g. of a land Ez. 25, 9; *side-piece, axle-piece, shoulder*, of the מִכְנֶה 1 KINGS 7, 34; generally *what projects or lies at the side of an entire thing* Ez. 40, 18 40; 41, 2 26, of שֵׁנִי 46, 19, בֵּית 47, 1 &c.; *the upper side*, of animals, יָרֵךְ 24, 4 or מִתְנִים meaning the lower side 29, 7; tautologically with צֶדֶד 34, 21; *border*, 29, 7 and *thou wilt open to them every border*, i. e. the enemy will be able to press in on all sides; *flank, side*, of localities Num. 34, 11; Josh. 15, 10; 18, 19; *slope of a mountain* Josh. 15, 10, comp. מִדְּ. — 2. *the shoulder-blade* Job 31, 22, *shoulder*, the part of the body on which a burden is laid or carried Is. 46, 7; 49, 22; Ez. 12, 6 7 12; 2 Chr. 35, 3, *conseq. same as שֵׁכֶם* (which see), and merely an extension of the primitive idea, as may also be seen from Job 31, 22; *the back*, of men Neh. 9, 29, Zech. 7, 11, or animals Is. 30, 6; *metaphorically the shoulder-parts* Deut. 33, 12.

כְּתִיפָה (only pl. כְּתִיפִים, constr. כְּתִיפִים) *f. the same* Ex. 28, 7; 1 KINGS 7, 30; Ez. 41, 26.

כָּתַר (Kal not used) *tr. 1. same as כָּתַר, כָּתַר, כָּתַר to enclose, surround, encircle, connected with the stems כָּתַר I., כָּתַר, כָּתַר in its fundamental signification. Deriv. כָּתַר, כָּתַר. — 2. prop. to surround, hence to besiege, to storm all round (comp. כָּתַר), to close around, to embrace. See Hif. — 3. to shut out round about, to exclude, to keep off (see Pih.); intrans. to wait, to remain behind, like כָּתַר, כָּתַר.*

Pih. כָּתַר 1. *to encircle, to surround, of enemies; to besiege all round, with accusat. of the object* JUDGES 20, 43; Ps. 22, 13. — 2. *to hold back (emotion, passion), i. e. to wait*, Job 36, 2, an usage also found in the Targ., Syr., Sam. and Zab.

Hif. כָּתַר (fut. יִכְתֹּר) 1. *same as כָּתַר to surround in a hostile sense, with accus.* HAB. 1, 4. — 2. *to stand around, with כָּ of the person* Ps. 142, 8. — 3. *to embrace, to span, with accus.* PROV. 14, 18.

כִּתְרָה *m. a crown, a diadem, a sign of rule* ESTH. 1, 11; 2, 17; 6, 8, so called from its encircling (כָּתַר) form; Phenice. כִּתְרָה the same, whence *κίραρις*, *κίραρις* among the Greeks; Arab. كَتَر dignity.

כְּתֹרֶת (from כָּתַר; plur. כְּתֹרִית) *f. a crown, as an ornament (pl. LXX ἐνθύματα) of a pillar, capital (Vulg. capitella) 1 KINGS 7, 16-20; 2 KINGS 25, 17; 2 Chr. 4, 12; so called from its round form, as מִכְנֶה שֵׁנִי 1 KINGS 7, 19 confirms; and in Egyptian and Assyrian monuments round capitals only appear. In 2 Chr. 3, 15 צִפְתָּה from צִפְתָּה (which see) = כָּתַר stands for it. The כָּ consisted of two principal parts, of the crown proper, and a puffed, turban-shaped supporter (מִכְנֶה).*

כָּתַשׁ (fut. יִכְתֹּשׁ) *tr. 1. (not used) to butt, of horned animals, identical in the organic root כָּתַשׁ with that in כָּתַשׁ (הָיִשׁ); also applied to the pushing flight of birds of prey, identical in the organic root with that in כָּתַשׁ (הָיִשׁ), طَاس, Aram. כָּתַשׁ, and in כָּתַשׁ, כָּתַשׁ; also to strike, to push, to pierce, to wound, to make war upon, like כָּתַשׁ (above), meanings which the Targumic and Samar. כָּתַשׁ, Syr. كَدَش, Ar. كَدَش still have, identical in the organic root with כָּתַשׁ (הָיִשׁ), to strike off, push off, Ar. كَتَز, or with the meaning to strike into pieces, to shatter, identical with the organic root in כָּתַשׁ. From all this we may see that it is not connected with כָּתַח, whose organic root is כָּתַח. — 2. to beat to pieces, to bruise, to pound, in a mortar PROV. 27, 22; to make little. Deriv. מִכְתֵּשׁ. — 3. to hollow out, to deepen, to fit for the reception of persons or things, a farther development of כָּתַח = כָּתַח (which see), Ar. حَفَّ (in the fundamental signification); deriv. the proper name מִכְתֵּשׁ. This third meaning is not connected with signif. 1 and 2.*

כָּתַח (1 pers. כָּתַח; inf. abs. כָּתַח; imp. כָּתַח, pl. כָּתַח; fut. יִכְתֹּחַ) *tr. 1. to beat*

in pieces, to bruise, things of metal DEUT. 9, 21 (comp. Pih.), the testicles, i. e. to castrate LEV. 22, 24, coupled with מִצֵּד (to crush, to bruise), hence כָּתוּחַ one castrated; then to reduce to pieces, to shatter, a potter's vessel IS. 30, 14, coupled with שִׁבֵּר; to pound, זֵית (olives), which is done before pressing to get finer and better oil (Rashi); figuratively to break asunder, an enemy, with מִצֵּר of the person PS. 89, 24 (see Hif.). Derivat. מִצֵּר and מִכְתָּה. — 2. same as גִּדֵּר, גִּדֵּר to point, to sharpen, an instrument for piercing or cutting; hence also to reforge, e. g. אֶחָד into חָרֵב Jo. 4, 10, the reverse in IS. 2, 4, where Pih. is used.

Pih. כָּתַח 1. to beat in pieces, to shatter, the iron serpent 2 KINGS 18, 9, images of stone 2 CHR. 34, 7, strengthened by הִדְקָה; to reduce to ruins, אֶרֶץ, i. e. to desolate ZECH. 11, 6; to strike against one another (see Puh.). — 2. like Kal 2.

prop. to point, to sharpen, hence to reforge MIC. 4, 3; IS. 2, 4.

Puh. כָּתַח to be dashed together, in a civil war 2 CHR. 15, 6.

Hif. הִכַּח (fut. יִכַּח) to scatter, an enemy NUM. 14, 45; DEUT. 1, 44.

Hof. הִכַּח (fut. יִכַּח Aramaeising for וִיכַח) to be beaten in pieces, to be broken, שָׁצַר IS. 24, 12; מִסִּילִים MIC. 1, 7; to be beaten down, to be hunted down in flight, גְּבָרִים JER. 46, 5; to be crushed, i. e. annihilated JOB 4, 20.

The two leading senses of the stem (to break in pieces and to sharpen) can only be developed by violence out of one primitive conception; for while כָּתַח 1. appears to be connected with חָת (cognate in sense שָׁבַר), כָּתַח, Ar. كَتَّ, and with the extra-Semitic quat-, cut-, cud-; in signif. 2 we can only compare חָת, קָטַח, קָטַח.

ל

ל, called לָמֶד (= מִלְכֶּד, constr. מִלְכֶּד JUDGES 3, 31), Lamed, as a letter signifies ox-goad, βοῦνκνηκον (comp. Homer II. 6, 135 βοῦνκνήξ), because the figure of it, as is alleged, has still the rude shape of an ox-goad in old Hebrew (L, λ), as well as in the Samar. (L, ז, ל) and Phœnician alphabets (L, Z, L, P). It is clear, however, that the name was selected merely on account of the initial sound, without reference to the shape of the letter. In old Greek writing, the same form served as the basis, for the Λάμδα (לָמֶדָה) was merely the Phœnician figure reversed (Λ, λ). As a numeral ל denotes 30, being the third letter in the series of tens. As an alphabetical sound it is pronounced la.

As to the proper pronunciation of Lamed, being a liquid it is usually uttered stronger than n and softer than r; as a pure lingual it stands in the scale of sounds nearest the clear d and then the t-sounds generally; from which circumstance, as well as from the softness of

the sound, its numerous interchanges with others are to be explained. It is interchanged 1. with r (ר), so far as l and r have a similar authority, e. g. כָּבֵר with כָּבֵל, חָבֵר I. with חָבֵל I., חָבֵר II. with חָבֵל II., כָּפֵר II. with כָּפֵל, גָּבֵר with גָּבֵל, שָׁרָפָה, Ar. سَرَسَة, modern Hebrew שִׁלְשִׁילָה; in מְרַגְלִיחָה from μαργαρίτης the relation is otherwise; comp. λείριον, liliun, φραγγέλιον, flagellum. — 2. The l is merely hardened into r, so that the form with r is the irregular one, e. g. the Aram. pronominal stem אֶר (in אֶרֶץ, Targ. אֶרֶץ) arose out of אֶל (in אֶלֹּי); אֶשֶׁר out of אֶשֶׁל; Targ. אֶרְמֵלָה (in אֶלֹּי); אֶרְמֵלָה (Ar. أَرْمَلَة) from the Hebrew אֶרְמֵלָה; Targ. אֶרְמֵלָה from the Hebrew מְרַגְלִיחָה; מְרַגְלִיחָה from מְרַגְלִיחָה DAN. 6, 15 from מְרַגְלִיחָה; Samar. אֶרְמֵלָה from אֶרְמֵלָה, as in other cases לָכֵי with לָכֵשׁ MIC. 1, 13, נָלָא with נָלָא IS. 16, 12 form a paronomasia; comp. titre from titulus, apôtre from ἀπόστολος, Gibraltar

from *G'ibl-al-Tar(ik)*, Spanish *arfil* (the bishop in chess) from *al-fil* (elephant). — 3. But usually *l* on the contrary arises from *r*, e. g. אֶלְמָנוּחַ Is. 13, 22 from אֶרְמָנוּחַ; דִּבְרֵהֶרֶל Ps. 104, 15 from דִּבְרֵהֶרֶר; Syr. سَعَمَل from סַסִּיר; Arab. قَلْب from קָרַב; Ar. رَال from רָר; Targ. דִּבְלָה from דִּבְרָה; Ar. دَجَلَة from the Zend. *Tighra* (but see דִּבְלָה); it is otherwise in פְּרִמְיִל Armen. *karmir* &c. The affinity of the sounds *r* and *l* appears in many languages. The Samaritans put ל for ר in their alphabetical poems, and vice versa. The Chinese have no *r*, and put for it constantly *l*. The reverse is the case in Japanese. The old Egyptians placed *l* for *r*; and in the Pehlevi all is represented by *l* for which the Zend has *r*. — 4. As a liquid and lingual, *l* passes into *n* which is weaker; comp. לִיֹּל and לִיֹּן (whence לִיֹּל), לִשְׂכָּה (λέσχη) and נִשְׂכָּה, and לִחָץ, נִחָץ and Targ. לָחַץ along with נָחַץ; נִחָץ and Targ. נִחָץ Is. 33, 19 (as should be read perhaps for נִחָץ); נִחָץ and Arab. نَحَرَ, نَحْرٌ and פִּסְנִיָּהּ; אֶסְרִיִּין, אֶסְרִיִּין and Ar. اسرايين, جبرين; in names of places in for *il* out of אֶל often stands in Arabic; *Delt* (Dalet) becomes in Ethiopic *Dent*; comp. also ἡλθον, Doric ἡλθον, βέντιστος for βελ-. — 5. More rarely does the reverse happen, viz. that the softer *n* passes into the harder *l*, as נָקַב Ar. نَقَب; نَقَب Syr. نَد; Targ. דִּבְק Syr. دَب; comp. δειλός from δεινός, λίτρον Att. λίτρον, λύμφο = *lympha*, ἔβρος along with ἔβελος, the proper name *Nabonedus* (in Berosus) = *Laby-netus* (in Herodotus), *Conrad* Portuguese *Colrut* &c. In Phœnician writing *Lamed* and *Nun* are also easily interchanged. — 6. Through the medium of *n*, *l* is interchanged with *m*, e. g. מִלְכָּה Ar. مَلِكَة; n. p. מִלְכָּה = מִלְכָּה; חֲלָק Ar. حَلَق; (ambivit, cinxit), whence حَلَقَة a ring, a circle; מִחָל and מִחָם; Coptic ὡμᾶτ from ὡμᾶτ. — 7. More striking is the interchange of *l* with the *t*-sounds which are also lingual, e. g. דִּבְשׁ with דִּבְשׁ;

דִּבְשׁ with דִּבְשׁ; דָּר Dan. 2, 30 &c. for דָּר Job 32, 12 18; דָּר with an association to דָּר, דָּר and דָּר (to דָּר Mic. 3, 3); דָּר Is. 66, 19 for דָּר (LXX Φούδ); דָּר (which see) the country *Tarpet*. The same is the case in extra-Semitic languages also, as Odysseus = Ulysses; δάκρυ = lacrima; Sanskrit madha = mel; Zunge north German Tunge; lignum out of dignum from the Sanskrit *dah*, δαίω to burn; Sanskrit semitā = simila (fine meal) &c. — 8. An interchange with *n*, e. g. אֶלִּי Num. 22, 33 for לִיֹּל (perhaps also in the verb אָטַח for לָטַח; לָטַח, אָטַח for אָטַח), a fact which cannot always be explained by the similarity of the two letters in old writing. The interchange should by all means be attended to in the critical explanation of Biblical numbers. — 9. It is a peculiar sort of interchange between *l* and another consonant, when *l* as a very liquid sound like *n* shews a disposition to assimilate itself to the preceding or following consonant, so that the latter is doubled by Dagesh forte; e. g. אֶסְקַר Ps. 139, 8 out of אֶסְקַר from אֶסְקַר; אֶסְקַר Ez. 27, 23 perhaps out of אֶסְקַר GEN. 10, 10; אֶסְקַר 1 Kings 10, 22 out of אֶסְקַר, while אֶסְקַר is the pl. of אֶלִּי = ἑλεφ, eleph, elephant; the article אֶל before consonants when they are not gutturals; אֶל out of אֶלִּי before consonants.

Like the liquids *ר* and *נ*, *ל* is also applied to promote an internal strengthening or intensifying of the verb-idea by its insertion (having the same power as Dageshing), as is acknowledged to be done by *ר* (see אֶרְבָּה) and *נ* (see אֶנְבֵּן and אֶנְבֵּן; אֶנְבֵּן, אֶנְבֵּן; Targ. אֶנְבֵּן, אֶנְבֵּן; e. g. אֶנְבֵּן out of אֶנְבֵּן, perhaps אֶנְבֵּן out of אֶנְבֵּן, Ar. جَد to be hard, still more frequent in Arabic (see Dietrich, Abhandlungen p. 308). But *ל* is used not merely in forming verbs of several letters, but also in making usual stems from primitive themes, like the other liquid sounds; as אֶלִּי, אֶלִּי, אֶלִּי, אֶלִּי &c. may perhaps be traced back to simple organic

verbs expressing direction or motion to a thing, as לָקַח *to draw near to* JOSH. 7, 14, JOB 33, 22, לָהֹךְ *to go to* 1 SAM. 10, 26, לָבוֹא Is. 59, 20 *to come to*, לָשׁוּב RUTH 1, 8 *to return to*, לָרֶדֶד *to go down to* SONG OF SOL. 6, 2, לָנוּס 2 SAM. 19, 9 *to flee to* &c. &c.; where לָ is interchanged with אֶל. In this case it is indifferent whether the direction be to a place or a person. So too לָ stands after הִוָּבֵל Is. 53, 7, JOB 10, 19, זָרָה Ez. 5, 10, הוֹצִיא Mic. 7, 9. After similar verbs, particles of motion in place stand with לָ, e. g. לָאֲחֹרֶר Ps. 114, 3, לָמַעֲלָה Is. 8, 21, לָמַשָּׁה ECCLES. 3, 21, לָתְרַחֵם NUM. 21, 23, which remain adverbs even without such verbs. — 2. Expressing the direction of the mind or the movement of the understanding to one or *towards* a thing, and so after the verbs חָקַה Ps. 33, 20, קָהָה GEN. 49, 18, נָשָׂא Is. 51, 6, קָרָא JOB 12, 4, שָׁמַע Ps. 99, 5, פָּלַה 84, 3, שָׁמַע 81, 12, הִאֲזִין Ex. 15, 26, אָרַב DEUT. 19, 11 &c., or also after nouns of the same kind, e. g. after חֶפֶץ 1 SAM. 15, 22. — 3. Expressing continuance of motion even to the extreme point, translated by *even to*, *even unto*, *usque*, and so either coinciding with עַד or interchanged with it, e. g. לָשָׂבַע Ez. 39, 19 *even unto satiety*, לָמוּתָם Ps. 73, 4 *even to their death* (according to some), hence לָ ... מִן GEN. 9, 10, JOB 4, 20, or לָ ... וְעַד NEH. 3, 15; אֶל also standing in the sense of עַד JER. 51, 9; JOB 40, 23. Here belongs also לָ ... בֵּין or וְלָ ... בֵּין instead of בֵּין GEN. 1, 6, JO. 2, 17, prop. *between from ... to*, as is also the usage in Arab. and Syr. — 4. Expressing near relation to a person or thing, instead of motion; hence used as a dative before nouns after verbs of inclination for or contempt, as לָ אָהָב LEV. 19, 34, לָ שָׂנֵא DEUT. 19, 11, לָ פָדָה 2 SAM. 6, 16, לָ הִלָּכִי Ps. 22, 8; after those of helping and healing, as לָ רָפָא 2 KINGS 2, 21, לָ עָזַר JOB 26, 2, לָ הוֹשִׁיעַ Ps. 44, 4, of injuring and corrupting, as לָ שָׁחַת NUM.

32, 15, 1 SAM. 23, 10, of providing (rest, righteousness, bitterness &c.), as לָ יִמְרָה RUTH 1, 20, לָ הִקִּיחַ Is. 14, 3, לָ הִצְרִיק 1 SAM. 11, 3, לָ הִשְׁקִיט Ps. 94, 13, לָ הִצְרִיק Is. 53, 11, of giving, communicating, bestowing, bringing &c., as לָ נָשָׂא, לָ יָלַד, לָ הִנְיָד, אָמַר, שָׁוִים, נָתַן, נָמַל, הִשְׁבִּיב, &c. הִשְׁקָה, הִחְיֶה, סָפַר, בָּרַח בְּרִית, רָעַץ &c.; in which instances, however, the signification is frequently turned to the accus instead of לָ. The same use of לָ also occurs when this relation shews itself in another manner, in other languages. — 5. Denoting relations of very different kinds, which may indeed be always perceived as dative, but are expressed in our languages by prepositions. So a) with the meaning *for*, as לָ רִיב JUDGES 6, 31 *to plead for one*; לָ הִקְדִּיר Ex. 10, 17 *to intreat for one*; לָ מָצָא GEN. 2, 20 *to find for one*; לָ מָצָא 50, 10, לָ מָצָא 12, 7 &c. לָ also appears in this sense in uniting two or more nouns, e. g. לָ מִזֶּן GEN. 45, 23 *meat for*; לָ יִתְרוֹן ECCLES. 1, 3 *gain for*; לָ אֲבִיָּהּ PROV. 24, 9 *an abomination to man*. But לָ may be often rendered by the usual dative, e. g. לָ טוֹב ECCLES. 6, 12 *it is good for one*; לָ פָּגַע PROV. 17, 25 *a grief to the father*. לָ is frequently used in this sense, where the verb brings out the definite person less than the idea; and therefore the form of the verb (masculine or fem.) is equivalent to a neuter, e. g. לָ יִנָּס, לָ יִרָע, לָ יִמָּר, לָ יִטוֹב, לָ יִפָּגַע, לָ יִרָחַק, לָ יִדָּח, לָ יִרָב, לָ יִצָּר, לָ יִפָּדֶה &c. b) with immediate but express relation to the person of the verb, where a transaction, agency, motion of the verb is meant to be of use to the person. This לָ is called a sign of the *dativus commodi*. It expresses a peculiar participation of the actor in a thing, a certain heartiness or zeal with which he acts. Such לָ occurs rather in the language of the people, particularly after verbs of motion, going, fleeing, e. g. לָ הִלָּךְ, לָ אָזַל, לָ שָׁוִב, לָ נָוֶה, לָ בָרַח, &c. But in other instances poetically Ez. 37, 11 *לָנוּ נִנְיָנוּ* *we are so enti-*

rely cut off; JOB 6, 19 קָרוּ לָמוּ they hoped very eagerly; הַמְלֵאָה לָהּ Am. 2, 13 which is quite full; PROV. 13, 13 יִהְיֶה-לִּי shall be entirely destroyed; דָּמָה לָךְ SONG OF SOL. 2, 17 thou art entirely like; ECCLES. 3, 18 that they themselves (therefore הֵם הַיְּמָה) are but beasts entirely. c) above, e. g. הִתְנַשָּׂא לְכָל 1 CHR. 29, 11 to be exalted above all. d) upon, in (of a place) JER. 17, 1, interchanged with עַל. e) before GEN. 45, 1. f) with relation to, as to, quoad, usually to make a noun prominent in the sentence, e. g. יִצְעָר 1 KINGS 10, 23 with respect to riches; לְרִיחַ SONG OF SOL. 1, 3 with relation to the savour; לְשֹׂנְאֵי Ex. 20, 5 with respect to those who hate me; לְאוֹהֲבֵי ib. 6 with respect to those who love me. g) on account of, e. g. לְטוֹב MIC. 1, 12 on account of good; לְקוֹלָם NUM. 16, 34 on account of their cry; לְזֵאת JOB 37, 1 on account of this; לְרֹחַ RUTH 1, 13 and לְרֹחַ JOB 30, 24 on this account (see רֹחַ). h) towards, against, erga and contra, e. g. לְהִטָּא הָהָא &c. &c. — 6. — לְ appears before nouns most distinctly to express the idea of the genitive, i. e. the subordination of a second noun to a preceding one, because לְ as a prefix of the dative already gives the closest relation of a noun to the clause it belongs to. The cases in which this sort of subordination appears, instead of the usual one, are these: a) when a state of belonging to is connected with it in addition as in cases of descent, thus 2 SAM. 3, 2 Amnon (son) of Ahinoam; 3, 3 Chileab of Abigail; 3, 5 Ithream of Eglah. — b) in superscriptions and inscriptions, where the noun preceding לְ, supposed to be in the stat. constr., is frequently omitted, as JER. 48, 1 לְמוֹאָב, 49, 1 לְבָבְי. לְעִירָה Ez. 37, 16 לְיִרְמְיָה, Is. 8, 1 לְיִרְמְיָה, where we have to think of the genit. as referring to a memorial-tablet, a prophecy &c. So too the title לְדָוִד Ps. 25, 1, לְשִׁלְמָה 72, 1 is to be taken as a genitive, since לְדָוִד מְזֻמָּר also stands for it in point of fact 24, 1; 40, 1; 101, 1; 110, 1. — c) as a somewhat remote genitive, when it lies in the de-

sign of the writer or speaker to leave the governing one indefinite, and therefore he puts the second noun somewhat remote from the first, e. g. בֶּן יִשְׁשִׁי 1 SAM. 16, 18 a son of Jesse; while בֶּן-יִשְׁשִׁי 20, 27 is the (definite) son of Jesse. But a formal genitive arises, partly when it is meant to designate authorship, e. g. מְזֻמָּר לְדָוִד Ps. 3, 1 a psalm of David, מְשֻׁכָּל לְדָוִד 50, 1 a psalm of Asaph, מְכֻתָּב לְחִזְקִיָּהוּ Is. 38, 9; partly when a state of relationship is intended, e. g. בָּרַךְ אֶת-יִצְחָק 1 CHR. 27, 34, לְבָרֵךְ יִצְחָק 2 SAM. 19, 21, for which we find later לְ אֶשֶׁר 2 SAM. 2, 8, SONG OF SOL. 1, 1, seldom אֶשֶׁר alone 1 SAM. 13, 8; 1 KINGS 11, 25. — d) לְ of the genitive in these cases may be usually rendered by, and it is therefore explicable how it is put after passive verbs, as לָכֶם Ex. 12, 16 by you, לְרֵעִי PROV. 14, 20 by his neighbour, נֶחֱם 6, 1; or after הָיָה Is. 19, 15 and הָיָה GEN. 38, 18, which may be taken passively. — e) when the governing noun is separated from the governed by words inserted, as בִּשְׁנַת שְׁתַּיִם לְמַלְכָּהּ 1 Hagg. 1, 1 the second year of the king; בָּרוּךְ לַאֲלֵי GEN. 14, 19 blessed . . . by God, which would be בָּרוּךְ אֵל (GEN. 24, 31) without an intercalated word. This separation of the regens from the rectum may also be made by the regens uniting itself with a suff. e. g. שֶׁבִּתְּךָ לְיִרְעָה LEV. 18, 20 thy issue of seed, or with an adjective e. g. עִיר גְּדוֹלָה לְאַלְהֵיִם JON. 3, 3 a great city of God, or when another more exact designation is put with the governing noun e. g. הַיָּמִים לְמַלְכִּי יִשְׂרָאֵל 1 KINGS 15, 23, which is also expressed by לְ אֶשֶׁר GEN. 41, 43; 1 KINGS 4, 2. — f) coupled with the infin. constr. when a noun as regens precedes, it expresses the genit. of the infinitive noun or the Latin gerund, e. g. עָרָה לְלֶדֶת ECCLES. 3, 2. — g) very often לְ of the genitive stands before nouns which are preceded by such substantives as are used merely for prepositions, though they originally express pure noun-ideas, as סָבִיב לְ round about the. This takes place

especially after those compounded with *מִפְּעַל*, as *מִפְּעַל לְ מִיָּמִין* *לְ מִיָּמִין*, *מִפְּעַל לְ מִיָּמִין*, *מִפְּעַל לְ מִיָּמִין*, *מִפְּעַל לְ מִיָּמִין*, *מִפְּעַל לְ מִיָּמִין* &c. — 7. From the idea of the dative, where *לְ* expresses an indirect relation, proceeds its designation of the accusat., which is predominant in Aramaean. This is the case a) after participles and infinitives of verbs active, as *לְ הַלְכָה* *לְ הַלְכָה* Lev. 12, 7, *לְ הַלְכָה* *לְ הַלְכָה* GEN. 45, 7, *לְ הַלְכָה* *לְ הַלְכָה* Num. 10, 25, *לְ הַלְכָה* *לְ הַלְכָה* Ez. 26, 3, *לְ הַלְכָה* *לְ הַלְכָה* 1 Chr. 26, 27; 29, 12, these already forming a sort of noun. — b) where the active verb is put after the accusative of the object e. g. *לְ הַלְכָה* *לְ הַלְכָה* Is. 11, 9, *לְ הַלְכָה* *לְ הַלְכָה* 1 Sam. 22, 7. — c) also in other cases as an accus. in Aramaeising writers, e. g. *לְ הַלְכָה* *לְ הַלְכָה* Jer. 40, 3; *לְ הַלְכָה* *לְ הַלְכָה* Lament. 3, 51; *לְ הַלְכָה* *לְ הַלְכָה* Job 5, 2; *לְ הַלְכָה* *לְ הַלְכָה* 1 Chr. 5, 26; *לְ הַלְכָה* *לְ הַלְכָה* 16, 37; *לְ הַלְכָה* *לְ הַלְכָה* 2 Chr. 5, 11; *לְ הַלְכָה* *לְ הַלְכָה* 29, 22; *לְ הַלְכָה* *לְ הַלְכָה* 17, 7; *לְ הַלְכָה* *לְ הַלְכָה* Ezr. 8, 16; *לְ הַלְכָה* *לְ הַלְכָה* 2 Chr. 25, 10; *לְ הַלְכָה* *לְ הַלְכָה* Jon. 4, 6 &c. — 8. The relation shews itself by passing over into a place or state, where *לְ* should be rendered by *into* (*eis*, *in*) or *to a thing*, hence after verbs *to change into a thing*, *to regard as a thing*, *to make into a thing* &c. So GEN. 2, 22 *and the Lord God built the rib into a woman*; *לְ הַלְכָה* *לְ הַלְכָה* Job 17, 12 *to make into a thing*; *לְ הַלְכָה* *לְ הַלְכָה* 2 Sam. 5, 3 *to anoint into*, i. e. as such; *לְ הַלְכָה* *לְ הַלְכָה* Ps. 66, 6; *לְ הַלְכָה* *לְ הַלְכָה* i. e. to make into something Ps. 106, 46; *לְ הַלְכָה* *לְ הַלְכָה* GEN. 12, 2, *Jer. 10, 13 to make into a thing*. It appears most frequently with *הָיָה*, when it means *to become*, or with verbs of a similar meaning. So e. g. *לְ הַלְכָה* *לְ הַלְכָה* 1 Sam. 4, 9 *become men*; *לְ הַלְכָה* *לְ הַלְכָה* Ex. 21, 2 *to come forth as a free one*, i. e. to become free; *לְ הַלְכָה* *לְ הַלְכָה* Jer. 34, 18 *to cut into two parts*; *לְ הַלְכָה* *לְ הַלְכָה* Lev. 8, 20 *to divide into pieces*. So too in many expressions where the act of becoming, the being ruled or possessed are intended to be expressed, as *לְ הַלְכָה* *לְ הַלְכָה* Is. 1, 5 *to become sick*; *לְ הַלְכָה* *לְ הַלְכָה* Job 13, 12 *to become entrenchments of clay* (i. e. untenable proofs);

לְ הַלְכָה *לְ הַלְכָה* Lament. 4, 3 *to become cruel*; *לְ הַלְכָה* *לְ הַלְכָה* 2 Chr. 21, 18 *to become incurable*; *לְ הַלְכָה* *לְ הַלְכָה* Job 30, 31 *to be overcome with mourning* &c. Here belong the adverbs formed by *לְ* which express a becoming of what the noun says, e. g. *לְ הַלְכָה* *לְ הַלְכָה* Ez. 12, 12 *to the eye*, i. e. plainly; *לְ הַלְכָה* *לְ הַלְכָה* Job 11, 18 *to safety*, i. e. safe, for which is also the *לְ הַלְכָה* *לְ הַלְכָה* 2 Chr. 20, 25 *to a multitude* i. e. much; *לְ הַלְכָה* *לְ הַלְכָה* Ps. 45, 15 *to variegated garments*, i. e. dressed in variegated robes; *לְ הַלְכָה* *לְ הַלְכָה* 2 Chr. 20, 21 *to holy praise*, i. e. praised as holy. — 9. Before the *infin. constr.* which should properly be considered a noun in the accus., genit. or dative, *לְ* is put, meaning *to*, to express a relation to the preceding verb upon which the latter depends; just as *לְ* is applied for the subordination of a noun, and also as in modern languages the idea-supplementing *infin.* stands with *to*. Thus e. g. *לְ הַלְכָה* *לְ הַלְכָה* he ceased to go out; *לְ הַלְכָה* *לְ הַלְכָה* Num. 22, 11 *he was able to fight*. Only in poetry *לְ* is omitted Is. 1, 14; *Jer. 3, 3*. But this *infin.* with *לְ* also expressed, like the Latin gerund in *-ndum* or the participle in *-ndus*, must, should, may, will, can, or the object of the action denoted by the *infin.* e. g. *לְ הַלְכָה* *לְ הַלְכָה* Song of Sol. 5, 5 *in order to open* (the object); *לְ הַלְכָה* *לְ הַלְכָה* GEN. 19, 20 *in order to flee* (the being able); *לְ הַלְכָה* *לְ הַלְכָה* 2 Kings 4, 13 *to do* i. e. one can do. Thus *לְ*, in this application of it, is not only interchangeable with *לְ הַלְכָה*, e. g. *לְ הַלְכָה* *לְ הַלְכָה* Prov. 13, 14 = *לְ הַלְכָה* *לְ הַלְכָה* 15, 24, *conseq.* = Ar. *لكن*, but it may be translated in many ways, e. g. *לְ הַלְכָה* *לְ הַלְכָה* Ps. 32, 9 *it is to be tamed*, i. e. one must tame, viz. *לְ הַלְכָה* *לְ הַלְכָה* 49, 15 *to the being destroyed by Hades*, i. e. will be destroyed by Hades; *לְ הַלְכָה* *לְ הַלְכָה* 68, 19 *to dwell*, i. e. may dwell; *לְ הַלְכָה* *לְ הַלְכָה* Prov. 18, 24 *to prove himself bad*, i. e. can shew himself bad; *לְ הַלְכָה* *לְ הַלְכָה* 19, 8 *to find*, i. e. will find; *לְ הַלְכָה* *לְ הַלְכָה* Is. 10, 32 *to rest*, i. e. must rest; *לְ הַלְכָה* *לְ הַלְכָה* Jer. 51, 49 *must fall*. Here belongs also *לְ הַלְכָה* *לְ הַלְכָה* 1 Kings 6, 19, which is moulded together from *לְ הַלְכָה* and *לְ הַלְכָה* (the vulgar form of the

infin. constr.), which form appears also without ל 17, 14 K'tib. This application of it appears especially after הָיָה GEN. 15, 12, or where the verb *to be* is to be supplied JUDGES 1, 19; ESTH. 4, 2; 1 CHR. 15, 2; or after negatives אֵין 6, 10. Regarded as a noun, the infin. with ל is to be taken in a variety of ways, viz. sometimes as a noun in the genitive NUM. 1, 1, sometimes with the meaning of the particles *while* IS. 7, 15, *on this account, because* 10, 2, *as if* 1 SAM. 20, 20, *when, at, whilst* (a designation of time) GEN. 24, 63. — *B*) ל denotes, like ל in demonstrative particles, direction and rest, as if relating to the questions, *when? where? whereto? about what? of what? in what way or manner? how long? how often? &c.* Setting out with this, its applications fall into the following order: 1. ל expresses rest in a place, and the being *at or beside* a place, Latin *ad*, Greek *σις*, German *zu*, in which case אֶל is also used occasionally. So e. g. לְיָמִין IS. 63, 12 *at one's right hand*, לְיָד 1 SAM. 19, 3 *at the side of one*; לְפֶתַח PROV. 9, 14 *at the door*; לְפֶתַח 8, 3 *at the entrance*; לְהָךְ GEN. 49, 13 *on the coast*; לְחֹרֶץ PS. 41, 7 or לְמִצְפֶּה 2 CHR. 32, 5 *without*; לְמִצְפֶּה Hos. 5, 1 *at Mizpeh*. Here belongs its usage in forming prepositions: לִקְרָאתָּ (from לִקְרָאתָּ) *to meet*, לְבָא towards, versus, prop. where one comes to, לְאַחֲרֵי, לְנֶכַח, לְנֶגֶד, לְפָנֶיךָ, לְמִנְשָׁה. — 2. It denotes the condition of rest, and therefore frequently forms adverbs and prepositions before nouns and infinitives, e. g. לְבִצְבוֹר for the sake of, in consequence of (prop. in fruit) לְמַעַן with reference, on account of, because; לְבִלְתִּי in want of, hence not; לְאֵין in nothingness i. e. nothing; לְהִרְבֵּה much; לְכֻלָּה entirely; לְמֹאד very much; לְכֻלָּה completely, fully; לְבָר besides, except; לְאֵט gently; לְצִדֵּק rightly; לְבִטָּח securely; לְצִדֵּק together with; לְאֵל in force; לְלֵא and לְבִלְתִּי without. Inasmuch as such adverbs and prepositions frequently stand without ל, it almost appears as if ל were here

entirely superfluous; and there is an accumulation of particles with the apparently superfluous ל, e. g. לְמִבְרִיחַ NUM. 18, 7, לְמִתְחַח 1 KINGS 7, 32, though the ל can be explained on closer examination. Comp. Phenice. לְבִאָחַר (Mass. 12); לְמִבְרִיחַ (Kit. 2); לְמִמְשֶׁבֶת (Sid. 8, 5). — 3. It expresses rest, nearness and continuance in relation to time, like the Lat. *ad diem, ad horam &c.* So לְבֹקֶר PS. 30, 6 *in the morning*; לְאֹרֶךְ JOB 24, 14 *in the twilight*; לְעֶרֶב GEN. 49, 27 *in the evening*; לְרִיחַ הַיּוֹם 3, 8 *towards the breeze of the day*, i. e. towards evening; לְשָׁנָיִם 2 CHR. 11, 17 *three years long*. — 4. In designations of numbers and time ל denotes *within, intra*, as לְשָׁנַת הַיָּמִים EZR. 10, 8 *within three days*; *in*, as לְאֶחָד 1 KINGS 10, 22 *once in three years*; לְיָמִים קֹדֶם שֶׁבָּעָה GEN. 7, 4 *in days still seven until*. Distributively, *each, every*, as לְשָׁנַת יָמִים AM. 4, 4 *every three days*; לְבֹקֶר JER. 21, 12 *every morning*, so too לְבִצְבוֹר JOB 7, 18; לְמֹאד 2 SAM. 18, 4 *every hundred*; לְאֶחָד IS. 27, 12 *singly*; לְשָׁנָיִם 2 SAM. 13, 23 *at two cycles of days (times)* i. e. after two years, compare הַשָּׁנָה הַשְּׂנִי 11, 1. — 5. Coupled with nouns or particles it expresses the relation of rest, the being *in* a thing, hence = בְּ, e. g. לְצִמְאֹן PS. 69, 22 *in my thirst*; לְלִשְׁנֵנוּ 12, 5 *with our tongue*; לְבָלִי = לְהִדְרֵהָ קֹדֶם JOB 38, 41; 41, 25; לְהִדְרֵהָ 2 CHR. 20, 21, for which PS. 29, 2 has לְבָלִי 2 CHR. 15, 3 = בְּלֵא.

As to the form, the vocalising of ל is pointed out in grammars, as well as the mode of its union with suffixes; and only some anomalies remain to be noticed here in particular. For לָהּ there occurs once for the sake of emphasis לָהּ GEN. 27, 37; לָהּ is lengthened in EZ. 13, 18 into לָהֶּה; so too לָהֶּה JER. 14, 16, לָהֶּה EZ. 1, 5 23; 42, 9; ZECH. 5, 9, out of לָהֶּם, לָהֶּה. To take לָם IS. 9, 6 as = לָהֶם is incorrect; and לְמִרְבֵּה should be read, as in 33, 23. On the combinations לָהֶן, לָהֶן, לָהֶן, לָהֶן, לָהֶן,

not keep watch? So 2 KINGS 5, 26; JER. 49, 9; LAMENT. 3, 36; JON. 4, 11. — 3. Coupled with nouns and adjectives, for the purpose of negating the ideas involved in them, the poets sometimes form compounds, e. g. לֹא-אֵל DEUT. 32, 21 *not-God, no-god*, i. e. an idol, parallel הֶבֶל לֹא-עָם ib. *not a people*, parallel שִׁדְרִים לֹא אֱלֹהִים 32, 17, parallel לֹא-אֱמֶת 32, 20 *not faithfulness*, i. e. faithlessness, parallel עֵץ תְּהֵפֶזְכֶּת Is. 10, 15 *not wood*, i. e. man, who is possessed of active strength in opposition to wood; לֹא אִישׁ לֹא אָדָם 31, 8 *no-man, not-man*, i. e. God, who can execute a thing without help; לֹא-כֹחַ Job 26, 2 *not-strength*, i. e. impotence; לֹא-עֹז ib. *not-power*, i. e. weakness; לֹא-חֵכְמָה 26, 3 *not-wisdom*, i. e. ignorance; לֹא-סִדְרִים 10, 22 *not-order*, i. e. disorder; לֹא-חֶסֶד 16, 17 *not-injustice*, i. e. uprightness; לֹא בֹצֵר 8, 11 *not-mire*, i. e. dryness; לֹא-אֹר 12, 25 *obscurity, darkness*. With adjectives: לֹא-חֲסִידָה Ps. 43, 1 *not gracious*, i. e. unmerciful, cruel; לֹא-עָצוּם, לֹא-עָזוּם Prov. 30, 25 *not strong*, i. e. weak; לֹא-חָכָם DEUT. 32, 6 *not wise*, i. e. foolish. Also with adverbs, e. g. לֹא-מְעַט Is. 10, 7 *not a little*, i. e. much. Here belongs also JER. 49, 25, where the denying adjective לֹא-עֲזָבָה *unforsaken* precedes, on account of the exclamation אֵיךְ, and the passage should be translated: *Woe! the unforsaken city of praise*. — 4. With a similar meaning to בְּלֹא, בְּלִי *without, un-, less*, simply negating the idea, e. g. לֹא-בָנִים 1 CHR. 2, 30 *childless*; לֹא-דֶרֶךְ Job 12, 24 *without a way*; לֹא-אִישׁ 38, 26 *without men, desolate*; לֹא-חֲקֹר 34, 24 *without searching out*, i. e. without an examination being necessary; לֹא-עָבָוּ 2 SAM. 23, 4 *without clouds*. — 5. The negative adjective-conception is sometimes expressed by an entire proposition with לֹא, in order to make a noun prominent, e. g. מִדְּבַר לֹא-אָדָם בּוֹ Job 38, 26 *the wilderness in which men are not*, i. e. a desolate wilderness; בֵּיתִים לֹא-יִשְׁכְּבוּ 15, 28 *houses not dwell in*, i. e. uninhabited houses. — 6. Denoting *before* (cogn. in sense טָרָם), e. g. לֹא יֵצֵא

2 KINGS 20, 4 *before he went out*; לֹא אָחֵד Ps. 139, 16 *before there was yet one*. — 7. Coupled with particles, to which it gives another turn, e. g. before אֲנִי, see 2 and 3; before עַד, see 7; before מֵאִמְרָה, see מֵאִמְרָה; after טָרָם, see טָרָם; before כֵּל, see כֵּל. — 8. *substant. nothing*, nihil, JOB 31, 23 *I could do nothing*; לֹא הָיָה 6, 21 *to become a nothing*, Aram. לֹא. — 9. same as הֵלֵא, out of which it seems to be abridged LAMENT. 1, 12; Ex. 8, 22; 1 SAM. 14, 30.

With prepositions: 1. בְּלֹא, where לֹא is defined by the numerous significations of בְּ. Its meanings are a) *not yet, before*, as בְּלֹא יוֹמִי Job 15, 32 *his final day not yet*, i. e. long before it comes; consequ. almost = בְּטָרָם. b) *out of, praeter, extra*, i. e. not in a certain time, as בְּלֹא עֵת LEV. 15, 25 *out of the time*. c) *not for*, as בְּלֹא-כֶסֶף Is. 55, 1 *not for money*, i. e. gratuitously; בְּלֹא-מְחִירָה ib. *not for price*, i. e. gratis; בְּלֹא-הֵיוֹן Ps. 44, 13, for which בְּ לֹא also occurs Is. 45, 13. More frequently d) בְּלֹא *without*, as בְּלֹא-לֶחֶם Is. 55, 2 *without bread*; בְּלֹא לִשְׂבֹּעַה ib. *without to the satisfying*, i. e. without receiving bread to satisfy; בְּלֹא לֵב וְלֵב 1 CHR. 12, 33 *without a double heart*, i. e. unanimously; בְּלֹא כִקְהוּב 2 CHR. 30, 18 *without conformity to what was written*, i. e. contrary to prescription; so Ps. 17, 1; Ez. 22, 29. Also for this meaning a more favourite expression is לֹא בְּ, as לֹא בְּיָד 34, 20 *without the hand of man*, i. e. without human cooperation; לֹא בְּכֶסֶף Is. 48, 10 *without the gain of money*. e) *not by* = בְּ לֹא e. g. בְּלֹא חֹמֶה Job 30, 28 *not by the heat of the sun*. f) coupled with the imperf. to express a negative proposition modified according to the signif. of בְּ, e. g. בְּלֹא יוֹצִיל JER. 2, 11 *for that which is of no use*; בְּלֹא יוֹכִלִי LAMENT. 4, 14 *without their being able*, for which לֹא אֲשֶׁר (= Aram. לֹא אֲשֶׁר) stands in ESTH. 4, 16. — 2. הֵלֵא (with הֵלֵא interrogative) by which is expressed a question in a negative form, to which an assuring, affirmative answer is expected, as GEN. 4, 7 *is there not elevation, if thou*

actest well? 20, 5 *has he not said to me?* Hence it is used in animated discourse, partly to point to something known, partly to something definite and certain (almost identical with הֵן, הִנֵּה, e. g. 1 KINGS 1, 11 *thou hast certainly heard...* 11, 41 *behold they are written!* Accordingly הֵן is interchanged with הִנֵּה 1 KINGS 15, 23 comp. with 2 CHR. 16, 11 &c.; the LXX rendering it by *idou*, and the Arab. particles of negation and interrogation *هَلَّا*, *أَلَا*, *أَلَمْ* presenting an analogy. On account of this identity both united are found in rare cases, as הֵן הִנֵּה 2 CHRON. 25, 26, for which 2 KINGS 14, 18 has הֵן הִנֵּה; הִנֵּה הֵן HAB. 2, 13; or הֵן stands in the other hemistich JOB 22, 12. In repeated questions לא corresponds to it Is. 10, 9. — 3. לֹא without, i. e. so that it is not or was not 2 CHR. 15, 3. On the contrary, ל in לֹא in Is. 65, 1 and JOB 26, 2 is only a dative.

As to the form, for לא is frequently written לוֹא, thrice (viz. 1 SAM. 2, 16; 20, 2; JOB 6, 21) לוֹ, and once in K'tib לֹא DEUT. 3, 11; a fact which, however, has no influence on the meaning of it, as little as when לא stands for לוֹ 15 times (according to the Masora). With relation to the derivation, the original form may have been pronounced *lā*, as the Aram. לָא, ܠܐ, Talm. לוֹא, Ar. ܠܐ still shew; and the connection of it with לוֹ in לוֹא, with לוֹא and לוֹ in לוֹא and לוֹא, as also with לוֹ (which see), is to be explained by this ancient pronunciation. The negative western *an-*, the first member in compounds, as well as *-ne*, appear to be connected with it in like manner; *l* and *n* being interchanged. We must also reject the assumption that לוֹא is a noun from the verb לוֹא = נוֹא; rather may the verb נוֹא have come from the negative particle לוֹא or לוֹא, whence נוֹא afterwards took its origin.

לא is also used in the composition of certain proper names, of which the following occur in Scripture:

לֹא-רֹבֶר (pastureless) *n. p.* of a city in Gilead on the other side Jordan, in the neighbourhood of Mahanaim 2 SAM. 17, 27, for which לוֹ רֹבֶר 9, 4 5 is also written.

לֹא עַמִּי (not my people, or after the analogy of לֹא-עַם, my non-people) a symbolical *n. p. m.* Hos. 1, 9.

לֹא רַחֲמָה (uncompassionated) a symbolical *n. p. f.* Hos. 1, 6 8; 2, 25.

לֹא 2 SAM. 18, 12 K'ri for לוֹ.

לֹאֵב (not used) *intr.* same as לֹבֵב and לֹב (לֹב) to burn, to glow, hence to be dry, withered up, of the ground; prop. to gape from dryness, to be thirsty. Comp. Ar. لَب (Kimchi) and لَهَب. Derivat. הִלָּאֵב.

לֹאֵה (fut. יִלָּאֵה, ap. גִּלָּא) *intr.* prop. to gape, to snap, at something, i. e. to long after a thing with the tongue, from the internal heat of thirst, from weariness &c., languere, conseq. connected in its organic root with that in הִלָּה (which see), Ar. لَع (redupl. لَعْلَع II.), Sanskrit *lih*, Greek *λιγ*, Latin *lig*, *ling* &c. &c. Then: to be wearied, to be unable GEN. 19, 11; to be reluctant, to take ill JOB 4, 2; to be despairing 4, 5; metaphor. to be unhappy. Derivat. הִלָּאֵה, and the proper name לוֹאֵה.

Nif. נִלָּאֵה to be lazy, sluggish, idle, PROV. 26, 15; to toil, i. e. to make oneself weary, with עַל of the place Is. 16, 12, with an assonance to נִרָּאֵה; with בָּ wherein 47, 13; to be wearying, i. e. to be too heavy, burdensome, followed by the infin. constr. without לוֹ Is. 1, 14; JER. 6, 11; 9, 4; 15, 6; 20, 9; to feel disdain, loathing Ex. 7, 18. *Partic. fem.* נִלָּאֵה powerless, Ps. 68, 10 thy sick-grown (נִלָּאֵה) and powerless, i. e. thy people reduced in the wilderness even to a relaxed state. The fem. stands for a collective idea, like נִרָּאֵה Ps. 68, 11, נִרָּאֵה 68, 13, יִנָּה 68, 14, חִיָּה 68, 31 (see חִיָּה I).

Hif. הִלָּאֵה (3 fem. הִלָּאֵה Ez. 24, 12 for הִלָּאֵה, as הִלָּאֵה, הִלָּאֵה) to make weary; to exhaust or make impatient Is. 7, 13; JER.

12, 5; MIC. 6, 3; JOB 16, 7; EZ. 24, 12 it (the kettle, which is fem. in Hebrew) has exhausted its powers.

As to the stem **לָאָה**, it is closely connected with **לָהָה**, **לָלָה**; and the Aram.

לָאָה, **לָלָה**, Syr. **لأ**, Ar. **لأ** proceed from the same fundamental signification.

לָאָה (weary, dull) n. p. f. GEN. 29, 16; 30, 17 &c.

לָאָה JUDGES 4, 21 see **לָאָה**.

לָאָה tr. 1. to wrap around, to muffle, 2 SAM. 19, 5, hence to conceal, to hide; connected in its organic root with **לָאָה** (לִיט), **לָהָה** II. and the org. root in **לָאָה** I. **לָלָה** II.; Arab. **لأ** the same. Comp. the same root in the Sanskrit *lud*, Greek *λάθω*, Latin *lateo*. — 2. Fig. to speak covertly, i. e. in a subdued, soft, gentle voice, JOB 15, 11 and a word, which he has spoken softly (**לָאָה**) with thee (Ibn Chajjug). Imperat. **לָאָה** 2 SAM. 18, 5 deal gently (the LXX and Vulg. have paraphrased it by the pl.); but see **לָאָה**. **לָאָה** (which see), identical with the organic root in **לָאָה**, **לָלָה**, **לָלָה**, has a meaning quite similar, on which account opinions have fluctuated between **לָאָה** and **לָאָה** in the derivation of **לָאָה** JOB 1. c. and the adv. **לָאָה**. Deriv. **לָאָה**, **לָאָה**, **לָאָה**.

לָאָה JOB 15, 11 see **לָאָה** and **לָאָה**.

לָאָה (after the form **לָאָה**) m. prop. gentleness, softness, only as adverb, gently 2 SAM. 18, 5, quietly, slowly, Is. 8, 6. See **לָאָה** and **לָאָה**.

לָאָה (with suff. **לָאָה**) see **לָאָה**.

לָאָה (not used) 1. tr. to execute (a commission), to perform, to make, to accomplish, to minister (a service, employment, work). — 2. intr. to do service, to be active, to work. — The fundamental signification is intr.: to move forward, as a sign of activity; consequently the organic root of **לָאָה** is identical with that in **לָאָה**, **לָלָה**, **לָלָה**. Comp. Ethiopic **לא** (laacha) to send, also to

do service, to serve; V. to be sent; then *laech* a servant. Phenician **לָאָה** the same, hence **לָאָה**, contracted **לָאָה**, administration, then a proper name masc. (Trip. 2, 4), and **לָאָה** as well as **לָאָה** from **לָאָה** (work-place) n. p. of a place, *Malaxath*, a city on the Niger (Ptol. 4, 6). The meaning to send is

not in the Ar. **لأ** till Conj. IV. Derivat. **לָאָה**, **לָאָה** (constr. **לָאָה**), **לָאָה** and n. p. **לָאָה**.

לָאָה (not used) Aram. the same; derivat. **לָאָה**.

לָאָה (to-God, i. e. dedicated to God, like **לָאָה** [which see]; for which use there are analogies in Ethiopic) n. p. m. NUM. 3, 24.

לָאָה (not used) tr. to unite, to bind together, to unite in associations, to gather together, of the union of a mass, the same fundamental signification still appearing in the Ethiopic, and in the Arabic **لأ**; the Ar. **لأ** (to unite, to bind, then of the binding of a wound) proceed from the same fundamental signification. And as **لָאָה**, **לָאָה** (which see), Ar. **لأ** have the same fundamental meaning, **لָאָה** appears to be unorganic, if we may not rather assume that **לָאָה** is identical with the organic root in **לָאָה**. Deriv. **לָאָה**, and the proper name **לָאָה**.

לָאָה (with suff. **לָאָה** and **לָאָה** Is. 51, 4; pl. **לָאָה**) m. prop. union, association, kin, poet. a people, nation, GEN. 25, 23; 27, 29; Is. 17, 12 &c. Jehovah indeed calls Israel also **לָאָה** Is. 51, 4; but it is usually applied only to the heathen.

לָאָה (kin) n. p. of an Arab. tribe in the territory of the Jokshanites GEN. 25, 3. We are to understand by it the *Beni Lám* (بنى لام) who as a race are very widely spread, and dwell in Assyria, to the south of Hedgas, in the province of Shira, five stations from Mecca, on the mountain between Tubuk and Akhdar; also in Babylonia and Me-

sopotamia (*Ritter*, *Erdkunde* XII, 913; XIII, 234. 438. 451. 458). The Hebrews changed the Arab. *لام* into *לֵאמ*, and selected the plural because of the great extension of the tribe, as is also the case in *לְמַנְשִׁים* and *לְמַנְשִׁים*.

לֵב (before Makkeph *לֵב־*, with *suff.* *לֵבִי*, *לֵבָה*, &c.) and (the resolved form) *לֵבָב* (*constr.* *לֵבָב*, with *suff.* *לֵבָבִי*; *pl.* *לֵבָבִים*, hence with *suff.* *לֵבָבֵינוּ* [we should not read *לֵבָבֵינוּ*, but commonly *לֵבָבוֹ*, more rarely *לֵבָבוֹ* from a sing. *לֵבָה* *m. prop. the folded into and together*, then *the heart* (physically) 2 SAM. 18, 14, Ps. 45, 6, so called on account of its sheaths (not from the fatness; see *לֵבָב* I. and comp. *اجنان* heart, *pl. of جنان* cover); *Aram.* *לֵבָבָא*, *Arab.* *لَب*, *Phenic.* *לֵב* (*Erix* 4) and *לֵבָב* (*ibid.* 5) the same. The heart is represented as the seat of bodily life, as the reservoir of all physical life-vigour Ps. 38, 11, as strengthened and maintained by eating and drinking GEN. 18, 5, JUDGES 19, 5, as the seat of mental life, of the will and desire ESTH. 7, 5, ECCLES. 8, 11; 9, 3, of intention Is. 10, 7, of love PROV. 23, 26 and of hatred LEV. 19, 17, of knowing and perceiving DEUT. 29, 3, PROV. 14, 10, of understanding Is. 32, 4, of reflection NEH. 5, 7 and of reckoning PROV. 16, 9, of attention DEUT. 32, 46, of inclination and disinclination DEUT. 30, 17, JOSH. 24, 23, of consciousness DEUT. 8, 5, of recollection Is. 65, 17, JER. 3, 16, of thinking GEN. 17, 17, of internal mental speech Ps. 27, 8; 41, 7, of devices 1 KINGS 12, 33 &c. The meanings are to be arranged in the following manner: 1. *the heart*, as the vessel of corporeal life, which Homer calls *φρένες*, conseq. = *נֶפֶשׁ* meaning *anima*, *vita*, oppos. to *בָּשָׂר* Ps. 73, 26. As life and its manifestations proceed from it, the qualities of reviving 22, 27, of sickening Is. 1, 5, of sleeping ECCLES. 2, 23 and of waking SONG OF SOL. 5, 2, of being strengthened by eating and drinking GEN. 18, 5 are attributed to it; and it is used generally for *life* JER. 4, 18, interchangeably

with *נֶפֶשׁ* 4, 10, or = *נֶפֶשׁ* bodily person, e. g. *אֶל-לֵבָבִי* Ex. 9, 14 *to thee*. — 2. As the seat of sensuous feelings and affections, e. g. of inclination to JUDGES 9, 5, of contempt PROV. 5, 12, of joy Ps. 104, 15, of sorrow NEH. 2, 2, of dejectedness Ps. 109, 16, of despair ECCLES. 2, 20, of trust PROV. 31, 11 &c. Hence the expressions *מֵלֵב* ESTH. 7, 5, *קִרְבִּי לֵבִי* Ex. 35, 29 &c., which may be found under the verbs in question. In this sense are applied to *לֵב* the expressions *נֶקֶד* Ps. 57, 8, *חֵלָה* PROV. 13, 12, *כָּאֵב* 14, 13, *נִשְׁכַּר* Is. 61, 1, *מָסָה* 13, 7, *רָךְ* DEUT. 20, 8, *עָרֵל* LEV. 26, 41 &c., just as the sensuous activity of the person is transferred to it Is. 15, 5; Hos. 7, 14; Ps. 38, 9; LAMENT. 2, 19. *לֵב* is looked upon especially as the seat of the spirit, of strength and vigour GEN. 42, 28; 1 SAM. 17, 32; 2 SAM. 7, 27; 17, 10; JOB 41, 15; more rarely of the moveableness of the mind 15, 12. — 3. As the centre of moral life, where all the manifestations of virtue and vice reveal themselves, and the moral character becomes manifest. In this view it is said of the heart, that it is *נִדְהָר* Ps. 51, 12, *עָקַשׁ* 101, 4, *עָקָק* 64, 7, *יִשְׁרָה* 1 KINGS 3, 6, *חָסָם* 9, 4, *נִחָקֵן* NEH. 9, 8, *חָקָה* JOB 36, 13 &c.; and to it are ascribed the innermost apprehension of God Ps. 73, 26, truthfulness 15, 2, joyful enlargement PROV. 21, 4, Is. 60, 5, ostentation 9, 9, pride Ez. 28, 5, hardening Is. 6, 10, JER. 16, 12, remembrance of the divine law Is. 51, 7, JER. 31, 33 and intercourse with God LAM. 2, 18; 3, 41; as it is generally the centre of all self-determination, even the moral character itself; hence *לֵב וְלֵב* Ps. 12, 3 *a double character*, sometimes named *יִצָּר* DEUT. 31, 21, *διάρκεια*, *ἐπίκρεια* in the New Testament. But though *לֵב* is the centre of moral life, it is still called *בָּשָׂר* Ez. 11, 19, since the spirit can only be developed in a heart of flesh, which is divested of humanity as soon as the soul is brutalised DAN. 4, 13. — 4. As the centre of the spiritual, thinking, and conceptional life; hence are applied to *לֵב* knowing or

apprehending DEUT. 29, 3, PROV. 14, 10, understanding IS. 32, 4, reflecting NEH. 5, 7, reckoning PROV. 16, 9, thinking PS. 19, 15, DAN. 2, 30 and speaking JOB 8, 10. Accordingly לָב is *understanding* JOB 12, 3, hence חִכְמַת-לָב EX. 28, 3, חִכְמַת-לָב PROV. 10, 13, אֵין-לָב HOS. 7, 11, אֵישׁ לָב JOB 34, 10; generally פֶּקֶל 17, 4 and חֲכָמָה PROV. 14, 33 are ascribed to it; comp. Lat. *cor* and *cordatus*. — 5. Metaphor. *the centre-point, the middle*, hence בֶּלֶב in. So it is said of הָם EX. 15, 8, שָׁמַיִם DEUT. 4, 11, אֶלֶה 2 SAM. 18, 14; comp. *καρδία* MATTH. 12, 40; Pers. *دل* (heart and middle) &c. Deriv. the denominative

Nif. לִלְבֹּב (*fut.* לִלְבֹּב) *to be intelligent*, JOB 11, 12 *the hollow-headed himself would be intelligent then*, i. e. the most senseless must get understanding (when God summons him before his tribunal). לִלְבֹּב having an assonance to לָבִיב.

Pih. לָבֵב *to rob of judgment, to bewitch*, SONG OF SOL. 4, 9 *thou hast bewitched me with a glance of thine eyes*. As a *glance* is צֶרֶךְ, צֶרֶךְ has dropped out of the text once, and there should be read בְּצֶרֶךְ אֶתָּה מְעִינֶנִּי.

לָבֵב and לָבֵב (*with suff.* לָבֵי, לָבֵבִי, לָבֵבִי) *Aram.* the same with the Hebr. לָב DAN. 2, 30; 4, 13; 7, 28.

לָב (*from לָבֵב II.*, for which is usual לָבִי; *Gentile plur.* לָבִים) see לָבִי as a noun.

לָבָא and לָבָה (*not used intr.* (according to *Fürst*, Concord. s. v.) *to roar, to cry, to murmur*, of the voice of the lion, conseq. = Ar. نَبَّأَ, نَبَّأَ, which signify originally *to bellow, to roar*; the same root perhaps being found in the old high Germ. *liuwôn*, *to utter sounds*, English *to low*. The meaning *to be greedy* in the Arab. لَبَّيْ is perhaps denom. from لَبَّيْ; in any case this stem does not belong here. The lion is in fact usually described either as roaring formidably (שָׁאֵן) JOB 4, 11; PROV. 19, 12; 28, 15; IS. 5, 29; 31, 4; JER. 2, 15; HOS.

11, 10, by which he announces his appetite PS. 104, 21, AM. 3, 4, or the neighbourhood of sure booty PS. 22, 14; EZ. 22, 25; IS. 5, 29; or he is characterised as the strongest and most courageous animal JUDGES 14, 18; 2 SAM. 1, 23; 17, 10; PROV. 30, 30. For the former, the language has besides לָבָא, לָבָא I. also; for the latter, both אֶרֶה I. and פָּרַי II. Deriv. לָבָא and the proper name לָבָאִית; while לָבִי, לָבֵי, and לָבִי should be derived from לָבָה = לָבָא.

לָבָאִית (*only plur.* לָבָאִית, *with suff.* לָבָאִיתִי) *f. a lioness*, for whom the lion (אֶרֶה) strangles his prey NAH. 2, 13.

לָבָאִית (*place of lionesses*) *n. p.* of a city in Judah JOSH. 15, 32; afterwards written fully לָבָאִית, and reckoned to Simeon 19, 6, but for which לָבָאִית (which see) stands in 1 CHR. 4, 31.

לָבִי see לָבִי.

לָבֵי see לָבֵי.

לָכַב I. (*not used tr.* *to envelop, to enfold, to veil, to wind around, to draw over*, a fundamental signification which is also borne by the Ar. يَلَبَّ (to cover about, hence the noun يَلَب skin, hide, shield), لَبَّ (to fold together, hence from a reduplicated form لَبَلَاب convolvulus), لَفَّ (convolvit), Aram. לָח to enfold, לָח (to cover over, hence لָח the eyelids, i. e. skins, coverings) and many others. Modern Hebrew לָכַב the same, hence לָכַב *bound together*. The same meaning is also in חָלַב belonging to לָכַב PS. 17, 10 and 73, 7 (where חָלַב should be read חָלַב), where it is used for the heart; so too חָלַב belonging to the noun חָלַב lobes of the liver. A fundamental signification *to be fat* should not be thought of either in the case of לָב or חָלַב PS. l. c.

Nif. לִלְכֹּב is denomin. from לָכַב which see.

Pih. לָכַב 1. denomin. from לָכַב which see; — 2. denomin. from לָכַב which see.

לִכְבֹּ II. (not used) *intr.* to kindle, to burn, to glow, from which stem **לִכְבֵּב** (לִכְבֵּב) and **לָאֵב** (which see) may be enlarged. Of **לִכְבֵּב** (לִכְבֵּב) the reduplicated form in Samar. and Ethiopic is **לִכְבֵּב** to glitter, to shine, to lighten. Deriv. (according to some) **לִכְבֵּב**, and the proper name **לִכְבֵּב** (*pl.* לִכְבֵּב).

לִכְבֵּב see **לִכְבֵּב**.

לִכְבֵּב *Aram.* see *Aram.* **לִכְבֵּב**.

לִכְבֵּב see **לִכְבֵּב**.

לִכְבֵּב see **לִכְבֵּב**.

לִכְבֵּב a *prepos.* and *adv.* see **לִכְבֵּב** I.

לִכְבֵּב I. to **לִכְבֵּב**, **לִכְבֵּב**, **לִכְבֵּב** &c. But see **לִכְבֵּב**.

לִכְבֵּב II. (not used) *intr.* to burn, to glow, to kindle, like **לִכְבֵּב** in the Talm. and Arab. **لَعِب** (to burn, to glow); a stem which arose perhaps by enlargement from **לִכְבֵּב** II. Deriv. **לִכְבֵּב**.

לִכְבֵּב (only *constr.* **לִכְבֵּב**) *f.* flame, Ex. 3, 2. **לִכְבֵּב** may be contracted from **לִכְבֵּב**, the cod. Sam. actually having this form. But it may also be derived from **לִכְבֵּב** II. (which see), or **לִכְבֵּב** II. (which see).

לִכְבֵּב (*pl.* **לִכְבֵּב**) *f.* heart, Ps. 7, 10; Prov. 15, 11. The sing. appears, according to our text, only in **לִכְבֵּב** Ez. 16, 30, but which the LXX read as **לִכְבֵּב** (see **לִכְבֵּב**). *Ibn Gánách* considers **לִכְבֵּב** Ex. 3, 2 as identical with **לִכְבֵּב**, meaning *midst*; but this opinion should be rejected.

לִכְבֵּב see **לִכְבֵּב**.

לִכְבֵּב and **לִכְבֵּב** (with *suff.* **לִכְבֵּב**, **לִכְבֵּב**; *pl.* **לִכְבֵּב**) *m.* 1. a garment, vestment, whether splendid 2 KINGS 10, 22, ESTH. 8, 15, JER. 10, 9, or mean Ps. 35, 13; 69, 12; clothing Job 24, 10; 31, 19, particularly the upper clothing, oppos. to **לִכְבֵּב** 24, 7 **λευκίδιον λευκόν** (Herod. 1, 195). Figurat. of the skin 30, 18, of things upon the earth illuminated by the early light 38, 14, of the flood cover-

ing the earth Ps. 104, 6, of the covering clouds JOB 38, 9, of a coat of mail put over the garment, spoken of the crocodile's 41, 5 &c. — 2. Figur. a spouse, a wife, MAL. 2, 16, Arab. **لباس** (see Koran Sur. 2, 183); comp. the Arab. **لَبَسَ** a garment, **لَبَسَ** to put on a garment, and coire cum femina.

לִכְבֵּב (with *suff.* **לִכְבֵּב**, *pl.* with *suff.* **לִכְבֵּב**) *Aram. m.* the same DAN. 3, 21; 7, 9.

לִכְבֵּב (Kal not used) *tr.* to cast on the ground, to cast down, to overthrow, hence to cause to fall, like the Ar. **لَبَطَ** which *Jos. Kimchi* has already compared. This fundamental signification is also in **לִכְבֵּב** to bend, to crook, something straight, hence to bow down, to cause to fall, conseq. cognate in sense with **לִכְבֵּב**. By this is explained the meaning of the Arab. **لَبَطَ** (to throw down, prop. to bend down), as well as the Syr. **لَبَطَ** (Pa.) and the Samar. **לִכְבֵּב** (to bow down, to vex). The organic root is **לִכְבֵּב**.

Nif. **לִכְבֵּב** (*fut.* **לִכְבֵּב**) to fall, to be overthrown, Prov. 10, 6 10; Hos. 4, 14.

לִכְבֵּב (only *plur.* **לִכְבֵּב** after the form **לִכְבֵּב** from **לִכְבֵּב**, for **לִכְבֵּב**) *m.* a lion (prop. the roaring one), Ps. 57, 5 in the midst of lions will I lay me down; but some understand **לִכְבֵּב** = **לִכְבֵּב** on account of **לִכְבֵּב** following, which they read **לִכְבֵּב**. The sing. has been read in Ps. 38, 9 for **לִכְבֵּב**, and the passage has been translated: *I cry louder than the roaring of the lion*, **לִכְבֵּב** and **לִכְבֵּב** being actually applied to the lion. The word seems to have passed out of Semitic into the western languages; hence the Greek **λέων** (instead of **lebon**, **levon**), Latin **leo**, German **Leu**, **Löwe**, English **lion** &c.

לִכְבֵּב (after the form **לִכְבֵּב**) *f.* a lioness, Ez. 19, 2, symbolising the people of Judah.

לִכְבֵּב (contracted from **לִכְבֵּב**) *f.* a lioness, anxious for prey Job 4, 11; 38, 39, most courageous and strong GEN.

49, 9, Num. 24, 9 (comp. Herod. 3, 108), known by her roaring Is. 5, 29. In Arab. there are 8 forms of the same noun (see *Freytag* IV. p. 84), to denote the lioness; and the Egyptian $\lambda\lambda\theta\theta$, Coptic $\lambda\lambda\theta\theta$ has also the same meaning. In hieroglyphic writing too, the letter *l* is expressed by the figure of a lion. Comp. the Phœnician לִיֹּן lion (*Agathem.* 1, 1), hence לִיֹּן רֶשֶׁת lion-promontory in Creta, Λῑων ἄκρα (*Ptolem.* 4, 15), now Capo Lionda, and from it on the east coast of the island the sea-port לִיֹּן הַיָּם *Λεβηνά*.

לְבִיכָה (*pl.* לְבִיכּוֹת) *f.* prop. baked cakes folded and laid together in strata, a sort of cake 2 SAM. 13, 6 8 10 (comp. Arab. **لَبَاب** convolvulus); consequ. not fluid (Vulg.), heart-shaped (apud Gesen.), heart-strengthening (Thenius), but a sort of leaf-like folded cake, which being eaten by the sick had perhaps a superstitious idea connected with it. LXX *κολληστροδες*, which was also superstitiously applied; comp. the Etymol. Magn. p. 527. Deriv. the denom.

Pih. לְבַב i. e. to prepare לְבִיבוֹת 2 SAM. 13.6 8.

לֹוּבִים see לְבָיִם

לָבֵן (*Kal* not used) *intrans.* 1. *to be white, to become white,* of the colour of wood, the leprosy, the hair, of horses, the teeth &c.; *to be pale,* of the moon; *to be whitish-grey,* of the colour of potter's clay; *to be faded-yellowish,* of the sweet-smelling resin of a bush &c. — 2. *Fig. to be clear, bright, transparent,* of sapphire, glass &c.; *to be purified,* pure, physically or morally. **Ar.** لَبَن. **Syr.** حَص. **Phenic.** לָבֶן the same. *Deriv.* לָבֵן, לְבָנָה, לְבַנָּה, לְבָנִים and the denom. לָבַן, farther לְבַנְתָּה, לְבַנְתָּי, לְבַנְתָּם, and the proper names לָבֵן, לְבָנָה, לְבַנִּי, לְבַנוֹךְ, לְבַנְתָּךְ, לְבַנְתָּי, לְבַנְתָּם.

Pih. לְכֶן (*inf. constr.* לְכֶן according to some; *imp.* לְכֶן according to some) to purify, to cleanse, to purge, hence to clear from sin DAN. 11, 35, where the Pihel לְכֶן is read by some for לְכֶן, as לְכֶן is also Pihel. Some have wished

incorrectly to find the imperat. in לָבֵן
Ps. 9, 1, with the meaning *to grow pale*.
See בָּן 8.

Hif. הִלָּכִין (*inf. constr.* with לִ: לְלָכִין for לְהִלָּכִין) 1. prop. (like other verbs of colour in Hif.) *to show whiteness*, i. e. *albecescere, to be white*, of snow Ps. 51, 9, of שְׁרִיגִים Jo. 1, 7, and fig. Is. 1, 18. — 2. *to cleanse, to purify*, hence *to absolve from sin* DAN. 11, 35.

Hithp. הִתְלַבֵּן (*fut.* יִתְּ) to purify or cleanse oneself DAN.12,10, to clear oneself from sin by suffering and death.

The organic root of the stem is לָבָה, the root being enlarged into the stem by the addition of a liquid *n*. The same root is also in חָלַב II. (belonging to חָלַב, חָלַב, (חָלַבָּהּ, חָלַב, לָצַב, as also in the Western *alp*, *alp*, *alb* &c. The fundamental signification appears to be *to shine*, *to glitter*, *to lighten*, which is farther transferred to *to glow*, *to burn* or *to be noble*, *distinguished*, as in חָרַר and חָרַר I. = חָרַר 2, חָרַר II. = *Ar. مض* *to glitter*, whence חָרַר ZECH. 6, 3 7 grey, ash-coloured (LXX ψαρός, Targ. קַחְמָרִי), so that the organic root is identical with לָבָה II, לָהַב, לָצַב; comp. Talm. לָבָן and דִּלְכִּין to make red-hot.

לָבָן (*plur.* לְבָנִים) *adj. m.,* לְבָנָה (*pl. n.*) *f.* 1. *white*, of peeled maple rods GEN. 30, 37, of leprous spots LEV. ch. 13, of the hair 13, 3, the seed of the coriander EX. 16, 31, horses ZECH. 6, 2 6; *light, white*, of raiment ECCLES. 9, 8, as a sign of cheerfulness. Phenice. לָבָן (λαβόν) the same; hence לָבָן, אָבִי-בִלְבָּן (Diosc. 3, 116) king's lily; שֶׁשֶׁן-לָבָן (Diosc. 4, 189) &c. — 2. (*the Noble, Glorious*, viz. is Jah) *n. p. m.* of an Aramaean, the father-in-law of Jacob GEN. 24, 29. — 3. (*a steppe*, i. e. a smooth treeless plain, like לָבָן in the Mishna), *n. p.* of a station of the Israelites in the Arabian desert DEUT. 1, 1, mentioned with חֶזְקִיָּהוּ, חֶזְקִיָּהוּ, חֶזְקִיָּהוּ; perhaps the same as לְבָנָה NUM. 33, 20. — A subst. לָבָן may have had the meaning *milky juice* as in Arabic, according to which לְבָנָה should be explained.

לָבֵן (only constr. לְבָן) *adj. m.* = לבן GEN. 49, 12.

לָבֵן see לבן 8.

לִבְנָה see לִבְנָה.

לִבְנָה (only poet., as לבנה is applied to the sun) *f. 1. prop. pale-shining*, therefore the moon, whose mild shining and light are spoken of in Is. 24, 23; 30, 26; SONG OF SOL. 6, 10; Ar. قمر (moon) from قمر (to be white), luna from luc-na. — 2. (excellence, nobility) *n. p. m.* EZR. 2, 45; NEH. 7, 48.

לִבְנָה (*pl.* לִבְנִים, with *suffix* לִבְנִיָּם) *f. 1. lime-stone*, formed of whitish-grey or chalky clay (Vitr. 2, 3), and therefore so named (from לבן); kneaded with straw to hold it together Ex. 5, 7 8 16. Burnt in the sun it is called a brick; and was used partly for the inscribing of durable characters Ez. 4, 1, partly for building, in which case חמר served for mortar or cement Ex. 1, 14; though such buildings were looked upon as neither firm nor durable Is. 9, 9. Sometimes the lime-stones were burnt by fire, named שִׁירָה GEN.

11, 3, Ar. أَجَر (opposite לבן), when they acquired the hardness of stone like bricks GEN. 1. c. — 2. same as מִלְכָּן (JER. 43, 9), Ar. مَلِكِيْن, a brick-shaped, four-sided building, the lower parallelogram-shaped projection at the gates of great houses, on which לבנים, as well as upon the projecting, flat sheds (גִּזְרֹת) Is. 65, 3 sacrifice was sometimes offered; comp. πλίσθος, which is similarly applied metaphorically. A לבנה like גִּזְרֹת may have been somewhat hollowed in its upper surface.

לִבְנָה *f. 1. transparency, purity, brightness*, of the sapphire Ex. 24, 10. — 2. (a place not overgrown, situated upon a bare mountain) *n. p.* of a locality in the plain of Judah, a priestly city, formerly the seat of a Canaanitish king JOSH. 10, 29; 12, 15; 15, 42; 2 KINGS 8, 22; 19, 8; 23, 31; 1 CHR. 6, 42; according to Eusebius (s. v. Αἰέρα, i. e. Αἰβρα) near Eleutheropolis. It seems to be the Alba

specula, white guard, of the middle ages, the present Tel el-Sâfieh, which is only a mile from Eleutheropolis (Robins. II, 623. 654). See לבן 3. — 3. *n. p.* of a station of the Israelites in the wilderness NUM. 33, 20, elsewhere called לבן DEUT. 1, 1; cod. Sam. לְבוֹנָה.

לִבְנָה the name of a tree whose wood is white, after the dark-coloured bark is peeled off GEN. 30, 37; and whose branches furnish a shade Hos. 4, 13. The LXX, Saadia, Ibn Ganch and others understand the styrax, which is actually

called in Arabic لَبْنِي, whose transparent, pale-red resin was used for fumigations, anointings and medical purposes (Plin. 12, 55; 24, 15; Strabo 12, 570), which after the Ethiopic version is called in Hebrew נִבְחָה, נִבְחָה, but probably only לבן (milky juice); like the Ar. لَبْن, whence the tree may have received its name. — The explanation abele contradicts the analogy of the Arabic.

לִבְנָה together with לְבוֹנָה (with *suffix* לִבְנִיָּה) *f. 1. frankincense*, a costly sweet-smelling, pale-yellow resin, the milky exudation of a shrub, used for sacred fumigations LEV. 2, 1 15; 5, 11; NUM. 5, 15; also kindled for the purpose of perfuming the sedans of kings SONG OF SOL. 3, 6 (comp. Curt. 8, 9, 23 seq.); as couches and clothes were fumigated in other cases with burnt myrrh (Prov. 7, 17; Ps. 45, 9). It is looked upon as a product of south-western Arabia, viz. of שִׁבְחָה, Is. 60, 6, JER. 6, 20 (comp. Strabo 16. p. 778), whence also myrrh, balsam, cassia, calamus, ivory, gold &c. were brought (Plin. H. N. 6, 32), by north-Arabian caravans Is. 1. c. — לבנה עֲצֵי SONG OF SOL. 4, 14 woods of frankincense is simply a figurative expression for spicy and fragrant woods, comprehending קנה and קִנְמֹן; and it is not necessary to read לבָנוֹן (LXX). גִּזְרֹת הַלֵּל 4, 6 hill of frankincense is a figurative expression for Zion (it is called גִּזְרֹת Is. 31, 4), conceived of as scented by לבנה (JER. 6, 20); it is also termed fig. הַר הַמִּיָּד. But as in Jer. 22, 6 the

high-lying royal tower on Zion is called **הַמִּצְדָּה הַלְבָנִית** also, and the royal seat is described as being on Lebanon 22, 22, **לְבָנִית** here may perhaps allude to **לְבָנִית**, like **מִדְבָּר** to **מִדְבָּר** (*Rashi, Ibn Ezra*); just as *vice versa* **לְבָנִית** stands for **לְבָנִית** SONG OF SOLOM. 4, 11. Hence — 2. perhaps same as **לְבָנִית**, Vulg. *sicut odor thuris*. — 3. proper name of a locality in the neighbourhood of **שֵׁלֶה** JUDGES 21, 19; the modern village *Lubban* lying in a north-western direction, and in the vicinity of Shiloh (*Robins. III. p. 309 seq.*). — In the Sam. cod. **לְבָנִית** stands for the proper names **לָבֵן** and **לְבָנִית**. The Semitic name for *frankincense* and the *frankincense-plant* (Arab. **لَبَان**, Syr. **ܠܒܢܐ**) was in Phenice **לְבָנִית** and **לְבָנִית**, out of which the Greek **λίβανος** and **λίβανωτός** arose.

לְבָנִית (in prose constantly with the article; with *a* of motion **לְבָנִיתָה**; *the white mountain*, like *Alpes*, hence Targumic **הַר הַלְבָנִית**, Ar. **جبال الثلج** 1. *n. p.* of the great mountain between Palestine and Syria DEUT. 11, 24, JOSH. 1, 4, consisting of two chains running parallel from north to south (Lebanon and Antilebanon; Ptolem. 5, 15), whose eastern top is covered with perpetual snow JER. 18, 14 (comp. *Tacitus, Hist. 5, 6*; Jer. Targ. on DEUT. 3, 9), which melts in summer only in the lower parts, giving abundant and excellent irrigation to the adjacent districts, SONG OF SOL. 4, 15. **הָרָר** stands with it JUDGES 3, 3; elsewhere seldom. It is described in poetry as high JER. 22, 20, as the abode of wild beasts 2 KINGS 14, 9, and as a place of fruitful fields Ps. 72, 17. On a part of this mountain (the western chain) were the celebrated cedars, growing high and slender (Is. 2, 13; JER. 22, 23), see **אַרְזֵי**. Along with the cedars **בְּרוֹשׁ** is also mentioned as a kind of tree belonging to Lebanon Is. 14, 8; 37, 24; 60, 13; and both kinds were felled there as wood for building Is. 14, 8; HAB. 2, 17. Hence cedar- and cypress-forests, to which **הַרְהָר** and **הַתְּהַיִר** belonged,

were called **בְּקוֹר הַלְבָנִית** Is. 35, 2; 60, 13. The foot of Lebanon appears to have been planted with vines Hos. 14, 8. **אֶרֶץ לְבָנִית** ZECH. 10, 10 are the districts bordering upon Lebanon, here the kingdom of the ten tribes; **בְּקֵצַת הָרָר** JOSH. 11, 17 is the valley lying at the foot of Hermon and Antilebanon, in the vicinity of the Jordan-springs. — 2. *Fig. cedar, cedar-forest*, SONG OF SOL. 5, 15, Is. 40, 16, and generally *Lebanon-forest*, 10, 34; 33, 9; EZ. 31, 15. **הַקֵּס לְבָנִית** HAB. 2, 17 *the violence at the forest of Lebanon*, i. e. the desolation made there. — 3. Metaphor. a) coupled with **הָרָר**, in **בֵּית הָרָר הַלְבָנִית** house of the forest of Lebanon 1 KINGS 7, 2; 10, 17 21; 2 CHR. 9, 16 20, i. e. a tower built by Solomon in Jerusalem, resting upon cedar-pillars, erected in the interior out of cedars. It served for an armoury 1 KINGS 1. c. (named **בֵּית הָרָר** in Is. 22, 8) and as a summer-seat for its coolness (Targ. on 1 KINGS), in place of which the Xystus was subsequently built, which served for assemblies of the people (*Jos. B. J. 2, 16, 3*). b) a great army Is. 10, 33 34. c) cedar-houses (= **בְּתֵי אֶרְזֵים**) 2 SAM. 7, 2 7), cedar-towers Is. 2, 13, of the royal tower on Zion JER. 22, 6 23, 2 KINGS 19, 23; trees, in prophetic language elsewhere, being put for what is made out of their wood (Is. 9, 9; NAH. 2, 4). — 4. A figure of Jerusalem projecting aloft, rich in cedar-buildings Ez. 17, 3 (comp. JER. 22, 6 7); perhaps also 2 KINGS 19, 23. Here belongs also **לְבָנִית** SONG OF SOL. 4, 8 for Zion, since Zion is spoken of in 4, 6. — 5. Either a collateral form of **לְבָנִית** *frankincense*, or denoting the *frankincense-plant*, SONG OF SOL. 4, 11; Hos. 14, 7.

לְבָנִית (*a distinguished, noble one*) *n. p. m.* Ex. 6, 17; as a *patronym*. NUM. 3, 21.

לְבָנִית *f. transparency, clearness, purity*, hence *glass*; and thence **לְבָנִיתָה** *שִׁיחַר לְבָנִיתָה* (*glass-river*) *n. p.* of a little brook in the south of Asher not far from Carmel-promontory, flowing slowly and muddy, which discharges itself at Acco into the Sea; and from whose sand the

Phenicians are said to have made glass at first JOSH. 19, 26; comp. *Pliny* H. N. 36, 26; *Josephus* B. J. 2, 10, 2. The Phenicians, who had a sanctuary (Memnonium) there (*Pliny* H. N. 36, 65), called this little river בַּעַל נְהַר *Belus*; now it is *Nahr Na'man* (נְהַר נַעְמָן), after the mother of the Phenician Linus. See תִּיְהוֹר.

לְכָנָה see לְכָנָה.

לָכַשׁ (also לָכַשׁ Ps. 93, 1; LEV. 16, 4; *inf. abs.* לָכַשׁ, *constr.* לָכַשׁ; *imp.* לָכַשׁ; *fut.* לִכְשֹׁם) *prop. tr.* to enwrap, to veil around, to bind about, to wrap round, identical in its organic root לָכַשׁ with that in חָכַשׁ I. The figure: the spirit of God enwrapped one JUDGES 6, 34, is to be taken in this sense, i. e. the spirit of God embraces one like a suit of armour or coat of mail. So also 1 CHR. 12, 18; 2 CHR. 24, 40; comp. LUKE 24, 49. Hence 1. to put on, LEV. 6, 4 and 16, 24 32; בְּגָדֵי אֲבֶל 2 SAM. 14, 2, סְרִיָּה JER. 46, 4, שָׂנִי 4, 30, שְׂמֹנֶה DEUT. 22, 5, אֲדָרָה ZECH. 13, 4, שָׂרָם JON. 3, 5, מְלָבוֹת = בְּגָדֵי מַ' ESTH. 5, 1, and in addition always the accusative of the person or of the part of the body which is clothed; very seldom is עַל used for the second accus. LEV. 6, 3. — 2. Fig. to put on a virtue, a vice, a good or bad quality, and to appear in it. Thus e. g. to put on גִּזְאוֹת Ps. 93, 1, הוֹדִר 104, 1, צָדִק JOB 29, 14, עָזִי Is. 51, 9, שְׂמֹנֶה Ez. 7, 27, קָלָהָה Ps. 109, 18, הִשְׁוִיעָה 2 CHR. 6, 41, בְּכִמְדָה Ps. 109, 29, בָּשָׂת JOB 8, 22, חֲרָדָה Ez. 26, 16; comp. *δύειν ἀλγύν* in Homer; and so too in Arabic, Syriac, Samaritan, Zabian. Here belongs also the phrase JOB 29, 14 *I put on righteousness* (as a garment), and *it clothed me*, i. e. I clothed myself in righteousness, and it clothed me, so that I was entirely an image of righteousness. As two objects accompany this verb, i. e. the person who is clothed, and the garment he puts on, in the accusative, the pass. part., as happens with other verbs having two accusatives, is construed with the accus. of the object as the only one still re-

maining, e. g. לָבוֹשׁ קֶשֶׁת וְקַיִשִׁים 1 SAM. 17, 5, לָבוֹשׁ בְּגָדִים Ez. 9, 2, לָבוֹשׁ בְּגָדִים ZECH. 3, 3 &c.; which accusat. also remains, when the part. is changed into the construct state Ez. 9, 11; DAN. 12, 6 7. — 3. *improp. intr.* to be clothed 2 SAM. 13, 18; JOB 27, 17; therefore *absol.* to clothe oneself HAGG. 1, 6, or construed with אֶ of the garment ESTH. 6, 8; comp. Latin "induit se veste". — 4. to copulate, of animals Ps. 65, 14 (Targ.), as the Ar. لَبَسَ is applied to men; comp. the noun לָבוֹשׁ (מְלָבוֹשׁ, לְבָשׁ) (MAL. 2, 16). Deriv. לָבוֹשׁ, מְלָבוֹשׁ, הִלְבָּשָׁה.

Puh. לָכַשׁ (*part.* מְלָכַשׁ) to be clothed, with accus. בְּגָדִים 1 KINGS 22, 10, 2 CHR. 18, 9, בְּרִיץ 5, 12, as לָבוֹשׁ (see Kal).

Hif. הִלְבָּשָׁה (*fut.* יִלְבָּשׁ) to put on, clothe in, with the accus. of the person and of the garment, as in Kal, EX. 28, 41; 29, 8; Is. 22, 21. JOB 39, 19 *clothest thou his neck with a shuddering mane?* Also figur. like Kal: יָשַׁע Ps. 132, 16, בָּשָׂת 132, 18, קָרָדָה Is. 50, 3 and many others; but also with the accus. of the person only in the sense of to clothe 2 CHR. 28, 15; or along with the accus. of the garment with עַל of the member GEN. 27, 16; or simply with the accus. of the dress, meaning to put on, PROV. 23, 21 and slumber (i. e. the sleepy one) puts on rags.

The fundamental signification of the stem is, as given above, *tr.* to wrap round, to cover about, *prop.* to wind, to roll; the Arab. لَبَسَ having the additional meaning to entangle, and there being an intrans. لَبَسَ for the signification to put on, which may have been the case in Hebrew also, because of the double Kal-form. For signif. 4. of Kal may be also assumed as a fundamental signif. to mingle or unite with, hence to copulate; as the Arab. لَبَسَ also means mixing, out of which לָבוֹשׁ conjux is better explained. Comp. Phenic. לְבָשָׁה the same, hence the proper name לְבָשָׁה (union) Kit. 29. The organic root לָכַשׁ may lie also in the Aram. לָכַשׁ, originating in a reduplication.

לָבַשׁ (*fut.* לְבַשׁ) *Aram. tr.* — *Hebr.* לָבַשׁ to put on, with accus. of the clothing *DAN.* 5, 7 16. *Deriv.* לְבוּשׁ.

Haf. לָבַשׁ like לָבַשׁ in Hebrew, with ל of the person (as an accus.) *DAN.* 5, 29.

לָבַשׁ see לְבוּשׁ.

לָב (from לָבַשׁ, not לָבַשׁ) *masc. prop.* deepened, hollowed out, then the name of a measure for liquids, containing the 12th part of a hin or six egg-shells *LEV.* 14, 10 12 15 21 24; comp. *Targ.* לָבִין, לָבִין, Syr. (in a feminine form) لَبْ, shell, cup, dish, generally any deepened vessel; from לָב, לָב, לָב (to hollow out). The Greek *λάκx-ος*, *λαγ-ός*, *λάγ-ηρος*, *λάγ-υρος*, Latin *lac-us*, *lac-una*, *lag-ena*, *lag-oena*, German *Lache*, *Loch*, *Leck* (i. e. breach) &c. may perhaps be of the same origin.

לָב see לָבַשׁ.

לָבַי (*breach, fissure, a cutting in the earth, a division*, from לָבַי which see) *n. p. f.* of a village, restored and inhabited by the Benjamites in the post-exile period, and named along with גִּי הַחֲרָשִׁים and צִבְיָה *EZR.* 2, 33; *NEH.* 7, 37; 11, 35; 1 *CHR.* 8, 12. During the supremacy of Syria it belonged at first to Samaria; it was then annexed to Judea by Demetrius Soter and left to Jonathan for a possession 1 *MACC.* 10, 30 38; 11, 44. *Lud* lay not far from Joppa (יָפוֹ) on the road from Jerusalem to Caesarea (*ACTS* 9, 38), and was important (*Jos. Antt.* 20, 6, 2). After the Roman general Cestius had laid it in ashes during the Jewish war (*Jos. Bell. Jud.* 2, 19, 1), it was afterwards restored, and became the seat of an academy (*Sanh.* 32^b; *J. Schekalim* ch. 5, 15). It was called in Greek *Ἀύδδα*, *Ἀύδδα*; by the heathen *Diospolis* (*Reland* p. 877); among the Arabs *لَيْدَة*, *لَيْدَة* (now *Lidi*, a village); and because the grave of St. George is shewn there, it is also named *St. George*. *Comp. Semachot* 2, 4; Benjamin of Tudela.

לָדָר *n. p.* of a locality in Gilead, on the other side of the Jordan *JOSH.* 13, 26. As it is brought into relationship with מְחֻנֵּם, and is like לָדָר 2 *SAM.* 9, 4 5 and לָדָר-לָא 17, 27, it seems identical with the latter.

לָדַר (not used) *tr.* to break through, to cut into, to divide, to make fissures in the ground, cognate in sense with לָדָר; identical in its organic root לָד with that in לָד II. (which see) and לָד, but not with the Arab. لَد. *Deriv.* the proper name לָד; on the contrary לָדָר (which see) does not belong here.

לָד the simple root for the reduplicated לָדָד see לָדָד.

לָד *Aram.* = لَد which see.

לָד once in K'tib for לָד which see.

לָהַב (not used) *intr.* same as לָהַב to burn, to glow, to kindle, Arab. لَهَب (to burn, to gape from dryness); *Aram.* لَهَب, لَهَب, لَهَب. The organic root lies also in לָהַב (לָהַב), Samar. redupl. לָהַב (to flame, to burn), in לָהַב II. (to לָהַב and לָהַב in the Talm.) and many others. The fundamental signification appears to be: to leak, to gape, since לָהַב (to consume), لَهَب (to leak), and לָהַב (to thirst), have also the same meaning. *Deriv.* לָהַב; perhaps לָהַב; the proper name לָהַבִּים.

Pih. לָהַב (not used) to burn strongly. to glow with heat; *deriv.* לָהַב, לָהַב.

Hif. לָהַב (for לָהַב, *Aram.* لَهَب, لَهَب for لَهَب) to spread flames, to spread heat; not at all to be put with לָהַב in form, which comes from לָהַב; nor to be derived from לָהַב, with *l* inserted in Pihel, Arab. سَهَب. *Derivat.* لَهَب.

לָהַב (*pl.* לָהַבִּים, *constr.* לָהַבִּי) *m.* 1. a flame, of sacrifice *JUDGES* 13, 20, coupled with אֵשׁ *Jo.* 2, 5, to which crackling is applied. *Figurat.* *Is.* 29, 6 flame

of consuming fire, i. e. lightning 66, 15; פְּנֵי לִהְבִּים 13, 8 face of flames, i. e. a face glowing with restlessness, comp. "flammata facies" (Senec. Med. 387). — 2. lightning, of the חֶרֶב נֹהֵר NAB. 3, 3, i. e. the glittering blade; the shining point, of the חֶרֶב נֹהֵר Job 39, 23, comp. בָּרַק חֶרֶב NAB. 3, 3; also לָהֶב alone, JUDGES 3, 22.

לִהְבֶּה (formed from Pihel; pl. לִהְבִּים, constr. לִהְבִּים) fem. same as לָהֶב flame, which consumes NUM. 21, 28, Jo. 2, 3, of which בָּרַק Is. 43, 2, and לָהֶב Ps. 106, 18 &c. are said. Figur. lightning 29, 7.

לִהְבִּים (flame-coloured, i. e. red) 1. n. p. of the third son of Mizraim GEN. 10, 13, then the name of a people like the other personal names in the ethnographical table, i. e. the Egyptian Libyans, allied to the לִיבִים named with the Ethiopians and Egyptians 2 CHR. 12, 3; 16, 18; DAN. 11, 43. The district round Alexandria, the nome Mareotis (מֶרְיוֹט in the Targ.) was called Libya (Strabo 17. p. 806; Herod. 1, 1); Ptolemy (4, 5, 2-10) mentions a nome Lybia, west of the nome Marmarica; and Herodotus (4, 168) considers the people Adyrmachidae there as Lybians. The nome Marmarica, and afterwards even Cyrenaica (פִּנְטוֹפּוֹלִיט in the Targ.) also were sometimes reckoned to Egyptian Lybia (Plin. H. N. 5, 6; Procop. de aedif. 6, 1). Hence the Jer. Targ. I. on GEN. 10, 13 and the Targ. on 1 CHR. 1, 10 render the name Lehabim by לִהְבִּים i. e. Leucæans, which should be put beside Λευκῶν in Marmarica; the Jer. Targ. II. on GEN. 1. c. has even understood by the word the Cyrenians. See the proper name לִיב.

לִהְבֶּה (from Pihel) fem. the glittering point, of a חֶרֶב 1 SAM. 17, 7.

לָהֶג (not used) intr. prop. to speak softly, to whisper, to utter soft sounds; metaphor. (like הִגָּה I.) to think, to cogitate, to fancy, generally to work diligently with the head, to study with zeal, like the Arab. لَهَج (to study intently, zealously,

to hearken to, de Sacy, Chrest. Ar. I. 132; Freitag, Chrest. Ar. 95), whence لَهَج applied to the diligent study of language. The organic root appears to be ل-ה-ג, since הִגָּה and הִגָּה I. are connected with it in their fundamental signification. Derivative

לָהֶג m. thinking, cogitating, earnest study (in order to make books) ECOLES. 12, 12, LXX μελέτη, Vulg. meditatio; the excess is denoted by הִרְבָּה.

לָהֶר (not used) intr. same as לָהֶג I. to glow, to burn, which is transferred, like לָהֶב, to the colour of the face. The shorter form לָהֶר (לִיר) may have the same meaning, as לָהֶב is connected with לָהֶ. Deriv. the proper names לָהֶר and לָהֶרִים.

לָהֶר (dark-colouredness, concr. a dark-coloured one, comp. קִישׁ, קִישׁ, &c., so named from colour) n. p. m. 1 CHR. 4, 2.

לָהֶרִים in the cod. Samar. GEN. 10, 22 for לָהֶרִים, as לָהֶרִים is = לִיבִים.

לָהֶה a stem assumed for נָחֶה GEN. 47, 13 by Ibn Ganāch and Ibn Chajjāj, but which belongs more correctly to נָחֶה (which see).

לָהֶה (Kal not used) intr. to jest, to play, to move in extravagant joyfulness, then to be beside oneself, to be foolish (Ibn Esra); comp. لَحَس to be beside oneself, Arab. لَهَى to jest; comp. also لَح (VIII.) to be confused. In these ideas (to jest, to be beside oneself, to be foolish) there seems to lie merely light-minded acting devoid of consciousness, definite will, or intention.

Pih. (redupl.) לָהֶה has been preserved only in Hithp.

Hithp. הִתְלַהֵה (part. מִתְלַהֵה) to shew oneself acting like one always in jest or play i. e. inconsiderate, to behave foolishly, PROV. 26, 18, corresponding to בִּזְזֶק verse 19. The signification to be mad,

which Symm., *Saadia*, *Kimchi* and others have, appears to be a mere paraphrase; and to bring the word into connexion with להט is quite untenable. In the redupl. Syr. ܠܗܬܬ the signif. of ܠܗܬ already lies.

להט I. (*part. m.* לֹהֵט, *pl.* לֹהֵטִים) *tr.* 1. to lick a thing (with the tongue), to lay hold of greedily (with the teeth), to gnaw eagerly, to swallow, of lions (לֹבֵאִים), hence לֹהֵטִים Ps. 57, 5 a periphrasis of לֹבֵאִים; comp. Arab. لَهَض (to lick, to lay hold of with the tongue), لَهَد (to lick, to consume); conseq. = לָצַט which see. — 2. Figur. to lick, of fire, to singe, to burn, consume; as the fundamental signification in לָאֵב, לָהֵב also may proceed from the licking of fire, and as the Arab. لَحَف, to lick, لَاف (to consume), still shew. Hence אֵשׁ לֹהֵט Ps. 104, 4 burning (singeing) fire; Aram. לֹהֵט, ܠܗܬ the same; perhaps the organic root lies also in ܠܗܬ. Derivat. לֹהֵט 1.

Pih. לֹהֵט (*fut.* יִלְהֹט) to consume utterly, of the licking flames MAL. 3, 19; to burn up (of לֹהֵב), figur. Jo. 2, 3; Ps. 83, 15; 106, 18; to set on fire, of wrath Is. 42, 25; to kindle, i. e. to burn, of the glowing breath JOB 41, 12.

להט II. (not used) *tr.* same as לָט (*לֹט*) to wrap up, conceal, hence to act secretly, covertly, metaphor. to use magic arts; comp. लुप्त, Sanskrit lud, Greek λυθ-ω, λυθάρω, Latin lat-eo. Derivat. לֹהֵט 2.

להט (from להט I.) *m.* 1. a flame, lightning, only figur. gleaming blade GEN. 3, 24 = לָהֵב. — 2. (*pl.* with suff. לֹהֵטִים; from להט II.) prop. anything veiled, concealed, hence magic Ex. 7, 11.

להם and להם (*Kal* not used) *intr.* (according to *Aquila* and *Ibn Esra*) to murmur, to lisp, to speak softly, to whisper (after the manner of magicians and oracle-utterers), conseq. cognate with נָהַם to utter dull sounds, נָחַם to speak

slowly or oracularly; and the Arab. لهم (to speak softly) may be also connected with it. According to *Kimchi*: to be soft, pliable, of words, hence להם = נָחַם, Arab. نَعِم; but نَغَم (to speak in soft tones, to whisper) likewise points to the first mentioned signification. According to *Rashi* transposed from להם to push, to press.

Hithp. הִלְהֵט (*part. m. pl.* מְהִלְהֵטִים) to appear with lisping, whispering, murmuring sounds, i. e. with magical practices, oracularly, mysteriously; PROV. 18, 8 and 26, 22 the words of the whisperer are oracular (Aq. γοητιχοί), and penetrate into the interior of the body, i. e. they impel man to think and to search, they stir him up.

לֹהֵן RUTH 1, 13, לֹהֵן JOB 30, 24, therefore, from לה and לו, see לה II.

להן Aram. 1. after a preceding negative: if not, nisi, conseq. להן = Hebr. אִם. — 2. same as Hebr. לֹהֵן therefore, on this account, DAN. 2, 6 9 30; 4, 24; also but EZR. 5, 12. See Aram. להן, להן.

להק (not used) *intr.* to join, to unite, to put together (an association); Ar. لَحَقَ and لَاقَ proceeding from the same fundamental signification. Derivat. לֹהֵק.

להקה (only constr. לַהֲקָה) *f.* an assembly, troop, 1 SAM. 19, 20; comp. ܠܗܩܬ 10, 10. The assumption of a transposition from לה (only DEUT. 33, 4 and accordingly NEH. 5, 7), congregation, is to be rejected.

לו the simple organic root of לוּל, which is abridged from the redupl. לוּלוּ, lying also in לוּ-הֵ as the organic root. See לוּל.

לו according to the *Masora* three times for לוּל, which see.

לו (from לוּ law, contracted into lau, lú, as is still perceptible from the Ar. ܠܐ lau. The original לוּ is itself abridged from לוּלוּ, לוּלוּ, which the cod. Sam. has for לוּ in GEN. 17, 18; NUM. 20, 3; which

לָדִד (contracted from לָדִד, in Berber *Lewdāh*, *d* interchanged with *t*) n. p. 1. of an African people sprung from the Egyptians Gen. 10, 13, by whom we may understand the north African race *Lewdāh*. Descended from לָדִד they are described as handling the bow, and as mercenaries in the Egyptian army with לָדִד, קִיט, קִיט, קִיט Jer. 46, 9, Ez. 30, 5; as the Tyrians had among their mercenaries brought from north Africa where they possessed colonial cities, Ludaeans and Putaeans 27, 10. The river *Laud* (i. e. *Laud*) in Mauritania (Plin. 5, 1), *Θαλουδα* (i. e. *Lauda* with *ta*, a prefix-syllable in Libyan names) ap. Ptolemy (4, 1), and the Libyan city *Labdia* or *Lavdia* (Ptol. 5) have still preserved the name. In the Mishna (Sabb. 5, 1 and Gemara upon it) and in the Targ. there is the adj. לָדִדִּים (from a Greek form *Λαβδιανός*; —

the forms are greatly corrupted) i. e. out of the territory Labdia or לָבְדִּיָּה. — 2. *n. p.* of a Semitic land and primitive people GEN. 10, 22, like אֲשֹׁרֵר, אֲרִפְכְּשָׁר, אֲרָם, עֵילָם, of whose dwelling-place and derived races Scripture relates nothing; but Arabian tradition (Abulf. hist. anteaial. p. 16) makes them the source of the stem צִמְלֵק, who are already mentioned in the Bible as a primitive people (רִמְשִׁיָּה) NUM. 24, 20. As there was also a Hamite original stem לִיר (sometimes referred to חֲמָה (Herbelot, Bibl. Or. I. p. 351). On the races supposed to belong to the Semitic Ludaean, and their diffusion, see *Knobel*, Die Völker-tafel der Genesis, p. 198-212. — 3. *n. p.* of a Japhetic land and primitive people, mentioned with חִיבְלָה and חִיבְלָה, Is. 66, 19, all of whom belong to Japhet. By it is meant the territory of Asia Minor, called Lydia, as well as the Lydians, of whom some went into Italy also (Herod. 1, 94). Whether a connection of race existed between the Ludaean of Asia Minor, the Semitic, and the Hamitic ones, cannot be ascertained.

As to the derivation of the word, the stem, in relation to signif. 1, seems to be לִיר, out of which the noun לִיר might arise very well; as אֲרִפְכְּשָׁר comes from פִּרְשָׁר = פִּרְשָׁר. When *Lud* is the prevailing name of an African primitive people, לִיר may be connected with לִפְסָר, so that the appellation refers to the colour of the face, as in the case of חֲמָה, כִּיב, לִיב. The same result is presented in לִירָה belonging to the appellation לִירָה (which see).

לִיר as a stem to לִיר, see לִיר.

לִיר see לִיר under לִיר.

לִיר see לִיר.

לִירָה (*part. m.* לִירָה; *fut.* יִלְרָה) *intr.*

1. *prop.* to be inclined, turned to a person or thing; to join, to unite with one or with a thing. Hence to accompany, with accus. ECCLES. 8, 15. The accus. is also found with דִּבֶּק GEN. 19, 19. On this signif. comp. the Targ. לִירָה, Syr. and Zab. لير, Arab. لي, (transp.) to be very

near, to assist one; besides, comp. the org. root in מִלֵּךְ (to join, to belong to, as an associate or friend), מִלֵּךְ (to join, to stick to). — 2. to bind oneself, to come under an obligation to one, hence to borrow DEUT. 28, 12; NEH. 5, 4; לִירָה the borrower Is. 24, 2; Ps. 37, 21; PROV. 22, 7; comp. nexus (Liv. 2, 27; 8, 28) of a debtor. — 3. to wind about, to entwine, of a garland; to wind, to twist, to writhe, of serpents; to wind in a circle, of stairs; to wind, of the twisted ornaments and wreaths of chairs; generally to plait, to fold (comp. Ar. لوى and the organic root in מִלֵּךְ), to incline, to bend, to refer (to a thing). With the organic root מִלֵּךְ may be still compared לִב, Aram. לִי, Ar. لَف. Deriv. לִירָה, לִירָה, לִירָה, לִירָה and the proper name לִירָה.

Nif. יִלְרָה (*fut.* יִלְרָה) to join, to unite with, to accede to, with עַל (Is. 14, 1; 56, 6; ESTH. 9, 27; NUM. 18, 24) or אֶל of the person GEN. 29, 34, for friendship and society, for help or as a mark of love &c.; more rarely construed with עִם Ps. 83, 9.

Pih. (redupl.) לִירָה to turn in a circle, of steps; whence in a contracted form the stem לִיר which see.

Hif. יִלְרָה (*part.* יִלְרָה) *caus.* of signification 2. of Kal: to lend, with accus. of the person DEUT. 28, 12 44; PROV. 19, 17; sometimes also with the accusat. of the thing Ex. 22, 24; or quite absol. Is. 24, 2; Ps. 112, 5.

לִירָה (*fut.* יִלְרָה) *intr.* 1. to bend, to bend aside, to turn away (cognate in sense קָרַר, with בָּן from, PROV. 3, 21 they (viz. הִירָה and הִירָה 3, 1, as there is likewise a reference to the preceding subjects in 4, 21) shall not turn away from thine eyes. — 2. (not used) metaphor. to be perverted, turned aside, i. e. bent away, to be turned from the straight line, קָרַר, קָרַר and קָרַר being transferred in the same manner; hence to act unrighteously, sinfully, in a way that is turned from good. — 3. to bend or turn in, to crook, of a locality, e. g. of a valley, a way,

like the Arab. لُؤ. Deriv. the proper name לוֹז.

Nif. נָלוֹז (part. masc. נָלוֹז) to be perverted, twisted, crooked, figur. to sin, to act perversely, to go a perverse way, PROV. 2, 15; 3, 32; 14, 2; the partic. also as a subst. Is. 30, 22.

Hif. הִלְוִי (an Aramaeising form; fut. הִלְוִי) to move away, to bend or turn away, with בָּן from PROV. 4, 21.

The stem לוֹז (לוֹז), enlarged into לוֹזָה (which see), appears in this signif. in the

Arab. لَوَز (to bend together, to twist together), لَوَز (to enfold, to twist), لَوَص (contortus, inversus fuit); but the fundamental signification seems to be to twist or fold together, to enwrap, to veil, to knot firmly together, the organic roots in לוֹזָה I., Aram. לוֹזָה, Hebrew לוֹזָה I., Arab. حَلَز &c. also proceeding from the idea of bending.

לוֹזָה I. (a bending, a curve, from the verb לוֹז; with a of motion לוֹזָה; in the cod. Sam. לוֹזָה for לוֹז) 1. n. p. of a city in Benjamin, on the southern border of the tribe of Ephraim, which the sons of Joseph (Ephraim and Manasseh) took from the Hittites JOSH. 16, 2; 18, 13; JUDGES 1, 23 seq. The patriarch Jacob is said to have first called this city, in whose neighbourhood he enjoyed intimate communion with God, בֵּית-אֵל, GEN. 28, 19; 48, 3; which fact took place on another occasion, according to another narrative 35, 15. Perhaps the name existed earlier 12, 8; 13, 4. But though this alteration of name is plainly declared JUDGES 1, 23, it is clear from JOSH. 1. c. that לוֹז and בֵּית-אֵל were not entirely identical; but that בֵּית-אֵל was probably a place existing before לוֹז, and situated on a height, which may have been afterwards incorporated with Luz. See בֵּית-אֵל. —

2. n. p. of a city of the same name in the land of הַחִים, i. e. בְּחִים, Cyprus, JUDGES 1, 26, as is already assumed by Euseb. (Onom. s. v. Χερσεύς) and Jerome (Opera II. p. 430). It retained the name

Luz; while Luz in Canaan GEN. 35, 6 was afterwards named Bethel.

לוֹז II. m. almond- or nut-tree GEN. 30, 37 according to Saadia and the Vulg.; לוֹז being put for לוֹזָה in Aram. also (NUM. 17, 23), and the Ar. لَوَز being the same. More correctly perhaps hazel-tree (Rashi, Kimchi, Arab.), different from לוֹזָה (which see), though belonging to the same species. The derivation from a root לוֹז to enclose is to be rejected, as well as that of לוֹזָה from לוֹזָה = לוֹזָה (Meier); for לוֹז is prob. = לוֹז, which should be combined with the Armen. engus, old high German hnuz, English nut, Pers. جَوَز &c.

לוֹזָה see לוֹז I.

לוֹזָה I. (not used) intr. to lighten, to shine, to glitter, then to glow, to burn, to dry up, to be sun-burnt, of the ground (Ar. لَوَح the same = لَوَح); conseq. identical in its organic root לוֹז with that in

לוֹזָה, comp. lug-en, to see, lucere. Deriv. לוֹזָה in פְּסָלָה.

לוֹזָה II. (not used) tr. to cut off, to divide, to separate, a plate, a table of wood or stone, a board, a layer; לוֹזָה (from לוֹז I. to split off) a table (1 KINGS 6, 9) and לוֹזָה (a table, board, plank) from לוֹזָה (to cut off, to split off) proceeding from the same point of view. Deriv. לוֹזָה, לוֹזָה, לוֹזָה, the proper name לוֹזָה.

The fundamental signification of this stem different from לוֹזָה I., if one looks at the nature of the nouns derived from it, and the analogy of words cognate in sense, is clear and indubitable; and the organic root לוֹז is also identical with that in לוֹזָה I., לוֹזָה, לוֹזָה &c. It is likewise to be assumed in Babylonian, Syriac, Arabic, Ethiopic &c. for nouns derived from it.

לוֹזָה or לוֹזָה (pl. לוֹזָה, לוֹזָה, לוֹזָה) m. 1. a table, a plate, tabula, a) of stone DEUT. 4, 13; 10, 1; the material in the sing. Ex. 24, 12 or in the plur. 34, 1 standing with it. So the tables of the dec-

alogue, which are called *לוחות הברית* DEUT. 9, 9 15, *לוחות הברית* Ex. 32, 15; 34, 29, or also *לוחות* alone DEUT. 10, 5; in other cases oracles and short sayings were also inscribed on *לוחות* Is. 30, 7 8.

Writing upon or engraving (with a graving-tool) in *ל* is expressed by *קָרַח* Ex. 32, 16, *קָרַח* DEUT. 10, 2, rarely strengthened by *בְּאֵר* HAB. 2, 2. b) a cast metal plate, chiselling on which was expressed by *פָּתַח* 1 KINGS 7, 36. c) a wooden plate, a board, a plank, *לוחות* the deck of a ship Ex. 27, 8; 38, 7 *hol-low with boards*; of cedar-wood with which the door (*הַלָּח*) was barricaded (*צָוַר*) SONG OF SOL. 8, 9. — 2. Figur. the table of the heart JER. 17, 1; PROV. 3, 3; comp. 2 COR. 3, 3. Phenic. *לִחָ* (= *לִחָ*) the same (Plaut. Poen. 1, 15).

לוחית (*plank-work*) n. p. of a locality in Moab, on a height, named *מַצְלָה* Is. 15, 5 *ascent of Luhith*, between *לִי* and *צִיר* according to Eusebius and Jerome.

לוחש (constantly with the article; the *whisperer*, *oracle-giving one*, viz. Jah is) n. p. m. NEH. 3, 12; 10, 25.

לִוֵּט I. (part. act. m. *לִוֵּט* Is. 25, 7 = *לָט*, chosen for the sake of assonance with the noun *לִוֵּט*, as *קִימִים* 2 KINGS 16, 7 = *קָמִים*; part. pass. m. *לִוֵּט*, fem. *לִוֵּטָה* tr. 1. to cover, to wrap up, with *בְּ* in 1 SAM. 21, 10; to cover over, with *עַל* Is. 25, 7. Deriv. *לִוֵּט* 1. — 2. Figur. to conceal, to hide, like *לָטַח* 1; to cover. Deriv. *לִוֵּט* 1, *לָטַח*, the proper names *לִוֵּט* and *לִוֵּטָה*. — 3. Metaphor. like *לָהֵט* II. to practise enchantments, i. e. to veil, to act secretly. Deriv. *לִוֵּט* 2. (= *לָהֵט* 2).

Hif. *הִלִּיט* (fut. *יִלָּט*, apoc. *יִלָּט*) to muffle, with *בְּ* with or in 1 KINGS 19, 13.

לִוֵּט II. (not used) intrans. to be soft, tough, sticky, of tough, sticky resin; identical in its organic root *לָט* with that in *מִלָּט* II. (of mortar, cement); comp. lut-um. Deriv. *לָט*.

לִוֵּט m. 1. a covering, a veil Is. 25, 7,

where, however, the second *לִוֵּט* is the part. act. m. = *לָט*. — 2. n. p. of a Mesopotamian, the ancestor of the two peoples *עַמּוֹן* and *מוֹאָב*, a man that immigrated into Canaan, GEN. 11, 27 31; 12, 4 seq.; 13, 1 seq.; 14, 12 seq.; 19, 2. Hence they are called *לִוֵּט* DEUT. 2, 9, Ps. 83, 9, Arab. *قوم لوط*. The etymology is obscure. Perhaps = *לִוֵּט* a concealed i. e. obscure, low one, like *חֹשֶׁךְ* (Prov. 22, 29); or perhaps a dark-coloured one. — 3. In many mss. as also in the cod. Samar. for *לָט*, which see.

לִוֵּטָה (same as *לִוֵּט* 2; *לָט* appears to be a noun-ending, current in Edomitish, as in the names *דִּישָׁן*, *עִלָּן*, *חֲמָדָן*, *יִרְחָן*, *בִּרְחָן*, *בִּלְחָן* &c.) n. p. m. of a Horite, and of a Horite tribe GEN. 36, 20 29.

לָרִי (the adherent, attaching to) 1. n. p. m. GEN. 29, 34; 34, 25; 35, 23, so called because Leah hoped, that her husband would adhere to her. — 2. The name of his tribe which was set apart for sacred things NUM. ch. 3; in which view the name was probably explained differently NUM. 18, 2. In full form *לָרִי* alone, *בְּמִשָּׁה לָרִי* were used; *לָרִי* alone Ex. 2, 1; Ps. 135, 20; NUM. 26, 59. — Patronym. *לָרִי* for *לָרִי* Ex. 4, 14; pl. *לָרִיִּים* JOSH. 21, 1.

לָרִי (def. plur. *לָרִיִּים*) Aram. patr. m. same as Hebrew *לָרִי* EZR. 6, 16; 7, 13.

לָרִיָּה (after the form *עֲרִיָּה*) f. a wreath, garland, PROV. 1, 9; 4, 9. It is also the ground-form of *לָרִיָּה*.

לָרִיָּה (from *לָרִיָּה*, like *נָחֵשׁ* from *נָחַשׁ*) m. prop. an animal wreathing or gathering itself in folds, hence 1. a serpent Is. 27, 1, described more specifically by *נָחֵשׁ בָּרֵחַ* (serpent jerking itself forwards by folds) and *נָחֵשׁ עֲקָלָחוֹן* (crooked serpent), a symbol of Babylonia. — 2. Metaphor. the dragon in heaven JOB 3, 8 = *נָחֵשׁ בָּרֵחַ* 26, 13, a constellation which follows the sun and moon according to the Eastern myth, sometimes surrounds them and so brings on darkness, a thing which magicians also were

said to be able to accomplish. — 3. *The crocodile*, described in JOB 40, 25—41, 26, a symbol of Egypt Ps. 74, 14, as *תנין* is elsewhere Is. 51, 9; Ez. 29, 3. Great powers were symbolised as strong animals and represented as sea-monsters (DAN. 7, 3; APOC. 13, 1); the king of Babylonia is compared to *תנין* (JER. 51, 34), and the Assyrian power to a serpent (Is. 14, 29). — 4. *a great sea-animal*, *ḥētōs* Ps. 104, 26.

לול (contracted from the redupl. *לולל*) into a simple stem, the simple root being *לף* = *לף-ה*, comp. Aram. *לף*, Arab. *لَف*, *لَبَلَب*; not used) intrans. 1. *to wind, to twist, to writhe, to turn in circles*, of stairs; comp. *לול* winding, a circular line. Derivat. the noun *לול*. — 2. *to be folded into one another, to be woven, plaited, knotted together*, of a loop. Deriv. *לולי*. — 3. *to interlace, to be enfolded*, hence *to be lowering, dark, of night* (opposite *יום* [which see] *to be clear, bright*, of the day); or better after *לול* in the sense *to incline, to bend, to turn to, to make a curve*, like the Arab. *لَوَى* (to incline, bend), *لَوَى* (to turn the back); hence figur. *to sink, to go down*, of night, which is, as it were, a sinking of the sun; comp. the opposite *وَعَلَ* (= *עלה*) of ascent, of day. *לון* (which see) may be a collateral form of *לול* in signification 3. Deriv. *לולי*, *ליל*, *לילה*, *לילית*.

לולי (*pl.* *לולים*) *m. prop.* a winding, then *winding stairs* 1 KINGS 6, 8. Aram. the same; Phenic. *לל* (Sid. 17, 8) stairs.

לולי subst. = *ליל* see *לון* I.

לולא (compounded of *לוי* and *לא* = *לא*, *לא*) a conjunction *condit. if not*, i. e. if that thing were not, which actually is; coupled with the perf. and having *כִּי* (*for*) usually in the apodosis GEN. 43, 10; JUDGES 14, 18; 2 SAM. 2, 27; seldom with the apod. wanting Ps. 27, 13 (hence the points over *לולא*). But *לוי* (which see) is commonly put for it.

לולי (only *pl.* *לולאים*, *לולאים*, constr.

לולאים; comp. *לולאים*, *pl.* *לולאים* fem. a knot, loop, noose Ex. 26, 4 5; 36, 11.

לולי conj. *condit.* same as *לולא* if not, followed by the perf. GEN. 31, 42, 1 SAM. 25, 34 or the part. 2 KINGS 3, 14, or the verb is entirely omitted Ps. 94, 17; followed by *כִּי* in the apodosis GEN. l. c., *אז*, *אזי*, *אזי* Ps. 119, 92 and 124, 5, or by no particle at all of consecution. In Aramaean *לול* = *לול* is coupled with it by way of strengthening the idea, whereby arises *לולל*; omitting the negation (*לול*) we have *לול* (which see), with which *לול* = *לול* is in one instance identical Ez. 3, 6 (Targ., Syr., Vulg.).

לון I. (derived from *ליל* = *ליל* as a denomin. by the interchange of liquids; 3 *p. perf. masc.* *לון*, fem. *לונה* ZECH. 5, 4 abridged from *לונה*, comp. Is. 59, 5 *לונה* from *לונה*; part. *לון*, *pl.* *לונים* NEH. 13, 21 after the form *לון*; *inf. constr.* with *ל* (*לון*) *intr.* to pass the night, with *ב* of time GEN. 32, 22 or of place ZECH. 5, 4, JUDGES 19, 15, or also absolutely 2 SAM. 12, 16; to abide ZECH. 5, 4. JUDGES 19, 13 is contracted from *לונה*. Deriv. *לונה*, *לונה*.

Hif. *לונה* (abridged *לונה*, as in other verbs *לונה*; *inf. constr.* with *ל* *לונה*; imp. &c. *לונה*, *לונה*, *לונה*; fut. *לונה*, *לונה*, *לונה*; apoc. *לונה*, *לונה*, in pause or post. *לונה* JUDGES 19, 20, JOB 17, 2, comp. *לונה* 18, 12 = *לונה* &c.) 1. *to pass the night, to remain over night* GEN. 19, 2, JUDGES 19, 7, sometimes with the addition of *לונה* NUM. 22, 8; RUTH 3, 13; with *ב* of the place Ps. 55, 8; JUDGES 19, 11 20; SONG OF SOL. 7, 12; to lodge, to dwell ZEPH. 2, 14, with *ב* Is. 65, 4 or the accusat. of the place 1 CHR. 9, 27; to abide, with *ב* of the place RUTH 1, 16, or the accus. JUDGES 19, 9; to continue, to remain Ex. 23, 18; DEUT. 16, 4; with *ל* until . . . Ex. 34, 25; to stay, with *ב* at, by, of animals at the crib JOB 39, 9; to sleep, i. e. to pass the night 24, 7. — 2. Figur. *to continue* (of things), with *ל*, *לונה*, and the accus. of the place JOB 29, 19; to have an abiding seat 41,

14; SONG OF SOL. 1, 13; IS. 1, 21; to remain over night DEUT. 21, 23; to continue (a long time) JOB 19, 4; JER. 4, 14; to be permanent, PS. 49, 13 is not permanent in honour; to abide PROV. 19, 23; of the looks, to continue seeing JOB 17, 2; to turn in (for the night) PS. 30, 6. — 3. to let continue over night LEV. 19, 13; DEUT. 21, 23.

Hithp. הִתְלַוֵּן (*fut.* in pause הִתְלַוֵּן) to lodge, to settle oneself, with accus. or אֶ of the person PS. 91, 1; JOB 39, 28.

לון II. (Kal unused) *intr.* to mutter (prop. to murmur, to hum, to cry), in order to express discontent; prob. cognate with לָעַן, Arab. لعن (to curse); this idea also proceeding from that of murmuring; comp. אָרַר to murmur, to practise enchantment (JOB 3, 8) and to curse, צָעַר to cry and to curse; modern Hebrew רָעַם to rustle and mutter. Deriv. תִּלְוָה and תִּלְוָה.

Nif. נִלְוֶה (*fut.* יִלְוֶה) to express oneself in murmuring or muttering sounds, i. e. to mutter, with אֶ of the person EX. 15, 24; JOSH. 9, 18. The K'ri and K'tib sometimes fluctuate between the Nif. and Hif. EX. 16, 2; NUM. 14, 36; 16, 11.

Hif. הִלְוֶה and הִלְוֶה (*part.* מִלְוֶה, *fut.* יִלְוֶה and יִלְוֶה) same as Kal: to mutter, with אֶ of the person EX. 16, 8; NUM. 14, 29.

לוע I. (Kal not used) *intr.* to swallow, to gulp down, i. e. to eat up, to lick up; applied to drinking, to sip up, to drink up, a stronger word than שָׁתָה OB. 16; SYR. ܠܘܥ, ܠܘܥ the same; Arab. لعا, Sanskrit lih, Greek λείω, λιγνέω, Latin lingo &c. The organic root לֵ is connected with that in יָלַע II., יָלַע, since the fundamental signification of licking up, eating up, swallowing, gulping, lies in them all. Deriv. לָעַע.

Pih. (redupl.) יִלְעָלַע (*fut.* יִלְעָלַע, appearing only in the abridged יִלְעָלַע) to swallow up entirely JOB 39, 30.

לוע II. (3 *perf.* pl. לָעוּ) *intr.* to stammer, to speak erroneously, unintelligibly;

metaphor. to speak unsuitably, scornfully, calumniously, to bring forth unsuitably, יָלַע יְהוָה JOB 6, 3. The organic root is identical with that in לָעַע, Arab. لعا,

لَعَج, Ar. لَعَج.

לוע I. (2 *pers.* pl. לָעוּ; *part. m.* pl. לָעוּ) *intr.* prop. to jump about, to leap about (out of petulance), hence to be petulant, wanton, of a restless spirit; metaphor. to mock, to deride, to despise; to be unstable (opposita תָּקַם) PROV. 9, 12. Hence לָעַע a mocker, by intoxication, 20, 1, one who is wantonly elated 21, 24, who causes quarrels 22, 10, and is therefore an abomination to men 24, 9; one deficient in understanding, who does not heed admonition and instruction 9, 7 8; 13, 1; 15, 12, who is without perception and wisdom 14, 6 (different from פָּחַד 19, 25), who disregards religion and morals PS. 1, 1, and is therefore violent IS. 29, 20. Cogn. in sense מָעַע. Deriv. מָלַע.

Pih. מִלְעָע (*part. m. pl.* מִלְעָע = מִלְעָע) to act petulantly, to appear frivolous, overbearing (on a day of drinking) HOS. 7, 5.

Hif. הִלְעָע (3 *p. perf.* pl. הִלְעָע; *part.* מִלְעָע; *fut.* יִלְעָע) to deride, to mock, with אֶ of the object, מִלְעָע PROV. 3, 34 (like לָעַע PS. 59, 9, IS. 37, 22), but commonly with the accus. PROV. 14, 9 the expiatory sacrifice mocks fools, i. e. it does not correspond to their purpose; 19, 28 the worthless witness scorns judgment; 20, 1 my scorners.

Hithpo. הִתְלַעָע (*fut.* יִתְלַעָע) to practise mockery, to behave recklessly, impudently IS. 28, 22.

The organic root לָע, with the fundamental idea of restless, reckless, wanton hopping and leaping, is entirely identical with that in יָלַע, except that it is transferred in the latter to wanton, elevated joy; comp. Ar. قَلَصَ (to be restless), عَلَزَ (to be excited). The meaning to spring lies also in יָלַע; with אֶ of the place to spring down from.

לוע II. (Kal not used) *intrans.* to be knotted into one another, to be twisted to-

gether, applied to discourse, like the Ar. *لامس*; to speak covertly, improperly, obscurely, in riddles, of plays on words, witty sayings, and later of a rhetorical manner of speaking generally; Ar. *لغز* IV. (to speak obscurely), whence *לָגַז* (riddle); connected, perhaps, with the organic root in *לָזַל* (Aram.), *לָזַר* I. (Hebrew).

Hif. *הִלְיִץ* (only part. *מִלְיִץ*) to speak improperly or figuratively, in intricate discourse, i. e. to speak in soaring words, rhetorically. Hence *מִלְיִץ* a speaker, applied to prophets and prophetic poets Is. 43, 27; mediator, intercessor Job 33, 23, which angels are for men before God (see MATTH. 18, 10); an interpreter GEN. 42, 23; a messenger, who has to intercede 2 CHR. 32, 31. See *מְלִיץ*. Deriv. *מְלִיץָה*.

לוּשׁ I. (part. f. pl. *לְשׁוֹת*; inf. constr. *לְשׁוֹת*; fut. ap. *יִלְשׁוּ*, but K'tib 2 SAM. 13, 8 *יִלְשׁוּ*, comp. *יִרְשׁוּ* Ex. 16, 20 = *יִרְשׁוּ* tr. to knead, *בָּצֵק* JER. 7, 18, Hos. 7, 4, also absol. and coupled with *אָסַף* 1 SAM. 28, 29, *לָבַב* 2 SAM. 13, 8 and *עָשָׂה* GEN. 18, 6.

As to the derivation, *לוּשׁ* I. is usually identified with *לוּשׁ* I. (as is *לִיץ* I. with *לִיץ* and *לוּשׁ* II.) and its fundamental signification defined to be to press, to press together, to rub in pieces. But the idea of kneading manifestly proceeds from that of mixing, as the Ar. *لَاس* still shews, and is remotely connected with *לָזַל* (*לָזַר*), *לָזַר*.

לוּשׁ II. (not used) intr. to be strong, powerful, lusty, of the lion, like the Ar. *لَاس* (whence *לֹוֹשׁ* strength, power, *אֱלִיֹּשׁ* strong) along with *לָס* (whence *לִיֹּשׁ* strength, *אֱלִיֹּשׁ* a lion), Targ. *לָח* (*לָזַר*) the same; identical in its organic root *לָשׁ* with that in *לָזַל* I. Derivat. *לוּשׁ* and the proper names *לוּשׁ*, *לוּשׁ*, and *אֱלִיֹּשׁ*.

לוּשׁ III. (not used) intrans. to lick, lingere, lambere, the tongue being the organ used; as the Latin *lingua* comes

from *lingo*, Lithuanian *la'z* (to lick), whence *lezovis* the tongue, Ar. *لَقَلَق* the tongue, prop. the licker, Coptic *λacc* tongue, and many others. The organic root *לָשׁ* is the Ar. *لָס* (to lick), enlarged into *لָהַס*, *לָהַד* (to lick). Deriv. *לָשׁוֹן* and the denom. *לָשׁוֹן*, then *לָשׁוֹן*.

לָהַס (strength, force) n. p. m. 2 SAM. 3, 15 K'tib, for which *לָשׁוֹן* stands elsewhere.

לָהַס (out of *לָהַס*, for *לָהַס*) Aram. f. prop. adhesion, connection, but occurring only as a preposition: by, with; *בְּ* *לָהַס* EZR. 4, 12 from with thee = *מִמֶּנּוּ*. But it is more probable that *לָהַס* is merely a secondary form of *לָהַס* = Hebr. *לָהַס*, so that *בְּ* and *לָ* only remain.

לָזַל (only with the article, *הַלָּזַל*, abridged from the Pentateuchal *הַלָּזַל*, after the weak *e* was no longer uttered) pron. demonstr. this, that, ille, *ἐκεῖνος*, after a preceding noun JUDGES 6, 20; 1 SAM. 17, 26; 2 KINGS 4, 25; 23, 17; ZECH. 2, 8; rarely without it 1 SAM. 14, 1; DAN. 8, 16. See *לָזַל*.

לָזַל (not used) intr. same as *לָזַל* (*לָזַל*) to be knotted into one another, to be twisted together; metaphor. to be perverse; Ar. *لَزَز* of the same fundamental signification. Deriv. *לָזַל*.

לָזַל 1 SAM. 21, 12; 25, 21; ECCLES. 6, 5; see *לָזַל*.

לָזַל see *לָזַל*.

לָזַל (from *לָזַל*; constr. *לָזַל*; we should neither read *לָזַל*, nor derive it from *לָזַל*) f. perverseness, frowardness, PROV. 4, 24.

לָח a verb, see *לָחַח*.

לָח (plur. *לָחִים*) adj. m. moist, fresh, green, of trees Ez. 17, 24, juicy, of grapes NUM. 6, 3, new, of ropes JUDGES 16, 7, young, of sticks of fresh wood GEN. 30, 37.

לָח (with suff. *לָחִי*) m. vital juice, vital force or freshness, vigour, of men

DEUT. 34, 7; comp. דָּם 2. belonging to
EZ. 19, 10; prop. *moisture, juice*.

לִיָּה see לִיָּה.

לִיָּה see לִיָּה.

לָחַץ (not used) *intr. to sprout, to shoot, to germinate*, of the sprouting hairs on the chin or beard, pullullescere; derivat. לָחַץ (which see). — The organic root לָחַץ may be connected, in the fundamental signification just mentioned, with לָחַץ (לָחַץ), the idea of *being moist, fresh* coinciding with that of *sprouting* in the case of other verbs also; comp. the Arab. طَرَّ to be moist, fresh, and to sprout; طَرَّ to be fresh, new, with طَرَّ to sprout. Along with the meaning *to shoot* (spoken of the first hairs of the beard) there may also have existed that of “sending forth slime or dirt”, spoken of the agitated sea, so that the organic root לָחַץ is connected with that in לָחַץ and לָחַץ.

לָחַץ (with suff. לָחַץ, from לָחַץ 2) *m. strife, punishment*, JOB 20, 23 *it shall come to pass that in order to fill his belly (of the insatiable man) he sends forth against him the fire of his wrath, and causes (it, the wrath) to rain down upon him for his punishment* (Targ. Syr. Rashi). The word is not connected with לָחַץ.

לָחַץ see לָחַץ.

לָחַץ (i. e. לָחַץ; not used) *intr. to be moist, wet, juicy, fresh*. Deriv. לָחַץ, לָחַץ and לָחַץ 2.

The organic root לָחַץ appears in this fundamental signific. also in the Ar. لَحَّ (to be moist, of the eye), Ethiop. redupl. lachlecha (to *moisten, to make wet*, in the Targ. and Talm. לָחַץ, whence the redupl. לָחַץ to *moisten*, and the nouns לָחַץ, לָחַץ (freshness, moisture, juice). Accordingly, it is perhaps connected with the root in the German *Laich* (moisture), Greek *λαϊκ-αν, λαϊκ-αῖον, λαϊκ-αν* (to sprinkle with seed, to whore). This root is also inherent in the verbs לָחַץ I. (to spring, to flow),

לָחַץ II. (to flow, to pour), לָחַץ (to drip, to drop); so that there can be no doubt about their fundamental signification.

לָחַץ (*pause* לָחַץ, with suff. לָחַץ, with suff. לָחַץ, dual לָחַץ, constr. לָחַץ, with suff. לָחַץ, לָחַץ, לָחַץ, לָחַץ; from לָחַץ) *f. prop. the sprouting hair, on the chin* (see לָחַץ), then: 1. *the bearded chin, the plucking and pulling of which was reckoned a disgraceful action* IS. 50, 6 (comp. NEH. 13, 25; Horat. Sat. 3, 1, 133), then *the cheek* SONG OF SOL. 1, 10; 5, 13; LAMENT. 1, 2; לָחַץ 1 KINGS 22, 24, 1 CHR. 18, 23 or לָחַץ Ps. 3, 8, JOB 16, 10 *to give a box on the ear*; also *the jaw-bone, of animals* DEUT. 18, 3, JUDGES 15, 15 17, where the bridle (IS. 30, 28) and the fishing-hook (EZ. 29, 4; 38, 4; JOB 40, 26) are put. — 2. *n. p. of a rocky district in the mountains of Judah characterised by crags, mentioned only in the Philistine wars* JUDGES 15, 9 14 19; with *q* of motion לָחַץ 2 SAM. 23, 11, as we should probably read for לָחַץ (see לָחַץ). In *Lehi*, which perhaps was originally called לָחַץ (jaw-bone of the ass) or לָחַץ (height of *Lehi*), and to which at a subsequent time the memory of Samson's heroic deeds was attached by an etymological process JUDGES 15, 15-19, was a deep or hollow place, in a rock, named לָחַץ (which see; comp. Jos. Ant. 5, 8, 9), out of which a spring flowed JUDGES 15, 19, called לָחַץ (ib.), which was still known to Jerome, and in the middle ages (*Robins. II*, 687 seq.). The derivation of the noun לָחַץ from לָחַץ to *sprout* has an analogy in other languages also: the Greek γέν-υς, γένεον coming from γένειν, the Latin *gena* from *genere*, the German *Kinn* from *keinen* = *keimen*. For לָחַץ and לָחַץ comp. the Ar. لَحَى, whence لَحَى chin, لَحَى beard.

לָחַץ (the feminine form of לָחַץ) *n. p. of a place otherwise unknown, in the neighbourhood of לָחַץ* 2 SAM. 23, 11. We may read so for לָחַץ, the LXX and Josephus also understanding a

place; comp. לחייה in the Targ. for צר in the territory of Moab.

לִחֵךְ (*inf. constr. לִחֵךְ*) *tr.* to lick away, to lick off, to eat off, with accus. of the object NUM. 22, 4, Latin *lambere, lingere*. The stem which has prop. sprung from לִחֵךְ is identical with לִקֵּץ; comp. Ar. لَعِقَ, Sanskrit *leh = lingere, lei-* *χευ*, German *lecken*, English to *lick*.

Pih. לִחֵךְ (*fut. לִחֵךְ*) to lick up, to consume, e. g. צִדְדֵי of the serpent MIC. 7, 17, i. e. living in it (comp. אָכַל GEN. 3, 14); to lay waste NUM. 22, 4; to consume, מִדֵּם, of fire 1 KINGS 18, 38. Fig. לִחֵךְ צֶפֶר רַגְלֵי Is. 49, 23 to lick the dust of one's feet, i. e. to prostrate oneself in submission to one.

לָחַם (*part. m. act. לָחַם, part. pass. m. לָחָם; inf. constr. לִחֹם; imp. לָחֵם, fut. יִלָּחֵם*) *tr.* 1. to take food, to eat, to consume, used in poetry for the prosaic אָכַל, with accus. of the object PROV. 4, 17; 23, 6; seldom absol. 23, 1; with א of the thing, to eat of a thing (with satisfaction) PS. 141, 4; PROV. 9, 5; לָחַם דֵּשֶׁת DEUT. 32, 24 devoured by pestilence. Deriv. לָחַם 1. — 2. Fig. to destroy, to fight, to war, with accus. of the object PS. 35, 1, or with ל of the pers. 56, 3; but the Nif. commonly occurs in this sense. — The transition from signification 1. to 2. is also found in אָכַל, likewise used of extirpating a people (DEUT. 7, 16; JER. 10, 25) and of destroying with the sword (Is. 1, 20), as the enemy to be destroyed is also called the לָחֵם (NUM. 14, 9); comp. Arab. مَضَغ (to rub to pieces with the teeth, to fight). It is unnecessary, therefore, to go back to another fundamental signification. Derivat. לָחֵם, מִלְחָמָה, לָחֵם, and the proper names לָחֵם, לָחֵם.

Nif. יִלָּחֵם (*inf. absol. יִלָּחֵם, constr. יִלָּחֵם; fut. יִלָּחֵם*) *recipr.* prop. to destroy one another, to exterminate each other (comp. Greek μάχεσθαι, and for the reciprocal meaning of Nif. comp. נִדָּבֵר, נִשְׁפָּט, נִגְדָּבֵק &c.), generally to fight, to

wage war, with א of the person, to contend with one EX. 1, 10, JUDGES 11, 8, also with עָם JUDGES 5, 20, 1 SAM. 17, 19, 1 KINGS 12, 21, -אֶם 20, 23, Is. 37, 9, אֶם JER. 1, 19 and 15, 20, and עַל of the person NEH. 4, 8, with little variation of meaning; but also with א JUDGES 9, 45, 2 SAM. 12, 27, עַל DEUT. 20, 10, Is. 7, 1, עָם of the thing JOSH. 10, 29; 19, 47; to make war upon, to combat, with accus. of the person JOSH. 10, 25; JUDGES 12, 4; 2 KINGS 9, 15; 1 KINGS 20, 25. JER. 33, 5 houses (בָּתֵּי) should be read for בָּתֵּי to fight with the Chaldeans, as PS. 109, 3 also shews. Seldom absol. JUDGES 5, 19, or with יָדָה 1 SAM. 17, 10, or with אֶרֶץ מִלְחָמָה to strengthen the expression 1 SAM. 8, 20; 18, 17.

As to the fundamental signification of the stem לָחַם, that which has been given has every analogy in its favour: Aram. לָנֵם (to eat, to taste), Arab. لَقِم (to eat, to swallow), Hebr. לָעַם in לָעַם (to consume, eat up = לִקֵּץ), Arab. لَهِم (to swallow, to eat), Aram. לָהֵם the same, whence לָהֵם bread; and the analogies of לָחַם 1. (which see) confirm the same. The second meaning also has its support in the Arab. لَحِم (to fight), لَحِم (to make war upon), لَحِم (to be destroyed, in fight).

לָחֵם (prop. part. Kal after the Aramaean manner, לָחֵם connected with a following noun) *m.* prop. carrying on war or strife, then war, לָחֵם שְׂעָרִים (35 mss. read לָחֵם) JUDGES 5, 8 war at the gates, i. e. a siege, opposite to war in the plain. The LXX have translated, without meaning, לָחֵם שְׂעָרִים.

לָחֵם (with suff. לָחֵמִי, לָחֵמָה) *comm.* 1. food, for men GEN. 47, 12 or animals Is. 65, 25; JOB 24, 5; hence it is applied to manna EX. 16, 4 22, to sacrificial food MAL. 1, 7, to the fruits of the earth JOB 28, 5; bread-corn, grain, wheat (Ar. طَعَام) Is. 28, 28; 30, 23, hence לָחֵם אֶרֶץ corn-land 36, 17, coupled with אֶרֶץ קִרְיָתִים; corn GEN. 41, 54; sustenance PROV. 27,

27; LAMENT. 5, 9; *victuals* NEH. 5, 14 18; *household food* 1 KINGS 5, 2 [4, 23]; *a possession necessary for maintenance* ECCLES. 11, 1; *a portion* EX. 16, 22 &c. Here belong לֶחֶם to take food, to partake of a meal, GEN. 31, 54; 37, 25; לֶחֶם אֲנָשִׁים EX. 24, 17 22 the bread of men, i. e. the sustenance which people bring to the house of mourners (see JER. 16, 7); אִישׁ שָׂלוֹם Ps. 41, 10 = אִישׁ מוֹכֵל לֶחֶם פֶּן one's friend, hence לֶחֶם (אֲנָשִׁי) OB. 7 = אֲנָשִׁי שֶׁלִּמֶּנָּה; לֶחֶם לִשְׂמוֹנִים to put food before one GEN. 43, 31; the table = a meal, hence לֹשֵׁב עַל-הַלֶּחֶם to sit at the table 1 SAM. 20, 20 24; לֶחֶם עָשָׂה to prepare a feast ECCLES. 10, 19. Specially bread, and therefore coupled with פֶּתַח GEN. 18, 5, כֶּכֶר EX. 29, 23, חֶלֶה ibid., which is baked Is. 44, 19 &c., particularly a loaf, and so reckoned 1 SAM. 10, 4; 21, 4. לֶחֶם הַפֶּסֶחִים were the loaves set before Jehovah EX. 25, 30; 35, 13; which were subsequently called חֶמֶץ הַמִּצְוָה (see פֶּסֶחִים and עֶרֶב). — 2. A farther development of לֶחֶם juice, JER. 11, 19 we destroy the tree in its sap, comp. עֵץ לֶחֶם Ez. 21, 3, opposite to עֵץ יָבֵשׁ. A similar enlargement exists in עֵץ עֵצִים Ez. 24, 5 from עֵץ. — 3. (fight, fully לֶחֶם בֵּית place of fight) n. p. of a city in Judah, abridged from בֵּית-לֶחֶם, and so in the proper name of a man יֹשֵׁב-בֵּית-לֶחֶם (returner home to Lehem) 1 CHR. 4, 22 (Midr. Ruth ch. 1); deriv. Gent. m. לֶחֶם belonging to (Beth-) Lehem 1 CHR. 20, 5, for which 2 SAM. 21, 19 has בֵּית הַלֶּחֶמִי of the former is not acc. See לֶחֶם.

לֶחֶם (not used) intr. to be thick, full, swelling, of fulness of the body, applied to the flesh, cogn. in sense with בָּשָׂר III. and שָׂר II.; conseq. like the Ar. لَحْم (to be thick, corpulent, full), whence لَحْم (flesh, body); as the noun لَحِيك (flesh) is formed from لَك (to be thick, full). Deriv. לָחַם.

לָחַם (with suff. לָחֶמֶם) m. flesh, body, ZEPH. 1, 17 (Targ., LXX, Vulg.), prop. the full, swelling, dense, בָּשָׂר and שָׂר.

also proceeding from the same fundamental signification; so too the Arab. بَلَد (flesh), كَدَن (the same) &c. from a similar ground-meaning.

לָחַם (not used) Aram. same as Hebr. לָחַם. Deriv. לָחַם.

לָחַם (Targ. לָחַם, def. לָחֶמֶם) Aram. comm. food, a feast, a table DAN. 5, 1.

לָחֶמֶם (place of fight, out of לָחַם 3 with the usual termination מֶ, as 32 mss. and the Vulg. read; we usually read there לָחֶמֶם, in which an appellative sense is less perceptible) n. p. of a locality in the plain of Judah JOS. 15, 40.

לָחֶמֶם see לָחֶמֶם.

לָחַן (not used) Aram. intr. to sing, to warble, like the Arab. لَحَنَ (modern Hebrew לָחַן melody), applied especially to the song of maidens going about. Deriv. לָחֶנָּה. Others say: to attach to, to adhere to, which the Arab. لَحِنَ also means, or to be longing, lustful, to be lewd, from the organic root לָחַן, which is said to be found also in the Sanskrit jan, Greek γην, Latin gen, gna in gignere; but the meaning "to sing" is more probable.

לָחֶנָּה (with suff. לָחֶנָּה, לָחֶנָּה) Aram. fem. a concubine, DAN. 5, 2 3 23, in the Targums (GEN. 35, 22; JUDGES 19, 2; 20, 5) also for the Hebrew פִּגְמוֹת, while שְׂפָלָה is a legitimate spouse (see Ps. 45, 10; NEH. 2, 6), prop. the sporting one, i. e. who passes the time in music and dancing, or sings and dances in public (= מְשַׁחֲזֵר 1 SAM. 18, 7), then Bayadere.

לָחַץ (part. לָחֶץ, pl. לָחֶצִים; fut. יִלָּחֶץ) tr. to press, to crowd, to crush, to bruise, רָגַל NUM. 22, 25; figur. to oppress = to subdue JUDGES 4, 3; 10, 12; to afflict EX. 3, 9, לָחֶץ an oppressor, a tyrant Is. 19, 20, coupled with דָּחַק JUDGES 2, 18; to distress EX. 23, 9; to force away 2 KINGS 6, 32; to drive off JUDGES 1, 34. Deriv. לָחֶץ.

The verb לחץ (Arab. *ḥaṣa* the same; *ḥaṣa* to press, crush, *ḥaṣa* to push) is closely connected with לחץ; the organic root לחץ is softened in the initial sound into *ḥaṣa* (אחי).

Nif. לחץ to press oneself, with אל against NUM. 22, 25.

לחץ (with suff. לחצני) *m.* oppression, distress, affliction EX. 3, 9; JOB 36, 15. The genitive following is either to be taken objectively of him who suffers oppression 2 KINGS 13, 4, or subjectively of him who causes the oppression PS. 62, 10; לחץ בים 1 KINGS 22, 27, IS. 30, 20 bread, water of affliction, i. e. scanty and hardly sufficient sustenance (at sieges).

לחץ (Kal not used) *intr. prop.* to hum, to whisper, to utter gentle sounds, to murmur, hence a) to mutter, to murmur magic formulas, to practise magic; cognate in sense לחץ, לחץ II., לחץ and לחץ (comp. IS. 19, 3; 3, 3; 29, 4); b) to pray softly, of persons in sorrow (see 1 SAM. 1, 13 15; IS. 29, 4), as the Syr. *ḥaṣa*. Comp. Syr. *ḥaṣa* to whisper in the ear (LUKE 12, 3), Arab. *ḥaṣa* to hiss (of serpents), sibilare, Ethiop. (lachasa) to whiz, to be taciturn, to whisper. It is, accordingly, identical with לחץ I. Deriv. לחץ, the proper name לחץ.

Pi. לחץ (part. לחצת) to mutter magical words, by which adders and vipers are charmed PS. 58, 6.

Hithp. לחץ (part. לחצת) to whisper among themselves 2 SAM. 12, 19, with על against one PS. 41, 8.

לחץ (*pl.* לחצים) *m.* 1. an incantation-whisper, a magic muttering, mysterious formulas and words IS. 3, 3, the charming (of serpents) ECCLES. 10, 11, JER. 8, 17, a thing of the skilful man or חכם (PS. 58, 6; IS. 3, 3; Ben-Sira 12, 13). — 2. a quiet, calm, gentle prayer IS. 26, 16. — 3. only in plur. לחצים, prop. enchantments, hence amulets with magic sentences, to protect against enchantments; worn either as ear-rings

(GEN. 35, 4; August. ad Posid. Ep. 75), Aram. *ḥaṣa* (anything holy, consecrated), or on the neck, and made in the form of a serpent IS. 3, 20, as the Ar. *ḥaṣa*. Comp. Arab. *ḥaṣa* to practise incantation, and to protect oneself with amulets.

לחץ (only dual לחצת) *f. pl.* 1. the board-work, of a ship, dual EZ. 27, 5 the double board-work, i. e. the right and left. — 2. *n. p. f.* of a place in Moab JER. 48, 5 K'tib, for which לחצת is the more correct reading.

לחץ (once לחצת JUDGES 4, 21; simplified from לחץ, like לחץ JOB 9, 9 from לחץ, לחץ and לחץ, לחץ from לחץ; from לחץ 2) *m.* 1. concealment, secrecy, quietness, hence לחץ 1 SAM. 18, 22; 24, 5; RUTH 3, 7 and לחצת JUDGES 4, 21 *adv.* privately, quietly, secretly. — 2. (*plur.* with suff. לחצת) from לחץ 3) enchantment EX. 7, 22; 8, 3 14, for which לחצת stands in 7, 11 (see לחצת 2).

לחץ (the cod. Sam. and many mss. have לחץ; from לחץ II.) *m. prop.* sticky, soft, glutinous, then a fragrant gum which is formed upon the leaves of the cistus, a shrub growing in Arabia, Syria (Plin. H. N. 26, 30) and also in Palestine (Schubert, Reise III. 114. 174) GEN. 37, 25; 43, 11. The word was in Phenic. לחץ, among the Greeks *ληδον*, *ληδων*, Latin *ledum*, *ladanum*; the shrub is called *ληδος* (לד). Other explanations, as *μαστιχη*, *מַסְתִּיחָה* (Ber. rabba ch. 91; Gr. Ven.), *מַסְתִּיחָה* (Sam., Syr.), *מַסְתִּיחָה* (Targ. &c.), are without foundation.

לחץ (not used) *intr.* to adhere to, to stick to, to hold fast by something, (according to the LXX and Ethiop.) spoken of the climbing lizard, which holds fast by walls with its sticky feet; conseq. of a similar fundamental signification with the Arab. *ḥaṣa*, *ḥaṣa*, *ḥaṣa*, as *ḥaṣa* (lizard) may in like manner be traced back to the same meaning. An Arabic saying (see Bochart, Hieroz. I. p. 1073)

also denotes the characteristics of a species of lizard (الوحرة) in the same manner. According to others to conceal or hide oneself, of lizards which conceal themselves in holes of the earth; to which peculiarity certain Arabic proverbs refer (Freitag, Prov. I. 105. 464); conseq. = לַט (לִיט I). Deriv. לִטְאָה.

לִטְאָה *f. a species of lizard climbing on walls* Lev. 11, 30, LXX καλαβώτης i. e. ἀσκαλαβώτης, wall-climber, Vulg. stellio.

לִטְוֶשֶׁם (an oppressed, struck one) *n. p.* of a south-Arabian tribe of the Jokshanites, which is regarded as a ramification of דָּרָן GEN. 25, 3. The cod. Sam. writes לִטְוֶשֶׁם, from a sing. לִטְוֶשֶׁי (from לִטְוֶשׁ). They appear to be the بنو ليت in Hegaz (Ibn Kuteiba p. 32; Tebrizi, Ham. I. p. 561), who live in the neighbourhood of Leits, four days journey south of Mecca. ט corresponds to the Arab. ت; see לִטְוֶשׁ.

לִטְוֶשׁ (fut. לִטְוֶשׁ) *tr. prop.* to push, strike, rub against a thing (Arab. لَطَس, of two stones, identical with לָטַח to push, and with لَطِش), then to hammer, to forge, GEN. 4, 22; to sharpen, to point, to whet (by hammering), מַחֲרִישׁ 1 SAM. 13, 20, חָרַב Ps. 7, 13; figur. לִי יַעֲרִיבֵם לִי to sharpen the eyes against one, i. e. to pierce with murderous looks Job 16, 9; comp. Arab. ملطس a hammer. Derivat. the proper name לִטְוֶשֶׁם.

Puh. לִטְוֶשׁ (part. מְלִטְוֶשֶׁת) to be whetted, of תָּצַר Ps. 52, 4.

לִטְוֶשֶׁי see לִטְוֶשֶׁם.

לִי see אוֹלֵי, אֶלֵּי, אֶחָדִי.

לִי see אוֹלֵי, לִי.

לִיָּה (from לִיָּהּ = לִיָּהּ; pl. לִיָּוֹת) *f.* prop. a wreath, a garland, thence a festoon 1 KINGS 7, 29 36; Vulg. lora, LXX χῶραι arising from ΛΩΡΑ. In 7, 30 perhaps it is better to read with the Vulg. לִיָּהּ for לִיָּוֹת, and to translate: one over against the other.

לִיָּהּ see לִיָּהּ.

לִיָּל (from לִיָּל after the form שָׁיַל, שָׁיַל, once poet. also לִיָּל Is. 21, 11, like שָׁיַל, שָׁיַל, constr. לִיָּל; but usually לִיָּל which see) *masc. prop.* a sinking, perishing, or intermingling, muddiness, or veiling, darkening (see עָרַב, עָרַב), then night Is. 16, 3, LAMENT. 2, 19 K'tib, בְּלִיָּל Is. 15, 1 by night, during night; מִדֵּ-בְלִיָּל 21, 11 what of the night? i. e. what part of the night is it? as it was divided into several watches (Ex. 14, 24; JUDGES 7, 19; LAMENT. 2, 19); לִיָּל הַתְּמִידִי Is. 30, 29 the night of the dedication of a festival, i. e. of the passover-feast celebrated with songs of praise.

לִיָּל see לִיָּל.

לִיָּל see לִיָּוֹת.

לִיָּלָה (from לִיָּל with accentless *ah*, yet in form conceived of as a fem. and therefore the *pl.* is לִיָּלוֹת) *m.* 1. night, as the darkness was called GEN. 1, 5, opposite to יוֹם vs. 4. After numerals of plurality, as elsewhere, the sing. remains, GEN. 7, 4, Ex. 34, 28, but the *pl.* stands up to 10, 1 SAM. 30, 12; JOB 2, 13. With night is put in parallelism חֹשֶׁךְ JOB 17, 12, as אֵשׁוֹן חֹשֶׁךְ PROV. 7, 9 = אֵשׁוֹן 20, 20; and also נֶשֶׁךְ (evening-twilight) stands = לִיָּלָה JOB 3, 9. לִיָּלָה a night-vision excited by dream-images JOB 4, 13; 20, 8; 33, 15; Is. 29, 7; also called לִיָּלָה GEN. 46, 2, 20, 3; constituting a mode of revelation. — 2. Fig. for spiritual or political night MIC. 3, 6, a time of misfortune Is. 15, 1; 21, 11; JOB 35, 10. — 3. *adverb:* by night, GEN. 14, 15, Ex. 12, 30, prop. the accus. of the noun (but בְּלִיָּלָה also occurs JOB 35, 10, or לִיָּלָה Ps. 16, 7 and לִיָּלָה SONG OF SOL. 3, 1); hence לִיָּלָה by day and by night, i. e. continually LEV. 8, 35, for which יוֹם Is. 27, 3 or יוֹמָם DEUT. 28, 66 also occur. לִיָּלָה in this night GEN. 19, 5, comp. לִיָּלָה. With regard to the etymology see לִיָּל, which is reduplicated.

לִיָּלָה see לִיָּלָה.

לַיְלִיָּא *Aram. m. night*, DAN. 2, 19; 5, 30, formed as a defin. from לַיְלִי, like the Targ. לַיְלִי (*pl. לַיְלִיָּא*); in the Targ. also לַיְלִי, def. לַיְלִיא.

לַיְלִית (formed from the *m. לַיְלִי* of לַיְלִי = לַיְלִי) *f. prop. the nightly one* (nocturna), the name of a feminine night-spirit, that wanders about in the deserts (comp. MATTH. 12, 43; TOB. 8, 31), that causes much misfortune during the nights, and which the seer represents as taking up its permanent abode in horrible Edom Is. 34, 14. Like עֲלִיקָה &c. the position and signification of the *Lilit*, mentioned in the cod. Nas. (I, 106; II, 196; III, 158) by the name of *Lelito*, and of which a great deal is related, are only to be explained in connexion with the old Hebrew demonology; but apparently, it should be compared with the horrible and beautiful queen of Libya, with *Lamia*, who steals and murders children, seduces youths and sacrifices them (Philostrat. on the life of Apollon. 4, 25 and 8, 9); and later tradition confirms this (see Buxt. Lex. talm. p. 1140). The *Lilit* is like the ghouls of the Arabians in the 1001 nights.

לִיָּא see לִיָּא.

לִיש see לִיש.

לִיש *m. properly strength, lustiness*, hence 1. a lion, living with the לִבִּיא in the frightful desert Is. 30, 6, designated as the strongest of beasts PROV. 30, 30, and roaming about for the sake of prey JOB 4, 11; Arab. لَيْث, Targ. לִיָּא, Phenic. לִיש the same, and Greek λις (II. 2, 239. o, 275) borrowed from the Phenicians. — 2. (lion) *n. p. m.* 1 SAM. 25, 44, for which 2 SAM. 3, 15 K'tib has לִיש. — 3. (with a of motion לִישָׁה) *n. p.* of an original Sidonian colonial city JUDGES 18, 7 14 27 29 on the northern boundary of Palestine in Dan, not till a later period conquered by the Danites, destroyed and rebuilt JOSH. 19, 47, JUDGES ch. 18, and called לִישָׁה 18, 29. It was identical with לִישָׁה (which see) JOSH. I. c., was situated at the source of the little Jordan (Jos. Ant. 5, 3, 1; 8, 8, 4;

Jewish War 4, 1, 1), the present Tel el-Kadi (*Robins. III, 616 seq.*), in the valley which stretches to הַר הָהָר, i. e. in the plain of Huleh (*Robins. III, 611 seq.*), four Roman miles from יַעֲזָן (Panaas) towards עֲזָרָה (Euseb. Onom. s. v. *Ἰάρι*; Hesych. s. v.). — 4. In the form לִישָׁה *n. p.* of a locality in Benjamin, in the neighbourhood of גִּלְיָם and גִּלְיָה Is. 10, 30, originally, perhaps, a Phenician colony.

As to the appellative signification of the name, לִיש (Phenic. לִיש), i. e. the lion, was sacred to *Eshmân* (i. e. Aesculapius), denoting the principle of warmth and life (Julian. Or. 5. p. 167). *Eshmân* (אֶשְׁמָן), therefore, as the fundamental condition of strength was called לִישָׁה בְּעַל לִיש (perhaps in the proper name בְּעַל-לִיש = בְּעַל-לִיש), and was worshipped as *Ἀσκληπιὸς λεοντοῦχος* (Morinus, Vita Procl. ch. 19) even in Ascalon. Since the later appellation דָּן (judge, ruler) is also an epithet of *Eshmân* (see דָּן), we perceive in that fact merely a modification and confirmation of the old custom to dedicate localities to the gods, and to call them after them. The place לִישָׁה (which see) or לִישָׁה may have been dedicated likewise to *Eshmân*, as לִישָׁה (out of לִישָׁה = לִישָׁה) was so in Crete (Philostr. Vita Apoll. 4, 35).

לִישָׁה see לִיש.

לִישָׁה imperat. for לִיש see לִיש.

לָכָר (*part. לכר; inf. abs. לכר, constr. לכר, with suff. לָכָר; fut. ילכר*) *tr. prop.* to bind together, to knot together, to fold together, to intertwine, a net, cogn. in sense with לָכָר II., hence 1. to draw together, פָּח (a noose), i. e. to take, to seize, AM. 3, 5 (comp. נָלָכָר Is. 24, 18; JER. 48, 44), of רֶשֶׁת (a net) Ps. 35, 8, שְׂוִיָּה (a pit) JER. 18, 22, by the falling of the lid; fig. to take, of men PROV. 5, 22, JOB 5, 13, sometimes clearly from the figure of catching a bird JER. 5, 26. — 2. Generally to seize, to lay hold of, as a capture, e. g. warriors, i. e. to take captive JOSH. 11, 12; to storm, עִיר 8, 21, 2 CHR. 13, 19 &c. &c., רָמַיִם JUDGES 7,

24 to conquer the waters, i. e. to take possession of them, in order to prevent flight, or perhaps to catch up the water; מַעְבְּרוֹת הַיָּרְדֵּן 12, 5, עִיר הַמַּיִם, 2 SAM. 12, 27 to conquer the water-city, i. e. the lower part of the city רַבְּדָה; to take possession of, הַמְּלִיכָה 1 SAM. 14, 47, with מֶן 1 CHR. 18, 4, or לְ of the person JUDGES 7, 24, from whom something is taken.

— 3. to take out of, to choose, out of a number, by lot JOSH. 7, 14 17, cognate in sense with מָחַץ. Deriv. לָכַד.

Nif. (fut. יִלְכֹּד) to be taken, with snares Is. 24, 18; JER. 48, 44; to be caught, entangled (with the net) Is. 8, 15; 28, 13; coupled with נָקַשׁ fig. to be entangled, פָּה בְּאֶמְרֵי פֶה PROV. 6, 2; to be caught, בָּחֲבֵלֵי עֲנִי JOB 36, 8, applied to men JER. 51, 56; to be conquered, applied to cities 1 KINGS 16, 18; to be selected (by lot) JOSH. 7, 15; generally, the pass. of Kal.

Hithp. (fut. יִחְלֹקֵךְ) to close in together, to hold fast together, to bind together firmly, i. e. to become firm, of פָּנֵי תְהוֹם (the surface of the flood) JOB 38, 30 (referring to ice); to fit in together, of the scales of the crocodile 41, 9; comp. Greek *ἔχουσαι*.

The stem לָכַד (Arab. only intr. لَكِدَ and לָכַת to attach to, to join) has for its organic root לָכַד, which is also found in אָכַד, אָכַד, אָכַד &c., and by which the fundamental signification can only be determined.

לָכַד m. capture, noose PROV. 3, 26; elsewhere we have instead מִקְשָׁה.

לָכָה (not used) intr. to be attached, annexed, added, Ar. لَكَعَ, لَكَي. Deriv. the proper name לָכָה.

לָכָה imperat. of לָכַד, which see.

לָכָה an enlargement of לָכָה, see לָ.

לָכָה (after the form שָׁלָה; attachment, annexation, addition) n. p. of a city in Judah 1 CHR. 4, 21. Perhaps this city was also called רָכָה 4, 12, ר interchanging with ל.

לָכָה (hill, height) n. p. of a Canaanitish royal city situated on the height be-

longing to a low plain JOSH. 10, 3, which afterwards fell to the lot of Judah 10, 31; 12, 11; was fortified by Rehoboam 2 CHR. 11, 9; & conquered by the Assyrians and Chaldeans 2 KINGS 18, 14; JER. 34, 7. After the exile it is again mentioned NEH. 11, 30; comp. *Josephus* Ant. 9, 9, 3. According to *Eusebius* it lay three hours south of Eleutheropolis, conseq. 15-18 hours from Jerusalem, in a south-westerly direction, towards Egypt. The worship of the sun-horses and chariot appears to have been maintained there by the Phenicians MIC. 1, 13, where לָ has an assonance with רָכַשׁ. A like name was borne by a city on the west coast of Africa *Lix*, i. e. לִיֶּשׁ, on both sides of the river of that name (לִיֶּשׁ), built by the Phenicians on a series of hills (*Scylax*, *Peripl.* p. 43; *Barth*, *Wanderungen* &c. I. p. 21 seq.); and so the name is pronounced on coins of that place לִיֶּשׁ (Liksh), written in Greek ΛΙΞ (on a coin) and Λίξος, Λίξ (Falke and Lindberg, *Annonce d'un ouvrage sur les médailles* &c. p. 11); comp. Six or Sex (on the south coast of Spain), which is written on coins שֶׁכֶּס. See לָכַשׁ.

לָכֹן adv. therefore, or on that account, for sure, nevertheless, see לָן IV, c.

לָכָה Is. 44, 14 = יָכָה, according to a rare interchange of the preformatives י and ל or נ; as in other instances an interchange between י and ל occurs, e. g. יָמַד and לָמַד to glitter, to lighten, יָדַר and לָדַר to determine, to establish, יָצַן and לָצַן and perhaps יָצַן I, יָצַן and לָן II. (לִיו); see Aram. לָ p. 719.

לָכַשׁ (not used) tr. to heap together, to bring together, to heap up, to pile up, to a height, conseq. identical in its organic root לָכַשׁ with that in רָכַס I, רָכַשׁ I, Arab. رَكَسَ (to swell up, to heap up); Phenic. לָכַשׁ the same. On the contrary, this stem has nothing to do with the Ar. لَكَسَ (to be obstinate). Deriv. the proper name לָכַשׁ and

לָכַשׁ and לָכַשׁ see לָכַשׁ.

לָכֹן see לָכֹן.

לִלְאָה see לִיָּי.

לִיָּי see לִיָּי.

לִלְכָה see יִלְכָּה.

לִם an abbreviation of לִמְדָה, like שֵׁם from שָׁמָּה, see the adv. אֵילָם.

לִמָּה see מָמָה.

לִמָּד (part. pass. m. לִמְדָּה; inf. abs. לִמְדוֹ, constr. לִמְדָּה; fut. לִיִּמְדוֹ) intr. prop. to meditate, to think, to imagine, cogn. in sense with לָהֵג, hence (as in לָהֵג) to learn, to study, הִק Ps. 119, 71, מִצָּרָה 119, 73 to receive (by understanding and meditation), צָרָק Is. 26, 9, חִכְמָה Prov. 30, 3, מִשְׁפָּט Ps. 119, 7; to learn by seeing JER. 12, 16, Ps. 106, 35; to practise, מִלְחָמָה Is. 2, 4; to appropriate to one's own mind, to be accustomed to a thing, followed by the infin. constr. Ez. 19, 3 or אֵל Is. 10, 2 denoting the direction towards. Sometimes the infin. constr. without (Is. 1, 17) or with ל (DEUT. 14, 23) follows to complete the idea; or lastly a finite verb, coupled with וּ DEUT. 31, 12.

Pih. לִמֵּר (with a closer connection לִמְדָּה, 2 fem. K'tib לִמְדָּתִי; part. מִלְמֵד; inf. constr. לִמְדָּה; fut. יִלְמֵד, before Makkeph (יִלְמֵד) to teach, i. e. to make learn, with accusat. of the object and of the person, as דָּרַח Ps. 94, 10, הִק DEUT. 4, 5, מִשְׁפָּט Ps. 119, 108, אָרַח 25, 4, סָפַר DAN. 1, 4; such double accusative also standing in JER. 2, 33, therefore also hast thou taught thy ways to disaster, i. e. disaster is instructed by these ways of thine. More rarely with accus. of the person merely, in the sense to instruct Ps. 71, 17, or absol. 60, 1 to practise (comp. 2 SAM. 1, 18), or the object is omitted 2 CHR. 17, 7 comp. 17, 9; EZR. 7, 10. With ל of the thing, to lead to a thing Ps. 144, 1; with מִן of the thing to instruct in a thing Is. 40, 14; with מִן of the thing Ps. 94, 12 to teach of or respecting a thing. Sometimes, as in Kal, the infin. follows JER. 9, 4; Is. 48, 17; Ps. 143, 10. Once it even stands with ל of the person JOB 21, 22. Deriv. לִמְדָּה, לִמְדָּה.

Puh. לִפְדָּה (part. m. מִלְפֵּד) to be taught,

trained, with accusat. of the thing, שָׁרַר 1 CHR. 25, 7, מִלְחָמָה SONG OF SOL. 3, 8; to be learned, as a practice JER. 29, 13; of animals, to be trained i. e. tamed JER. 31, 18; Hos. 10, 11.

Hif. הִלְמִיד and הִלְמִיד = הִלְמִיד (not used) to teach, to instruct, to inform, like the Syr. نَحَص, Arab. تَلَّمَ. Derivat. מִלְמִיד, מִלְמִיד.

The stem לִמְד is still preserved in the Syr. خَص (for the usual مَلَّمَ, لَمَّمَ), in the Ethiop., and after those in the Arabic only in derivatives, and there can be no doubt of the current meaning. The Ar. لَمَد (to submit, to be humble) or لَدَم (to strike, to push) which have been compared cannot be at all considered. The fundamental signification is the same as in לָהֵג to meditate, think, imagine, and proceeds as in עָשָׂה, הָשִׁיב, וָזָם from that of binding, attaching, spinning together; conseq. the organic root would be לִיִּמְד, also found in יִיִּמְד; comp. the Sanskrit mad'-ja, understanding, Greek μαθ- to learn.

לִמְדָּה see מִלְמִיד.

לִמְדָּה see מִלְמִיד.

לִמְדָּה (compounded of לִי and מְדָה, in which case אָשַׁר has been omitted after מְדָה) see מְדָה.

לִמְדָּה see מְדָה.

לִמְדָּה see מְדָה.

לִמְדָּה see מְדָה.

לִמְדָּה Ps. 42, 10 and 43, 3 see מְדָה.

לִמְדָּה (not used) intrans. to glitter, to shine, to lighten, conseq. = יִמְדָּה I. (interchanging י and ל), and לִמְדָּה, Ar. لَمَعَ to glitter, lighten, shine) may have also had the same meaning, if the latter is to be assumed as the stem of לִמְדָּה. Derivat. לִמְדָּה = לִמְדָּה and לִמְדָּה = לִמְדָּה which see.

לִמְדָּה 1 SAM. 1, 8 see מְדָה.

לִמְדָּה I. a compound like מְדָה, see מְדָה.

לִמְדָּה II. (from מְדָה, together with

לְמוֹ from (לְמוֹר) *fem. glitter, splendour, brightness*, only a part of the proper name לְמוֹאֵל or לְמוֹאֵל.

לְמוֹ I. a compound of ל and מו, see מו = מו.

לְמוֹ II. a subst. see לְמוֹ II.

לְמוֹאֵל (usually *to-God*, i. e. dedicated to God, like the proper name לְאֵל which see; but as this sort of formation in proper names is unusual, it is better to take לְמוֹאֵל and לְמוֹאֵל as analogous to לְמוֹאֵל, לְמוֹאֵל, לְמוֹאֵל, so that לְמוֹ is derived from a verb לְמוֹ or לְמוֹ, according to which the appellative meaning would be: *El is brightness, light*) *n. p. m.* Prov. 31, 4, for which 31, 1 has לְמוֹאֵל.

לְמוֹאֵל see לְמוֹאֵל.

לְמוֹד and לְמוֹד (*pl. לְמוֹדִים*, after the form לְמוֹד, *adj. m. accustomed, familiar, with a thing, prop. practised*, e. g. מְדַבֵּר Jer. 2, 24 *familiar with the desert*; דְּרָגָה 13, 23 *practised in evil*; a subst. a *disciple*, Is. 50, 4 *a tongue of disciples*, i. e. of learned speakers 54, 13; an *instructed person* 8, 16.

לְמוֹד see לְמוֹד.

לְמוֹדָה see לְמוֹדָה.

לְמוֹד (not used) *tr. to precipitate, to overthrow, to stretch on the ground, enemies*; Ar. لَمَح the same. Deriv.

לְמוֹד (overthrower, of enemies; *wild man*) *n. p.* of one of the patriarchs before the flood, symbolising the period of thirst for revenge, respecting which a popular poem has been preserved GEN. 4, 18-24; 5, 25-31.

לְמוֹד see לְמוֹד.

לְמוֹד (not used) *intr. same as לְמוֹד* (which see) *to shine, to glitter*. Deriv. לְמוֹד in the proper names לְמוֹאֵל, לְמוֹאֵל, where the מ is elided, as in לְמוֹאֵל from לְמוֹאֵל.

לְמוֹדָה see לְמוֹדָה.

לְמוֹד see לְמוֹד.

לְע see לְע.

לְע (with *suff. לְעָה*) *m. prop. swallowing up, gulping down, hence the swallow or throat* Prov. 23, 2, Targ. לְעָה, Zab. חָכָה the same; comp. Arab. جَرَعَ (to swallow), whence the noun for gullet in Ethiopic.

לְעָב (Kal not used) *intrans. prop. to become pale, to grow pale, with shame, therefore to be ashamed, as the idea of being ashamed proceeds from the same fundamental signification in הוֹרֵר, הוֹשֵׁ, הוֹשֵׁ, Talm. לְבָן; identical in its organic root with that in עָלָה, עָלָה II, לְבָן, Greek ἀλφ, Latin alb, alp. In the dialects (Bab. לְעָב, Syr. حَبِص, Ar. لَعَبَ), where it means to carry on nonsense, to play pranks, to joke, to sport, to play, to mock, the fundamental signification has proceeded from the same idea of being white, clear, serene, the same metaphor also taking place in צָחַק, צָחַק (Ar. فَحَّك, فَحَّ to be clear, brightening, white, serene, to laugh).*

Hif. לְעָב (part. מְלַעֵב) to shame, figur. to mock at, with מ of the person 2 Chr. 36, 16 = 30, 10.

לְעָג (part. *m. לוֹעֵג, fut. יִלְעֵג*) *intr.*
1. *to stammer, to prattle, of the drunken, of a foreign language, conceived of as unintelligible stammering* (see Nifal), *to speak foolishly, thoughtlessly* (see Hifil); identical with the organic root in לְעָה I, לְעָה and with לְעָה (interchanging ל and ל, see ל). — 2. *to mock, to deride, with מ of the person* Is. 37, 22, coupled with בָּזָה Jer. 20, 7, Prov. 17, 5, or with מ of the thing Job 9, 23, but also absol. *to laugh, to be mischievous* Prov. 1, 26; Job 11, 3. Deriv. לְעָג, לְעָג.

Nif. לְעָג to stammer, prop. to speak unintelligibly Is. 33, 19.

Hif. לְעָג (part. מְלַעֵג, fut. יִלְעֵג) to laugh at, to mock, with מ of the person Neh. 2 Chr. 30, 10 or עָל of the person Neh. 3, 33; seldom absol. Job 21, 3.

The fundamental signification of stam-

mering, speaking unintelligibly is clearly expressed in לִעַג, if we compare it with the Syr. **ܠܥܓ**, Hebrew לִעַז Syr. **ܠܥܓ**, Targ. לִעַג Syr. **ܠܥܓ**, Ar. **لَعَجَ**, Hebrew לִעַג, Ar. **لَعَجَ** &c.; and the transition to the idea of *mocking, laughing at*, which also exists in the Aram. לִעַג, comes through the same medium as in לִיץ.

לִעַג (constr. pl. לִעַגִּי) 1. *adj. m. speaking in stammering, barbarous* (i. e. foreign) words, Is. 28, 11. — 2. *subst. a mocker, jester*, מִעַג (about cakes, i. e. good cheer) Ps. 35, 16. But see מִעַג.

לִעַג (with suff. לִעַגְנִי) *masc. mockery, derision, scorn*, Hos. 7, 16, Job 34, 7, coupled with נִלְעַג Ps. 79, 4, Ez. 36, 4, צִדִּיק 23, 32.

לִעַר (not used) *tr. same as לִעַד* I. and לִעַר (לִעַר) *to determine, to establish*, a time, particularly a festival. The Ar. **لَعَدَ** (to put in order, to hold fast, to bring together) proceeds in like manner from this fundamental signification, only with another application. See לִעַר. Derivat. the proper names לִעַרָה, לִעַרָה.

לִעַר see לִעַרָה.

לִעַרָה (definite time, feast, comp. לִעַר) *n. p. m.* 1 Chr. 4, 21. See לִעַרָה.

לִעַרָה (from לִעַר = לִעַר feast, with the formative syllable לִ; a person born at a festival) *n. p. m.* 1 Chr. 7, 26; 23, 7.

לִעַה (not used) *intr. to speak thoughtlessly, foolishly*; Ar. **لَعَا**, **لَعِيَ** the same, **لَعَر** chatter. To this head is referred by some the word לִעַה Job 6, 3, assuming that the tone is drawn back because of the pause. But this meaning does not suit the subject לִעַה there, since speaking would lie in the verb itself also. We may therefore either take לִעַה after the Targ. and Theodot. (if such verb be once assumed) as = לִעַה, Targ. לִעַה, *to be cross-grained, fretful*, translating therefore my words are so peevish;

or we may refer it generally to לִיץ (which see).

לִעַה Is. 50, 4 see לִיץ.

לִעַז (part. m. לִעַזִּי) *intr. to speak unintelligibly, obscurely, in a foreign tongue*; hence לִעַז Ps. 114, 1 = לִעַזִּי or לִעַזִּי שִׁסָּה Is. 33, 19, 28, 11. A people speaking a foreign language were also thought of as inimical.

The stem לִעַז (Syr. **ܠܥܐܐ** to speak in a foreign tongue, in Egyptian, Arab. **لَعَط** to speak unintelligibly, obscurely) is connected with לִיץ I. (which see), interchanging Yod and Lamed, as also with לִעַג (which see); hence the Talm. לִעַז = לִעַג scorn, disgrace.

לִעַט (Kal not used) *trans. properly to seize greedily with the tongue, therefore to swallow, to eat greedily* (from bulimy), *to devour*, Arab. **لَعَسَ** gulosis fuit, **لَعَطَ** avidē voravit, **لَعَدَمَ** voravit, **لَعَط** to eat, Syr. **ܠܥܬ** to chew, hence **ܠܥܬܐ** the jaw, from chewing (like mandibula), Talm. לִעַט to eat.

Hif. לִעַטִּי *to give to devour* GEN 25, 30.

לִעַט see לִעַטִּי.

לִעַן (not used) *tr. to curse*, after the Arab. **لَعَنَ**; better probably to be stinging, tart, sharp, bitter, though the fundamental signification is the same. Derivative

לִעַנָה *f. a stinging, sharp, bitter herb*, Prov. 5, 4, wormwood, which is noxious and poisonous DEUT. 29, 17 (comp. APOC. 8, 11); conseq. the figure of a hard lot LAMENT. 3, 15, and of misfortune JER. 9, 14. To read לִעַנָה Prov. 15, 28 with *Ibn G'anāch* as לִעַנָה, the plur. of לִעַנָה, is unnecessary. Phenice. לִעַנָה (Diosc. 4, 15) the name of an herb or shrub.

לִעַךְ (not used) *intr. to burn, to glow*, = לִעַב, whence is commonly derived זִלְעָךְ (which see). But see זִלְעָךְ.

לָפַר (not used) *intr.* to appear, to glitter, to shine, Arab. **لَمَرَ** (to be white, to lighten), **لَمَطَ** (to be white).

Pih. **לָפַר** (not used) to shine greatly, to be very luminous, of a torch. Deriv. **לָפַר**, and the proper name **לָפַר**.

לָפַר (*plur.* **לָפַרִים**, *constr.* **לָפַרִי**) *m.* prop. the light-giving, hence a torch, GEN. 15, 17; JUDGES 15, 4 5; ZECH. 12, 6; DAN. 10, 6; lightning EX. 20, 18, striking out of a smoking furnace, i. e. out of a thunder-cloud GEN. 15, 17, therefore parallel with lightning NAH. 2, 5; DAN. 10, 6; comp. APOC. 4, 5. For **לָפַר** JOB 12, 5 see **פַּר**. Targ. **לָפַר**, Syr. **لَفَر**, Phenic. **לָפַר** the same, whence the Greek **λαμπάδ-ες**, **λαμπάς**, Latin **lampas**, and the verb **λάμπω** (*m* inserted before *p*).

לָפַרִים (*lightnings*) *n. p. m.* JUDGES 4, 4; comp. **בָּרַק** 4, 6, Phenic. **בָּרַקָא** (**Barc-as**) *n. p.* of Pygmalion's brother, **בָּרַקָא** *n. p. fem.* of the nurse of Sichaeus (Virg. Aen. 4, 632). The *pl.* in **לָפַרִים** is here selected for the sake of distinction from **לָפַרִים**.

לָפַרִי 1 KINGS 6, 17 see **פָּרִים**.

לָפַרִי as a prepos. see **פָּרִים**.

לָפַרִים see **פָּרִים**.

לָפַת (*fut.* **לִפְתֹּה**) to bend, to bow, to crook, to turn (Kimchi), after the Arab. **لَفَت** (to bend, to incline), and like the fundamental signification in **לָבַת** (which see); Phenic. **לָפַת** the same, whence **לָפַת** (a sinking, a turning in) *n. p.* of a locality, Gentile **לָפַת** (on a Sard. inscription). Hence 1. to turn aside, JOB 6, 18 the travelling caravans (read **לָפַתוֹת** from **לָפַתוֹת**) turn aside (read **לָפַתוֹת**) their course. — 2. to embrace, to clasp, JUDGES 16, 29 (Targ., *Rashi*). (Bending down to the ground, overturning is not expressed, till it is in 16, 30 by **נָתַתָּה**.)

Nif. **לָפַת** (*fut.* **לִפְתֹּה**) to bend oneself, to turn oneself, to incline oneself, in order to look after RUTH 3, 8; to turn, to

meander, JOB 6, 18 (according to the common reading).

לָצוֹן (from **לָרִץ**) *m.* mocking, derision, scorn (in the various applications of the verb) PROV. 1, 22; **לָצוֹן** 29, 8, Is. 28, 14 = **לָצִים**.

לָצִץ belonging to **לָצִצִים** Hos. 7, 5 see **לָרִץ** *Pih.*

לָצֶר (not used) *tr.* same as **נָצַר** (*Ibn Ganāch*) to guard, to watch, to control, to oversee, interchanging **ל** and **נ**, as in **לָדוּ** = **נָדוּ**, **לָחַץ** = **נָחַץ** &c.; therefore applied to **παιδαγωγός** and **τροφεύς**, to overseers of eating and drinking, working and acting. Deriv. **מְלָצֶר**.

לָקֶרֶם (*fortification, a secure place*) *n.* *p.* of a border-town in Naphtali JOSH. 19, 33, afterwards called **לִיקֶרֶם** (J. Meg. 1, 1); it is said to be identical with **כָּפַר** **נָחוּם** or **כָּפַר תְּנָחוּם** on the shore of lake Cinnereth.

לָקַח (once **קָח** = **קָח** instead of **לָקַח** Ez. 17, 5, pointed with Kametz to distinguish it from the imperative; once with *suff.* **קָחָם** Hos. 11, 3 instead of **לָקַחָם**; *part.* **לָקַח**, *pl.* **לָקַחִים**; *inf. absol.* **לָקַח**, *constr.* **קָחָה**, once **קָחָה** 2 KINGS 12, 9, with *suff.* **קָחָתִי**, **קָחָתֶךָ**; *imp.* **לָקַח**, more frequently **קָחָה**; *fut.* **לִקְחֶהָ**) *tr.* prop. to take, lay hold of, seize, with the hand; the stems **לָקַח** and **לָקַח** connected with it expressing taking or seizing with the lips or tongue; from the fundamental signification to cleave to a thing,

to attach to (like the Ar. **لَحَقَ** and **لَحِقَ**), which the grasping or seizing a thing is; comp. the Greek **λάχω**, **λαγχάνω**; Phenic. **לָקַח**. In usage 1. to take, with accusat. of the object GEN. 8, 9 20; 1 SAM. 16, 23; 2 SAM. 22, 17; to catch, with **בְּ** of the member with which Ez. 8, 3; seldom with **לְ** of the pers. JER. 40, 2. Sometimes it stands, like the Greek **λαμβάνω** (Viger, Herm. p. 352), to express the following verb more circumstantial-ly, pleonastically as it were, 2 SAM. 18, 18; **לָקַח מֶן** to take away from a thing

GEN. 6, 21; LEV. 4, 25. *To take from one* is expressed by לקח מִיִּד NUM. 5, 25, מִיִּד לֵיִּד LEV. 7, 34; whence is also expressed by מִיִּד לֵיִּד Is. 6, 6. With לֵיִּד as a dat. commodi is *to take for oneself* GEN. 38, 23; NUM. 8, 16; yet this is also used to express a certain intimateness, participation of the actor (see לֵיִּד page 715^b) EX. 30, 23; LEV. 9, 2; JOB 2, 8. Of certain expressions with לֵיִּד we have to note: a) *to take to wife*, i. e. *to marry* GEN. 6, 2, 1 SAM. 25, 43, fully לֵיִּד לֵיִּד GEN. 4, 19 or לֵיִּד לֵיִּד 12, 19, in later language נָשָׂא (Aram. נָשָׂא) with the same ellipsis EZR. 9, 2; 2 CHR. 24, 3. Of a father it is said לֵיִּד לֵיִּד לֵיִּד *to take a wife for the son* GEN. 34, 4 or לֵיִּד לֵיִּד 24, 4. לֵיִּד or לֵיִּד are left out, when מִיִּד stands with the noun whence the wives are taken EZ. 34, 16. b) לֵיִּד לֵיִּד לֵיִּד *to take one before his eyes*, not behind, i. e. *to catch* JOB 40, 24. — 2. *to take away*, of enemies GEN. 34, 28, as prey 1 SAM. 12, 3, with the addition בְּחֵזֶק (by violence) 2, 16, לֵיִּד לֵיִּד *to take the life of one*, i. e. *to kill* 1 KINGS 19, 10, PROV. 1, 19, also לקח alone JOB 1, 21; *to lead away*, as a prisoner GEN. 14, 12; 1 SAM. 19, 14; לֵיִּד לֵיִּד *to take away the blessing* GEN. 27, 35; לֵיִּד לֵיִּד JOB 12, 20 *to take away the understanding of the aged*, i. e. *to cause it to vanish*; *to snatch away*, from the midst of the living GEN. 5, 24; 2 KINGS 2, 3 5; *to hurry away* PROV. 24, 11; PS. 49, 16; JER. 15, 15; figur. *to tear away*, JOB 15, 12 *why does thine heart tear thee away?*; *to take away* i. e. *to swallow up* JOB 3, 6. — 3. *to take* i. e. *to conquer*, cities, countries NUM. 21, 25; DEUT. 3, 14; JUDGES 11, 13; figur. *to take* i. e. *to gain* PROV. 6, 25; 11, 30. — 4. *to take along with*, i. e. *to lead*, *to conduct*, with accus. of the person or thing, and לֵיִּד of the place NUM. 11, 16; 23, 27; JOB 38, 20 *that thou takest it to its boundary-line?*; also with לֵיִּד of the person, to whom something is taken GEN. 48, 9, with לֵיִּד whither it is led PROV. 24, 11; or the infin. with לֵיִּד follows EX. 14, 11. — 5. *to procure* GEN. 18, 5; *to bring* 1 KINGS

17, 11; 2 KINGS 3, 15; *to fetch* GEN. 20, 2; 1 SAM. 16, 11; *to send for*, with מִן of the place whence AM. 7, 15. — 6. *to receive*, פָּסַד 1 SAM. 12, 3, שָׁחַד AM. 5, 12, עָלָה, with מִיִּד of the person JUDGES 13, 23; *to accept*, תָּפַסָה Ps. 6, 10, אֶמְרִים PROV. 2, 1, חִוְרָה JOB 22, 22; *to obtain* GEN. 4, 11; NUM. 23, 20; Is. 40, 2; figur. *to perceive*, i. e. *to receive with the ears* JOB 4, 12. — 7. *to undertake*, *to presume* NUM. 16, 1; 2 SAM. 18, 18; comp. capere conatum; hoc sibi sumit. — 8. In later Hebrew *to procure*, *to buy* 2 SAM. 4, 6; NEH. 10, 32. PROV. 31, 16 *she thinks of a field and buys it* (Kimchi). Phenic. לקח (fut. יִקַּח Mass. 20) the same. Deriv. לֵיִּד, מִלֵּקַח, מִלֵּקַח, the proper name יִקְחָה.

Nif. לֵיִּד (inf. constr. הִלָּקַח, fut. יִלָּקַח) pass. of Kal, *to be taken away*, 1 SAM. 21, 7 (by enemies), *to be captured* 4, 11, *to be taken up* 2 KINGS 2, 9; *to be snatched away* EX. 33, 6, *to be brought*, with לֵיִּד whither ESTH. 2, 8 16.

Puh. לֵיִּד (without imperf.) *to be taken*, with מִן of that whence GEN. 2, 33 (לֵיִּד instead of לֵיִּד); 3, 19; *to be purloined* JUDGES 17, 2, *to be carried away* Is. 52, 5, JER. 48, 46, *to be hurried away* Is. 53, 8, *to be snatched away* 2 KINGS 2, 10, *to be taken up*, as a curse JER. 29, 22.

Hof. הִקַּח (only fut. יִקַּח) *to be brought* GEN. 18, 4, *to be fetched* 12, 15, *to be torn away* Is. 49, 24.

Hithp. הִתְלַקַּח (part. fem. מְתִלַּקַּח) *to hold into one another*, *to twist into one another*, *to lay hold of one another*, of chains; figur. מְתִלַּקַּח אֵשׁ fire (chain-like) *taking hold on itself*, i. e. *lightning* EX. 9, 24; EZ. 1, 4; comp. פְּחָיִם (knots, lightnings) PS. 11, 6, Ar. سلاسل (chains, lightnings).

לֵיִּד (with suff. לִקְחִי) 1. m. prop. *the receiving* (see PROV. 2, 1), *learning*, *instruction received*, *wisdom*, PROV. 1, 5; 9, 9; 16, 21; *doctrine*, which one spreads; *instruction* DEUT. 32, 2; *principles* JOB 11, 4; comp. קִבְּלָא what is received, doctrine, Greek παραλαμβάνω (Herod. 1, 38), Malt. לִקְחָה (laqcha) law. —

2. Prov. 7, 21, where it either means *captivating* (see Prov. 6, 25; 11, 30), as *capere* (Horat. Sat. 2, 7, 46; Liv. 30, 12); or better, לקח is transposed from לקח. — As to the derivation, לקח may have proceeded from לקח with the meaning to *make oneself familiar* or to *unite closely with a thing*, hence to *learn*, like לקח; especially as לקח has actually meant to be attached to, to join &c.

לקח (from לקחה: *Jah is doctrine*)
n. p. m. 1 CHR. 7, 19.

לקח (inf. constr. לקח, fut. ילקח) tr. prop. to *take*, to *seize*, to *lay hold of* (cognate in sense לקח, and opposite לקח) Ps. 104, 28, as the Ar. لَقَصَ VIII. (to take, to seize), لَقِثَ (to take, to seize), Zab. חָצַק (to take), and the Aram. נָקַט (to take) still shew in their numerous derivatives. Then to *take up*, to *gather up*, to *collect*, absol. or with the accus. of the object, e. g. ears RUTH 2, 8, שְׂפָתַי SONG OF SOL. 6, 2, מַבְרָאִים GEN. 31, 46, especially used of the manna Ex. ch. 16, and of the gathering up of the ears of grain left behind = to *glean*. For this special meaning comp. the Arab. لَقَطَ. Deriv. נִלְקָח, מִלְקָח.

Pih. לקח (part. מִלְקָח, fut. יִלְקָח) a stronger form of the idea of Kal, to *glean* (perseveringly or with trouble), ears RUTH 2, 16 17 19; to *gather up*, שְׂפָתַי Is. 17, 5; to *collect*, מַבְרָאִים JER. 7, 18, אֶרֶץ 2 KINGS 4, 39, פֶּרֶם LEV. 19, 10, לֶקֶט קָצִיר 23, 22, פֶּסַח GEN. 47, 14, חֲצִיִּים 1 SAM. 20, 38, פֶּקֶדֶת 2 KINGS 4, 39; לֵב תַּחַת שֻׁלְחָן P. JUDGES 1, 7 to *gather up* (food) *under one's table*, after the manner of dogs (MATTH. 15, 27).

Puh. לקח to *be gathered together*, of the dispersed Is. 27, 12.

Hithp. לקח to *gather themselves together*, to *join to*, with אָל of the person JUDGES 11, 3.

לקט m. a *gleaning*, of fields and vineyards LEV. 19, 9; 23, 22; Ar. لَقَط, لَقَاط, لَقَاط

לָקַם (not used) tr. after the Ar. لَقَمَ to *stop the way*, to *bar*; hence to *fortify*, to *make firm*, comp. لָقِم. Derivat. from Pihel, the proper name לָקִים.

לָקַם (fut. יִלְקַם) trans. same as לָקַח (which see) to *lick*, to *lap*, to *swallow*, particularly of the drinking of dogs JUDGES 7, 5; 1 KINGS 21, 19; 22, 38; comp. Sanskrit *lih*, Greek *lix*, Latin *lig* in *ling*.

Pih. לקם the same, JUDGES 7, 6 7.

לָקַשׁ (Kal not used) intr. prop. to *be hard*, *sapless*, identical in its organic root לקש with לקש and לקש (which see); hence to *be ripe late*, of fruits, Syr. and Arab. the same; metaphor. to *be late in time*, of rain, to *be late born*, born after due time (comp. the proper name לָקִישׁ). What is late ripe is conceived of as still hard and sapless, in fruits, grass &c. Deriv. מִלְקָשׁ, מִלְקָשׁ, with the denom. לָקַשׁ.

לָקַשׁ m. 1. *late grass*, *after-grass*, AM. 7, 1; the king took the early grass (1 KINGS 18, 5). — 2. (not used) *late fruit*, of the פֶּרֶם. Hence

Pih. לקש (denom.) to *collect such a לקש*, to *gather the late berries*, with accus. פֶּרֶם JOB 24, 6; hence many mss. have לקש by way of explanation.

לָרָא (to fear) 1 SAM. 18, 29 see יָרָא.

לָרַד Is. 45, 1 is taken as an infin. of Kal and רָד = רָד (from רָדַד); but לָרַד before Makkeph may also be = לָרַד for לָרַדַּד, the infin. of Hif.

לָשֶׂאת see נָשָׂא.

לָשֶׁבֶת GEN. 16, 3 see יָשָׁב.

לָשָׂר (not used) intrans. to *be juicy*, *moist*, *fluid*, identical in its organic root לקש with that in לקש I. (belonging to לקש and לקש 2), לָשָׂר (לָשָׂר); metaphor. to *be juicy*, *fat*, of cakes. The Ar. لَسَدَ has a trans. meaning to *moisten*; then intr. to *suck*, to *swallow* (see לקש I.). Derivative

לָשָׂד (constr. לָשָׂד, with suff. לָשָׂדִי

with a sharp pronunciation of *d*, like that of *n* in קֶטֶן *m.* 1. *juice*, of life Ps. 32, 4 (Targ. *Ibn Esra*) comp. DAN. 10, 8, connected with the idea of moistening, as is *succus* with Germ. *saugen*. — 2. *fat*, a *fat cake*, NUM. 11, 8 a *fat cake* of oil.

לָשׁוֹן (from לָשׁ i. e. לִשָּׁ II. which see; constr. לָשׁוֹן, as in שִׁשְׁוֹן from שִׁישׁ the constr. state is שִׁשְׁוֹן, with suff. לָשׁוֹנִי; *pl.* לָשׁוֹנוֹת, with suff. לָשׁוֹנוֹתָם *f.* (like other names of the parts of the body; masc. Ps. 22, 16 and Prov. 26, 28 according to a peculiar acceptation) prop. *the licker* (comp. Arab. لَقْلَقَ the licker, the tongue; see לוֹשׁ II.), hence 1. *the tongue*, the member with which one licks or swallows, in men or animals JUDGES 7, 5; Ps. 68, 24; 137, 6; LAMENT. 4, 4; Ez. 3, 36; comp. Ar. لَسَا to swallow, لَسَّ to lick, لَاسَّ to taste; but לָ is commonly thought of a) as the instrument of speech, and דִּבֶּר applied to it Ps. 39, 4, JOB 33, 2 (see דִּבֶּר), which may also be omitted in comparisons Ps. 45, 2; hence like פֶּה *speech*, *language*, determined more exactly by the following noun e. g. שִׁבְרָה Ps. 109, 2, חֲכָמִים PROV. 15, 2; or לָשׁוֹן alone is used for *speech* PROV. 15, 4; 18, 21; Is. 33, 19, with פֶּה or דָּבַר in the parallel place. In order to denote that speech is ready on the tongue, לָ is coupled with פֶּה JOB 6, 30, Ps. 139, 4, עַל 2 SAM. 23, 2, PROV. 31, 26 or תַּחַת Ps. 10, 7; 66, 17; speech being thought of as *in*, *upon* or *under* the tongue; עַל-שִׁפְטָיִם PSALM 16, 4, תַּחַת שִׁפְטָיִם 140, 4 being also used. Sometimes לָ is employed in a concrete sense for the *speaker*, when שִׁבְרָה PROV. 6, 17, מִרְמָה Ps. 52, 6, תַּהֲזָקוֹת PROV. 10, 31 and other words follow in the genitive; and it is so construed also with the masc. Prov. 26, 28. On לָשׁוֹן רִמְיָה Ps. 120, 2 see רָמִי. — b) as an instrument of cutting, sharp speech Ps. 64, 5, of scourging calumny JOB 5, 21, of false witness JER. 18, 18, of faithlessness to a promise Ps. 140, 12, of facility in speaking and

exorcising ECCLES. 10, 11, of report, Ez. 36, 3 and *ye are taken up on the lip* (i. e. in the speech) of the tongue (talkers). — c) in the most general sense: *language*, i. e. the distinguishing idiom of a people, e. g. לָשׁוֹן כַּשְׁדִּים DAN. 1, 4 *the language of the Chaldeans*, i. e. the Aramaean, which the Jews commonly did not understand (2 KINGS 18, 26 27); applied generally to every language spoken by peoples GEN. 10, 5; NEH. 13, 24; ESTH. 1, 22; לָשׁוֹן אַחֵרָה Is. 28, 11 *another* (i. e. a foreign) *language*, as the Assyrian was to the Hebrews 33, 19. Hence it is synonymous with נֹאֵר and כֶּסֶם Is. 66, 18, used especially at a later period (DAN. 3, 4 7 31; 5, 19), inasmuch as language is considered the distinguishing mark of a people. — 2. Transferred to inanimate things like a tongue, e. g. לָשׁוֹן זָהָב JOSH. 7, 21 *a tongue-like bar of gold*; לָשׁוֹן אֵשׁ Is. 5, 24 *a tongue of fire*, i. e. a tongue-like flame stretching forwards, comp. ὡσεὶ γλῶσσα ὡσεὶ πυρὸς, ACTS 2, 3, Arab. and Pers. the same; לָשׁוֹן הַיָּם *a tongue of the sea* JOSH. 15, 5, or also לָשׁוֹן הַיָּם alone 15, 2. Phenic. לָשׁוֹן the same, hence אֶלְשֵׁן הַיָּם Ἀλσωνάλη i. e. βούγλωσσον, Ar. لسان الثور, the name of a plant (Diosc. 1, 126); לָשׁוֹן the same, also written אֶלְשֵׁן הַיָּם Ἀλσανάλη. Hence

לָשׁוֹן (Kal not used) *denom.* to use the tongue (as an instrument of speech).

Pih. לָשׁוֹן (after the form בִּבְרָה, where ב is looked upon as a guttural which does not take Dagesh; *part.* מִלְשָׁן after the form מִבְרָה) to make slander Ps. 101, 5 K'ri, where מִלְשָׁן is the *part. m.* in the construct state with Yod appended.

Po. לֹשֶׁן (part. מְלוֹשֶׁן) the same Ps. 1 c. K'tib.

Hif. הִלְשִׁין (part. מְלִשִּׁין, fut. יִלְשִׁין) to irritate or make to slander PROV. 30, 10.

לָשַׁךְ (not used) *intr.* to encamp, to lie, to abide (in a place), therefore to settle, to encamp, to rest, to dwell (cognate in sense שָׁכַן, comp. French *loger* from the Latin *locare*), identical in its organic root לָשַׁךְ with that in שָׁךְ (which

seo) to abate (of wrath, a flood, a tempest); as the Latin *leg-o*, Greek *λέγ-ω*, German *legen* &c. may be connected with the Latin *loc*. לָחַץ II. is a collateral form to the derivative noun, not to be interchanged with לָחַץ I. The meanings to join, to attach to, to be united, appended, which the Ar. لَسَق, لَصِق, لَزَق &c. have, are not to be brought under this head, since they are obviously nothing more than collateral forms of نَسَق, نَضَق. Deriv. לָחַץ.

לָחַץ (with *a* of motion לָחַץ, *pl.* לָחָצִים, *constr.* לָחָצִים; three times לָחָצִים, *pl.* לָחָצִים) *f. a depot, a cell* NEH. 10, 38; 1 CHR. 9, 26; *a dining room, an assembly room* 1 SAM. 9, 22; *chamber of the king's scribe* JER. 36, 12 20 21; *the cell of the ministering priest* EZR. 40, 44; 42, 13; *secret chamber* EZR. 10, 6, for treating with wine in JER. 35, 4 5, for reading the prophets' writings JER. 36, 10; *a room, for all classes of priests* EZR. 40, 45, or for individual priests, courtiers, door-keepers &c. JER. 35, 4; 36, 10; EZR. 10, 6; NEH. 13, 4; *a magazine, under an overseer* 1 CHR. 9, 26; 2 CHR. 31, 12; also *an entire building with chambers* NEH. 13, 5 9; EZR. 42, 5. The LXX, Aq., Symm. and Theod. translate it by γαστροφάγια, ἐξεδραι, παστοφώρα, σκηναί, οἶκος, καταλύμα, θάλαμος, according to the requirement of the context.

As to the derivation, the word is to be explained like the French *loge*, *logis* from *loger*, the German *Lager*; as *cubiculum* is formed from *cubo*. The Greek *λέσχη* may have come from the Semitic, through the Phœnician.

לָחַץ (not used) *intr.* 1. to shine, to glitter, of the red colour of the jacinth or opal (λινθίον, *ligurius*), identical in its organic root לָחַץ with that in לָחַץ (which see), לָחַץ (to be fat, fruitful, firm, strong, of places, the same metaphor being found with respect to לָחַץ, belonging to the proper names לָחַץ, לָחַץ. A comparison with the Arab. لَسِم (to lick, to

swallow), لَسِم (to join, to be attached to), as ulterior developments of لَس (to lick) = Hebr. לָחַץ (II.), is not tenable here; as little is the Ar. لَثِم to break. Deriv. לָחַץ 1 and 2.

לָחַץ *m.* 1. the name of a red-shining precious stone Ex. 28, 19; 39, 12; according to the versions (LXX, Vulg.) the opal (λινθίον, *ligurius*), or jacinth, so called in any case from the reddish i. e. shining and glittering colour; comp. לָחַץ. — 2. (fortress) *n. p.* of a city in the north of Palestine JOSH. 19, 47, elsewhere called לָחַץ JUDGES 18, 7 14 27.

לָחַץ see under לָחַץ. לָחַץ (from לָחַץ or לָחַץ = לָחַץ; *def.* לָחַץ; *pl.* לָחָצִים) *Aram. f.* same as Hebr. לָחַץ in meaning 2. DAN. 3, 4; 5, 19; 6, 26; Syr. لَحَم, Ar. لِسَان the same.

לָחַץ same as לָחַץ see לָחַץ.

לָחַץ (not used) *tr.* to split, to separate, to rend asunder, the ground, to break through, of a spring; identical in its fundamental signification with לָחַץ (to break asunder, to bite asunder), לָחַץ (to break through, to make hollow), Ar. لَحَج (to tear or split asunder), لَحَج (to cut asunder); and the organic root לָחַץ is also in לָחַץ, לָחַץ (Ar. وَسَع to cleave asunder, to be wide), לָחַץ, לָחַץ, לָחַץ &c. &c. Deriv. the proper name לָחַץ.

לָחַץ (the breaking through of water, spring-place) *n. p.* of a city east of the Dead Sea GEN. 10, 19, which was called קַלִּירְהוֹ, i. e. Callirrhoe, on account of its warm springs, by Jer. Targ. I. and II., Gn. Rabba ch. 37, Jer. Meg. ch. 1 and Jerome (Quaest.). See Josephus Ant. 17, 6; B. J. 1, 33, 5. From this Greek appellation קַלִּירְהוֹ, abridged קַלִּיר, the Galilean Synagogue-poet in the 6th century got the name *Elasar Kalir*.

לָחַץ *Aram.* see לָחַץ.

לָחַץ 1 SAM. 4, 19 instead of לָחַץ seo לָחַץ.

(Plant. Poen. 1, 12) = גִּמְרִי (= גִּמְרִי) and *Kímbrōi*, Cimbri; מִמְרִי LXX *Μαμβροί*; מִמְרִי LXX *Ἀμβροί*; זִמְרִי *Záμβro*. Sometimes this interchange took place to have an assonance with a like-sounding word, e. g. דִּימְיוֹן Is. 15, 9 for דִּיבְיוֹן on account of דָּם.

In the forming of stems from simple organic roots *m* is applied like other mutes, i. e. as an addition at the commencement or end: so in מִרְטָר, מִרְטָר, מִרְטָר, מִרְטָר, מִרְטָר, מִרְטָר, though the meaning of this addition, as modifying the idea, has not been ascertained as yet.

Among other observations upon *Mém* in word-building the following may be worthy of attention: 1. its prosthetic application in the formation of nouns and participles, in order to give the word the collateral idea of an objective *who? what?* and to attach the leading conception thereto; corresponding to the extra-Semitic noun-endings *-ma*, *-ment*, *-ména*. Accordingly it is used: a) to form participles, where the interior formation does not make itself sufficiently observable, i. e. in Pih., Puh., Hif., Hof. and Hithp., e. g. מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, b) to form certain nouns from verb-ideas, for the purpose of denoting a *thing* or a *somewhat* to which the verb-idea is to be referred; resembling the extra-Semitic endings in *-man*, *-mar*. This change of the verb-idea into a noun is either effected by the prefixed *m* announcing the place of the action, e. g. מִרְעָה *pasture*, i. e. where feeding is, מִרְעָה, מִרְעָה &c. (*Mém loci*), or by its expressing the time in which something takes place, e. g. מִרְעָה Ex. 12, 40 *continuance of dwelling*, or an instrument by which the action is performed e. g. מִרְעָה *key*, מִרְעָה *a pruning-knife*; or its sets forth the idea generally in a vivid form, e. g. מִרְעָה *what is taken*, i. e. *booty*, מִרְעָה *what is distant*, i. e. *distance*, *remoteness*; hence as an infin.-noun, as מִרְעָה Am. 4, 11, מִרְעָה Ez. 17, 9, מִרְעָה Dan. 11, 27. It is only by a metaphorical transference, that such words receive a personal sense,

as מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה. — 2. The termination *-m* in nouns, adjectives and adverbs, which is, as it appears, of like signification with *-n*, and with the endings *-na*, *-an*, *-nd*, *-nis*, *-nam* in extra-Semitic languages. This termination, according to the vowels, that precede it, is a) *-óm*, *-óm*, *-óm*, *-óm*, used in the formation of substantives, adjectives and adverbs, e. g. in the subst. מִרְעָה *south* (from מִרְעָה), מִרְעָה *ransom*, and in larger, looking like quadriliteral, nouns, as מִרְעָה *a writer of hieroglyphics*, מִרְעָה *an axe*, the proper names מִרְעָה (*felling*), מִרְעָה, מִרְעָה &c.; as an adjective-termination, e. g. מִרְעָה *naked*; as an adverbial ending, e. g. מִרְעָה *momentarily* from מִרְעָה, מִרְעָה from מִרְעָה, מִרְעָה from מִרְעָה. b) *-m* with substantives, e. g. מִרְעָה *ladder*, מִרְעָה *locust*, the proper names מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה &c.; with adverbs, as מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה &c. c) *-m*, by which means segolate-forms originate, that are to be referred to shorter words, e. g. מִרְעָה *juice* Jer. 11, 19 from מִרְעָה, מִרְעָה *wood* Ez. 24, 5 from מִרְעָה, and so perhaps מִרְעָה, מִרְעָה (comp. Sanskrit *sri*), מִרְעָה (comp. *עָלָה* (comp. *עָלָה*), מִרְעָה (comp. *עָלָה*) &c. — 3. As a light external addition in the formation of participles, also in the masc. plural-ending, there are certain cases, where it is lost. Thus a) in the case of participles, when they become adjectives or substantives, e. g. מִרְעָה Ex. 9, 2 *unwilling*, especially in the strong Pihel-forms, e. g. מִרְעָה Ps. 118, 16 *victorious*, מִרְעָה Jer. 44, 7 *a suckling*, מִרְעָה Mic. 2, 4 *an enemy*, מִרְעָה Ps. 75, 5 *a mad-man*, מִרְעָה Hos. 7, 5 *a mocker*, from מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, מִרְעָה, with which they are still interchanged occasionally. In Puh. this is also the case where the participial character remains, e. g. מִרְעָה Ez. 3, 2, מִרְעָה 2 Kings 2, 10, מִרְעָה Judges 13, 8, מִרְעָה Is. 18, 2 7, מִרְעָה Jer. 29, 17, מִרְעָה Eccl. 9, 12, מִרְעָה Prov. 25, 19, arising

from מִלְכָּה, מִלְכָּה, מִלְכָּה, מִלְכָּה, מִלְכָּה. b) the *m* in the masc. plural-ending -ם, e. g. עָמַר Ps. 144, 2, LAMENT. 3, 14, רְמוֹנֵי SONG OF SOL. 8, 2, מִנִּי Ps. 45, 9, חָצִי 1 SAM. 20, 38 K'tib, instead of עָמַר, רְמוֹנִים, מְנִים, חָצִים. So too the *m* in the dual-ending -ים, e. g. יָרִי Ez. 13, 18 instead of יָרִים.

מִ in מִהֶם Ez. 8, 6 see מִה.

מִ (i. e. *ה* coupled with the following word so closely, that a Dagesh forte comes into the place of *ה*) in מִיָּה Ex. 4, 2, מִלְכָּם Is. 3, 15, מִלְאָה MAL. 1, 13, לְמַפְרָאשׁוּנָה 1 CHR. 15, 13; see מִה.

מִ before words beginning with ח, ע, ר, for מִן, see מִן.

מִ before words beginning with ה or ח, arising out of מִן, see מִן.

מִ i. e. מִ with Dagesh forte following, see מִן.

מִ *Aram.* same as Hebr. מִה (which see) *what, something*, מִיָּה *that which* EZR. 6, 8.

מִ the organic root of מִיָּה, מִיָּה, מִיָּה which see.

מִ (not used) *Aram. intr.* same as מִ in Hebrew. Deriv. *Aram.* מִיָּה.

מִ (pl. with suff. מִיָּה) *m. a store-house (from אֶבֶס), a granary* JER. 50, 26, LXX ἀποθήκη.

מִ (with suff. מִיָּה; from מִיָּה) *m. 1. power, strength, firmness, intimacy*, DEUT. 6, 5; 2 KINGS 23, 25. — 2. *an adv. (other nouns in the accus., e. g. רִמְיָה haughtily, בְּטָח safely &c. being also used as adverbs) much* 2 CHR. 35, 23, *exceedingly* NUM. 14, 39, *entirely* PS. 79, 8, *extraordinarily* 97, 9, *quickly, soon*, 1 SAM. 20, 19; *prop. mightily, energetically*. In these senses מִ stands after verbs (GEN. 4, 5; 7, 18; 19, 3; EX. 1, 20), adjectives (GEN. 1, 31; 12, 14; EX. 9, 3), and even after other adverbs (GEN. 15, 1; 2 CHR. 33, 14), to give force to the ideas expressed by the verbs, adjectives and adverbs. As a word of intensifying it is sometimes doubled, with the meaning *very much, too much, totally*

NUM. 14, 7; 1 KINGS 7, 47; 2 KINGS 10, 4; for which, however, מִיָּה is oftener connected with prepositions, as מִיָּה *very much* GEN. 27, 33, 1 SAM. 11, 15, מִיָּה 2 CHR. 16, 14, מִיָּה GEN. 17, 2 6 20; EZ. 16, 13. Phenic. מִיָּה the same (SID. 16, 10; 17, 13).

מִ (not used) *to be much, numerous* (of a round number, of a multitude, like רֶבֶב I. belonging to רֶבֶבָה, *to be wide, extended, comprehensive* (in space), Ar. *tr.* *to make wide*. In Sanskrit mah has the same meaning, since mahā, mahat (*great*) proceeds from it; in like manner the Zend. meh, maé, mào, Greek μέγας, Latin mag-is, magnus, Pers. mih (*great*), Gothic mag-an (*to be able*), German meh-r, English more, Coptic meg *to be much* &c., only that it sometimes expresses an extension in space, sometimes in number. The organic root מִיָּה (*Aram.* מִיָּה) may therefore be merely the weaker form of the organic root in מִיָּה; the Sanskrit mah also signifying *to grow*. Deriv. מִיָּה.

מִ (after the form מִיָּה; there has also existed a form מִיָּה like מִיָּה, *constr.* מִיָּה; *dual* מִיָּה instead of מִיָּה; *plur. absol. and constr.* מִיָּה, the helping vowel - remaining, but also מִיָּה 2 KINGS 11, 4 9 K'tib from מִיָּה *femin.* 1. *a multitude, a heap, numerosity* (see מִיָּה), then *a hundred*, after the analogy of מִיָּה and רֶבֶב, *a large, round sum* (ECCLES. 6, 3 omitting the noun), parallel to רֶב (1 SAM. 2, 5) or an indefinite one LEV. 26, 8. As the definite number *one hundred* it stands a) in the absol. state before nouns whose number it determines, and which follow sometimes in the sing. GEN. 17, 17, DEUT. 22, 19, 2 SAM. 8, 4, 1 KINGS 18, 13, sometimes in the plur. GEN. 26, 12; 1 KINGS 18, 4; 1 CHR. 21, 3; 1 SAM. 25, 18. The same is the case with מִיָּה, where the sing. sometimes follows GEN. 11, 23, 1 SAM. 18, 17, and sometimes the plur. 2 SAM. 14, 26; or the number follows the noun GEN. 32, 15. On the

contrary **מֵאָה** determining the noun **מֵאָה** follows it only in the sing. b) in the constr. state, where the noun follows sometimes in the sing. GEN. 11, 10, Ex. 38, 25, ESTH. 1, 4, sometimes in the plur. Ex. 38, 27. c) Rarely and only in later writings is the defining **מֵאָה** put after a noun 2 CHR. 3, 16; 4, 8; 7, 5; EZR. 2, 69. Quite irregularly does **מֵאָה** with the article follow Ez. 42, 2; hence the LXX read **מֵאָה מֵאָה**. d) In the accus. as an *adv.* a hundred-fold, a hundred-times, in which sense we have sometimes the absol. state Prov. 17, 10 (where **מֵאָה** should not be supplied), sometimes the constr. state ECCLES. 8, 12. e) the hundredth, i. e. one of a hundred, one per centum NEH. 5, 11; comp. the centesima of the Romans, which was probably paid monthly. f) With prepositions **בְּמֵאָה** for a hundred, followed by a noun in the sing. GEN. 33, 19, 2 CHR. 25, 6, or plur. 1 SAM. 18, 25; **לְמֵאָה** out of a hundred JUDGES 20, 10; **בְּמֵאָה** by hundreds 2 SAM. 18, 4; comp. **מֵאָה** NUM. 31, 14. — 2. (extent, greatness, only in **מִגְדַּל מֵאָה** tower of extent, i. e. giant-tower) n. p. of a tower in Jerusalem NEH. 3, 1; 12, 39. Phenic. **מֵאָה** the same, Talm. also **מֵאָה**.

מֵאָה (in Biblical Aramaicism for **מֵאָה**, dual **מֵאָהִים** and Targumic **מֵאָהִים**; plur. in the Targ. **מֵאָהִים**, constr. **מֵאָהִים**, def. **מֵאָהִים** from a sing. **מֵאָה**, and **מֵאָהִים** Aram. fem. same as Hebr. **מֵאָה** DAN. 6, 2; EZR. 6, 17.

מֵאָהִים only in Ez. 27, 19, where Aquila and Syr. read **מֵאָהִים** (see proper name **מֵאָהִים**), the Vulg. **מֵאָהִים**, and the LXX **מֵאָהִים**, thus taking **מֵאָהִים** and **מֵאָהִים** as proper names. The ancients have understood it as a noun from **מֵאָהִים** = **מֵאָהִים** to spin, i. e. spun. See **מֵאָהִים**.

מֵאָהִים (from **מֵאָהִים**; only pl. **מֵאָהִים**, also **מֵאָהִים** according to mss.) m. desire Ps. 140, 9.

מֵאָהִים (fluctuating between **מֵאָהִים** and **מֵאָהִים**, it is, however, from **מֵאָהִים** masc. want, deficiency, hence a spot, bodily-

DAN. 1, 4. **מֵאָהִים** Job 31, 7 is from **מֵאָהִים** (which see); comp. DEUT. 13, 18 **מֵאָהִים**. See **מֵאָהִים**.

מֵאָהִים (once in a few mss. 2 KINGS 5, 20 **מֵאָהִים**, and once Job 31, 7 abridged **מֵאָהִים**) pron. indef. whatever, quidquid, -quam NUM. 22, 38; 2 KINGS 5, 20; Job 31, 7. Considered as a noun it follows, like **מֵאָהִים**, the construct state in the genitive, determining it more exactly, e. g. **מֵאָהִים** DEUT. 24, 10 any gift, prop. a gift of any kind; comp. **מֵאָהִים** NUM. 23, 3. With the negative particles **לֹא** (GEN. 39, 6; DEUT. 13, 18), **אֵין** (JUDGES 14, 6; 1 KINGS 18, 43), **אֵל** (1 SAM. 21, 3) it means nothing, nihil, nothing at all, none at all. The abridged form **מֵאָהִים** Job 31, 7 is identical with the longer (*Kimchi*), and is therefore in no wise (with *Maurer*) to be regarded as a feminine (*Ibn Par-chon*). It is moulded together from **מֵאָהִים** **מֵאָהִים** what and what, quidquid, where **מֵאָהִים** has not the meaning or (*Simonis, Ewald*), but and (*Fürst*), as **וְ** and has come from **מֵאָהִים**, which is connected indeed with **מֵאָהִים** or, like the Latin vel (or) with **וְ** (and); on which account it is equivalent in form to **מֵאָהִים** **מֵאָהִים**, without assuming this to be the basis. As **מֵאָהִים** rejecting the **ה** is elsewhere pronounced and written along with the following word (see **מֵאָהִים**) and the vowel **א** is shortened or wholly lost (comp. **מֵאָהִים** from **מֵאָהִים**; Phenic. **לֵם** = Hebr. **לֵם**; Arab. **كَمَا** from **كَمَا**; Bab. **מֵאָהִים** from **מֵאָהִים** and **מֵאָהִים**), and as the same sort of compound, with a very great variety of abridgments and polishings, is used in the Arab. **مَهْمَا** quidquid, Syr. **ܡܗܡܐ** and **ܡܗܡܐ** whatever, from **ܡܗܡܐ** **ܡܗܡܐ**, whence has originated in the Targ. **מֵאָהִים** Prov. 27, 7 and **מֵאָהִים**, Targumic **מֵאָהִים** = Hebr. **מֵאָהִים**, to express whatever: the above acceptation, as well as the contraction into **מֵאָהִים**, **מֵאָהִים**, appears unquestionable. The drawing back of the accent is often found in compounds of **מֵאָהִים**, as in **מֵאָהִים**; and elsewhere in reduplications, e. g. **מֵאָהִים**.

מָאֹס (from **מָאָס** I.) *m. refuse, anything contemptible* LAMENT. 3, 45, coupled with **קָהִי**.

מְאֹר (from **אֹר**; *constr.* **מְאֹר**, *plur.* **מְאֹרִים**) *m. prop. luminous place or luminous body, hence light, a light, as an element, of the sun and moon* GEN. 1, 14 16; Ps. 74, 16; *light as a phenomenon, illuminating* Ps. 90, 8; *מְנוֹרַת הַקֵּץ*, a candelabrum NUM. 4, 9, comp. Ex. 25, 6; *fig. brightness* PROV. 15, 30 a symbol of cheerfulness.

מְאֹרָה (from **אֹר**) *f. place of light, opening, hole*, Is. 11, 8, if it be not = **מְעֹרָה**.

מְאֹז see **מֶאֱז**.

מֶאֱזֶן (from **מֶאֱזֵן**, only *dual* **מֶאֱזֶיִם**, *constr.* **מֶאֱזֵן** I.) *fem. a balance, dual on account of the two scales* LEV. 19, 36; Ps. 62, 10; Job 31, 6; different from **פֶּלֶס** (which see).

מֶאֱזֵן (only *dual* **מֶאֱזֵיִן**) *Aram. f. the same* DAN. 5, 27.

מְאֹת see **מֶאֱה**.

מֶאֱכֵל (from **אָכַל**; *constr.* **מֶאֱכֵל**, with *suff.* **מֶאֱכֵלְךָ**, **מֶאֱכֵלְכֶם**) *m. (fem. only in HAB. 1, 16) prop. what is eatable, what serves for eating, hence food* JUDGES 14, 14, Ezr. 3, 7, coupled with drink; *nourishment, victuals* DAN. 1, 10; PROV. 6, 8; with **שִׁלְחָן** 1 KINGS 10, 5 *table-allowance; provender, of animals* DEUT. 28, 26; **צֹאן מֶ** PSALM 44, 12 *flock for slaughter*; **פֶּיץ מֶ** DEUT. 20, 20 *fruit-trees; product of the field* HAB. 1, 16, **כֹּרֶם מֶ** 2 CHR. 11, 11.

מֶאֱכֵלֶת (*pl.* **מֶאֱכֵלֹת**) *f. prop. that with which one divides in pieces or destroys, hence a knife* GEN. 22, 6 10; JUDGES 19, 29; *fig. of the incisors* PROV. 30, 14.

מֶאֱכֵלֶת *f. food, with אֵשׁ, for fire* Is. 9, 4 18. See **מֶפֶלֶת**.

מֶאֱל see **מֶבִּימָל**.

מֶאֱס (arising out of the redupl. form **מֶאֱסָה** from the simple root **מָאָס**; comp. *Aram.* **מֶאֱסָה** out of **מֶאֱסָה**, *Hebr.* **מֶאֱסָה**,

from the simple root **מָאָס**, as also **מֶאֱסָה** is to be referred to **מָאָס**, **מָאָס** to **מָאָס**, the root **מָאָס** = **מָאָסָה** to **מָאָסָה** &c.) *intr. prop. to be shortened, lessened, cognate in sense with חָסַר, נָדַר, בָּצַר, hence to be wanting, deficient; the cognate verbs just adduced being metaphorically applied in the same way. A farther contraction of the reduplication is shewn in the verb מָאָס, i. e. מָאָס, from מֶאֱסָה; as also מָאָס I., לִיל, מָאָס &c. are contracted from reduplicated stems. From מָאָס comes the noun מְאֹס, from מָאָס the noun מָאָס; and as both are of like meaning, מְאֹס was pronounced as מָאָס.*

מֶאֱמִץ (from **אָמַץ**; only *pl.* **מֶאֱמִצִּים**) *m. power, with פָּח following* JOB 36, 19 *power of strength, i. e. the uttermost exertion, comp. אָמַץ פָּח* 9, 4; *conseq. it is an enlargement of בָּצַר = בָּצַר, of מָאָס = מָאָס (34, 19), without being identical therewith.*

מֶאֱמָר *m. a mandate, an edict*, ESTH. 1, 15; 2, 20; 9, 32; after the *Aram.* **מֶאֱמָר**.

מֶאֱמָר *Aram. m. the same* DAN. 4, 14.

מָאָן (*Kal not used*) *intr. not to will, to stand off, from a thing, to refuse, to withhold; Syr.* **مَان** (*impersonal*) *not to like, to withstand, to have dislike or disgust of a thing, to loathe, Af. to desist, stand off, draw back from a thing, to give it up; Arab.* **مَانَ** *tr. to keep back, to divide, to separate a thing; of a person or thing, to guard, protect, have a care of them; the same* **مَانَ** *f. o; مَانَ f. i to split off, to separate, to divide, hence metaphor. to furrow. From this comparative combination we get for the fundamental signification (as in בָּצַר to debar, to shut off, to keep off, to withhold, to refuse, חָסַר to take off, take away, to lessen, קָרַץ not to like, to withstand, to be averse to, to feel disgust at a thing, to retract): to cut off, to take away, to lessen, to separate, to divide, metaphor. to recede, to withdraw; like כָּטַף to cut off, to separ-*

ate from (hence קיג what is separated, divided from, dross), and to recede, to give way. A farther development of the idea is to diminish, to decrease, to fail, to be wanting (see מאס), or to refuse, to deny (see מנע), to decline, to countermand (see ניא).

Pih. מאן (*part. m.* מנאן out of מנאן *Ex.* 7, 27; 9, 2; 10, 4; *fut.* ימנאן) to be unwilling (opposite אברה), to refuse, to resist (together with מרה), to desist, either absol. GEN. 39, 8, 1 SAM. 28, 23, or followed by an infin. constr. with (GEN. 37, 35; JOB 6, 7) or without ל JER. 3, 3; 9, 5; PS. 77, 3. Deriv. מנאן.

The organic root of the stem is מא, the root being enlarged into a stem by the addition of *n* liquid, as is often the case with liquid final sounds. The same organic root lies in the stems מאס, מאס, which should be considered as arising out of reduplication, just as in another way the stem מאן is enlarged into מנע with a modification of the idea. The verb-root מא, in which the meanings here developed under Kal must have lain, had already a collateral form מה (to hold off, to withhold, to tarry, to loiter), Hithp. redupl. מהמה (which see) to refuse, to withhold, to delay, Ar. imper. ما, Syr. ܡܚܐ keep to thyself, hold off, מהמה to debar, to hinder, to desist, to withhold, Samar. מנע not to wish, to send back. Most naturally does the root מא appear to be identical with לא (לוא) and נא (ניא), according to a usual interchange of initial liquids; since all these express a similar idea. From the verb-root לא (לוא) arose the negative particles לא, לוא, לו, לא, לה, לא, לך, לך (which see); and נא (ניא) already appears as a verb with the meaning to refuse, to deny, to hinder, Ar. نَهَا to debar, to hinder, redupl. نَهَنَه the same, نَعَعَ to desist, to retreat &c. &c. The Sanskrit mā, Greek μη, Pers. me (in compounds), also ना, न, Greek νη, Latin ne &c. obviously belong to the same group of roots.

מאן as a part. see מאן *Pih.*

מאן (after the form עקש *pl.* מאנים) *adj. m.* refusing, resisting, not wishing JER. 13, 10.

מאן (not used) *Aram. tr.* to perform, to prepare, to carry on (by manufacturing agency), to accomplish, cognate in sense with בלה II. (whence בלי), connected in its organic root with that in Hebrew בנה I. to work, to perform, מנה, מנה to dispose, erect, build, make, מן (מין) to form; except that it may have been specially used of the making of a thing such as a vessel, like the Hebrew בלה II. belonging to בלי.

מאן (for מאן, *def.* מאנא; *pl.* מאנין, *constr.* מאני, *def.* מאניא) *Aram. m.* a vessel, a utensil, DAN. 5, 2 3 23; EZR. 5, 14; 7, 19; prop. what is made, Targ. also מן; Syr. ܡܢܐ.

מאס I. (*part. m.* מאס; *inf. abs.* מאוס, but *constr.* with *suff.* מאוסכם; *fut.* ימאס) *tr.* to reject, to repudiate, to refuse, with accus. of the obj. JER. 14, 19, PS. 53, 6, to despise, to condemn 1 SAM. 15, 23, JOB 30, 1, to abhor AM. 5, 21, Is. 31, 7, to slight Is. 8, 6, to mock 33, 8, parallel גצל, זנה, opposite בחר Is. 7, 16; LEV. 26, 44; with ב of the object, to show contempt for JER. 6, 30; JUDGES 9, 38; JOB 19, 18; it is seldom followed by an infin. constr. with ל JOB 30, 1, or by מן with the infin. 1 SAM. 16, 1; seldom also does it stand absol. JOB 6, 14. Deriv. מאוס.

Nif. נמאס (*fut.* ינמאס) to be despised, rejected PS. 15, 4, to be condemned Is. 54, 6; to be worthless, contemptible, mean JER. 6, 30.

The fundamental signification of the stem is to thrust off, to thrust away, to reject, to separate, with the additional idea of contempt; identical with the Ar.

מאש to push away, מעס to disesteem, מהר to reject; it may therefore be connected in its organic root with מן (מין), (מורש).

מאס II. (only *fut.* ימאס) *intr.* after the Aramaean mode = מקס (comp. Targ.

מָאָס (מָכַד, מָסַס = מָאָס, מָאָס) *to melt, to dissolve*; hence fig. *to tremble, to be afraid* JOB 42, 6, comp. מָסַס, מָיוג.

נִיף *Nif. מָאָס to dissolve, suppurate, of a wound* JOB 7, 5, where 2 mss. have נִימִס, comp. Ps. 38, 6 Targ. מָאָס for נָמַק; *to melt away* Ps. 58, 8 (Symm., Jerome), Targ. יִתְמַסִּין.

מָאָסָה *m. something baked* LEV. 2, 4.

מָאָסָל *m. darkness*, JOSH. 24, 7.

מָאָסָלָה (with a double accent, because opinions fluctuated about the accentuation of לָהּ) *fem. horrible, frightful darkness*, an epithet of a wilderness JER. 2, 31; the latter being also represented as *a land of gloom* 2, 6, *of anguish and distress* Is. 30, 6, *threatening the wanderer with death* JOB 6, 18, *surrounding his eyes with night, hemming in his steps* 18, 7. The appended לָהּ intensifies the idea, same as sent by God, supernatural, as in שְׁלֵה־בְתִלָּהּ SONG OF SOL. 8, 6; אֵל, יְיָ, also appearing as the highest intensifying of the idea, e. g. חֲרָדָתָהּ 1 SAM. 26, 12, הִבְרִיאָל Ps. 36, 7, חֲרָדָתָהּ 1 SAM. 14, 15.

מָאָר (Kal not used) *tr. to stir up, to excite, to sting, to wound, of a thorn; to prick, to eat into, of leprosy; to sting or excite the nerves of taste, of something bitter, sharp, conseq. = מָאָר* (LXX, Vulg.

Syr., Saad.; comp. מָאָס), Ar. مَأَر, comp.

مَرَم to be excited, to be angry.

חִיף *Hif. חִמְאָר (part. masc. מִמְאָר, fem. -אָרָה) to sting, to wound grievously, of סִינן Ez. 28, 24, parallel מִכְאָר to fret, of צָרָה LEV. 13, 51.*

מָאָר see מָאָר.

מָאָרָב (from אָרָב) *m. ambush*, JOSH. 8, 9; Ps. 10, 8; *troops posted as scouts* 2 CHR. 13, 13.

מָאָרָה (for מָאָרָה, from אָרָר) *fem. a curse*, MAL. 2, 2; PROV. 3, 33; opposite בָּרָכָה.

מָאָרָה compounded of מָאָר and אָרָה (אָרָה).

מָאָרָה *adv. see מָאָרָה.*

מִבְדָּלָה *adj. m., מִבְדָּלָה (pl. -לוֹת) f., prop. separated, sundered, hence single* JOSH. 16, 9, where it is an *adj. to קָרִים*. These single cities, inhabited by the Ephraimites in the territory of Manasseh, are mentioned more particularly in 1 CHR. 7, 29. The adjective formation with מ prefixed is rare; but it appears in מִשְׁנָה &c., and therefore it is unnecessary to read מִבְדָּל or נִבְדָּל. See בָּדַל.

מִבְדָּלָה see מִבְדָּלָה.

מִבּוֹא (after the form מִקְוִים; *constr. מִבּוֹא, מִבָּא, with suff. מִבּוֹאִי; pl. constr. מִבּוֹאִי; from בּוֹא* *m. an entrance, place of entering, with the genit. following* of the city JUDGES 1, 24 25; *entering, marching into* (an action) EZ. 26, 10, likewise with the genitive עִיר; *a going in, expressing with מוֹצֵא all the conduct or business of a person* 2 SAM. 3, 25; EZ. 44, 5; *a streaming or coming to, with the genit. עָם* EZ. 33, 31 *a streaming of the mass to; way of approach, entrance* 42, 9 K'tib, 46, 19, of which the temple had several 2 KINGS 16, 18, JER. 38, 14, מִן הַסְּעִים *entrance of the royal stable* 2 KINGS 11, 16; מִן הַפְּתָחִים *the entrance of the gates* PROV. 8, 3, hence מִבּוֹא like לְבָא (see בּוֹא) as a prepos. *as far as, towards* (locally) 1 CHR. 4, 39; *the going down, setting, of the sun* DEUT. 11, 30, hence *the west*, opposite מִזְרָח MAL. 1, 11, comp. מוֹצֵא Ps. 65, 9; generally in the numerous meanings of the verb. See מוֹבָא.

מִבּוֹאָה (*constr. pl. מִבּוֹאֹת*) *f. entry, of the sea, i. e. which it offers, haven*, EZ. 27, 3.

מִבְּיָחָה (from בִּיחָה) *f. perplexity, consternation* Is. 22, 5; MIC. 7, 4.

מִבְּיָלָה *m. a primitive word to denote the deluge, used only in the narrative of Noah's flood* GEN. 6, 17; 7, 6 7 10; 9, 11 28; 10, 1 32; and so poetically PSALM 29, 10 of the celestial ocean, which is called מִיִּם רַבִּים in 39, 3, applied to an immense flood of water. This word, which has been still preserved in Aramaean (HAB. 3, 5 Targ., Syr. مَبْهَلَة, b interchanged with m) from

primitive times, and for which at a subsequent period the periphrasis טַיִמָנָה (Targ.), *تيمنا*, Arab. *طوفان* was used, just as the Greek *κατακλυσμός* and Lat. *diluvium* are mere periphrases, is somewhat singular in its form; for if derived from יָבַל I. it has an analogy only in מַצֵּעַ, מַדֵּעַ, מַשֵּׁד; if from בָּל (בִּיל), only in מִשְׁוֹת. In any case the word is connected with the poetical and archaic יוֹבֵל, יָגֵל, Ar. *وَجَل* (Sur. 2, 266; Hamâsa 611, 3).

מְבוֹן (only plur. מְבוֹנִים K'tib) *m.* = *instructing* 2 Chr. 35, 3 K'tib, with לְ of the person; but many mss. already have מְבוֹן in the K'tib. Perhaps = מְבוֹן, which is possible by an interchange of *m* and *n*.

מְבוֹסָה (from בָּסַח) *f.* a treading down, a casting down, of enemies Is. 22, 5; 18, 2 7 a people of mighty power and of treading down, i. e. which subdues others.

מְבוֹרַע (pl. constr. מְבוֹרָעִי; from בָּרַע or בָּרַע after the form מְבוֹלִי) *m.* an old and rare word, a fountain, coupled with מַיִם Is. 35, 7; 49, 10; figur. fountain of life ECCLES. 12, 6.

מְבוֹקָה (from בָּוַק I.) *fem.* desolation, plundering, NEH. 2, 11 = בִּיקָה.

מְבוֹשָׁה (only plur. מְבוֹשִׁים, with suff. מְבוֹשִׁי; from בָּוֵשׁ) *m.* the (male) privy parts, DEUT. 25, 11; Targ. בְּהִתְחַמָּה, Arab. *بَيْبَاس*; comp. בָּשָׁח Mic. 1, 11.

מְבוֹזָה (from בָּזָה) *f.* contempt, whence a part. Nif. מְבוֹזָה anything contemptible 1 SAM. 15, 9. Thus all other conjugations of the verb are sometimes formed from a noun (לָבַב from לָבָה, לָבֵב from לָבָה, לָבֵן from לָבַן) מְבוֹזָה from בָּזָה, מְבוֹזָה from בָּזָה, more or less abridged. But perhaps the proverbial expression here was מְבוֹזָה מְבוֹזָה (see מְבוֹזָה I.), of which the first two words were then amalgamated.

מְבוֹחָר (= מְבוֹחָר, from בָּחַר I.) *m.* the select, best, with עִיר well fortified city 2 KINGS 19, 23, with an assonance to מְבוֹצָר 3, 19.

מְבוֹחָר (constr. מְבוֹחָר) *m.* 1. the select, finest, best, Is. 22, 7; 37, 24; JER. 22, 7. — 2. (from בָּחַר II. youth = a youth) *n. p. m.* 1 Chr. 11, 38.

מְבוֹחָה (from בָּחַה after the form מְבוֹחָה, once מְבוֹחָה ZECH. 9, 5, *e* intermediate between *a* and *i*) *m.* expectation, hope, ZECH. 9, 5; object of expectation and hope Is. 20, 5 6.

מְבוֹחָה (from בָּחָה) *m.* a rash utterance (in vows), coupled with מְבוֹחָה Num. 30, 7 9.

מְבוֹחָה (constr. מְבוֹחָה, with suff. מְבוֹחָהִי and מְבוֹחָהִי; plur. מְבוֹחָהִים, with suff. מְבוֹחָהִי) *m.* 1. (from בָּחָה I.) prop. roominess, width, cognate in sense רָחוּב; hence ease, thoughtlessness, security, PROV. 14, 26 in God's fear is security of victory; 25, 19 thoughtlessness (i. e. prosperity) is בָּוֶגֶד in the day of trouble; מְבוֹחָה Is. 32, 18 wide, unconfined, secure dwellings; then prosperity JOB 18, 14, oppos. to מְבוֹחָה distress and misfortune. — 2. (from בָּחָה II.) that in which one trusts, on which he relies, to which he is attached JER. 2, 37; JOB 8, 14; PROV. 22, 19; the object of trust EZ. 29, 16.

מְבוֹלָגִית (see בָּלַג) *f.* what is sudden, quick-happening JER. 8, 18, where the accus. שָׂר (AM. 5, 9) is omitted and the word construed with עַל (as in Amos); while the abstr. יָגוֹן is to be taken as a concrete for suffering one. The noun is formed from Hif.

מְבוֹנָה (constr. מְבוֹנָה) *m.* a building, house EZ. 40, 2.

מְבוֹנִי (from בָּן = בֵּן, Ar. *بَن*) *a set up, erected, strong one*, comp. the proper names בְּנֵי, בְּנֵינִי *n. p.* of a leading warrior of David's 2 SAM. 23, 27; but for which usually קְבָכִי (which see) stands.

מְבוֹצָר JUDGES 8, 2 see בָּצִיר.

מְבוֹצָר (constr. מְבוֹצָר; plur. מְבוֹצָרִים, with suff. מְבוֹצָרִי) *m.* (fem. in HAB. 1, 10, because עִיר is to be supplied) 1. (an in-fn.-noun) a fortification, fortress, citadel

(see 3 בָּצָר), hence to צִיר in the genitive a fortified city NUM. 32, 36; 2 KINGS 17, 9; 18, 8; in the plur. צִירִי מִן JER. 34, 7, צִירֵי הַמִּלְחָמָה NUM. 32, 17, JER. 4, 5, which was also the reading in 2 KINGS 10, 2; oppos. to פָּרָזִי 1 SAM. 6, 18 (like פָּרָז opposite of צִיר); having an assonance with צִיר מְבֹחֹר 2 KINGS 3, 19. — 2. concr. the fortress, a periphrasis for the leading city of Ephraim i. e. of Samaria, which was situated on a mountain, and appeared to be designed by nature for a strong place IS. 17, 3, called elsewhere מְבֹצָר AM. 5, 9; also, a city remarkable for high walls, IS. 25, 12 of Kir-Moab, or generally HAB. 1, 10, where צִיר is to be supplied (and therefore it is fem.), or of Naukratis, Alexandria, Tyre &c. DAN. 11, 24. The taking or destruction of such a place is expressed by רוֹשֵׁשׁ JER. 5, 17, שָׂחָה 48, 18, הִשָּׁדָה Hos. 10, 14, הָרָס MIC. 5, 10 &c. — 3. (from בָּצָר 4) gold-ore JER. 6, 27 = בָּצָר JOB 36, 19 and בָּצָר 22, 24. — 4. (fortress; prob. the name of a district, as also תִּימֹן) n. p. m. GEN. 36, 42. — 5. in מְבֹצָר־צִיר (Tyrian-citadel; prob. founded by the Tyrians) n. p. of a city in Asher, which has not the smallest connection with the fortified Tyre, which belonged only to Phenicians, but was always reckoned to the Jewish kingdom JOS. 19, 29; 2 SAM. 24, 7. Sometimes צִיר is prefixed to it, sometimes it is omitted. Phenic. מְבֹצָר (after the form מְבֹצָר, מְבֹצָר, מְבֹצָר) the same, with an *m* inserted before *b* (comp. מְבֹרֶשֶׁת, Membresa, n. p. of a city in Zeugitania, formed from בֹּרֶשׁ), pronounced and written Μάμρα, Μάμρα, n. p. of a mountain-fortress in Zeugitania. The LXX also read מְבֹצָר 2 SAM. 24, 7 and wrote Μάμρα.

מְבֹצְרוֹת (only pl. מְבֹצְרוֹת) f. fortification, צִיר מִן DAN. 11, 15 of Sidon.

מְבֹרָח (from בָּרַח; plur. מְבֹרָחִים) m. flight, concr. fugitive EZ. 17, 21. But as the Targ. already takes it with the meaning of מְבֹחֹרִים (DAN. 11, 15) and mss. have this word, which is suitable,

and a parallel to which is presented by EZ. 12, 14, we may take מְבֹרָח as transposed from מְבֹחֹר.

מְבֹשִׁים see מְבוֹשׁ.

מְבֹשֶׁם (from בָּשָׁם; sweet odour) n. p. m. GEN. 25, 13; 1 CHR. 4, 25.

מְבֹשֶׁלֶת (pl. מְבֹשֶׁלוֹת) f. a cooking-hearth, EZ. 46, 23.

מְבֹשֶׁרֶת collect. f. tidings of salvation IS. 40, 9.

מָג (from מָיִג I.) m. magus, usually for priests among the Assyrians, Medes and Persians (Pers. *mag*, *mugh*); see Hyde, de relig. vett. Persarum p. 372 seq. The word is said to mean the wise one (Porphyr. de abst. 4); hence in the Hebrew and Aramaean Scriptures מָגִים usually stand instead (JER. 50, 35; IS. 44, 25; DAN. 2, 12 18 24 27; 5, 7 8). The signification fire-worshipper (Pococke, Hyde) is only a derivative one. From the peoples mentioned the appellation came to the Babylonians, Phenicians and others. In a Cittaean inscription (Movers, Phön. II. 1. p. 535) the high priest is called מָג רִשׁ (first magus), after the analogy of מָגִי רִשׁ in the Old Testament. The Cilician מְגִי־אֶצֶר (i. e. fire-priest) is considered the father of Thanak, i. e. the Tanais-Artemis of Asia Minor. On Cilician coins of Olbia the high priest is called מְגִי־מֶג, i. e. Teuker the magus (Movers, Phön. I. p. 241), as we know from other sources that his special name was Τεύχος (תֶּחֶךְ); see Strabo 14, 5. p. 277. Along with the name Amynas, i. e. חַמֶּן, which the Assyrian fire-god had among the Phenicians, מָג (Magus) also existed (Sanchon. p. 22). The word מָג is also in the name of the priests of Artemis at Ephesus, Meg-Abyzes. רִב־מָג JER. 39, 3 the prince-magus, who as a high dignitary, like the רִב־סָרִיס (prince-eunuch), רִב־שָׂקֶה or כְּמָר (prince-cup-bearer), תִּרְחָן (head of the body-guard), accompanied the king on his warlike expeditions (see שֹׂרֵאֶצֶר and זִיגָל), in order to guard the sanctuaries of the

god **שֶׁרָאָאָר** and **יִרְיָל** (Jos. Ant. 1, 4, 3); for this appellation DAN. 2, 48 has **רִב־סִגְנִין** על־כָּל־חִיבִימִין. The magi were divided into classes according to their functions (Orig. adv. Cels. I. 45), not only in Media (Herod. 1, 107) and Persia (Hyde l. c. c. 28-30), but in Babylonia, where there were five such (DAN.). The stem for the word is **יִיג** I. i. e. **יג**, which coincides with the Sanskrit *mah*. See Haug in Ewald's Jahrb. 1853. p. 157 seq. Phenice. **מָגֵן** *Máywn* (priest, wise man, formed from **מג**) n. p. of a Carthaginian.

שֶׁרָאָר (fortress; from **הִגְבִּישׁ** to make very hard, thick, firm) n. p. of a place EZE. 2, 30, coupled with **בִּירוֹתָאֵל**, **בְּרוֹ**, **בִּירוֹתָאֵל**, **בְּרוֹ**, **בִּירוֹתָאֵל**.

מִגְבֵּלָה (pl. **מִגְבֵּלוֹת**; from **גָּבַל**) fem. a chord, prop. wreathed, wound Ex. 28, 14, interchanged with **גְּבִילוֹת**, and explained by **מַעֲשֵׂה עֲבֹת**.

מִגְבֵּעָה (pl. **מִגְבֵּעוֹת**) f. prop. a hill-shaped, dome-like thing, hence a turban, a hat of the common priests Ex. 28, 40 and 29, 9; while that of the high priest was called **מִצְנֶפֶת**. Comp. Joseph. Antiqu. 3, 7, 7; Ethiop. **קַבַּע** a turban, Syr. **כּוּבַע**, **כָּבַע**, **כָּבַע** a hat. See also **כָּבַע**.

מָגֵד (not used) intr. to be noble, distinguished, honourable, celebrated, precious, of men and human qualities, of fruits and things; Arab. **مَجْد** the same; identical with **מָגֵד**, **مَجْد** (to be distinguished, noble), interchanging m and n. The organic root therefore is **מִגְד־גֵד**, identical with that in **גִּד־הִ** I., from which combination the fundamental signification to rise, to spring to a height, to be mentally prominent, is clear, see **גִּד־הִ** I.; compare **גִּד** corpulence and mental height, **גִּד** high land, breast &c.; the Arabic **جَد**, **أَجَد** in many derivatives having proceeded from the same idea. Phenice. **מָגֵד** to be famous, whence **מָגֵד** and **מָגֵד** in proper names. Deriv. **מָגֵד**, **מָגֵד**, the proper name **מָגֵד**.

מָגֵד (pl. **מָגֵדִים**, with suff. **מָגֵדִיר**) m. 1. something noble, distinguished, high, valuable, hence a precious possession, riches; **מָגֵד** DEUT. 33, 13 the precious things of heaven, i. e. dew and rain; in like manner the products of the sun 33, 14, the earnings of the moon ibid., the fruits of the luxuriant hills 33, 15, those of the earth and its fulness 33, 16 are called **מָגֵד**; it also stands in the genitive with **פָּרִי** Song of Sol. 4, 13, and **מָגֵדִים** alone 7, 14, to denote the choicest and noblest fruit; for which reason the LXX, Syr. and Saadia translate it directly by fruit; comp. **מָגֵד**, **מָגֵד**, **מָגֵד** b and c; Syr. **مَجْد** the same. — 2. honour, fame, nobility, praise, only in the proper name **מָגֵד**; comp. Ar. **مَجْد** the same, **مَجْد** = **مَجْد**. Phenice. **מָגֵד** the same, hence the proper name **מָגֵד** (fame of the prince El) Magdelsar, *Magdalsar*, the name of a Numidian; *Magdalsar*, *Magdalsar* for Magdelsar, *Magdalsar* appears there too in compound, proper names. See **מָגֵד**.

מָגֵד (a farther development of **מָגֵד**, from **מָגֵד**, whereof **מָגֵד** = **מָגֵד** is a name of the god of fortune; place of God) n. p. of a once royal city of the Canaanites in the plain of Jezreel; hence the Megiddo-district is = the plain of Jezreel JUDGES 1, 27; as the **מָגֵד** 5, 19 the Megiddo-water is the **מָגֵד** (Mukatta), which flows through that plain. Afterwards a strong city belonging to Manasseh, not far from **מָגֵד** and **מָגֵד** JOSH. 12, 21; 17, 11; 1 KINGS 9, 15; 2 KINGS 9, 27. **מָגֵד** 2 CHR. 35, 22, the Megiddo-plain = Jezreel, was also called **מָגֵד** ZECH. 12, 11, where the mourning for Adonis, according to tradition for Josiah, took place. In the time of the Romans the city was called Legio, now *Leggân*, as the ruins in the south-east of the plain Esdraelon are called (Robinson, New Bibl. Res. p. 152). The LXX and Vulg. pronounced it **מָגֵד**, which makes no alteration in the etymology.

מָגֵד see **מָגֵד**.

מגדול = מגדל ZECH. 12, 11.

מגדל (El is Renown) *n. p.* of an Edomite prince and an Edomite place 1 CHR. 1, 54, GEN. 36, 43, like מגדל and all the proper names there; perhaps the locality of a temple, identical with the station ad Dianam, seven hours north of Aila (Peuting. Tables 9, e).

מגדל (*constr.* מגדל, plur. מגדלים and מִגְדָּלִים) *m. prop.* high, projecting upward, hence 1. a tower, of the temple of Belus GEN. 11, 4 5 or in Jerusalem, where were many such Is. 33, 18; a fort, in Judges 8, 9 17, in שֶׁכֶם 9, 46-52, also called מלוא 9, 6, coupled with מִגְדָּלִים 2 CHR. 27, 4; the pylon at the royal palace at Jezreel 2 KINGS 9, 17; the tower of a fortress 2 CHR. 26, 9, for the protection of flocks 26, 10; a castle, Is. 2, 15, fortification on a height 30, 25; metaphorically a watch-turret in a vineyard for the watchman Is. 5, 2; pyramid-like, tall-growing, sweet-smelling plants, SONG OF SOL. 5, 13, where the LXX, however, read מגדל, participles of the same sort being put before and after it; a high stage, a pulpit NEH. 8, 4; fig. protection Ps. 61, 4; Prov. 18, 10. —

2. The following fortifications are associated with it, coupled with more particular notices: a) מגדל-צֶדֶק (tower of the flock) the name of a tower on Zion, and of one at Jerusalem, into which the flocks were driven in case of danger, or in which the people saved themselves GEN. 35, 21; Mic. 4, 8. But in Mic. l. c. there is usually understood a tower of the royal fortress, in the place of the later Hippicus; and in GEN. l. c. one south of the northern boundary and north of Hebron. b) מגדל-חֲנָנִאל (Hananeel-tower) the name of a tower in Jerusalem north of the sheep-gate NEH. 3, 1, ZECH. 14, 10, so called probably from the builder Hananeel. c) מגדל-הַמִּצָּדָה NEH. 3, 1; 12, 39; see מִצָּדָה. d) מגדל-הַחֲנוּכִּים NEH. 3, 11; 12, 38; see חֲנוּכִּים. e) מגדל-דָּוִד (tower of David) the name of a tower otherwise unknown, built by David for an armoury, whose slender form was deemed worthy of notice SONG OF SOL.

4, 4. f) מגדל-לבנון (tower of Lebanon) the name of a watch-tower or observatory on a high point of Lebanon, a post of protection against Aram-Damascus SONG OF SOL. 7, 5; i. e. the Megdal (מגדל), where was a very ancient temple, which looked northward towards Beka'a and originated in a tower (Robinson, Zeitschr. der morgenl. Ges. VII. 1, 72). g) מגדל-שֶׁן the name of a place Μαγδαλῆς, so called from its pointed form, but also understood differently as a poetical figure SONG OF SOL. 7, 5. — מגדל appears in compound names of places: a) in compound names of places: a) in the city in Naphtali JOSH. 19, 38. It is usually identified with Μαγδαλά on the west side of the lake of Gennesaret (MATTH. 15, 39); but the latter lies south of Tiberias, and must belong accordingly to Zebulun. b) מגדל-גָּד (tower of Gad, see גָּד) *n. p.* of a city in Judah JOSH. 15, 37. The following appellations of places compounded with מגדל also appear in the Talmud and Midrashim: מגדל-דִּצְבִּיעִיָּה (Midr. on LAMENT. 2, 1; on Genes. and Sam.); מגדל-גָּד (Pesach. 46^a); מגדל-טָרְחָה (Ta'anit 20; Derech Erez); מגדל-רֶחֶב (Gen. rab.); מגדל-רֶחֶב and many others.

מגדול and מגדל (tower, castle) 1. *n. p.* of a city in the extreme north of Egypt from Palestine, as מִגְדָּל was in the south, on the border of מִצְרַיִם Ex. 14, 2; NUM. 33, 7; JER. 44, 1; 46, 14; Ez. 29, 10; 30, 6. From Migdol a road led to מִגְדָּל-עֶקְרֹן, the later Heroopolis on the Red Sea, and therefore the Sea is mentioned with it Ex. 14, 2; NUM. 33, 7. With regard to the signification, מגדל is obviously a Phœnician pronunciation of מגדל, which is often found in names of places, and therefore it appears certain, that מגדל was a Phœnician commercial foundation, as was also מִגְדָּל-עֶקְרֹן &c. (Movers, Phön. II, 2. p. 186). Hence the derivation from the Egyptian (Cham-pollion II. p. 79) must be rejected. For although the city is written מגדול in Coptic, and מגדול means a series of

hills (Forster, Epist. p. 29), yet we know from *Herodotus* (2, 159), that it was called *Máyδolov*. — 2. *tower, fortress*, fig. 2 SAM. 22, 51 K'ri, where, however, it is better to read מְנִיִּל, with the K'tib and Ps. 18, 51.

מְנִיָּה (pl. מְנִיָּה) *f. preciousness*, e. g. of fine stones &c., but not = מִתְּנִיָּה or gold and silver GEN. 24, 53; 2 CHR. 21, 3; EZR. 1, 6. Comp. Phenic. מְנִיָּה (*a famous one*) *Mygdon*, proper name of a Carthaginian.

מְנִיָּה (see מְנִיָּה) 1. *n. p.* of the second son of Japhet, and next of a people, the most considerable mixed race in the north east of Europe after זִמְרִי (which see) GEN. 10, 2, by whom *Josephus* (Ant. 1, 6, 1) (whom *Jerome*, *Isidore of Seville*, *Zonaras* &c. follow) understands the Scythians, who were already known to *Homer* and *Hesiod*. This people, according to their own traditions (*Diod. Sic.* 2, 43) formerly dwelt in Asia, occupying the land at the Araxes as far as the Caucasus. Subsequent tradition in the Targum and Midrash (*Jer. Targ.* I. and II. on GEN. 1. c.; *Targ.* on 1 CHR. 1, 5; *Midr. rab.* on GEN. 1. c.) understands the people that originated in a mixture of the Scythians and Medes, viz. the *Sarmatians* and *Slavic races*, that northern people called the *Getae* (see *Simocatta* p. 119; *Photius Summaria* p. 9. 14). In this sense the later and favourite expression for מְנִיָּה is גִּי, a people so designated as the leading stem of רֶאשִׁי, הַיִּבֵּל (which see) Ez. 38, 2 3; 39, 1; a fact that suits the Scythians well. See גִּי, אֲנִי, אֲנִי. — 2. *n. p.* of the country of Scythia, fully אֶרֶץ מְנִיָּה *the land of Magog* Ez. 38, 2, whose king or people is called גִּי, as the Hebrews speak of אֶרֶץ הַחַוִּילָה GEN. 2, 11 *the land of Havilah*. The syllable מְנִי may have been regarded by *Ezekiel* i. c. as *Mem loci*. Probably it is originally extra-Semitic, denoting *place, land*; comp. Sanskrit *mahá* = *mahi* earth, Coptic *ma* place. As גִּי itself also (APOC. 20, 8) denotes the district, and the later גִּי as well as the Ar. *Jáǧúǧ* and *Magúǧ*

signifies the mixed people in the north, the מְנִי in מְנִיָּה may also be looked upon as a personal derivative syllable.

מְנִיָּה (from גִּי II. = יָגִי; without a pl.) *m.* 1. *fear, terror*; JER. 6, 25 *terror round about* (Jerusalem), 20, 3 10, explanatory of the name פִּשְׁחוֹר; Ps. 60, 14; יָתֵן לָמִי JER. 20, 4 *to make a terror*, i. e. to be an object of dismay. — 2. (from מְנִי, after the form עֲשֹׂק an oppressor JER. 22, 3, הָמוּץ Is. 1, 17) *one who pushes or drives away, a destroyer, an overthrower*, i. e. a pursuing enemy, Is. 31, 9 *and his* (Ashur's) *rock* (i. e. his powerful army) *hastens away from fear of the destroyer, and his princes are terrified because of the ensign*.

מְנִיָּה (plur. מְנִיָּה, with suff. מְנִיָּה, plur. מְנִיָּה) *m.* 1. (from גִּי II.) *terror, fear*, LAMENT. 2, 22, comp. JER. 6, 25. — 2. *an inn, a lodging house*, of a גִּי, i. e. where one settles for a time, hence אֶרֶץ מְנִיָּה (GEN. 17, 8; 28, 4; 36, 7) *land of temporary abode, the earth, earthly life*, prop. *inn-life or foreign life*, called בֵּית מְנִיָּה Ps. 119, 54 or merely מְנִיָּה GEN. 47, 9. — 3. *a dwelling, a house*, Job 18, 19. — 4. *a granary, fig. the interior* Ps. 55, 16. Significations 2-4 are derived from גִּי I. See מְנִיָּה.

מְנִיָּה (constr. מְנִיָּה; from גִּי II.) *f.* *terror, fear*, Prov. 10, 24.

מְנִיָּה (pl. מְנִיָּה) *f.* 1. (from גִּי II.) *terror, terrible destruction*, Is. 66, 4 *and I bring their terrible destruction upon them* (i. e. their destruction which terrifies them); Ps. 34, 5. — 2. (from גִּי I. with the meaning *to collect, to join*) *a gathering-place, granary, store-house*, HAGG. 2, 19, like מְנִיָּה 4 and מְנִיָּה (which see). But מְנִיָּה 2, מְנִיָּה 4 and מְנִיָּה are better derived from מְנִי II. (which see); since the meaning *to keep* is not in use with גִּי I.

מְנִיָּה (from Hif. of גִּי; pl. מְנִיָּה, constr. מְנִיָּה) *f.* *an instrument for cutting or hewing in pieces*, hence an *axe, a hatchet, a saw, a scythe* &c. 2 SAM. 12, 31, for which 1 CHR. 20, 3 has מְנִיָּה

(perhaps from מְנִיזָה; Targ. מְנִיזָר, Syr. מְנִיזָר (for מְנִיזָר) the same.

מְנִיזָר (from מְנִיזָר) *m. a sickle*, for cutting corn, מְנִיזָר *one who cuts with the sickle, a reaper* JER. 50, 16; but also for מְנִיזָר *vintage-knife* Jo. 4, 13, as in the place just given מְנִיזָר is for מְנִיזָר (comp. Is. 18, 5; JER. 48, 32); Arab. مَنجَل, Syr. مَنجَل, Armen. mangagh (*gh* for *l*, as pigh = *فيل* elephant) the same.

מְנִיזָר (from מְנִיזָר in Hif., after the form מְנִיזָר, מְנִיזָר; constr. מְנִיזָר) *f. prop. a roll*, of parchment, usually written only on one side, and therefore the opposite is expressly noticed Ez. 2, 10. (The word as well as the thing appears for the first time in Jeremiah.) Then *book* (like the Latin *volumen*), consisting of bound leaves (מְנִיזָר) JER. 36, 23 24, fully מְנִיזָר 36, 2 4, which is used once for the *book of the law* (Pentateuch) Ps. 40, 8; and for which too מְנִיזָר alone is employed Is. 34, 4. The name is derived from unrolling and rolling. מְנִיזָר ZECH. 5, 1 2 *a flying leaf*, which when unrolled is very capacious; where the LXX read incorrectly מְנִיזָר. Arab. مَنجَل, Syr. مَنجَل the same.

מְנִיזָר *Aram. f. the same* EZR. 6, 2.

מְנִיזָר (constr. מְנִיזָר; from מְנִיזָר I. or II.) *f. according to some* (De Dieu and others) *a crowd, a heap, a multitude*, from מְנִיזָר I. and after the Ar. جَمْع, جَمْع (heap); but better after the modern Hebrew from מְנִיזָר II. (which see), Ar. جَمْع, *striving, desire, impulse*, HAB. 1, 9 *the striving* (i. e. direction) *of their faces is eastwards* (מְנִיזָר = מְנִיזָר), inasmuch as they approached from the coast, i. e. from the west, after having come thither from the north.

מְנִיזָר (Kal not used) *tr. to stretch to, to reach to, to give to, to give over to, to bestow* (cogn. in sense מְנִיזָר), prop. to extend to, tendere, ex-, protendere; identical in fundamental signification with the Arab. مَن to give over, to

bestow, Aram. מְנִיזָר *gratis*, and מְנִיזָר to let flow to, the idea of causing to pour or flow to, serving as a fundamental meaning in other stems also for verbs denoting giving over to, giving up to. In the formation of the stem, therefore, as well as in the organic root, מְנִיזָר is one with מְנִיזָר I. (to yield up, to abandon Ez. 21, 17) and מְנִיזָר (to flow to, to draw to, to pour out into, to stretch to Ps. 77, 3; Hif. to give up Mic. 1, 6), by interchanging *r* and *n*.

Pih. מְנִיזָר (fut. מְנִיזָר) to give or deliver over, with accus. of the person and מְנִיזָר GEN. 14, 20 (Targ., Saadia, Kimchi), altogether like מְנִיזָר מְנִיזָר; to bestow, with accusat. of the person and thing Prov. 4, 9 (the LXX derive it erroneously from מְנִיזָר), parallel מְנִיזָר, which has likewise two accusatives; to abandon Hos. 11, 8, parallel מְנִיזָר and מְנִיזָר.

מְנִיזָר (formed from the Hif. of מְנִיזָר; with suff. מְנִיזָר, מְנִיזָר, pl. מְנִיזָר, constr. מְנִיזָר, once plur. מְנִיזָר 2 Chr. 23, 9) *m. (f. only in 1 Kings 10, 17, if we should not rather read מְנִיזָר here) prop. what protects or screens round about*, hence 1. *a shield*, a part of armour, coupled with מְנִיזָר JUDGES 5, 8, NEH. 4, 10, מְנִיזָר Ps. 76, 4, מְנִיזָר Ez. 27, 10, מְנִיזָר 23, 24, מְנִיזָר 2 Chr. 32, 5, smaller than מְנִיזָר, *ἀσπίς*, clypeus, i. e. constituting the half size of it 1 Kings 10, 16 17, 2 Chr. 9, 16; such being found on old Egyptian and Assyrian monuments. Shields, to be made clean and bright (Targ. מְנִיזָר, מְנִיזָר), were anointed (מְנִיזָר) with oil or fat 2 SAM. 1, 21; Is. 21, 5; were divested of their leather covers (מְנִיזָר), when the bearer was going to battle 22, 6; and they had thick bosses (מְנִיזָר) Job 15, 26. (See the phrases usual with מְנִיזָר under מְנִיזָר, מְנִיזָר, מְנִיזָר, &c.) מְנִיזָר Prov. 6, 11 *one armed with a shield, a robber*, LXX *νακὸς ὀδοιπόρος*. — 2. *the arched scales of the crocodile* Job 41, 7 [15], of which there are 17 rows. — 3. *Figur. protector*, i. e. the great, Hos. 4, 18; Ps. 47, 10; *protection*, of God GEN. 15, 1, Ps. 3, 4, coupled

for *מִנְרֶשֶׁת* f. district, suburbs, of the sea, i. e. the coast, which is looked upon as the suburbs of the sea, Ez. 27, 28 *the coasts shall quake*, = *רָעָשׁוּ הָאֲיִים* 26, 15 (because *מִנְרֶשֶׁת* is ident. with *אֲיִים* it is construed with the masc.).

מִדָּ (from *מִדָּר*, with suff. *מִדָּי*, plur. *מִדָּים*, with suff. *מִדָּיִי*) m. prop. extension, spreading, but only concrete an upper garment 1 SAM. 4, 12, especially a military coat (plur. 1 SAM. 17, 38 39; 18, 4), over which the sword was girt on, but rarely under it intentionally JUDGES 3, 16; the LXX have *μανδύας* = *χλαμύς*. Figur. Ps. 109, 18, i. e. to be wholly covered with it, comp. verse 19.

מִדָּ (from *מִדָּר* after the form *אֵל* according to the Targ. and *Kimchi* *מִדָּי* is an old construct state like *חֵירוֹן*, with suff. *מִדָּי*; plur. *מִדָּיִים* = *מִדָּיִי*, with suff. *מִדָּיִי*) m. 1. same as *מִדָּר* (which see) a military coat, 2 SAM. 20, 8 *he was girt about with his military coat as his upper garment* (where *מִדָּי* is accusat. as always after *הִקְדִּיר*, and *לְבָיֵשׁ* is in apposition, so that it is not necessary to read *מִדָּר*); an upper sacerdotal coat, *מִדָּי בָּר* LEV. 6, 3 (*בָּר* accus. of the material), but here the Targ. and *Kimchi* take *מִדָּי* as an old constr. state; an upper garment in whose folds something was measured (see RUTH 3, 15), JER. 13, 25 *portion* (*מִנְחָה* is the constr. state Ps. 11, 6, before *Makkeph* *מִנְחָה*) of thy upper garment, comp. *שֵׁטְלִים אֶל-חֵיקִי* 65, 6. — 2. a carpet, a covering, prop. anything spread out, on which one sits in the East, JUDGES 5, 10 *who sit there on carpets* (Peshito), denoting, with the riders before and those going after, *all* (sitting on *מִדָּיִן* is to be taken as sitting upon *כְּבִידָה* before Ez. 23, 41). The combination of the word with *דָּין* to judge (Targ., LXX, Vulg.) or its identification with *אֲרִיה* (Masora), or the explanation *saddle* (Ewald), are to be rejected. *מִדָּיִן* a proper name JOSH. 15, 61 which see; *מִדָּה* JOB 11, 9 see *מִדָּה*.

מִדָּה see *מִדָּה*.

מִדְּבָח (def. *מִדְּבָחָא*) *Aram. m. an altar* EZR. 7, 17, from *דְּבָח* = Hebr. *דְּבַח*.

מִדְּבָר (with *a* of motion *מִדְּבָרָה*, constr. *מִדְּבָר*, with *a* of motion *מִדְּבָרָה*, with suff. *מִדְּבָרָה*; without *a* plur.) m. 1. (from *דְּבָר* 2) *pasture, pasture land*, i. e. a plain where grass plots (*נֶאֱרוֹת*) are JER. 9, 9; 23, 10; JO. 1, 19; 2, 22; PS. 65, 13; 78, 52, which is sometimes dried up from the continual want of rain; then *a steppe*, i. e. a plain without forests, and little built upon, into which oxen were driven (the *מ* is there *מ* loci), contrasted with the wild Lebanon 29, 17; JOSH. 1, 4; sometimes opposed to *אֲרָם מִים* Is. 41, 18, *נְהָרוֹת* 50, 2, PS. 107, 33, *מִים* Is. 35, 6, because a steppe is usually waterless. — 2. *a dry, sterile wilderness*, same as *צִיָּה* Is. 35, 1 and 41, 18, *יִשְׁמִיחַן* 43, 19, where *קוֹצִים* and *בְּרָקִים* JUDGES 8, 7, *צְרוּרִךְ* JER. 48, 6, wild grapes Hos. 9, 10 *grow*, and where *קָמָח* Ps. 102, 7, *פְּרָאִים* JOB 24, 5, JER. 2, 24, *תְּקוֹת* MAL. 1, 3, *יִקְנִים* LAMENT. 4, 3 *lodge*; then *a desert* generally, an uninhabited JOB 38, 26, forsaken place Is. 27, 10; also employed in comparisons JER. 2, 31; JO. 4, 19. With the article it denotes either the desert lying next to the speaker (SONG OF SOL. 3, 6; 8, 5), or the well-known Arabian desert, where the Israelites abode (GEN. 14, 6; 16, 7; EX. 3, 1; DEUT. 11, 24) and to which the poets and seers often revert (DEUT. 32, 10; EZ. 20, 13; Hos. 13, 5; AM. 2, 10), or the wilderness about Petra Is. 16, 1; comp. *Strabo* 16. p. 779. — Special designations of such steppes occur: a) *בְּלִי יְהוּדָה* the wilderness of Judah, the eastern slope of the mountains of Judah towards the Dead Sea JOSH. 15, 61 62, and also in the south of the mountains JUDGES 1, 16. b) *בְּלִי יְרֵחוֹ* see *יְרֵחוֹ*. c) *בְּלִי שֹׁר* see *שֹׁר*. d) *בְּלִי סִין* see *סִין*. e) *בְּלִי סִין* see *סִין*. f) *בְּלִי פֶאֶרָה* see *פֶאֶרָה*. g) *בְּלִי מִדְּבָר* see *מִדְּבָר*. h) *בְּלִי יָדָה* see *יָדָה*. i) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. j) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. k) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. l) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. m) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. n) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. o) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*. p) *בְּלִי גִבְעוֹן* see *גִבְעוֹן*.

i. e. Babylonia, which lay upon the Euphrates, and was a plain. q) הַיַּבֵּשׁ, *the wilderness of the peoples* Ez. 20, 35, i. e. the great desert which separates Babylonia from the coast-lands of the Mediterranean Sea. r) מִן הַבְּאֵר שֶׁבַע see בְּאֵר שֶׁבַע 2 Kings 3, 8 is the wilderness between mount שִׁעִיר and the south point of the Dead Sea. — 2. (formed from דָּבַר I. viz. the Pihel דָּבַר, like מִשְׁפָּחָה JUDGES 7, 15 from סָפַר מִשְׁפָּחָה Is. 7, 25 from שָׁלַח; with suff. מִדְּבָרָה) *the organ of speech*, SONG OF SOL. 4, 3, by which the Hebrews understand the palate (5, 16; JOB 31, 30; PROV. 5, 3). — 3. same as דָּבַר with the meaning *concern, circumstance*, DEUT. 1, 31 and with respect to the circumstance that thou hast seen.

מִדְּבָרָה (pl. with suff. מִדְּבָרָהּ, for which מִדְּבָרָהּ stands in the text; from דָּבַר II.) *f. leading, guidance* DEUT. 33, 3.

מָדָה (used in the resolved form; but we have also מִדְּחִי, מִדְּחָם, *inf. constr.* מִדְּ, *fut. יִמְדֶּה, apoc. יִמְדֶּה* tr. 1. *to stretch, to protract, time* (see Pihel); *to extend, to make roomy, a house* (see מִקְדָּה); *to stretch or spread over, an upper garment, a carpet* (see מָדָה, מִדָּה); *to stretch over one, the body* (see Hithp.); *to hand over, to impart, works into the bosom* Is. 65, 7, i. e. *to reward; to distribute, to divide* (see Pihel); *to reach out, as a gift* (see מִקְדָּה); *to stretch out, to be erect, of a long, tall person* (see מִקְדָּה). The same fundamental signification is also in the Arab.

مَدَّ (to extend, to stretch out, to expand, and to be stretched out, to be long), enlarged into مَدَح, مَدَج (to extend, to spread out, to be wide). The organic root is identical with that in מִדָּה I., מִדָּה I., Ar. مَدَى; and the organic roots of מִדָּה, מִדָּה (which see) not only lead to the perception of the root here, but also to its fundamental meaning. — 2. prop. *to stretch out a measuring line* (see Pihel), to ascertain the length of a thing; generally *to measure* NUM. 35, 5; Ez.

40, 5; *to mete out the surface* (according to its length and breadth) 40, 20; ZECH. 2, 6; applied even to hollow measures RUTH 3, 15, to water Is. 65, 7. Deriv. מִדָּה, מִמְדָּה, and the proper name מִדְּיָן.

Nif. נִמְדָּה (*fut. יִמְדֶּה, plur. יִמְדֶּי*) *to be meted out, of the heavens* JER. 31, 37; generally 33, 22; Hos. 2, 1.

Pih. מִדָּה (according to Ibn Chajjûg' on JOB 7, 4 after the form מִמְדָּה, מִמְדָּה, *fut. יִמְדֶּה*) *to stretch out a measuring line, to measure with it*, 2 SAM. 8, 2; *to divide or partition, a district* (from שָׂכָם to סָכָוֹת) Ps. 60, 8; 108, 8; *to extend, עָרַב* (the evening), JOB 7, 4 and he (God) *lengthens out the evening*, i. e. the night appears to pass too slowly (Saadia, Ibn Chajjûg', Ibn Chiquitilla). The acceptance of מִדָּה here as a noun (*constr. מִדָּה*) from נָדָה (Jos. Kimchi, Rashi) *flight*, is less suitable.

Poel מִדְּדָה (*fut. יִמְדֶּד*) *to measure, with threatening looks* HAB. 3, 6 (Vulg., Kimchi); better from מִדָּה II. (= מִדָּה, Ar. مَدَّ) *to totter, and to be translated: he appears (עָרַב) and makes the earth to quake* (Targ. LXX).

Hithpo. הִתְמַדְּדָה *to stretch oneself, with עַל of the pers. upon whom* 1 KINGS 17, 21.

מִדָּה (*constr. מִדָּה, from נָדָה*) m. JOB 7, 4, see מִדָּה Pih.

מִדָּה see אֶלְמִדָּה.

מִדָּה Aram. same as Hebr. מִדָּה.

מִדָּה I. (not used) tr. same as מִדָּה *to extend, spread out, a garment*, Arab. مَدَى, also of length, of measuring &c. Deriv. perhaps מִדְּיָן, מִדְּיָן and מִדָּה.

מִדָּה II. (not used) intr. *to be or lie in the middle*, Sanskrit madh, whence madhya, midst, Latin med in med-ius, Gothic mid in midis, old high German mit in miti. In Semitic this stem has only been preserved in the sibilant of the d-sound; hence Targ. מִצָּע, Syr. مَدَى *to be in the middle*; whence a great variety of derivatives. The stem becomes sibilant in Greek also. Deriv. מִדָּה, Gentile מִדְּיָן.

מִדָּה (from **מָדַד**; *constr.* **מִדָּה**, with *suff.* once **מִדָּה** for **מִדָּתָה** JOB 11, 9, comp. **פָּנֶה** PROV. 7, 8; *plur.* **מִדּוֹת**, with *suff.* **מִדּוֹתֶיהָ** (מִדּוֹתֶיהָ) *f.* 1. *extension, length*, JOB 11, 9 (*figur.*); *tallness*, used of the growth of men, as a sign of strength **Is.** 45, 14; **Num.** 13, 32; **1 Chr.** 11, 23; **Ar.** **مِدِيد** a tall person; *dimension, width*, of houses **Jer.** 22, 14 in **מִדּוֹת**; *continuance*, i. e. extent of time **Ps.** 39, 5; *plur.* *the wide upper vestment*, of the priest **Ps.** 133, 2 = **מִדָּה**. — 2. a measure, with which surfaces or extended bodies were measured **Ex.** ch. 26; **1 Kings** 6, 25; **Ez.** 40, 10; hence **מִדָּה** **Zech.** 2, 5 a measuring-line, **Ez.** 40, 3 a measuring-reed, **Jer.** 31, 39; generally a measure **Lev.** 19, 35; **Job** 28, 25. — 3. gift, offering, tribute **Neh.** 5, 4.

מִדָּה (for **מִדָּה**; *constr.* **מִדָּה**; in the resolved form **מִדָּה**, without being derived from **מָדַד** on that account) *Aram. fem.* same as **Hebr.** **מִדָּה** 3, a money-tribute **Ezr.** 4, 20; 6, 8; **מִדָּה** 4, 13; 7, 24; **Syr.** **ܡܕܗ** for **Hebr.** **מִדָּה**.

מִדְּהָבָה (from **דָּהַב** which see) *f.* a word used by way of periphrasis to denote the oppressive king of the Chaldeans, translated **Is.** 14, 4 a scaring away, a sudden attack (see p. 317), exactress of gold (*Kimchi*); but it is better to read **מִרְהָבָה** (which see) with the **Targ.**, **LXX.**, **Aq.**, **Syr.**, **Saadia** and others; **מִרְהָבָה** standing elsewhere in combination with **נָגַשׁ** (**Is.** 3, 5).

מִדְּרִי (after the form **מִדְּרִי**, **מִדְּרִי**; *pl. constr.* **מִדְּרִי** like **מִדְּרִי**, with *suff.* **מִדְּרִי** I.) *masc. prop.* expansion, outer covering, hence an upper garment **2 Sam.** 10, 4; **1 Chr.** 19, 4.

מִדְּוֶה (from **וָוה**) *m.* sickness, disease **Deut.** 7, 15; 28, 60.

מִדְּרִיחַ (from **רָחַח**) *m.* expulsion, ejection, i. e. what has ejection for its consequence, as lying prophecy, seduction, **Lament.** 2, 14; comp. **Jer.** 27, 10

15, hence coupled with **מִשְׁאֲחוֹת**; **LXX.** **ἐξώματα**, *Vulg.* *ejectiones*.

מִדְּוֶה *m.* 1. (either from **מִדָּה** I. after the form **מִדְּוֶה**, or from **מִדָּה** = **מִדָּה** after the form **מִדְּוֶה**, **מִדְּוֶה**) *extension, length*, hence **אִישׁ מִדְּוֶה** **2 Sam.** 21, 20 **K'ti** = **אִישׁ מִדְּוֶה** a high, tall man; the **K'tib** is to be read **מִדְּוֶה**. — 2. (from **דָּוָה** with the meaning to quarrel, to dispute, to attack one judicially; *plur.* **מִדְּוֶה** **K'tib** **Prov.** 21, 9 19 &c., which is not to be read **מִדְּוֶה**) *m.* dispute, quarrel, contention, **Prov.** 17, 14; 22, 10, excited or supported by a **לֶץ** *ibid.*, **אִישׁ מִדְּוֶה** 15, 18, **אִישׁ מִדְּוֶה** 16, 28, **אִישׁ מִדְּוֶה** 29, 22, **מִדְּוֶה** 26, 20; *pl.* disputes for the love of strife 21, 9, coupled with **כֶּסֶם** *wrath* 21, 19, **מִדְּוֶה** *anxiety* 23, 29. Sometimes an object of strife, an apple of discord **Ps.** 80, 7. See **מִדְּוֶה**. — 3. (district of the **דָּוָה**, i. e. of the **Eshmun** of the Phenicians, see 3) *n. p.* of a Phenician royal city with the territory belonging to it, in the north of Palestine **Josh.** 11, 1; 12, 19.

מִדְּרִי (compounded of the interrogative **מִדְּרִי** and **רִיב**, which is either to be taken, with *Kimchi*, as originating from **רִיב** *ground, opinion, original cause*, or from the *part. pass.* **רִיב** *perceived, seen*; **מִדְּרִי** **Gen.** 20, 10 being also used as an interrogative adverb *why?* *adv. interr.* 1. *why?* i. e. for what reason? **Gen.** 26, 27; 40, 7; **Josh.** 17, 14; **2 Sam.** 19, 42, different from **מִדְּרִי** (properly for what? i. e. to what purpose?), written **מִדְּרִי** once; in an indirect question, on which account **Ex.** 3, 3. — 2. *how!* **Job** 18, 3 *how are we counted as the beast!* i. e. so senseless; as **מִדְּרִי** also is to be taken.

מִדְּרִי see **מִדְּרִי**.

מִדְּרִי (from **דָּרַר** III. to pile up) *f.* a pile of wood **Ez.** 24, 9, = **דָּרַר** 24, 5.

מִדְּרִי see **מִדְּרִי**.

מִדְּרִי (from **רָחַח**) *m.* overthrow, fall, **Prov.** 26, 28, comp. **רָחַח**.

מִדְּרִי (only in *plur.* **מִדְּרִי**) *fem. a*

push, a blow, which leads to overthrow; לְמַדְּהָפָה Ps. 140, 12 *with repeated* (many) *strokes*, i. e. always and again, so that he falls; LXX εἰς καταφθοράν, *Vulg.* in interitum.

מְדִי (from מִדְּה II. after the form שְׂמִי from שְׂמִיָּה; the middle land, of Asia, Polyb. 5, 44 ἡ γὰρ Μηδία κεῖται μὲν περὶ μέσσην γῆν Ἀσίαν) *n. p. f.* (Is. 21, 2) *Media*, i. e. the land lying south of the Caspian Sea, bounded on the east by Hyrcania and Parthia, on the south by Persis and Susiana, on the west by Assyria and Armenia, into the cities of which the ten tribes were transported 2 KINGS 17, 6; 18, 11; then the land is put for the whole people, and therefore the pl. masc. Is. 13, 17, belonging to the Japhetic compound people GEN. 10, 2. The Medes, who were a leading power till Cyrus, are adduced as a rude and uncultivated race (comp. *Herod.* 1, 71; *Xen. Cyrop.* 5, 1, 20), and as the chief destroyers of Babylonia JER. 51, 11 28; Is. 13, 17. It is not till a later period that they are mentioned along with the Persians JER. 21, 2; ESTH. 1, 3. *Gentile* מְדִי DAN. 11, 1.

As to the correct pronunciation of the name, the Median people are termed in a Persian cuneiform inscription *Māda*, Greek *Μαδαίοι*, later *Μηδοί*; and as for the derivation, *Wahl* (*Asien* p. 534) has already that which given here.

מְדִי *Aram. f.* = Hebr. מְדִי EZR. 6, 2; *Gent.* מְדִי, *def.* מִדְּהָה DAN. 6, 1 K'tib, for which the K'tib is מְדִיָּה.

מְדִי see מְדִי.

מְדִי see מְדִי and מְדִי.

מְדִי see מְדִי and מְדִי.

מְדִי (stretch, extension, from מְדִי) *n. p.* of a city in the plain of Judah JOSH. 15, 61; on the contrary, מְדִי JUDGES 5, 10 belongs to מְדִי (which see); and the K'tib מְדִי 2 SAM. 21, 20 is to be read מְדִי.

מְדִי *m.* only in 2 SAM. 21, 20 K'tib, same as מְדִי 1.

מְדִי *m.* 1. (from the stem מְדִי, and in

the first instance from מְדִי, but with an irregular formation; only plur. מְדִי, *constr.* (מְדִי) same as מְדִי 2. *strife, contention* Prov. 18, 18; 19, 13, for which the K'tib usually has מְדִי 21, 9 19; 23, 29 &c. — 2. *n. p.* of a son of Abraham by Keturah GEN. 25, 2, and also of an Arabian tribe; like the names of the other sons of Keturah, distinct from the Ishmaelites 25, 12-18. When the Midianites spread farther in the neighbourhood of the country east of Jordan (GEN. 37, 35; NUM. 25, 14-19; ch. 31; JOSH. 13, 21; JUDGES 8, 24), of Sinai and in Arabia Petraea (Ex. 2, 15; 3, 1; 18, 1; NUM. 10, 29), in the vicinity of Edom (1 KINGS 11, 18), and as a wandering race pushing on towards more northerly districts, and conducting a caravan-traffic (GEN. 37, 28 36; Is. 60, 6), they became incorporated in a variety of ways with the Ishmaelites, with whom, as with the kindred tribe מְדִי, they became entirely identified GEN. 37, 28 36. The two connected tribes מְדִי and מְדִי appear already in *Ptolem.* (6, 7, 2. 27) under the name *Modiāra* and *Madīāma*; the former being said to have dwelt on the east coast of the Elanitic gulf, the latter north-east of it. The Arabian geographers are also acquainted with a city *Madyan* five days' journey south of Elath. According to *Edrisi* (see 5 clim. 3) the Midianites dwelt on the shores of lake Culzum, i. e. the gulf of Suez. Is. 9, 3 the day of victory over Midian, alluding to JUDGES 7, 8 12; comp. מְדִי Is. 10, 26. *Gentile* מְדִי NUM. 10, 29, *fem.* מְדִי - 25, 15, *pl. m.* מְדִי GEN. 37, 28, for which מְדִי also stands 37, 36.

מְדִינָה (*def.* מְדִינָה, *constr.* מְדִינָה; *pl.* מְדִינָה, *def.* מְדִינָה; from מְדִי) *Aram. f.* same as Hebrew מְדִי, of the satrapy of Babylonia DAN. 2, 48 49; 3, 1 12 30; EZR. 7, 16; of Judea 5, 8, of Media 6, 2; a district generally 4, 15.

מְדִינָה (from *Ilif.* of מְדִי; *pl.* מְדִינָה; a late word) *f. prop. judgment, jurisdiction*, then a satrapy, a province ESTH. 1, 1 22; 3, 12; 4, 3. Those belonging to such province are termed מְדִינָה

EZR. 2, 1; NEH. 7, 6. Also *circle*, used of the twelve circuits, into which Solomon divided the land (1 KINGS 4, 7 seq.) ECCLES. 2, 8. Afterwards *land* generally, e. g. of *צִיָּלָם* DAN. 8, 2, of other lands EZ. 19, 8; *territory, locality*, of Palestine DAN. 11, 24. Ar. and Syr. a city.

מִזְבֵּה (from *דָּוָה*) *f. a mortar* NUM. 11, 8.

מִדְבָּן (*a heap*, from *דָּבָן*) *n. p.* of a city in Moab, to which *חִזְקִי* has an assonance JER. 48, 2; perhaps *מִדְבָּנָה* is the same IS. 25, 10.

מִדְמָנָה (same as *מִדְמָנָה*) *n. p.* of a city in Judah JOSH. 15, 31.

מִדְמָנָה (*heap*, from *דָּבָן*) 1. same as *dunghill*, IS. 25, 10, perhaps identical with *מִדְבָּן*. — 2. *n. p.* of a city in Benjamin, near Jerusalem JER. 10, 31.

מִדְוָן 1. (from *דָּוָן*, only in *pl.* *מִדְוָנִים*) out of *מִלְכִּים* from *מִדְוָן* *m. contention, strife* PROV. 6, 14; 10, 12; consequently = *מִדְרֵן* 1. — 2. *n. p.* of a son of Abraham by Keturah, the brother of Midian GEN. 25, 2; then of a tribe, which is already identified with *מִדְרֵן* GEN. 37, 36; *Gent. m.* *מִדְרֵן*. See *מִדְרֵן*.

מִדְעָה and **מִדְעָה** (from *דָּעָה*; a form of later Hebrew, like the Aram. *מִדְעָה*) *m. knowledge, intelligence* DAN. 1, 4 17; 2 CHR. 1, 10-12; *thought* ECCLES. 10, 20.

מִדְעָה see *מִדְעָה*.

מִדְקָרָה (from *דָּקָר*, *pl. constr.* *מִדְקָרוֹת*) *f. piercing, wounding* PROV. 12, 18.

מִדְרָה see *מִדְרָה*.

מִדְרָה (with *suff.* *יָהּ*, *יָהּ*, from *דָּרָה*) Aram. *m. a dwelling, abode*, DAN. 4, 22; 5, 21; for which DAN. 2, 11 has *מִדְרָה*.

מִדְרָגָה (from *דָּרָגָה*) *fem. what is to be ascended by climbing* (*דָּרָגָה* = *דָּרָגָה*), as *a steep wall, a hill like a wall, a steep rock, a rocky terrace, a stair-like height* SONG OF SOL. 2, 14, parallel *סֶלֶעַ*; EZ. 38, 20, parall. *הַר*, *הוֹמָה*. The Targ., LXX, Vulg., Syr. have translated merely according to the context, since the Aram. *נִיָּא* (a step, stair), Arab. *نَجْحَة*

(ladder) were sufficiently known. The Greek *καλμαξ* is the same; and *καλ. Τροίωρ* is called in the Talmud *עַל צֶרֶךְ*.

מִדְרָה (with *suff.* *יָהּ*) *f.* 1. (from *דָּרָה* I.) *circle*, IS. 30, 33 *he hath made its circle deep (behind) and wide*, i. e. to comprehend numerous sacrifices, conseq. same as the noun *דָּרָה* 1. — 2. *a pile of fuel* EZ. 24, 9, from *דָּרָה* III.

מִדְרָה (from *דָּרָה*) *m. a treading-place*, i. e. a place trodden upon DEUT. 2, 5; see *מִדְרָה*.

מִדְרָשׁ (from *דָּרַשׁ*, *constr.* *מִדְרָשׁ*) *m. prop. inquiry, examination, interpretation*, hence *a copious description*, an enlargement of a common historical book (*דְּבָרִים*), including perhaps, tradition. Thus *the Midrash of the prophet Iddo* 2 CHR. 13, 22, *the Midrash of the book of kings* 24, 27, and probably other works of the same kind existed. In no case are *מִדְרָשׁ* to be identified, though the LXX take the former merely as *a writing*, and in Ar. *مِدْرَس* means *a book*; comp. Latin *commentarius*.

מִדְשָׁה (from *דָּשָׁה*, with *suff.* *יָהּ*) *f. prop. what is threshed, figur. a down-trodden; ill-treated (people)* IS. 21, 10; comp. the same figure in 41, 15; JER. 51, 33; MIC. 4, 12 13.

מִדְתָּה see *הִמְדָּתָה*.

מָה (the final *a* is mutable and remains prop. only in pause; when there is a closer union of words, the *a* is merely shortened, and the initial consonant that follows, is doubled, as *מִדְשָׁה* GEN. 31, 36. With a small word *מָה* is written as if they were one, seldom with larger words; but before *h* it is lengthened, e. g. *מִהָּה* EX. 4, 2, *מִהָּה* IS. 3, 15, *מִהָּה* EZ. 8, 6, *מִהָּה* MAL. 1, 13, *מִהָּה* 1 CHR. 15, 13. In like manner it is *מָה* before the gutturals *ה*, *ח*, or *ע*, as *מָה* GEN. 31, 36, *מִהָּה* ZECH. 5, 6; but in the latter case more frequently *מָה*, as *מִהָּה* PS. 89, 48, *מִהָּה* GEN. 31, 36, *מִהָּה* PS. 39, 4, 10, *מִהָּה* ECCLES. 2, 12, *מִהָּה*

Elsewhere *מה* remains before words beginning with א, ע, ו, ר, as *מה אמר* Ex. 3, 13, *מה אלה* ZECH. 1, 9, *מה ראו* PROV. 30, 13, *מה ראו* ESTH. 9, 26. *מה* also appears in connections which are not close, or when there is a question, as *מה משפט* 2 KINGS 1, 7, *על מה* Is. 1, 5, Ps. 10, 13, *הכמת מה* JER. 8, 9, *על מה* Ps. 4, 3, *במה* ECCLES. 3, 22) a pronoun interrogative, *what?* of things, as *מי* is applied to persons, in direct and indirect interrogation, oftenest at the beginning of a sentence and without distinction of gender or number. In its very extensive use we distinguish the following peculiarities: 1. It either expresses a simple, direct question, as *מה אומר* Is. 38, 15 *what shall I say?* *מה שאלתך* ESTH. 5, 6 *what is thy request?* or an indirect, indefinite interrogation, e. g. after the verbs *הגיד* 1 KINGS 14, 3, *דבר* JOB 34, 33, *ראה* NUM. 13, 18, *ידע* Ex. 2, 4, *שקע* JUDGES 7, 11, *זכר* MIC. 6, 5; or it is put where the interrogative force is entirely in the back ground, and the translation may be *that which*. — 2. Conceived of and used as a subst., and standing in relation to impersonal nouns, *מה* and *מה* is sometimes put after them as a genitive, e. g. *הכמת מה להם* JER. 8, 9 *the intelligence of what remains to them?* i. e. of what thing have they knowledge? Sometimes, again, it is supposed to be in the constr. state, so that the noun follows in the genitive, e. g. *מה בצע* *what of gain?* i. e. what gain is there? Ps. 30, 10. — 3. It means *of what kind?* *of what quality?* whether referring to persons or things, e. g. *מה תאר* 1 SAM. 28, 14 *what form is he of?* *מה הערים האלה* 1 KINGS 9, 13 *what are these cities?* *מה אלה* ZECH. 1, 9 *of what kind are these?* *מה* has this meaning, when it is a first or second accusative HAG. 2, 3; NUM. 13, 18. — 4. *what?* in a rejecting, blaming, reproaching sense, so that it forms the transition to a negation, e. g. *מה תריבין* Ex. 17, 2 *what do ye strive about?* *מה תפסין* ib. *why tempt ye?* and so Ps. 42, 12; JOB 7, 21; then quite negative, and losing more or less the

interrogative power, 1 KINGS 12, 16 *we have no (מה) part in David!* parallel *לא*; JOB 6, 25 *and the reproof proceeding from you cannot (ומה) reprove!* 16, 6 *nothing (מה) goes away from me!* 31, 1 *and I may not (ימה) look upon a maid* (LXX *καὶ οὐ*, Vulg. *ut ne*, Syr. *ܡܝܢ*); SONG OF SOL. 8, 4 *will not awake!* instead of which in 2, 7 and 3, 5 *אם* has this meaning; PROV. 20, 24 *and man, he does not understand his ways!* To this belongs the meaning *what* as an exclamation, Ex. 16, 7 *and what are we!* i. e. we are nothing! In this rejecting, blaming and denying sense of *מה* are to be taken many forms of expression, which have obviously proceeded from the usual interrogative one, e. g. *מה לי ואלה* JUDGES 11, 12 *what is it between me and thee!* i. e. what have I to do with thee! = I have nothing to do with thee; *מה לי ולשון* 2 KINGS 9, 18; so too JER. 2, 18; 23, 28; Ps. 50, 16. On the contrary JUDGES 1, 14, Is. 3, 15 and 22, 1 do not belong here; though the *what!* is spoken in a reproving, blaming way, it is not so much so as to turn into a denial. With this is also associated the use of *מה* as an exclamation of wonder, coupled at the same time with the idea *what kind of*, e. g. *מה נורא* Ps. 66, 3 *how fearful!* *מה טוב* ZECH. 9, 17 *what is his goodness!* i. e. how good he is. — 5. = *what-ever, anything, something, aliquid, quidquam*, in which case it follows, e. g. *מה ידעה* PROV. 9, 13 *she knows nothing;* *מה יהי* 2 SAM. 18, 22 *whatever there be;* *מה דבר* NUM. 23, 3 *whatsoever thing;* very seldom prefixed 1 SAM. 20, 10. Here belongs too the signification of *מה* in the reduplicated *מהמה* (which see). Seldom does *מה* appear with the meaning *that which*, i. e. including the relative, JUDGES 9, 48 *I did what ye saw.* *מה* may also be taken in this sense NUM. 23, 3 and 1 SAM. 20, 10. But in the later period of the language *מה* (that which) stands instead ECCLES. 1, 9; 3, 15; 6, 10, like the Aram. *ܡܐ*. — 6. with a wider extent of the interrogative power, a) *why, wherefore*, interchanged with *למה* Ex. 14, 15, *מה תצק*

why criest thou? as also the Latin quid, Greek τί; b) how much, JOB 6, 25 how very eloquent! 26, 2 how well hast thou advised! c) in what way, quomodo, GEN. 44, 16 how shall we justify ourselves! d) if Ps. 39. 5.

Coupled with prepositions two kinds of the latter are to be distinguished: a) such as attach themselves very closely to the interrogative vocable and in consequence double the initial מ, whence they are uttered with *a*. To these belong מִּמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, as מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, as מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, then also מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, מִמָּה, so far as they are not closely attached. The union of מִמָּה with the preposition לֵּ forms an exception, where the *a* (Kametz) prefers to remain, as frequently elsewhere (comp. לֵּמָּה, לֵּמָּה, לֵּמָּה, לֵּמָּה, &c.), but where, as in the case of מִּמָּה and מִּמָּה the *m* is doubled, and the last syllable becomes accentless by abridgment; viz. מִמָּה, from which nothing but unimportant deviations occur. Such compounds are: 1. מִמָּה whereon GEN. 15, 8, how so MAL. 1, 2, whereby 1 KINGS 22, 21, where-with MIC. 6, 6, by what means JUDGES 6, 15. Before gutturals מִמָּה stands in a great variety of senses, as on what account 2 CHR. 7, 21, at what JUDGES 16, 5, for nothing IS. 2, 22, according to the meanings of the separate constituents. — 2. מִמָּה prop. as what? for what? how great? used to express extent in space, time, number, or for repetition, as how wide? how great? ZECH. 2, 6, how often? in the sense of not often! seldom! (see מִמָּה) JOB 21, 17, how many? 13, 23, how often? PS. 78, 40, how long 35, 17, also renouncing the interrogative element ZECH. 7, 3 much. For מִמָּה מִמָּה is sometimes used 2 CHR. 18, 15. — 3. מִמָּה (exceptionally מִמָּה, with the accent on the last syllable and without Dagesh, only in PS. 42, 10 and 43, 2, and when the following word begins with א, ה, ו, as well as before the name יהוה pronounced אֶהְיֶה, except 2 SAM. 2, 22; 14, 31; PS. 49, 6; JER. 15, 18; three times מִמָּה 1 SAM. 1, 8, once מִמָּה JOB 7, 20)

how what! = but how! how great! DAN. 3, 33; לְמָהּ, לְמָהּ see above; and לְמָהּ in לְמָהּ 1 CHR. 15, 13, לְמָהּ 2 CHR. 30, 3, where לְמָהּ or לְמָהּ signifies *on account of that, for that*.

The interrogative מָה with its abbreviations (מִי, מָה, מַה) for the impersonal *what?* is in Ar. مَا, Syr. مَا, Babyl. מָה, מָה, which are used as variously. The shortening and unaccenting of its vowel in מָה (which see), &c. extends still farther in Arab. and Phenic., inasmuch as كَمْ (Hebr. כִּמָּה), لَمْ (Hebr. לְמָה), Phenic. לִם also appear there; and a trace of this abridgment may be also in מִי from מָה, manifestly compounded of מָה and ו, as Aram. מִי still shews, where מִי for מָה is also used as an interrogative. For the abridgments in Aramaean, see under מִי. As to its origin, the impersonal interrogative vocable, the so-called neuter, may have been pronounced *mi*, and the personal *me*, *mi*: from *mi* in modern Arabic arose *min*; from *ma* or *me* of the old language *mán*, *man*, Ex. 16, 15, מִן, which has been preserved exclusively in Aram. and was also used for מִי (see מִן); from *men* has been formed the Ethiop. neuter *ment* by annexing a *t*, as in extra-Semitic languages. Comp. מִי.

מָה Aram. pron. interr. same as Hebr. מָה *what?* DAN. 4, 32, but also *somewhat, whatever*, quidquid 2, 22; מָה דִּי *that which, whatever it is which* 2, 28; EZR. 7, 18. Its compounds with prepositions are a) מִמָּה *how exceedingly! how!* DAN. 3, 33, Syr. مِمَّا, b) לְמָה *lest* EZR. 4, 22, and דִּי לְמָה 7, 23 the same.

מָה (not used) *intr. to flow, to run*, deriv. מִי (constr. מִי), like גִּי (constr. גִּי) from גָּה I., הִי (constr. הִי) from הָה II., שִׁי from שָׁה, חִי (constr. חִי) after the form הִי from הָה, out of which has come הִי; and this noun-formation is also entirely according to the analogy of verbs ending in הָה, so that no other verb-stem should be adopted; Ar. مَلَا the same,

besides مَلَا, and the farther developed מָה to pour out, to overflow. Such a stem should also be assumed in the other Semitic languages. The stem מָה appears with a harder final sound in מִי (מִי) to overflow, to dissolve, מִי (מִי), the same, Arab. مَاع to dissolve in flowing, مَع to be fluid (perhaps Hebr. מִי, and in מִי). The Sanskr. mih, Latin mig (in mingere), mej &c. are the same root.

Pih. (redupl.) מִי מִי the same, whence the noun מִי, preserved only in the constr. state and with suff., as מִי, &c.

מָה see מָה.

מָה (Kal not used) *prop. tr. to hold off, to hold back*, then *intr. to tarry, to linger*, Ar. مَدَّ, Syr. مَدَّ the same; both which are still preserved in this simple form in the imperative as an exclamation, but in farther use only in the redupl. form مَدَّ مَدَّ to stop, to hinder, to hold off, to withhold. The organic root, like the fundamental signification, is thus to be put along with מָה (which see), and then with מָה and מָה; as has been explained fully, and with more comparisons, under מָה and מָה. Deriv. the noun מָה.

Hithp. (redupl.) הִתְמַדְּהָ (imp. pl. הִתְמַדְּהוּ) to linger, to tarry GEN. 19, 16; to delay 43, 10, עַד הִתְמַדְּהוּ JUDGES, 3, 26 till their delaying, i. e. as long as their delay continued; to wait 19, 8; to be hesitating, undecided, keeping back; hence coupled with תָּמָה to stare, to be amazed at, prop. to stay, to stop Is. 29, 9.

מָה *m. tarrying*, only in Ez. 21, 18 כִּי יִהְיֶה בָּהֶן לֹא יִהְיֶה for a proving and a tarrying will not take place; for יִהְיֶה we should read here וְיִהְיֶה (see בָּהֶן).

מָה see מָה.

מָה (constr. מָה) f. 1. (from מָה I.) *confusion, complication*, at an outbreak, an attack DEUT. 7, 23; 1 SAM. 14,

20; ZECH. 14, 13; *discord, disturbance* DEUT. 28, 20; PROV. 15, 16; 1 SAM. 5, 9; *consternation, amazement* 5, 11; *disorder* (moral), i. e. *lawlessness, force* AM. 3, 9; EZ. 22, 5 (synonym *המס* &c. PS. 55, 10-12). — 2. (from *היום* II.) *the rage or storm of war*, of besiegers IS. 22, 5. EZ. 7, *יום המהומה* = *היום מהומה* (this sort of combination is frequent in Phenice. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קרב בזהב (this sort of combination is frequent in Phenice. and vulgar Hebrew) *the day of the tumult of war* (and not the joyous shout of the mountains). It is, therefore, not necessary to read with the LXX קרב בזהב

היום לא במהומה ולא בזהב (old Persian, moulded together from the Zend. *meh great, hum = hom, he om*, the name of an Ized, and *ן*, the Zend termination -*van*, out of which -*an* subsequently arose in Persian; therefore *Mehhum-[v]an belonging to the great Hom*) n. p. m. ESTH. 1, 10. See *המן*, *המנה*.

מהיטבאל (*El is a Benefactor*; *מהיטב* = *מטיב*) 1. n. p. m. NEH. 6, 10. — 2. n. p. f. GEN. 36, 39.

מהיר (*constr. מהיר*; from *מיר* 2. c.) *adj. m. quick, prompt*, in a business PROV. 22, 29; *ready, swift, sure*, in writing, i. e. *skilled* PS. 45, 2; EZR. 7, 6; *experienced* in IS. 16, 5; SYR. *عَمِلًا* the same.

מהל (*part. pass. מהל*) *tr. same as מהל* (מיל), ARAM. *מהל*, to *prune*, hence *מהל*; only *fig. to cut wine*, i. e. to weaken it by mixing water with it, to take from it the fiery and the noble part IS. 1, 22, comp. *vinum castrare* (Plin. H. N. 19, 2), *jugulare Falernum* (Martial. Ep. 1, 28). In Ar. verbs of cutting down, killing, piercing, breaking through &c. (قتل, قطع, شج, قتل, قطب) are applied to the mixing of wine; on the contrary, *مهل* is not connected with *מהל*.

מהל see the proper name *מהל*.

מהל (*constr. מהל*) m. 1. *extent in going*, i. e. length and breadth measured according to the step JON. 3, 3 4, by

which the diameter is sometimes given, and sometimes the circumference; *space, extent* EZ. 42, 4, for which also *מהל* (in one ms. *מהל*) stands there; whether *the extent* be meant in length (*מהל*) or breadth (*מהל*), whether in *ells* (*מהל*) or *days' journeys* (*מהל*), is given by something added. — 2. *a journey, a walk* NEH. 2, 6.

מהל (only pl. *מהלים*) m. *a going, way*, ZECH. 3, 7 and *I give thee ways between them standing here*, i. e. thou shalt have ingress and egress among them. To take it as = *מהלים* guides, or to read *מהלים*, is unnecessary.

מהל (*constr. מהל* only in a proper name; from *הל* I.) m. *praise, applause, fame*, PROV. 27, 21 and *a man* (is tried) according to his praise, i. e. according to what is thought of him.

מהלאל (*Praise or Splendour is El*) 1. n. p. of a patriarch descended from Seth in the antediluvian time GEN. 5, 12, corresponding to *מהלאל* 4, 18 of the other writer; as *מהלאל* 5, 21 corresponds to *מהלאל* 4, 18, and *ייר* 5, 15 to *ייר* 4, 18. Taking these names as designations of certain deities belonging to old tradition, to which *לאל* and *הלאל* decidedly point, *מהלאל* denotes the splendour- or sun-god Apollo; as *מהלאל* does Mars, *ייר* the water-god. — 2. n. p. m. NEH. 11, 14.

מהלמה (*pl. מהלמות*, from *הלם* II.) f. *a stroke*, PROV. 18, 6.

מהמרת (*pl. מהמרות*, from *המר* = *ממר* to weave) f. same as *ממרת* a net, of him that lies in wait PS. 140, 11.

The meaning *flood*, after the Arab. *هم* to pour out (*Ibn Parchon*), or from *המר* = *המר* I. (PS. 46, 4) to roar, to bubble up, as well as that of *pit* (Symm., Jerome, *Kimchi* and others) from *המר* = *המר* to dig, are to be rejected.

מהפכה (*constr. מהפכה*, from *הפך* Hif.) f. *overthrow, destruction, wasting*, DEUT. 29, 22, = *הפכה*, as a verbal noun

construed with the accusative Is. 13, 19; JER. 50, 40.

מִהֶפְכָּה (from הֶפֶךְ Hif. to fence in, the body; to make crooked, in the form of a cross) *f. stocks*, an instrument of punishment JER. 20, 2 3, confining the hands and feet of the culprit, with צִיָּק 29, 26 which fastens the neck; with בֵּית הַמָּוֶה 2 CHR. 16, 10 *house of the stocks*.

מִהֶקְצֶה see קָצַע in Hof. and the noun מִקְצֶה.

מָהַר 1. (Kal not used) *intr. to flow, to run, to flow forth, to flood*, like those which are identical with it, מָר I. (מָר), מָר I. (מָר), Arab. مَار, to flood, to flow, and like the organic root in מָרֵר to flow, of water, Arab. مَرَمَر; for which reason the verb is closely connected with מָהַר, like מָהַר with מָהַר. — 2. (not used) metaphor. a) to hasten away, to run forward, to move along; the corresponding metaphor also taking place in מָהַר I. (comp. מָהַר, מָהַר I. (comp. מָהַר to rove, Syr. مَهَر, whence מָהַר a proper name, prop. a nomad), מָהַר (belonging to מָהַר), מָהַר (which see) &c.; b) to totter to and fro, to waver, to be in motion, comp. מָהַר (מָהַר), and מָהַר compared with מָהַר; c) to be quick, brisk, alert, experienced, Arab.

مَهَر. Deriv. מָהַר, מָהַר, the proper name מָהַר. — 3. (3 plur. מָהַר, fut. מָהַר, inf. absol. מָהַר) *trans. prop. to pour out, to cause to flow, hence to give away* (the same metaphor appearing in מָהַר, מָהַר I. (מָהַר), to reach, to hand, in order to exchange a thing for what is given; therefore to barter, a woman for a price (מָהַר), i. e. to marry, Ex. 22, 15; to exchange, a god (מָהַר, as Is. 48, 11 = מָהַר Ps. 16, 4 (Ibn Melech), comp. JER. 2, 11. Deriv. מָהַר.

Nif. מָהַר (part. מָהַר) to be hurried, to act precipitately, JOB 5, 13; to be too hasty, headlong Is. 32, 4; HAB. 1, 6; to move hurriedly, vehemently, wildly, lively, of לב, hence to tremble, to be solicitous Is. 35, 4; comp. מָהַר, מָהַר, מָהַר.

Pih. מָהַר (inf. constr. מָהַר, fut. מָהַר)

1. either a stronger expression of the Kal, idea in signif. 2, to hasten 1 SAM. 4, 14, with מָהַר PROV. 7, 23 or accusat. of the place whither NAH. 2, 6, or *trans. with accusat. of the object, to procure quickly* GEN. 18, 6, to accelerate Is. 5, 19, to bring hastily 1 KINGS 22, 9. Intrans. it stands a) in Is. 8, 1 the booty hastens, where מָהַר as an infin. is put for the finite verb, parall. to מָהַר; and לֵּ is to be taken as a sign of the superscription, especially since only מָהַר stands in verse 3; consequ. לֵּבָנָה GEN. 15, 12, לֵּבָנָה JOSH. 2, 5 cannot be at all compared with it. It is still better to take מָהַר = מָהַר with the Targ., as מָהַר also may be a participle. b) coupled with other verbs it gives them an adverbial force quickly, hastily, either with or without מָהַר GEN. 45, 9, JUDGES 9, 48, or whether the verb follows in the infin. with לֵּ GEN. 18, 7; 41, 32, or לֵּ is dropped Ex. 2, 18. Deriv. מָהַר. — 2. to be very expert, prompt, skilful, intelligent; joined with other words also, used adverbially Is. 32, 4, parallel מָהַר.

מָהַר (after the form מָהַר, probably a part. Pihel, consequ. instead of מָהַר) 1. *adj. m. hastening, quick, rash*, ZEPH. 1, 14. — 2. *adv. quickly, hastily*, put after verbs Ex. 32, 8; DEUT. 4, 26; 7, 4; JOSH. 2, 5; seldom prefixed Ps. 79, 8.

מָהַר (from מָהַר 3) *m. a gift, a dowry, a marriage-price*, paid to the parents of a bride GEN. 34, 12; Ex. 22, 16; 1 SAM. 18, 26; Greek μεδωρ, Targ. מָהַר, Syr. مَهَر, Arab. مَهَر.

מָהַר (after the form מָהַר) *f. haste, speed, only adv. quickly, hastily*, NUM. 17, 11; DEUT. 11, 17. In almost the same sense מָהַר (in haste) soon ECCLES. 4, 12, מָהַר Ps. 147, 15, stronger מָהַר קָל JOSH. 4, 4, or inverted מָהַר קָל Is. 5, 26 in furious haste; comp. the same intensifying in מָהַר לֵּבָנָה Is. 30, 13, and מָהַר לֵּבָנָה 29, 5.

מָהַר (the hasty one) *n. p. m.* 2 SAM. 23, 28.

מָהַר (only plur. מָהַר, from

לְמוֹ *f. mockery, delusion, jest* Is. 30, 10, parallel הַלְקוֹת *flatteries*.

מִן I. *a pronoun* = מִהָּ what? (comp. פֶּה = פִּי, אֵיכָבֶדָה, אֵיכָבֶדָה, אֵיכָבֶדָה in כֹּה = כִּי in 2 KINGS 6, 13 K'ri), only in combination with the prepositions בְּ, לְ, and הָ, adding to them a relative force though it be only remote. a) בְּכִי *prop. in that which*, poet. same as בְּ *in, by, with*, as בְּמוֹ-אֶפֶס Ps. 11, 2 *in darkness*; בְּמוֹ-מִדְּמִנָּה Is. 25, 10 K'ri *in dung*; בְּמוֹ-אֵשׁ 43, 2 *through the fire*; 44, 16 *in fire*; בְּמוֹ-אֶרֶב (go into) *their place of concealment* JOB 37, 8; בְּמוֹ-רֹאשׁ 16, 4 *with the head*; בְּמוֹ-פֶה 16, 5 *with the mouth*. For מִהָּ = מִי in Is. 25, 10 K'tib and vice versa in JOB 9, 30 K'ri בְּמִי stands for בְּכִי (see מִי), where we can scarcely think of מִי (from מִי). — b) לְמוֹ poetically = לְ *at, to, for*, as לְמוֹ-חֶרֶב JOB 27, 14 *for the sword*; 29, 21 לְמוֹ-צַדִּיק *at the counsel*; 38, 40 לְמוֹ-אֶרֶב *for the lying in wait* = לְאֶרֶב; 40, 4 לְמוֹ-סִי *upon my mouth*. In like manner לְמוֹ- were taken in the proper name לְמוֹאָב, as = לְ, as in לְאֶל; but this is still doubtful. — c) בְּכִי (not only poetically = בְּ, but also in prose), with כִּי as a prevowel (the latter before light suffixes, as בְּכִי, בְּכִי, בְּכִי, בְּכִי, the former before the heavy ones, as בְּכִי, בְּכִי, but for which בְּכִי are more frequent) see בְּכִי. In all these forms מִי is easily perceived to arise out of מִהָּ, since the meaning of מִי is still seen and it is also found in the Arab. *مِنْ* and Aram. *מִן*, בְּמוֹ-הַיָּדָה Ps. 73, 15 is = בְּמוֹ-הַיָּדָה sicut haec, talia. — 2. מִי a poetical suffix-appendage for the original, plural מִי with verbs, nouns or particles, seldom used Ex. 15, 5, which appended syllable, however, should rather be regarded as a mere cessation of the sound, and has nothing in common with the מִי of signif. 1; so also מִי or with other vowels preceding. This מִי is seldom used by the poets as a sing.,

particularly with small words, as לְמוֹ for לְ Is. 44, 15; comp. Ps. 11, 7; JOB 22, 2; DEUT. 33, 2. — 3. מִי (after the form מִי, since the root here is מִי) same as מִי *water*, prop. the flowing, metaphor. *seed, seed-efflux*; like מִי Is. 48, 1, Arab. *ماء* (Kor. 86, 5), Pers. *آب* (water and seed). On the form comp. the Targ. מִי, מִי, מִי (water), Phenice. מִי the same, hence מִי מִי (מִי = מִי) My-socar-as (= מִי מִי) proper name of a Tingitane harbour; fem. מִי in numerous name-formations. It was after this meaning of מִי "seed" that the author of GEN. 19, 37 explained the name מִי, though it should be derived from מִי.

מִי (according to GEN. 19, 37 either from מִי = מִי, and מִי, *semen of the father*, i. e. begotten by his own father, or = מִי with the same meaning as מִי has in 19, 32 34; but it is probable that it was originally = מִי *a wished for, longed for one*, from מִי) 1. *n. p.* of a son of Lot's GEN. 19, 37, then of a people called after him, *the Moabites*, sometimes masc. NUM. 22, 3, 2 KINGS 1, 1, JER. 48, 11 13, sometimes fem. JUDGES 3, 30, 2 SAM. 8, 2, also coupled with the plur. as a people 2 KINGS 3, 21 22. The Moabites accordingly came from Aram GEN. 19, 37 seq., and settled down at a later period on the east side of the Dead Sea and the Jordan, after they drove out the original inhabitants, the מִי, DEUT. 2, 11. — 2. *n. p.* of the land of Moab NUM. 21, 13 26, JUDGES 11, 18, fully מִי (RUTH 1, 1 2 6 22; 2, 6; 4, 3) or מִי DEUT. 1, 5; 28, 69; 32, 49; 34, 5. Numerous passages of the Old Test., which have been collected in special works and treatises, give an account of the geographical extent or limitation of the Moabite territory, its religion, political history and relation to the Jewish people. *Gentile m.* מִי DEUT. 23, 4; NEH. 13, 1; *fem.* מִי RUTH 1, 22 and 2, 2, or מִי 2 CHR. 24, 26; *pl. fem.* מִי 1 KINGS 11, 1.

מוֹל only in NEH. 12, 38 K'tib, see **קוֹל**.

מוֹכָא (from **בּוֹא**) *m. entrance* Ez. 43, 11 same as **מְבּוֹא** 42, 9; and here as in the K'ri 2 SAM. 3, 25 it is used merely on account of its similarity to **מוֹצָא**, like **מוֹצָא** (= **מוֹצָא** which see) once even Ez. 47, 8 (from **צוֹא** = **צוֹא** = **צוֹר**, **צוֹר** = **צוֹר**).

מוֹג or **מָג** (*plur. מָגִים*, an Indian word, occurring only with the article **אֶל־**, because it came to the Hebrews through the Arabians) *m. the name of an Indian costly wood (Kimchi), fetched from Ophir 1 Kings 10, 11 12, probably the genuine Sandel-wood, which is called mocha, mochâta in Sanskrit; sometimes transposed מוֹגִים, and mentioned inexactly as a wood growing on Lebanon with cedars and cypresses 2 Chr. 2, 7.*

מוֹג I. (i. e. **מָג**, not used) *intr. to be great, mighty, rich, comp. Sanskrit mah = magh, whence magha (in the Vedas) power, riches; old Persian mag the same, hence maga might, force (in a religious aspect), magava (an adjective form from it) = Sanskrit maghavan (in the Vedas) a powerful one, old Persian magu-s, the designation of a class of the servants of Ormuzd. Accordingly the stem mag appears to be connected with mah to grow, to become large, and with the Indo-Germanic mag to be able, to have the power (see מָג). Deriv. מָג.*

מוֹג II. (*inf. constr. מוֹגִי; fut. מוֹגִי, apoc. מוֹגִי, with suff. מוֹגִי*) 1. *intr. to melt, to dissolve, figurat. to tremble, to faint from fear, of לָב Ez. 21, 20, to shake, to quake, of אֶרֶץ Am. 9, 5; Ps. 46, 7; the same figure appearing in מָכַס, Ar. كَاب. — 2. tr. to cause to flow, i. e. to cause to faint or despond Is. 64, 6, like מָכַס 10, 18; but we may conjecture that מוֹגִי stands there for מוֹגִי, and consequently it belongs to Pihel. The organic root מָג is closely connected with מָג, מָג, Arab. ماع &c.*

Nif. מוֹגִי; part. pl. מוֹגִים figur. *to tremble, to quake, to totter to and fro,*

to dissolve, of הָיָן = מוֹגִי 1 SAM. 14, 16, of הָיָל NAH. 2, 7, to tremble, to be afraid Is. 14, 31; Ex. 15, 15.

Pih. מוֹגִי (fut. מוֹגִי) to cause to flow, to melt, to dissolve, e. g. the clods by רְבִיבִים Ps. 65, 11; figur. Job 30, 22 and the stormy wind dissolves me (חֲשָׁרָה) K'tib = חֲשָׁרָה 36, 29, hence the parallel is רִיחַ; and חֲשָׁרָה K'ri is the same).

Hithp. מוֹגִי (fut. מוֹגִי) to dissolve, to perish Ps. 107, 26; metaph. to quake, to tremble, to shake Am. 9, 13.

מוֹר I. (Kal not used) *intr. to move to and fro, to be agitated, connected in its organic root מָר with מָט I. (מָט), מָר, Ar. مَات, مَات &c., then with מָר, מָר.*

Pih. מוֹר (fut. מוֹר) to cause to shake, to make tremble HAB. 3, 6 (Targ., LXX).

מוֹר II. (not used) *intr. to stretch, to extend, in space or time, same as מָר; deriv. מָר, מָר.*

מוֹדֵעַ or **מוֹדֵעַ** (an abstract noun formed from מָדֵעַ I. with מָ; *constr. מוֹדֵעַ also before לְ*) *m. acquaintance, relationship, constr. an acquaintance, a friend, Prov. 7, 4; Ruth 2, 1 K'ri, where the K'tib has מוֹדֵעַ.*

מוֹדֵעַ (or **מוֹדֵעַ**) *fem. 1. the same Ruth 3, 2. — 2. knowledge Is. 12, 5 K'ri, where the K'tib is מוֹדֵעַ after the form מוֹדֵעַ (from מוֹדֵעַ).*

מוֹט I. (*inf. absol. and constr. מוֹט, fut. מוֹט, part. m. מוֹט*) 1. *intr. same as מוֹר I., מוֹט, מוֹט to waver, to move to and fro, of רָגַל Ps. 38, 17 and 94, 18, to fall; to tremble, to quake, of הָרִים 46, 3, מוֹט Is. 24, 19, מוֹט Ps. 46, 7, מוֹט Is. 54, 10. Derivat. מוֹט 1. — 2. to incline, to sink, figurat. to be reduced in circumstances Lev. 25, 35; metaphor. not to stand firm, to be changeable. — 3. (not used) trans. to incline, to bend, to make crooked, to turn aside, like the Ar. مَات, connected in its organic root מָט with that in מוֹט. Deriv. מוֹט (from מוֹט) Ez. 9, 9 and מוֹט Is. 58, 9.*

Nif. נָמוּט (*fut.* נָמוּט) *to totter*, of the steps PROV. 10, 30, PS. 17, 5, *to fall, to stumble* 10, 6; 30, 7; with a negative, *to stand firm* 125, 1; IS. 40, 20; *to tremble, to quake* PS. 82, 5.

Hif. הָמוּט (*fut.* הָמוּט) *to make totter, to precipitate*, with עַל of the person PS. 55, 4; 140, 11 K'tib.

Hithp. הִתְמוּט *to be violently shaken* IS. 24, 19; *to totter*, like Kal and Nif.

מוֹט II. (not used) *tr.* prop. same as מָצַט I. *to split off, to cut off*, of boughs, branches; deriv. מוֹטָה 2, מוֹטָה 2.

מוֹט (with suff. מוֹטָה) m. 1. (from מָצַט I.) *a tottering, stumbling, fall* PS. 121, 3; 66, 9. — 2. (from מוֹט II. prop. *a bough which is broken off the stem*; and מָצַד may have the same derivation) *a pole, for bearing on the shoulder* NUM. 4, 10 12; 13, 23; metaphor. *the yoke*, of an ox NAH. 1, 13, made of crooked wooden sticks bent round the neck of the heifer. Comp. the etymology of קָרֶשֶׁת.

מוֹטָה (*pl.* מוֹטוֹת) *f.* 1. (from מוֹט I.) *injustice* IS. 58, 6 (parall. רָשָׁע), 58, 9, conseq. = מוֹטָה Ez. 9, 9. — 2. (from מוֹט II.) *a staff*, metaphor. *yoke* JER. 28, 10-12, fully מוֹטָה LEV. 26, 13, Ez. 34, 27, made of בָּרָזֶל JER. 28, 13 or בָּרָזֶל ib.

מוֹטָה (*fut.* נָמוּט) *intr.* prop. *to be bruised, shattered, melted, dissolved*, partly connected with מָצַד (מָצַד), partly with מָצַד, מָצַד; only fig. *to be reduced, to become poor* LEV. 25, 25 35 39 47; SYR. מוֹטָה the same. It is, therefore, different in its origin from מוֹטָה.

מוֹט DEUT. 1, 1, see מוֹטָה.

מוֹל (*perf.* מָלָה, מָלָה; *part. pass.* מוֹלָה; *fut. ap.* מוֹלָה) *tr.* prop. *to divide, to cut off, to cut away*, like the Ar. مَعَلَ. The organic root מָל is identical with that in מָלָה, מָלָה. Only the meaning *to cut off*, spec. the prepuce, *circumcise*, is in use; hence with accus. of the object עָרְוָה GEN. 17, 23, or also of the person 21, 4; Ex. 12, 45; JOSH. 5, 4; as a figure of dedication and purifica-

tion DEUT. 10, 16; comp. Ar. طَهَّرَ *to purify and circumcise*. Deriv. מוֹלָה.

Nif. נָמוּל (only *inf. abs.* and *c.* נָמוּל, *imperat.* נָמוּל, *fut.* נָמוּל; while the *perf.* and *part.* נָמוּל and other forms belong to מָל = מָל) *to be circumcised* GEN. 17, 10 13; 34, 24; *to circumcise oneself* JOSH. 5, 8; fig. JER. 4, 4 *circumcise yourselves unto Jehovah*, i. e. dedicate yourselves to him. See מָלָה.

Hif. הָמוּל (*fut.* הָמוּל) *to cut off, to destroy* PS. 118, 10-12.

The fundamental signification of the stem, compared with מָל, מָלָה, is not only *to cut away, to cut off, to circumcise*, but also (like mol-ere, μύλλειν, Pers. mal-iden, German mahl-en) *to bruise, conterere*, since circumcision at first was only a mild exsection, the destruction of all impurity of the sexual organ. Another fundamental signification of the organic root מָל has still been preserved in מָלָה, מָלָה (connected with מָל), and another besides in מָלָה and מָלָה (to מָלָה).

מוֹל (once מוֹל DEUT. 1, 1 and מוֹלָה NEH. 12, 38 K'tib, either from מוֹלָה II. after the form מוֹלָה, or from מוֹלָה III. which see, and prop. *a noun or part. Hof.*) *a preposition* 1. *before* (expressing both motion and rest), in conspectu, coram EX. 18, 19; *close before, immediately before* JOSH. 19, 46, *at, beside* (but at the same time *before*) 18, 18; DEUT. 2, 19; 3, 29. — 2. *over against*, i. e. before a thing at a certain distance from it, e regione DEUT. 11, 30, 1 SAM. 14, 5, hence מוֹל... מוֹל 1 KINGS 7, 5 *one over against the other*. In these two meanings מוֹל is united with other prepositions, as a) מוֹל-מָל, viz. aa) *before, towards* 1 SAM. 17, 30 *and he turned away from him (and placed himself) before another*; *close before* (as far as), *close at* (before) EX. 34, 3, JOSH. 22, 11, *as far as before* 9, 1; but the meaning of מוֹל disappears here almost entirely. bb) *over against and before* JOSH. 8, 33. In order to make *before* still more prominent in this compound, מוֹל follows

NUM. 8, 2; Ex. 26, 9; 28, 37; therefore sometimes *אַל-מול פָּנִים* before 28, 25; LEV. 8, 9; 2 SAM. 11, 15. b) *לְמוֹאֵל* or *לְמוֹאֵל* NEH. 12, 38 K'tib (where the K'r'i has *לְמוֹאֵל*) over against. c) *מִקְדוֹל* (with suff. *בְּמוֹלִי*) over against before, prop. from before NUMB. 22, 5, from the front of 2 SAM. 5, 23; away from before MIC. 2, 8 (where it is better, however, to take *מִקְדוֹל* in the sense of *מִצֵּל* 3, 2 3); from the side of 2 CHR. 4, 10; *מִקְדוֹל פָּנִים* Ex. 28, 27 from before. d) *אַחֲמוֹל* over against, against, MIC. 2, 8 but against my people, either according to the analogy of *אַחֲרִי*, or entirely for *אַל-מול*, as also *אַחֲרִי* stands for *אַל* in GEN. 49, 25; 2 SAM. 15, 23. e) *Ibn Ganāch* has explained the adverb *אַחֲמוֹל* 1 SAM. 10, 11, *אַחֲמוֹל* 4, 7 and *אַחֲמוֹל* Is. 30, 33 out of the vocable *מול*, *קול*, and conseq. also the word *מִקְדוֹל* abridged from it, regarding it as compounded of *אַחֲמוֹל* (with or at the front) or *מול* (*what has been before, the past, hence long ago*), like *אַל-מול*; but it is more probable, that a stem *תָּמַל* (which see) should be assumed for it. But as it is apparently formed from *מול*, *קול*, its meanings may find a place here: aa) before, long ago, as if the signification of *מול* were applied to time Is. 30, 33; but commonly bb) yesterday, heri 2 SAM. 5, 2, especially when coupled with *שְׁלֹשָׁם*, yesterday and the third day i. e. three days ago 1 SAM. 14, 21; 19, 7. It also appears as an adjunct. to *יום* Ps. 90, 4. A shortened form is *תָּמַל* (which see), sometimes opposed to *הַיּוֹם* (today) 1 SAM. 20, 27, sometimes before its climax *שְׁלֹשָׁם* 2 SAM. 3, 17, and also for *aforetime, long ago* GEN. 31, 2; Ex. 21, 29.

That a stem *תָּמַל* should be assumed for *מול*, *קול*, *אַחֲמוֹל*, *אַחֲמוֹל*, is shewn by the Ethiopic form *t'mālm* (the last *m* is reduplicated as in *חֲסֵס*) and the numerous Aramaean forms. From *תָּמַל* has arisen a noun *תָּמַל* (after the form *סִגוֹר*), and with a prosthetic *א* *אַחֲמוֹל*; and from the same stem the Targumic *תָּמַל* (*o* changed into *a* as in *קָל*, *אַחֲמוֹל*), *אַחֲמוֹל*, with a vocal termination

אַחֲמוֹל, *תָּמַל*, *אַחֲמוֹל* are derived. *תָּמַל* means = *שָׂמַל* to veil, to bind about, to knot, metaphor. partly to be strong, vigorous (comp. *קָשָׁר*, *קָשָׁר*, *קָשָׁר* &c.), partly with respect to time, to be long, lasting, and therefore *אַחֲמוֹל* = *קָשָׁר*.

מולֶדֶה (prop. birth, hence *Mylitta*, i. e. dedicated to her; from Hif. of *יָלַד*) n. p. of a city in the south of Judah, afterwards ceded to Simeon JOSH. 15, 26; NEH. 11, 26; 1 CHR. 4, 28. *מולֶדֶה* or *מולֶדֶה* is the name of a Babylonian goddess (*Herod.* 1, 199), as well as of a Carthaginian one, symbolising the procreative principle, for which *תְּלִיטָה* *Tylitta* was also said. The city-names *מולֶדֶה*, *מִגֶּר מִלֶּדֶה* (*Mulitta*, *Megarmelita*) in Libya (*Harduin*, *Acta conc. I.* p. 1103) confirm the fact that cities were consecrated to the goddess.

מולֶדֶת (with suff. *מולֶדֶתִי*; pl. *מולֶדוֹת*, with suff. *מולֶדֶתִיךָ*; from *יָלַד*) f. 1. birth, nativity, origin ESTH. 2, 10, Ez. 16, 3 4, coupled with *מְכִירָה*, used also in the pl. like *natales, origines*; מ' אֶרֶץ GEN. 11, 28 and 24, 7; or without אֶרֶץ GEN. 12, 1 fatherland. — 2. concrete what is born, child, offspring GEN. 48, 6; metaphor. family GEN. 43, 7, countrymen ESTH. 8, 6.

מִירָה f. circumcision Ex. 4, 26.

מולֶדֶת (*producer, begetter*) n. p. m. 1 CHR. 2, 29.

מוֹם (not used) intr. to be wanting, to be defective, arising from the reduplication of *מָא* (from which *מָאָם* and *מָאָן* also came). For the true original conception see under *מָאָן*. Derivative

מוֹם (with suff. *מוֹמִי*; once *מוֹמִים* DAN. 1, 4) m. prop. defect, want, same as *חֶסֶר*, then a spot, stain, blemish, i. e. a bodily blemish, of men LEV. 24, 19 20, SONG OF SOL. 4, 7, DAN. 1, 4, or of animals LEV. 21, 17; 22, 20; disease (of leprosy) JOB 11, 15; metaphor. morally stain, spot, blot, disgrace PROV. 9, 7.

מִירָה (from *יָמַד* II. to swear; with suff. *מוֹמִים*) m. an oath, DEUT. 32, 5 his not-sons (לֹא-בָנִים) have violated their oath to him; comp. Aram. *מוֹמָא*, *מוֹמָא*.

מון (i. e. **מון**; not used) *tr. prop. to cut, to separate round about*, cognate in sense **מון**; then to *distinguish*, i. e. to make different from other things by preparation. By a usual transference of idea: *to form, to make, to fashion*, from existing materials, Ar. **مَان** (f. i) *to separate from one another, to split, to divide*, **مَان** (f. o) and **مَان** also to notch, to cut into, hence **مَنْن** a sign; to protect round about, i. e. to separate or keep off from all contact; conseq. identical in the organic root **מון** partly with that in **מון** I., Aram. **מון** (which see), partly with that in **מון**. Deriv. **מונה** (perhaps), **מונה**, **מון**.

מונה (from **מונה**) *f. couch of a wild beast* Ez. 19, 7, where some read **מונה** for **מונה**.

מונה (from **מונה**) *f. an image, an idolatrous image*, prop. a thing formed, Am. 4, 3 and ye shall cast the idolatrous images on the mountain. But see **מונה**.

מונה (from **מונה**) *m. circuit, turning* Ez. 41, 7, **מונה** being found there; but as one rather expects the *being enlarged, enlargement*, **מונה** and **מונה** are to be read, as in 1 KINGS 6, 6 the opposite **מונה**.

מונה (*pl. c. מונות*; from **מונה**) *f. prop. what is capable of being turned about or wound (cognate in sense מונות), hence the fold of a door that turns and winds about* Ez. 41, 24, where **מונות** correspond to the **מונות** of 1 KINGS 6, 34.

מונה (only *pl. c. מונות*; from **מונה**) *m. foundation, of the mountains* DEUT. 32, 22, Ps. 18, 8, of the earth 82, 5; *basis, of the generations* Is. 58, 12.

מונה (*constr. מונה*; from **מונה**) *m. foundation, erection* 2 CHR. 8, 16; *a basis* Is. 28, 16, where the accompanying **מונה** is the part. Hof.

מונה (only *pl. מונות*, *c. מונות*; from **מונה**) *f. a foundation* Jer. 51, 26;

of heaven 2 SAM. 22, 8, of the world 22, 16, of the earth Is. 40, 21.

מונה (from **מונה**) *f. 1. appointment, decree, firm determination, of chastisement (מונה)* Is. 30, 32. — 2. *foundation, of a building, the lower building* Ez. 41, 8 K'ri, where the K'tib reads **מונה**, if it be not better to read **מונה** (from the foundations and towards).

מונה (from **מונה**) *m. a covered walk* 2 KINGS 16, 18 K'ri, for which the K'tib has **מונה**.

מונה see **מונה**.

מונה (*pl. מונות*; = **מונה** from **מונה**; but see also **מונה**) 1. *m. a fetter* Ps. 2, 3; 107, 14; 116, 16. — 2. (from **מונה**; place of chastisement) *n. p. of a place in the wilderness* Num. 33, 30.

מונה (*constr. מונה*, with *suffix* **מונה**, *m. prop. taming, concrete a bond, fetter* Job 12, 18 (Targ. Vulg.); *chastisement, of boys* Prov. 23, 13, of men by God 3, 11, **מונה** 22, 15 *rod of chastisement; metaphor. correction, instruction* JOB 5, 17; Ps. 50, 17; Jer. 2, 30; *example, reproof* Ez. 5, 15, with the genitive of the person who gives it Prov. 1, 8; 4, 1; 15, 5, also absol. 5, 12; 8, 33; 12, 1, once with the genitive **מונה** 1, 3 *for understanding*.

מונה (*pl. with suffix* **מונה**; from **מונה** II.) *m. an assembly (of warriors), a troop*, Is. 14, 31 *none single in their troops*, i. e. they are crowded thickly together, comp. **מונה** 3.

מונה (with *suffix* **מונה**; *pl. מונות*, *constr. מונה*, with *suffix* **מונה**) *m. 1. (from מונה I.) a fixed, appointed time* GEN. 21, 2; *pl. appointed times*, Jer. 8, 7 *the stork knows its times*, for its passages to and fro; *an epoch of time* GEN. 1, 14; **מונה** DAN. 8, 19 *point of time of the end*, i. e. closing time; *a future and definite time* 11, 27 29; *a fixed section of time* 12, 7; *a yearly returning time* GEN. 17, 21; 18, 14; 2 KINGS 4, 16; hence *a definite festival-time* ZECH. 8, 19, coupled with **מונה** Ez. 46, 12 and instead of it LEV. 13, 2 4 44, coupled with the

sabbath and new moon 2 CHR. 8, 13; 31, 3, or instead of them Ps. 104, 19; NEH. 10, 34; יום מועד *day of the feast* Hos. 9, 5; 12, 10, also מועד alone LAM. 1, 4; 2, 6; metaphor. like מועד festive offering 2 CHR. 30, 22; in prophetic style for a year DAN. 12, 7, comp. ערך. — 2. an appointed place Josh. 8, 14; 1 SAM. 20, 35 compared with 20, 9, as also the Ar. מועד and the verb יעד JER. 47, 7. — 3. (from יעד II.) a coming together, an assembly, a) of enemies, an army (like מועד Is. 14, 31) LAMENT. 1, 15; but better feast (comp. 2, 22). b) of the gods, hence מועד ה' Is. 14, 13 the mountain of the gods of the Babylonians, Meru among the Indians, the Albordsh of the Zends, supposed to be in the extreme north (ירבתי עקור) in which Ezekiel (38, 6) puts Togarmah; hence Zion is compared to it Ps. 46; 3. c) of the people, the congregation NUM. 16, 2, for which עדה occurs elsewhere. d) a festive gathering ZEPH. 3, 18, hence Jerusalem is called מ' קרית Is. 33, 20, and the tabernacle which continued from Moses till David מועד אהל (Ex. 27, 21; 28, 43; LEV. 1, 1; 4, 4; 1 KINGS 8, 4), i. e. tent of the congregation, because the people assembled before it at the festival, and because God appeared there to Moses, according to Ex. 25, 22 and NUM. 17, 19 (Saadia, Kimchi); the Targ., Syr. and Arab. have therefore translated tent of the festive gathering. e) fig. בית מ' house of assembly JOB 30, 23, i. e. the grave, orcus. — 4. place of the people's meeting together, festive assembly; hence מ' אל LAMENT. 2, 6, pl. מועדי אל Ps. 74, 8 temple, synagogue, holy place. — 5. establishment, determination, hence agreement JUDGES 20, 38; statute, covenant, law, in which sense the LXX and Vulg. have taken מועד אהל, hence tabernacle of the covenant, of the law; מועד נומ. 9, 15, ה' מועדיו 17, 23 and 18, 2 also appearing instead of it. — מועד Job 12, 5 belongs to מועד.

מועדה (pl. מועדות; from יעד I.) f. same as מועד a festival, a festival time 2 CHR. 8, 13.

מויעדה (from היעד from יעד II.) f. a refuge, an asylum, Josh. 20, 9 cities of refuge, i. e. free cities; properly a place where one is received, comp. אסף; Syr. ביה נער refuge, modern Hebrew נער.

מויעדת see מועד Puh.

מויעה (as if formed from the Hof. of עיה II., but merely transposed from מועה) m. darkness, obscurity, figur. misfortune Is. 8, 23.

מויעה (only pl. מועיות, with suff. מועיותה; from יעץ f. proposal, counsel, Ps. 5, 11; result of counsel PROV. 1, 31.

מויעקה (from יוק f. same as עקה (Ps. 55, 4) confinement, distress, PSALM 66, 11.

מויען n. p. of a gold district, coupled with מוען 1 KINGS 10, 18, as there is also a מוען existing with מוען. See מוען.

מויעת (with suff. מועתה; pl. מועתים, c. מועת, with suff. מועתיו) m. prop. something separated from the usual, distinguished, extraordinary, cogn. in sense מועת; hence 1. a wonder Ex. 4, 21; 7, 3; 11, 9; with מועת DEUT. 7, 19. — 2. a sign, of a future action, μῆτος (ROMANS 5, 14) 1 KINGS 13, 3, like מועת, a type, of a future thing Ez. 12, 6; 24, 24; ZECH. 3, 8; a miraculous sign, of the divine protection Ps. 71, 7 or anger DEUT. 28, 46.

The word has been derived, sometimes from מועת, conseq. = מועת (Gesen.), sometimes from מועת (Gesen.) or מועת (Fürst), conseq. = מועת, מועת. But the former neither exists nor can it have this meaning; and if it were from the latter, ת must be a feminine termination. It is best, therefore, to adopt for the stem מועת (which see) with the meaning to single out, to distinguish (with Ibn Parchon, Kimchi &c.), so that מועת (after the form מועד, מועד) has a verb-basis like מועת, Aram. מועת, מועת.

מוץ (only part. מוצ) tr. to express, to press out, what is fluid or hard; to crush, to bruise, to shatter, to separate, to divide, to pick out, chaff; fig. to oppress, hence מוצ oppressor Is. 16, 4. The stem is

connected with **מָצַץ**, **מָצַץ**, **מָצַץ**, and in part also with **מָצַץ**; and the Ar. **مَصَّ** (to rub in pieces, to crush to pieces), **مَارَّ** (to separate, to divide), Syr. **ܡܥܝܐ** (to press out), **ܡܥܝܐ** (to suck out), Targ. **מָצַץ**, are the same root. Deriv. **מָצַץ**, **מָצַץ**.

מָצַץ, usually **מָצַץ**, *m. prop. what is separated (from the grain), chaff*, Ps. 1, 4; 35, 5; Is. 29, 5; ZEPH. 2, 2; **מָצַץ** **מִן הָהָרִים** Is. 17, 13 *chaff of the mountains*, i. e. which is driven about on the mountains. Ar.

מוֹצָץ straw.

מוֹצָץ (with *suff.* **מוֹצָצִים**, **מוֹצָצִים**, *pl. constr.* **מוֹצָצִים**, with *suff.* **מוֹצָצִים**, *masc.* 1. denoting an action, *going out*, from a place NUM. 33, 2, *egress, going away* Ez. 12, 4; **מוֹצָץ** **וּמְבוֹא** 2 SAM. 3, 25 *K'tib the going out and coming in*, i. e. the whole conduct; of the sun, *rising* Ps. 19, 7; *breaking forth*, of **שָׁחַר** Hos. 6, 3, of **שָׁחַר** and **עָרַב** (as a zeugma) Ps. 65, 9; *utterance*, of **שִׁפְתֵי** 89, 35, **שִׁפְתֵי** DEUT. 8, 3, i. e. what goes out of the mouth; *export* 1 KINGS 10, 28; *the going forth* of **דְּבַר** i. e. the divine sentence DAN. 9, 25. — 2. the place whence a thing comes or proceeds, hence *a mine*, from which **בְּתֵר** comes JOB 28, 1, *a meadow*, where is **דְּשֵׁא** 38, 27, *a spring*, where **מַרְם** is Is. 41, 18; Ps. 107, 33; 2 CHR. 32, 30; place of the sun's rising, *the east* (as a region) Ps. 75, 7, coupled with **מְצָרִים**; *place of egress*, of the **מְצָרִים** Ez. 44, 5, hence **מוֹצָץ** **וּמְבוֹא** 43, 11. — 3. (*origin, descent*) *n. p. m.* 1 CHR. 2, 46; 8, 36.

מוֹצָץ (*pl.* **מוֹצָצִים**, transposed from **מוֹצָץ** from **צִיָּה** = **צִיָּה**, *m. the desert*, Ez. 47, 8 *these waters (of life) flow (into the east district (denoting a locality lying at the Dead Sea) and fall down over the steppe (עֲרֵבָה), to denote the district round the Dead Sea, which is therefore termed הַעֲרֵבָה* 2 KINGS 14, 25), *and they go into the sea, into the sea of deserts (מוֹצָצִים = מְצָצִים)*, i. e. into the Salt Sea (ib. vs. 11), *so that the waters become sound (i. e. drinkable, sweet).* **מוֹצָצִים** is intended to have assonance with **מוֹצָצִים**.

מוֹצָצִים (*plur. with suff.* **מוֹצָצִים**) *f.* 1. *origin, descent* Mic. 5, 1. — 2. *water-closet, sewer* (from **מוֹצָצִים**, comp. **מוֹצָצִים**, **מוֹצָצִים**) 2 KINGS 10, 27 *K'ri*, where the *K'tib* has **מוֹצָצִים**.

מוֹצָצִים *masc.* 1. (from **מוֹצָצִים** I. and II.) *melted, a melted firm mass* JOB 38, 38, *firmness, thickness; a casting* 1 KINGS 7, 37, perhaps also 7, 23 33; *metal* JOB 37, 18. — 2. (from **מוֹצָצִים**) *narrowness, embarrassment* 36, 16; 37, 10; opposite to **רוֹחַב** and **רוֹחַב**.

מוֹצָצִים (*pl.* **מוֹצָצִים**, with *suff.* **מוֹצָצִים**, from **מוֹצָצִים** I.) *fem. a tube, a tunnel* ZECH. 4, 2; *a casting*, 2 CHR. 4, 3.

מוֹצָצִים 2 KINGS 4, 5 *K'ri* see **מוֹצָצִים** I.

מוֹצָצִים see **מוֹצָצִים**.

מוֹקֵשׁ (*Kal* not used) *intr. to be insipid, tasteless, contemptible, laughable, adverse*, Ar. **مَوَكَّ** and **مَوَكَّ** the same; the same fundamental signification seeming to lie in the Aram. **מִקְשָׁא** and **מִקְשָׁא** also. The reduplicated form **מִקְשָׁא** (to be easy, loose, small, mean) may also belong to this root; on the contrary the Greek **μωκ-αω**, **μωκ-ω**, should not be brought under the same head.

Hif. **הִמְקִישׁ** (*fut.* **הִמְקִישׁ**) *to make contemptible, laughable*, i. e. *to mock, to deride* Ps. 73, 8, Ar. **مَوَكَّ**, Aram. **מִקְשָׁא** and **מִקְשָׁא** (also in derivatives) the same.

מוֹקֵשׁ (from **מוֹקֵשׁ**; *plur. constr.* **מוֹקֵשִׁים**) *m. a burning, a conflagration* Is. 33, 14, *a figure of judicial punishment*; Ps. 102, 4 *a consuming heat, in the bones*.

מוֹקֵשׁ (from **מוֹקֵשׁ**) *f. hearth, of the altar*, LEV. 6, 2 [9].

מוֹקֵשׁ (*plur.* **מוֹקֵשִׁים**, *constr.* **מוֹקֵשִׁים**; from **מוֹקֵשׁ**) *m.* 1. *prop. anything crooked, bent, hence a hook, with which wild beasts are taken, their nose being pierced by it* JOB 40, 24; *snares or nooses for birds* AM. 3, 5, different from **פֶּחַ** (which see); *a net* Ps. 64, 6; 140, 6, the laying of which is expressed by **שָׁחַר** and **שָׁחַר**. — 2. *fig. a snare, which takes away unexpectedly, hence snares of death* 2 SAM.

22, 6; Ps. 18, 6; *snares of the people* Job 34, 30; what misleads, corrupts, brings to ruin Ex. 10, 7; Deut. 7, 16; Prov. 12, 13.

מוקֶשֶׁה (only pl. מִשְׁוֹת) *f.* the same in a figurative sense Ps. 141, 9.

מִזְר see מִזְר.

מִזְר (Kal not used) *tr.* to change, to alter, e. g. a crop for seed, requital for a deed; to exchange = to sell or buy, comp. Ar. مَز (to sell, Syr. مَز to buy); מִזְר is generally identical with מִזְר II., מִזְר I. Deriv. מִזְרָה.

Nif. מִזְר (pause נִמְר, as if from מִר = מִר) usually to change, to alter oneself, of רִיחַ Jer. 48, 11. But as a change of scent is not spoken of here, as נִמְר is the opposite of עִמְר (to continue in a thing, to stick to it) and the form would be irregular, it is better to take מִזְר as a peculiar stem in Kal, meaning to be spread out (on all sides), to evaporate, comp. Ar. فَمِر to be diffused, فَمِر (tr.) to spread out a thing, فَم (a shorter form) diffudit odorem.

Hif. מִזְר (inf. constr. מִזְרִיר; fut. מִזְרִיר, apoc. מִזְר) to change, to exchange, with accus. of the object Lev. 27, 33, to cause to pass into another hand, a sort of alienation Ez. 48, 14; to dispose of, to other possessors Mic. 2, 4. The thing for which something is exchanged is put with מִזְר Lev. 27, 10; Jer. 2, 11; Hos. 4, 7; Ps. 106, 20. Abs. = to change, to alter oneself, Ps. 15, 4; to make perish 46, 3, like חִלָּה 102, 27.

The fundamental signification may be to pass over, one thing into another, which is also the ground-meaning in מִזְרָה; and therefore מִזְר is connected with מִזְר I. (מִזְר) which means transire in Arabic.

מִזְרָה (with suff. מִזְרָא, מִזְרָא, pl. מִזְרָא; from מִזְר) *m.* 1. fear, aversion, Gen. 9, 2 (where the suff. is to be taken objectively as in 16, 5), coupled with מִזְרָה Deut. 11, 25; reverence, high esteem MAL. 1, 6. — 2. concrete, object of fear Is. 8, 12, of reverence, i. e. God Is. 8,

13, Ps. 76, 12, comp. Aram. מִזְרָה; fig. a miracle, which excites fear Deut. 4, 34; 26, 8; Jer. 32, 21. The Targ., Aq., Theod., have taken מִזְרָה Ps. 9, 21 K'i in the same sense; but it is מִזְרָה (which see).

מִזְרָה (from מִזְר; without a pl.) *m.* a threshing-sledge Is. 41, 15 (Kimchi), cognate in sense with מִזְרִיר (Targ.). For the pl. see under

מִזְרָה (from מִזְר, only in pl. מִזְרָה; or מִזְרִיר) *m.* a threshing-sledge, tribulum 2 SAM. 24, 22, 1 CHR. 21, 23, identical with מִזְרִיר 4. (which see), and different from מִזְרָה. Ar. مَزَج the same, interchanging *n* and *m*.

מִזְרָה (from מִזְר) *m.* 1. a descent, declivity, Jer. 48, 5; Mic. 1, 4. — 2. technically: a sinking, a deepening, מִזְרָה 1 KINGS 7, 29 deepened work (Targ.), referring to all the ornaments mentioned in that verse; just as מִזְרָה 7, 31, פֶּתַח 7, 36 express similar forms of work. To derive it from מִזְר (after the form מִזְרָה), and to translate it by overspreading, cover (in Kimchi), is unsuitable in form and matter.

מִזְרָה *f.* 1. (from מִזְר II. and equivalent to מִזְרָה; comp. מִזְרָה = מִזְרָה = מִזְרָה) a lesson, instruction, Ps. 9, 21 K'tib (Symm.) give them a lesson. According to the LXX and Syr. = מִזְרָה teacher, law-giver; according to the K'i מִזְרָה terror, fear, a meaning adopted by Targ., Aq., Theod., Ibn Esra, Kimchi, but which gives too weak a sense. — 2. (from מִזְר II. to cut off, to shear off, = מִזְר) *m.* a razor, JUDGES 13, 5, 1 SAM. 1, 11, for which we have מִזְרִיר NUM. 6, 5. Rashi has also referred to this head Ps. 9, 21 incorrectly. Notwithstanding the feminine form this מִזְרָה is masc. like מִזְרָה Prov. 12, 25, מִזְרָה 14, 6, מִזְרָה Job 8, 7, מִזְרָה Ez. 1, 7, מִזְרָה Jer. 28, 10 &c.; a fact which is to be regarded as an exception.

מִזְרָה *m.* 1. (pl. מִזְרָה; part. Hif. of מִזְר) same as מִזְרָה (pl. מִזְרָה) a shooter, a slinger, an archer, 1 SAM. 31, 3, with 50*

ב of the instrument 1 SAM. I. c., omitting the object חֲצִצִּים 1 CHR. 10, 3, prop. in its full form מורִים אֶת־חֲצִצִּים בִּקְשָׁתוּ 1 SAM. I. c., because one would otherwise understand *slingers*; once מורִים מורִים 2 SAM. 11, 24 from ירה I. = ירה I. Elsewhere merely in a participial meaning 1 SAM. 20, 36. — 2. (part. *Hif.* of ירה II.; *pl.* with *suff.* מורי) a teacher, master, i. e. instructor Is. 9, 14; HAB. 2, 18; PROV. 5, 13; 2 CHR. 15, 3; a prophet Is. 30, 20. Elsewhere in a participial meaning merely 2 KINGS 17, 28; PROV. 6, 13. — 3. (part. *Kal* of מרה same as מרה or מרה to be strong, powerful, vigorous) a lord, ruler, prop. powerful, JOB 36, 22, LXX *δυναστος*, conseq. = מרה or מר in Biblical Aramaean, or מרי, מררי, מרר, in the Targ., and so some have also interpreted Ps. 9, 21. To this meaning is also to be referred מרחים JER. 50, 21 (see מרה). — 4. (part. *Hif.* of ירה III.) the early rain, coupled with בִּקְשָׁתוּ Jo. 2, 23, = יורה (DEUT. 11, 14), as the LXX and Jerome have already understood it; this meaning is also adopted by some in Ps. 84, 7. — 5. (prop. part. *Hif.* of ירה II., hence teacher, an epithet of Hercules, who covered pillars with writing, composed holy books &c.) n. p. a) of a grove (dedicated to Hercules) or an oak GEN. 12, 6, DEUT. 11, 30, identical with the magic oak JUDGES 9, 37; comp. GEN. 35, 4; JOSH. 24, 26; of deities HAB. 2, 18. — b) of a hill in the valley of Jezreel JUDGES 7, 1. — c) of a dry and barren valley, through which the pilgrims had to march, as well as through the valley of Baca Ps. 84, 7.

מורט (prop. part. *Puh.* of ירט) *adj.* m. swift, nimble, of the bold and warlike Ethiopians Is. 18, 2 7, coupled with ממשך, as חר is applied to the Chaldeans (HAB. 1, 8); according to others = ממשך shining, beautiful, a quality attributed by Herodotus (3, 20. 114) to the Ethiopians.

מוריה 2 CHR. 3, 1, see מרהה.

מורש (constr. מורש; *pl.* מורשי) m. a possession, place of abode, JER. 14, 23,

plur. possessions OB. 17, but where the LXX, Targ. and Jerome read מורשיהם (from ירש I.); fig. possession of the heart, i. e. thought, hope, coupled with ימה = ממהה JOB 17, 11, where the LXX taking it from ירש II. with the fundamental signification to bind, to attach (whence also מרשח), have translated ἀφ᾽ ὅρα, bands.

מורשה (from ירש II.) *f.* possession, property, EXOD. 6, 8; DEUT. 33, 4; EZ. 11, 15.

מורשה (from ירש II.) *f.* prop. same as מורשה possession, but only n. p. of a place in Judea, whence the prophet Micah came; hence the Gentile m. מרשתי MIC. 1, 1; JER. 26, 18. As it belonged to the district of Gath, it was named מורשה Mic. 1, 14. This place still existed in Jerome's time.

מוש I. (fut. מושי) *intr.* to give way, with כן of the place or person PROV. 17, 13 K'ri, NUM. 14, 44, JUDGES 6, 18, with מאת Is. 54, 10; to be torn out from, to be taken from, of a nail 22, 25; to totter, of הדרים 54, 10; to be changed, with ממשך JER. 31, 36; to give way ZECH. 14, 4. Derivat. the proper name מושי, משי.

The organic root כש is also found in ממש (which see), and may lie too in ממש (ממש), ממש (which see), Arab. ممش, &c.

Hif. מושי (fut. מושי) 1. to let remove, to let go, hence to cause to cease or disappear NAH. 3, 1; to remove, with כן MIC. 2, 3. Here belongs also ZECH. 3, 9, where ה of Hifil is omitted. — 2. *intr.* like Kal EX. 13, 22, with כן 33, 11; Is. 46, 7; to cease JER. 17, 8.

מוש II. (fut. מושי) *trans.* same as ממש (which see), to touch, to feel GEN. 27, 21.

Hif. מושי (fut. מושי) to touch, to feel, JUDGES 16, 26 K'ri; or *intrans.* Ps. 115, 7.

מושב (from יושב; *constr.* מושב) m. a seat, a place of sitting 1 SAM. 20, 18

25. — 2. *a social circle of persons, consessus* Ps. 1, 1, Ar. حَفْل. — 3. *a seat, a dwelling-place* GEN. 27, 39; מִיתָּ a dwelling-house LEV. 25, 29. — 4. *a time of abode* Ex. 12, 40. — 5. *dwellers (people), with accusat. of place* 2 SAM. 9, 12. — 6. *dwelling in, 2 KINGS 2, 19; standing place* Ez. 8, 3.

מִוִּשִׁי (the One Withdrawn from men, viz. Jah is) n. p. m. Ex. 6, 19, also written מִוִּשִׁי 1 CHR. 6, 4; as a patron. m. NUM. 3, 33; 26, 58.

מוֹשֶׁכֶת (plur. constr. מוֹשְׁכוֹת, from מִשְׁךְ to bind, to fetter) f. a fetter, band, JOB 38, 31 e. g. of Orion, who was supposed to be a fettered giant; Arab. مَسَكَة the same.

מוֹשָׁעַת (from מִשָּׁע; only plur. מוֹשָׁעוֹת) f. help, salvation Ps. 68, 21.

מָוֶה (perf. מָוָה, מָוָה, מָוָה, מָוָה, מָוָה; part. m. מָוֶה, pl. מָוֶה, fem. מָוָה; inf. absol. מָוֶה, constr. מָוָה; fut. מָוֶה, apoc. מָוָה) intr. prop. to be stretched, to be extended, to stiffen, to be spread out, of the limbs, a phenomenon of the expiring body, hence to die, of men or animals Ex. 11, 5, ECCLES. 9, 4, a natural GEN. 5, 8 or a violent death Ex. 21, 12, JOB 1, 19, with מָוֶה of the instrument or cause, as by the sword JER. 34, 4, by hunger 11, 22, pestilence 21, 6, by the hand of a person 11, 21, by sickness 2 CHR. 21, 19, by thirst JUDGES 15, 18; rarely with מָוֶה JER. 38, 9; metaphor. to decay, of trees JOB 14, 8, as מָוֶה is also applied to them; to be desert or waste, of land GEN. 47, 19, explained by שָׁמָּה; Ar. مَات the same; to go down, of a state HOS. 13, 1 = מָוֶה JUDGES 6, 6; to be destroyed AM. 2, 2 = מָוֶה JER. 48, 42; to chill, of the לב, from fear 1 SAM. 25, 37, opposite חָיָה (GEN. 45, 27); to die out, to disappear, חָיָה JOB 12, 2. The putting of the infin. before the finite verb expresses the certain, the actual GEN. 2, 17; on the contrary, before the fut. Hof. the punishment of death by law is expressed

Ex. 21, 12; 22, 18. The infin. constr. with לָ (לָמוֹת) is sometimes annexed to verbs in order to give a stronger force to the verb-idea, as חָלָה לָמוֹת he became sick to death 2 KINGS 20, 1, for which 2 CHR. 32, 24 has עָרָה לָמוֹת קָצְרָה; נָפְשׁוֹ לָמוֹת JUDGES 16, 16 his soul was impatient to die. מָוֶה (cod. Sam. מָוֶה) a partic. dying GEN. 20, 3, dead NUM. 19, 11; as a noun a dead man, also of a female corpse GEN. 23, 4; plur. מָוֶה gods, hence מָוֶה מָוֶה PSALM 106, 28 sacrifices offered to idols, comp. NUM. 25, 2, opposite of מָוֶה, and so too Is. 8, 19, where מָוֶה means gods, and חָיָה stands for אֱלֹהִים חָיָה (JER. 10, 10); מָוֶה Ps. 143, 3 and LAMENT. 3, 6 the dead of old, i. e. those long dead. מָוֶה Is. 5, 13 belongs to מָוֶה. Deriv. מָוֶה, מָוֶה, מָוֶה.

Pih. מָוֶה (part. מָוֶה, inf. constr. מָוֶה, fut. מָוֶה) to kill, to slay JUDGES 9, 54; 2 SAM. 1, 9 10; 1 SAM. 17, 51; to bring to death Ps. 109, 16; figur. Ps. 34, 22.

Hif. מָוֶה (הָמָוֶה, הָמָוֶה; part. מָוֶה, pl. מָוֶה; inf. absol. מָוֶה, constr. מָוֶה; fut. מָוֶה, apoc. מָוֶה) to kill, to slay, with accusat. 2 SAM. 3, 30; to destroy NUM. 14, 15, HOS. 9, 16, with מָוֶה of the instrument Is. 14, 30; HOS. 2, 5; 2 CHR. 23, 21; to bring or execute death, commonly as inflicted by God, and different from מָוֶה. Job 33, 22 the destroying angels, executors of the divine purpose, consequently like the evil angels of Ps. 78, 49, the angels of destruction 1 CHR. 21, 15, without peculiar classes being thought of.

Hof. מָוֶה to be put to death 2 KINGS 11, 2. מָוֶה connected with the infin. of Kal expresses a legal prescription that one should be put to death GEN. 26, 11; LEV. 20, 2; NUM. 15, 35.

As to the fundamental signification of the stem מָוֶה, Arab. مَات, Syr. مَات, the stretching oneself, the becoming stiff, the extending of the dying one is denoted by it; the organic root being also found in מָוֶה, מָוֶה, מָוֶה, מָוֶה,

לַת-חַ, Sam. חַ-חַ (expandit), Arab. مَتَا, &c., as the Greek *metá-siv* is cognate with *τείν-ειν*. The same root seems to lie in the Sanskrit *máth*, *múth*, *mith*, *méth*, *mid*, *méd* to kill, Malay *mita* to die, as well as in the numerous forms having *r* inserted in the Sanskrit, Zend, Pehlevi, Persian, Greek, and Latin. According to this view we are able to explain, how נָזַח (prop. to expire) goes before מוֹת GEN. 25, 8. Phenice. מוֹת the same; whence מוֹת *muth*, death, the personified god of the lower world (Sanch. p. 36), *Pluto*.

מוֹת (lengthened by means of *ah* מוֹתָה, constr. מוֹת, with suff. מוֹתִי, מוֹתְךָ, מוֹתָם, pl. מוֹתִים, constr. מוֹתֵי m. prop. the state of being dead or the state of lying dead, then 1. generally death, opposite to חַיִּים 2 SAM. 15, 21; figur. DEUT. 30, 19, conceived of as sleep and rest in נֶחֱם הַמָּוֶת Ps. 13, 4 = שָׁנָה עוֹלָם = דָּוָה JER. 51, 39; dying NUM. 35, 25, hence יוֹם הַמָּוֶת ECCLES. 7, 1 the day of death, מִשְׁפָּט הַמָּוֶת DEUT. 19, 6 the judgment of death, the punishment of death, חַטָּאת מוֹת 22, 26 a crime that should be punished with death, a crime worthy of death, בֶּן-מוֹתָה 1 SAM. 20, 31 or אִישׁ מוֹתָה 2 SAM. 19, 29 a son or a man of death, one that deserves death; what is deadly, death-bringing PROV. 18, 21; poison 2 KINGS 4, 40; unhealthfulness 2, 21; pestilence, plague JER. 15, 2; 18, 21; hence דִּקְבָּר הַמָּוֶת to come to the grave by pestilence JOB 27, 15; of a disease, JOB 18, 13 the first-born of death, i. e. the most terrible sickness (see בָּכוֹר) death-bringing shots PROV. 26, 18; and so in the greatest variety of applications. — 2. place of the dead, *hades*, *orcus*, PROV. 14, 12; 16, 25; for which occur צִלְמוֹתָהּ JOB 38, 17, דוֹמָהּ Ps. 94, 17, שְׁאוֹל Is. 14, 15, בֹּר 38, 18, *τάραρος* 2 PETR. 2, 4; the under-world, like אֲבֵדוֹן JOB 28, 22, with its שְׂעָרִים 38, 17, חֲרָרִים PROV. 7, 27. — 3. a designation of the highest degree of fearfulness, sorrow, vehemence &c. (comp. עֲזָה בְּמוֹתָה SONG OF SOL. 8,

6), e. g. אִימּוֹת מוֹתָה Ps. 55, 5 *horrible fear*; מוֹתָהּ מוֹתָהּ 1 SAM. 5, 11 *fearful tumult*, for which מוֹתָהּ מוֹתָהּ stands in 5, 9. — We have still to remark, that though it be incorrect in the ancients, to see the word מוֹתָה in בְּמוֹתָה 2 SAM. 1, 25 (LXX), מוֹתָהּ PROV. 18, 6 (LXX), תְּרוֹמוֹתָה 2 SAM. 1, 21 (Theod.), הַשְׂדֵּימוֹתָה JER. 31, 40 (Vulg.), עֲלֵימוֹתָה Ps. 48, 15 (Masora), לָמוֹ Is. 53, 8 = לְמוֹתָה (LXX); it is right, on the contrary, to find in בְּמוֹתָהּ Is. 53, 9 nothing but the plur. מוֹתָהּ, which is also used elsewhere of a violent putting to death Ez. 28, 10. But לְמוֹתָהּ Ps. 73, 4 should be separated into לָמוֹ and מוֹתָה, and the latter referred to the following verse. הַמּוֹתָהּ Ps. 116, 15 has been looked upon as a remnant of the Aramaean definite; but the improbability of such an unhebrew form, the article with it, and the insufficiency of the sense make it likely that the clause is abridged, and that it ran perhaps thus: יָקָר בְּעֵינַי יְהוָה (הָם יִרְאֵי וְלֹא יִתֵּן) תְּמוֹתָהּ לְחַסְדֵּיךָ (comp. 72, 14).

מוֹת *Aram. m.* the same EZR. 7, 26.

מוֹתָר (from יוֹתָר I.) *m.* *overplus*, *surplus* PROV. 14, 23 and 21, 5, opposite of מִתְחַדָּר; *preeminence* ECCLES. 3, 19.

מוֹזֶבֶת (constr. מוֹזֶבֶתָה, with suff. מוֹזֶבֶתִּי, מוֹזֶבֶתְךָ, מוֹזֶבֶתָם, pl. מוֹזֶבֶתוֹתָהּ, with suff. מוֹזֶבֶתוֹתֵיךָ; from זָבַח) *m.* an altar, LEV. 1, 9, in the widest sense, partly that on which sacrifices were offered in the sanctuary Ex. 30, 28, or that which stood before the temple Ex. 39, 39; partly that on which frankincense was burnt 30, 27; an altar of God 17, 15, or of idolatry Is. 27, 9.

מוֹזָג (not used) *tr.* 1. to mix, wine with water, to weaken, and since that act usually takes place when it is poured into the cup, also to pour in, identical with מִקְדָּה (Ps. 102, 10; PROV. 9, 2). Deriv. מוֹזָג. — 2. to mix, spices with wine, to spice (SONG OF SOL. 8, 2) = מִסְכָּה (Is. 5, 22; PROV. 33, 30); comp. Pliny H. N. 14, 19.

The stem is connected with מִסְכָּךְ (which see), Ar. مَسَح, Targ. מִסְכָּךְ, Syr. مَسَح; except that the first signification prevails here.

מִזְג m. mixed wine, i. e. mixed with water SONG OF SOL. 7, 3, different from מִסְכָּךְ (a spiced mixture); in modern Hebrew a mixed temper.

מִזָּה I. (part. m. מִזָּה, constr. pl. מִזֵּי) commonly tr. to suck out, identical with

מִזָּה. מִזָּה, מִזָּה, מִזָּה, hence מִזָּה DEUT. 32, 24 sucking at hunger (מִזָּה is the part. act. not pass.), gnawing at the hunger-cloth. But it is better to take מִזָּה = מִסְכָּךְ (which see), Targ. מִסְכָּךְ, Syr. مَسَح, and identical with מִסְכָּךְ, מִזָּה, conseq. to melt, to dissolve, with hunger; cognate in sense with מִסְכָּךְ, מִסְכָּךְ, as the LXX and Vulg. have already understood it. The stem מִזָּה in מִזָּה Is. 5, 13 may have the same meaning, without any alteration in מִזָּה being necessary.

מִזָּה II. (not used) tr. to bring into the granary, to gather in, to bring into possession, to get in one's power, conseq. same as מִצָּה (Is. 10, 14; JOB 31, 25) in its fundamental signification; so that the verb is the basis of the noun מִזָּה.

מִזָּה (constr. pl. מִזֵּי) see מִזָּה I.

מִזָּה (if from מִזָּה, terror, fear; if from מִזָּה, joy, rejoicing) n. p. m. GEN. 36, 13 17.

מִזָּה either from מִזָּה to be prominent, prop. to shine afar, after the form מִסְכָּךְ from מִסְכָּךְ; or better from מִזָּה II. But according to the latter we should probably read מִזָּה after the form מִזָּה, מִזָּה, מִזָּה.

מִזָּה (pl. מִזֵּי, with suff. מִזֵּי; from מִזָּה II. see מִזָּה) m. garner. Ps. 144, 13 our garners (LXX) give out from kind to kind, i. e. all that is possible.

מִזֵּי (constr. מִזֵּי, with suff. מִזֵּי, plur. מִזֵּי; from מִזָּה III.) f. prop. the projecting, hence post, of a שֶׁעַר Ez. 45, 19, בֵּית DEUT. 11, 20, הַיֵּקֶל 1 SAM. 1, 9;

and standing along with מִזָּה Ex. 21, 6 or מִזָּה 1 KINGS 7, 5.

מִזָּה (from מִזָּה I.) food, nourishment GEN. 45, 23.

מִזָּה (from מִזָּה) Aram. m. the same DAN. 4, 9.

מִזָּה (with suff. מִזָּה) m. 1. (perhaps from מִזָּה III. = מִזָּה II. to cut into, to tear, therefore to damage, figur. to abhor, to calumniate, the same metaphor occurring in מִזָּה also; here the stem מִזָּה might also belong, whence the noun מִזָּה abomination) damage, hurt Hos. 5, 13, parallel מִזָּה; hence מִזָּה to drive away sickness, i. e. to take it away by healing. Here as in JER. 30, 13 none pleads thy cause for the wound &c., in a figurat. sense of the state. — 2. (from מִזָּה II.) a net, a gin, a trap (like מִזָּה from מִזָּה to bind, מִזָּה from מִזָּה), OBAD. 7 thy friends (מִזָּה = מִזָּה, comp. Ps. 41, 10) put nets under thee (מִזָּה = מִזָּה = שִׁים מִזָּה), and attention is given to them. But see מִזָּה I. — 3. (from מִזָּה III. to spread or stretch out) adj. m. prop. for מִזָּה part. pass., only the fem. מִזָּה = מִזָּה spread out, laid, of a מִזָּה PROV. 1, 17.

מִזָּה (not used) intr. same as מִסְכָּךְ to melt, metaphor. to tremble, Targ. מִזָּה the same, Ithpa. (redupl.) מִזָּה to tremble. Deriv. the proper name מִזָּה.

מִזָּה (not used) a stem incorrectly adopted for מִזָּה, מִזָּה, which see. But it might be taken in the sense to bind, to gird, to strengthen, and compared with the Ar. حَزَم which might be transposed from it; whence حَزْلَم a girdle. See מִזָּה, מִזָּה II.

מִזָּה (from מִזָּה II. after the form מִזָּה, מִזָּה) m. a girdle, a band, Ps. 109, 19; figur. bridle, of dominion Is. 23, 10; of the Tyrian supremacy over Tartessus. See מִזָּה.

מִזָּה (extended from מִזָּה, coming from מִזָּה II. after the form מִזָּה, except that the fore-vowel Kametz again disap-

pears in the construct state) *m. a girdle*, JOB 12, 21.

מִזְלָה (only *pl.* מִזְלוֹת, from מִזֵּל) *f. an inn, a lodging, a habitation, a station*, Arab. مَنَازِل (inn); only metaph. *the* (12) *stations of the zodiac*, i. e. *the* (twelve) *constellations*, worshipped and named along with שָׁמֶשׁ, יָרֵחַ and הַשָּׁמַיִם 2 KINGS 23, 5, Targ. מִזְלֵיהָ (ESTH. 3, 7), מִזְלֵהָ, Syr. مَذَلِّهَا (on 2 KINGS 1. c.) the same. In Arabic the 12 stations are called the twelve palaces of the sun; and the zodiac is named the circle of palaces. Instead of this word it has been said that מִזְרֵהוּ JOB 38, 32 (*Ibn Koreish*) should be put, by changing *r* and *l*, as the LXX have μαζουρωθ for both, the Targ. מִזְלֵהָ; but see מִזְרֵה.

מִזְלֵג (from זָלַג *m. prop.* the dropping down, a pin, prong, hence *a fork, flesh-hook* 1 SAM. 2, 13 14, comp. stalagmium ear-ring, σταλαγμίας icicle, from σταλαγ to drip, to drop, נִטְסָהוּ from נָטַף).

מִזְלָה (*pl.* מִזְלוֹת) *f. the same* Ex. 27, 3.

מִזְלוֹת see מִזֵּל.

מִזְמָה (with final sound *ah* appended הַמִּזְמָה, which may be looked upon as a poetical double fem. termination, like אִמְתָּה, יְשׁוּעָה, עֲזָרָה, לִלְתָּה, with suff. מִזְמָתוֹ; *pl.* מִזְמוֹת, with suff. מִזְמוֹתָיו; from זָמַם *f. meditation, thinking, then thought, plan* generally JOB 42, 2, = זָמַה 17, 11 (life-plan), where it is in apposition to לִבָּב; *purpose* Ps. 10, 4, מִזְמָהוּ Jer. 11, 15 to execute a purpose, i. e. to perform a vow, where others read הַמְזִמָּה הַדְּרִימָה; *device, plan*, in a bad sense Ps. 10, 2; 21, 12, מִזְמָהוּ Prov. 14, 17, 24, 8 one full of mischief; then *a plan of revenge* Jer. 51, 11, sometimes coupled with לֵב 23, 20, הַמִּזְמָה הַדְּרִימָה Job 21, 27 = זָמַם הַמִּזְמָהוּ to imagine a device against one; transgression, crime Ps. 139, 20 (see אִמְרָה); *prudent counsel, sagacity* Prov. 1, 4; 5, 2; *prudence* 3, 21, with דָּעָה,

הַדְּרִימָה 8, 12 *knowledge of intelligent counsels*.

מִזְמוֹר (from זָמַר II.) *a song, poem, psalm* (accompanied by an instrument) in the inscriptions of 57 psalms Ps. 3, 1 &c., ψαλμός, several times מִזְמוֹר Ps. 48. 83. 88. 108. or inverted מִזְמוֹר 67. 68. 87. 92, which two expressions do not denote one idea (see Ps. 65. 75. 76), but being found in different copies of the poem, were put beside one another by the collector; as in Ps. 88 מִזְמוֹרֵי, Ps. 80 מִזְמוֹרֵי were added as designations of the psalms.

מִזְמוֹרָה (*plur.* מִזְמוֹרוֹת, with a suff. מִזְמוֹרָתִיךָ; from זָמַר I. Hif.) *f. an instrument for cutting the vine, a pruning-hook* Is. 2, 4, Jo. 4, 10, for which verse 13 has מִזְמָל; as קָצִיר is in Is. 18, 5 for קָצִירָה.

מִזְמוֹרֶת (only *pl.* מִזְמוֹרוֹת, from זָמַר I. Pih.) *f. snuffers, forceps, for lamps*, 1 KINGS 7, 50; JER. 52, 18.

מִזְעָר (from זָעַר *m. littleness, smallness, fewness*, Is. 24, 6 and few men are left; used elsewhere only as a sort of superlative, מִזְעָר Is. 10, 24 *littleness of littleness*, i. e. a very little, of time, a very short time Is. 10, 25; 29, 17; of number 16, 14.

מִזְר (not used) *intr. to mix the sexes, to mix lewdly* (by cohabitation, adultery); cognate in sense מִזְרָה I. (which see) belonging to the noun מִזְרָה (unchastity, adultery). From the fundamental signification to *mix* is to be explained the Aram. מִזְרָה a) to spin (Sotha 31), to knot together, to bind together, to weave (cognate in sense מִזְרָה); hence מִזְרָה (Kelim c. 19) a carpet, i. e. twisted together, woven. It is possible, that מִזְרָה Ob. 7 is to be derived from מִזְרָה in this sense. b) to be corrupted, overbrooded (by mixed or too frequent hatching), of the eggs of birds (Chull. 140); then of men also (Sanh. 42). c) to be penetrated, by brooding warmth; hence metaphor. to ripen (Gen. rabba ch. 10). Comp. Sanskr. miçr to mix, miçra a mixed people. Deriv. מִזְרָה.

Many attempts have been made to explain the present stem which does not occur as a verb in Hebrew. *Ibn Gándch* has assumed its existence. According to *Ibn Parchon* מזר means *to be strange, to be estranged*, then *to be degenerate, weak*, with which the Arab. مَذَر (to be corrupt) should be compared; conseq. מָזַר = זָר I., Syr. مَزَر the same, hence מְזוֹן Ps. 119, 119 for סָרִיס, and so in Ez. 22, 18 מְזוֹן *dross*. According to others *to be mean, contemptible*, like the Arab. مَز and Syr. مَس (Af.); according to others = נָזַר *to separate, to divide*, spoken of excluding from association. But our explanation is more suitable, as may be seen from the derivative.

מָזַר II. (not used) *tr. to bring together, to heap together, to collect* (cognate in sense מָזַר, which see); identical in its organic root מָזַר with that in מָזַר, מָזַר &c. Deriv. מָזַר.

מָזַר III. (not used) *tr. to spread or stretch out, a net*; in its organic root = זָרַה (to spread out or extend), belonging to the noun זָרַה a span, Syr. مَز. Deriv. מָזַר 3 (= מָזַר).

מָזַר (*pl. מְזָרִים*; from מָזַר II.) *m. the northern constellations*, opposed to the south Job 37, 9, supposed to exert an influence on the origin of cold; comp. מָזַר stands there in contrast with מָזַר which is = מָזַר Job 9, 9, and therefore the more exact determination of מָזַר depends on the מָזַר of the south. As this (Job 9, 9) is over the Capella in the constellation of Charles' wain (מָזַר) over the constellation Orion (מָזַר) and over the Pleiades (מָזַר), we may understand by מָזַר מָזַר certain grouped circles of stars of the south; which suits מָזַר circle. According the view of those times a storm arises by means of these southern constellations (Is. 21, 1; Zech. 9, 18; Job 37, 9); as cold was supposed to be caused by the northern מָזַר. See also מָזַר.

מָזַר (only *pl. מְזָרִים*, as from מָזַר the *pl. מְזָרִים*) *m. the (twelve) constellations*

of the zodiac Job 38, 32, the same as מָזַר (2 Kings 23, 5); from which the word arose, as is alleged, by the interchange of *l* and *r* (*Ibn Koreish*). The LXX have also retained it for מָזַר as an astronomical technical expression, which has been explained by *Suidas*. But as *l. c.* מָזַר (the Pleiades) and מָזַר (Orion) go before, and מָזַר (which see) follows, there seems to be appropriately denoted by it either a certain single group of stars, or a single constellation, so that perhaps מָזַר is merely = מָזַר, and conseq. a singular; because, if the twelve signs of the zodiac were meant, that meaning would not have been entirely lost in the LXX. The Targ., Vulg. and old interpreters have either put something general, or merely guessed; a fact also implying, that it must have denoted a special group which was afterwards forgotten, which certainly was not the case with the twelve zodiacal signs. Etymological attempts relating to the noun מָזַר as arising from מָזַר (from מָזַר) the girdles (of the zodiac), or from מָזַר (a crown), conseq. the north and south crown (*Michaelis*); or from מָזַר I. to mix, or מָזַר III., and the noun = in meaning מָזַר (*Fürst*), afford nothing satisfactory towards the context. It seems to me more probable that מָזַר (= מָזַר) is etymologically connected with מָזַר (Nah. 3, 17), or at least to be derived from מָזַר and to denote dominion, supremacy, concrete ruler, signifying the planet Jupiter, the supreme god of good fortune. Hence we find מָזַר thy lucky star on Cilician coins. Sanchoniathon already calls one *Misor*, i. e. מָזַר, a brother of Sadyk (מָזַר = מָזַר), i. e. of Jupiter; by which a complete identity is meant to be expressed. In like manner מָזַר (= Phenix. מָזַר, *Misor*, or מָזַר or מָזַר) appears to have been worshipped under the name מָזַר (which see) a star as a deity coupled with מָזַר and others Am. 5, 26, which was all the easier since מָזַר also denotes a prince, a ruler Num. 24, 17, as in Arabic and Ethiopic.

מִזְרָה (from זָרָה I.) *m. a winnowing-shovel* Is. 30, 24; JER. 15, 7.

מִזְרָה *s. מזר*.

מִזְרָח (constr. מִזְרָח, with *a* of motion מִזְרָחָה, constr. מִזְרָחָה; from זָרָח *m. region of the (sun-) rising, the east, opposite of מִמְצָרָב* Ps. 103, 12, 1 CHR. 7, 28, or JOSH. 11, 3; fully מִמְצָרָב DEUT. 4, 47 or מִמְצָרָב JOSH. 1, 15, and like all nouns adverbially *on the east*, מִזְרָח *east* of 2 CHR. 5, 12. מִמְצָרָב ZECH. 8, 7 *land of the east*, i. e. Elymais lying east of Syria, for which מִזְרָח alone is also used DAN. 8, 9.

מִזְרָח see מִזְרָח.

מִזְרָע (from זָרַע; constr. מִזְרָע) *m. a sown field* Is. 19, 7.

מִזְרֵק (pl. מִזְרָקִים, constr. מִזְרָקִי; from זָרַק I.) *m. a sprinkling-pan, a sacrificial bowl* NUM. 7, 13 seq.; 2 CHR. 4, 8; *a jug, into which much may be put* ZECH. 9, 15; *a wine-bowl* AM. 6, 6, into which wine was poured out of the נִדְבָקִים.

מִזְרָקָה (only pl. מִזְרָקִים) *f. the same* 2 KINGS 12, 14; 25, 15; Ex. 27, 3.

מִזְרָח (i. e. מִזְרָח) same as מִזְרָח belonging to the proper name מִזְרָח, which see.

מִזְרָח belonging to מִזְרָח, מִזְרָח and denominatives; see מִזְרָח.

מִזְרָח (pl. מִזְרָחִים, from מִזְרָח after the form מִזְרָח) *m. prop. the marrowy or strong, then a fat sheep* Ps. 66, 6; figur. *the rich, fortunate one* Is. 5, 17; comp. מִזְרָח, מִזְרָח.

מִזְרָח (from מִזְרָח) *m. marrow, of bones* JOB 21, 24; Aram. מִזְרָח, מִזְרָח, Maltese *moch, noch* the same; modern Hebrew *brain*. Hence

Pih. מִזְרָח (denom.; part. *m. מִזְרָח, fem. מִזְרָח, like מִזְרָח, from מִזְרָח to unmarrow, i. e. to enervate, in a privative sense, like מִזְרָח and others. PROV. 31, 3 to those enervating kings (לְמִזְרָחֹת) read for מִזְרָחֹת).*

Puh. מִזְרָח (part. מִזְרָחִים for מִזְרָחִים)

to be made marrowy, of fat foods (מִזְרָחִים) Is. 25, 6.

מִזְרָח (inf. constr. with suff. מִזְרָחָה Ez. 25, 6, as in רָקַעַה Ez. ib. with *a* for *i* after the form בָּקַעַה AM. 1, 13, מִזְרָח 2, 6, conseq. not to be referred to Pihel; fut. מִזְרָחָה tr. same as מִזְרָח II. *to strike, to smite, to clap, the hands* Ez. 25, 6, as a token of joy Is. 55, 12, poet. for מִזְרָח; also figur. of מִזְרָח Ps. 98, 8.

מִזְרָח (3 perf. *f. מִזְרָחָה*; part. מִזְרָח DAN. 5, 19 according to Theod., Graeco-Veneta and Vulg.) Aram. tr. 1. *to strike in pieces, to shatter, with ל as accus.* DAN. 2, 34 35; *to smite, to punish* 5, 19, according to the Vulg. and Theod.; but it is more correct here to read מִזְרָח (Syr., Saadia, Rashi) meaning *to let live*, abridged from מִזְרָח, Targ. מִזְרָח (DEUT. 32, 29), Syr. مَزَحَا, نَزَحَا, except that here also *l* is sometimes added to the short *ā*. — 2. *to stay, to hinder, in the Targ. only with בָּיָד* (on ECCLES. 8, 3), i. e. to smite upon one's hand, to keep it off; Talm. מִזְרָח (to stay, to hinder) also without בָּיָד; in Scripture only in *Pah.* Comp. Arab. مَزَحَا.

Pah. מִזְרָח (fut. מִזְרָחָה) prop. *to strike, upon one's hand, i. e. to stay, to hinder* DAN. 4, 32.

Itthe. מִזְרָחָה (fut. מִזְרָחָה) *to be affixed, to be nailed to, the cross, Ezr. 6, 11 and crucified, he shall be thereon (עַל) nailed or fastened.* But since the person already crucified (מִזְרָחָה) is not any more nailed, and מִזְרָח never means a cross; besides as מִזְרָחָה means *a stake, a cross* (Targum on ESTH. 7, 10), it is better to refer עַל מִזְרָחָה to מִזְרָח, and translate: *and a stake shall be affixed thereto (to מִזְרָח)*; מִזְרָח is the wood pulled down out of a house.

מִזְרָחָה (from מִזְרָח I.) *a place of refuge, a hiding-place, place of protection* Is. 32, 2.

מִזְרָחָה (only in pl. מִזְרָחָהִים) *m. the same* 1 SAM. 23, 23.

מִזְרָחָה (with suff. מִזְרָחָהִי, from מִזְרָח I. Hif.) *f. a place where two things*

are united, a junction, in building, or in other things Ex. ch. 26. 36. 39; modern Hebrew *a work, written work*.

מַחְבֵּר (only *pl.* מַחְבֵּרוֹת) *prop. part.* *Pih.* of חָבַר I. *a thing that binds, hence an (iron) hook* 1 CHR. 22, 3, *a piece of wood for fastening beams together* 2 CHR. 34, 11.

מַחֲבֵת (from חָבַת which see) *m. (fem. only in Ez. 4, 3) a pan, a frying-pan, in which a cake of bread is baked* LEV. 6, 14; 7, 9; 1 CHR. 23, 29; used also in common life Ez. 4, 3.

מַהְגֵּרֶת (from חָגַר *f.* a girding, with שָׁק Is. 3, 24.

מָחָר (not used) *intr.* same as מָנַר (which see) *to be noble, famous*. Deriv. the proper name מַחֲרֵא.

מָחָה I. (*fut.* יִמְחֶה, *inf. c.* מְחִיחַ) *tr.* *to wipe, to wipe off, to efface* (a dish that has been used) 2 KINGS 21, 13, יִמְחֶה Is. 25, 8, with מַעַל פָּנִים; *to blot out, a writing* NUM. 5, 23, שָׁם Ps. 9, 6, 2 KINGS 14, 27, DEUT. 29, 19, or with מַסְפֵּר Ex. 32, 32, presupposing the writing on a material to be easily destroyed; *to wipe, to efface* PROV. 30, 20; *fig. to blot out, to destroy* 2 KINGS 21, 13, יָקִים GEN. 7, 4, אָחֵם 6, 7; *to cause to be forgotten, to forget* Ex. 17, 14; comp. Ar. **حَا** (to wipe out, to wash off, to erase, to plaster over, to destroy).

The fundamental signification of the stem appears to be *to rub off, to rub away*, like the Ar. **مَحَى**, hence to efface, to wipe off, to destroy, to strip off; and מָחַק (Aram. also *to efface, a writing*) JUDGES 5, 26 belongs here in the sense of *to strike off, the head, to put to death*. The organic root may be also found in the Sanskrit *magḡ, muḡ, mung, mrig*, Latin *merg-ere, mung-ere*, Greek *μαρ* (in *μάσσω*), *σ-μύω*, *σ-μύω* &c.

Nif. יִמְחָה (*fut.* יִמְחֶה, *ap.* יִמָּח = יִמָּח) *to be wiped away, to be effaced, to be destroyed* Ps. 69, 29, שָׁם DEUT. 25, 6; *to be destroyed, to be destroyed* JUDGES 21, 17, מַעֲשֵׂים (works) Ez.

6, 6, i. e. idols יָקִים GEN. 7, 23, with מָן of the place *ib.*; *to blot out, to efface* Ps. 109, 14, חָרַף PROV. 6, 33.

Pih. מָחָה (but *part.* of Kal מָחָה, *fem.* מָחָה) *to* PROV. 31, 3 see *denom.* מָחָה.

Puh. מָחָה (*part. m. pl.* מַמְחִיִּים) Is. 25, 6, see *denom.* מָחָה.

Hif. יִמְחֶה (*inf. c.* with Lamed לְמַחֵה = לְמַחֵה according to some; *fut. ap.* יִמָּח, *drawing back the accent with the jussive*) *to destroy, to put away, to blot out* PROV. 31, 3 (according to some); *to extinguish* NEH. 13, 14; JER. 18, 23.

מָחָה II. (only *perf.*) *tr.* 1. (not used) *to push, to press, upon a thing, to strike*, Ar. **مَحَا**, **مَحَا**, **مَحَا**, which organic root lies also in מָחָה; *to wound*. Derivat. מָחָה, 2 מָחָה, *part of a proper name*. — 2. Metaphor. with עַל *to strike against a thing, to border upon it* NUM. 34, 11 (Onk.).

מָחָה III. belonging to מָחָה and מָחָה, see מָחָה.

מַהוּגָה (from חוּג *f.* an instrument for making a circle, *compasses*, Is. 44, 3.

מַהוּגָה sing. to מַהוּגָה (which see).

מַהוּזָה (*constr.* מַהוּזָה, from חוּז *m.* a coast, which encloses the sea, *a bank*; *fig.* Ps. 107, 30 *to the haven of their desire*; Ar. **حَوْز** margin).

מַהוּיָאֵל (from מַהוּיָאֵל *El is combat*, i. e. the Combating) *n. p. m.* GEN. 4, 18, for which we have also מַהוּיָאֵל (from מַהוּיָאֵל).

מַהוּרִים (*pl.* of מַהוּרָה, perhaps from חוּרָה II., whence חוּרָה and חוּרָה) *n. p.* of an unknown locality 1 CHR. 11, 46, where we expect the Gentile מַהוּרִי. Perhaps מַהוּרִי should be read.

מַחֲוֵל (from חוּל which see) *m.* 1. *a dance, a circular dance* Ps. 30, 12. — 2. *n. p.* of a wise ancestor of wise sons (Heman, Chalcol, Darda), who perhaps was not an Israelite at all, but had become a citizen 1 KINGS 5, 11 [4, 31].

מַחֲוֵלָה (and מַחֲוֵלָה; from חוּל) *fem.*

1. same as מחול 1. Ex. 15, 20; SONG OF SOL. 7, 1. — 2. in the proper name מחול אבל, see אבל 4.

מחזה (from חזה) *m. a vision, an appearance*, GEN. 15, 1; NUM. 24, 4.

מחזה (from חזה) *a place to see through, aperture*, 1 KINGS 7, 4 5, LXX χῶρα (open space), different from חלון (a window-opening); *pl. מחזות* read by the LXX for מחזות 7, 5. The translation *window* is not exact.

מחזיות (from חזה = חזה; oracles, visions, see נבית; but it might also mean, read in two words מחזי חיות [= מחזה] *one causing to see wonders*, i. e. God) *n. p. m.* 1 CHR. 25, 4 30.

מחח (not used) *intr. to be soft, tender*, of the marrow of bones, hence *to be marrowy, excellent, pithy*. Deriv. מח, מח, and denomin. מחה, מחה. — The organic root מח is not connected with that in מחה, but with that of מעה, Ar. مَعَ, مَع (to be soft, tender), and IV. to be marrowy.

מחי (from מחה II.) *m. a stroke, blow*, Ez. 26, 9 *adverse stroke*, concr. *adverse striker, battering-ram* (פר), wall-breaker; the LXX read רמחי instead.

מחידא (abridged from מחידאי = מחידאי from מחד; *a famous, distinguished, noble one*) *n. p. m.* EZR. 2, 52; NEH. 7, 54.

מחיה (constr. מחית, with suff. מחיתך) *f.* 1. (from חיה, like מחיה from ציה) *preservation of life* GEN. 45, 5; something *alive* 2 CHR. 14, 12 (לחיה = לחיה 2 CHR. 36, 16), JUDGES 6, 4 (necessarily belonging here, by the context); *reviving* EZR. 9, 8 9, with פלטה; *means of life* JUDGES 17, 10. — 2. either from חיה = חיה (belonging to חיה II. = חיה II. with the meaning *to point out*) *an. indication, a sign*, LEV. 13, 10 24 (Targ., Saadia), or more correctly from מחה II. (to strike, to pierce, to wound) after the form בריה, צריה (from ברה, צרה) meaning *wound, scar*; which suits the sense better.

מחייאל (same as מחיאל) *n. p. m.* GEN. 4, 18.

מחיר (from מחר I.; *plur. with suff. מחיריהם*) *m.* 1. *price, value*, JOB 28, 15; *hire* Ps. 44, 13, בלוא-מ' Is. 55, 1 *not for price*, i. e. *in vain, gratis*; ransom 45, 13, ב' for money, for pay Mic. 3, 11, 2 SAM. 24, 24; *wages*, DEUT. 23, 19 *the wages of male prostitution* (פלג). — 2. (from מחר) = מחר; *dexterity, ability*) *n. p. m.* 1 CHR. 4, 11.

מחל (not used) *intr. to be tender. weak, soft, mild*, hence intimately connected with Syr. مَحَل, Ar. مَحَل; and even the modern Hebrew מחל (*tr.* to enervate, to weaken, fig. to forgive, a fault, to pardon, sin) is the same stem. It is obvious, that מחל in its organic root is connected with that in חל-ה I., which likewise means *to be slack, relaxed, sorrowful, suffering &c.* Derivat. the proper names מחלה, מחלון, מחלי, and perhaps מחלת.

מחלה *m. sickness* PROV. 18, 14.

מחלה *f. sickness* EX. 15, 26.

מחלה (from מחל; *tenderness, mildness, weakness*) *n. p. f.* NUM. 26, 33; also fem. in 1 CHR. 7, 18.

מחלה see מחולה.

מחלה (*pl.* -לות; from חלל I.) *f. a cave* Is. 2, 19.

מחלון (*a tender, weak one*; from מחל) *n. p. m.* RUTH 1, 2 4 9.

מחלי (= מחלון) *n. p. m.* EX. 6, 19; 1 CHR. 21, 23.

מחלי (*plur.* -ליים; from חלה I.) *m. disease* 2 CHR. 24, 25.

מחלף (from חלף III. = חלף) *m. a knife* EZR. 1, 9; comp. Syr. مَحْفَا, mod. Hebrew חלף, חלף the same.

מחלצה (*plur.* -לות, constr. מחלות; from חלף II.) *f. braids or knots of hair*, JUDGES 16, 13 19; Syr. مَحْلَا knot.

מחלצה (*pl.* -צות; from חלץ I. *to veil, to put on*) *f. a covering, a mantle*,

for women **Is. 3, 22** or men **ZECH. 3, 4**, opposed to **בגד צאֵה**, but not a festive garment for that reason; **Ar. خلع** a costly dress or covering, and thence the denomin. **خلع, خلص** to put off or on such a garment.

מחלקא (only *pl.* מחלקין, with *suff.* מחלקיהו) *Aram. f. division, class*, of the Levites **EZR. 6, 18**, coupled with **פלגא**.

מחלקת (with *suff.* מחלקתיו; *plural* מחלקות) *fem. 1.* (from חלק I.) *division, class, serving-class*, of servants of the state, singers, Levites or priests **1 CHR. 27, 1; 2 CHR. 8, 14; 31, 2; 35, 4**. — *2.* either (from חלק II.) *smoothness, a gliding away, slipping off, escape*, in the proper name סלע המחלקות **1 SAM. 23, 28**, or better with the versions (*rock of*) *separation, division*.

מחלת (after the form מַחֲלָה, in many mss. מחלה) *n. p. f. 1.* **GEN. 28, 9**, who is called בַּשֶּׁמֶח in **36, 3**; hence the appellative meaning is perhaps *the lovely* (from חלה III.). — *2.* **2 CHR. 11, 18**.

מחלת *fem.* the name of a musical choir, that dwelt in מחלה (אָבֶל) **Ps. 53, 1; 88, 1**; like נחילות **5, 1**, who had their dwelling-place in נחילן = חילן; comp. נחית. A comparison of the Ethiopic מחלת (mahlet) poem, and *μάθητα*, from חלי (halaja) to sing, is not necessary.

מחלת *Gentile* from מחלה (אָבֶל) see under אָבֶל.

מחמאה (only *plur.* מחמאות, formed from מחמא belonging to חמא, if the textual reading be correct) *f. prop.* anything smooth as butter or milk, i. e. *smooth discourse, feigned words*, **Ps. 55, 22** smooth are the hypocrisies of his mouth. But in regard to the parallelism, and because the Targ., LXX and Syr. have already understood it otherwise, we may read **מחמאה** or חלק *(Ibn Ezra)*.

מחמד (*constr.* מִחְמָדָה; *pl.* מחמדים, *constr.* מחמדי, with *suff.* מחמדיו) *m. desire, delight*, of the eyes) **1 KINGS 20, 6** and **LAMENT. 2, 4**, i. e. *delight of the eyes*, e. g. young men **LAMENT. 1. c.**, a spouse

Ez. 24, 16, children **24, 21 25** (explained by **בָּנִים וּבָנוֹת**), for which **Hos. 9, 16** also has **מִן הַבָּנוֹת**; a favourite, darling, **Hos. 9, 6** their silver favourites, i. e. idols; a jewel, something precious, **JOEL 4, 5**; splendour, in houses, pleasure-grounds **Is. 64, 10**; costly vessels **LAMENT. 1, 11** K'ri.

מחמד (*plural* with *suff.* מחמדיו, *constr.* מחמדיו) *m.* the same **LAMENT. 1, 7 11**.

מחמל (*constr.* מחמל; from חמל II.) *m. desire*, of the soul **Ez. 24, 21**, prop. same as **מִשְׁאָה נָשָׂה** **24, 25**, as one says **נָשָׂה נָשָׂה** **Ps. 143, 8**, i. e. the bearing of the soul after one, occasioned by מחמד.

מחמצה (from חמצן) *fem.* something soured, fermented, **Ex. 12, 19 20**.

מחנה (*plur.* מחנות; from חנה I.) *fem.* (*masc.* **GEN. 32, 8 11**) same as מחנה *a camp*, of Levites **1 CHR. 9, 18**, of priests **2 CHR. 31, 2**; Phenic. מחנה the same, then the name of Panormus.

מחנה (*constr.* מחנה, with *suff.* מחנהו; *dual* מחננים **SONG OF SOL. 7, 1**; *pl.* מחנים **NUM. 13, 19**, with *suff.* מחנהו, מחנהו; from חנה I. to settle down, to encamp, to dwell) *m.* (*fem.* only in **GEN. 32, 9**; **DEUT. 23, 10**) *1.* a place where persons encamp, an encampment, a military camp, **JOSH. 6, 11**, **1 SAM. 14, 15**, of horses and men **AM. 4, 10**; a camp, of nomads **GEN. 32, 22**, **Ex. 16, 13**, *pl. oppos.* to מחצרים **NUM. 13, 19**. — *2.* what encamps, an army, a host, march, row, line, of warriors **DEUT. 23, 10**, which causes a strong rushing noise **Ez. 1, 24**; of non-warriors **GEN. 50, 9**; of locusts **Jo. 2, 11**; a division **GEN. 32, 9**. *Du.* מחנים **SONG OF SOL. 7, 1** a double band, a double row, of dancing youths and maidens; but usually a proper name, which may be seen under מחננים. It is also possible to assume the verb חנה II. as the basis of signif. 2, so that 'prop. denotes division, procession, row, line, cognate in sense with חנץ. — *3.* only in מחנה דן (*Dan's camp*) *n. p.* of a place between צרדה and אֶשְׁתָּאֵל, immediately behind יְרֵיחַ (JUDGES 13, 25; 18, 12) in Judah, so called, as

is alleged, because 600 Danites once pitched their camp there. But it is really to be regarded like many other names of places compounded with *castra* (comp. Greek *χάραξ*).

מַחֲנֵה (prop. plur. of **מַחֲנֶה** = **מַחֲנֶה**; the camps of El) *n. p.* of a city not far from **פְּנִיָּאל** GEN. 32, 3 (where the name is interpreted) on the confines of Manasseh and Gad, belonging to the latter and ceded to the Levites JOSH. 13, 26 30; 21, 36 38, on the south side of Jabbok; different from **מַחֲנֶה**, Ar. **محنة** (Mahne), north of Jabbok (Robinson, Palestine III. App. 166). As a place of military importance, David fled thither from before Absalom 2 SAM. 17, 24; 1 KINGS 2, 8. On the upper course of the *Wady Jabes*, north of *Tibni*, are found ruins under the name of **מַחֲנֶה**, Arab. **محنة**.

מַחֲנֶה (from **חָנַק**) *masc. a strangling, death*, JOB 7, 15, parallel **מָוֶת**; see **חָנַק**.

מַחֲסֶה and **מַחֲסֵה** (with *suff.* **מַחֲסֵה**, from **חָסָה**) *m. a refuge, shelter*, PS. 14, 6; 91, 9; *place of refuge* 104, 18, coupled with **מַתְחֹרֶת** Is. 4, 6.

מַחֲסוֹם (from **חָסַם**) *masc. a bar, a lock, a restraint, a muzzle*, PS. 39, 2 *I will put* (read **אֶשְׁמְרָה** for **אֶשְׁמְרָה**) *a muzzle on my mouth*, i. e. *I will refrain from speaking*.

מַחֲסוֹר and **מַחֲסֹר** (with *suff.* **מַחֲסֹר**, **מַחֲסֹר**; *pl.* with *suff.* **מַחֲסֹרִיךְ**, where **י** is out of **י-**) *m. want, deficiency, need*, PS. 34, 10; PROV. 28, 27; **אִישׁ מַחֲסֹר** 21, 17 *a poor man*; JUDGES 18, 10 *there is no want of any thing*, i. e. *nothing is wanting*, for which 18, 7 **וְאֵין מַכְלִים דָּבָר** that must be read **וְאֵין מַכְלִים [א] מַדְבָּר**, is used in the same sense (see **מַכְלִים**); *want*, i. e. *what one wants and still does without* JUDGES 19, 20.

מַחֲסֵה (i. e. **מַחֲסֵה-יָהּ** *Jah is a refuge*) *n. p. m.* JER. 32, 12.

מַחֲסֵר see **חָסַר**.

מַחֲסֹר see **מַחֲסוֹר**.

מַחֲצֵה (*imp.* **מַחֲצֵה**, *fut.* **יַחֲצֵה**, **אֶחֱצֵה**)

tr. 1. *prop. to split or divide in pieces*, **רָקַד** JUDGES 5, 26, hence *to crush*, **רָאָה** PS. 68, 22; 110, 6, **מַחֲצֵה** (the loins) DEUT. 33, 11, **הַלְצִים - הַלְצִים** same as **הַלְצִים** *loins* NUM. 24, 8 (Syr.); *fig. of a house* **רָאָה מִבֵּיתָהּ** HAB. 3, 13 *to strike off the gable of a house*; *to wound*, *oppos. to* **רָפָא** DEUT. 32, 39; JOB 5, 18; *to conquer, overthrow*, **מַלְכִים** PS. 110, 5, **רָבַב** (Egypt) JOB 26, 12. *Deriv.* **מַחֲצֵה**. — 2. *Transposed from* **חָמַק** *to make a bright red colour*, by blood PS. 68, 24; *comp.* Is. 63, 1, if **חָמַק** should not be read. The Ar. **محص** has only signif. 2. *to be of a bright-shining red*, and has therefore nothing in common with significat. 1. The stem **מַחֲצֵה** has its organic root in **חָצַע** (חָצַע), which see.

מַחֲצֵה *m. the stroke, beating, of a wound* Is. 30, 26.

מַחֲצֵב (from **חָצַב** I.) *m. a breaking, hewing, of stones*, hence **אֶבְנֵי מַחֲצֵב** *hewn stones* 2 KINGS 12, 13.

מַחֲצֵה (from **חָצַה**) *m. the half*, NUM. 31, 36.

מַחֲצִית (from **חָצַה**) *f. the half*, Ex. 30, 13; *the middle* NEH. 8, 3.

מַחֲקֵה *tr. to destroy, to crush, to smite away*; *comp.* Aram. *to efface, a writing*; *to break in pieces, to crush* JUDGES 5, 6; Ar. **مَحَقَّ** the same. The word seems an enlargement of **מָחָה** I., which, however, may again be connected with **מָחָה** II.; *mod. Hebrew* **מַחֲקֵה** = **מָחָה** I.

מַחֲקֵר (*pl. constr.* **מַחֲקֵרִי**, from **חָקַר**) *m. same as* **חָקַר** 3. *the deepest, most concealed, innermost* PS. 95, 4.

מַחֲרֵה I. (not used) *tr. to exchange, to give up*, in order to get something else, hence probably same as **מָחָר** I., which again is identical with **מָחָר** 3, **מָחָר** (מָחָר), Arab. **مَحَار**; the middle sound accordingly seems only to be hardened out of a vowel. *Deriv.* **מַחֲרֵה**, and the proper name **מַחֲרֵה**.

מַחֲרֵה II. (not used) *intr. to break out, to break forth, of the dawn, conseq. like*

בָּקָר (whence בָּקָר). Arab. مَهْر, بَكْر to break forth; of the first birth of an animal; hence מֶחֱרָ the first young of a beast. Deriv. (according to some) מֶחֱרָ, מֶחֱרָתָם, מֶחֱרָתָם.

מֶחֱרָ *m.* 1. prop. like בָּקָר, the morning, the morning-time, i. e. the breaking of the day, then the next morning, the morrow, Ex. 32, 5; adv. to-morrow, cras = tempus crastinum 9, 5; 10, 4; 16, 23 (בָּקָר being also used in the sense of next morning Ex. 29, 34; Lev. 19, 13); לְמָחָר, on the morrow, Ex. 8, 6 19; ESTH. 5, 12. For מָחָר alone (ESTH. 9, 13; Is. 22, 13) is also used יוֹם מָחָר GEN. 30, 33, Is. 56, 12, Prov. 27, 1; or עַתָּה מָחָר Ex. 9, 18, 1 SAM. 9, 16 and 20, 12, for which occurs the more definite הַיּוֹם הַזֶּה מָחָר Josh. 11, 6 the morrow about this time, where מָחָר appears to be merely an adverbial apposition. In בָּקָר מָחָר הַשְּׁלִישִׁית 1 SAM. 20, 12, מָחָר refers to עַתָּה, so that מָחָר alludes to the third morning-time, and should be translated: about the time of the third morning. — 2. later or following time, the future, Ex. 13, 14, Josh. 4, 6 21, for which there is in GEN. 30, 33 בְּיוֹם מָחָר (comp. Joma 10).

As to the origin of the word, we may derive it from מָחָר II. and explain the meanings as in בָּקָר; the same succession of senses being found in the Ar. غَدَوٌ the morrow, compared with غَدَوٌ, in the Greek αὐριον, and in the Germ. Morgen. The Targ. where the adverb to-morrow is expressed by יוֹמָמָחָר, יוֹמָמָחָר, has looked upon מָחָר as compounded of יוֹם מָחָר or יוֹם מָחָר; but that is improbable on account of the very frequent combinations with יוֹם, and because the Hebrews did not like such compounds. More correct is the assumption (*Fürst*, Concord. p. 39), that it should be considered as an abridgment of מָחָר, τὸ μελλόν, the following time, as in הַיּוֹם הַזֶּה מָחָר 2 CHR. 22, 5, הַיּוֹם הַזֶּה מָחָר ECCLES. 4, 14, מָחָר Ez. 20, 37 the א with perishable a disappears entirely, and the preceding a becomes long; another form (usual in

מָחָר) is מָחָר or מָחָר after the type מָחָר, מָחָר, i. e. the sound *aa* becomes *o* (as also in a verb; comp. in יָאֵבֵל, יָאֵבֵל, יָאֵבֵל, by which the feminine form מָחָר (mochorat) can be explained.

מָחָרָה (only plur. מָחָרָה; from חָרָה *fem.* place of refuse, of dirt, i. e. cloaca 2 KINGS 10, 27 K'tib, for which the K'ri has מָחָרָה).

מָחָרָה (with suff. מָחָרָה) *f.* same as חָרָה = חָרָה (out of which it is transposed) a sickle 1 SAM. 13, 20 (LXX); it is only explicable thus, as it can be combined with מָחָרָה and be different from it.

מָחָרָה (with suff. מָחָרָה, plur. מָחָרָה; from חָרָה) *f.* a spade, a mattock, a coultter 1 SAM. 13, 20 21.

מָחָרָה (constr. מָחָרָה; from מָחָר) *f.* the following day, after יוֹם NUM. 11, 32 all the next day; usually coupled with a noun following, e. g. Lev. 23, 11 the day after the sabbath; 1 SAM. 20, 27 the day after the second moon; with מָחָר, as is frequently the case in forming prepositions and adverbs (see מָחָר above, round about) adv. on the morrow, the next day GEN. 19, 34; Ex. 9, 6; JUDGES 9, 14; seldom with לְ 1 CHR. 29, 21; JON. 4, 7.

מָחָרָה (with the termination מָחָרָה) *adv.* to-morrow, with לְ 1 SAM. 30, 17, where the versions do not at all express מָחָר. Comp. יוֹמָם.

מָחָרָה (plur. מָחָרָה, constr. מָחָרָה, with suff. מָחָרָה) *f.* 1. (from חָשַׁב I.) a texture, woven work, work of art, Ex. 31, 4; 35, 32 35. — 2. (from חָשַׁב 2) a thought, intention GEN. 6, 5; Is. 55, 8; the thinking and striving Ps. 94, 11; plan (a good one) PROV. 15, 22; device (evil) JER. 11, 19; a warlike plan 51, 29; plan of revenge Ps. 56, 6; frequently described more definitely PROV. 6, 18; JER. 4, 14; 29, 11; a (blessed) counsel Ps. 40, 6.

מָחָרָה (with suff. מָחָרָה, from חָשַׁב) *f.* 1. fortification-work 2 CHR. 26, 15 = חָשַׁבָּן; woven with skill or art

2, 13; *skilful work* Ex. 35, 33. — 2. *plan, plot* ESTH. 8, 5, coupled with *רצה* Ez. 38, 10.

מחשך (*pl.* מחשכים, *constr.* מחשכי) (*תשך*) *m.* 1. *darkness, obscurity* Is. 29, 15, opposite to *אור* 42, 16; a *dark place, an obscure locality* Ps. 74, 20; the *grave* LAMENT. 3, 6, a figure of misfortune Ps. 143, 13. — 2. Ps. 88, 19 we should probably read *מחשך מחשך*, he *withholds mine acquaintances*, so that *מחשך* is parallel to *אחב נרצ*, and *מחשך* parallel to *הרחיק מן*; or if it be a noun, *מחשך* might be read.

מחשך see **מחשך**.

מחשף (from *חשף* I.) *m.* a *peeling, decortication* GEN. 30, 37.

מח (from *מח* = *מח*, like *נח* from *נח*; *dissolution, death*) *n. p. m.* 1 CHR. 6, 20; 2 CHR. 29, 12; 31, 13; for which is also *מחית* (which see).

מחפה (*pl.* מחפות, from *חפה*) *f.* a *fire-pan* 2 KINGS 25, 15, LXX *πυρρα*; *coal-pan* Ex. 27, 3; *incense-bowl* LEV. 16, 12; coupled with *מלקחיהם* *snuff-dish, vas emunctorium* Ex. 25, 38.

מחפה (*constr.* מחפת, from *חפה*) *f.* 1. a *breaking in pieces, a crushing, ruin*, Ps. 89, 41 = *משמה* (Ez. 6, 14); *מ' קרובה* (i. e. impending every moment) *destruction* PROV. 10, 14 15; *fall* 14, 28; *anguish* 13, 3; *terror, consternation* JER. 17, 17; *something terrible* Is. 54, 14.

מחפרת (from *חפר*) *fem.* a *place of breaking in, breach* Ex. 22, 1; JER. 2, 34.

מט (*inclination*) *m.* 1. assumed for *מטה* (which see). — 2. for *מטים* (HAB. 3, 14), see *מטה*.

מטא and *מטה* (3 *f.* *מטה*, abridged *מטא*, as *ט* also in *שנאיה* DAN. 4, 16 passes into *ט*; 3 *plur.* *מטיו*; *fut.* *מטא*) *Aram. intr.* same as *Hebr. מטא* prop. to *step into manifestation, to come forward, hence to come on, to come in, of time* DAN. 7, 22; with *על* of a person to *come upon* DAN. 4, 21 [24]; with *ל* to *reach or extend to*, 4, 25; to *come, ער* as far as 7, 13; to *reach to* 4, 8 17 19. In the

Targ. for *הגיע*; *ביא*; Syr. *ܡܬܐ* the same; but the fundamental signification is still perceptible from the meaning to *ripen, to step forth*. The Arab. *مط* also proceeded from the same fundamental meaning. See *מץ*.

מטאטא (from *טא* which see, prop. for *מטאטא*) *m.* a *broom or besom* Is. 14, 23.

מטבח (from *טבח* I.) *m.* *slaughter, murder*, Is. 14, 21.

מטה (*constr.* מטה, with *suff.* *מטה*, *מטה*; *pl.* מטות, with *suff.* *מטתי*) *m.* (in Mic. 6, 9 we should either read *יעדה* = *יחדו*, or *מ* is fem. like *שבת*) 1. a *stick, staff, rod*, Ex. 4, 2, Num. 20, 9, a support of the vine, hence also *עז* *powerful support* Ez. 19, 12, elsewhere *staff of power* JER. 48, 17, *ruler's staff, sceptre* Ps. 110, 2; then *support*, like *מטען*, with *לחם* Ez. 4, 16; Ps. 105, 16; *staff, yoke* Is. 9, 3 (coupled with *מטה*); 10, 24. Figurat. *מטה זעם* = *מטה אף* Is. 10, 5 *staff of wrath*, i. e. instrument of punishment, rod of chastisement 10, 15, also *מטה* alone Ez. 7, 10, e. g. of an enemy's army Mic. 6, 9, of enemies Is. 10, 5; *tyranny* 14, 5; *chastisement, punishment* 30, 32. Originally *branch, twig* (broken off a tree), *rod*, hence *בדים* Is. 19, 14 *rod of the branches* i. e. the rod which holds the branches together. — 2. *stem*, of a people, *שבת* being also used with a like metaphor, of the twelve tribes of Israel Num. 1, 49; 2, 5 7 12 &c.; prop. *branch, ramification of a people*. — 3. same as *מטה* *injustice, wrong* Ez. 7, 10 (*Ibn Ganach*). — 4. A ground-form to *מטה* (which see), prop. a *sinking, bending*; Phenice. *מט* (*Sidon. inscript.* 10).

The word has been derived from *נטה* (to stretch out, to stretch forth, to extend, Arab. *نَطَّ, نَطَل*, redupl. *نَطَطَ*, conseq. = *מך, מך*), hence the *self-stretching or self-extending, thin, then a staff, stick, branch*. But this derivation does not suit signif. 1, since *stock, twig, stem*, like *ביל* 3. (*stock, block, log*),

מקל (from מקל = פקל, to shoot forth, to project) and שבת, rather proceed from the idea of the shooting, projecting upwards (of a tree), or from its waving to and fro; and as מטה means also yoke, it appears to be connected with מוט 2. (from מוט II. which see); or if from נטה with the same meaning as that of מט; as also in the sense of to incline נטה is = מט, טאט.

מטה (unused in the sing.; pl. מְטוֹת)

m. same as מטה *a support, a staff* Ez. 19, 11, *a stick* Ex. 7, 12, figur. *rod of correction, punishment, chastisement*, HAB. 3, 9 (God's) oaths of chastisement; also *a tribe* NUM. 1, 16.

מטה (from מטה or מט, from נטה) *a bowing down, sinking, with an accentless a of motion, like מטה from מטה* *adv. down, downwards, beneath, deep, under*, Prov. 15, 24; doubled to add to the force DEUT. 28, 43. Usually joined with the prepos. ל, *downward, deeper* DEUT. 28, 13; ECCLES. 3, 21, *down beneath* Is. 37, 31, 2 CHR. 32, 30, *under* 1 CHR. 27, 23, *below* JER. 31, 37, *beneath, i. e. less, with מן following* EZR. 9, 13; *from below, underneath, down*, Ex. 26, 24; 27, 5; 28, 27; *a like accumulation of prepositions being also found with מטה*. Phenic. מטה the same.

מטה (constr. מטה, with suff. מטהי, *fem. prop.* that on which one leans, like *κλίνη* from *κλίνω*, hence *a bed, for sleeping on*, 2 KINGS 4, 10, Ex. 7, 28, of the sick GEN. 47, 31; *a bolster, a table-couch* ESTH. 1, 6; Ez. 23, 41; *a sofa* 1 SAM. 28, 23; *a litter, a palanquin* SONG OF SOL. 3, 7; *a bier* 2 SAM. 3, 31; *a store-room, for things* 2 KINGS 11, 2.

מטה (from נטה) *m. iniquity* Ez. 9, 9; as also מטה 3, מוט 1, מטה 1.

מטה (pl. מְטוֹת) *f. extension, spreading out*, Is. 8, 8 (*Jos. Kimchi*).

מטה (from מטה) *m. a spinning, something spun* Ex. 35, 25.

מטיל (constr. מטיל) *m. either from*

טיל II. *a burden*, JOB 40, 18 *iron-bar*, i. e. heavy iron, or better from מטל II. either with the same meaning as טיל II. or to forge, like the Arab. مطل prop. to stretch out, to extend, so that מטיל would be *staff, stick, bar*. The Greek μέταλλον is also to be referred to this stem.

מטל as a stem to מטיל, see מטיל. constr. מְטַלִּים and מְטַלֵּן (pl. מְטַלִּים) *m. a place where one hides, a secret place* Is. 45, 3, *a store-house* JER. 41, 8; *what one hides, hid treasure* PROV. 2, 4, JOB 3, 21, *treasure generally*; Phenic. מְטַל from מטל the same; modern Hebr. מְטַל (not מְטַל).

מטע (constr. מטע, with suff. מטעי, *pl. constr. מטעי*; from נטע) *m. a plantation, a garden*, Ez. 17, 7; 31, 4; more exactly determined by פתם (a vineyard) MIC. 1, 6; of men, *domiciliation* Is. 60, 21; 61, 3; of a place, *a plantation* Ez. 34, 29.

מטעים (only pl. מְטַעִים; from נטע) *m. prop. what tastes, a savoury, dainty mess* GEN. 27, 4 7 9 17 31; cognate in sense with מְטַעִים, מְטַעִים.

מטעמה (only pl. with suff. מטעמיהי) *fem. the same* PROV. 23, 3 6.

מטפחת (pl. מְטַפְחוֹת; from טפה) *f. a wide covering, a mantle*, Is. 3, 22; RUTH 3, 15.

מטר (Kal not used) *intr. prop. to be wet, moist, then to prepare moisture, and so to drop, to rain (less than מטרים)*; Targ. מטר, Syr. مَطَر, Ar. مَطَر; comp. Sanskrit mûtr, prop. to make moisture, then mingere. The organic root מטר exists also in מטר, Arab. طَرَزَ, طَرَى. Deriv. מטר.

Nif. מטר to be rained upon, to be dropped upon by rain AM. 4, 7.

Puh. מטר (femin. מְטַרָה) the same EZEK. 22, 24, as the LXX read for מְטַרָה; which reading is recommended by the parallel גשמה (from גשם).

Hif. הַמְקִיר (part. מְמַקֵּיר, inf. constr. הַמְקִיר, fut. יַמְקִיר, apoc. בְּמַקֵּיר) to cause to rain, GEN. 2, 5, AM. 4, 7, מָטָר Is. 5, 6; metaph. to shoot down, to cast down, נִפְקִיחַ GEN. 19, 24, מָן Ps. 78, 24, נִפְקִיחַ 11, 6, בָּרַד Ex. 9, 23; mostly with accus. of the object, seldom with בְּ Job 20, 23. See לְחֹם.

מָטָר (constr. מִטָּר; pl. מְטָרוֹת, constr. מְטָרוֹת) *m. rain*, as fructifying the earth 1 KINGS 8, 36, JOB 5, 10, ZECH. 10, 1, adduced with טַל 2 SAM. 1, 21, 1 KINGS 17, 1, which drops gently DEUT. 32, 2, for which one waits JOB 29, 23, accompanied by thunder and lightning 1 SAM. 12, 17, JER. 10, 13, arising from ascended vapours JOB 36, 27; in strengthened forms גֶּשֶׁם מָטָר 37, 6, גֶּשֶׁם-מָטָר ZECH. 10, 1 and גֶּשֶׁם מְטָרוֹת דָּוָן JOB 37, 6 *rain-gush, violent rain*; מְטָר סֹחֵף a *sweeping rain* PROV. 28, 3.

מְטָרָה *f.* same as מְטָרָה LAMENT. 3, 12.

מְטָרֵד (*Propeller, Pursuer* is El; from טָרַד) *n. p. f.* GEN. 36, 39.

מְטָרֵה (from טָרַה) *f.* 1. *place of guard*, hence מְטָרֵה הַצֵּר a *guard-court*, JER. 32, 2 8 12; 38, 13, whither Jeremiah was brought out of the prison 37, 15 16 21, which belonged to the royal palace NEH. 3, 25, in the east part of it near the middle gate JER. 39, 14, and occupied by soldiers. — 2. that which one looks at, *aim, mark* (like *στόνος* from *στέπτομαι*, Ar. مَنظَرَة a mirror) 1 SAM. 20, 20; JOB 16, 2. Phen. מְטָרָה (*mutro*) what is observed, custom, duty (Plaut. Poen. 1, 13).

מְטָרִי (probably from מְטָרִי יָהּ *Jah is the Observing, Watching one*) *n. p. m.* 1 SAM. 10, 21.

מִי (after the form מִי, מִי, מִי, מִי from the stem מִי, existing in the stat. absol. only in the proper name מִיחִי [which see]; usually constr. מִי after the form of the stat. constr. in מִי, מִי, מִי, but without a suffix. It is therefore incorrect to consider מִי a stat. constr. pl., and if it be sometimes coupled with the pl. that happens merely because it expresses a collective idea. Another form

is מִי [which see], of which the stat. constr. pl. is מִי *m. prop. the flowing, pouring, running*, hence 1. *water* (coll.), as a material or element, e. g. the water of the Red Sea EX. 15, 19, JOSH. 2, 10, of the Jordan 3, 8, of the ocean Ps. 33, 7, of the Euphrates Is. 8, 6, of the Euphrates 8, 7, of the flood GEN. 7, 7; Is. 54, 9; מִי אֶפְסָיִם Ez. 47, 3 *waters* (reaching) to the ankles, מִי מְחִינִים 47, 4, מִי שָׁחוּ 47, 5 *waters of swimming*, i. e. in which one can swim; farther, מִי הַטָּהָר NUM. 8, 7, מִי 19, 13, מְנוּחָה Ps. 23, 2, מְנוּחָה 81, 8, מְנוּחָה NAH. 3, 14, coupled with adj. *m. sing.* מְנוּחָה Ps. 73, 10 (in the poets the noun is sometimes united to adjectives in the constr. state SONG OF SOL. 7, 10; PROV. 2, 9), seldom with the pl. (as a collective noun) NUM. 5, 18. Usually coupled with names of brooks, rivers, seas and streams, and thus forming proper names (see below); comp. Phen. מְנוּחָה (me-naggara, *water-fall*) *n. p.* of a place in Byzacium, מְנוּחָה (menephes, *rest-water*) *n. p.* of a city there, מְנוּחָה (me-nix, me-ninx, *collected water*) or מְנוּחָה (meniax, *rest-water*) an older *n. p.* of the island גִּבְרָה. — 2. *Figur. juice*, e. g. of a plant רֶאֶשׁ (which see) JER. 8, 14; 9, 14; 23, 15; *seed, seminal flux*, = זֶרַע Is. 48, 1 (Targ. זֶרַע), for which מְנוּחָה (which see) stands elsewhere, and in which sense מִי is taken in the proper name מִיחִי מְנוּחָה in מִיחִי (which see); the Ar. مِأ, Pers. آب being also used for saliva, tears, seed &c.; comp. Phen. מְנוּחָה (seed of Cemoth, i. e. sprung from Cemoth) *n. p.* of a people, Erik. 2; also *urine*, fully מְנוּחָה, as in Is. 36, 12 is the probable reading.

The absolute form מִי is in Ethiopic maj (מִי), Zab. מִי (مِ) and in Aram. מִי, hence the def. מִיחִי, מִיחִי, which form is to be compared with מִי 3. (which see).

The following designations of rivers, localities and persons occur in combination with מִי (constr. מִי):

מִיחִי (river of fullness, i. e. strong, copious river, see מִיחִי) *n. p.* of a locality

in Reuben in a plain NUM. 21, 30, also belonging to Moab at times Is. 15, 2; subsequently *Μηδαβά* (1 MACC. 9, 36) or *Μηδαβα* (*Jos. Ant.* 13, 1), situated some distance east of Hesbon.

מִי דִּימוֹן (river at דִּימוֹן in Moab)
n. p. of a river Is. 15, 9.

יִרְקוֹן see מִי הַיִּרְקוֹן

מִי זָהָב (seed i. e. shoot of the sun;
זָהָב JOB 37, 22 the sun) GEN. 36, 39;
1 CHR. 1, 50.

מִגְדוֹן (*river of Megiddo*; see מִגְדוֹן)
n. p. of a river running through the plain of Megiddo (בְּקֶעֶת מִגְדוֹן) JUDGES 5, 19, used for קִישוֹן.

מִירוֹם see מִירוֹם

מִּירִיבָּה see **מִּירִיבָּה**.

מְרִיבוֹת see **מִי מְרִיבוֹת קָדָשׁ**

נִמְרִים see מִי-נִמְרִים

נִמְתָּח see מִי נִפְתָּח

עֵין-טֶמֶשׁ see **מִי עֵין-טֶמֶשׁ**

מִי (correlative to the Hebrew מִי, מִי,

as מִהּ is correlative to כֹּה = כֵּה, הַהּ = הָהּ, אֵיזוֹ = אֵיזוֹן (אֲחֵר) pron. interrog. *who?*
what? of persons, as מִהּ is of things, in direct and indirect questions, at the beginning of a clause, without distinction of gender and number, and therefore referring as well to the fem. e. g. מִי רָחַל RUTH 3, 9, מִי זֶה שׁוֹל SONG OF SOL. 6, 10, as to the plur. e. g. מִי אֵלֶּה GEN. 33, 5. It does not need, like אֲשֶׁר, a pronoun following to supplement it. Seldom relating to things Ez. 27, 32. The meanings are these: 1. Having an independent and substantive force, it is put after a constr. state as a genitive, as בְּתַר מִי *whose daughter?* GEN. 24, 23; תְּסוֹר מִי *whose ox?* 1 SAM. 12, 3; חֲמוֹר מִי *whose ass?* ibid.; מִי יָד מִי *out of whose hand?* ibid.; בֶּן-מִי *whose son?* 17, 55; דְּבַר-מִי *whose word?* JER. 44, 28; מִהּ (which see) too being so employed. — 2. Where מִי seems to lay aside a personal reference, standing before things interrogatively; an inquiry about the person is still con-

cealed there, e. g. **מִי הַמַּחֲנֶה** GEN. 33, 8 *what is the encampment?* prop. who are the men and living creatures of the camp? **מִי שְׁמֶךָ** *what is thy name?* i. e. whom dost thou call thyself? JUDGES 13, 17. Generally also, **מִי** relates to a thing which includes the idea of a person, according to the mind of the speaker MIC. 1, 5; SONG OF SOL. 3, 6. **מִי שָׁכַם** JUDGES 9, 28 is also to be taken in this sense; and it is unnecessary to read with the LXX **בֶּן-שָׁכַם**. The same is the case with the Aram. **מִי** EZR. 5, 4; and in Amharic (*Isenberg*, Grammar p. 172). — 3. For the purpose of making the interrogation prominent in its personal reference, or of modifying it in the sense of *but who then?* *who may it be?* **מִי הוּא** follows **מִי**, e. g. **מִי הוּא נָקִי** JOB 4, 7 *who then is innocent?* **מִי הוּא יִרְיָב** *who then quarrels?* 17, 3; IS. 50, 9. If the demonstrative **זֶה** be also added to **מִי הוּא**, the question is still more closely referred to the object, with the meaning *who there?* *quisnam?* *who then is there?* as **מִי הוּא זֶה** Ps. 24, 10, an intensive form of **מִי-זֶה** 24, 8; JER. 30, 21. Hence in a strongly emphasised double interrogative **מִי הוּא זֶה וְאֵי-זֶה** *who then is he, and what sort of a person is he?* Sometimes **מִי** is made stronger merely by **זֶה** JOB 38, 2. — 4. as *who*, as *what?* i. e. *how?* *qualis*, e. g. **אִמֶּךָ** AM. 7, 2 *as who does Jacob stand?* i. e. *how?* IS. 51, 19 *as who shall I comfort thee?* i. e. in what respect, *how* shall I &c. — 5. It takes a negative turn like **מִי**, proceeding in the first instance from the feeling of wonder, hence *nobody!* *none!* followed sometimes by the perfect NUM. 23, 10, IS. 53, 1, ZECH. 4, 10, sometimes the imperfect JOB 9, 12, PROV. 20, 9, ECCLES. 8, 4, 2 SAM. 10, 16, sometimes the participle Ps. 90, 11; ECCLES. 2, 19. Here belongs a) the signification *perhaps* JO. 2, 14, JON. 3, 9, 2 SAM. 12, 22 K'tib, for which **אֵינִי** stands elsewhere; b) the additional idea of hesitating, rejecting and despising language, as **מִי אֶלְכִי** EX. 3, 11 *who am I that . . .* i. e. I am indeed so little

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JUDGES 9, 28 *who is this Abimelech?* — 6. Including a wish whose accomplishment is expected from others, and therefore coupled with the imperfect, e. g. **מִי יִשְׁקָנִי מֵיִם** 2 SAM. 23, 15 *who would give me water to drink?* i. e. oh that I had water! In this manner we should often take it in the formula **מִי יִתֵּן** *who shall give?* i. e. oh that! 15, 4; JUDGES 9, 29; Is. 27, 4; Ps. 55, 7; JOB 29, 2, followed by the leading verb with **ו** DEUT. 5, 26; or the leading verb follows in the infin. JOB 11, 5. — 7. *whoever, each one, any one who*, where the interrogative element becomes indefinite, e. g. 2 SAM. 18, 12 *take care of the young man, every one* (**כָּל**) of you; where it is not necessary to read **לִי** with the versions; Ex. 24, 14 *every one having a cause*; JUDGES 7, 3; PROV. 9, 4; ECCLES. 5, 9; Is. 54, 15; sometimes **אֲשֶׁר** follows Ex. 32, 33; the Aram. **כִּין** having the same sense. — 8. **מִי** is to be taken as = **מָה**, **מִי**, where it stands in the K'tib for **מִי**, or is interchanged with it Is. 25, 10 K'tib, JOB 9, 30 K'ri.

As to the origin of this vocable, it is obviously shortened in the first instance from **מִין** (modern Arabic *min*) and this from **מִין**, like **מָה** and **מִי** from **מִינָא**; only that the latter form has been adopted in the other Semitic languages for the personal *who?* after **מִינָא** has been set apart to denote a thing. The proper names **מִיכָא**, **מִיכָה**, **מִיכָאֵל**, **מִיכָהֵל**, **מִיכָהֵל**, **מִיכָהֵל** are compounded with **מִי**.

מִיכָה see under **מִי**.

מִידָה (*friendship, love*, from **יָדָה** I.) *n. p. m.* NUM. 11, 26 27.

מִידָע (from **יָדָע** after the form **מִיטָב**) *m. same as מוֹדָע* (which see) RUTH 2, 1 K'tib, if we should not read there **מִידָע**.

מִידַעַת (from **יָדָע** after the form **מִידַעַת** from **יָדָעַת**) *f. knowledge*, Is. 12, 5 K'tib, for which the K'ri has **מוֹדַעַת**.

מִיטָב (*constr. מִיטָב*, prop. an infinitive-noun from **יָטַב**) *m. the good, the*

excellent, hence in the constr. state *the best* (LXX, Vulg.), e. g. of the land GEN. 47, 6, of the field, of the vineyard Ex. 22, 4, of sheep 1 SAM. 15, 9 15; *the best part* GEN. 47, 11.

מִיכָה (= **מִיכָה**) *n. p. m.* NEH. 11, 17 22, for which **מִיכָהֵל** occurs elsewhere 12, 35.

מִיכָהֵל (*who is like God?* i. e. none is like God) *n. p. 1.* of one of the seven archangels or angel-princes (**שָׂרָף**) DAN. 10, 13, hence called **הַשָּׂרָף הַגָּדוֹל** 12, 1 (comp. *ἀρχάγγελος* APOC. 12, 7; 1 THESS. 4, 16), the guardian spirit of the Jews DAN. 10, 21; 12, 1; other nations too having their guardian spirits 10, 13. — 2. *n. p. of men* NUM. 13, 13; 1 CHR. 5, 13; 27, 18; EZR. 8, 8. See **מִיכָה** 2.

מִיכָה (from **מִיכָהֵל** *who is like God?* conseq. = **מִיכָהֵל**) *n. p. m. 1.* of a prophet MIC. 1, 1, for which the K'tib and LXX in JER. 26, 18 have **מִיכָהֵל**. — 2. of other persons, as 2 CHR. 34, 20, for which 2 KINGS 22, 12 has **מִיכָהֵל**; JUDGES 17, 5, for which **מִיכָהֵל** in 17, 1 4; 2 CHR. 18, 24, for which 18, 7 has **מִיכָהֵל**.

מִיכָהֵל (the same) *n. p. m.* 2 CHR. 18, 8 K'tib.

מִיכָה (= **מִיכָה**) *n. p. m.* JER. 26, 18 K'tib for **מִיכָהֵל**; NEH. 12, 35, for which 11, 17 has **מִיכָהֵל**; 12, 41.

מִיכָהֵל (the same) 1. *n. p. m.* 2 CHR. 17, 7. — 2. *n. p. f.* 2 CHR. 13, 2 originating in **מִיכָהֵל** (which see) 1 KINGS 15, 2.

מִיכָהֵל (the same) *n. p. m.* JUDGES 17, 1 4, for which **מִיכָה** stands elsewhere; 1 KINGS 22, 8, for which are also **מִיכָה** 2 CHR. 18, 24 and **מִיכָהֵל** (the same) 18, 8 K'tib; JER. 36, 11.

מִיכָל *m. 1.* (*constr. מִיכָל*, from **יָכַל** = **כָּל** to receive into self, to contain) prop. holder, hence with **הַמַּיִם** 2 SAM. 17, 20 *a water-trench, a water-holder*, of a little brook (*Kinchi, Fürst*). But others derive the word from **מָכַל** (which see), as the LXX too seem to have understood it. — 2. (either contracted from **מִיכָאֵל**, as

מִי־מַלְכָּה is also fem. at the same time, or according to the LXX from מִלְכָּהּ [Melóla] i. e. מֶלֶךְ-אֱלֹהִים, *El is King*) n. p. f. 1 SAM. 14, 49; 19, 11; 2 SAM. 6, 16.

מִים (arising apparently from reduplication, מִי-מִי, or from doubling the stem, as מִי־מִי, מִי־מִי, מִי־מִי, מִי־מִי are likewise reduplications; and as מִי־מִי, מִי־מִי have become segolate forms, so here מִי־מִי is after the form מִי־מִי; with *a* of motion מִי־מִי; constr. pl. מִי־מִי after the form מִי־מִי, yet the absol. state sometimes stands for it 1 KINGS 22, 27, Is. 30, 20, Ez. 47, 4, as is the case elsewhere; with suff. מִי־מִי, מִי־מִי, מִי־מִי, מִי־מִי coll. m. (femin. perhaps Job 14, 19) same as מִי and מִי 3. (which see), *water*, in the widest sense and with the greatest variety of applications; coupled with the sing. GEN. 9, 15; NUM. 19, 13 20; 20, 2; 24, 7; 33, 14; 2 KINGS 3, 9, but as a collective with adjectives in the plur., e. g. מִי־מִי GEN. 26, 19, קְדוֹשִׁים NUM. 5, 17, רְבִים Ps. 93, 4, מְנוּבִים PROV. 9, 17, עֲמֻקִּים 20, 5, קְרִים 25, 25, or with verbs in the plur. GEN. 7, 19; 8, 5; Ex. 47, 1, without one having to consider it a plural form on that account. מִי־מִי is used of the ocean which encompasses the earth Ps. 18, 16, of the sea and lakes 29, 3, of clouds 104, 3, of the heaven of clouds, rain-water Job 26, 8, of the heavenly ocean Ps. 148, 4, of urine Is. 36, 12 K'ri. It is a figure of multitude, fullness, and abundance Job 15, 16, of continuance and uninterruptedness 3, 24, of numerous enemies Is. 28, 2, of manifold dangers Ps. 18, 17, of trembling and fear Josh. 7, 5, Ps. 22, 15, of rushing along without check GEN. 49, 4 &c.

מִי־מִי (prop. same as מִי־מִי [which see], which is merely a different pronunciation of מִי־מִי n. p. m. EZR. 10, 25; NEH. 12, 5, for which 12, 17 has מִי־מִי; 1 CHR. 24, 9.

מִי־מִי a stem assumed for מִי־מִי, מִי־מִי, see מִי־מִי.

מִי־מִי (with suff. מִי־מִי, pl. מִי־מִי;

from מִי־מִי) m. prop. *a dividing, separation*, (Ar. مَان to divide, to plough); hence *species, kind, sex* GEN. 1, 11; LEV. 11, 15; comp. Coptic مانε, genus, species, and so the Ethiopic; pl. GEN. 1, 21. Even the idea of *figure*, which lies also in this stem (מִי־מִי, מִי־מִי) does not proceed like the Greek ἰδέα (form, kind) from that of appearance, but from the verb-idea *to form, to fashion*. The modern Hebrew מִי־מִי, a heretic, proceeds also from the notion of separating.

מִי־מִי (with suff. מִי־מִי, pl. מִי־מִי, prop. part. Hif. from מִי־מִי) fem. *a nurse, wet-nurse* GEN. 35, 8; 2 KINGS 11, 2; fig. *one who shews herself loving and tender* Is. 49, 23.

מִי־מִי (from מִי־מִי; pl. מִי־מִי) fem. *foundation, substruction*, Ez. 41, 8 K'tib, for which the K'ri has מִי־מִי.

מִי־מִי (= מִי־מִי from מִי־מִי after the form מִי־מִי) masc. same as מִי־מִי (which see) 2 KINGS 16, 18 K'tib.

מִי־מִי (height, eminence, from מִי־מִי) n. p. of a Levitical city in Reuben on the other side Jordan Josh. 21, 37 (in many editions), Jer. 48, 21 K'ri, for which the K'tib is מִי־מִי; once מִי־מִי Josh. 13, 18.

מִי־מִי (from מִי־מִי) m. *pressure, what is pressed out* Prov. 30, 33.

מִי־מִי (firmness, strength, from מִי־מִי = מִי־מִי, מִי־מִי, to be firm, strong, powerful, comp. מִי־מִי III., מִי־מִי III.) n. p. m. 1 CHR. 8, 9.

מִי־מִי (from מִי־מִי who, מִי־מִי = מִי־מִי i. e. מִי־מִי, and מִי־מִי, who is what God is? comp. מִי־מִי, מִי־מִי) n. p. m. Ex. 6, 22, LEV. 10, 4, DAN. 1, 6, who is named in 2, 49 מִי־מִי (which see); NEH. 8, 14; but it is also taken as מִי־מִי (from מִי־מִי) who is like God?

מִי־מִי and מִי־מִי, from מִי־מִי) masc. 1. *a level region, a plain*, oppos. עֲקֵב, מִי־מִי Is. 40, 4, of the plain running from north to south on the rock of Zion Jer. 21, 13; of the plains of Moab 48, 8; of a flat land 48, 21; of the land

east of Jordan 2 CHR. 26, 10; especially of the flat land in the tribe of Reuben DEUT. 3, 10; 4, 43 &c. — 2. Figur. *the making even*, i. e. the removal of obstructions ZECH. 4, 7. — 3. same as מִשְׁכָּר (in the plur. מִשְׁכָּרִים) *right, righteousness, equity* PS. 27, 11; 45, 7; 67, 5; 143, 10; *honesty* MAL. 2, 6; comp. Phen. מִשְׁרֶת mysyret (with suff. מִשְׁרֶתִּי mysyrthomo, Plaut. Poen. 1, 4) the same.

מִישָׁח (prop. *ram*, Sanskrit mēshah, then the name of the sun-god of the Chaldeans) *n. p.* of מִשְׁחָל (which see), given him at Nebuchadnezzar's court, after the analogy of שִׁרְהָד DAN. 1, 7; 2, 49; 3, 12.

מִישָׁע (*unrestrainedness, freedom, fortune, from יָשַׁע*) *n. p.* of a Moabite king 2 KINGS 3, 4.

מִישָׁע (the same) *n. p. m.* 1 CHR. 2, 42.

מִישָׁר (only *pl.* מִשְׁרָיִם, from יָשַׁר 2.) *m. straightness* IS. 26, 7; *uprightness, sincerity* 1 CHR. 29, 17, coupled with מִשְׁפָּט PROV. 1, 3; as an adverbial accusat. with *equity* SONG OF SOL. 1, 4, PS. 17, 2, *righteously* 58, 2; figur. *smoothing, concord, settlement* DAN. 11, 6; *dixau* 1 MACC. 7, 12, conseq. same as יָשַׁר (which see) DAN. 11, 17.

מִישָׁר see מִישָׁר.

מִיתָר (pl. מִיתָרִים, with suff. מִיתָרִי) *m. cord of a tent* JER. 10, 20; NUM. 3, 37; *string, of a bow* PS. 21, 13.

מִכָּאֵב and מִכָּאֹב (with suff. מִכָּאֵבִי, מִכָּאֹבִי) *plur. מִכָּאֵבִים, once* IS. 53, 3) *m. pain, disease* JER. 30, 15, *a wound* 51, 8, *suffering* LAMENT. 1, 12, *sorrow* ECCLES. 1, 18. See פָּאֵב.

מִכָּאֹב see מִכָּאֵב.

מִכְבֵּר (from כָּבַר, after the form מִשְׁחִי) *m. fulness* = לֵב Job 36, 31.

מִכְבֵּנָא (*knob, lump, of localities; from כָּבַן, compare פָּבֹן*) *n. p.* of a city 1 CHR. 2, 49, identical with פָּבֹן JOSH. 15, 40.

מִכְבֵּנִי (*fat, thick one, formed out of פָּבֹן* from כָּבַן) *n. p. m.* 1 CHR. 12, 13.

מִכְבֵּר (from כָּבַר after the form מִשְׁחִי, מִשְׁכָּר; constr. מִכְבֵּר, like מִדְבָּר, מִשְׁכָּר, accordingly also in absol. state twice מִכְבֵּר) *m.* 1. properly something twisted, woven, hence *a cloth; a coarse covering*, 2 KINGS 8, 15; LXX σπῆμα. — 2. *net-work, grate, of brass* EZ. 27, 4.

מִכְבֵּר see מִכְבֵּר.

מִכָּה (only *plur.* מִכָּיִם; prop. *part. Hif.* of נָכָה) *m. a wound, prop. the piercing, smarting* 2 CHR. 22, 6, where we should read מָן for the preceding כִּי according to 2 KINGS 8, 29, which many mss. also have; 2 KINGS 1. c. and 9, 15, identical with מִכָּה (which see), without its being referred to the latter (Jos. Kimchi).

מִכָּה (constr. מִכָּה, with suff. מִכָּתִי, מִכָּתָה, מִכָּתָה, with suff. מִכָּתָה; from the Hif. of נָכָה) *fem.* 1. *a wound, like מִכָּה, coupled with נְרִיָּה (fresh)* IS. 1, 6, נְחִלָּה (*incurable, deadly*) JER. 10, 19, אֲנִיָּשָׁה (*malignant*) 15, 18, or with a genit. following, חֲרִירִי־בֶטֶן PROV. 20, 30 *of the chambers of the body*, i. e. piercing deeply in; also with חָלִי DEUT. 28, 61; JER. 6, 7. Metaph. *stroke, maltreatment, hence לִמְכָּה לְמִי to maltreat, to impart blows* IS. 14, 6; *chastisement* 27, 7; *the being beaten, smitten* 10, 26; *defeat in war* JOSH. 10, 10, JUDGES 11, 33, with the genit. of the subject, as אֹיֵב JER. 30, 14, חָרֵב ESTH. 9, 5; especially *stroke, blow, chastisement of God* LEV. 26, 21, NUM. 11, 33, of pestilence, sickness, epidemic diseases &c. DEUT. 28, 59, national calamities 29, 21; of political damage JER. 30, 17; intensified מִנְחָה IS. 30, 26 *the wound of a wound*, i. e. a great wound. — 2. only in חֲשִׁים מִכָּוֹת לְעִבְרִיָּה 2 CHR. 2, 9, for which 1 KINGS 6, 25 has מִכָּלֶת חֲשִׁים, for which reason the LXX, Vulg., Targ. take it in the same sense; hence מִכָּוֹת corrupted from מִכָּלֶת (Kimchi). The derivations from מִכָּח (Ibn Ganāch, Rashi) or נָכָה (Jos. Kimchi) should be

rejected; but perhaps מָבוּה may have arisen from מָנוּה כ, being elsewhere interchanged with נ (see כ).

מְכוּרָה (from כָּוָה) *f.* a burnt spot (in the skin), a burn LEV. 13, 24.

מָכוֹן (constr. מְכוֹן, with suff. מְכוֹנִי; *pl.* מְכוֹנִים, with suff. מְכוֹנֵיהֶם; from כָּוָן *m.* 1. prop. a place where something stands, hence a *stand*, a *dwelling-place*, a *place*, coupled with בֵּית 1 KINGS 8, 13 or מִקְדָּשׁ Ex. 15, 17, consequ. for the temple; fully 1 KINGS 8, 39; yet the heaven is also named so 8, 49; the heavenly seat, the dwelling-place of God IS. 18, 4; dwelling-place, of mount Zion 4, 5. — 2. what is erected, a *building* DAN. 8, 11. — 3. *foundation*, *basis*, of a throne PS. 89, 15, of the temple EZR. 2, 68; of the earth PS. 104, 5.

מְכוֹנָה (with suff. מְכוֹנָהּ; *pl.* מְכוֹנוֹת, with suff. מְכוֹנֵיהֶן; a feminine form of (מָכוֹן) *f.* 1. a *stool*, a *support*, a *basis*, for objects 1 KINGS ch. 7; 2 KINGS 16, 17; 25, 13; i. e. on which a thing stands; hence also *pedestal*, of the altar EZR. 3, 3; *place* ZECH. 5, 11. — 2. (*world-foundation*, i. e. dedicated to Saturn, see (כִּי) *n. p.* of a place in Judah NEH. 11, 28.

מְכוּרָה (*pl.* with suff. מְכוּרָהּ; from כָּוָן *I.*) *fem.* *nativity*, *origin*, EZ. 16, 3, coupled with מְלָכָה *birth*; prop. *place* of founding.

מְכוּרָה (with suff. מְכוּרָהּ; *pl.* with suff. מְכוּרָהּ) *fem.* prop. *place* of *nativity*, *place* of *founding*, with אָרֶץ *home* EZ. 21, 35; 29, 14.

מְכִיר (*=* מְכַר *procurer*, *possession-taker* viz. El is, from מְכַר II.) *n. p. m.* GEN. 50, 23, a progenitor in Gilead, therefore used for Manasseh JUDGES 5, 14; *patr.* מְכִירֵי NUM. 26, 29.

מָכָה (*fut.* יִמָּךְ) *intr.* same as מָכָה, to fall away, to sink together, to fall together, to tumble down, to perish, by PS. 106, 43, prop. to melt, to be triturated, dissolved; Aram. מָכָה, מָכָה, מָכָה, Arab. مَكَّ.

Arab. مَكَّ.

Nif. יִמָּךְ (*fut.* יִמָּךְ) to fall down, to

dissolve in ruins; of frame-work, to be precipitated ECCLES. 10, 18.

Hof. דָּוָם (3 *plur.* דָּוָמוֹ for דָּוָמוֹ, comp. יָבִיחַ JOB 4, 20 for יָבִיחוֹ) to sink, to perish JOB 24, 24.

מָכָה (not used) *intr.* after the Arab. مَكَّ to have little water, of a well, whence in Ar. the nouns makil, makúl, mukul a little fountain, mimkul a little pool. From this has been derived מִיכָל, which, however, is better referred to יָכָל = כָּל, since the stem in question does not appear elsewhere.

מְכִילָה see מְכִילָה 2.

מְכִילָה *fem.* 1. (from כָּלָה II., only in *plur.* מְכִילוֹת) a *manufacture*, *preparation*, 2 CHR. 4, 21 these manufactures are of gold, i. e. all this is made of gold. (It is, however, a superfluous addition, and is wanting both in 1 KINGS 7, 49 50 as also in the LXX.) According to others *completion*, *perfection*, which כָּלָה II. also means, and should be translated: *that is pure gold*. — 2. (*plur.* מְכִילוֹת, from כָּלָה I. = כָּלָה I. to enclose) a *fold* HAB. 3, 18; *plur.* PS. 50, 9; 78, 70.

מְכִילוֹל (from כָּלָה II. to glow, to lighten, to glitter) *m.* 1. *purple*, especially the violet purple EZ. 23, 12, interchanged with מְכִילָה (from כָּלָה, like מְכִילָה from מְכִילָה) 23, 6. — 2. the red (purple) dress of warriors 38, 4 (comp. NAH. 2, 4; IS. 9, 4). LXX ενδύματα, i. e. garments with a purple bordering. See מְכִילָה.

מְכִילָה (once in the form מְכִילִי, from כָּלָה I.) *m.* hindrance, separation, stop, JUDGES 18, 7, where מְכִילִי מְכִילִי should be read instead of מְכִילִי מְכִילִי, corresponding to מְכִילִי מְכִילִי, 18, 10.

מְכִילָה (only *pl.* מְכִילָהּ, from כָּלָה II.) *m.* a purple dress, a purple garment EZ. 27, 24, of which גְּלִמְיָהּ חֲבִילָה ibid. is an explanatory gloss.

מְכִילָה (constr. מְכִילָה, from כָּלָה I.) *m.* completion, completeness, perfection, PS.

50, 2 *perfection of beauty*, i. e. perfect beauty; comp. פְּלִילָה LAMENT. 2, 15.

מִכְלָה (contracted from מִזְלָה) *f. food, nourishment, support* 1 K. 5, 25, for which 2 Chr. 2, 9 has מִכְזֹר = מִכְלָה, and where the different other Greek versions (not LXX) read strangely מְכֹר, מְכֵל and מְכָל.

מִכְנֶן (*pl. מִכְנֵינִים*, from כָּנַן I.) *m. a treasure*, DAN. 11, 43.

מִכְנָם (a collateral form of מִכְנֵשׁ [which see], מִכְנֵשׁ; *place of* מִכְנֵשׁ) *n. p. of a locality in Benjamin* EZR. 2, 27, east of אֶרֶץ; 1 MACC. 9, 73 Μαχμάς, in Joseph. (Antiqq. 13, 1, 6) Μαχμά, now Mukhnās near Geba.

מִכְנֶר (from כָּנַר) *m. a net, a hunter's net* Ps. 141, 10.

מִכְנֶר (from כָּנַר) *m. the same* Is. 51, 20.

מִכְמֶרֶת (from כָּמַר) *f. the same* HAB. 1, 15 16.

מִכְמֶרֶת (from כָּמַר) *f. the same; also a fish-net* Is. 19, 8, same as מִמְּחֶרֶת Ps. 140, 11.

מִכְמֶשׁ (see מִכְמֶשׁ) *n. p. of a locality* 1 SAM. 13, 2 5, for which occurs also מִכְמֶשׁ NEH. 11, 31 and מִכְמֶשׁ EZR. 2, 27; in 1 MACC. 9, 73 Μαχμάς, in Josephus Μαχμά. The appellative signification is clear from כָּמַר מִכְמֶשׁ = כָּמַר מִכְמֶשׁ.

מִכְמֶתֶת (from כָּמַת; *lurking-corner, hiding place*) *n. p. of a locality on the borders of Ephraim and Manasseh* JOSH. 16, 6; 17, 7.

מִכְן (not used) *tr. to give, to bestow*, prop. = מִנֵּן (which see); Arab. مَن the same. Deriv. מִכְן in the proper name מִכְנֶדֶד.

מִכְנֶדֶד (from מִכְנֶדֶד *gift of the noble one*; for מִכְנֶדֶד compare the proper names נָדָב and נֹדָב) *n. p. m.* EZR. 10, 40.

מִכְנֶה see מִכְנֶה.

מִכְנֶס (only dual מִכְנֶסִים, *constr.* מִכְנֶסִים; from כָּסַס 2. to cover, which see) *m. a sort of drawers belonging to the priests, made of linen* (פְּשִׁטִּים, בָּד) Ex.

28, 42; 39, 28; Ez. 44, 18. According to Josephus (Ant. 3, 7, 1) they reached only to the middle of the thigh, covering the parts of shame.

מִכָּס (not used) *tr. to divide off, to separate, to apportion*, same as כָּס (= כָּס, חָץ, קָץ, כָּס-א &c.), hence partly to *lessen, to abridge, to take from*, Arab. مَكَس; metaph. to *cheat* (i. e. to lessen); partly to *number, to determine, to settle*, a census, a tax, Ar. مَكَس census; these ideas proceeding in other instances from such fundamental signification. But the nouns כָּס and מִכָּס should be referred neither to כָּס, nor to מִכָּס, but to מִכָּס II. Deriv. מִכָּסָה, מִכָּסָה.

מִכָּס (commonly from מִכָּס after the form מִכָּר from מִכָּר; with suff. מִכָּסָה; but though the verb כָּס appears in the sense of "to enumerate, determine," and in Aram. is explained by מִכָּר, and though the femin. form מִכָּסָה signifies *number*, ἀριθμός, it is better to assume for it the stem מִכָּס) *m. prop. a determinate number, a firm settlement, hence census, tax, tribute*, NUM. 31, 28 37 40 41; Ar. مَكَس census, vectigal. Comp. Phenice. מִכָּס-אֵל, Max-ula, Masc-ula (*price, value of El*) *n. p. of a Numidian city* (אֵל, usually rendered el, "Ἡλ, Ἡλ-ος, was also sometimes pronounced obscurely ὠλ, ul in Punic names, as Medadul, Uzul, Castul).

מִכָּסָה (*constr.* מִכָּסָה; from מִכָּס) *f. number* Ex. 12, 4; *amount, definite price* LEV. 27, 23.

מִכָּסָה (*constr.* מִכָּסָה, with suff. מִכָּסָהּ, *from* מִכָּס) *m. covering, of a tent* Ex. 26, 14, of the ark GEN. 8, 13; also followed by the genitive of the material Ex. 26, 14; NUM. 4, 25.

מִכָּסָה (*prop. part. Pih. of* מִכָּס) *m. clothing, covering, of the caul over the intestines* LEV. 9, 19; *clothing, of men* Is. 23, 18; *covering, of a ship* Ez. 27, 7; *a coverlet* Is. 14, 11.

מִכְפָּלָה (*a winding, spiral form, from* חִפּ) *n. p. of a tract near He-*

bron, where the burying place (מִקְדָּה) of the patriarchs and their wives is found GEN. 23, 17 19; 49, 30; the dead being commonly put in caves.

מָכַר I. (*part.* מֹכֵר; *inf. absol.* מִכֵּר, *constr.* מִכֵּר, with *suff.* מִכְרָם and מִכְרָה; *tr.* (יִמְכְּרֶה, with *suff.* יִמְכְּרָם) *tr.* fut. same as מָדַר 3. (to give away, to reach forth to, to exchange), מָר, יִמְכֵּר I., hence to exchange, for (בְּ) a thing JO. 4, 3, to sell, with בְּ of the price DEUT. 21, 14, Ps. 44, 13, but בְּ also means on account of a thing, AM. 2, 6 for a money-debt; with מִן to sell of a thing Ez. 48, 14; constantly with the accus. of the object LEV. 27, 20, with ל of the person 25, 27, JO. 4, 6, opposed to קָנָה (to buy) Is. 24, 2; PROV. 23, 23. Metaphor. a) to marry, a daughter, i. e. to give her on receiving a מִדָּה GEN. 31, 15; Ex. 21, 7; Syr. *مخبر* to marry. b) to deliver up, to give over, DEUT. 32, 30; ZECH. 11, 5; Ps. 44, 13; with the addition of בְּיָד JUDGES 2, 14; 1 SAM. 12, 9; Ez. 30, 12; comp. מָגַר I. Deriv. מִמְכָּר, מִמְכָּרָה, מִמְכָּר 1.

Nif. נִמְכַּר (*inf.* with *suff.* נִמְכְּרוּ, *tr.* fut. נִמְכֵּר) to be sold, LEV. 25, 48; to sell oneself DEUT. 15, 12, with לְ for what Ps. 105, 17, or as the dative of the person NEH. 5, 8; metaphor. to be given over, delivered up ESTH. 7, 4; NEH. 5, 8; Is. 52, 3.

Hithp. הִתְמַכֵּר (*inf.* with *suff.* הִתְמַכְּרוּ; *tr.* fut. יִתְמַכֵּר) to sell oneself, to be sold, i. e. to give oneself up to do a thing 1 KINGS 21, 20 25; to give oneself to the service of a person 2 KINGS 17, 17; to be sold, delivered up DEUT. 28, 68.

The stem, as we see, is merely a harder form of מָדַר and מָחַר. Hence the assumption that מָכַר is meant to be a denom. from מָכַר, from כָּרָה, should be rejected.

מָכַר II. (not used) *tr.* to take into possession, to acquire, to bargain for, to buy, identical in its organic root מִכְּרָה with that in מָכַר II. Deriv. מִכְּרָה 2 and 3, and the proper names מִכְּרָה, מִכְּרָה.

מָכַר III. (*part.* f. מִכְּרָה) *tr.* same as מָכַר 1. (which see) to string together, to

bind together, hence to ensnare, to take in a net NAH. 3, 4. Ar. مَكَّر the same, principally of ensnaring by enchantment; to cheat, Ethiop. to devise cunning measures; hence مَكَّر enchantment.

מָכַר IV. (not used) *tr.* to pierce, to bore through, to push through, Ar. مَقَّر the same; identical with מָחַר II., מָכַר &c. Deriv. מִכְּרָה.

מָכַר (with *suff.* מִכְּרָה, מִכְּרָה) m. 1. (from מָכַר I.) concrete, something for sale, venal, hence wares, which one exposes for sale, NEH. 13, 16 and all sorts of wares for sale; abstr. the offering for sale, NEH. 13, 15 on the day they were offered for sale. — 2. (from מָכַר II. = כָּרָה II. and קָנָה) what one acquires, gets, a possession, PROV. 31, 10 = קִנְיָה (Kimchi); it is not necessary, therefore, to regard it as abridged from מִכְּרָה (from כָּרָה II.). In this sense we should perhaps take מִמְכְּרָיו DEUT. 18, 8 for מִמְכָּרָיו, meaning possessions; since לְ is only coupled as a preposition with מִן following. — 3. price, value, NUM. 20, 19 (from מָכַר II.). See the proper names מִכְּרָה, מִכְּרָה.

מָכַר (*plur.* מִכְּרָה, from נָכַר) m. an acquaintance, a friend 2 KINGS 12, 6 8 (the LXX read incorrectly מָכַר).

מִכְּרָה (*constr.* מִכְּרָה, from כָּרָה I.) m. a pit, with מַלַּח a salt-pit ZEPH. 2, 9, south of the Dead Sea.

מִכְּרָה (*plur.* מִכְּרָה) f. 1. only GEN. 49, 5, where it denotes a קֶלֶב חָמָס (instrument of violence). Since the Greek μάχαιρα presented itself for comparison as a synonym (in the Midrash there is an express appeal to it), it has been translated sword (Talm., Jerome), conseq. derived from מָכַר IV. (which see) or מָכַר I.; this word appearing elsewhere in the pl. מִכְּרָה (Beresh. rabba 88). Others derive it from מָכַר III., so that מִכְּרָה prop. is machination, plan, cunning device (Castell and others). Better to take it with Samuel ben Meir (מִכְּרָה, מִכְּרָה) and others for agreement, union, relationship,

מלא see מלא.

מלא (with suff. ESTH. 7, 5 מלא, as if from מלא, elsewhere מלא, מלא, מלא in pause, omitting Alef quiescent מלא JOB 32, 18 like יצא 1, 21; 3 pl. once מלא for מלא Ez. 28, 16, where מלא passed into לו, as in the noun מלא Ez. 41, 8 for מלא; part. m. מלא, pl. מלא; infin. constr. מלא, twice K'tib מלא JOB 20, 22, ESTH. 1, 5, elsewhere מלא without Van JER. 25, 12; fut. מלא) intr. 1. to be full, to become full, i. e. to exist in richness, abundance, extent, strength, with accus. of the thing as a more exact supplement; the same being the case in other verbs of fulness and of want also (שבע, חסר, חסר, שרץ, חסר, חסר, חסר &c.). Accordingly: to be full of חסר GEN. 6, 13, חסר JUDGES 16, 27, חסר 2 KINGS 6, 17, חסר Is. 1, 15, חסר Jo. 2, 24, חסר JOB 32, 18; rarely does מלא stand Is. 2, 6; to be satisfied, with accus. of the person, Ex. 15, 9 my soul shall be satisfied upon them, i. e. I will cool my vengeance upon them. Metaphor. to be completed, to be over, to be ended, time of pregnancy GEN. 25, 24, time of service 29, 21, period of embalming 50, 3; and so in JER. 25, 34, Ez. 5, 2, LAMENT. 4, 18, like πληροῦσαι in the New Testament. — 2. to fill a thing, to occupy it, hence with accusat., as חסר GEN. 1, 22, especially of God, who fills, possesses all Ez. 40, 34; 1 KINGS 8, 10; JER. 23, 24 do I not fill heaven and earth? also with two accus. of place and of thing 1 KINGS 18, 34, Ez. 8, 17, JER. 16, 18, מלא of a thing occurs but seldom Ex. 16, 32; to cause to be abundant, JOB 36, 17 and thou causest sentences upon the wicked to be abundant. Phrases are: מלא Ex. 32, 29 to have the hand full for one, i. e. to give with full hands; מלא the heart is full, i. e. the whole conduct is directed to a thing ESTH. 7, 5; ECCLES. 8, 11. Deriv. מלא (adj.), מלא, מלא, the proper names ימלא, ימלא.

Nif. מלא (fut. ימלא) to be filled (which passive meaning is formed in intran-

sitives also) PROV. 3, 10, to become full, also with accusat. of the thing 1 KINGS 7, 14, 2 KINGS 3, 17, Is. 6, 4, JER. 13, 12; rarely and late with מלא of the thing Ez. 32, 6 or ל HAB. 2, 14; to be satiated, to have enough of ECCLES. 1, 8; 6, 7 (parallel שבע); to become rich Ez. 27, 25; to be over, to be ended, of time Ex. 7, 25; to be equipped, with accus. of the armour 2 SAM. 23, 7; to be completed JOB 15, 32; to be numerous ZECH. 8, 5. Phenice. מלא to be completed; hence חסר חסר or חסר it is entirely finished (Plant. Poen. 1, 1. 12).

Ph. מלא (once מלא JER. 51, 34; 2 pl. מלא K'tib Ez. 11, 7, for which the K'tib reads מלא; inf. constr. מלא, with suff. מלא, but also מלא; fut. מלא, once ימלא JOB 8, 21) to fill, to fill up, to fill out, to make full, with accusat. of the thing and accus. of that with which one fills 1 SAM. 16, 1; 1 KINGS 18, 35; Ez. 10, 2; 9, 7; 35, 8; JOB 3, 15, and also figur. JER. 15, 17; Ps. 83, 17; Ex. 35, 35. Often does the accus. of the object alone occur Ps. 129, 7, or מלא of the thing follows 127, 5; JER. 51, 34. Also: to bring into fulfilment, מלא by a thing, e. g. a promise 1 KINGS 8, 15 24; 2 CHR. 6, 4. מלא to fill the power of one, i. e. to make one have full power, מלא to the priestly office NUM. 3, 3; hence to induct into the priestly office Ez. 28, 41; 29, 9; JUDGES 17, 5 12; on the contrary מלא 2 CHR. 29, 31 to fill the hand (with gifts) for one, i. e. to bring offerings (to Jehovah); generally, מלא to dedicate, to invest with office, to communicate a dignity, 2 CHR. 13, 9, metaph. to consecrate, Ez. 43, 26 and consecrate their place; then to exercise an office, to fill an office 1 KINGS 13, 33; to fill out entirely, to occupy, a place Is. 23, 2. מלא אחרי to follow one completely, fully DEUT. 1, 36; 1 KINGS 11, 6; to satisfy Ps. 107, 9, to strengthen JER. 31, 25. מלא to fill the bow (into the hand) ZECH. 9, 13, i. e. to hold it bent, for which מלא also stands in 2 KINGS 9, 24. Farther, to fulfil, a request, a wish Ps. 20, 6, to execute, a counsel 20, 5; to complete a number Ex. 23, 26; 1 SAM.

18, 27; to allow completely to expire, DAN. 9, 2 the seventy years of desolations; to fill in, to pour in, מִמָּסָךְ Is. 65, 11; to fill in, set in, stones, i. e. to set Ex. 28, 17; 31, 5; to surround completely JOB 40, 30 [41, 7]; to continue, a time GEN. 29, 27; to complete, to fill up 1 KINGS 1, 14. Sometimes it stands with another verb to enlarge the idea, as JER. 4, 5 call with full voice, comp. 12, 6. Deriv. מָלֵא (מָלֵא), מִלְאָה, מִלְאָה, מִלְאָה.

Pub. מָלֵא (part. מִמְלֵא) to be set, SONG OF SOL. 5, 14 his hands are gold cylinders, set with Tarshish, i. e. the points of the fingers are as if set with onyx.

Hithp. מִמְלֵא, only in JOB 36, 10 they equip themselves fully against me; מִמְלֵא perhaps (see 2 SAM. 23, 7) having to be supplied after מִמְלֵא. Perhaps the fundamental signification is here like that of the org. root in מָלֵא (which see) to collect or to crowd themselves together

(the Ar. مَلَّ referring to the same also); and so the translation should be: all gather themselves together against me.

As to the form of the stem, the organic root may be compared with that in מָלֵא for many meanings, but the trans. sense of the Ar. مَلَّ (to fill, to make thick, wide, full; med. e to be full) leads to a comparison with מָלֵא (which see), prop. to be filled, to be full (Fürst, Conc. s. v.), and then this leads farther to מָלֵא (which see), interchanging l and r, and m with b; male, mare, bare are then identical with the Sanskr. pri, prî, pûr to fill out, to fill, plî to fill in, Greek πλέω, Lat. ple-o.

מָלֵא (Targ. מִלְי, מִלְי; 3 fém. מִלְאָה) Aram. intr. same as Hebr. מָלֵא DAN. 2, 35.

Ithpe. מִמְלֵא (like a ל"י) to be filled, with accus. מָלֵא, i. e. to be full of wrath DAN. 3, 19.

מָלֵא (constr. מָלֵא, pl. מִלְאָה) adj. m., מָלֵא (constr. poet. מִלְאָה, pl. מִלְאָה) f. full, with accus. of that with which a thing is filled JER. 5, 27; 35, 5; NEH. 9, 25; fig. having or possessing in abun-

dance, מָלֵא Ez. 28, 12, מָלֵא DEUT. 34, 9, מָלֵא 33, 23, being in possession of Is. 1, 21, metaphor. full, of price (מָלֵא = מָלֵא) GEN. 23, 9; 1 CHR. 21, 22 24 (comp. 2 SAM. 24, 24); strong, vehement, of מָלֵא JER. 4, 12; richly furnished with Ps. 75, 9; richly planted 2 SAM. 23, 11; having many lying around Ez. 37, 1; heavily laden AM. 2, 13; abundant, in מָלֵא, i. e. aged JER. 6, 11 = שָׂבַע; full, abundant, in ears of corn GEN. 41, 7; pregnant, ECCL. 11, 5 (as in the Mishna). מָלֵא is to be taken substantively with the meaning fullness, abundance &c. 2 KINGS 4, 4 and Ps. 73, 10; and likewise the fem. מִלְאָה ECCLES. 11, 5; as an adv. fully, entirely, NAH. 1, 10, loud JER. 12, 6, strongly, vehemently (perhaps) 4, 12.

מָלֵא (after the form מָלֵא, מָלֵא, rarely מָלֵא, once מָלֵא Ez. 41, 8, with suff. מִלְאָה, מִלְאָה) m. multitude, host, מָלֵא GEN. 48, 19; of shepherds Is. 31, 4, like the Ar. مَلَّ; fullness, i. e. what fills up or entirely occupies a space, of the מָלֵא DEUT. 33, 16, Is. 34, 1, 42, 10, Ps. 96, 11, מָלֵא 50, 12, מָלֵא AM. 6, 8, מָלֵא Is. 8, 8, the department, belongings, contents of it; but the more exact definition of what makes out the fullness sometimes accompanies it, as מָלֵא Is. 6, 3. Hence it is to be translated by full, with words of measure and extension, where that which fills is often added in the accusative, as Ez. 41, 8 a full perch, JUDGES 6, 38 a full basin, 1 SAM. 28, 20 according to his entire stature, ECCLES. 4, 6 a handful, 2 SAM. 8, 2 a full line &c. Comp. Phen. מָלֵא Tugg. 1, 5 a designation of Orcus.

מָלֵא Aram. see מָלֵא.

מָלֵא (only plur. מִלְאָה, with suff. מִלְאָה) m. 1. occupation of office, induction into office, filling of office, of the priest (see מָלֵא), consecration LEV. 8, 33; Ex. 29, 26; metaphor. the sacrifice of consecration LEV. 7, 37; 8, 28. — 2. a setting, of stones, hence מָלֵא stones of the setting Ex. 25, 7, 1 CHR. 29, 2, for which מָלֵא is elsewhere.

מִלָּא see מְלוֹא.

מִלָּאָה (with suff. מִלָּאָהָּ) *f.* 1. *full fruit, full ears*, i. e. what is most fully ripe, of grain Ex. 22, 28 (Targ., Rashi, Ibn Parchon, Kimchi), coupled with דִּמְעָה (which see) i. e. *the best outflow of wine*; DEUT. 22, 9 (opposite of דִּמְעָה), where הַיֵּצֵא אֶתֶר תּוֹרֵעַ (the fruit which thou sowest) is a mere paraphrase of מִלָּאָה. — 2. *the best wine* NUM. 18, 27.

מִלָּאָה (constr. מִלָּאָהָּ, *pl.* with suff. מִלָּאָהָּ) *f.* *setting*, of stones, prop. a filling in Ex. 28, 17 20; 39, 13.

מִלָּאָךְ (constr. מִלָּאָךְ, with suff. מִלָּאָךְ, *pl.* מִלָּאָכִים, with suff. מִלָּאָכֶיךָ) = מִלָּאָכָה, מִלָּאָכִי, מִלָּאָכֶיךָ, at the end of a section *m.* prop. abstract, *execution, service, performance, sending*, usually concrete 1. *a messenger, one sent*, chiefly a human one GEN. 32, 4, NUM. 20, 14, DEUT. 2, 26; JOSH. 7, 22, JUDGES 11, 12, hence רָשָׁע בְּרָשָׁע (parallel) PROV. 13, 17, on the contrary אֲכַזְזִיר בְּרָשָׁע 17, 11 after 16, 14 *a messenger who is commissioned to perform something fearful; one sent* Ez. 23, 40, commonly in the *pl.* Is. 37, 9, מִלָּאָכִים קָלִים 18, 2 *swift-going* (i. e. proceeding in boats of papyrus) *messengers; a herald*, i. e. the bearer of commands, *a royal messenger* 30, 4, NAH. 2, 14 (Jerome), 1 SAM. 11, 4, called also מִלָּאָכִי Is. 14, 32, at a later period רָצִים ESTH. 3, 15. — 2. *Metaph. an angel* (ἄγγελος), i. e. a messenger or representative of God; also *God* Hos. 12, 5, identical with אֱלֹהִים 12, 4; GEN. 48, 16; fully מִלָּאָךְ 16, 7 9 10 11; 22, 11, or אֱלֹהִים 21, 17, but which is also interchanged with יְיָ or אֱלֹהִים 16, 10 and 13; 22, 11 and 12; 31, 11 and 16; Ex. 3, 2 and 4; JUDGES 6, 14 and 22; 13, 18 and 22; so that it is the Deity himself, manifesting himself, though otherwise invisible. At a later time בְּרָשָׁע was supposed to be different from God and was contrasted with him ZECH. 1, 12 13, 1 CHR. 21, 27, as a mediator between God and men 1 CHR. 21, 18, NUM. 22, 22, because God was looked upon as withdrawn from contact with

men. Hence the translators (Targ., Samar., Saad.) have put *angel of God*, where God appears in the text as acting. בְּרָשָׁע Job 33, 23 *an interceding angel*, i. e. he who intercedes for men with God, in order to deliver them from suffering; בְּרָשָׁע Ps. 78, 49 and הַמְשִׁחִית בְּרָשָׁע *angels of destruction, of misfortune*, who bring misfortune to men in their capacity of being executors of the divine decrees, called also מְמַחִים Job 33, 22. (בְּרָשָׁע) Is. 63, 9 *angel of the (divine) face*, i. e. who stands continually before God and waits for his nod (comp. 1 KINGS 22, 19), God's chamberlain, as it were. מְבַרְרֵי MAL. 3, 1 *the angel who executes the covenant*, i. e. Elijah. The numerous passages in which בְּרָשָׁע appears, exhibit a faithful picture of the way in which angels were conceived of. Originally representing the visible deity himself JUDGES 13, 18 22, בְּרָשָׁע is then personified into a peculiar being of higher descent, and is therefore named בְּרָשָׁעִים (GEN. 6, 2; Job 1, 6; 38, 7) and also קְדוֹשׁ (5, 1; 15, 15) with reference to his higher perfection; he rules the world with God Job 2, 1 sq., appears as tempest or lightning Ps. 104, 4, protects the pious GEN. 24, 7, executes their affairs in the presence of God Job 5, 1; 33, 23, carries out the commands and revelations of God JUDGES 13, 3; DAN. 9, 21, as well as his punishments and inflictions Is. 37, 36; 2 SAM. 14, 6. Besides, he is represented in human form GEN. 18, 2, i. e. he assumes man's figure for a time DAN. 8, 15 16; 9, 21, comp. TOB. 5, 4, though merely with the appearance of a body DAN. 12, 19, in priestly garments 10, 5 6, and without wings GEN. 28, 12. *Metaphor. a prophet*, who speaks as commissioned by God HAG. 1, 13; *a priest*, who interprets the law and explains the divine will MAL. 2, 7; ECCLES. 5, 5; *the Jewish people*, as God's representative Is. 42, 19. Ethiopic: ruler, prince.

מִלָּאָךְ (with suff. מִלָּאָכֶיךָ) *Aram. m.* the same DAN. 3, 28; 6, 23.

מִלָּאָכָה (from מִלָּאָהָּ), pronounced in

the Aramaean way, *constr.* מְלָאכָה, with *suff.* מְלָאכְתָּהּ, יָהוּ; *pl.* מְלָאכֹת, *constr.* לְאָדָם, with *suff.* מְלָאכְתָּהּ; from לָאָדָם) *f.* service, employment, work, i. e. which one executes, effects, does, hence activity, labour Ex. 20, 10, Lev. 16, 29, fully מְלָאכָה עֲבָדָה 23, 7; מְלָאכָה הַשָּׂדֶה 1 Chr. 27, 26 *field-work, husbandry; business, commerce*, Ps. 107, 23 *doing business on the great sea; work of an artisan, manufacture*, as חָרָשׁ מְּ חָרָשׁ Ex. 35, 35 *work performed with edged tools*, i. e. work of the joiner, mason, smith; מְּ מִיָּדָיו 35, 33 *woven work*, מְּ עֹר Lev. 13, 48 *work in leather*, מְּ חֲסִים Ez. 28, 13 *prop. work in stamping coins* (חֲסִים contracted from חֲסִים from חָסַע, חָסַע being = חָסַע meaning to impress, on coins), then generally artificial graving-work. Specially applied to architecture 1 Kings 7, 22; 1 Chr. 23, 4; Neh. 5, 16; 10, 34; *work, service in the temple* 1 Chr. 23, 4; מְּ הַחֲצִיצִיטָה 1 Chr. 26, 29 *outer work*, i. e. not belonging to the service of the sanctuary, such as that of the scribes and judges 23, 4, of the overseers of duties Neh. 11, 16. מְּ מְלָאכֹת הַתְּבִנָּה 1 Chr. 28, 19 *works after a pattern*, i. e. works executed according to a pattern, according to a plan; *doing, performance* Prov. 18, 9; 22, 29; Jon. 1, 8; *work of God* Ps. 73, 28, *creation-work* Gen. 2, 2; *working* Ez. 15, 3-5; *business* 1 Chr. 26, 30; *employment, service* Dan. 8, 27; *what is gained by labour, riches* 2 Chr. 17, 13, *live stock* Gen. 33, 14; 1 Sam. 15, 9. Phenic. מְּלָכָה and מְּלָכָה *place of work*, then the name of a city.

מְּלָאכְתָּהּ (derived from מְּלָאָדָם, *constr.* מְּלָאָדָם) *f.* a message Hagg. 1, 13.

מְּלָאכִי (abridged from מְּלָאכְתָּהּ, as the LXX have read, *Malaxias*; *sending of Jah*) *n. p.* of a prophet Mal. 1, 1.

מְּלָאכָה Jer. 7, 18, which should be read מְּלָאכָה according to the K'tib, see מְּלָכָה.

מְּלָאָה (from מְּלָאָה) *f.* filling, fence, of the convex base on which the eyes rest Song of Sol. 5, 12; hence יָשָׁב עַל יָשָׁב is said of them.

מְּלָבִישׁ (from לָבַשׁ) *m.* a garment, vestment 2 Kings 10, 22.

מְּלִבָּן (from לָבָן) *m.* 1. a brick, for closing up walls Nah. 3, 14. — 2) a brick-shaped quadrangle, a long four-cornered projection, at the entrance of palaces Jer. 43, 9; comp. מְּלִבָּן (in the Mishna), Ar. מְּלִיבָן, by which Saadia, Ibn G'andach translate מְּלִבָּן (ressault) Is. 6, 4.

מְּלִיָּה (with *suff.* מְּלִיָּהּ, יָהוּ; *pl.* מְּלִיָּהּ and also in Job מְּלִיָּהּ, with *suff.* מְּלִיָּהּ, מְּלִיָּהּ; from מְּלִיָּהּ I.) *m.* a word, expression Ps. 139, 4, Job 4, 4, poet for דְּבָר, then too a subject of talk, report 30, 9 (Lament. 3, 14 שְׁחָק); speech Job 13, 17; empty 6, 26, well-considered 8, 10, clear discourse 32, 18, הַחֲבִירָה 16, 4 and מְּלִיָּהּ 32, 14 to make a well-ordered discourse; a justification 36, 2; of the dumb voice of nature Ps. 19, 5; a thing, like דְּבָר Job 32, 11.

מְּלִיָּהּ (for מְּלִיָּהּ, *constr.* מְּלִיָּהּ, *def.* מְּלִיָּהּ; *pl.* מְּלִיָּהּ, *constr.* מְּלִיָּהּ, *def.* מְּלִיָּהּ; from מְּלִיָּהּ) *Aram. f.* a word Dan. 7, 25, speech 2, 9, command 2, 10, thing 2, 5 & cc.

מְּלִיָּהּ see מְּלִיָּהּ.

מְּלִיָּהּ see מְּלִיָּהּ.

מְּלִיָּהּ (once מְּלִיָּהּ 2 Kings 12, 21) *m.* the name of a peculiar, fortification-like building, a bastion, e. g. at שְׁכֶם Judges 9, 6 20, identical with שְׁכֶם (castle of Shechem) 9, 46-52; which was inhabited, and whose inhabitants were called מְּלִיָּהּ Judges l. c. Such a castle (Millô) was found by David, when he took מְּצִדָּה צִיּוֹן from the Jebusites, whence he built houses round about to the interior of the city 2 Sam. 5, 9; it was built, therefore, round about the מְּצִדָּה at a great distance. Solomon completed the building of Millô in a better way 1 Kings 9, 15 24; 11, 27, which was different from the closing of the fissure (מְּצִדָּה) between עֵצֶל and מְּצִדָּה, the subsequent Tyropoeon, from the temple, the royal palace, and from the wall

around Jerusalem. Hezekiah also strengthened and furnished it 2 Chr. 32, 5. A part of this Millo consisted of the singularly strong *בֵּית מִלָּה* (*Millo-place*), which was a safe asylum for such as were severely wounded in its vicinity, and which is more exactly described by *הַיָּרְדִּי הַסָּלִילָה* *the steep and sloping descent to Silla*, which it is now difficult to point out. See *סִלָּה*.

As to the derivation, it is true that the Aram. *מִלְחָה*, *מִלְחָה*, *מִלְחָה*, *מִלְחָה* has the same meaning, and is metaphorically applied to a fortress; but the fundamental signification seems to be rampart; comp. Phenice. *מִלְו*, *מִלְו* (*Mileum, Milevum*), prop. rampart, then the proper name of a city in Mauritania; and *מִלְוָה* (from *מָלוּה*) *Malva*, fulness of water, name of a river there.

מִלְחָה (from *מָלַח*) *m.* a kind of salt-plant, *αλμος*, perhaps *sea-purslain*, which served for a sort of food to poor people Job 30, 4; Syr. *مَلَحْ* for *מָלַח*.

(ZEPH. 2, 9), Ar. *مَلَح*.

מַלְחָה (from *מָלַח*) *n. p. m.* 1 Chr. 6, 20, Neh. 10, 5 and 12, 2, for which *מִלְחָה* (from *מָלַח* *Jah is Counsellor*) is in 12, 14 K'tib (see *מִלְחָה*); 10, 28; Ezr. 10, 29.

מִלְכָּה (from *מָלַךְ* after the form *מְלִיכָה*) *f. dominion, rule*, 2 Sam. 16, 8, 1 Kings 2, 15, of the divine rule Ps. 22, 29; *מִלְכָּה* 1 Kings 21, 7 *to reign*, with *עַל*, *royalty*, hence a genit. to *מִלְכָּה* meaning *royal residence* 2 Sam. 12, 26, to *כֶּסֶף* 1 Kings 1, 46, *זָרַע* Jer. 41, 1, *מִלְכָּה* Is. 42, 3, *מִלְכָּה* 1 Sam. 10, 25 i. e. *kingly*; *מִלְכָּה* Is. 34, 12 *to call royalty*, to call one to be king; *מִלְכָּה* Ez. 16, 13 *to attain to the royalty*.

מִלְכָּה see *מִלְכָּה*.

מִלְוָה (constr. *מִלְוָה*, from *לִוּן* I.) *m. a place to pass the night in, night-quarters, a lodge*, Gen. 43, 21; Ex. 4, 24; *a couch* Is. 10, 29; *a shelter*, of travellers Jer. 9, 1; *מִלְוָה* 2 Kings 19, 23 = *מִלְוָה* Is. 37, 24 out of which it appears to

have arisen, since only "*height of its end*" i. e. its extreme height, is suitable.

מִלְחָה (from *לִוּן* I.) *fem. a night-hut*, consisting of a hanging mat, which the keeper of a field puts on the top of a tree, and which swings to and fro Is. 24, 20; *a hut*, standing solitary in a field of vegetables, 1, 8.

מָלַח I. (not used) *intr. to spring, to flow*, of the sea, then *to be like the sea, salt* (*Fürst, Concord.*); hence *מָלַח* and the denomin. *מָלַח*, *מָלַח*, *מָלַח*. In its organic root *מָלַח* is connected with that in *פָּלַח* I. (*to flow, to flood*) belonging to *פָּלַח*, interchanging *m* with *p*; as also with the root in *זָלַח* (*to drop, to trickle*), and perhaps also with that in *לָח* (*which see*). Arab. *مَلَحَ*, *مَلَحَ*.

the same, whence *مَلَحَ* *flood, sea*; transferred to swift motion, to the rolling of waves. So too the Aram. *מָלַח*, the same. Comp. Phenice. *מָלַח* to *flood*, hence (formed from the fut. of Hif.) *מִלְחָה* (= *יִמְלִיחַ*) prop. a sea-voyager = Hebrew *יִמְלִיחַ*: derivative the proper name *יִמְלִיחַ* (Malt. 3, 2), with which is identical the name of the new Platonist *Ἰάμβλιχος* from Coele-Syria, like others of the same name in Syria and Apamea. Phenice. also *מִלְחָה*, *Molochat*, *מִלְחָה*, *Mulucha*, n. p. of a river in Mauritania. Of the non-Semitic languages are to be compared with it the Greek *πλῆ* in *πλάγος*, *πλάω*, *πλύω*, Sanskrit *plu*, Latin *flu*, *plu* &c.

מָלַח II. (Kal unused) *tr. to fall to pieces, to be rubbed in pieces, worn out, torn in pieces*, of clothes (cogn. in sense *מָלַח*); *to be scattered as dust, to evaporate*, of a vapoury cloud (*עָשָׁן*). Commonly taken as = *מָרַח*, *מָרַח*, interchanging *r* and *l*; but these words mean simply *to plaster, to besmear, then to rub in*; and do not suit the signification required. It is therefore identical in its organic root *מָלַח* with that in *מָלַח* (besides *מָלַח*); and the roots in *לָח* II., *לָח*, *לָח*.

לח-פֿלח, מִלֵּךְ, מִלֵּךְ, מִלֵּךְ may also be connected with it. Ar. مَلَح to pull to and fro, to tear. Deriv. מִלֵּחַ.

Nif. נִמְלַח to vanish like fine dust, of עָנָן (a vapoury cloud) Is. 51, 6, parallel בִּלְגָה.

מִלֵּחַ (only plur. מִלְחִים, from מִלֵּחַ II.) m. a garment torn to pieces, rags, tatters JER. 38, 11 12, conseq. = בִּלְיָיִם.

מִלֵּחַ (so too in pause GEN. 14, 3; 19, 26) m. prop. salt-water, the sea, salum, ἡ ἁλῆ; commonly what is got from sea-water, salt (instead of which sea-water probably served in old times) for salting food Job 6, 6; a symbolical designation of duration and indissolubleness, because salt preserves meat; hence מִלְחָה NUM. 18, 19 and 2 CHR. 13, 5 a covenant of salt, i. e. a solemn, firm covenant. It was also sprinkled on offerings of grain and animals LEV. 2, 13, Ez. 43, 24, to make them covenant-offerings, comp. Philo, Opp. II. 255. A purifying efficacy is also ascribed to it, to make impure waters salubrious, 2 KINGS 2, 20 21. זָרַע מֶלַח JUDGES 9, 45 to sow with salt, i. e. to make the ground like a barren salt steppe, comp. מִלְחָה. מִלְחָה נָצִיב GEN. 19, 26 a pillar of salt, into which Lot's wife was turned by an incrustation of salt. This στήλη ἁλός is mentioned as being at the Dead Sea, WISDOM 10, 7; was still known at a later period (Jos. Ant. 1, 11, 4), and has been discovered again in modern times (Ritter, Erdkunde XV. 733). מִלְחָה ZEPH. 2, 9 salt-mines, south of the Dead Sea; יָם הַמֶּלַח (GEN. 14, 3; JOSH. 3, 16; 12, 3) the Salt Sea, i. e. the Dead Sea; גֵּיא מֶלַח (2 SAM. 8, 13; 2 KINGS 14, 7; 2 CHR. 25, 11) valley of salt, at the south of the Dead Sea. The salt that remains from evaporating water is also so called Ez. 47, 11.

The derivation from מִלֵּחַ I. (to flood) has also an analogy in extra-Semitic languages: Sanskrit sara (salt) from sri to flow; Greek ἡ ἁλῆ the sea, and ὁ ἁλῆ salt; whence the Latin sal, German Salz, English salt.

Deriv. the denominatives

מִלַּח (fut. יִמְלַח) tr. to salt, מִלַּח to sprinkle with salt, LEV. 2, 13; Arab. مَلَح, Syr. عَنَب the same; Coptic μουσῶ sale condire.

Fuh. מִלַּח (part. מִמְלַח) to be salted, spiced Ex. 30, 35.

Hof. הִמְלַח (2 fem. הִמְלַחָה, inf. absol. הִמְלַח) to be rubbed with salt Ez. 16, 4, which was done to newly-born children (Galen, de sanit. 1, 7), to make the skin dry and firm.

מִלַּח (formed like מִלִּיחַ from the Pih. of מִלַּח I.; pl. מִלְחִים, with suff. מִלְחָהּ) m. prop. one who has to do with the sea, a seaman, mariner, Ez. 27, 9 27 29; JON. 1, 5, different from הַבֵּל.

מִלַּח Aram. m. same as Hebr. מִלַּח, which was offered cheap in the temple-market Ezr. 6, 9; 7, 22, and was stored in the temple (Joseph. Ant. 12, 3, 3). Derivative

מִלַּח (1 pl. מִלְחָנָא; denom. from the noun מִלַּח) Aram. trans. to eat salt, but coupled with the noun מִלַּח; hence the expression to eat the salt of the palace Ezr. 4, 14, i. e. to eat the king's bread, to be in his service (Vulg., Syr.); comp. Syr. ܡܠܚܐܐ to eat salt with one, i. e. to be his table-companion. Ar. the same.

מִלְחָה (prop. adj. fem. to אֶרֶץ) f. a salt i. e. barren land JER. 17, 6, coupled with אֶרֶץ, oppos. of פֶּרִי אֶרֶץ Ps. 107, 34; a salt steppe Job 39, 6, parallel to עֲרֵבָה. Comp. Ben-Sira 39, 30 מִלְחָה μετέτρεψεν ὕδατα εἰς ἁλμυρῆς; Virg. Georg. 2, 238 salsa tellus; Plin. H. N. 31, 7.

מִלְחָמָה (with suff. מִלְחָמָהּ) m. מִלְחָמָה, constr. מִלְחָמוֹת, pl. מִלְחָמָהּ, with suff. מִלְחָמָהּ; from לָחַם f. war, fight, strife, Is. 2, 4, Ps. 27, 3, coupled with קָרַב Job 38, 23; מִלְחָמָהּ GEN. 14, 2, עָשָׂה מִלְחָמָהּ DEUT. 20, 12, עָשָׂה מִלְחָמָהּ GEN. 14, 8 to wage war with one; וַיִּבְרַח 1 KINGS 14, 30 there was war between ...; brought into connection with the verbs יָצָא 1 KINGS 20,

18, קָרָא Ex. 1, 10, קָרָא JER. 6, 4, עָלָה 2 CHR. 18, 34, עָבַר JOSH. 4, 13, דָּלָה 1 KINGS 22, 4, דָּלָה DEUT. 2, 24 &c. With subst. מ' אִישׁ 1 SAM. 16, 18 a warrior, plur. מ' אֲנָשִׁי NUM. 31, 28, also applied to God Ex. 15, 3, as מ' נָבִיר Ps. 24, 8; מ' צָבָא JOSH. 10, 7 or מ' צָבָא Is. 13, 4 troops, warriors; מ' בָּלִי JUDGES 18, 11 weapons of war, armour, poet. מ' alone Ps. 76, 4; on the contrary in Hos. 2, 20 אֲנִי refers to שָׁבַר; מ' קֶשֶׁת ZECH. 9, 10 and 10, 4 bow of war, fig. warlike power; מ' מִלְחָמוֹת הַנִּיפָה Is. 30, 32 battles of shaking, i. e. in which the arms are swung for the purpose of striking; the book of the wars of God NUM. 21, 14 is a collection of old songs respecting the first victories of the Hebrews over their enemies; metaphor. antagonism, opposition to 2 SAM. 8, 10, 1 CHR. 18, 10, אֲנָשִׁי מ' enemies Is. 41, 12, מ' בֵּית a hostile house 2 CHR. 35, 21; reward of battle, victory ECCLES. 9, 11.

מִלְחָמָה fem. 1 SAM. 13, 22 same as מִלְחָמָה.

מָלַט I. (Kal unused) intr. 1. prop. to be smooth, slippery (cognate in sense מָלַט II.), Ar. مَلَطَ to be smooth, cognate with مَلَسَ, hence to glide along, to slip along, to escape, to slip away, to disappear; metaphor. to flee, to go away, to escape, in form and fundamental meaning identical with פָּלַט (which see), and this cognate with פָּלַט (to move forward); the same transition of idea being also found in the verbs adduced from the Arabic, comp. Ar. مَلَّز to go away or escape in haste. Phenic. מָלַט I. the same, whence מִלְטָא, Melita, name of the island Malta, which means καταφυγή (refuge), as Diod. 5, 12 relates.

Nif. מָלַט (part. מָלֵט; inf. absol. and constr. מִלְטָא; fut. מִלְטָא) to go away quickly, in haste 1 SAM. 20, 29; to escape, to abscond, to get away, with מ' of the place 23, 13, 2 SAM. 1, 3, also with מ' of the pers. 1 SAM. 27, 1 and 30, 17; but also absol. JUDGES 3, 29; to be delivered,

freed, Ps. 22, 6; JOB 22, 30; to escape as one delivered, with accusat. of the place to which Is. 37, 38, with a of motion GEN. 19, 17, usually with מ' 1 KINGS 19, 17; to flee 2 SAM. 4, 6; in continuation of מָרָח 1 SAM. 19, 12 18; to be rescued Is. 49, 24 25; to be a fugitive, hence מָלַט = נָס JER. 48, 19.

Pih. מָלַט (ECCLES. 9, 15, in pause מָלַט; part. מָלֵט, inf. absol. and constr. מִלְטָא; fut. מִלְטָא) 1. to deliver, prop. to let escape, נָסַח Ez. 33, 5, עָרַר ECCLES. 9, 15, מָשָׂא (an idol) Is. 46, 2, to free, with מ' מִיֶּדֶד JOB 6, 23, or מ' מִבֶּהַר 2 SAM. 19, 10, or מ' מִן Ps. 107, 20; hence figur. to spare, to save, to preserve 2 KINGS 23, 18; intr. to escape, to run away, JOB 20, 20 he shall not escape with his dearest things, comp. פָּלַט 23, 7 in a like acceptation; AM. 2, 15, where it is unnecessary to read מָלַט. Here belongs probably the passage DAN. 12, 1 and at that time shall thy people deliver (מָלַט to be read for מָלַט) all that is found written in the books. This is the first notice respecting the collection of the canon. — 2. to bear, prop. to let slip from Is. 34, 15, comp. Hif. מָלַט 66, 7, מָלַט I. and IV. to bring forth (untimely fruit), מָלֵט something born.

Hif. מָלַט 1. to deliver, coupled with פָּסַח Is. 31, 5 (where פ' stands in the infin. for the finite verb). — 2. to bear, Is. 66, 7.

Hithp. מָלַט (fut. מִלְטָא) to emit, of sparks JOB 41, 11, prop. to get away in haste from; to escape, 19, 20 and I escaped with the skin of my teeth, i. e. this alone remains unscathed.

מָלַט II. (not used) intr. 1. to be soft, tough, viscous, of mortar, cement; לָט (לִיט) II. (whence לִיט) having the same fundamental signification, so that the organic root is מָלַט; comp. Phenic. מָלַט II., whence מָלַט, contracted מִלְטָא, μῶτ (Sanch. p. 10 = ἰλύς clay, mortar), as מָלַט is changed into מָלַח, moch; Ar. مَلَط (II.), Syr. مَلَط the same in derivatives. Deriv. מָלַט. — 2. Metaphor.

Hof. מֶלֶךְ to be made king DAN. 9, 1.

מֶלֶךְ *Aram. tr.* same as Hebrew מֶלֶךְ.

Deriv. מֶלֶךְ (מֶלֶךְ), מֶלֶכָּה, מֶלֶכִּי.

מֶלֶךְ *Aram. intr. to counsel.* Deriv. the noun מֶלֶךְ.

מֶלֶךְ (so too in pause, see *Fürst*, Concord.; with *suff.* מֶלֶכִּי, מֶלְכִּנוּ, מֶלְכֵּנוּ; *pl.* מֶלְכִּים, once PROV. 31, 3 מֶלְכִּין and 2 SAM. 11, 1 מֶלְאכִים K'ri, where the Versions and Chronicles have מֶלְכִּים; *constr.* מֶלְכִּי, with *suff.* מֶלְכִּינוּ, מֶלְכֵּנוּ, מֶלְכֵּי, *m.* 1. prop. an abstract, rule, government, but commonly concrete, a king, ruler, with the genit. of a land, as מֶלֶךְ שֹׁנֵדֵר GEN. 14, 1, מֶלֶךְ יִבְלָם ib., מֶלֶךְ אֲרָם NUM. 20, 14; of a city, as מֶלֶךְ שֹׁנֵדֵר GEN. 14, 2, מֶלֶךְ 14, 18, מֶלֶךְ שֹׁנֵדֵר DEUT. 2, 24; or of a people, as מֶלֶךְ שֹׁנֵדֵר GEN. 26, 1, מֶלֶךְ שֹׁנֵדֵר NUM. 21, 21, מֶלֶךְ שֹׁנֵדֵר JUDGES 11, 28; and of a tribe, as מֶלֶךְ שֹׁנֵדֵר 1 SAM. 15, 20; once with the article מֶלֶךְ שֹׁנֵדֵר Is. 36, 8 16, seldom with לְ following NUM. 22, 4; 2 KINGS 19, 13. The name of the king follows in apposition 2 SAM. 3, 31, 1 KINGS 1, 1, or it precedes 2 KINGS 8, 29; and in the formula מֶלֶךְ שֹׁנֵדֵר 1 SAM. 26, 17 the latter always takes place. If a definite king be spoken of, מֶלֶךְ שֹׁנֵדֵר stands 1 SAM. 10, 24; so also in poetical language Ps. 20, 10; SONG OF SOL. 1, 4; but the article is also omitted Is. 32, 1; PROV. 24, 21. מֶלֶךְ שֹׁנֵדֵר Ps. 72, 1 is descriptive of a king, who inherits the throne, conseq. a legitimate king, and interchanged with מֶלֶךְ שֹׁנֵדֵר; comp. βασιλεὺς ἐκ βασιλείων (*Xenoph.*, Agesil. 1, 2). So too מֶלֶךְ שֹׁנֵדֵר a daughter descended from kings 2 KINGS 9, 34, and probably Ps. 45, 14; while מֶלֶךְ שֹׁנֵדֵר 2 SAM. 13, 4 expresses prince, king's son. Besides the usual meaning king, including rulers of countries, cities, peoples, tribes, and single families, מֶלֶךְ also means one furnished with full power, a *stadtholder* (מֶלֶךְ) 1 KINGS 22, 4 8, and perhaps ECCL. 1, 1 12, not a king by birth, but only an anointed one (מֶלֶךְ שֹׁנֵדֵר), i. e. without much reputation 2 SAM. 3, 39; a *vassal, satrap, general*, who is under a great king (מֶלֶךְ שֹׁנֵדֵר)

2 KINGS 18, 19 28; Is. 36, 4; same as a מֶלֶךְ שֹׁנֵדֵר prince is so Is. 10, 8, and as מֶלֶךְ שֹׁנֵדֵר Hos. 8, 10 is a king of princes (applied to the great king of Assyria, comp. מֶלֶךְ שֹׁנֵדֵר of the Roman emperor in the 12th Numidian inscription) = מֶלֶךְ שֹׁנֵדֵר in the Chaldean, Persian and Grecian period Ez. 26, 7, comp. DAN. 2, 37; elsewhere used by the Hebrews only of God Ps. 95, 3. — In other places מֶלֶךְ is also applied a) to *Jehovah*, as king of the Jewish people, who were also politically subject to him in a special sense DEUT. 33, 5, Ps. 5, 3, Is. 33, 22, fully מֶלֶךְ שֹׁנֵדֵר 41, 21, מֶלֶךְ שֹׁנֵדֵר 44, 6, מֶלֶךְ שֹׁנֵדֵר 6, 5, and with the adjectives מֶלֶךְ שֹׁנֵדֵר Ps. 48, 3, 24, 7. b) to the idol שֹׁנֵדֵר (which see) Am. 5, 26, who was carried about in a portable nomad-temple, and was worshipped as a king, i. e. as god; but מֶלֶךְ שֹׁנֵדֵר ZEPH. 1, 5 is a word by itself (which see). By מֶלֶךְ שֹׁנֵדֵר in Is. 8, 21 we can only understand *Jehovah*, though the Targ. renders it by פֶּחֱזֵר (prop. image, picture, copy, i. e. idol, Armenian *patker*). c) to animals distinguished for courage and strength, as the crocodile JOB 41, 26; also to an animal conceived of as a leader Prov. 30, 27. d) The plural מֶלְכִּים is used of heathen and hostile kings in poetical language Ps. 2, 10; 68, 15 30; 110, 5; elsewhere מֶלְכִּי Is. 14, 9 18. — 2. (from מֶלֶךְ שֹׁנֵדֵר) *adviser, counsellor*, along with מֶלְכִּים and מֶלְכִּים Is. 19, 11; so too Prov. 31, 3. — 3. (a king, viz. Jah is) *n. p. m.* 1 CHR. 8, 35 and 9, 41. This proper name is also put twice JER. 36, 26 and 38, 6 with the article, without a royal descent being thought of on that account. Elsewhere in many compound names.

The use of this word to denote the highest counsellor, judge, leader, hero, king &c. is very frequent in Semitic. The Ar. مَلِك, مَلِك, seldom مَلِك, Syr. מֶלֶךְ (king), the expression מֶלֶךְ שֹׁנֵדֵר on a Himyaritic inscription, and the frequent use of מֶלֶךְ (malch), as well as the contracted form מֶךְ (môch) in Phœnician, 52*

entirely confirm such application of the word.

מֶלֶךְ (*def.* מֶלֶכְיָהּ, מֶלֶכָּהּ; *pl.* מֶלְכִּים, מֶלְכִּי, *def.* מֶלְכִּיָּהּ, מֶלְכִּיָּהּ; from מֶלֶךְ) *Aram. m. a king*, a Babylonian DAN. 3, 1, EZR. 5, 12, a Persian DAN. 6, 7, EZR. 4, 24, a Jewish one 5, 11; other kings 6, 12; but also *kingdom* DAN. 7, 17. מֶלְכִּיָּהּ the great king, of Nebuchadnezzar DAN. 2, 37, Artaxerxes EZR. 7, 12; on the contrary, God is called מֶלְכִּיָּהּ DAN. 4, 34 or מֶלֶךְ 2, 47. Targ. מֶלֶךְ.

מֶלֶךְ (always with the article, הַמֶּלֶךְ, except in 1 KINGS 11, 7, where it stands for מֶלֶכְכֶּם) *m. prop. an abstract, dominion, rule*, then as a concrete the name of the fire-god, to whom children were dedicated by burning, as they were made to pass through the fire 2 KINGS 23, 10; JER. 32, 35; LEV. 18, 21; 20, 2 4. As such he is also called simply אֱלֹהִים DEUT. 12, 31. Sometimes the name is wholly omitted and the kind of worship denoted DEUT. 18, 10; 2 KINGS 17, 17; the burnt children being looked upon as his food EZ. 23, 37. Properly speaking this sort of worship symbolised the cleansing and purification of the soul after destroying the earthly dross, and consequently its immortality (comp. הַדְּבָרִי בָאֵשׁ NUM. 31, 23). Hence it came to pass that no voice of complaint was heard at it, according to old accounts (*Plutarch*, de superst. ch. 13). The burning took place either on a בְּמִדָּה built in the valley of Hinnom, which was called the Bama of Baal JER. l. c., so that בְּמִדָּה is once identified with מֶלֶךְ (comp. JER. 19, 5), notwithstanding their difference in other respects; or it took place on the altar of the sanctuary LEV. 20, 3. But the slaying of the children preceded EZ. 16, 20 21; PS. 106, 37 38; JER. 7, 31; 19, 5. At a later period the name was pronounced Moloch (Vulg.), *Moloch*. For the mythological aspect of the worship of Moloch see *Movers' die Phönizier* I. p. 63. 65. 324-451.

מֶלֶךְ (with *suff.* מֶלְכִּי; from מֶלֶךְ) *Aram. m. counsel, advice*, DAN. 4, 24, SYR. مَلِكَا (counsel), different from مَلِكَا.

מֶלֶכָּהּ (*def.* מֶלְכָּהּ) *Aram. f. a queen*, DAN. 5, 10.

מֶלְכֶּתָּהּ (with *suff.* מֶלְכֶּתָּהּ; from מֶלֶךְ) *f. a net, a gin*, JOB 18, 10.

מֶלֶכָּהּ (formed from מֶלֶךְ, *pl.* מֶלְכִּיּוֹת; in certain relations מֶלְכָּהּ is put for it) *f. a queen*, either the wife of a king (ESTH. 1, 9; 7, 1), a *sultana*, consequently opposed to שִׁלְשֵׁט (SONG OF SOL. 6, 8 9), or a woman actually reigning 1 KINGS 10, 1 4 10 13.

מֶלֶכָּהּ (*counsel, advice*) *n. p. f.* GEN. 11, 29; 22, 20.

מֶלְכִּיָּהּ (*constr.* מֶלְכִּיּוֹת, *def.* מֶלְכִּיּוֹתָא, *def. plur.* מֶלְכִּיּוֹתָא) *Aram. f. a kingdom, dominion* EZR. 6, 13; also of the divine kingdom DAN. 3, 33, of the future kingdom of the saints 7, 18; *reign* 2, 39; as a genitive following a noun with the meaning *belonging to a king, belonging to rule*, after בֵּית 4, 27, הַיָּכֵל 4, 26.

מֶלְכִּיָּהּ (from מֶלֶךְ; with *suff.* הִי, *plur.* מֶלְכִּיּוֹת; usual in later Hebrew, but in earlier מֶלְכָּהּ stands for it) *fem. 1. kingship, rule, supremacy* EZR. 4, 5, NEH. 12, 22, for which מֶלְכָּהּ was said in older times 1 KINGS 15, 1 9; *royal dignity* ESTH. 1, 19, fully מֶלְכָּהּ 1 CHR. 29, 25; DAN. 11, 21; on the contrary, מֶלְכָּהּ 11, 20 means *ornament of the kingdom*, i. e. Jerusalem; put after as a genitive to express an adjective sense, as in the case of מֶלֶךְ, e. g. after בֵּית ESTH. 1, 9, בֵּית 1, 11, יָיִן 1, 7, דָּבָר 1, 19; once מֶלְכָּהּ is used for מֶלְכִּיָּהּ 5, 1. *Metaph. of God* PS. 145, 11 13. — 2. *a kingdom* (people under kingly rule), of the Chaldeans DAN. 9, 1, Persians 10, 13, Greeks 11, 2; מֶלְכָּהּ to get possession of the kingdom 11, 21; 8, 22 *four kingdoms arise out of the (Greek) heathen nation*, i. e. out of the national territory of the Greek kingdom. Phenic. מֶלְכָּהּ, contracted *מֶלְכָּהּ* the same, e. g. מֶלְכָּהּ רֹם the Roman empire (Trip. 1), מֶלְכָּהּ בֵּלְלִי the kingdom of the Libyan Baal (Numid. 5, 1) &c.

מֶלְכִּיָּאֵל (*El is King*, comp. מֶלֶךְ, אֱלֹהִים, אֱלֹהֵי מֶלֶךְ, אֱלֹהֵי מֶלֶךְ) *n. p. m.* GEN. 46, 17; patr. מֶלְכִּיָּאֵל NUM. 26, 45.

מֶלֶכְיָה (*Jah is King*) *n. p. m.* 1 CHR. 6, 25; 9, 12.

מֶלֶכְיָה (the same) *n. p. m.* JER. 38, 6.

מֶלֶכִּי־צֶדֶק (*Zedek is King*, i. e. *God* [melek] invoked as *Zedek*, see צֶדֶק and the proper names צֶדֶק, יוֹצֶדֶק, יוֹצֶדֶק, צֶדֶק־יָהּ &c.) *n. p. m.* of the priestly king at שֶׁלֶם, who, as is alleged, already served the supreme Deity Jehovah in the time of the patriarchs, and to whom the tithes were then offered GEN. 14, 18. There is an allusion to this in Ps. 110, 4; see ep. to HEBR. 7, 1.

מֶלֶכִּי־רָם (*God is the High*, see אֲבִירָם, אֲבִירָם, אֲבִירָם, אֲבִירָם &c.) *n. p. m.* 1 CHR. 3, 18.

מֶלֶכִּי־שָׁוֶה (*the king*, i. e. *God*, is *Fortune*, comp. שָׁוֶה, אֲבִירָם, אֲבִירָם) *n. p. m.* 1 SAM. 14, 49; 31, 2; also written divided מֶלֶכִּי־שָׁוֶה 1 CHR. 8, 33.

מֶלֶכָם (same as מֶלֶכָם) *m.* a name of the god of the Ammonites, properly identical with מֶלֶךְ JER. 49, 1 3; but AM. 1, 15 and ZEPH. 1, 5 are doubtful; as a proper name 1 CHR. 8, 2.

מֶלֶכָם (from מֶלֶךְ with the termination -ם) *m.* the name of the supreme deity of the Ammonites (as כְּמוֹשׁ was of the Moabites), to whom a simple altar was erected on a high mountain. But he was perhaps worshipped in the house by sacrifices of children 1 KINGS 11, 5 (in 11, 7 מֶלֶךְ stands for it); 11, 33; 2 KINGS 23, 13.

מֶלֶכָן (same as מֶלֶכָם) *m.* a name of the idol מֶלֶכָם, מֶלֶכָם (which see) 2 SAM. 12, 31 K'tib.

מֶלֶכֶת (formed from מֶלֶכָה, as מֶלֶכֶת is from מֶלֶכָה; in some mss. מֶלֶכֶת) *f.* queen, only in combination with הַשָּׁמַיִם (JER. 7, 18; 44, 17 18 19 25) *queen of heaven*, a designation of נִתַּן or נִתַּן, *Nitān*, Phen. תַּנַּת (*Tavāt, Tavātis*, which is prop. *Nait* with the Egyptian article), beside תַּנַּת in Carthaginian inscriptions, i. e. the Asiatic, originally Egyptian, Artemis. In Phenic. מֶלֶכֶת is also a designation of this deity, hence the

n. p. f. מֶלֶכֶת = מֶלֶכָה (Cart. 8). This *Mlechet* or *Neit* was sometimes worshipped under the image of the moon, sometimes under that of *Venus*; and is also identified, according to the LXX and Vulg. with עֶשְׂתֶּרָה. See בָּנוּן. According to the orthography מֶלֶכֶת (service, worship) the Syr., Targ., LXX have understood by it the worship of the (starry) heaven, of the heavenly deities (Kimchi); but a specific female deity is manifestly spoken of.

מֶלֶכֶת (prop. same as מֶלֶכָה which see, only with the article, because the meaning was still perceptible, and the tradition about a *queen* arose from the incorrect acceptance of the word by the Talm. and Vulg.) *n. p. f.* 1 CHR. 7, 18.

מֶלֶ I. (Kal not used, for the part. *m.* מוֹלֵל PROV. 6, 13 should be referred to the *Pihel* (מֶלֶ) *intr.* 1. to shoot forth, to sprout, to grow, of shrubs and ears, cogn. in sense with נָבֵן to spring up, שָׁוֶה (שָׁוֶה); deriv. מֶלֶה. — 2. Metaphor. to rise high, to project; a verb נָבֵה from נָב also appearing with this meaning; deriv. the proper name מֶלֶי. — 3. to speak, to talk, language or words being conceived of as sprouting forth, shooting up; the same metaphorical application being also found in נָב PROV. 10, 31 (with which נָבֵה, Ethiop. נָב may be compared, and whence come נָב and the proper name מֶלֶי), and in שָׁוֶה (שָׁוֶה, whence שָׁוֶה, שָׁוֶה). The mouth (שָׁוֶה) is imagined to be the soil, out of which speech grows as fruit (שָׁוֶה) PROV. 10, 31; 18, 20 (see פָּרִי and נָבֵה). Deriv. מֶלֶה.

Of the three meanings of מֶלֶ I. here mentioned and entirely connected with one another (to sprout up, to grow up; to project, to be prominent, to rise, to mark out; to send forth or utter sounds, to speak) the latter only is still found in the Aram. מֶל, מֶל, so that we have nothing but the analogies of the language to refer to in ascertaining the fundamental significations. The organic root מֶל is

closely connected with that in **נָבַל** II. (which see), **נָפַל** II. (belonging to **נָפַל**), **נָפַל** (with the meaning to sprout or shoot forth, to **נָפַל**), **נָפַל** (to **נָפַל**), interchanging *m* with *b* or *p*. Perhaps also the verb **נָפַל** (מָוֵל), which is to be assumed for the prepos. מָוֵל and מָוֵל, meaning to spring before, to step on before, a sense that the Ar. **مَعْل** really has and which suits the preposition just mentioned very well, has a nearer connection with our stem.

Ph. **מָוֵל** (part. מָוֵל, like **דָּבַר**, חָבַר, and others belonging to **Pihel**; fut. יִמְוֵל) to speak GEN. 21, 7; JOB 33, 3; to relate Ps. 106, 2; figur. to give a sign, PROV. 6, 13 who gives a sign with his feet.

מָוֵל II. (imp. מָוֵל; fut. יִמְוֵל, pl. יִמְוֵלוּ in pause) 1. tr. same as **מָוֵל** (מָוֵל) and **מָוֵל**, to circumcise, the foreskin JOSH. 5, 2; prop. like **מָוֵל** to rub in pieces, to destroy, **μύλλειν**, mol-ere. — 2. intr. to be rubbed in pieces, to be bruised, to be scattered as dust, to be crumbled, hence to decay or perish, of ears JOB 18, 16, of blades of grass and flowers 18, 16; 24, 24; Ps. 37, 2.

Nif. **נָמַל** (whence **נִמְלָחָם** for **נִמְלָחָם**) arising from a mixture of **נָמַל** and **נָמַל** = **נָמַל**, comp. **נָמַל**, **נָמַל** to be circumcised GEN. 17, 26 27; 34, 22. 17, 11 and ye shall be circumcised as to the flesh of your foreskin.

Po. **מָוֵל** (fut. יִמְוֵל) to be withered, to perish, of grass (parallel **הָלַךְ**) Ps. 90, 6. **מָוֵל** PROV. 6, 13 belongs to the **Pihel** of **מָוֵל** I.

Hithpo. (3 fut. יִתְמַלֵּל) to dissolve, Ps. 58, 8 he bends his bow (דָּרַךְ הַצֵּים) like 64, 4, JER. 51, 3 (דָּרַךְ הַשֵּׁשׁ) and they dissolve like water (בָּמִי); **בָּמִי** = 3 **בָּמִי**, parallel with **בָּמִי** **בָּמִי**.

מָוֵל see **מָוֵל**.

מָוֵל (Peal unused) Aram. intr. to speak, same as Hebr. **מָוֵל** I. Deriv. **מָוֵל**.

Pah. **מָוֵל** (part. מָוֵל, fut. יִמְוֵל) to speak, to talk, with accus. of the object

DAN. 7, 8 20 and **עַם** of the person with whom 6, 22, and **לְצַד** 7, 25 against whom.

מָוֵל (from **מָוֵל** **Jah is Elevation**, i. e. is elevated; or **Jah is Promise**) a. p. m. NEH. 12, 36.

מָוֵל (only constr. **מָוֵל**, formed from the Hif. of **מָוֵל**) m. an ox-goad, i. e. the instrument with which ploughing oxen are guided JUDGES 3, 31; not the pointed prick on it, which is called **הָרֶבֶן**. The Targ. **פָּרֶשׁ** (sting), Syr. **مُشَل** (the same) is inexact; and the LXX may have read **מָוֵל**. Phenice. **מָוֵל** the same, then the name of an alphabetical letter.

מָוֵל (Kal not used) intr. to be eloquent, lovely, pleasant, of speech; identical in its organic root **מָוֵל** with that in **לָץ** II. (**לָץ**), so far as intricate and soaring speech was looked upon as eloquent and pleasant (comp. **מָוֵל**); **מָוֵל** II. (JOB 6, 25) has the same meaning. To put it with **מָוֵל** yields no sense. Phenice. **מָוֵל** same as Hebr. **מָוֵל** II., and **מָוֵל** and **מָוֵל** (place of clay, of mortar) n. p. of a locality in Africa (Plin. 5, 4; **Μελδείρα** in Ptolemy).

Nif. **נָמַל** same as Kal Ps. 119, 103, where **נָמַל** should be read.

מָוֵל (with the article) m. overseer, set over the pupils at the Babylonian court, subject to the **רִבְקָה** DAN. 1, 11 16; the article may denote some definite functionary of the office. As a foreign word, it has been compared with the Laconian **Μολοσσός** = **Μολοσσός**. With the meaning assigned, it may be derived, with **Ibn G'anách**, from **נָצַר**; if it be not referred, with **Bohlen** and **Haug**, to the old Persian, where **mal** (מַל) means spirituous or intoxicating drink, wine (mod. Pers. **mel**, Zend. **madhu**, Greek **μέθυ**, mead), and **çara** (צָר = Sanskrit **çiras**) head, hence head-cupbearer.

מָוֵל tr. to cut off, to separate, to break off, to nip off, the head of an animal LEV. 1, 15, LXX **ἀποκνίγειν**, but also without taking it off entirely 5, 8; Aram.

מִלְכָּה, מִלְכָּה the same, Ar. مَلَك = Hebr. מַלְכָּה; hence the noun מַלְכָּה = division of a road. The organic root מִלְכָּה lies also in מִלְכָּה I., מִלְכָּה I., מִלְכָּה I., מִלְכָּה II., with many modifications of the original idea.

מִלְכָּה (dual מִלְכָּה, with suff. מִלְכָּה; from לָקַח) *m. prop.* what one snatches or seizes, also that which lays hold of, hence 1. *booty*, especially of persons and animals Num. 31, 6 11 12 27 32; Is. 49, 24 25. — 2. *only dual*, the two seizers, the (upper and lower) jaws, fauces, Ps. 22, 16 and my tongue (לְשׁוֹן is here masc.) cleaves (מִדְּבַק with accus.) to my jaws; cognate in sense תָּקַח, with which the same image is used LAMENT. 4, 4.

מִלְכָּה (from לָקַח) *m. the latter or harvest-rain*, which falls in the month Nisan Jo. 2, 23 (Targ.), where בְּרֵאשִׁיטֹן refers only to מַי; after מוֹרֵד, the seed- or autumnal rain, had already fallen abundantly (לְצֻדָּה). The מִלְכָּה waters the earth copiously Hos. 6, 3, and does good at the right time DEUT. 11, 14; JER. 5, 24; it animates and refreshes Prov. 16, 15, and is a symbol of animating discourse JOB 29, 23 (fig.). מִיָּתָּה time of the latter rain, i. e. the time of harvest; on which account מִיָּתָּה accompanies it.

מִלְכָּה and מִלְכָּה (only dual מִלְכָּה, with suff. מִלְכָּה) *m. tongs*, with which burning coals and stones were caught Is. 6, 6; especially *snuffers*, for trimming lamps Ex. 35, 38; 37, 23; Num. 4, 9; 1 Kings 7, 49; coupled with מִלְכָּה and מִלְכָּה.

מִלְכָּה see מִלְכָּה.

מִלְכָּה (from לָתַח = מָתַח) *f. a wardrobe-chamber* 2 Kings 10, 22 (Targ., Ar.) or *dress* (Vulg.), same as מִלְכָּה; Syr. مَلَك (treasurer), according to which it is = מִלְכָּה (from לָשַׁח), connected with לָשַׁח, conseq. *depot, depository*. But as the signification of לָתַח, already given, is sufficiently attested by the Ethiopic, the former explanation is more correct.

מִלְכָּה *n. p. m.* 1 CHR. 25, 4 26. It has been derived from מִלְכָּה I. (to speak) and regarded as a part of מִלְכָּה, which, being taken from an old prophetic utterance, forms a connected series of proper names (see מִלְכָּה); but this explanation is forced, though it may have been thought in the accentuation of the sentence. Perhaps from מִלְכָּה meaning to shine, to glitter, to lighten, to glow (comp. מִלְכָּה in

מִלְכָּה, Ar. مَلَّ; and so מִלְכָּה is same as מִלְכָּה (Jah is Splendour), like מִלְכָּה.

מִלְכָּה (pl. מִלְכָּה; from לָתַח) *f. a tooth*, prop. something biting, grinding Ps. 58, 7; transp. מִלְכָּה occurs more frequently (which see). לָתַח, Ar. لَغَعَ to bite, Ethiopic מַלְחָה (maltahet) bite.

מִמְגֵּרָה (pl. מִמְגֵּרָה) *f. storehouse*, for grain, granary JOEL 1, 17. Commonly regarded as arising out of מִמְגֵּרָה (HAGG. 2, 19) with a double preformative Mem; but it may come from מִמְגֵּרָה II. like מִמְגֵּרָה 2 and מִמְגֵּרָה 4; the Dagesh in מ is dirimens.

מִמְדָּר (from מִמְדָּר after the form מִמְדָּר; pl. with suff. מִמְדָּר) *m. measure, length, extent* JOB 38, 5.

מִמְדָּר (old Persian) *n. p. m.* ESTH. 1, 14 16 21 and once מִמְדָּר. As in the case of מִמְדָּר (which see), מִמְדָּר is contracted from meh, great, and so מִמְדָּר from -van, so that much or mach alone is to be explained.

מִמְדָּר (from מִמְדָּר after the form מִמְדָּר; pl. c. מִמְדָּר) *m. pl. the state of lying dead, the being dead, concrete a corpse*, Ez. 28, 8 and thou liest dead there like the corpse of one slain, i. e. exposed naked; comp. מִמְדָּר 28, 10 corpses of the naked, i. e. naked corpses; death (arising from various diseases) JER. 16, 4; the slain 2 KINGS 11, 2 K'tib, the K'ri has מִמְדָּר.

מִמְדָּר (from מִמְדָּר I.) *m. a mongrel*, i. e. one whose father is a Jew and mother a Philistine ZECH. 9, 6, a bastard DEUT. 23, 3, so called from illegal sexual mix-

for which מן also stands alone 2 KINGS 20, 13; מן ממשלתו JER. 34, 1; kingdom, province Ps. 114, 2; 2 KINGS 20, 13; princes, rulers 2 CHR. 32, 9.

ממשלת (ממשלתו plur.) *f.* same as ממשלה GEN. 1, 16; Ps. 136, 8.

ממשק (*c.* ממשק, from ממשק *m.* possession, ZEPH. 2, 9 possessions of thorns, i. e. overgrown with thorns; comp. ממשק Is. 14, 23.

ממתק (*pl.* מהקים, from מתק *m.* sweetness, of the organ of speech (תק) SONG OF SOL. 5, 16; of drinks NEH. 8, 10.

מן (also without pause, conseq. not after the form מן, קר, as Kimchi believes, but also not abridged from מנה from the stem מנה, since it is מנה NEH. 9, 20 with the suff., not מנה; and not from מן after the form מן, since Dagesh is wanting in Nun, and only some mss. have it) *m.* manna, i. e. a sort of resin or gum sweet like honey, that exudes in drops (מנפים) from certain trees (according to Châvi el-Balkhi 900 after Christ, the Persian ترنجبین is the same). The white grains of this gum are like white coriander seeds (גד), which harden and drop off, and are transparent like pearls (בדלה). They are named from the very form of the drops themselves. NUM. 11, 7 8. Popular belief supposed these particles to fall from the air to the earth, like honey-dew from trees, or to be carried along by the air EX. 16, 15 33, NUM. 11, 9; they were consequently regarded in the light of rain Ps. 78, 24. Manna was the wonderful nourishment of the Israelites in the desert DEUT. 8, 3 16; JOSH. 5, 12; NEH. 9, 20; hence named מנפים שמים fruit of heaven Ps. 78, 24, לחם שמים bread of heaven 105, 40, לחם מברית angels' bread (LXX ἄρτος ἀγγέλων, comp. WISDOM OF SOL. 16, 20).

As to the derivation and proper meaning of the word, Kimchi and Ibn Esra have explained it present, gift (from מנה or מנה), misled by the Hebrew noun מנה or the Ar. مَن, as well as by the

miraculous account in the Bible. It is plain from Scripture that it was strange to the Israelites who had no name for it EX. 16, 15 31; and the Semitic dialects have also no expression for it, as they retain the Biblical one in versions. It is therefore natural to look for an extra-Semitic etymology, which is done in Fürst's Concord. s. v.

מן (before Makkeph מן, enlarged from מן) *Aram.* 1. pron. interr. who? what? DAN. 3, 15, EZR. 5, 3 9, also in indirect questions EZR. 5, 4. — 2. Indef., hence מן מן every one who, whosoever, DAN. 3, 6 11; 4, 14. See מנה.

מן (from מנה, after the form of מן from מנה מן, after the form of מן *m.* denoting the male divinity of מנה i. e. מנה (which see), or the female deity מנה מנה (among the Phenicians Onka) herself, who was also worshipped as a male deity מן. Only in the proper name מנה מן (which see). — *Aram.* מן see מן.

מן (from מן to divide, separate, part, sunder; constr. מן and מן, with suff. מנה) *m.* 1. a part, portion, like מנה, Ps. 68, 24 it (לשון) receives its portion from enemies. מנה is a favourite longer suffix for ו-, particularly in monosyllabic words GEN. 1, 12; and לשון is also masc. Ps. 22, 16; PROV. 26, 28. — 2. only poet. (with suff. מנה, twice in pause מנה Ps. 18, 23, JOB 21, 16, מנה 4, 12, מנה 11, 20; constr. מן, given in a separate paragraph; but the old construct state מנה also appears in poetry JUDGES 5, 14; plur. constr. מנה only Is. 30, 11, as similar constr. plur. of מנה, מנה, מנה occur, viz. מנה, מנה, מנה, not different in sense from the sing.) prop. a part of the ..., then a prepos. of, from, so מנה מנה from me Is. 22, 4, in pause מנה Ps. 18, 23, מנה of it JOB 4, 12 (referring to מנה, where the old Hebrew reduplication in מנה, which is vowelless and followed by an extended suffix, is omitted; but it remains in מנה from them JOB 11, 20). The plur. constr. מנה (Is. 30, 11) and that of the poet. sing.

from and origination with an author, so Hos. 7, 4 *burning by the baker*, i. e. the baker has kindled it (with an assonance to מְנַחֵם); מִשְׂנֵאִי Ps. 9, 14 *proceeding from my haters*; מִמֶּנִּי Job 6, 25 *coming forth from you*; JUDGES 14, 4; Ps. 31, 12; 37, 23; 62, 2; PROV. 16, 1; 1 CHR. 13, 2; Hos. 8, 4; ECCLES. 12, 11; compare also מִלִּבָּהּ NEHEM. 6, 8. e) procedure from an immediate cause that operates freely, and therefore to be translated *through* or *by*, as מִקֶּשֶׁת Is. 22, 3 *by the archers*; מִמַּיִר GEN. 9, 11 *by the waters of the flood*; מִי Ps. 37, 23 *by God*; מִיַּיִן GEN. 49, 12 *by the drinking of wine*; מִרִּיחַ Job 14, 9 *through the scent*; also of a mentally working cause Job 39, 26; of the means and instrument 4, 9; 7, 14; Ps. 28, 7; of the occasion Ez. 28, 18, and many others. f) the going away or removing from an object, the avoiding of it, the withdrawing from it; so after verbs of fearing, concealing, hiding, taking care, having aversion, warning &c., as יָרָא DEUT. 28, 10, גָּרַר Ps. 22, 24, פָּחַד 27, 1, רָנַן Mic. 7, 17, חָרַג Ps. 18, 46, חוּל 114, 7, נִיץ Is. 6, 4, רָעַשׁ NAH. 1, 5, נִכְחַד Hos. 5, 3, 1 SAM. 3, 18, סָחַר Ps. 55, 33, נִעְלַם LEV. 5, 2, זָוַע ESTH. 5, 9, שָׁמַר and נִשְׁמַר Ps. 43, 1 and 107, 41, קִוֶּץ Ex. 1, 12, נָקַע (Nif.) Ez. 23, 18, סָרַר Ex. 32, 8, זָוַר Job 19, 13 &c.; also after verbs of being ashamed, holding off, refusing, ceasing, desisting, e. g. בֹּזֵשׁ מִן Jer. 48, 13 *to be ashamed of*, i. e. to give way through shame, חָפַר מִן Is. 1, 29, נָכַלַם מִן Jer. 22, 22, מָנַע 5, 25, חָשַׁד GEN. 39, 9, חָרַל Ex. 14, 12, עָמַד GEN. 29, 35, הִרְפָּה DEUT. 9, 14; after verbs of falling away, erring, yielding, as חָטָא LEV. 4, 2, בָּנָה Jer. 3, 20, אָבַד Job 11, 20; after the verb *to rest*, i. e. to have rest from a thing, i. e. by removing from what disturbs the rest, שָׁבַח GEN. 2, 3, שָׁכַח Ps. 102, 5, רָשַׁע *to desist from* Ez. 43, 23, רָשַׁע *to fall away from by sin* 2 SAM. 22, 22; after הִקְדִּיר PROV. 25, 17, לָ 1 KINGS 12, 28, לָ 1 SAM. 24, 7 &c. g) Certain verbs receive a sense

modified by the idea of local removal, as לָקַח Jer. 13, 7, ECCLES. 12, 11, נָקַשׁ Ez. 7, 26, נָרַשׁ Mic. 6, 8, שָׁאַל PROV. 30, 7, נָקַם 1 SAM. 24, 13, כָּרַח *to make a covenant from*, i. e. to select for a covenant Is. 57, 8, נָחַם GEN. 5, 29, and many others. h) without a verb in certain formulas, in which case the idea of "removal" is to be presupposed, and מִן should be translated *far from*, *without*, as חָפְשִׁי מִן Job 3, 19 *free from*, מִבְּשָׁרִי *without my body* 19, 26, מִפֶּחַד 21, 9 *without fear*; as also where *protection from* is meant to be expressed by מִן, as מֵאֵיב NAH. 3, 11, מִחֶרֶב Is. 4, 6, מִזָּרַם 25, 4. — 2. The local removal and separation of one thing from another is taken figuratively so far as to express *preference*, *selection from others*; this being in effect nothing else than a going forth and removal compared with what or where one was. This מִן (the מִן הַיְחָרִיזִין of grammarians) is therefore used a) to form the comparatives of common adjectives, e. g. טוֹב מִן *better than* JUDGES 11, 25, מְחֻק מִן *sweeter than* 14, 18, חָכֵם מִן Ez. 28, 3 *wiser than*, גָּבַהּ מִן 1 SAM. 9, 2 *taller than*, עָקֵב מִן *more cunning than* Jer. 17, 9. In this sense also after intransitive verbs, as שָׁכַל מִן 1 SAM. 18, 30, גָּבַהּ מִן Ez. 31, 5, הִשְׁחִית מִן JUDGES 2, 19, עָצַם מִן GEN. 19, 9, צָדֵק מִן 26, 16, גָּדַל מִן 29, 30, צָדֵק מִן 38, 26, 41, 40 and many others. Here belong also מִן *to cause to be less than* Ps. 8, 6, מִן *to stand back more than* Job 12, 3, מִן ESTH. 1, 7 *to be otherwise than, to be different from*. b) as a prepos. to denote the preferable, the more important &c., but where that with which a thing is compared is only expressed indirectly or imperfectly, so that the idea of comparison must often be supplied from the context, as מִן אֱלֹהִים Hos. 6, 6 *instead of* מַעֲלֹת (I delight in . . . more than in whole burnt-offerings); Is. 10, 10 מִן יִרְשָׁלַם *instead of* מִן מַפְסָלֵי יֵרֵךְ (*superior to the images of Jerusalem*); מִן מַצְהָרִים Job 11, 17 *clearer*

than the noon-day; מִסְוֵכָה Mic. 7, 4 worse than a thorn hedge. c) a still wider intensifying of the comparison, e. g. מִן רַב Job 35, 5 too many for JUDGES 7, 2; מִן דֶּרֶךְ Deut. 14, 24 too far for; מִן זָבָה Job 35, 5 too high for; מִן נִפְלָא Gen. 18, 14 too distinguished for; מִן מְעַט Job 15, 11 too little for &c. d) after verbs of taking out, distinguishing, selecting, separating, as מִן בָּחַר Ps. 84, 11, מִן בָּחַר Lev. 20, 26 &c. — 3. the selection of a part out of the whole, as a development of the idea of removing, called by grammarians מִן קִצְצִית, and translated away from (a thing), a part of, some or several of, one of, something of, a piece of. This מִן, coinciding in part with signification 1. stands a) when the noun expressing the thing to be separated precedes, e. g. מִן אִשׁ נִפְתָּי Gen. 23, 6 any one of us; JER. 39, 10 the poor of the people; Ex. 2, 7 a nurse of the Hebrew women. b) indefinitely, omitting the noun, where מִן aa) means some, several of, as מִן הָעָם Ex. 16, 27 some of the people, מִן זִקְנֵי Ex. 17, 5 several of the elders; מִן מְשִׁיכֹה Song of Sol. 1, 2 let him kiss me with many kisses of love; bb) one of, e. g. מִן אֲבָנֵי Gen. 28, 11 one of the stones (see 28, 18); מִן בָּתָּר Ex. 6, 25 one of the daughters; מִן הַכֹּהֲנִים JER. 1, 1 one of the priests; מִן שָׂרֵי DAN. 11, 5 one of his princes; מִן מַלְאֲכֵי RUTH 2, 20 one of our deliverers. Instead of the noun a number often precedes, as מִן אַחַד NEH. 1, 2; מִן שְׁנַיִם Gen. 6, 20; מִן עֶשְׂרִי RUTH 4, 2; מִן חֲמִשִּׁים 2 KINGS 2, 7. c) denoting the part of a whole, a great or little part, an individual portion of a great complex number; to be translated out of, among, some of, e. g. מִן דָּם Ex. 12, 7; מִן מַלְיָה Is. 21, 11; מִן רִכְוֶשׁ 2 CHR. 31, 3 out of his possession; מִן מְקֻדָּשִׁים JOB 5, 1 among the holy ones; מִן מַעֲדֹן Job 11, 6; מִן מִשְׁנֵי Ps. 137, 3. Here belong מִן אֶחָד any one of DEUT. 15, 7, מִן אֶחָת any one (fem.) of, LEV. 4, 2; and the negative formulas מִן אֵין of nothing,

i. e. not anything Is. 41, 24, מִן אֵין 40, 17 and מִן אֵין none, not any one, nobody JER. 10, 6 7. In מִן כָּל GEN. 7, 22 those are intended to be notified by מִן, which have the breath of life and live on dry land; on the contrary, in JUDGES 10, 11 12 the first construction is disturbed by מִן merely on account of the long enumeration of the peoples. After a negation, not anything, not one of 1 KINGS 18, 5; 2 KINGS 10, 10; NAH. 1, 14. d) after different verbs expressing taking, tearing, eating, being satiated with &c. from a whole, as after מִן לָקַח GEN. 2, 22, מִן לָקַח Job 33, 6, מִן אָכַל 31, 17, מִן בָּחַר Ex. 18, 25 &c. e) the separation of one position from another conceived of as a removal from it, where we think more of resting beside a position; hence מִן the side, from the position, which though standing off from another position, is dependent upon it. So מִן מִעַל above, מִן מִתַּחַת beneath, מִן מִבְּרַח within, מִן מִחוּץ without, מִן מִקְדָּשׁ, מִן מִיָּמִין, מִן מִשְׁמָלָה, מִן מִשְׁמָלָה, מִן מִשְׁמָלָה &c. — 3. removal relating to time in order to denote withdrawal from a supposed point. מִן is applied in this sense a) to express the initial point of the time mentioned, from which a thing takes place, מִן (a time) onward, since, e. g. מִן הָיָה NEH. 13, 21, מִן הָיָה from that time forth, since then JER. 44, 18, מִן הַיָּעָרִים from youth 1 SAM. 12, 2, מִן הַבֶּטֶן JUDGES 16, 17, and מִן הַבֶּטֶן Is. 46, 3 from the mother's womb, מִן הַיּוֹם 43, 13 from the day on, i. e. from now, מִן הַנִּתְחַדָּה 19, 6 from the present time, מִן הַיָּמִינָה Job 38, 12 since thy days, i. e. since the beginning of thy life, מִן הַיָּמִינָה LEV. 27, 17 from the beginning of the year of jubilee, opposite of מִן אַחֲרֵי 27, 18; the terminus ad quem of this time is represented by מִן Is. 38, 12. מִן קֹדֶם Ps. 78, 2 means from of old. b) to express the removal of a time from a certain point, but at the same time the continuance of it till that of the action, e. g. מִן מִעוֹלָם from of old, i. e. a long time ago Is. 42, 14; Ps. 93, 2; מִן מֵאָז Prov. 8, 22 from times of old; מִן מֵרֵאשִׁית 8, 23 from the beginning;

מִנְהֵרִים HAGG. 2, 15 *from not yet* i. e. *before*; hence also responding to the question *when?* מִמְּחֹרָת GEN. 19, 34 *on the following day*. c) keeping in view the closing point of the time whence a condition or a transaction is supposed to set out; to be translated by *after*, *immediately after*, *after the lapse of*. So מִיּוֹמָם Hos. 6, 2 *from two days onward* (but excluding them, or after they are past) i. e. *after two days*; מִקֵּץ GEN. 41, 1 and מִקְצֵהוּ JOSH. 3, 2 *from the end onward*, i. e. *after the end of*; מִיָּמִים JUDGES 11, 4 *after (some) days*; מִיָּמִים רַבִּים JOSH. 23, 1 *after many days*; מִשְׁלֹשׁ חֳדָשִׁים GEN. 38, 24 *after three months*; מִרֵּב יָמִים Is. 24, 22 *after the lapse of a number of days*; מִן הַמּוֹעֵד 2 SAM. 20, 5 *after the set time*. — 4. Removal transferred to the act of going out or away from an immediate cause, a) where the procedure from a cause lies still near, whether it be objective or subjective, whether it be means, instrument or occasion, מִן referring to it as a sign of the efficient cause. So e. g. מִיַּיִן GEN. 49, 12 *from wine*, i. e. *caused by wine*; מִחֲזוֹנֵיהוּ JOB 4, 13 *proceeding from visions*; on the contrary 7, 14 *by night-visions*, forming the instrument; מִיַּיִן Hos. 7, 5 *caused by wine*. (Comp. 1, e.) b) where the cause is less near, hence *on account of*, *because of*, as מִדָּחִים Jo. 3, 24, מִפְּחָד Song of Sol. 3, 8; especially after verbs expressing an affection, שָׂמְחָה PROV. 5, 18, ECCLES. 2, 10, מֵרֵחַ RUTH 1, 13, נִאֲחָה Ex. 2, 23, בּוֹשֵׁת MIC. 7, 16; or when the cause is a hindrance, i. e. *because of* Ex. 15, 23, שָׂמְחָה 6, 9 meaning *from*; also in the sense of *because*, as מִבְּלִי, מִבְּלִי *because not*, especially in dependence on a verb, i. e. *before the infin.*; as מֵאֲדָבָה *because he loved* DEUT. 7, 8 (see signif. 5). c) when the cause has arisen from one who is mentioned as the author; hence in the phrases מִפִּי 2 CHR. 36, 12 *according to command*, מִשְׁצֵט according to edict JON. 3, 7; fig. in מִדְרָגָם Ez. 7, 27 *according to their behaving*. — 5. To the various uses of מִן before nouns belong its manifold applications before the infin. constr. a) in

a negative sense meaning *that not*, when it depends on the verbs נִשְׁמַר (to beware), הִנֵּיחַ לֵב (to turn away the heart), יָסַר (to observe the conduct), שָׁמַר הָרָד (to dehort), מָאָס (to reject), סָגַר (to be shut up), שָׁלַח (to send off), שָׁכַח (to forget) &c., mere removal from a thing being expressed. So e. g. מִדְּבַר GEN. 31, 29 *that thou speakest not*, מִרְאֵה 27, 1 *that they do not see*, מִמְּעַבְרָה NUM. 32, 7 *that they do not pass over* &c.; so too מִרְחֵם Is. 49, 15 *away from having pity*, i. e. *so that she should not have pity*; מִמְּעַתָּה 54, 9 *away from wrath*, i. e. *that he be not angry*. But instead of the infin. constr. a noun is sometimes put with the same meaning, as מִמְּלִכָּה 1 SAM. 15, 23 *so that thou dost not reign* = מִמְּלִכָּה; מִגּוֹי JER. 48, 2 *so that they are no longer a people*, = מִמְּדִינָה; מִמְּדִינָה 52, 14 *so that he was no more a man*, = מִמְּדִינָה; even a finite verb is once used in this sense, as מִן יָקִימוּן DEUT. 33, 11 *that they do not rise* (LXX, Vulg.). b) expressing the time from which something has taken place, e. g. מִשְׁוֹמֵי Is. 44, 7 *since I established*; מִנֵּי יָמִים JOB 20, 4 has the same meaning, only the infin. שָׁם is used for it; *after*, as מִמְּקִיץ Ps. 73, 20 *after awaking*. c) expressing the cause, hence meaning *because*, *on account of*, as DEUT. 7, 8 *because God loves you*. — 6. מִן stands before many nouns which become adverbs, prepositions and particles by that very means. In such case, it may be taken indeed in the significations mentioned above; but it loses its proper meaning entirely, and therefore this application must be adduced specially. Here belong a) where מִן gives prominence to the local aspect whence a thing is conceived of, corresponding to the German *-halb*: as מִעַל above, מִתַּחַת underneath, מִחוּץ without, מִבְּיָח in or within, מִעֲבֹר beyond or over, i. e. *on the other side* DEUT. 30, 13, somewhat different from מִבְּעֵבֶר. Here belong also those local designations in which מִן is intended to express distance or separation, as מִצָּפוֹן on the north, מִיָּמִין on the right of; or where it con-

tains in itself the expression of the German -her, as מִמֶּנָּה prop. *from over against*, i.e. *from the opposite side, opposite, over against*; then in local descriptions generally, as מִצֶּדֶר *over* JUDGES 7, 25, מִהַלְלָה *on the other side*, מִסָּבִיב *round about*, מִבְּעֵד *about, along*, מִרְחֹק *from a distance, afar*. The same is the case before prepositions, which either have לְ, as מִלְּמַטָּה prop. *from below*, Latin *inferne*, מִלְּמַעְלָה prop. *from above*, Latin *superne*, hence *beyond*; or not, as מֵאַחֲרֵי *from behind*, מִלִּפְנֵי *from before*; these are already interchanged with לִּנְגַד, when the original signification is lost. b) in order to denote exactly from what part or side of a thing motion proceeds, as מִבֵּין Ps. 104, 12 *between*, prop. *forth from between* (the branches), מִבְּאֵת *from*, prop. *from with*, מִצֶּדֶם *from*, prop. *from the side of* ... (according to the distinction between מִצֶּדֶם and מֵצֶדֶם, *from the midst of*; מֵצֶדֶם *out of*, prop. *from the midst of*; מֵצֶדֶם *away from*, if לְ must stand elsewhere (which see); מֵתַחַת *away from under* Ex. 6, 6, where תַּחַת stands elsewhere; and so מֵאַחֲרֵי, מִלִּפְנֵי, מֵאַחֲרֵי Mic. 2, 8, מֵאַחֲרֵי. — 7. Sometimes לְ appears before מִן, in order to give, in expressive or emphatic language, prominence to the last point with which a thing begins, *from*, Germ. *von ... her*, Lat. *inde a*, e. g. 2 KINGS 23, 2 *from* (לְכֵן) *small even unto* (וְעַד) *great*; JUDGES 19, 30 *from that day ... unto this day*, and without being carried farther by וְעַד in לְמִרְחֹק *from afar* Is. 37, 26. On לְמִבְּרִית see לְ p. 718 b.

As to the form of מִן, it is to be regarded as a construct state of מִן (which see); especially since the Arab. بَعْض (part, piece) is sometimes interchanged with it; the Ar. مِنْ, Syr. مِّن, Phenice. מִן is the same vocable; and is pronounced along with the next word in such a way, as that the n is lost, just as in Hebrew.

מִן (with suff. מִנִּי, מִנֶּה, מִנֵּה, מִנֵּה, מִנֵּה, מִנֵּה) Aram. prep. same as Hebrew מִן: 1. *from*, denoting the source whence a

thing comes EZR. 4, 21; the cause by which, therefore *on account of, because* DAN. 3, 22; 5, 19; or the rule according to which a thing is done EZR. 6, 14; 7, 23; hence the adverbs מִן קֶשֶׁת DAN. 2, 47 *of a truth*, prop. *after or according to truth*, i.e. *truly*; מִן נֶאֱמַר 2, 8 *of a certainty*; so also *from, of, after* certain verbs DAN. 4, 13; 5, 19; EZR. 7, 26. — 2. expressing intensity or increase of the usual meaning, *above, more than* DAN. 2, 30. — 3. in a partitive sense DAN. 2, 33. — Its combinations with prepositions are מִן לְרֹחַ *from the side of one*, מִן קֶדֶם *from before one*, מִן אֲהֵרֵן *from that time*, מִן קֵדֶי *from the time at which &c.*

מִן (from מִנֵּן) see מוֹנֵה.

מִנָּה (Targ. מִנֵּי; 3 perf. מִנֵּה, part. pass. מִנֵּה, מִנֵּה) Aram. tr. prop. *to split, to divide, to separate*, hence metaphor. 1. *to number* (what consists of parts), DAN. 5, 26 *God has numbered thy kingdom*, i.e. *the days of thy reign*. — 2. prop. *to separate, hence to complete* 5, 25, parall. with אֲשַׁלֵּם. Deriv. מִנֵּן.

Pa. מִנֵּן (imper. with the accent drawn back מִנֵּי) prop. *establish, to determine*, hence *to appoint*, with accus. of the person DAN. 3, 12, *to constitute* EZR. 7, 25, with לְ *over a thing* DAN. 2, 49.

מִנְאוֹת see מִנָּה.

מִנְיָנָה (from מִנֵּן) f. *a song of derision* LAMENT. 3, 63, same as מִנְיָנָה, which in this meaning is interchanged with מִנֵּה (talk) שְׂחָק (scorn) JOB 30, 9; LAMENT. 3, 14.

מִנֵּד (in mss. also מִנֵּד, see מִנֵּד) belonging to נִיד and under נִיד *the being scared, hunted, abhorred, cast out* 2 SAM. 23, 6.

מִנְדָּה (a resolved form of מִנָּה = מִנָּה, hence from מִנֵּד, not from מִנָּה) Aram. f. *tax, tribute* EZR. 4, 13; 7, 24.

מִנְדָּעִי (def. מִנְדָּעָא, with suff. מִנְדָּעִי; from מִנֵּד) Aram. m. same as מִנְדָּע in Hebrew (resolving Dagesh into Nun) *knowledge, wisdom* DAN. 2, 21; 5, 12; *the understanding* (of a man) 4, 31 33. The name Mendaicans (מִנְדָּעִי) means Gnostics.

מָנָה (*part.* מֹנֶה, *inf. constr.* מְנֹחֵה, *imp.* מְנֵה, *fut.* יִמְנֶה) *tr. prop.* to split, to divide, to separate, hence 1. to number, which is a dividing into parts NUM. 23, 10; 2 SAM. 24, 1; 2 KINGS 12, 11; מְנֵה numberer (of herds), i. e. overseer JER. 33, 13. — 2. to appoint, with לְ to a thing Is. 65, 12, with an assonance to מְנִי (65, 11). — 3. to allot, to determine, to dispose, meanings in Kal which are still preserved only in derivatives. Deriv. מְנֵה, מְנֵה, מְנֵה (*pl.* מְנֵהִים), perhaps also מְנֵה (which see), and the proper names מְנֵה, מְנֵה, מְנֵה, מְנֵה, מְנֵה.

Nif. יִמְנֶה (*inf. c.* מְנֹחֵה, *fut.* יִמְנֶה) to be numbered GEN. 13, 16; 2 CHR. 5, 6; to be numbered with, reckoned to, with אֶת Is. 53, 12; to be appointed, established ECCLES. 1, 15.

Pih. מְנֵה (*imp. ap.* בְּךָ, *fut. ap.* יִמְנֶה) to dispose, to appoint, with לְ of the person DAN. 1, 5, and accus. of the object 1, 10; to constitute JON. 2, 1; 4, 6 7 8; to allot JOB 7, 3; to set, with עַל over a thing DAN. 1, 11; to give, to occasion, meaning to order, Ps. 61, 8 cause (בְּךָ) that grace and truth may protect him; but as בְּךָ is superfluous here and not necessary to the sense, some take it for a Masoretic gloss (בְּךָ i. e. מְנֵה) to יִצְחָק.

Puh. מְנֵה (*part. pl.* מְנֵהִים) to be appointed, set over, with עַל 1 CHR. 9, 29.

מְנָה (*constr.* מְנָה, *plur.* מְנָהִים, once מְנָהִים and מְנָהִים, with *suff.* מְנָהִים, from מְנָה) *f. prop.* what is imparted, hence a giving, a part, a portion, 1 SAM. 1, 4 5, a gift NEH. 8, 10 12, what is due ESTH. 2, 9, share Ex. 29, 26; LEV. 7, 33; figur. lot JER. 13, 25, but which may also be referred to מְנָה, as מְנָהִים and מְנָהִים are better referred to it. Phen. מְנָה, in *pl.* מְנָה (Sid. 5, 4 8), a treasure, a fortune, riches, as Arab. مَن (comp. מְנֵה, מְנֵה). The Aram. מְנָה, *מְנָה*, may also have arisen out of a reduplication of the root מְנָה (but see מְנָה).

מְנָה (*pl.* מְנָהִים) *m. prop.* a counting off, a determining, measuring, e. g. of number, weight; concrete a weight, con-

sisting of a hundred common, 50 sacred שקל in silver (an Attic mina), different in gold and in copper Ez. 45, 12 (hence the triple division there), but where there is a mistake in the numbers 20, 25 and 15; 1 KINGS 10, 17, for which 2 CHR. 9, 16 has מְנָה (as we should read for מְנָה); EZR. 2, 69; NEH. 7, 71 72. The maneh is the sixtieth part of a talent, as Boeckh (Metrol. Untersuch. p. 52) has shewn. Since the Hebr. talent (מְנָה) had 3000 sacred shekels, the maneh must have had 50. — As a Semitic word belonging to the department of weights, it came to Greece through the medium of Phœnician traders in the form מְנָה, מְנָה, *μνᾶ, μνία, μνία*; and through the same medium it was transplanted to Egypt. (The word is found in hieroglyphic writing, and in Coptic under the form *αμνα, εμνα*.) SYR. مَن, مَن, Ar. مَن the same.

מְנָה (only *pl.* מְנָהִים) *m. a part, pl. parts, times, vices* GEN. 31, 7 41.

מְנָה Aram. see מְנָה.

מְנָה (*constr.* מְנָה, *masc. the driving*, 2 KINGS 9, 20; modern Hebrew מְנָה (*pl.* מְנָהִים) figurat. conduct, manner, use.

מְנָה Ps. 68, 24 see מְנָה 1.

מְנָה (*pl.* מְנָהִים; from נָחַה) *fem. a hollow*, which was dug at first JUDGES 6, 2; prop. a light-hole, from נָחַה to lighten; not connected with the Arab. مَنَاحَة (channel, foss).

מְנָה (*constr.* מְנָה; from נָחַה) *masc. a shaking, a nodding*, of the head Ps. 44, 15, as a gesture of scorn, comp. 22, 8.

מְנָה (*c.* מְנָה, from נָחַה) *m. 1. rest, resting* 1 CHR. 6, 16, opposite of מְנָה; security LAMENT. 1, 3; repose Is. 34, 14; concrete, a place of rest GEN. 8, 9; DEUT. 28, 65; providing RUTH 3, 1. — 2. (from מְנָה, Bestower, viz. Jah is) *n.p.m.* JUDGES 13, 2.

מְנָה or מְנָה (with *suff.* מְנָהִים) *f. 1. a rest, quiet dwelling* Is. 28, 12, parallel מְנָה; peace, אִישׁ מְנָה 1 CHR. 22, 9 a man, who

rejoices in peace, or who creates peace, opposite of מְלַחֵם (1 CHR. 28, 3); ease, refreshing continuance, hence מְנוּחָיו Ps. 23, 2 *water of refreshing*, i. e. at which one stays with comfort; consolation, comfort, 2 SAM. 14, 17; alleviation of pain JER. 45, 3. — 2. Concrete, place of rest, lodgment (by marriage) RUTH 1, 9, comp. 3, 1; settlement GEN. 49, 15 (parallel מְנוּחָיו), where מְנוּחָיו is a noun; resting-place MIC. 2, 10; NUM. 10, 33; habitation IS. 32, 18, מְנוּחָיו Ps. 132, 8 14 *dwelling-place of God*, i. e. the temple, also called מְנוּחָיו place of Jehovah's rest IS. 66, 1, or בֵּית מְנוּחָיו 1 CHR. 28, 2; residence, of the Messiah IS. 11, 10; resting-place of Israel, i. e. the holy land DEUT. 12, 9, 1 KINGS 8, 56, also because God dwells there Ps. 95, 11. — 3. a sinking down, of דָּבָר ZECH. 9, 1, as נָחַם was applied to רִיחַ וְנָחָה (IS. 11, 2; EZ. 5, 13). מְנוּחָיו in JER. 51, 59 is difficult, expressing an honourable office near king Zedekiah, whose superior (שֵׁר) was one שֵׁרִיָּה. According to the Targ. (חֵיקְרִיָּה) and LXX מְנוּחָיו is = מְנוּחָיו signifying one who is set over the gifts to be received and to be given; according to the Syr. מְנוּחָיו means couch, hence supreme of the couches, chamberlain. Better to take מְנוּחָיו as the down-sitting, he that is appointed over the resting-places on a journey, travelling-marshal. — 4. (resting-place) n. p. of a locality in Benjamin, as far as which the Israelite army, retreating in a feigned flight, enticed the Benjamites; more definitely marked by מְנוּחָיו JUDGES 20, 43. The same place is called מְנוּחָיו 1 CHR. 8, 6 (which see), or also חֲצִי הַמְנוּחָיו (midst of the resting-place) 1 CHR. 2, 54.

מְנוּחָיו (only pl. with suff. מְנוּחָיוֹ) m. pl. same as מְנוּחָיו rest Ps. 116, 7.

מְנוּחָיו (def. מְנוּחָיוֹ) Aram. see מְנוּחָיוֹ.

מְנוּחָיו (from מְנוּחָיו to separate from, to divide off, to reject, to despise, as in Ethiop.) masc. a bold, insolent, refractory one, PROV. 29, 21 *if any one brings up his slave delicately from childhood, he will be a refractory one in the end* (Symm. Vulg.);

Phenic. מְנוּחָיו (Kit. 3, 2) n. p. m. According to others = מְנוּחָיו offspring, son, which is not less suitable to the context.

מְנוּחָיו (with suff. מְנוּחָיוֹ, from מְנוּחָיו) m. 1. flight, fuga; escape, מְנוּחָיו to flee JER. 46, 5; מְנוּחָיו flight is frustrated 25, 35; AM. 2, 14 and escape is vain even to the swift-footed. — 2. place of flight, refuge, hence applied to God Ps. 59, 17; 2 SAM. 22, 3.

מְנוּחָיו (constr. מְנוּחָיוֹ, from מְנוּחָיו) fem. flight, haste, IS. 52, 12 and in haste ye shall not go out (as from Egypt); LEV. 26, 36 flight from the sword.

מְנוּחָיו (constr. מְנוּחָיוֹ; from מְנוּחָיו II. which see) m. prop. a plough-share, with which one furrows the field; Arab. نِيس, Syr. نِيس; then a weavers' beam 1 SAM. 17, 7 (LXX μέσασκλον, written wrongly from μεσάντιον), 2 SAM. 21, 19; 1 CHR. 11, 23; 20, 5, with which a great spear or its staff is compared; Kimchi מְנוּחָיו. For this meaning there is in Ar. مَنُول, and in Syr. نَبْل, interchanging r and l.

מְנוּחָיו and מְנוּחָיו (constr. מְנוּחָיוֹ; plur. מְנוּחָיו; from מְנוּחָיו I.) fem. a candlestick, 2 KINGS 4, 10, especially that in the tabernacle Ex. ch. 25; 2 CHR. 4, 20.

מְנוּחָיו (with Dagesh in Nun, because it was looked upon as arising out of מְנוּחָיו; plur. with suff. מְנוּחָיוֹ; see מְנוּחָיו and מְנוּחָיו) m. a troop, a host, a host of mercenaries, NAH. 3, 7 thy mercenary crowds (מְנוּחָיוֹ) are like an army of locusts. In vs. 16 and 17 the mercenary army appears to be denoted by three technical names, by מְנוּחָיוֹ foot-soldiers (comp. רַגְלִי Ex. 12, 37; Ar. مَرَكِل foot), מְנוּחָיוֹ (which see), and מְנוּחָיוֹ. — The explanation by מְנוּחָיוֹ princes (Syr.) or crowned ones (Kimchi) is unsuitable, since masses of troops are spoken of.

מְנוּחָיו (not used) tr. prop. to distribute, to divide out, to deliver, a collateral form of מְנוּחָיו (which see); hence to make a present of, to give, to bestow, Arab. مَح.

Deriv. מְנוּחָיו, and the proper name מְנוּחָיו.

מָנַח (not used) *Aram. trans.* same as *Hebr.* מָנַח. Deriv. מְנַחֵה.

מְנַחֵה (*constr.* מְנַחֵת, with *suff.* מְנַחֵהי, *pl.* מְנַחֵת, *constr.* מְנַחֵת, with *suff.* מְנַחֵתִי; from מָנַח) *f.* a present, gift, GEN. 32, 14 19, offered to a noble 43, 11, a king JUDGES 3, 15 &c.; tribute, impost 2 SAM. 8, 2; 1 KINGS 5, 1; particularly what is presented to God, a sacrifice GEN. 4, 3, Is. 1, 13, 1 CHR. 16, 29, even of bloody offerings; in the Mosaic law applied only to unbloody ones, to meat and drink offerings LEV. 2, 1; 6, 7, different from מִנְחָה Ps. 40, 7; of sacrifices offered to idols Is. 57, 6; 66, 3; מְנַחֵה מִן הַתְּמִיד the continual offering NEH. 10, 34; מְנַחֵה מִן הָעֶרֶב the evening sacrifice DAN. 9, 21; EZR. 9, 4.

מְנַחֵה (*pl.* with *suff.* מְנַחֵהוּ; from מָנַח) *Aram. fem.* the same DAN. 2, 46; EZR. 7, 17.

מְנַחֵת (*resting-places*, only with the article and with *חָצִי* middle prefixed) *n. p.* of a locality in Judah (see under *חָצִי*) 1 CHR. 2, 52, mentioned with בֵּית לָחֶם (= צֶרֶח) and עֲטֻרוֹת בֵּית יוֹאָב, and נְטוּפָה; instead of it appears also the name *חָצִי הַמְנַחֵת* 2, 54; Phenic. מְנַחֵת (Gerb. 1) *resting-place, grave.*

מְנַחֵם (*comforter*) *n. p. m.* 2 KINGS 15, 17-22; comp. the proper names נָחֶם, נְחֻמִּי, נְחֻמָּה, נְחֻמִּי.

מְנַחֵת (*same as* מְנַחֵה, *rest, security, prosperity*) 1. *n. p. m.* GEN. 36, 23; 1 CHR. 1, 40. — 2. (*resting-place*) *n. p.* of a place in Benjamin 1 CHR. 8, 6; elsewhere called *חָצִי הַמְנַחֵת* or מְנַחֵה (which see). — 3. (*in* *חָצִי הַמְנַחֵת*) *n. p.* of a city in Judah, hence the *patron.* מְנַחֵהי 1 CHR. 2, 54.

מָנַח *f.* 1. (out of מְנַחֵת from מָנַח, prop. *distribution, allotment, destination*, hence *fate, destiny*; comp. Ar. مَنِيَّة the name of a female Babylonian deity (Moīqa), representing fortune and fate, who was worshipped by libations Is. 65, 11; an associate of גִּר (which see) a surname of בֶּל, who was worshipped by the in-

stitution of feasts, Is. 1. c. By it is understood the moon as the goddess of fortune, called Is. 17, 8 אֲשֶׁר (= עֲשִׂתָּהּ), and worshipped with חֲמֵן; the Egyptians also calling the moon ἀγαθή τύχη (Macrobius 1, 19). Perhaps it should be combined with Μηνῆ. Comp. מְנַחֵה *n. p.* of Armenian-Persian satraps of the Achæmeidae. See de Luyne, Essai sur la numism. (Par. 1846, 4) tab. 3. See מָנַח. — 2. as the *masc.* of מְנַחֵה, see מְנַחֵה (Ps. 45, 9).

מְנַחֵה *n. p.* of an Armenian kingdom, like that of Askhenaz and Ararat, which was also to be shaken at the downfall of Babylon JER. 51, 27 (comp. Herod. 1, 177 seq.). The Syr. has ܡܢܚܐ. It is the Armenian territory of Manavas in the centre of later Armenia (founded by Manavas the son of Haig, see Moses Chor. 1, 11), Μιννάς (Jos. Ant. 1, 3, 6). With reference to מָ the idea was natural to look upon Armenia (*Aram.* מְנַחֵה, *Hebr.* מְנַחֵה) as originating in מָנַח. The Targ. and Syr. have even taken the Hebrew הֶרְמוֹן Am. 4, 3 (see הֶרְמוֹן and מוֹנֵה) in this sense.

מְנַחֵה belonging to Ps. 45, 9, for which is also read מְנַחֵה = מְנַחֵה number; see מְנַחֵה 3.

מְנַחֵה belonging to Is. 30, 11, see מְנַחֵה 2.

מְנַחֵה see מְנַחֵה.

מְנַחֵה (*def.* מְנַחֵה) see מְנַחֵה.

מְנַחֵה see מְנַחֵה.

מְנַחֵה see מְנַחֵה.

מְנַחֵה see מְנַחֵה.

מְנַחֵה (*same as* מְנַחֵה, *son of fortune, a fortunate one*) *n. p. m.* NEH. 12, 17; for which 12, 5 has מְנַחֵה.

מְנַחֵה (*constr.* מְנַחֵה) *Aram. m. number*, EZR. 6, 17, from מְנַחֵה, מְנַחֵה.

מְנַחֵה (*prob. same as* מְנַחֵה = מְנַחֵה, prop. *distribution, determination, τύχη*; from מְנַחֵה) *n. p.* of an Ammonite city JUDGES 11, 33, which lay (according to Jerome) four Roman miles from Heshbon on the way to Philadelphia, belonging at times to Israel, and where the best wheat was

produced. This grain was taken to Tyre by Hebrew traders Ez. 27, 17.

מְנִלָּה (with *suff.* מְנִלָּה; from נָלָה *m.* possession, riches, property, as *Ibn Koraish* took the word, comparing it with the Ar. مَال (the same). It occurs only in JOB 15, 29 and their riches do not sink down to the earth, i. e. the branches of their trees, the ears in their fields are not so heavy as to bend down to the earth; the suffix נָלָה refers to רָשָׁע as a collect. — But as a stem נָלָה with the meaning of the Ar. نَالَ (to reach to, to attain to) does not appear in Hebr. at all, *Ibn Saruk*, *Kimchi* and others have taken נָלָה as a variant of נָלָה (by interchange of כ and נ; comp. נָלָה Ex. 17, 16 for נָלָה Jos. 15, 62 for נָלָה, and understood מְנִלָּה either = מְנִלָּה or מְנִלָּה with the meaning of מְנִלָּה (end, issue, death), one ms. having even מְנִלָּה; or it has been read מְנִלָּה from מְנִלָּה (*Peshito*), מְנִלָּה (LXX), מְנִלָּה (Vulg.), מְנִלָּה (*Meier*), מְנִלָּה (*Ols-hausen*), מְנִלָּה (*Fürst*). But the reading מְנִלָּה is to be preferred. *Gesenius* adopting this last, takes מְנִלָּה as = מְנִלָּה translating their fold, i. e. their flocks.

מָנַן (not used) *tr.* 1. to separate, divide, split, part, sunder; deriv. מָנַן, מָנַן (pl.). — 2. same as מָנַן (which see), to distribute, to allot to, to make a present of; whence (according to some) מָנַן (Ps. 45, 9), מָנַן and the proper name מָנַן. — 3. to separate, withdraw, from a thing, i. e. to resist, to oppose, to be refractory; deriv. מָנַן (according to some). For the explanation of the stem comp. the Ar. مَانَ (to hold off, to divide, to separate), مَانَ (to split, to separate, to furrow), مَانَ to distribute to.

מְנִסָּה see מְנִסָּה.

מָנַע (*part.* מָנַע, *imp.* מָנַע, *fut.* מָנַע) *tr.* to withhold, keep back, prevent, debar, נָהַר Ez. 31, 15; with מָנַע of the person, to keep at a distance from, to hold off from one, i. e. to shut up a thing from

one, to obstruct, JER. 5, 25; to keep, to save, with accusat. of the object and מָנַע of the thing from which 2, 25; to refrain 31, 16; to keep back, to refuse Ps. 21, 3, PROV. 11, 26, with מָנַע of the person 1 KINGS 20, 7; JER. 42, 4; to keep off, followed by an infin. with מָנַע 1 SAM. 25, 26 34; to keep afar off PROV. 1, 15; to refuse JOB 22, 7, seldom with מָנַע of the person Ps. 84, 12; to withdraw, the sword (accusat.) from blood (מָנַע) JER. 48, 10. Derivat. the proper names מְנִנֵּה, מְנִנֵּה.

The stem מָנַע (Arab. مَنَعَ to refuse) has for its organic root מָנַע, Arab. نَع, نَاع (hence the reduplicated forms نَعْنَع to stand off, to withdraw, نَعْنَع to bar, نَعْنَع to hinder &c.), and is connected with מָנַע (מָנַע) to refuse, to hinder. See מָנַע.

מָנַע (*part.* מָנַע, *imp.* מָנַע) to be withheld, with מָנַע of the person JER. 3, 3; to be reserved NUM. 22, 16; to be withdrawn, with מָנַע JOB 38, 15.

מְנִיָּל (from מָנַע) *m.* a lock, SONG OF SOL. 5, 5; NER. 3, 3.

מְנִנֵּה see מְנִנֵּה in מָנַע 3.

מָנַע (in the first instance from מָנַע, as מָנַע from מָנַע, מָנַע from מָנַע) *m.* the shoe, shoes, a figure of safe going DEUT. 33, 25, attaching itself to מָנַע preceding.

מְנִנֵּה (*pl.* מְנִנֵּה, with *suff.* מְנִנֵּה) delightful, precious, of food PS. 141, 4.

מְנִנֵּה (only *plur.* מְנִנֵּה, arising from the redupl. form of מָנַע) *m.* *pl.* the name of a musical instrument, the sistrum, so called from the shaking of the little iron sticks (as σείστρον from σείω) 2 SAM. 6, 5. מְנִנֵּה (trumpets) stands in 1 CHR. 13, 8 instead. The LXX seem to have read מְנִנֵּה (flutes); the Targ. and Syr. have מְנִנֵּה, quadrants.

מְנִנֵּה (*pl.* מְנִנֵּה, with *suff.* מְנִנֵּה) from מָנַע I. *f.* a vessel for libation or sprinkling, a sacrificial dish EX. 25, 29;

37, 16; NUM. 4, 7; JER. 52, 19; Syr. ܢܐܠܝܒܪܐ libare.

מִיִּנְקָה see מִיִּנְקָה.

מְנַשֵּׂה (*part. Pih.* of נָשָׂה I.; according to GEN. 41, 51 *who makes forget sorrow and home*; perhaps originally from נָשָׂה II. *deliverer up, giver, bestower*, viz. Jah is) 1. *n. p. m.* of a son of Joseph GEN. 41, 51; 46, 20; adopted as his son by Jacob, along with his brother Ephraim 48, 1 seq., and so reckoned a special tribe NUM. 1, 10; 2, 20; then used also for the land assigned to the tribe, half on this side, and half on the other side Jordan JOSH. 17, 8 seq. *Patr.* מְנַשֵּׂי. — 2. elsewhere as a *n. p. m.* JUDGES 18, 30 K'tib; 2 KINGS 21, 1-18; EZR. 10, 30. Phenic. מְנַשֵּׂא *n. p. m.* (*Ma-rússas*).

מְנִיָּה (after the form כְּנִיָּה, prop. abridged from מְנִיָּה, מְנִיָּה, and מְנִיָּה, from מְנָה = מְנִיָּה, see *Fürst's Lehrgeb.* p. 177; constr. state same, once מְנִיָּה JER. 13, 25, but which is better referred to מְנִיָּה; plur. מְנִיָּהוֹת, as if from מְנִיָּה, and מְנִיָּהוֹת as if from מְנִיָּה) *f. contribution, appointed gift*, for the king 2 CHR. 31, 3, priests 31, 4, Levites NEH. 13, 10, singers 12, 47, according to legal prescription 12, 44; figurat. *portion*, of חֶלֶק Ps. 16, 5, כֹּס 11, 6, i. e. what is assigned as the proper portion in a cup, or the lot; *portion of prey*, of שְׂדֵי צִיד 63, 11.

מֶסֶם (in many mss. מֶסֶם, part. of מוֹסֵם = מֶסֶם) *m. prop. a melting, disappearing, therefore unfortunate, discouraged one* (*Ibn G'anách*), JOB 6, 14 *love is due to the unfortunate from his friend*.

מֶסֶם (*pl.* מְסִים; from מֶסֶם II., not from מֶסֶם) *m. tribute, tax*, in money or products, indefinite ESTH. 10, 1; usually *bond-service* 1 KINGS 9, 15 (carried out in verse 20), *personal service* DEUT. 20, 11; JOSH. 17, 3; *a bondservant*, in the phrases נָתַן לְמֶסֶם, שָׂם, שָׂם JUDGES 1, 28 33; JOSH. 17, 13; Is. 31, 8; PROV. 12, 24; but עֲבָד stands along with it too GEN. 49, 15; JOSH. 16, 10; 1 KINGS 9, 21; שָׂר מְסִים *task-master* Ex. 1, 11.

Figur. *service, dependence*. The feminine form מְסִיָּה and the different use of מֶסֶם refer to מֶסֶם II.

מֶסֶב (from סָבַב, after the form מִצָּר, with *suff.* מְסִבּוֹ; *pl.* מְסִבִּים, constr. מְסִבֵּי, with *suff.* מְסִבֵּי) *m.* 1. *environs*, of a city, and as an adverb *round about*, 2 KINGS 23, 5. — 2. *circle*, of the king, i. e. in which he often appears or moves, particularly the harem SONG OF SOL. 1, 12. — 3. *circle, chaplet, ring*, 1 KINGS 6, 29 and (he covered) *all the walls of the temple with a circle* (מֶסֶב in the accus.) of קֶלַע-work.

מְסִבָּה (only *pl.* מְסִבָּהוֹת) *f. a turning, circling*, JOB 37, 12 and it (the cloud) *turns about in circles* (accus.).

מְסַבֵּר (from סָבַר I. after the form מְסַבֵּר, מְסַבֵּר) *m.* 1. *prop. the enclosing, imprisoning, hence a prison, a jail* Is. 24, 22; 42, 7; figurat. perhaps Ps. 142, 8. — 2. only in 2 KINGS 24, 14 16; JER. 24, 1; 29, 2. It is usual to understand by it *a locksmith* (one concerned with smithwork) or *one skilled in sieges* (comp. סָבַר JER. 13, 19); or it has been considered a peculiar compound of מֶסֶם (foreign bondman). But as סָבַר III. signifies *to cut, to forge* (see סָבַר), מְסַבֵּר may have meant *smith, armour-maker*, and coupled with חָרַשׁ an artisan in implements of war generally.

מְסִבֵּרָה (with *suff.* מְסִבֵּרָהוֹ; *pl.* מְסִבֵּרָהוֹת) *f.* 1. *the enclosing, hence border, ledge, margin* Ex. 25, 25 27; 37, 12; cognate in sense סָבַב, פְּרָקֵב. — 2. *the enclosed, the bordered about, hence a) a fortress, enclosure, confined place*, 2 SAM. 22, 46; MIC. 7, 17; b) *a technical expression in architecture, an inclosed, stamped figure on a flat surface, an enclosed panel* (in the Mishna טַבֵּלָה *a table, a panel*, Targumic טַבֵּלָה *side-panel*), e. g. in the side-walls of the bases of the temple 1 KINGS 7, 28, between שְׁלֵבִים *ibid.*, 2 KINGS 16, 17; which panels were four-cornered 1 KINGS 7, 31.

מָסָד (from **יָסַד**) *masc. a foundation, ground*, 1 KINGS 7, 9.

מִסְדָּרוֹן (with *a* of motion **מִסְדָּרוֹנָה**; from **סָדַר**) *m. prop. place of rows of pillars, hence a porch, portico* JUDGES 3, 23. The Targ. **אַסְדָּרָא**, i. e. *ἄσδρα* (a hall for meetings), **ΛXX πορτάς** (an ante-chamber), Vulg. *posticum* (a back-chamber), Syr. *ἔστρον* (an open portico) are only conjectures. Comp. **סִדְרָה**.

מָסָה (Kal unused) *intr. to melt, to dissolve*; identical in its organic root **מָסָה** with that in **מָס** I. (see **מָסָה** II., **מָסָה** I., **מָסָה** II. (to **מָסָה** Is. 5, 13), **מָסָה** (to **מָסָה**), and with *m* changed into *n* in **מָס** I. (which see); comp. Aram. **מָסָה**, **מָסָה**. Derivat. **מָסָה** (to **מָסָה**) according to some, and **מָסָה** (*Kimchi*).

Hif. **הִמְסָה** (3 *pl.* **הִמְסִי** for **הִמְסִי** after the Aramaean manner; *fut.* **יִמְסָה**, with *suff.* **יִמְסָה**; *apoc.* **יִמְסָה**) *to cause to melt, to dissolve*, **קָרָה** Ps. 147, 18; *to cause to flow*, i. e. *to moisten copiously* 6, 7; *to break up, to destroy* 39, 12, like **מָסָה** 58, 8; *figur.* with **לֵב** *to cause the heart to melt*, i. e. *to make it timid, fearful* JOSH. 14, 8.

מִסָּה (*constr.* **מִסָּה**, *pl.* **מִסָּה**; from **מָסָה**) *f. 1. prop. trial, temptation, searching, hence a wonder, the testing of a thing, coupled with אֹהֶל מוֹפֵת DEUT. 4, 34; 7, 19; 29, 2; that by which God tries and convinces men, *suffering, misfortune* JOB 9, 23, like *πειρασμός* in the New Testament. — 2. *the temptation of God by men*, i. e. *murmuring against him*; hence the name of a place in the desert EX. 17, 7; DEUT. 6, 16; 9, 22; 33, 8 and also Ps. 95, 8; parallel **מִרְיָה**.*

מִסָּה (*constr.* **מִסָּה**, *a feminine noun* formed from **מָסָה**) *f. prop. measurement, number, concrete what is measured off, appointed, allotted*; used as a prepos. in the construct state *according to measure, according as*, DEUT. 16, 10; Aram. **מִסָּה**, **מִסָּה** the same; in Targ. for **מִסָּה**.

מִסָּה (from **סָהָה**) *m. a covering for the face, a veil*, EX. 34, 3, Targ. **אַפָּה**.

מִסְכָּה (from **סָכַךְ** I. = **סָכַךְ** to hedge about) *fem. a thorn-fence or hedge* MIC. 7, 4.

מִסָּה (from **נָסָה**) *m. prop. a driving off, removing, hence the relieving, of a* **מִסָּה** 2 KINGS 11, 6; *according to others, according to custom, from נָסָה*, **נָסָה** (to give over, to deliver up), but which is less suitable.

מִסָּה (from **סָחָה**) *m. trade, traffic* 1 KINGS 10, 15.

מִסָּה (*inf. constr.* **מִסָּה**) *tr. same as מִסָּה* (which see) *to mix, wine, especially to mix it with spices, i. e. to spice, to make it more fiery* PROV. 9, 5, Is. 5, 22, *to pour in* 19, 14 (*figur.*); Ps. 102, 10 (*figur.*). Derivat. **מִסָּה**, **מִסָּה**. The organic root is **מִסָּה**, **מִסָּה**, also found in **סָכַךְ**, **מִסָּה**, **מִסָּה** &c., but which is not identical with the Sanskrit *mic*, Greek *μίσγειν*, Latin *miscere*, since the sibilant here is not original.

מִסָּה (from **מָסָה**) *m. spiced wine* Ps. 75, 9.

מִסָּה (*constr.* **מִסָּה**; from **סָכַךְ**, like **מִסָּה** from **מָסָה**, *prop. after the form* **מִסָּה** *m. a covering*, 2 SAM. 17, 19; *a curtain* EX. 26, 36; 40, 5, fully **מִסָּה** 35, 12; 40, 21; *figur. covering of protection* Ps. 105, 39; *to take away the covering* Is. 22, 8, i. e. *to allow to be seen*.

מִסָּה *f. see מִסָּה and מִסָּה.*

מִסָּה (only with *suff.* **מִסָּה**) *f. a covering* EZ. 28, 13, which, however, is unsuitable; it is better therefore to read **מִסָּה** (from **מִסָּה** = **מִסָּה**), *thy image-work*.

מִסָּה (*constr.* **מִסָּה**; *plur.* **מִסָּה**, with *suff.* **מִסָּה**) *fem. 1. (from סָכַךְ I.) a fount, cast, therefore a genitive to סָכַךְ* EX. 32, 4, **אֱלֹהִים** (idols) 34, 17, **אֱלֹהִים** NUM. 33, 52; also **מִסָּה** alone, *a molten image, an idolatrous image, made of cast metal* DEUT. 9, 12, Hos. 13, 2, Is. 42, 17, Ps. 106, 19, coupled with **מִסָּה** HAB. 2, 18; different from **מִסָּה**.

JUDGES 18, 17, פָּסַל DEUT. 27, 15, פָּסַל 2 CHR. 34, 3; while מְסָלוֹת 1 KINGS 14, 9 is in apposition to אֲלֵהֶם אֲחֵרִים אֲסָדָה. אֲסָדָה Is. 30, 22 the golden covering of a cast-image, which was even of baser metal sometimes. — 2. (from נָסַךְ II.) a weaving together, a twisting together, hence league, covenant, Is. 30, 1, parallel עֲשֵׂה עֲצָה; covering, with which mourners covered themselves 25, 7, parallel לִוֵּת; accordingly the proverbial expression arose הַמְסָכָה צָרָה 28, 20 the covering is narrow in proportion to the being wrapped in it, i. e. too narrow for this purpose; the situation is inconvenient.

מָסָךְ (from כָּבַן to be bowed, low, poor, which see) *m. prop.* an abstract, the state of being bowed, the state of being low, hence concrete a poor, wretched one, fig. as in the case of עָנִי an upright one ECCLES. 9, 16, but commonly used like an abstract as genit. to יָלַד 4, 13, אִישׁ 9, 15. Ar. مَسْكِين, مَسْكِين, Maltese מַסְכִּין, Aram. מַסְכִּין (Targ. for עָנִי), מַסְכִּין the same. From the Arab. has arisen the Italian meschino, meschinello, French mesquin, subst. mesquinerie (poverty), Portug. mesquinho, subst. mesquinhez. Deriv.

כָּבַן (Kal unused) *denom. intr.* to be a מָסָךְ.

Puh. כָּבַן (part. מַסְכֵּן) to become a מָסָךְ Is. 40, 20, who has become a מָסָךְ in his offering (תְּרוּמָה), i. e. who cannot spend much.

מַסְכִּנִּית (from כָּבַן) *fem.* poverty, neediness, DEUT. 8, 9.

מַסְכִּנִּית see מַסְכִּנִּית.

מַסְכִּנִּית (only pl. מַסְכִּנִּית, from כָּבַן = כָּבַס) *fem. prop.* place of gathering together, the productions of a country, store 2 CHRON. 16, 4; 17, 12; 1 KINGS 9, 19.

מַסְכִּית (from נָסַךְ II.) *fem.* the web, which is still on the weaver's beam; the warp of a web JUDGES 16, 13 14.

מַסְכִּית (from סָלַל I. after the form

מַסְכִּית, *constr.* מַסְכִּית, with *suff.* מַסְכִּיתוֹ; *pl.* מַסְכִּיתוֹ, with *suff.* מַסְכִּיתוֹ; *f.* a heaped up thing, a causeway, a highway, on which it is easy to walk Is. 11, 16; 33, 8; 40, 3; generally street, road, which is raised 62, 10 or heightened 49, 11; a way 7, 3; 36, 2; JER. 31, 21; course JUDGES 20, 31 32 45, of the wicked Is. 59, 7, of the stars JUDGES 5, 20; the march of locusts Jo. 2, 8; metaphor. walk, manner of life PROV. 16, 17, cognate in sense with אֶרֶץ, דֶּרֶךְ; festival-march or procession (to Jerusalem) Ps. 84, 6; staircase, stairs, ascent, by raised wainscoting (Rashi) 2 CHR. 9, 11 (= סָלַל), for which 1 KINGS 10, 12 has מַסְכִּית from סָלַל = צָעַר.

מַסְכִּית *m.* same as מַסְכִּית Is. 35, 8.

מַסְכִּית (only pl. מַסְכִּית, from סָמַר to be pointed) *m.* a nail, a pin, for fastening a thing Is. 41, 7. In 1 CHR. 22, 3 מַסְכִּית stands instead, from מַסְכִּית. Ar. مَسَامَر the same, and Aram. denomin. סָמַר.

מַסְכִּית see מַסְכִּית.

מַסְכִּית (only plur. מַסְכִּיתוֹ, once מַסְכִּיתוֹ) *fem.* = מַסְכִּית JER. 10, 4, once מַסְכִּיתוֹ (from מַסְכִּית) 2 CHRON. 3, 9; ECCLES. 12, 11 and they are fastened (נְטוּעִים) like nails, i. e. fixed by scripture. דְּבָרֵי הַכְּתוּבִים refers to נְטוּעִים.

מַסְכִּית see מַסְכִּית.

מָסַס I. (Kal only in *inf. constr.* מָסַס) *intr.* to melt, to dissolve, to perish, of a sick person Is. 10, 18; identical in its organic root with that in מָסַס II., מָסַס; on the contrary the noun מָסַס (which see) is to be referred to מָסַס (מָוֶס) or מָסַס (which see) with the same signification.

Nif. מָסַס (once מָסַס Ez. 21, 12, in pause מָסַס, 3 pl. מָסַסוּ; *inf. constr.* מָסַס; *fut.* מָסַס, and מָסַס JOB 7, 5, מָסַס Ps. 58, 8, if מָסַס II. is not to be adopted for it) to melt, to dissolve, of manna Ex. 16, 21, wax Ps. 97, 5; to be loosened, of the ligaments, that hold the body together

22, 15; to be floated away, of mountains Is. 34, 3 (comp. AM. 9, 13); Mic. 1, 4; figur. to become lean, to be diseased, of cattle 1 SAM. 15, 9 (see מְבֹרָה); to be loosened, of fetters JUDGES 15, 14; to despair NAH. 2, 11; Is. 13, 7; 19, 1. Derivat. חָמַס; on the contrary מָס and מָסָה are from מָס II.

Hif. הָמַס (3 pl. הִמְסוּ) to make faint, לב DEUT. 1, 28.

מָסָה II. (not used) tr. prop. to split, to divide, to separate, to sunder, hence metaphor. to number, to measure, to distribute, of a tax, the same metaphor being found also in כָּס. Derivat. מָסָה, מָס.

The organic root מָס is also in מָץ (מָצַח), to separate, to divide, Ar. مَصَّ to separate, to pick out, therefore to be clean (in مَصَّاص); on the contrary מָר proceeds from another point of view.

מָסָה (also מָסָה with weaker junction; pl. מָסָה, constr. מָסָה, with suff. מָסָה) m. 1. (from מָסָה) a departure, breaking up, journey NUM. 10, 2, GEN. 13, 3, hence a journey-station, NUM. 10, 28, a going before DEUT. 10, 11. — 2. the breaking loose, the springing away, of a stone, i. e. the preparation, the dressing of it, 1 KINGS 6, 7 built of completed and prepared stones, so that מָסָה merely describes מָסָה more exactly; yet the word also meant quarry, as the Phenice. מָסָה (Missua) is a n. p. of a Zeug. city where were stone-quarries (Strabo 17 p. 834); so too the proper name of a mountain there; then Hif. מָסָה means to break out, of stones. — 3. (from מָסָה) like מָסָה, מָסָה from מָסָה, a dart, Job 41, 18, Targ. מָסָה; it may come, however, from מָסָה = מָסָה.

מָסָה (from מָסָה II. = מָסָה or = מָסָה, comp. Phenice. n. p. מָסָה = מָסָה a fortunate one) m. a footpath, i. e. a narrow way distinguished by a raised panel 1 KINGS 10, 12, for which 2 CHR. 9, 11 has מָסָה.

מָסָה (constr. מָסָה, with suff. מָסָה) from מָסָה) m. mourning AM. 5, 16 17,

lamentation MIC. 1, 8, wailing GEN. 50, 10, coupled with מָסָה and מָסָה ESTH. 4, 3; oppos. מָסָה Ps. 30, 12; wailing for the dead ZECH. 12, 10, with מָסָה of the person; or simply in the genitive 12, 11.

מָסָה (from מָסָה) m. prop. hodge-podge, hence fodder for cattle GEN. 42, 27; coupled with מָסָה (straw, litter) 24, 32, JUDGES 19, 19; comp. מָסָה.

מָסָה f. 1. (from מָסָה I.) same as מָסָה, prop. what attaches itself to, scurf, scab LEV. 13, 6-8. — 2. (pl. מָסָה, from מָסָה II. = מָסָה) a covering, kerchief, cloth, for wrapping the head, to appear an oracle-giver by that means EZ. 13, 18 21; as lying prophets at an earlier period wore a hair-mantle, to procure easier acceptance of their false oracles ZECH. 13, 4. מָסָה may have been an earlier expression for the modern Hebrew מָסָה (a prayer-covering).

מָסָה (constr. מָסָה, with suff. מָסָה, מָסָה; pl. c. מָסָה; from מָסָה I.) m. 1. (from מָסָה) a telling, narrative, narration JUDGES 7, 15. — 2. number 1 CHR. 27, 24, Ex. 16, 16, and in this sense the phrases מָסָה לֹא, מָסָה לֹא, there is no number to, i. e. the thing is innumerable JUDGES 6, 5; 7, 12; 1 CHR. 22, 16; or מָסָה לֹא without number, countless SONG OF SOL. 6, 8, put after the noun adverbially. In the accus. as an adverb in number, according to the number, Ex. 16, 16 according to the number of your persons; especially does it stand so after numbers, to comprehend, as it were, the sum of them 2 SAM. 21, 20, comp. Greek ἀριθμῶν, ἀριθμὸν. — 3. What can be numbered, hence equivalent to few, small, Is. 10, 19 countable, i. e. few, small, opposite to innumerableness; so DEUT. 33, 6 and let his men be (not) countable, i. e. let them be many. In this manner especially in the genit. after nouns, as מָסָה לֹא JOB 16, 22 years of number, i. e. a few years; מָסָה GEN. 34, 30, מָסָה EZ. 12, 16; also as an apposition to the preceding noun, as מָסָה לֹא NUM. 9, 20 a few days. — 4. (from מָסָה, writing) n. p. m. EZR. 2, 2, for which NEH. 7, 7 has מָסָה.

מִסְפֶּרֶת (same as מִסְפֵּר 4) *n. p. m.*
נח. 7, 7; comp. סִפְרָת.

מִסְפֵּר (*inf. c. before Makkeph* -מִסְפֵּר)
tr. 1. (not used) *to separate, to sunder, to cut off, to divide, of a whole, conseq.*
same as מִשֵּׁר (which see), Ar. مَسَر (to divide, to sunder, metaphor. to measure), hence (see Nif.) *to count off, i. e. to adduce in separate parts; the same application of the fundamental signification being also found in מְנֵה, מְנֵה; comp. Samar. מִסְר to review, to number, to examine, therefore = Hebrew פָּקַד, Syr. مَسَر to reject, to drive away.* —
2. *to dissolve, to unloose, an union with a person or thing; to practise, to commit, מַעַל* Num. 31, 16, with בָּ of the person against whom it is committed, this being regarded as a dismissal of the מַעַל from self in order to its being committed against another. A farther development of the idea is *to deliver up, to expose, to deliver over to*, like the Targ. מִסְר for בָּרַךְ; modern Hebrew מִסְרָה, מִסְרָה tradition, Arab. مَسَر to expose, to give up, a secret. For the organic root מִסְר comp. מִסְר I, מִסְר & c.

Nif. מִסְפֵּר (*fut.* יִמְסֵר) *to be counted off* Num. 31, 5 (LXX); according to Saadia *to be separated.*

מִסְר (from יָסַר, with *suff.* מִסְרָם) *m.*
warning, admonition Job 33, 16, = מוֹסֵר 36, 10.

מִסְרָת *f.* only in Ez. 20, 37 *I will bring you בְּמִסְרָת הַבְּרִית*, where tradition or מִסְרָת (*a band*) has been thought of; better = מִסְרָת, מִסְרָת (from סָרָת), *a skillet, a pan*, same figure as in the case of בָּרַךְ.
מִסְרָת (*מִסְרָת*) *m. a refuge*, with מִן from Is. 4, 6, cognate in sense with מְחַסֶּה.

מִסְתָּר (after the form מִסְתָּב, מִסְתָּב) *m.* prop. *the hiding, concealing; concrete object of concealing the face* (פָּנִים) *i. e. anything abominable, detestable* Is. 53, 3.

מִסְתָּר (from סָתַר; *pl.* מִסְתָּרִים, with *suff.* -רִי) *m. hiding-place, lurking-corner*

LAMENT. 3, 10; Ps. 10, 9; 17, 12; modern Hebrew *a secret.*

מִעֵ (after the form מִעֵ; only *pl.* מִעֵים, *constr.* מִעֵי, on the contrary with *suff.* מִעֵיָהֶם retaining the -; from מִעֵה) *m. pl. the bowels, intestines, guts* 2 SAM. 20, 10, 2 CHR. 21, 15 18 19, metaphor. *the body, the part of the body of the male connected with generation, hence רִצְעָה מִמִּעֵי פִ' to be begotten by one* GEN. 15, 4; 2 SAM. 7, 12; *the body of a woman, the womb, uterus* RUTH 1, 11, GEN. 25, 23, fully מִעֵיָהֶם Is. 49, 1; Ps. 71, 6; *the stomach, the receptacle of food and drink* NUM. 5, 22, JOB 20, 14, Ez. 3, 3, parallel to בֶּטֶן; *the belly, which one fills* 7, 19, of animals JON. 2, 1; *the external body* SONG OF SOL. 5, 14, comp. מִעֵדֵי DAN. 2, 32; *the heart, as the seat of the affections, of sympathy, of agitation* Is. 16, 11; 63, 15, coupled with רִחֻמִּים; JER. 4, 19; 31, 20; LAMENT. 1, 20; 2, 11; as the seat of the understanding Ps. 40, 9.

Ar. مَعَى, Syr. مَعَى the same.

מִעֵ (def. מִעֵה, *pl.* מִעֵי, *def.* מִעֵהָ, with *suff.* מִעֵדֵי) *Aram. m. the external body* DAN. 2, 32.

מִעֵבַד (*pl.* with *suff.* מִעֵבְדֵיהֶם) *m.*
work, doing JOB 34, 25; from עָבַד.

מִעֵבַד *Aram. m. the same* DAN. 4, 34.

מִעֵבָה (*c.* -בָּה, from עָבָה) *m. density, 1 KINGS 7, 46 in the compactness of the earth, i. e. in the compact, loamy soil.*

מִעֵבֶר (*constr.* מִעֵבֶר, from עָבַר) *m. the passing over, of מִנְהָ (i. e. chastisement), the coming of blows upon, of the whip* Is. 30, 32; *transit, over a river, a ford* GEN. 32, 23; *over a mountain, a pass* 1 SAM. 13, 23.

מִעֵבְרוֹת (*pl.* מִעֵבְרוֹת, *constr.* מִעֵבְרוֹת) *f.* 1. (from עָבַר) *a passage, ford* JUDGES 3, 28; 12, 5 6; *over a mountain, a pass* Is. 10, 29; cognate in sense מִעֵבְרָה. —
2. (from עָבַר; only *pl.*) *banks, sides, bank-districts, i. e. the localities there* Is. 16, 2, comp. עֵבֶר (bank-land, river-land). — 3. *a bridge* JER. 51, 32.

מעברת (only *pl.* מַעְבְּרוֹת) *f.* a ford
JOSH. 2, 7; transit, *pass* 1 SAM. 14, 4.

מַעְגָּל (in many mss. מַעְגָּל, constr. מַעְגָּל;
pl. c. מַעְגָּלִים, with suff. מַעְגָּלֶיךָ; from עָגַל)
m. 1. a circle, district, Ps. 65, 12 and
thy districts (over which thou ridest in
thunder-showers) drop with fatness. —
2. a round rampart of defence 1 SAM. 26,
5 7, Targ. מַעְגָּלָא, χαράκωμα, LXX
(1 SAM. 17, 20 cod. Al.) στερογγύλωσις;
comp. Phenice. מַעְגָּל (Magal) a round
ship-bottom, a round tent (Sallust, Jug.
18, 5); the circular new city of Carthage
(Serv. 1, 421). — 3. (from עָגַל II. to
walk along, go along) a track, way Ps.
140, 6; like מַעְגָּל, מַעְגָּלָה, מַעְגָּלִים
figur. manner of acting, way of life, walk
Prov. 2, 9; 4, 11 26; Ps. 23, 3.

מַעְגָּלָה (*plur.* with suff. מַעְגָּלֶיךָ,
מַעְגָּלֶיךָ) *f.* 1. a round rampart 1 SAM.
17, 20. — 2. a way, path, figur. Prov.
5, 21; Ps. 17, 5.

מַעֲדָר (*part.* מוֹעֲדָר, fut. מוֹעֲדָר) *intr.* same
as מַעֲדָר I. (מַעֲדָר), מַעֲדָר I. (מַעֲדָר),
to waver, fig. to stand insecurely,
to be liable to fall, of קַרְסָלִים Ps. 18,
37, מַעֲדָרֵי רַגְלֵי Job 12, 5 whose feet totter,
אֲשֶׁרִים (which is fem.) 37, 31; without
addition Ps. 26, 1.

Pu. מַעֲדָר (only *part.* *f.* מוֹעֲדָר instead
of מַעֲדָר) to be made to waver Prov. 25, 19.

Hif. מוֹעֲדָר (2 *p.* מוֹעֲדָרָה for מוֹעֲדָרָה;
imp. מוֹעֲדָר) to make waver, to cause to
tremble, מוֹעֲדָרִים Ps. 69, 24; Ez. 29, 7.

מַעֲדָר (after the form מַעֲדָר, from עָדָה I.)
m. ornament, dress, deriv. מַעֲדָרָה, מַעֲדָרִים.

מַעֲדָה (after the form מַעֲדָה, from
עָדָה I., constr. מַעֲדָה) *m.* ornament, splen-
dour, of dress (מַעֲדָה), Prov. 25, 20 splen-
dour (מַעֲדָה should be read) of dress in
a cold day, which is considered pre-
posterous.

מַעֲדָרָה (from מַעֲדָרָה *Jah* is ornament)
n. p. m. EZR. 10, 34.

מַעֲדָרָה (the same) *n. p. m.* NEH. 12, 5;
12, 17 wrongly written מוֹעֲדָרָה, מוֹעֲדָרָה.

מַעֲדָרִים (*plur.* with suff. מַעֲדָרֶיךָ; from

עָדָה I.) *m.* something lovely, dear, i. e.
tender children, JER. 51, 34 he has filled
his belly with my dearest ones; most
mss. read מַעֲדָרִים from עָדָה, which is the
same; but the accus. is suitable here.

מַעֲדָרִים (only *pl.* מַעֲדָרִים) *m.* delicate meats
LAMENT. 4, 5, fig. delights PROV. 29, 17;
choice products, GEN. 49, 20 and he yields
(choice) royal products.

מַעֲדָרָה (only *pl.* מַעֲדָרָה, from עָדָה II.
= עָדָה) *f.* a fetter, band; binding the single
stars of מַעֲדָרָה into a group, JOB 38, 31
(Targ., LXX, Masora, Rashi, Kimchi),
parallel to מוֹעֲדָרָה. Here belongs the ad-
verbial accus. מַעֲדָרָה 1 SAM. 15, 32 in
fettlers (Kimchi), though the ancients
thought of the meaning of עָדָה I. (which
see).

מַעֲדָרָה (from עָדָה I.) *m.* a weeding-hook,
of the vineyard Is. 7, 25.

מַעֲדָה (not used) to be twisted, wound,
enwrapped in one another, of the en-
trails, bowels, intestines; comp. volvulus
from volvo, ilia from εἰλω. Aram.
מַעֲדָה gut, from מַעֲדָה to wind, to turn,
מַעֲדָה entrails, from מַעֲדָה to be
crooked, מַעֲדָה to be folded in one an-
other; Aram. מַעֲדָה, מַעֲדָה, Ar. مَعَى (per-
haps) the same. Deriv. מַעֲדָה and
the proper name מַעֲדָה. The organic
root מַעֲדָה is also found in מַעֲדָה, מַעֲדָה,
מַעֲדָה, with an interchange of
labials.

מַעֲדָה (*pl.* מַעֲדָה, with suff. מַעֲדָהֶיךָ) *f.*
same as מַעֲדָה (which see), Is. 48, 19 and
the offspring of thy body like its, i. e.
numerous as the offspring of the sea.

מַעֲדָה (from עָדָה) *m.* 1. a small round
bread-cake 1 KINGS 17, 12, comp. מַעֲדָה
17, 13. — 2. contortion, perversion, Ps.
35, 16 praters of perversion, i. e. slan-
derers.

מַעֲדָה a frequent orthography for מַעֲדָה
which see.

מַעֲדָה see מַעֲדָה.

מַעֲדָה (a poor one, from מַעֲדָה = מַעֲדָה;
perhaps מַעֲדָה = מַעֲדָה) *n. p. m.* 1 SAM.

27, 2; sometimes interchanged with *מַעֲבָה*.

מַעֲבָל (from *עָל*, plur. according to mss. Ps. 17, 14) *m.* same as *עוֹלָל*, *עוֹלָל*, *עוֹלָל* (Job 21, 11) coll. *children, boys* Is. 3, 12.

מַעֲוֹן (constr. *מַעֲוֹן*, with suff. *מַעֲוֹנִי*, *pl.* with suff. *מַעֲוֹנִיָּה*) 1. (from *עוֹן* I.) *a habitation, dwelling-place*, of Jerusalem the principal habitation of the Jewish people ZEPH. 3, 7; *the temple* 2 CHR. 36, 15, fully *מַעֲוֹן בֵּית* Ps. 26, 8; *heaven*, fully *קֶדֶשׁ מַעֲוֹן* 68, 6; 2 CHR. 30, 27; ZECH. 2, 17. Metaphor. of the habitations of wild beasts, *a lair* NAH. 2, 12, of *תַּקְיִים* JER. 9, 10; 51, 37; Ar. *מַעֲוֹן* (stead). In Ps. 87, 7 the LXX read *מַעֲוֹנִי* for *מַעֲוֹנִי*; on the other hand, it may be taken adverbially in *מַעֲוֹנִי מַעֲוֹנִי* 1 SAM. 2, 29, *for the habitation of God or in the tabernacle*. — 2. An orthographical variation of *מַעֲוֹן* *a refuge* Ps. 71, 3; 90, 1; 91, 9; *מַעֲוֹן* having really this meaning in 27, 1. — 3. (from *עוֹן* II.) *the eye, look*, same as *עוֹן* 1 SAM. 2, 32 and *thou shalt look with a distressed look* (*מַעֲוֹן*); comp. *רַע עוֹן* PROV. 23, 6, and the modern Hebrew *עוֹן*. See *מַעֲוֹן* 2. — 4. (see *מַעֲוֹן*) *n. p.* of a city in Judah, in the neighbourhood of the mountain-town *בֵּרְמֶל* (see *בֵּרְמֶל* 4) JOSH. 15, 55, 1 SAM. 25, 2, to which belonged a steppe (*מַדְבָּר*), called *מַדְבָּר מַעֲוֹן* 1 SAM. 23, 24 25 (*Robins.* II. p. 193), for which *מַדְבָּר* once stands alone in 25, 4, and *פֶּאֶרְחָן* *מַדְבָּר* is written wrongly in 25, 1. The city of *Ma'on* is now *Ma'in* on a conical mountain in the south-eastern tract of Hebron, where cisterns and the ruins of a castle are still met with. In the table 1 CHR. 2, 45, which is probably merely geographical, *מַעֲוֹן* is described as a city in the district of Caleb, by which *בֵּית צוּר* (JOSH. 15, 58) was colonised. — 5. same as *מַעֲוֹן* JUDGES 10, 11.

מַעֲוִין (see *מַעֲוֹן*) *n. p.* of a city in the neighbourhood of Petra (*פֶּטְרָה*) east of Wady Musa JUDGES 10, 11, as we should read for *מַעֲוֹן*; Ar. *Ma'an* *מַעֲוִין* (*Robins.*

III. p. 572); then the name of the whole district, whence the *Gentile pl.* *מַעֲוִינִים* (which see); but the district may also have been termed *מַעֲוִין*, because the *Gent. pl.* is also *מַעֲוִינִים* (which see).

מַעֲוִין (same as *מַעֲוִין*; the fore-vowel on the first syllable - fell away in the pronunciation of the proper name; the cod. Sam. wrote *מַעֲוִין*) *masc. habitation of heaven, citadel of heaven, citadel of God*, the seat of Saturn or Baal in the seventh heaven (Enoch 14, 10 seq.; Lydus, de mens. II. 11 p. 24; IV. 38 p. 74), which was intended to represent the tower of Bel at Babel. Saturn or Baal was called in Phenician *מַעֲוִין* NUM. 32, 38, Ez. 25, 9, 1 CHR. 5, 8, identical with *בַּעַל שָׁמַיִם* (Sanch. p. 14) and *בַּעַל זְבֻל* (in Jewish demonology); here it is merely the Phenician name of a place abridged from *מַעֲוִין בַּעַל* JOSH. 13, 17, which again is abridged and contracted into *מַעֲוִין* JER. 48, 23 and still farther into *מַעֲוִין* (which see) NUM. 32, 3. It is the name of a city in Reuben, which often belonged to Moab, and whose ruins have been found in the present *Meiûn* (*میعون*).

מַעֲוִינָה and *מַעֲוִינָה* (with suff. *מַעֲוִינָהּ*, *plur.* *מַעֲוִינֹת*, with suff. *מַעֲוִינֹתֶיהָ*, *מַעֲוִינֹתֵיהֶם*) *f. a habitation, house*, of the temple Ps. 76, 3, parallel *בֵּית*; *house*, alluding to the lair of animals in the forest JER. 21, 13; commonly *turking-place, hole, lair*, of animals AM. 3, 4; NAH. 2, 12; JOB 37, 8; 38, 40. In the difficult passage DEUT. 33, 27 *מַעֲוִינָה* is to be taken as meaning *heaven, height*, like *מַעֲוִין* 1, opposite to *מַתְחַת* as this is to *מַמְעַל* (AM. 2, 9); so that *מַעֲוִינָה* should either be considered an adverbial accus. *in the height, in heaven, above*; or the reading should be *מַמְעַלָּה*. Accordingly the translation is: *in the height is the (helping) God of eternity, and beneath, the everlasting omnipotence* (for *זֶרְעוֹת* comp. DAN. 11, 15). See *מוֹנָה*.

1. *Gent. pl.* of *מַעֲוִין* the *Meunim* 1 CHR. 4, 41 K'ri (*מַעֲוִינִים* K'tib); 2 CHR. 26, 7; for which 20, 1 and 26, 8 have

the transposed form **עמונים** (as the LXX rightly render); once in our text **מעון** = **מעון** JUDGES 10, 11, for **מדין**, which the LXX actually have. At the time of the Jewish king *Jehoshaphat* they were identical with the Edomite inhabitants of mount Seir, and in conjunction with the Moabites (**בני מואב**) and Ammonites (**בני עמון**) they marched south-east of the Dead Sea (**בְּעֶבֶר לַיָּם**) from Edom (**מֵאֵלֶּיךָ** should be read for **מֵאֵלֶּיךָ**) against the Jewish king, and suffered a defeat by mutual encounter 2 CHR. 20, 1-20. Besides the name **עמונים** 20, 1 they were also called because of their union with the Edomites **יְהוּדֵי הָהָר** 20, 23 or **יְהוּדֵי הָהָר** 20, 10; by *Josephus* (Ant. 9, 1, 2) *Arabians*. At the time of Uzziah, the Meunim united with the Arabs in *Gûr-Ba'al* (according to the LXX at Petra, according to the Targ. identical with **גִּרָר**) and Philistines to attack Judah; but Uzziah subdued them all, and made them tributary 26, 7 8. In the days of Hezekiah the Simeonites went forth on a conquering expedition, and came to **גִּרָר** (so we should read, according to the LXX, for **גִּרָר**, which is perhaps = **גִּרָר**), and marched thence still farther to the east of the valley, i. e. to the farthest south-eastern continuation of the valley in which the Dead Sea lies. Here the Hamites, i. e. Canaanites, dwelt from ancient times, together with the Meunim who had been added as a new colony; and the Simeonites established their dominion over both, as also over a part of the Edomites and Amalekites 1 CHR. 4, 41-43. From their connexion with the Arabs, Edomites, Midianites and Amalekites, we see plainly that the Meunim were an Arabian race, identical with the *Mirraioi*, *Mirraioi*, *Meiraioti* of classical writers (Strabo, Diodor., Agatharch.) — an opinion which the LXX also had — and that as a *μέγα ἔθνος* (Ptol.) they sometimes reached towards the Red Sea, where they sent caravans with merchandise to northern countries (Agatharch., Diod., Dionys.); sometimes they founded great settlements towards

the south-Arabian interior (Ptol., Plin.), where they became distinguished for their riches in cattle, and their trade in frankincense. — 2. *n. p.* of a family-stem of the **נְהִיָּים** EZR. 2, 30, NEH. 7, 52, who sprang perhaps from the Meunim dwelling along with the Hamites (Canaanites).

מְעוֹנוֹתֶיהָ (instead of **מְעוֹנוֹתֶיהָ** *Jah's dwelling-places*) *n. p. m.* 1 CHR. 4, 14.

מַעְרָה (*constr.* **מַעְרָה**, from **עָרָה** II.) *m.* darkness, Is. 8, 22, same as **מַעְרָה**.

מַעְרָה (from **עָרָה** IV. = **עָרָה** after the form **מַעְרָה**; *pl.* **מַעְרָהִים**, with *suff.* **מַעְרָהִים**) *m.* uncovering, nakedness, hence the shame, *putenda*, HAB. 2, 15.

מַעֲזָה (not used) *tr.* same as **מַעֲזָה** to decide, to judge, to rule, whence *in* the proper name **מַעֲזָה**.

מַעֲזָה and **מַעֲזָה** (so too in the construct state, with *suff.* **מַעֲזָהִי**, **מַעֲזָהִי**; *pl.* **מַעֲזָהִים**, *constr.* **מַעֲזָהִי**; from **עָזָה** keeping the fore-vowel **ה**, as in derivatives from **עָזָה**; but here **ה** is more frequently written instead of **ה**, as if the stem were **עָזָה**, Ar. **عاز**) *m.* a strong place, a fortress, of the city **עָזָה** (Pelusium) EZR. 30, 15; of the strong city **עָזָה** of the Syrians DAN. 11, 10; **מַעֲזָהִים** 11, 19 the forts i. e. strong cities of the land (east of Taurus); of Tyre Is. 23, 14; **מַעֲזָהִי** 23, 4 the fortress of the sea, i. e. new Tyre, built on a small island, called also **מַעֲזָהִים** DAN. 11, 38, if we should not read **מַעֲזָהִי**, on which account we have there *and he honours the god of the sea-fortresses* (Tyre), i. e. Melcart, in the place, i. e. in Tyre itself; of the strong seaport Seleucia 11, 7; fully **מַעֲזָהִי** of Tyre Is. 17, 9, or tautologically **מַעֲזָהִי** DAN. 11, 39; of the temple, which was fortified 11, 31; of the fortress in 'Ofra JUDGES 6, 26. Figur. fence DAN. 11, 1, coupled with **מַעֲזָהִי** (which is to be taken as a noun); protection, defence, of God Is. 27, 5, Ps. 31, 5; 52, 9, or of men Is. 30, 2 3; refuge, deliverance JER. 16, 19; shelter PROV. 10, 29; NAH. 3, 11; equipment NEH. 8, 10; **מַעֲזָהִי** a helmet Ps. 60, 9; **מַעֲזָהִי** a mountain-castle 31, 3,

coupled with מצודות *Comp. Phenic.* *Mus*, *Muz* in compound proper names, as *Muz-ul* n. p. of a city in Africa; *Mus*, *Musa*, *Muza*, *Musta*, n. p. of a city in Byzacium.

מַעַז (from *עָזָה* = *קָצָה*, after the form *מַעַר* from *עָרָה*) *m.* the act of deciding, judging, ruling; abstract, dominion, only in the proper name *מַעְזִיָּה*; comp. *מַעֲזָא*. But *מַעַז* may also be taken as = *מַעֲזָא*.

מַעְזִיָּה (see *מַעַז*) *n. p. m.* of a prince living in the time of Nehemiah and belonging to a priestly family *NEH.* 10, 9, who signed with others the statute (*אֲמָנָה*) then established; and who, like *בִּלְגַּי*, *מִיָּמֶן*, *מִלְפָּנֶיהָ*, *הָרָם* &c. gave the appellation *מַעְזִיָּה* to one of the 24 classes of priests *1 CHR.* 24, 18. Accordingly Tiberias, where was the station of this priestly class, was also called afterwards *מַעְזִיָּה*.

מַעְזִיָּה see *מַעְזִיָּה*.

מַעַט I. (*inf. constr.* *מַעֲטָה*, *fut. מַעֲטֵה*)

1. (not used) *tr.* to split off, to break off, metaphor. to lessen; deriv. *מַעַט*. — 2. *intr.* to be little, to be lessened, in number, value, character, *LEV.* 25, 16, *Is.* 21, 17, *Prov.* 13, 11, opposite to *רַבָּה*; to be insignificant *NEH.* 9, 32.

The stem *מַעַט* I., taken as analogous to *בָּצַר*, *נָרַע*, *פָּחַח*, is not to be compared with the Ar. *مَعَط* (to be smooth, naked, hairless), *مَعَط* (to rub off, to scrape off, to grind off, to smooth, to pluck out), as if it were identical with *מַעַט*; but it is an enlargement of *מַעַט* II. (which see).

Pih. *מַעֲטָה* to be very small, in number *ECCLES.* 12, 3.

Hif. *הַמְעִיטָה* (*fut. הַמְעִיטָה*, *part. הַמְעִיטָה*) to diminish, to make little or small *LEV.* 25, 16; *NUM.* 26, 54; to cause that but a few (*שְׁאֵרִית*) remain *JER.* 10, 24; to do in a less degree *NUM.* 11, 32, to give little *Ex.* 30, 15; in adverbial construction the infin. is sometimes omitted, as *2 KINGS* 4, 3, where *לְשָׂאֵל* is to be supplied.

מַעַט II. (not used) *tr.* to sharpen, to point, a sword, from the organic root

מַעַט, which exists likewise in *גָּר*, *חָט*, *כָּח*, *חָד*; but if we adopt the meaning to draw, to unsheathe (a sword), *מַעַט* and the Ar. *مَعَط* may be compared. See too *עָטָה*. Deriv. *מַעַט*.

מַעֲטָה *adj. m.*, *מַעֲטָה* *fem.* (from *מַעַט* II.) sharpened, whetted, pointed, *Ez.* 21, 20, corresponding to *הוֹחֲקָה* 21, 15; on the contrary *מְרוֹסָה* 21, 14 = *פְּרוֹסָה* 21, 33 drawn.

מַעַט (once *מַעַט* *2 CHR.* 12, 7, see *Fürst's Conc.*, elsewhere only in pause, with *Zakeph* *מַעַט* and *מַעַט* *DEUT.* 28, 62; *Ez.* 11, 16; *pl. מַעֲטִים*; from *מַעַט* I.) *m.* 1. prop. something split off, divided, ramentum, a little chip, metaph. a little, smallness, therefore as a noun in connection with another which either follows in the genit., e. g. *מַעַט מַיִם* *GEN.* 18, 4 a little water, *מַעַט אֶכֶל* 43, 2, *מַעַט צָרִי* 43, 11, or precedes in the constr. state, e. g. *מַעַט מַיִם* *DEUT.* 26, 5 men of fewness, *מַעַט מַיִם* *DAN.* 11, 34, *מַעַט עֲבָדָה* *ECCL.* 10, 1; a little, paullum, *ὀλίγον*, smallness, as a noun *GEN.* 30, 30, *Ps.* 37, 16, oppos. to *רַבָּה*, or to *רַב* *PROV.* 15, 16, *רַב* 16, 8, *רַבָּה* *ECCL.* 5, 11; also coupled with the pl., as a collective *GEN.* 47, 9, *JOSEPH.* 7, 3; in apposition to a pl. *NEH.* 2, 12, for which the plur. *מַעֲטִים* stands, not however till a very late period *ECCLES.* 5, 1. — 2. *an adv.* (the noun in the accusat.) a little, not much, in extent *Ps.* 8, 6, space *2 SAM.* 16, 1, and time *JOB* 10, 20; *מַעַט מַעַט* *HAG.* 2, 6; *מַעַט מַעַט* by little and little, paullatim *Ex.* 23, 30; with *מַעַט* following, less than, i. e. too little, little for *GEN.* 30, 15; *NUM.* 16, 13; *Is.* 7, 13; on the contrary *Ez.* 16, 20 should be translated: was it too little in thy whoredoms? = *הַמְעִיטָה* — United with prepositions it is a) *מַעַט* only a little, i. e. almost, paene, parum abest, prop. only a little was wanting, of a circumstance and an agency *GEN.* 26, 10; *SONG OF SOL.* 3, 4; also referring to time, soon, shortly, quickly, *Ps.* 2, 12; 81, 15; *JOB* 32, 22; or expressive of the superlat. by the comparative *מַעַט*, but a very little, perpaucum, *ὀσόν ὀλίγον* *Is.* 1, 9;

26, 20; 1 Chr. 16, 19. b) **מִצֵּט** = **לְמִצֵּט**, as is often the case with adverbs and prepositions (see page 718) Hag. 1, 9; 2 Chr. 29, 34.

מַעֲטָה (from **עָטָה**) *m. a vestment*, Is. 61, 3.

מַעֲטָה (from **עָטָה**) *f. a mantle, a wide tunic* (see **מָעִיל**) Is. 3, 22; Arab. **مَعْطَف** the same.

מַעֲזִי (*the sympathy-producer viz. Jah* is, comp. **יְהוָה מַעֲזֵל**; after the form **שָׁמַיִר**, out of **מַעַז** from **מָעָה**) *n. p. m.* NEH. 12, 36.

מַעֲזִי (from **עָזָה**, for **מַעֲזִי**) *m. same as עִי a place of ruins, a place of rubbish*, Is. 17, 1; coupled with **מַעֲזָה**, and chosen because of **מַעֲזִיר**.

מַעֲלָה (with *suff. מַעֲלִי*; *pl. מַעֲלִים*, with *suff. מַעֲלִיהֶם*; from **מָעַל**) *m. a cloak, an upper garment, a robe*, of a high-priest LEV. 8, 7, of a king 1 SAM. 18, 4, of a prophet 28, 14; worn over the **כַּתְּנֶה** 2 SAM. 13, 18; whose putting on is expressed by **עָטָה** 1 SAM. 28, 14, **בָּרַבֵּל** 1 CHR. 15, 27, **לָבַשׁ** LEV. 8, 7. Figur. *equipment*, in a subjective sense, i. e. with which one is wholly clothed, as **אֲדָקָה** Is. 61, 10, **קָאָה** 59, 17, **נִשְׁפָּט** JOB 29, 14; **בָּשָׂה** i. e. to be clothed with disgrace, coupled with **בָּלְמָה** Ps. 109, 29.

מַעֲזִים see **מַעֲזִי**.

מַעֲזִין same as **מַעֲזִין** (which see); hence *Gentile m. pl. מַעֲזִינִים* 1 Chr. 4, 41 K'tib.

מַעֲיָן (*constr. מַעֲיָן and archaistically מַעֲיָנִי*; plur. **מַעֲיָנִים**, *constr. מַעֲיָנִי*, with *suff. מַעֲיָנִי*) *m. 1. (from עֵין II.) a place or ground of fountains*, Ps. 84, 7 *they make it a place of fountains*, i. e. rich in springs (*Ibn Esra*), comp. עֵין Song of Sol. 4, 12 *a sealed* (i. e. debarred) *fountain*, of the chaste body of a maiden; *a spring*, i. e. water bubbling up Jo. 4, 18, coupled with **נָחַל** Ps. 74, 15, **בּוֹר** LEV. 11, 36, **מְקוֹר** Prov. 25, 26, which are applied metaphor. in the same way; fully **מַעֲיָן מַיִם** 2 Kings 3, 25; **מַעֲיָן** Song of Sol. 4, 15 *a garden-spring*, i. e. in the royal gardens of Solomon (Eccl. 2, 5); fig. Is. 12, 3. — 2. same as **מַעֲזִין**

protection, Ps. 87, 7 *and singers as well as dancers, all my protection is with thee*; LXX ἡ κατοικία. Others take **מַעֲזִין** here to mean *idea*, comp. mod. Hebrew **עֵינִי**. More correctly perhaps *a look*, from עֵינִי; and then the translation will be: *all my looks are directed toward thee*.

מַעֲזִינִים see **מַעֲזִינִים**.

מַעֲזִי (*part. pass. m. מַעֲזִי, f. מַעֲזִיָּה*) *tr. to press upon, to press into, to pierce, a spear into the earth* 1 SAM. 26, 7; *to compress, to bruise, the testicles* LEV. 22, 24; *to press, the breasts*, i. e. to handle them immodestly; comp. Arab.

מַעֲזִי to press, to push, **מַעֲזִי** to bruise, **מַעֲזִי** (*intr.*) *to be pressed down, as also מַעֲזִי in the proper name מַעֲזִי; to be low, of a country*; it is also possible that it was used for **מַעֲזִי** and pronounced *môch*. Deriv. besides **מַעֲזִי**, the proper names **מַעֲזִי**.

מַעֲזִי (from **מַעֲזִי**) 1. (perhaps *depression*) *n. p. of a region which bounded the east-Jordan land to the north* DEUT. 3, 14; Josh. 12, 5; 13, 11, forming by itself, like **מַעֲזִי**, **מַעֲזִי** (see JUDGES 11, 5, comp. 1 MACC. 5, 13, 2 MACC. 12, 17) and **מַעֲזִי** DEUT. 3, 14, a little kingdom 2 SAM. 10, 6 8; 1 Chr. 19, 7. It belonged to the great Syrian or Aramaean district, and was therefore called **מַעֲזִי** 19, 6. Once **מַעֲזִי** stands for it, to denote the population Josh. 13, 13. *Gentile coll. מַעֲזִי* DEUT. 3, 14; Josh. 12, 5; 13, 11; 2 Kings 25, 23; whence perhaps **מַעֲזִי** 13, 13 is abridged.

— 2. *n. p. of the chief city of the small Aramaean kingdom just mentioned, at the sources of the Jordan on the west slope of southern Antilebanon*, as Jerome states. Fully, this city was called **מַעֲזִי** 2 SAM. 20, 14 15, 1 KINGS 15, 20, 2 KINGS 15, 29, where it serves to describe more exactly **מַעֲזִי** which lay in its neighbourhood and belonged to Naphthali, in order to distinguish it from others of the same name. The race and territory of *Maacha*, and consequently also the city *Bet-Maacha*, were derived from Aram GEN. 22, 24. —

3. (same as מַלְכָּה, *al* contracted into *o*, *queen, princess*, i. e. = מַלְכָּה, of the queen of heaven Neÿt or Tanaÿs) *n. p.* f. 2 SAM. 3, 3, 1 KINGS 15, 2 10 13 and 2 CHR. 11, 20; for which מַלְכָּה stands in 13, 2; 1 CHR. 2, 48; 7, 15 16. — 4. *n. p. m.* 1 KINGS 2, 29; 1 CHR. 11, 43; 27, 16, partly interchanged with מַלְכָּה. Here too it may have arisen out of מַלְכָּה, as the name of the place is perhaps to be referred thereto.

מַעֲכָה see מַעֲכָה.

מַעֲכָה see מַעֲכָה.

מַעַל (*inf. absol.* מַעֲלֵה, *constr.* מַעֲלֵה) and מַעַל Ez. 20, 27; *fut.* מַעֲלֵה and מַעֲלֵה) *tr.* 1. (not used) *to cover, to veil*, spoken of a wide upper garment; *deriv.* מַעֲלֵה. — 2. Metaphor. as in the case of בָּגַד, *to act covertly, secretly*, i. e. *faithlessly, deceitfully*, hence *to speak wantonly* PROV. 16, 10; *to sin, by unlawful deeds* 2 CHR. 26, 18; *to take by stealth*, with בָּ of a thing, as חָרַם Josh. 22, 20, *figur.* *to steal from* יְיָ, by apostasy 1 CHR. 10, 13; *to trespass*, with בָּ NUM. 5, 27; more strongly מַעַל Lev. 5, 21; DAN. 9, 7; Ez. 20, 27.

The organic root מַעַל is also found in מַעַל (to cover), and the Arab. مَعَل proceeded from the same fundamental signification, since the current meanings are merely paraphrastic of the fundamental one; comp. مغالة (faithlessness, deceit). An analogy is presented by בָּגַד (which see), as well as the Arab. دهن, ختل, لبس.

מַעַל (with *suff.* מַעֲלֵה, *constr.* מַעֲלֵה) *tr.* 1. (from מַעַל) *trespass, faithlessness, sin*, Josh. 22, 16 31; coupled with הִטָּא 2 CHR. 33, 19; commonly supplementing the idea of the verb מַעַל Lev. 5, 15; NUM. 5, 6 12; also construed with בָּ of the person or thing Josh. 22, 31; *malice, treacherous action* JOB 21, 34. הִטָּא the transgression of the exiles Ezr. 9, 4; 10, 6. For מַעַל we have מַעַל in Num. 31, 16. — 2. (from מַעַל, comp. מַעַל from מַעַל, *prop.* abridged

from מַעַל, with *a* of motion מַעַל) *prop.* *what is above, the upper part*, commonly only in combination with מִן, i. e. מִמַּעַל, with the sense of *a particle above* Ex. 20, 4, AM. 2, 9, JOB 18, 16, *oppos.* מִתַּחַת; *in the height*, as the place of אֱלֹהִים JOB 3, 3; 31, 2, שָׁמַיִם Prov. 8, 28, שָׁמַיִם Is. 45, 8, שָׁמַיִם 6, 2; with לְ following *above the*, for which לְ מַעַל (which see) also occur GEN. 22, 9; Ex. 28, 27; *above a thing* JER. 52, 32; (prominent) *above one* Is. 6, 2, hence not *about* (LXX *ἀνάκλιν αὐτοῦ*); *over above* מַעַל 1 KINGS 7, 3. מַעַל means *upwards* DEUT. 28, 43, *oppos.* מַעַל, where, however, it is doubled to strengthen the idea; with preceding מִן denoting the point of starting מַעַל means *locally farther upwards*, JUDGES 1, 36 *from Petra and upward*; 1 SAM. 9, 2; referring to time, *and above* Ex. 30, 14, NUM. 1, 3, *and afterward* 1 SAM. 16, 13. לְ in addition is very often prefixed to denote movement in space, as לְ מַעַל *above, upwards, over*. So after verbs by which motion upwards is intended to be expressed, מַעַל Ex. 25, 20, מַעַל Is. 8, 21, הִבִּיא Ps. 74, 5, נָשָׂא 1 CHR. 14, 2, מַעַל ECCLES. 3, 21, נָגַל 1 CHR. 29, 25, הִפְסִיחַ (to turn the lowermost, uppermost) JUDGES 7, 13; generally only a small increase to the force of מַעַל DEUT. 28, 13, or doubled Ez. 41, 7; *over* Ezr. 9, 6; but מִן follows with this sense 1 CHR. 29, 3. מִן לְ *to a high degree, exceedingly* 2 CHR. 16, 12; 17, 12; 26, 8. A farther accumulation of prepositions is in מִן מַעַל *from above upon* GEN. 6, 16; 7, 10, which is superfluous according to our view. This usually takes place when the starting point is above and the direction is below Josh. 3, 13; Ex. 25, 21; 1 KINGS 7, 25; it is seldom entirely = מַמַּעַל JER. 31, 37.

מַעַל (*pl.* מַעֲלִין, *constr.* מַעֲלִין, *prop.* *inf.* מַעֲלֵה and put for מַעַל) *Aram. m.* *the going down, setting*, of the sun DAN. 6, 15. The doubling of the לְ is removed by the extension of the *a*-sound (מַעֲלִין from מַעֲלִין), and the plur. marks

an infin. which has become a noun, with a noun-idea.

מַעַל from above GEN. 27, 39; 49, 25; Ps. 50, 4; see **עַל** and **בָּן**.

מַעַל (compounded of **עַל** and **בָּן**) see **עַל**.

מַעַל (from **מַעְלָה** from **עָלָה**) masc. a lifting up, of the hands NEH. 8, 6.

מַעְלָה (pl. **מַעְלֹת**, with suff. **מַעְלָתִי**, **מַעְלָתְךָ**; from **עָלָה**) m. 1. ascent, to a high and distant point, 1 CHR. 17, 17 and *me thou hast caused to see* (**וְהָרְאִיתִנִּי**) as it were a succession of men with respect to elevation, the most distant future being considered the goal; this passage appears in an abridged and at the same time a mutilated form, in 2 SAM. 7, 19. — 2. the going up, journeying up, of the return from Babylonia, return EZR. 7, 9, **עָלָה** also being so used (2 KINGS 24, 1; EZR. 2, 1 &c.). The expression **מַעְלָה** was used for this idea, because **עָלָה** was applied to the return from Babylonia which lies lower. — 3. only in plur. and coupled with **דְּרוֹת** thoughts, the thoughts and strivings, prop. the risings of the mind, EZ. 11, 5, comp. **עָלָה עֲלֵי-דְרוֹת** 20, 32 for **עָלָה עֲלֵי-לֵב**. — 4. a step, properly what mounts 1 KINGS 10, 19, EZ. 40, 26; **עָלָה** ibid. meaning a stair; then degree, division, on a dial or arch set upon a horizontal surface for the dividing of time, the figure being taken from steps 2 KINGS 20, 9-11; Is. 38, 8. **מַעְלֹת** in the inscription of 15 short psalms, Ps. 120-134, has been understood in unsatisfactory and very different acceptations. As if it were a more exact designation of **פְּסִי** (psalm, poem), with which it stands in the genitive (**מַעְלֹת פְּסִי**), translators (LXX, Vulg.), the Talmud (Middoth, Sukka) and Jewish interpreters (Saadia, Rashi, Ibn Esra, Kimchi) have understood it as a local word, and rendered it steps (which lead to the temple or some other place there), because, as is alleged, they were meant to be sung there. Others (Theod., Symm., Aq., Syr.) understand

returns home (from Babylon); the moderns (Herder, Eichhorn &c.) pilgrim-processions, i. e. the usual pilgrimages to Jerusalem. According to Saadia, Ibn Esra &c. **מַעַל** refers to a mode of singing in an elevated voice. According to Bel-lermann it alludes to a certain step-like, ascending rythm. But none of these explanations suits all the 15 songs. It is therefore better (with Fürst's Concord.) to take the word **מַעְלֹת** in the modern Hebrew meaning excellence, according to which these 15 poems received the inscription superior or excellent songs, being a peculiar collection; comp. Phenic. **מַעְלָה** excellence, dignity, **מַעַל** (Mass. 3) dignity of the kind of sacrifice. The Arab. **مَعْلَة** has also this meaning. — 5. only in plur. same as **עָלָה** a balcony, an upper room AM. 9, 6; vice versa **עָלָה** stands for **מַעְלֹת** in 2 CHR. 9, 4.

מַעְלָה (constr. **מַעְלָה**, with suff. **מַעְלָתִי** = **מַעְלָתִי**; from **עָלָה**) m. 1. an elevated place, a gallery, NEH. 9, 4. — 2. staircase, ascent, i. e. ascent on a slope, after **הָעִיר** 1 SAM. 9, 11, **לְהִירֵת** Is. 15, 5, **בֵּית-הַחֹרֶן** JOSH. 10, 10, **אֲדָמִים** 18, 17, **עֲמֻקִּים** JUDGES 1, 36, **הָעֵצִי** 2 CHR. 20, 16, to denote certain ascending ways, and so to be the names of certain localities; ascent, where **ל** or the genitive follows NEH. 12, 37; 1 SAM. 9, 11; steps EZ. 40, 31 34 37. Phenic. **מַעְלָה** the same; hence **מַעְלָה** (Malet habalas) n. p. of a mountain in Mauritania, **מַעְלָה** (ma'alo, malo, Mallo, mallus) n. p. of a city of Cilicia founded by Phenicians and explained hill (Strabo XIV, 4. page 675 seq.).

מַעְלָה see **מַעַל**.

מַעְלָה, only in pl. with suff. **מַעְלָתִי**, ZECH. 1, 4 K'tib, but which should be read **מַעְלָתִי** from **מַעְלָה** (which see); conseq. it is not = **מַעְלָה**.

מַעְלָה (only pl. **מַעְלָתִי**, constr. **מַעְלָתִי**, with suff. **מַעְלָתִי**, **מַעְלָתִי**, **מַעְלָתִי** from **עָלָה**) m. 1. deed, action, a good one JER. 35, 15, or a bad one 44, 22, &c.

1 SAM. 25, 3, Is. 1, 16; particularly of men against God 3, 8; Hos. 7, 2 *their doings ensnare them*; then a great deed, of God Ps. 77, 12; 78, 7; in a subjective sense with *הָרָךְ* ZECH. 1, 6. — 2. denominat. from *עוֹלָל* childishness, play Prov. 20, 11, but which may also be taken in signification 1.

מַעְמָד (constr. *מַעְמָד*, with suff. *מַעְמָדִי*, *מַעְמָדְךָ*; from *עָמַד* I.) *m. a post, station* Is. 22, 19, לְיָד at the side of 1 CHR. 23, 28; 2 CHR. 35, 15 at their posts; then the position, of serving persons 1 KINGS 10, 5; modern Hebrew *serving posts*.

מַעְמָד (from the Hof. of *עָמַד* I.) *m. the being set, upon a thing, the being able to stand, standing-place, foundation*, Ps. 69, 3.

מַעְמָסָה (from *עָמַס*) *fem. a burden, weight*, מֵן *אָבֶן* ZECH. 12, 1 a stone of burden, i. e. hard to be lifted, such stones having been usual in places of Palestine for the exercise of young men (Jerome); figur. of the strong mountain-city Jerusalem; comp. Is. 28, 16.

מַעְמָק (only plur. *מַעְמָקִים*, constr. *מַעְמָקֵי*) *m. plur. the depths*, of the sea Is. 51, 10, with *יָם* or *מַיִם* Ps. 69, 3 15; deep abysses, as a figure of misfortune 130, 1.

מַעֲנֵן (abridged from *מַעֲנֵה* from *עָנָה* [to lean to, to incline to a thing, to direct the mind and heart to a thing, i. e. to purpose, to design], *יָעַן* with a similar meaning being also formed from this stem; with suff. *מַעֲנֵנִי*) *m. prop. the inclining oneself to, the aiming after, a thing; hence purpose, object, consilium, propositum (not significance, as some take it), Prov. 16, 4 God has made every thing for its (פֶּלֶא) object (לְמַעֲנָהּ), to be distinguished from לְמַעֲנָהּ for its own sake). Commonly used as a particle with לְ prefixed only in לְמַעֲנֵן (with suff. *לְמַעֲנֵנִי*, *לְמַעֲנָנְךָ* &c.), and that I. as a preposition: on account of, propter, in relation to, partly in order to point out the motive, the consideration, on which account a thing takes place Ps. 48, 12; 97, 8; 122, 8; Is. 37, 35 &c., hence*

also *with respect to*; partly the design or object, hence *for the sake of, for the benefit of*, as לְמַעֲנָנְךָ Is. 43, 14 *for your sake, for your advantage* 43, 25; 48, 11; Ps. 79, 9, explained by *עַל דְּבָרֶיךָ* 106, 8.

— 2. as a conjunction: *so that, in order that*, with the imperf. DEUT. 29, 5 *that you may know*; with the voluntative Ps. 9, 15 *that I may relate*, for which לְמַעֲנֵן stands more frequently LEV. 17, 5; NUM. 17, 5; DEUT. 20, 18; 27, 3, as also יָעַן *יָעַן* Ez. 12, 12. The meaning *with the design that holds good also in* GEN. 18, 19 *for I have observed him* (i. e. have entered into a nearer relation with him) *in order that he may command*. In this sense is also used עָנָה ECCLES. 3, 14, אָמַר Ez. 36, 27, DEUT. 4, 40, interchanged with לְמַעֲנֵן, or the infin. with לְ 2 CHR. 26, 15; לְמַעֲנֵן being generally used as synonymous with an infin. and לְ, as לְקוֹרֵי PROV. 13, 14 = לְמַעֲנֵן קוֹרֵי 15, 24. Once both stand beside one another Ez. 21, 20; לְמַעֲנֵן also stands instead of it Ex. 9, 14. — 3. *so that*, as a consequence of the preceding, arising out of the idea of aim and object. In this sense לְ is followed, sometimes by the infin. AM. 2, 7; sometimes by the imperf. Ps. 30, 13; Is. 28, 13; 44, 9; JER. 27, 15.

מַעֲנָה (plur. *מַעֲנֹת*; from *עָנָה* II.) *f. prop. a depression, sinking, hence a furrow, furrow's-length, only in 1 SAM. 14, 14 as half a furrow's length in a yoke of land*.

מַעֲנָה (c. *מַעֲנָה*) *m. an answer* PROV. 15, 1 23; *an answering, granting* 16, 1; *obeying, corresponding to* 29, 19; *hearing* ECCLES. 5, 19, if it be not rather here the part. of Hif.; *reply, refutation* JOB 32, 3 5; *decision* MIC. 3, 7. PROV. 16, 4 belongs to מַעֲנֵן with the meaning *object (which see)*; comp. Arab. *عنى* to purpose.

מַעֲנָה see *מַעֲנָה*.

מַעֲנִית (from *עָנָה* II.) *fem. a furrow*, הִיא *הָאֲרִיזָה* to draw long furrows Ps. 129, 3 K'ri.

מַעֲנִיָּים see *מַעֲנִיָּים*.

מָעֵץ (not used) an assumed stem to the noun **מִעֵץ**, but which may also be from **מָעָה**, like **מָעָה** from **מָעָה**. See **מָעָה**.

מִעֵץ (from **מָעָה** = **מָעָה** to decide, to judge, like **מִעֵר** **מָעָה** *m. deciding, judging, ruling*, subst. *dominion*; only as a proper name masc. (*dominion of Jah*) 1 CHR. 2, 27; comp. **מִעֵץ** (which see), **מִעֵר**, **מִעֵר**.

מִעֵצָה (from **מָעָה**) *f. place of sorrow* IS. 50, 11.

מִעֵצָה (from **מָעָה** = Aram. **מִעֵר**, Ar. **مِعْصَد** *m. an instrument for cutting*, IS. 44, 12 *the maker of iron instruments for cutting*, i. e. the smith; an *axe*, for cutting wood JER. 10, 3; Arab. **مِعْصَد** the same, from **عَصَد** to hew.

מִעֵצוֹר (from **מָעָר**) *m. restraint, hindrance* 1 SAM. 14, 6.

מִעֵצָה (from **מָעָר**) *m. the same*, PROV. 25, 28.

מִעֵקָה (from **מָעָה**) *m. a ledge, about a flat roof*, DEUT. 22, 8; LXX στεγάση.

מִעֵקֶשׁ (only *pl.* **מִעֵקֶשׁ**; from **מָעָשׁ**) *m. a rough, crooked way* IS. 42, 16.

מִעֵר (from **מָעָר** I., like **מָעָר** from **מָעָר**) *m. nakedness, uncovering, bareness*, hence 1. *the parts of shame, pudenda* NAH. 3, 5; comp. **מָעָר**. — 2. Metaphor. *an empty, open (bare) space*, 1 KINGS 7, 36 *according to the open space of each (border)*.

מִעֵרָה (with *a* of motion **מִעֵרָה**, with *suff.* **מִעֵרָה**, *pl.* with *suff.* **מִעֵרָה** only in Ez. 27, 13, but which is to be taken as an extension of the sing. like **מִעֵרָה** 16, 56) *m.* 1. (from **מָעָר** I.) *barter, of wares to be exchanged, and of traffic as exchange (like מִעֵרָה)*; only in Ez. ch. 27, where Tyrian commerce is described; **מִעֵרָה** 27, 13 17 *to pay the wares with (by)*, like **מִעֵרָה** 27, 12; *trade, traffic* (so far as goods go to make it), **מִעֵרָה** 27, 9 27 *to carry out trade, to be occupied with business*, **מִעֵרָה** 27, 19 *to be in exchange*, 27, 25 *ships of Tarshish are thy merchandise* (from **מִעֵרָה** III. = **מִעֵרָה**, which see), *thy trade*;

then *wares, goods* 27, 27, coupled with **מִעֵרָה**, the contents of a ship along with the persons (**מִעֵרָה**, **מִעֵרָה**); 27, 34. — 2. (from **מָעָר** II.) *place of darkness, of the setting of the sun*, i. e. *the west*, oppos. to **מִעֵרָה** 1 CHR. 12, 15; Ps. 103, 12; *lands of the west* IS. 59, 19, oppos. to **מִעֵרָה** Ps. 75, 7; **מִעֵרָה** on the west of 1 CHR. 7, 28; *westward* 26, 16, of the west-jordan country 26, 30; of Macedonia or Europe DAN. 8, 5.

מִעֵרָה (from **מָעָר** II.) *fem. same as מִעֵרָה* 2. IS. 45, 6.

מִעֵרָה (from **מָעָר**) *fem. only in plur.* **מִעֵרָה** 1 SAM. 17, 23 K'tib, which the K'ri, LXX and Vulg. read **מִעֵרָה**, the Syr. and Ar. **מִעֵרָה** (see **מִעֵרָה**); but if the reading of the K'tib be retained, it should be translated like **מִעֵר** 2: *the empty, open space before the camp*; comp. Ar. **عَرَاء** (a plain), **عُرَّة** the empty space before a city.

מִעֵרָה (from **מָעָר** III., constr. **מִעֵרָה**) *m. forest*, hence the name of a place in the neighbourhood of **גִּבְעָה**, bearing the name **מִעֵרָה גִּבְעָה** (*Geba-forest*) JUDGES 20, 33. The Targ. and Kimchi understand by *barrenness* (of houses and trees); therefore *an empty, treeless plain*; but this does not suit the ambush. The Peshito has unnecessarily **מִעֵרָה** (a cave); the LXX (cod. Alex.) and Vulg. read **מִעֵרָה**.

מִעֵרָה (from **מָעָר** I.; constr. **מִעֵרָה**, *pl.* **מִעֵרָה**) *f. a cave, for concealment* 1 SAM. 24, 4, JOSH. 10, 18, for burying in GEN. 49, 29; of that at **עֵרָה** 2 SAM. 23, 13, **מִעֵרָה** GEN. 23, 9; coupled with **מִעֵרָה** (which see), **מִעֵרָה** (which see); as a hiding-place Ez. 33, 27; 1 SAM. 13, 6; as a lair of wild beasts IS. 32, 14; in JOSH. 13, 4 according to the Vulg. as the proper name of a place.

מִעֵרָה (from **מָעָר**) *m. an object of fear, of adoration*, i. e. *God* IS. 8, 13; comp. 29, 23.

מִעֵרָה (only *plur.* **מִעֵרָה**, constr. **מִעֵרָה**) *m. arrangement, dis-*

2 CHR. 31, 6; which is already said to be done typically in GEN. 14, 20. Properly speaking the Levites received the tenth NUM. 18, 21, NEH. 13, 5, and then they gave a tenth of it to the priests 10, 38; and as, besides this, the tithes were to be employed every third year in giving entertainments at home DEUT. 26, 12-14, which were called **מִזְבֵּחַ הַמִּזְבֵּחַ** NEH. 10, 39, that year was termed **שְׁנַת הַמִּזְבֵּחַ** DEUT. 26, 12. — 2. *a tenth*, of measures generally Ez. 45, 11 14.

מִעַל see **מָעַל**.

מִן (Egyptian, contracted from **מִנְהָ**, hence also **מִן**) *n. p.* of the city *Memphis* on the west bank of the Nile in central Egypt, and the seat of the 3rd, 4th, 7th and 8th dynasty (of Manetho); used after Psammetichus as the residence of the rulers of all Egypt, and therefore taken for Egypt itself Hos. 9, 6; elsewhere **מִן** Is. 19, 13; JER. 2, 16; Ez. 30, 13 16. — In hieroglyphic writing the city was called a) *Ma-m-Ftah*, i. e. *place of Ftah* (*Champoll. Gr. Eg.* 1, 155-7), b) in modern Coptic **Μηνοψ**, **Μηνοψ**, **Μηνοψ**, out of which arose subsequently **Μεμφις**, *Memphe*, Greek *Μίμψις*, *Ar.* **مِف**. The signification of the Coptic appellation is *place (ma) of the good (nuph)*; of the Egyptian, *place (ma) of Ftah* (Vulcan). Ruins of Memphis are found on the west bank of the Nile, south of old Kahira.

מִסְכָּשֶׁת 2 SAM. 21, 8 see **מִסְכָּשֶׁת**.

מִסְכֵּן (prop. part. Hif. of **מִסְכֵּן**) *m. a pressing asker, intercessor, mediator*, Lat. *intercessor* Is. 59, 16; Job 36, 32 and *he enjoins upon it* (**מִסְכֵּן** construed with **עַל** of the person or thing, never with **בְּ**; **עַלֵּי** refers to **אֹר** lightning, and as **אֹר** is masc. elsewhere, many mss. read **עַלֵּי** notwithstanding an intercessor, i. e. even when a **מִסְכֵּן** would have it turned aside (Targ.).

מִסְכָּה (from **מִסְכָּה**) *m. point of attack, object of assault*, Job 7, 20.

מִסְכָּה see **מִסְכָּה**.

מִסְכָּה (from **מִסְכָּה**, constr. **מִסְכָּה**) *m. a*

breathing out, of the soul (**נְפֶשׁ**) JOB 11, 20; comp. **נְפֶשׁ נְפֶשׁ**.

מִסְכָּה (from **מִסְכָּה**) *m. bellows*, JER. 6, 29, a figure of the lungs and throat; *Ar.* **منفخ**.

מִסְכָּה masc. only in the proper name **מִסְכָּה**, probably from **מִסְכָּה** from **מִסְכָּה** (**מִסְכָּה**) = **מִסְכָּה** I. (which see and comp. **מִסְכָּה** = **מִסְכָּה**, *splendour, glitter*, metaphor. *fame*. But the stem may also be **מִסְכָּה** = **מִסְכָּה**, *to speak, to announce, to prophesy*, identical in its organic root **מִסְכָּה** with **מִסְכָּה**, hence **מִסְכָּה** utterance.

מִסְכָּה (either utterance of *Baal*, from **מִסְכָּה** = **מִסְכָּה**, or *fame of Baal*, from **מִסְכָּה** = **מִסְכָּה** which see) *n. p. m.* 2 SAM. 4, 4; 9, 6; 21, 7 8; in 1 CHR. 8, 34 instead **מִסְכָּה**, in 9, 40 **מִסְכָּה**, which, however, gives another sense. **מִסְכָּה** = **מִסְכָּה** which see. From its composition with **מִסְכָּה** (the cunning contrivance of plans) arose **מִסְכָּה** i. e. *Mephistophel*, where **מִסְכָּה** is for **מִסְכָּה**.

מִסְכָּה (contracted from **מִסְכָּה** *darknesses*, i. e. *sorrow, misery*, see **מִסְכָּה**) *n. p. m.* GEN. 46, 21, for which NUM. 26, 39 has **מִסְכָּה** and **מִסְכָּה** with the same sense.

מִסְכָּה see **מִסְכָּה**.

מִסְכָּה (prop. part. Hif. of **מִסְכָּה**) *m. that which crushes, a hammer*, PROV. 25, 18, = **מִסְכָּה** from **מִסְכָּה**.

מִסְכָּה (constr. **מִסְכָּה**, *pl. constr.* **מִסְכָּה**, from **מִסְכָּה**) *m.* 1. *the falling off*, of **מִסְכָּה**, i. e. *chaff, refuse* AM. 8, 6. — 2. *what falls or hangs down*, of thick, soft flesh, hence **מִסְכָּה** Job 41, 15 *fleshy dew-laps*; comp. Latin *pendulum, laxum*.

מִסְכָּה (from **מִסְכָּה**; *pl.* **מִסְכָּה**) *f.* same as **מִסְכָּה** *miracle* JOB 37, 16.

מִסְכָּה (*pl.* **מִסְכָּה**, from **מִסְכָּה** I.) *f.* a division, separated number, class, 2 CHR. 35, 12 = **מִסְכָּה** 35, 5; on the contrary **מִסְכָּה** is taken as = **מִסְכָּה** from **מִסְכָּה** II.

מִסְכָּה (from **מִסְכָּה**) *f.* a fall, a ruin, Is. 17, 1; see **מִסְכָּה**.

מַפְלָה (from **נָפַל**) *f.* a heap of rubbish **Is.** 23, 13; destruction **25**, 2.

מַפְלֵט (from **פָּלַט**) *m.* a place of refuge, **Ps.** 55, 9 *I would hasten to a place of refuge for me*, described more exactly in the second member; in **2 SAM.** 22, 3 **יִמְפְּלֵטִי** should be read.

מַפְלָצָה (from **פָּלַץ**) *fem.* horror, terror, monstrosity; then the name of a Phallus-statue for the idol **אֲשֶׁרָהָה** **1 KINGS** 15, 13; **2 CHR.** 15, 16; comp. **פָּחַד**, **יְרָאָה**, **יְהוָה** of God; **Syr.** **ܡܦܠܥܬܐ** idol. See **הַפְּלָצָה**.

מַפְלָשׁ (*pl. constr.* **מַפְלָשִׁי**, from **פָּלַשׁ**) *m.* the swimming, poising (of clouds) **JOB** 37, 16, where, however, one may also read **מַפְרָשִׁי** (breaking) after **36**, **39**, or **מַפְלָשִׁי** (rolling, heaving).

מַפְלָה (with *suff.* **מִפְּלֵהוּ**, from **פָּלַה**; **חָהָם**, **חָתָד**, **מִפְּלֵהוּ**) *f.* 1. ruin, **Ez.** 26, 15 *the threatening of ruin; fall, 27, 27 on the day of thy fall; misfortune **PROV.** 29, 16. — 2. a fallen trunk **Ez.** 31, 13, perhaps with allusion to **נָבִילָה** (see **Is.** 18, 6); a corpse **JUDGES** 14, 8, like cadaver from **cadere**, **πνῆμα** from **πίπτω**.*

מַפְעֵל (*pl.* **מַפְעֵלִים**, with *suff.* **לִי**, from **פָּעַל**) *m.* work, of creation **PROV.** 8, 22.

מַפְעֵלָה (*constr. pl.* **מַפְעֵלוֹה**) *f.* work, deed, mighty deed, of God **Ps.** 46, 9; **66**, 5.

מַפְעֵת *n. p.* see **מִיפְעֵת**.

מַפֵּץ (with *suff.* **מִפְּצֵו**) *m.* a smiting in pieces, a dashing in fragments **Ez.** 9, 2, **מַפֵּץ בְּלִי מַר** weapon of war.

מַפֵּץ (from **מָצַץ**) *m.* a hammer, same as **מַפְצִץ**, **JER.** 51, 20.

מַפְקָד (*constr.* **מַפְקְדוֹ**) *m.* 1. a numbering, of the people **2 SAM.** 24, 9; **1 CHR.** 21, 5, where **מַפְקֵר** is the sum. — 2. arrangement, **בְּמִן** **2 CHR.** 31, 13 according to arrangement. — 3. an appointed place **Ez.** 43, 21, **LXX** **מַפְקֵד** (a separated place). — 4. in **שַׁעַר הַמַּפְקָד** **NEH.** 3, 31 the name of a gate in the temple, perhaps the same as **מַפְקֵד הַבַּיִת** **Ez.** 43, 26.

מַפְקֵד see **מַפְקָד**.

מַפְרָץ (*pl. with suff.* **מִפְּרָצָיו**, from **פָּרַץ**) *m.* prop. an incision, inlet, hence harbour, haven, gulf **JUDGES** 5, 17; **Ar.** **مِفْرَظَة** inlet.

מַפְרָקָה (with *suff.* **מִפְּרָקָהּ**, from **פָּרַק**) *f.* the neck, prop. member-work **1 SAM.** 4, 18; **Aram.** **ܡܦܪܩܐ** joint.

מַפְרָשׁ (with *suff.* **מִפְּרָשׁוֹ**, *pl. constr.* **מִפְּרָשִׁי**, from **פָּרַשׁ**) *m.* a sail, different from **נֶס** (flag) **Ez.** 27, 7; figur. of the sailing, pendant clouds **JOB** 36, 29; but it is better to derive it here from **פָּרַשׁ** = **פָּרַס** meaning the bursting, breaking.

מַפְשְׁטָה (from **פָּשַׁע**) *f.* the place where the separation of the body begins, the parts of shame **1 CHR.** 19, 4, for which **2 SAM.** 10, 4 has **שְׁחִיחָה**.

מַפְתָּח (from **פָּתַח**) *m.* an instrument for opening a door, a key **JUDGES** 3, 25; then a symbolical designation of the office belonging to the master of a house, **Is.** 22, 22 **עַל־הַמֶּינִי** set over the key, i. e. having the office of the key; **Ar.** **مفتاح**.

מַפְתָּח (*constr.* **מִפְּתָח**, from **פָּתַח**) *m.* the opening, of the lips, i. e. utterance, speech **PROV.** 8, 6.

מַפְתָּן (*c.* **מַפְתָּן**, from **פָּתַן** which see) *m.* the sill, threshold, of the temple **Ex.** 9, 3; **10**, 4; of a gate **46**, 2. The threshold of the temple was reckoned holy, and it was not allowed to be trodden upon; but persons leaped over it **1 SAM.** 5, 5; **ZEPH.** 1, 9. In like manner the thresholds of the royal palace in Persia were holy.

מִן see **מִן**.

מָצָא (1 *pers.* once **מָצָאתִי** **NUM.** 11, 11; *part. m.* **מֹצֵא**, *pl.* **מֹצְאִים**, *constr.* **מֹצְאֵי**, *fem.* **מֹצְאָה** instead of **מֹצְאָה**, *pl.* **מֹצְאוֹת**, once *fem. sing.* **מֹצְאָה** **ECCLES.** 7, 26 after the manner of verbs **לָה**; *inf. constr.* **מֹצֵא**, with *suff.* **מֹצְאֵכֶם** **GEN.** 32, 20 for **מֹצְאֵכֶם**; *imp.* **מֹצֵא**; *fut.* **יִמְצֵא**) *prop. intr.* to step forth into appearance, to become visible, to appear, to exist, **2 SAM.** 18, 22 and no joyful tidings exist for thee (comp. **Nif.**), hence 1. *tr.* with accus. of the object to discover **GEN.** 44, 16, **DEUT.** 24, 1,

with **א** of the person in whom a thing is discovered 1 SAM. 29, 3, JOB 19, 28, with ellipsis of the object Ps. 17, 3, and in a peculiar way 2 KINGS 9, 35 *they discovered in her* (referring to the corpse); farther, to make known GEN. 36, 24; to explain, to find out, i. e. to shew openly JOB 11, 7; 37, 23. — 2. Metaphor. to find, i. e. to make appear, with accus. of the object; of men GEN. 38, 20, NUM. 35, 27, DEUT. 22, 27, and things GEN. 36, 24, 2 KINGS 23, 24; of what is lost LEV. 5, 23; to find 2 KINGS 22, 8, opposite **בקש** ECCLES. 7, 28; SONG OF SOL. 3, 1; 5, 6; to solve, a riddle JUDGES 14, 18. — 3. to have, to possess, i. e. to have found, so e. g. **חיים** PROV. 8, 35, **טוב** 18, 22, **חכמה** 3, 13, **חן** GEN. 18, 3, **חן** Hos. 12, 9, **חזון** LAMENT. 2, 9, **שִׁלום** SONG OF SOL. 8, 10; and in like manner something bad Ps. 116, 3, PROV. 6, 33, hence to have or to possess God, i. e. his favour and grace DEUT. 4, 29. Here belong the following expressions: a) **מצאה יד** the hand has, possesses, i. e. to have, to be in possession of LEV. 12, 8; 25, 28, followed by the object in the accus. JOB 31, 25; seldom does **ל** stand Is. 10, 14; b) **מצאה יד** to have power, to be able JUDGES 9, 33; 1 SAM. 10, 7; 25, 8; **יד** is strengthened by **בן** ECCLES. 9, 10, without altering the sense; c) **מצאה יד** to have power, with accus. over one 1 SAM. 23, 17, i. e. to get one into the hands, to conquer, but more frequently with **ל** Is. 10, 10; Ps. 21, 9. Here belongs also Ps. 32, 6 at the time of finding, i. e. when God allows himself to be found, as Is. 55, 6, conseq. = **נחן רצון** (Is. 49, 8); **נחן רצון** 2 SAM. 7, 27 to find heart, i. e. to feel oneself incited by the spirit, to have heart; **נחן רצון** Ps. 76, 6 to find hand, i. e. to have activity and motion; **נחן רצון** JOB 33, 10 to shew estrangement (i. e. enmity); **נחן רצון** ECCLES. 7, 27 to find out the verdict. — 4. to happen to, befall, come upon one, with accus. of the person GEN. 44, 34; Ex. 18, 8; DEUT. 31, 17; Ps. 116, 3; the Aram. **ܡܨܬܐ**, **ܡܨܬܐ**, Ar. **أصاب** with the accus. having the same metaphor.

application; comp. TOB. 12, 7. — 5. to reach, attain to, a thing; therefore construed with **ל** JOB 11, 7; to gain, obtain GEN. 26, 12; to get 2 SAM. 20, 6; to suffice NUM. 11, 22; JUDGES 21, 14; senses which are frequent in the cognate dialects, but not original.

Nif. **נִמְצָא** (part. m. **נִמְצָא**, pl. **נִמְצָאִים** and **נִמְצָאוֹת**; inf. constr. **וְנִמְצָא**; fut. **יִנְמָצָא**) pass. of Kal: to be understood, comprehended, **נִמְצָא** JER. 15, 16, to be acquired, with **ל** of the person DEUT. 21, 17, to be manifest JOB 28, 12, to be found GEN. 44, 16; 47, 14, existing 19, 15, with the addition of the place 18, 29; to exist, to live, **יִנְמָצָא** DAN. 11, 19 and he shall be no more = **וְנִמְצָא**; to be found out, in a number DAN. 1, 19; EZR. 10, 18; with **א** of the person to be found in 1 KINGS 1, 52; 14, 13, but also construed with **כֹּה** 2 CHR. 19, 3, **עַל** 36, 8, and **ל** DEUT. 22, 20; spoken of God, to be found by one, i. e. to shew himself inclined toward one JER. 29, 14; Is. 55, 6; 1 CHR. 28, 9; comp. in the New Testament ROM. 10, 20.

Hif. **הִמְצִיא** (1 pers. once **הִמְצִייתִי**, part. **הִמְצִיא**, fut. **יִהְיֶה**) prop. to let one attain to, acquire, find a thing, with accus. of the person and of the object; usually, however, to requite JOB 34, 11; to cause to come, the thunder-cloud JOB 37, 13, also like **הִסְפִּיר** to deliver over, to give up ZECH. 11, 6; 2 SAM. 3, 8, where the LXX read **הִשְׁלִיכְתִּי בְּיָדָהּ**. — The nouns **מוֹצֵא** (**מוֹצֵא**), **מוֹצֵא**, **מוֹצֵא** belong to **צָוָה** or **צָוָה**.

The fundamental signification is to appear, to become visible, and the organic root is **צָוָה**; comp. **צָוָה** (**צָוָה**).

מוֹצֵא see **מוֹצֵא**.

מָצֵב (constr. **מָצֵב**, from **נָצַב**) masc. 1. place on which one stands, a station, a place JOSH. 4, 9. — 2. Metaphor. a post, office Is. 22, 19; a military post, a guard. 1 SAM. 13, 23; 14, 1 4 6 11.

מָצֵב (part. Hof. of **נָצַב**) m. prop. anything placed, a position, hence a post, a military station, a garrison Is. 29, 3, = **מָצֵב** 2.

מַצְבָּא see מַצְבִּיהָ.

מַצְבָּה (from מַצֵּב) *f.* a military post, for defence 1 SAM. 14, 12.

מַצְבָּה (from מַצֵּב) *f.* only in ZECH. 9, 8 and *I will encamp for* (i. e. in favour of; מַצְבָּה is the opposite of מַצְבָּה) *my house as a military protection* (מַצְבָּה according to LXX = מַצְבָּה) or as a post of protection (= מַצֵּב). Better with the Masora as מִן־מַצְבָּה *against the march of the army* (Ibn Esra, Kimchi); see מִן.

מַצְבָּה (c. מַצְבָּה; pl. מַצְבֹּת, c. מַצְבֹּת, with suff. מַצְבֹּתֶיךָ, מַצְבֹּתֵיהֶם or מַצְבֹּתֵיהֶם; from מַצֵּב) *f.* anything set up, erected, hence a pillar, obelisk Is. 19, 19, = מַצֵּב, of that of the temple of the sun in Heliopolis JER. 43, 13; a statue, of Baal 2 KINGS 3, 2; 10, 26 27, or of other gods 1 KINGS 14, 23; 2 KINGS 17, 10; coupled with מַצְבֹּת, מַצְבֹּתֶיךָ, מַצְבֹּתֵיהֶם, מַצְבֹּתֵיהֶם MIC. 5, 12; LEV. 26, 1; a memorial stone, which was dedicated and consecrated GEN. 28, 18, and was raised to commemorate remarkable things GEN. 31, 45; 35, 14 (JOSH. 4, 9; 1 SAM. 7, 12). From such dedicated memorial-stones — called by the ancients (Pausanias, Apuleius) λίθοι ληναίοι or ἀλητιμύμενοι, lapides uncti — arose their idolatrous application.

מַצְבָּה (from מַצְבָּה gathering-place of Jah, from מַצֵּב) *n. p.* of a city otherwise unknown 1 CHR. 11, 47 (LXX, Vulg.). Reland understood it to be מַצְבָּה in the neighbourhood of Hebron; others read מַצְבָּה (see 2 SAM. 23, 36).

מַצְבָּה (with suff. מַצְבָּתָה) *f.* a memorial-stone GEN. 35, 14, on a grave 35, 20 (comp. Phenic. מַצְבָּה funeral-monument); monumental pillar 2 SAM. 18, 18; fig. trunk, stock, on which the buds and growing sprouts appear Is. 6, 13.

מַצְדָּה (from צִיד II.) *m.* a fastness, castle, stronghold 1 CHR. 11, 7; 12, 8 16; for which 2 SAM. 5, 9 has מַצְדָּה.

מַצְדָּה (only pl. מַצְדֹּת; from צִיד) *f.* a high fortress, a mountain-hold, a mountain-castle Is. 33, 16, in Moab JER. 48, 41, Babylon 51, 30; generally a lurking-place, a cave, in the high parts of Pa-

lestine 1 SAM. 23, 14 19; 24, 1; a narrowly enclosed place, after the manner of old towers Ez. 33, 27 (where the LXX read מַצְדֹּת), coupled with מַצְדָּה (pit) as a place of protection JUDGES 6, 2.

Ar. مَصَاد the same, from مَصَد. The city מַצְדָּה Massada, a well-known fortress in the Jewish wars, received its name from this word.

מַצְדָּה (once מַצְדָּה, with suff. מַצְדָּתָה, pl. מַצְדֹּת, from צִיד) *f.* 1. fortress, of Zion Is. 29, 7 (in the accus.); tower, mountain-castle, in Babylon Ez. 19, 9. — 2. a net ECCLES. 9, 12, from another meaning of צִיד.

מַצְדָּה see מַצְדָּה.

מַצְדָּה see מַצְדָּה.

מַצָּה (2 pers. *f.* מַצִּית; fut. יִמָּצֶה, ap. יִמָּץ) *tr.* to suck out, to drink out, to drain, a liquid; to empty, even to the dregs; to drink out clean Is. 51, 17, Ez. 23, 34, a stronger word than שָׁחָה; to press out JUDGES 6, 38. — מַצָּה (Arab. مَصَى, to press out the whey, to make cheese; Syr. مَضَا to suck, to swallow, مَضَا to press out) is an enlargement of מָץ, מָץ; comp. מָצָה I. Deriv. the proper name מַצָּה.

Nif. יִמָּצֶה (fut. יִמָּצֶה, 3 pl. יִמָּצֶוּ) 1. to be swallowed, to be sucked out, Ps. 73, 10 and waters in abundance are greedily swallowed by them (see לָ), where the LXX read incorrectly יִמָּצֶוּ; the fig. expression is not diminished by that. — 2. to be squeezed or pressed out (blood) LEV. 1, 15.

מַצָּה *f.* 1. (pl. מַצֵּוֹת; from מַצֵּץ) a thin cake pressed together, which was not raised with leaven Ex. 12, 15 18 20 39, oppos. to חֲמֵץ, prop. a more exact designation of חֲמֵץ LEV. 8, 26, רִקִּיק NUM. 6, 19, לֶחֶם Ez. 29, 2, עֵצָה 12, 39. As such exclusively were eaten at the passover, this feast was called חֲמֵץ מַצֵּוֹת Ex. 23, 15, LEV. 23, 6, 2 CHR. 8, 13, EZR. 6, 22, in short חֲמֵץ Ex. 12, 17. In connexion with the passover or the spring-feast, חֲמֵץ has been explained, sometimes

the pure bread, sometimes the spring-bread; but better from מַצֵּץ. — 2. (from נִצָּה) contention, quarrel PROV. 13, 10; 17, 19.

מִצְהָ (place of reeds, from נִצָּה to swallow, to suck in; comp. אֲנִיחִיךָ, גִּמְחָה &c.) n. p. of a place in Benjamin JOSH. 18, 26.

מִצְהָלָה (pl. constr. מִצְהָלוֹת, with suff. מִצְהָלֶיךָ; from צָהַל) f. the neighing, of horses, a figure of the shouting of warriors JER. 8, 16; the neighing of lust 13, 27.

מִצְרִיא see מִצְרָא.

מִצְדָּ (c. מִצְדֹּד; pl. מִצְדֹּדִים; from צִיד) m. 1. a net, gin ECCLES. 7, 26, coupled with חָרֶם. — 2. = מִצְדֵּי ECCLES. 9, 14; where two mss. have מִצְדֹּדִים.

מִצְדֵּי (with suff. מִצְדֵּיךָ, from צִיד) m. a bulwark; הִצְדֵּיךָ מִן עֵלֶיךָ to enclose one with a bulwark JOB 19, 6.

מִצְדָּה see מִצְדָּה.

מִצְדָּה and מִצְדָּה (constr. מִצְדָּה, with suff. מִצְדָּתִי, pl. מִצְדָּוֹת; from צִיד to shut in) f. 1. a fortress, castle, stronghold, coupled with סֶלֶס JOB 39, 28, also fig. 2 SAM. 22, 2 and מִקְהָה Ps. 91, 2; also a place of refuge, a lurking-place, a safe place, in the heights 1 SAM. 24, 22 or depths 2 SAM. 5, 17 (where the Syr. reads מִצְדָּה); spoken of the citadel of Zion 2 SAM. 5, 7; once בֵּית מִצְדָּוֹת Ps. 31, 3 stands for it. — 2. capture, object of capture Ez. 13, 21 (where mss. have מִצְדָּה). — 3. a net 12, 13, coupled with רֶשֶׁת.

מִצְדָּה (constr. מִצְדָּה, with suff. מִצְדָּתִי; pl. מִצְדָּוֹת and מִצְדָּוֹת, with suff. מִצְדָּוֹתִי; from צָדָה) fem. prop. firm, appointed, hence a command, precept, prescription, law, DEUT. 7, 11; 17, 20, along with חֹק 5, 28, תוֹרָה JOSH. 22, 5, 2 CHR. 19, 10, and also interchanged with them PROV. 6, 23; 13, 13; the legally prescribed life 19, 16; a commandment, of God DEUT. 17, 20, 1 KINGS 13, 21, oppos. to מִצְוֹת אֲנָשִׁים Is. 29, 13; a human command PROV. 6, 23; 19, 16; behest

2 KINGS 18, 36; ESTH. 3, 3; utterance ECCLES. 8, 5 = חֶבֶר חֶבֶר 8, 4; commission MAL. 2, 4; income prescribed by law, as מִצְוֹת הַלְוִיִּים NEH. 13, 5 what accrued to the Levites: = חֹק and מִשְׁפָּט.

מִצְדָּה and מִצְדָּה (pl. מִצְדָּוֹת) f. a raging depth of the sea EX. 15, 5, NEH. 9, 11, figur. prison, grave PS. 88, 7.

מִצְדָּה and מִצְדָּה (plur. מִצְדָּוֹת, מִצְדָּוֹת; from צָדָה) fem. 1. the raging depth of the sea (cognate in sense תְּהוֹמוֹת הַיָּם) JOB 41, 23; JON. 2, 4 (parall. שְׁבָלֹת מַיִם); Ps. 107, 24 (parall. מַיִם מִיָּם); fully, connected with יָם 68, 23, as a figure of the western maritime lands; the raging depths of the יָם זֶחַךְ ZECH. 10, 11, i. e. a sea of Egyptian peoples, like מַיִם מִיָּם JER. 50, 38, יָם 51, 30. — 2. (for מִצְדָּה, from צָלָל II.) prop. umbraculum, tent (comp. מִצֵּל Ez. 31, 3; Arab. مِظَلَّة) ZECH. 1, 8 = כֶּהֱנָה (Ps. 18, 12), the heavenly habitation of God (LXX, Syr.), symbolised by the earthly tabernacle; as the ark of the covenant (REV. 11, 19) and the pot of manna (ibid. 2, 17) are conceived of as carried away into heaven. The יוֹחֲזִים there represent the יוֹחֲזִים in the fore-courts of the temple (1 Macc. 14, 4). The explanation depth (Targ.) is unsuitable.

מִצְדָּ (from צִיד I.) masc. same as צִידָה, צִידָה, צִידָה, pressure, distress, coupled with צָר Ps. 119, 143 and מִצְדָּ JER. 19, 9; מִצְדָּ one in distress 1 SAM. 22, 2.

מִצְדָּ (pl. constr. מִצְדָּי, from צִיד III.) m. 1. prop. anything set up, firmly fixed, i. e. a pillar, like מִצְדָּ from מִצְדָּ, hence מִצְדָּי 1 SAM. 2, 8 the pillars of the earth (comp. JOB 9, 6). — 2. (from צִיד IV.) a point, crag, height, 1 SAM. 14, 5, to which may also be referred מִצְדָּ 2, 8, identical with מִצְדָּי; comp. Phenice. Mesaka, n. p. of a city in Numidia.

מִצְדָּה (plur. מִצְדָּוֹת, with a suff. מִצְדָּוֹתִי, from צִיד I.) f. = מִצְדָּה ZEPH. 1, 15; to deliver from it is expressed

by הוציא Ps. 25, 17, הושיע 107, 13, הוציל 107, 6; elsewhere it is coupled with צר Job 15, 24. Phenice. מַצְקָא = מַצְקָא n. p. of a city, conseq. = מַצְקָא 2.

מַצְר (constr. מַצְר, from מַצָּר or מַצָּר I.) m. 1. *straitness, inclosure, hence a state of siege* 2 KINGS 24, 10; מַצָּר בְּמִי בְּיָדָהּ 52, 5 to come into siege, i. e. to be besieged; in the same sense בְּמִי הָיְתָה בְּמִי יִשְׁכְּהוּ בְּמִי 10, 17; Ez. 4, 3; ZECH. 12, 2 (where בְּיָדָהּ should be supplied); יָמֵי מִצְרָה the days of siege Ez. 5, 2; מִי מִצְרָה the waters of siege, i. e. with which people are provided for a siege, comp. מִיִּם לַחֲוֶץ Is. 30, 20; the act of besieging Ez. 4, 7. — 2. *a wall, a bulwark, i. e. what encloses a place* ZECH. 9, 3 = חָיִל 9, 4 or מַצְרוֹ Mic. 4, 14 to put siege-works about; so too מִצְרָה עָרֵי מִצְרָה Ez. 4, 2; מִצְרָה עָרֵי מִצְרָה 2 CH. 8, 5, comp. 11, 5. — 3. *Figurat. straitness, distress, oppression, suffering*, DEUT. 28, 53, JER. 19, 9, coupled with מַצְרוֹק (which see). — 4. (from צִיּוֹר I.) *a steep rock, a fortress, as a post and watch* HAB. 2, 1 (comp. the noun צִיּוֹר). — 5. *n. p. of Egypt*, poetically used for the usual מִצְרַיִם Is. 19, 6; 2 KINGS 19, 24; מִצְרַיִם Mic. 7, 12 cities of Egypt; יָדָהּ מִצְרָה Is. 19, 6 the branches and canals of the Nile; Coptic Metouro kingdom; but the Hebrews thought of מַצְרַיִם, whose sing. is מַצְרָה.

מַצְרָה (with suff. מַצְרָה) m. *siege Ez.* 4, 8, same as מַצְרָה 1.

מַצְרָה and מַצְרָה (pl. מַצְרָה) fem. 1. *a siege-machine, to set up a siege-engine, with עָלָה Is. 29, 3.* — 2. *a fortress*, 2 CH. 11, 11, fully עָרֵי מִצְרָה 14, 5 or plur. 11, 10 23 and 12, 4 cities of fortresses, i. e. fortified cities; מִצְרָה to keep the fortresses NAH. 2, 2, an al-literation.

מַצְרָה (with suff. מַצְרָה; from מַצָּה) fem. same as מַצָּה 2. Is. 41, 12 quarrel, strife.

מַצָּח (not used) intr. to shine, to glitter, same as מַצָּח, to shine forth, to

stand forth. Deriv. מַצָּח, מַצָּחָה. — This fundamental signification and organic root are also confirmed by the Ar. مَضَح, Syr. مَضَح, having the same meaning, which is well suited to denote the act of standing forth, of being visible; see מַצָּח.

מַצָּח (with suff. מַצָּח, plur. מַצָּחִים) m. (מַצָּח, constr. מַצָּחִים; from מַצָּח) prop. the high part, the shining part of the face, hence the forehead Ez. 28, 38, 1 SAM. 17, 49, a figure of stubbornness Ez. 3, 7, and of impudence JER. 3, 3; but also of spirit Ez. 3, 9, and of endurance Is. 48, 4, compared with נְחוּשָׁה &c.; comp. frons ferrea (Plin. Paneg. 35). — Agreeably to its origin מַצָּח has the same fundamental signification as the word for face (פָּנִים); Hebrew nouns for the fore part of the head, the face, and forehead, proceeding from the idea of shining. This explains the fact that the Ar. وَجْه, سَمَاء, Aram. מַצָּח (Ez. 3, 7), Greek πρόσωπον signify both face and forehead; besides the Semites compare the forehead to the sun (Rashi on ECCLES. 12, 2; Vit. Tim. II. p. 475), and to a polished mirror (Arab. Prov. II, 590).

מַצָּחָה (constr. מַצָּחָה) f. *a greave*, prop. an artificial front of the leg 1 SAM. 17, 6. The femin. is used of inanimate things.

מַצָּל (from צָלָה I. after the form מַצָּר, מַסָּב) m. Ez. 31, 3 *a shadowing*.

מַצָּלָה (pl. מַצָּלִים; from צָלָה II.) f. *a little bell, an ornament of horses, on which characters were written* ZECH. 14, 20.

מַצָּלָה (according to the LXX and Syr. from צָלָה II.; also written מַצָּלָה) fem. see מַצָּלָה 2.

מַצָּלָה see מַצָּלָה 2.

מַצָּלָה (extended from מַצָּלָה = מַצָּלָה, like מַצָּלָה from מַצָּלָה = מַצָּלָה, conseq. from מַצָּלָה I.; but as only the dual מַצָּלָה occurs, one might also adopt for it a

singul. מַצְלָה, the Dagesh being lost in the vowelless ל; comp. מַצְלָה, dual (מַצְלָהִים) *f.* a kind of *cymbal* consisting of two plates 1 CHR. 13, 8; 15, 16 19 28; 16, 5 42; 25, 1 6; 2 CHR. 5, 12 13; 29, 25; EZR. 3, 10; NEH. 12, 27. In 2 SAM. 6, 5 מַצְלָהִים stands for it.

מִצְנַפֶּת (from צָנַף) *f.* a turban (so called from its being wound about) of the high priest Ex. 28, 4 37 39; LEV. 8, 9; 16, 4; and of the king Ez. 21, 31; an emblem of dignity.

מִצְעָה (from יָצַע) *masc.* a couch Is. 28, 20.

מִצְעָר (only *pl. constr.* מִצְעָרִי, with *suff.* מִצְעָרִי; from צָעַר) *m.* step, walk, that one enters upon Ps. 37, 23; PROV. 20, 24; figur. followers DAN. 11, 43; comp. רִנְנָלִים in this sense Ex. 11, 8; so too בְּרִנְנָלִי JUDGES 4, 10; 5, 15, consequ. מִצְעָרִי is not = מִסְעָרִי (*Saadia*), though מִסְעָר (which see) is = מִצְעָר.

מִצְעִירָה (apparently from a *masc.* מִצְעִיר with Dagesh euphonic = מִצְעָר, as מִן here yields no satisfactory sense) *adj. f.* little, small, DAN. 8, 9 = צְעִירָה. The author has wavered between the *femin.* of צְעִיר and מִצְעָר.

מִצְעָר (from צָעַר) *prop. adj. m.* small, little, commonly a *subst. m.* 1. smallness, littleness, of a city with few inhabitants GEN. 19, 20, alluding to צָעַר; insignificance JOB 8, 7; a short time Is. 63, 18; fewness, 2 CHR. 24, 24 with a few men. — 2. a poetical designation of a mountain in the holy land, perhaps Zion or the temple-mountain Ps. 42, 7, if we should not read מוֹקֵד הָר (see LAMENT. 2, 6).

מִצְפָּה (with *a* of motion מִצְפָּהָה, and with reference to the appellative meaning with the article; an etymology is given in GEN. 31, 49; mountain-watch) *n. p.* of different elevated localities, 1. of one in Benjamin, where there was once a sanctuary (בֵּית-אֵל) in the time of the Judges, JUDGES 20, 1 26; 21, 1 25, with a priesthood and ark 20, 26-28, where the sacred lots were cast 1 SAM.

10, 19-25, a document respecting the constitution was laid up before God, and where the people generally were wont to convene 7, 5 seq. In 1 MACC. 3, 46 we read of this place *ὅτι τόπος προσευχῆς εἰς Μασσηφά τὸ πρότερον τῷ Ἰσραήλ*. Afterwards Mizpa, which was an hour's distance from Rama (*Robins.* II p. 362), was converted into a fortress with a cistern 1 KINGS 15, 22; JER. 41, 9; 2 CHR. 16, 6. Then Gedaliah took up his residence there JER. 40, 6. After the return from Babylon it was the seat of a שָׂר, and formed a peculiar district NEH. 3, 7 15 19. — 2. written for מִצְפָּה in Gilead. See מִצְפָּה.

מִצְפָּה (constr. מִצְפָּהָה, from צָפָה) *m.* 1. a mountain-fort, a watch-tower, on which a scout or watchman (מִצְפֵּה) stands Is. 21, 8, or whence a plain can be surveyed 2 CHR. 20, 24. — 2. (fort, watch-tower) *n. p.* of many elevated, fort-like localities, which are determined more exactly by additions or by means of the context, as a) מִצְפָּה מוֹאָב (*watch-tower of Moab*) *n. p.* of a place lying above עַרְבוֹת מוֹאָב, to which one could easily get by Bethlehem 1 SAM. 22, 3. — b) מִצְפָּה גִלְעָד (*watch-tower of Gilead*) *n. p.* of a locality in Gilead considered in a more restricted sense, perhaps identical with מִצְפָּה רָמָת in Gad (JOSH. 13, 26) JUDGES 11, 29. It lay 15 Roman miles northwest of רָבָת עַמְּוִן at the נֶקֶם (Onom.), and therefore מִצְפָּה 11, 11 34 as a sacred place is the same with it. The מִצְפָּה Hos. 5, 1, where a new king was set up in the kingdom of the ten tribes, like Saul in Mizpah of Benjamin (1 SAM. 10, 17), should also be identified with it. — c) *n. p.* of a place in the plain of Judah JOSH. 15, 38. — d) *n. p.* of a place in Benjamin JOSH. 18, 26, elsewhere called only מִצְפָּה. — e) *n. p.* of a place in the north of Palestine, in the neighbourhood of צִידִן, after which a valley there was also named JOSH. 11, 8.

מִצְפֵּן (*pl.* מִצְפֵּנִים, from צָפַן) *masc.* something preserved, i. e. a treasure or a hidden place OB. 6 = צִמְקִין which see.

that **מִצְרָף** and **מִצְוֹר** meant originally and chiefly the inhabitants. Among the ancients the inhabitants of a land receive their names from colour (comp. **חִמְיָרִים** [Himyrites], prop. the red ones; the name "Phenician", **φοίνιξ**, means prop. dark-red, as **φοίνιος**, **φοινός**, Poenus, still shew; **אֲדָם** as the designation of a people &c.); and we may therefore compare **מִצְרָף** red clay, **מִצְרָף** a very red man, in order to translate **מִצְוֹר** (as an adj. of colour after the form **אֲדָם**, **אֲדָרִי**) by **dark-red**, which, judging from the pictures that have been preserved, was actually the natural colour of the ancient Egyptians.

מִצְרָף (from **צָרַף**) *m.* a *fining-vessel*, a *crucible*, Prov. 17, 3; 27, 21.

מָקָה (from **מָקָה** to corrupt) *m.* *rotteness*, *putridity*, *foetor*, Is. 3; 24, opposite to **בִּשְׁמֵם**; *rotten dust* 5, 24.

מִקְדָּה (*pl.* **מִקְדָּוֹת**; from **נָקָה** II. = **נָקָה** to strike) *f.* a *hammer*, of a stone-cutter, prop. a *striker*, 1 KINGS 6, 7, also used in the working of iron Is. 44, 12, for the driving in of nails JER. 10, 4. The surname **Μακκαβαῖος**, which one of the Hasmoneans bore, is not **מִקְדָּה**, but **מִקְדָּה**, like the Talmudic surnames **מִקְדָּה**, **מִקְדָּה**, **מִקְדָּה**.

מִקְדָּה *f.* 1. same as **מִקְדָּה** a *hammer* JUDGES 4, 21. — 2. (from **נָקָה** I.) a *hole*, a *hollow*, a *fissure in a rock*, a *figure of descent* Is. 51, 1.

מִקְדָּה (*place of shepherds*; from **נָקָה**) *n. p.* of a Phenician city that belonged afterwards to Judah JOSH. 10, 10; 15, 41.

מִקְדָּם (from **קָדָם** = **קָדָם** which see) *m.* *soothsaying*, *magic*, Is. 2, 6, to be read for **מִקְדָּם**.

מִקְדָּשׁ (after the form **מִשְׁחָח** Ez. 9, 1, **מִקְדָּשׁ**, **מִקְדָּשׁ**, **מִקְדָּשׁ**, with *suff.* **מִקְדָּשׁוֹ**; *pl.* with *suff.*, drawing the *a* vowel forward to facilitate the pronunciation, **מִקְדָּשֵׁיהֶם** for **מִקְדָּשֵׁיהֶם**; see **מִקְדָּה**) *m.* a *sanctuary*, as a building Ez. 7, 24; *what is consecrated*, *holy* Num. 18, 29.

מִקְדָּשׁ (*constr.* **מִקְדָּשׁוֹ**, with *suff.* **מִקְדָּשֵׁי**, **מִקְדָּשֵׁי**, *pl.* **מִקְדָּשִׁים**, *constr.* **מִקְדָּשֵׁי**, with *suff.* **מִקְדָּשֵׁי**) *m.* 1. a *sanctuary*, i. e. a *place*, *house*, *station*, which are hallowed Ez. 25, 8; Lev. 12, 4; a *temple* Ez. 45, 4, especially that of Jehovah DAN. 11, 31, for which **מִקְדָּשׁ** Lev. 16, 33, **מִקְדָּשׁוֹ** 21, 12, **מִקְדָּשׁוֹ** NUM. 19, 20 are also used; but it is also applied to a non-Jehovistic temple, e. g. to a *palace* Am. 7, 13. Sometimes the *pl.* denotes holy spots, halls, Ez. 21, 7, Ps. 68, 36 and 74, 7, holy vessels JER. 51, 51, holy secrets Ps. 73, 17, &c. It is also employed of heathen temples, such as those of the Tyrians Ez. 28, 18; and of **מִקְדָּשׁוֹ** Am. 7, 9. — 2. *what manifests itself to be* **מִקְדָּשׁוֹ**, applied to Jehovah whom transgressions offend Is. 8, 14; *an object which is reckoned holy*, Ez. 11, 16 *I am to them only a little holy*, the principal parts of worship being neglected. The sanctuary was also an *asylum*, which is sometimes understood by the word.

מִקְדָּה (only in *plur.* **מִקְדָּהִים**; from **קָדָה**) *m.* *assembly*, *choir*, Ps. 26, 12.

מִקְדָּה (only in *pl.* **מִקְדָּהִים**) *f.* the same Ps. 68, 27.

מִקְדָּה (= **מִקְדָּה**; *place of assembly*) *n. p.* of a station in the desert NUM. 33, 25.

מִקְדָּה see **מִקְדָּה** 3.

מִקְדָּה (from **קָדָה**) *f.* a *gathering-place* for water, a *reservoir*, Is. 22, 11.

מִקְדָּה see **מִקְדָּה**.

מִקְדָּה (*constr.* **מִקְדָּה**, from **קָדָה**) *m.* 1. *hope*, *trust*, **מִקְדָּה** **אֵין** **מִקְדָּה** there is no hope 1 Chr. 29, 15, **מִקְדָּה** **אֵין** Ezr. 10, 2 there is hope. God is therefore called **מִקְדָּה** **יִשְׂרָאֵל** the hope of Israel, i. e. to whom Israel looks with hope JER. 14, 8; 17, 13; 50, 7. — 2. *place of gathering together*, *place of a collection*, of waters GEN. 1, 10; Ex. 7, 19; Lev. 11, 36. — 3. According to the Masoretic punctuation only in the passage 1 KINGS 10, 28, and in the parallel 2 Chr. 1, 16, where **מִקְדָּה** stands for **מִקְדָּה**. But in both places the word appears to be irregular at first in this,

that the second *נ* is in the absolute state *מִקְוֶה*, *מִקְוֶה*, if we do not assume that *הַפְּסִיקִים* should be supplied to the second *מִקְוֶה*; comp. *שְׂפָצָה* 2 Kings 9, 17 = *שָׁם* Ps. 16, 3 = *הָאֲדָרִי*. The Masora may either have thought of a troop, a company, of traders and horses; or have taken it to mean a web (so many Jewish interpreters). Against the former meaning is the position of the words 2 Chr. I. c., and against the latter the entire context. It is therefore better, with the old translators (LXX, Vulg., Syr., Arab.) to think of the name of a city or country, and to read *מִקְוֶה*, *מִקְוֶה* from *Koa* (קוֹה, קוֹה) or *Coa* (Vulg.), which may have been a city or territory in the neighbourhood of Egypt, where Israelite traders abode for the sake of the traffic in horses, and exchanged them between Egypt and Syrian lands. *Koa* may have also been the name of an Ethiopic country, perhaps identical with *קוּ-קוּ* (i. e. Ku-Ku) Is. 18, 2; *קוּ* (see Gol. p. 198 c) actually appearing as the name of a country.

מִקְוֶה (constr. *מִקְוֶה*, with suff. *מִקְוֶה*, *מִקְוֶה*, *מִקְוֶה* &c.; plur. *מִקְוֶהוֹת*, with suff. *הַיָּכֶם*, *הַיָּכֶם*; from *קוּם*) masc. (fem. only in Job 20, 9; on the contrary the fem. in Gen. 18, 24 refers to *פֶּיֶר*) prop. a place, where one stands, remains; spot Gen. 1, 9, Lev. 4, 12, Josh. 1, 3, place of abode Gen. 24, 23 25, position Num. 23, 13 27, dwelling Deut. 1, 33, room Judges 20, 36, place of honour 1 Sam. 27, 5, a stand 1 Kings 8, 21, abiding-place 2 Kings 6, 9; a firm place 1 Chr. 17, 9; place of corruption Eccles. 3, 20; land-possession Is. 5, 8; empty place 28, 8; Jer. 7, 32; spring, origin, place of finding Job 28, 1 = *מִוֶּצֵא*; locality Gen. 18, 26; 19, 14; 32, 3; territory Ezr. 8, 17; fig. cessation Job 16, 18; position, i. e. condition of mind, composure Eccles. 10, 4. *כָּל-מִקְוֶה* every where Prov. 15, 3. *מִקְוֶה* stands before the relat. *אֲשֶׁר* to express a local reference there where, where Lev. 4, 33; 14, 13, and is followed by a noun instead of, loco Is. 33, 21, like the Syr. *מְקָן* and the Ar. *مکان*.

מִקְוֶה (constr. *מִקְוֶה*, with suff. *מִקְוֶה*, *מִקְוֶה*, from *קוּר* II.) *m.* a fountain, properly water springing up and trickling through Prov. 25, 26, promoting growth Hos. 13, 15; place of a spring, a well, *מִקְוֶה* fountain of blood, Lev. 12, 7, i. e. the female pudenda, *מִקְוֶה* alone 20, 18, also as a figure of procreation, marriage Prov. 5, 18; spring, out of which a sea of peoples flows Jer. 51, 36, water generally being used as a figure for a waving multitude; place of descent or of ancestorship, posterity (comp. Num. 24, 7; Neh. 2, 9) Ps. 68, 27, like *בֹּר* Is. 51, 1 and *מִכְרָה* Ez. 16, 3; fig. of *חַיִּים* Ps. 36, 10, *חַיִּים* Prov. 18, 4; fountain of *דְּמָעָה*, i. e. the eye Jer. 8, 23.

מִקְוֶה (from *לָקַח*) a taking, receiving 2 Chr. 19, 7, of bribery; subsequently a buying, opposite of *מִמְכֵּר*.

מִקְחָה (only pl. *הַיָּחֹת*; from *לָקַח*) *f.* prop. what one buys, i. e. wares Neh. 10, 32; while *מִמְכֵּר* means saleable.

מִקְטָר (constr. *מִקְטָר*, from *קָטַר* I.) *m.* place of incense, hence an apposition to *מִזְבֵּחַ* Ex. 30, 1 (Targ., Rashi, Kimchi), not incense (Ibn Esra).

מִקְטָרֶת (with suff. *מִקְטָרֶת*; from *קָטַר* I.) *fem.* a censer Ez. 8, 11; 2 Chr. 26, 19.

מִקְטָרֶת see *פִּיחֵל* of *קָטַר* I.

מִקְלֵל (not used) *intrans.* to sprout, to germinate, of a twig, shoot, scion; Ethiop. *בַּקְל* (bakuela), Ar. *بَقْل* (to come forth, to sprout), Syr. *ܠܥܬܐ* the same. Hence *מִקְלֵל* is the same as *בַּקְל*, which is contracted into *קָל* (to *בִּיל* Is. 44, 19); comp. Ethiop. *bakual*, shoot, twig, scion, Ar. *بَعْل* rod, tree, Syr. *ܠܥܬܐ* stick. Deriv. *מִקְלֵל*. The signification to smite, to strike is merely denominative, as is seen from the Ethiopic. A derivation from *נָגַל*=*נָגַל* is to be rejected, as well as the comparison of it with *baculus*, *βακτηριον*, or a derivation from *קָלֵל*.

מִקְלֵל (constr. *מִקְלֵל* together with *מִקְלֵל*, with suff. *מִקְלֵלֶם*, *מִקְלֵלֶם*; pl. *מִקְלֵלוֹת*, cod. Sam. Ex. 12, 11 *מִקְלֵלֶם* from a pl. *מִקְלֵלִים*;

out of **מִמֶּקֶל** *m. prop. a shoot, a leafy twig* JER. 48, 17, hence *staff, stick*, for walking GEN. 32, 19, EX. 12, 11, for striking NUM. 22, 27, 1 SAM. 17, 40, belonging to shepherds ZECH. 11, 10 14; **מִמֶּקֶל יָד** *staff of the hand*, i. e. switch, little stick, with which animals are driven on EZ. 39, 9; fig. like **בִּיל** (Is. 44, 19) of idols JER. 3, 9 (**מִמֶּקֶל** should be read for **מִמֶּקֶל**). Of divining by a rod (*ῥαβδομαρτεία*) i. e. the observation of the falling of sticks just erected or thrown, a kind of soothsaying, mention is made in HOS. 4, 12.

מִמֶּקְלוֹת (*twigs, branches or sticks as lots*) *n. p. m.* 1 CHR. 8, 32; 27, 4.

מִמְקָט (from **קָטַט**, with *suff.* **מִמְקָטוֹ**) *m. prop. a place of reception (for a fugitive)*, hence *an asylum* NUM. 35, 12 15; JOSH. 20, 3; **מִמְקָט צִיר** *a city of refuge* NUM. 35, 25 26 27 28 32.

מִמְקַלֵּת (*pl. מִמְקַלְעוֹת, constr. מִמְקַלְעוֹת*; from **קָלַע** III. to cut into, to deepen) *f. cut or sculptured work* 1 KINGS 7, 31, such as that on old Egyptian monuments, hence not *in alto relievo* (Vulg. *caelaturae*). So of the **מִמְקַלְעוֹת** 1 KINGS 6, 29 32, **מִמְקַלְעוֹת** and **מִמְקַלְעוֹת** 6, 18.

מִמְקָה (from **קָהָה** I. = **קָהָה** after the form **מִמְקָה**, *m. zeal, jealousy*, as apposition to **מִמְקָה** EZ. 8, 3.

מִמְקָה (*constr. מִמְקָהָה, with suff. מִמְקָהָהּ*, from **קָהָה**) *f. possession, property, prop. what has been acquired* GEN. 23, 18; *price of acquiring or of purchase*, hence *price* LEV. 25, 16 51; *purchase* 27, 22. **מִמְקָה חָתוּם** *a bill or letter of purchase* JER. 32, 11 12 14 16, divided into **מִמְקָה חָתוּם** and **מִמְקָה חָתוּם** *purchase of money, of bought slaves* GEN. 17, 12 13 23 27, different from the **מִמְקָה בֵּית** *born in the house*.

מִמְקָה (*constr. מִמְקָהָה, with suff. מִמְקָהָהּ*, *הִי, plur. with suff. מִמְקָהָהּ*, *מִמְקָהָהּ*, which may be also an extension of the sing.) *m. 1. (from מִמְקָה I. = קָהָה, see מִמְקָה) zeal, glow, מִמְקָה אֵף* (so we should read for **מִמְקָה**) *a glowing, punitive zeal*, JOB 36, 33 *jealous anger*

against **עוֹלָה** (which is perhaps = **עוֹלָה**). **אֵף** *is like קָהָה* (ZECH. 8, 2) a strengthening of the idea. — 2. (from **קָהָה** II.) *prop. what is acquired, possession, property, commonly herds, cattle* DEUT. 3, 19, JER. 9, 9, coupled with **קָהָה** EZ. 38, 12 13, **רִכִּישׁ** 1 CHR. 28, 1; specially *small cattle, sheep, goats, neat cattle &c.*, different from **בְּהֵמָה** &c. GEN. 16, 16; 47, 17, also generally EX. 9, 3; JOB 1, 3. **אֵף** *a herd, a keeper of cattle* GEN. 46, 32; **אֵף** *land for pasture* NUM. 32, 1 4. Phenic. **מִמְקָה** *domestic animals* (Mass. 15); comp. *μάσθαι*; ovis connected with ops; Syr. **ܡܥܬܐ**, Arab. **مَال**. — 3. *purchase, acquisition* GEN. 49, 32.

מִמְקָהוֹ (*Jah is zeal, from מִמְקָה I.*) *n. p. m.* 1 CHR. 15, 18.

מִמְקָס (*constr. מִמְקָס, from קָסַס*) *masc. divination, מִמְקָס חֶלֶק divination of flattery* EZ. 12, 24 (**חֶלֶק** a noun); 13, 7; *heathen usages* Is. 2, 6 (**מִמְקָס** for **מִמְקָס**).

מִמְקָץ (from **קָץ** after the form **מִמְקָץ**; *border-place*) *n. p. of a place otherwise unknown* 1 KINGS 4, 9, for which **מִמְקָץ** is also used.

מִמְקָצוֹעַ (*pl. מִמְקָצוֹעִים, from קָצַע*) *m. an angle, corner, nook*, EX. 26, 24; 36, 39; NEH. 3, 19-24; applied to the bending angle at the east side of Zion 2 CHR. 26, 9; EZ. 46, 21 22.

מִמְקָצָה (*pl. מִמְקָצוֹת, from קָצַע*) *f. an instrument for cutting or carving, hence a chisel, carving-tool* Is. 44, 13, Targ. **אֲמִל** (*σμίλη*).

מִמְקָצָה (*pl. מִמְקָצוֹת, from קָצַע*) *f. same as מִמְקָצָה* EX. 26, 23; 36, 28; along with this form is once **מִמְקָצָה**, *pl. מִמְקָצוֹת* EZ. 46, 22.

מִמְקָצָה (with *suff. מִמְקָצָהָם*, from **קָצַע**) *f. same as מִמְקָצָה* (comp. **לְבִישׁ** and **לְבִישׁוֹ**) 1. *end, in designations of time as an adverbial accus. at the end* DAN. 1, 15 18. — 2. *a part, hence before nouns a part of, some* 1, 2 5; NEH. 7, 70.

מִמְקָצָה *f. the sum, mass*, 1 KINGS 12, 31 *and he made priests out of (acc.) the mass of the people*, 13, 33; *a part* JUDGES 18, 2.

מִקֵּץ (Kal not used) *intr.* same as **מָדַד**, **מָדַד**, **מָדַד** to melt, to dissolve, to vanish as dust; deriv. **מָדַד**.

Nif. **מִקָּץ** (3 pl. **מִקָּצוּ**, 2 pl. **מִקָּצֶתֶם**; *part.* *m.* pl. **מִקָּצִים**; *fut.* **יִמָּקֶץ**) to be melted, to pass away, to be dissolved, spoken of the host of stars Is. 34, 4; to rot, of the human members, the eyes and tongue ZECH. 14, 12; to perish, of men LEV. 26, 39; to fester, of wounds Ps. 38, 6; to pine away Ez. 24, 23; 33, 10.

Hif. **יִמָּקֶץ** (*inf. constr.* **יִמָּקֶץ**) to cause to melt or pine away ZECH. 14, 12.

מִקְרָא (*pl.* **מִקְרָאִי**, with *suff.* **מִקְרָאִיהוּ**; from **קָרָא** I.) *m.* 1. a calling together, convocation, a solemn assembly, commonly coupled with **קָדֵשׁ**, sometimes to denote the people gathered before the tabernacle, sometimes a festival Ex. 12, 16; LEV. 23, 37 8; NUM. 28, 18; **מִקְרָא** to call a solemn assembly Is. 1, 13; *conseq.* a convoked congregation, *ἐκκλησία*, and the place of meeting 4, 5. — 2. reading, a writing to be read, NEH. 8, 8.

מִקְרָה (*c.* **קָרָה**, with *suff.* **מִקְרָהוּ**; from **קָרָא** I.) *m.* hap, chance, RUTH 2, 3 *her hap lighted upon*, i. e. it happened to her 1 SAM. 6, 9; 20, 26; fate, event ECCLES. 2, 14 15; blind chance, accidental lot 3, 19; 9, 2 3.

מִקְרָה (from **קָרָה** II. in Pih.) *m.* prop. what is formed of beams, hence a framework ECCLES. 10, 18.

מִקְרָה (from **קָרָה**) *f.* a cooling JUDGES 3, 20 24.

מִקְרָר (*denom.* from **קָרָה**) *m.* a breaking down of walls Is. 22, 5. See **קָרָה** I. Pih.

מִקְשָׁה *f.* 1. (from **קָשָׂה** to turn firmly, to twist together, to wind, prop. to make fast, comp. **קָשָׂר**, **קָשָׂר**, **קָשָׂר** &c.) turned, rounded, carved work, Ex. 25, 18 31 36; 37, 7 17 22; NUM. 8, 4; 10, 2; the cherubim, candelabra, columns &c. were of turned work. — 2. (from **קָשָׂה** = **קָשָׂה**) a field of cucumbers, in which was the *מְלִינָה* Is. 1, 8; here belongs JER. 10, 5 as a (Priapus-) pillar (on such images see the apocryphal letter of Jeremiah verse 20) in a field of cucumbers, else-

where laughed at for its negligent watch (see Selden, de Diis Syr. p. 300).

מִקְשָׁה (from **קָשָׂה** 2) *m.* same as **מִקְשָׁה** I. something curled, of the hair, and as a genit. to **מִקְשָׁה** locks Is. 3, 24.

מָר (from **מָרָר** II.) 1. *adj.* *m.* (*pl.* **מָרִים**, *c.* **מָרָה**), *fem.* **מָרָה** (once **מָרָה**, *c.* **מָרָה**) bitter, of taste, oppos. to **מָהוּק**; *subst.* bitterness PROV. 27, 7; Is. 5, 20; of **מָרָה** PROV. 5, 4, **מָרָה** Ex. 15, 23, NUM. 5, 24 27; metaphor. (as an *adj.* and *subst.*) applied to **מָרָה**, sorrowful, sad, embittered, of pain of soul, distress of heart 1 SAM. 22, 2; Is. 38, 15; JOB 7, 11; 10, 1; desperate JUDGES 18, 25; 2 SAM. 17, 8; of **מָרָה** terrible 1 SAM. 15, 32; ECCLES. 7, 26; bitter, i. e. violent, of weeping Is. 33, 7, of lamentation Ez. 27, 31, of **קָל** ZEPH. 1, 14, **מָרָה** GEN. 27, 34; destructive, of actions, = **רָעָה** JER. 2, 19; violent, wild, of a people HAB. 1, 6; hostile, of **מָרָה** Ps. 64, 4, and in other similar senses. Elsewhere *subst.* destruction, 'deadliness', in the *pl.* NUM. 5, 18 19 24 27, where the Sam. cod. has once **מָרָה** for **מָרָה**. As an *adv.* Ez. 27, 30. — 2. (from **מָרָה** I. which see) *m.* a drop Is. 40, 15.

מָר (also written **מָרָה**, before Makkeph **מָרָה**, with *suff.* **מָרָהוּ**; from **מָרָה** I.) *m.* prop. same as **מָר** 2 a drop, i. e. what flows out of a tree similar to the acacia; hence *myrrh* (*μύρρα* from the Phenice **מָרָה**), a hard material for sacred perfumes Ex. 30, 23, kindled in order to scent the luxurious couch PROV. 7, 17, garments Ps. 45, 9, sedans SONG OF SOL. 3, 6; used in unguents ESTH. 2, 12; also as a liquid juice, **מָר** **מָרָה** running myrrh SONG OF SOL. 5, 5 (comp. Arab. **غابري**) = **מָר** **מָרָה** Ex. 30, 23, i. e. *σταυρή*, which was preferred to *πλαστή* (Theophr. H. Pl. 9, 4; Plin. H. N. 12, 15, 35; Diosc. Mat. Med. 1, 74).

מָרָה I. (*part.* *f.* **מָרָהוּ**) *intr.* = **מָרָה** I. to be obstinate, perverse, rebellious ZEPH. 3, 1, with an allusion to **מָרָהוּ**, if it does not stand for **מָרָהוּ**, which seems necessary to distinguish it from **מָרָהוּ** (JUDGES 13, 5). Jerome reads **מָרָהוּ**,

which gives no tolerable sense, except it be looked upon as a part. fem. of masc. מְרָא (from מָרָא I.).

מָרָא II. (Kal not used) *intr.* to fly, to hover, Aram. מָרָא = פָּרָא, hence the Talmudic מְמַרְיָא יוֹנִים (those who make doves fly) = מְפַרְיָא יוֹנִים.

Hif. מְמַרְיָא (fut. מְמַרְיָא) to make fly, to make vibrate, JOB 39, 18 at the time she makes (viz. the בְּפָסִים) float on high.

מָרָא III. (not used) *intr.* to be low, belied, to be like a purse or bag, of the maw or crop, other expressions for the maw, belly, crop, proceeding from a similar verb-idea; comp. קָרַב, Arab.

בֶּרֶךְ belly, Targ. קִימָרָא maw and crop, קָרַב a boat, קֶרֶב a bag, קֶרֶב a sheath. Deriv. מְרָא (מָרָא).

מָרָא IV. = מְמַרְיָא to מָרָא Lev. 13, 51 52 in the cod. Sam. for מְמַרְיָא.

מָרָא *adj. fem.* of מָרָא as a *n. p. f.* RUTH 1, 20.

מָרָא (not used) *intr.* same as מָרָא to be filled, full, ident. with מָלָא, hence to be fat, well fed, deriv. (according to some) מָרָא; to be fruitful, deriv. the proper names מְרָאוֹן, מְרָאוֹן, meta-phor. to be strong, vigorous, powerful, firm, deriv. מָרָא and the proper name מְרָא. The stem מָרָא to מְרָא JOB 36, 22, and according to some also to Ps. 9, 21 has the same meaning; comp.

Ar. מָרָא (to be fat, strong) and the other groups under מָרָא. See the comparison with extra-Semitic roots in Furst's Conc. s. v.

מָרָא (prop. part. m. of מָרָא, with suff. מְרָא DAN. 4, 16 21 K'tib, for which the K'ti has מָרָא with Aleph elided) Aram. m. prop. a man, like the Hebr. מָרָא and אִישׁ, Latin vir, so called from strength; as the Ar. مَرء, مَرء, mean man definitely; but commonly lord DAN. 2, 47; 5, 23; Targ. מָרָא, also elsewhere מָרָא, מָרָא, Syr. مَرء, مَرء. See מְרָא 3.

מָרָא s. מָרָא.

מְרָא see מָרָא.

מָרָא (not used) Aram. *intr.* same as Hebr. מָרָא, particularly with the meaning to be powerful, strong. Deriv. the noun מָרָא.

מָרָא see מְרָא and מָרָא.

מְרָא (once instead מָרָא, and once מְרָא) *n. p.* of a war-god of the Babylonians, Mars, a next chief deity to בַּל JEREM. 50, 2, for which Is. 46, 1 has נָבוֹ. As the name of a god it is used, as among all peoples, in forming the names of kings and other persons, such as מְרָא 2 Kings 20, 12, מְרָא Is. 39, 1, מְרָא 2 Kings 25, 27; JER. 52, 31; and in the names of Babylonian kings Mesese-Mordak, Sisi-Mordak, Mardok Empad &c. that appear nowhere except in Greek and Latin writers.

As to the etymology of the name מָרָא, it is to be explained, according to Bohlen, by the Sanskrit marták or martádaka i. e. man-consumer (viz. מָרָא mrod or מְרָא brôd, Greek βροτός mortal, Pers. merd = Sanskrit marta, a mortal, man, and מָרָא consumer = Sanskrit aç to consume). Others interpret it by the Pers. מְרָא (merd) man, and מָרָא (hero) or מָרָא (ruler), translating hero of men. But it may also be derived, agreeably to the language of Babylonia, from מָרָא (to be bold, valiant, warlike, like מָרָא Barhebr. 407. 565), whence the noun מָרָא was formed with the rare adjective-termination מָרָא (see מָרָא), which suits the war-god Mars very well; it may therefore be identical with מָרָא, the violent hunter, founder and extender of the Assyrian kingdom.

מְרָא see מָרָא.

מָרָא (plur. מְרָאוֹת, from מָרָא) f.

1. sight, vision NUM. 12, 6, with a genitive מְרָאוֹת following Ez. 1, 1; 8, 3; 40, 2; partly same as מְרָאוֹת revelation, partly ideal vision, of which one had still the consciousness afterward;

appearance 1 SAM. 3, 15, perception of the eye DAN. 10, 7 8, which can terrify 10, 16. — 2. a mirror Ex. 38, 8, Ar. ^{مِرْآة}. — 3. see מראה I.

מראה (constr. מראה, with suff. מראה, מראה, מראה; pl. c. מראי, with suff. מראיני, מראי, מראי, but frequently construed with the sing.) m. 1. (coupled with צינים, to supplement the word) the seeing, the sight (of a thing) LEV. 13, 12, looking at, beholding DEUT. 28, 34, EZEK. 23, 16, hence fig. מראה צינים ECCLES. 6, 9 what one sees with his eyes, i. e. what one has; the view Is. 11, 3. — 2. the appearance, the outward form, the human GEN. 12, 11; 24, 16, parallel with תאר; a handsome form, comeliness Is. 53, 2; the aspect of the form DAN. 1, 13; of other things LEV. 13, 3 32; GEN. 2, 9; like דמות, with which it is often identical Ez. 1, 26. — 3. same as מראה a sight, a vision Ex. 3, 3; Ez. 8, 4; 11, 24; DAN. 8, 16.

מראה (from a masc. form מרא; from מרא III.) f. the crop, of birds LEV. 1, 16, Ar. ^{مِرْآة}, so called from its purse-shape.

מראון (= מראון, from מרא to be fruitful; a fat, fertile place) n. p. of a Phœnician locality in the north of Palestine, a small Canaanite kingdom united with מראון at an early period, like חצור, afterwards מראון (which see), afterwards belonging to Zebulun Josh. 19, 15; 12, 20. At a late period it was termed מראון (contracted from מראון), which the LXX read incorrectly מראון, and Josephus (Jewish Wars 2, 20) מראון; hence the Gent. m. מראון NEH. 3, 7; 1 CHR. 27, 30. At a still later time it was called מראון (contracted from מראון) or מראון, situated on a height (Rosh ha-Shana 15*), or מראון (Rabba on Ex. 5, 5; on Song of Sol. 8, 1). It was reckoned to (upper) Galilee (טבריה), to the district of Tiberias (גליל); and as situated in the vicinity of Giscal (גליל) it is said to have been

furnished with rich olive plantations (J. Shebiit 9, 2 and Midr. l. c.). In the book of Sohar (Shemini and at the end of ha-Asinâ) it is named מראון, where it is alleged that the authors of Sohar (Siméon ben Jochai and his son Eleasar) are buried (Midrash on ECCLES. 11, 2). Gent. pl. מראון (Midr. ECCLES. l. c.). At the time of Benjamin of Tudela it was still standing; and it is said to exist at present under the name مارون Mārūn (see the journey of the Sheikh el-Khiyari &c. Programm of Tuch, Leipzig 1850, 4). In the present mountain hamlet Mārūn, two hours west of Zaphet, are found the graves of Hillel and Shammai, a very old synagoge and an uncovered Beth ha-Midrash. Here every year on the 18th Iyyar is held a great Jewish festival at the grave of Simon ben Jochai, to which thousands of Jewish pilgrims repair from Damascus, Aleppo, Bagdad, Cahira and Constantinople.

מראשה see מראשה.

מראשה see מראשה.

מראשה see מראשה.

מראשה (possession, from ראש = ראש, as there is an actual verbal allusion to ראש in Mic. 1, 15) n. p. of a city fortified by Rehoboam, in the plain (שפלה) of Judah, into whose neighbourhood ran a valley צפחה 2 CHR. 14, 9 (not connected with צפחה JUDGES 1, 17; see Robinson, Palest. II. p. 422), Josh. 15, 44; put along with צפחה and צפחה (Mic. 1, 14 15), which lay also in the low parts of Judah 15, 35 44 (comp. 2 MACC. 12, 35 38); 2 CHR. 11, 8; 14, 8 9. In Mic. 1, 15 מראשה stands for it; 2 MACC. 12, 35 Μαράσα (מראשה), Jos. Antt. 8, 10, 1 and 12, 6, 6 Μαράσα (מראשה) and Μαράσα (מראשה). It lay 1½ Roman miles south of Eleutheropolis (Robins. II. p. 422). It stands for מראשה = מראשה; and the name of the city מראשה, מראשה, as also מראשה (which see) is identical with it, though the ancients (Jerome in his Comment. on Micah) looked upon them as different.

מראשת (after the form מראשת, only

in *pl.* with *suff.* מְרֹאשֹׁתֶיךָ; from ראש) *f. pl.* what is on the head, a head-dress, a crown, JER. 13, 18; comp. מְרֹאשֶׁת.

מְרֹאשֶׁת (only *pl.* with *suff.* מְרֹאשֶׁתִּי, מְרֹאשֶׁתְּךָ, from ראש) *f. pl.* place of the head, side of the head, GEN. 28, 11 at his head-place, at the place where one puts the head in lying down; 1 SAM. 19, 13 16; 26, 7 11 16; 1 KINGS 19, 6. On the contrary the constr. state of plur. מְרֹאשֶׁתִּי 1 SAM. 26, 12 is to be referred to ראשָׁה.

מִרְבָּ (from רָבַב after the form מִסָּב; increase, growth) *n. p. f.* 1 SAM. 14, 49; 18, 17 19.

מִרְבֵּד (only *pl.* מִרְבֵּדִים, where Dagesh lene is wanting in Beth on account of Resh; from רָבַד *m.* coverlet, covering, bolster PROV. 7, 16; 31, 22.

מִרְבָּה (from רָבָה; constr. מִרְבָּה) *m.* greatness, Is. 9, 6 to the greatness (לְמִרְבָּה) of dominion, where others read improperly לָם רָבָה (to them is great); multitude 33, 23, which does not stand in the constr. state to פְּסָקִים.

מִרְבָּה (a rare form, from רָבָה) *fem.* amplitude, Ez. 23, 32 to contain abundance, i. e. ample; it is better perhaps, to read מִרְבָּה (part. fem.) and to refer it to the deep and broad cup.

מִרְבִּית (from רָבָה; with *suff.* מִרְבִּיתָם) *fem.* multitude, fulness, 2 CHR. 9, 6 (explaining the יְהִיָּצִי of 1 KINGS 10, 7); the greater number 2 CHR. 12, 29; 30, 18; increase (soboles) 1 SAM. 2, 33, if we should not translate multitude, referring to posterity and relationship; figur. interest, usury, prop. increase of capital LEV. 23, 37, comp. Greek τόκος from τίτω (to bear), Latin fenus from feo; modern Hebrew רִבִּית, Syr. رِبَا, Arab. ربا.

מִרְבֶּכֶת (from רָבַד) *f.* something dipped in, mingled (by moistening), applied to bread LEV. 6, 14; 7, 12; 1 CHR. 23, 29.

מִרְבֶּק *m.* cod. Sam. NUM. 23, 10 = רִבֶּק.

מִרְבַּע *m.* a square Ez. 45, 2.

מִרְבֶּעֶת *f.* cod. Sam. NUM. 23, 10.

מִרְבֵּץ (after the form מִלְכָּן, constr. מִרְבֵּץ, from רָבַץ) *mas.* a resting-place, lair, for animals, herds &c. ZEPH. 2, 15; Ez. 25, 5.

מִרְבֶּק (from רָבַק) *m.* mast, fattening, (Targ., Rashi, Kimchi) 1 SAM. 28, 24; JER. 46, 21; AM. 6, 4; MAL. 3, 20.

מִרְגָּ (not used) *tr.* 1. to bruise into pieces, to rub in pieces, to break in pieces, of the threshing-roller, to crush, connected with מָרַח, מָרַד, מָרַק; the Arab.

مَرَج (to rub into one another, to mix with one another) may have the fundamental signification of the organic root in אָרַג, and would not therefore belong here. The stem מִרְגָּ is identical, meaning to crush, Ar. نَرَج, a threshing-roller, and then, as in the case of

נָרַח, metaphorically to calumniate, to slander (see קָרַג). — 2. to murder, to pierce, to thrust through, to stab, connected with the organic root in דָּרַג; comp. Targ. דָּרַג to cut in pieces, whence מִרְגָּ an axe; Ar. مَرَج, whence مَرَج, Zab. مَرَج Mars; see דָּרַג. Deriv. מוֹרַג, מוֹרַג.

מִרְבֹּעַ (from רָבַע) *m.* rest, refreshment JER. 6, 16, or resting-place.

מִרְבֵּלֶת (after the form מְרֹאשֶׁת, developed farther from רָבַל; only in plur. מִרְבֵּלוֹת, constr. מִרְבֵּלוֹת, with a suffix (מִרְבֵּלוֹתִי) plur. fem. prop. foot-region, place of the feet, hence adv. at the feet RUTH 3, 4 7 8 14; in later language the feet DAN. 10, 6.

מִרְבֵּמָה (from רָבַם I.) *f.* a machine for throwing stones, a sling (LXX), hence a proverbial expression for posterousness, PROV. 26, 8 as the binding of the stone to the sling, by which the throwing of it is prevented. According to Kimchi: like a parcel of gems thrown upon a heap of stones (מִרְ); according to Jos. Kimchi: like the binding of a stone in a piece of purple (מִרְ); but the explanation of the LXX is preferable.

מִרְגָּעָה (from מִרְגָּע) *f.* same as מִרְגָּע Is. 28, 12.

מָרַר (*part. pass.* מָרִיר, *inf. constr.* מָרֵר, *fut.* מִרְרֵ) 1. *trans. prop.* same as מָרַר I. *to stick into, to cut into one, hence to strive against, to injure, an expression of resistance against one, with accus. of the person* GEN. 14, 4; JOSH. 22, 19; hence מָרַר-אֵר JOB 24, 13 *the strivers against the light* = מָרַר-אֵר 24, 16; comp. Sanskrit *mrid*, Latin *mord-ere* (to prick, to bite at one); *to push away, to expel, to drive away, hence part. pass. pl.* מָרִירִים, coupled with מָרַרִים Is. 58, 7 *the thrust out poor*. Deriv. מָרִיר. — 2. (more general) *intr. to be rebellious, perverse, obstinate, disobedient, with בְּ of the person* 2 KINGS 18, 20, Is. 36, 5, DAN. 9, 9; later with מָרַר NEH. 2, 19; 2 CHR. 13, 6; *to be violent, hard, saucy, valiant, bold, in derivatives*. Deriv. מָרַר, מָרִיר, מָרִירָה, the proper names מָרַר, מָרִירָה, מָרִירָה.

The stem מָרַר, whose fundamental signification is clear from the Arab. مَرَّ, Syr. عَزَّ (to debar), has מָרַר for its organic root; and the latter is also found in מָרַר and elsewhere.

מָרַר (*prop. part.* מָרַר) *Aram. adj. m.* מָרַרָה (*def.* מָרַרָה) *fem. rebellious*, EZR. 4, 12 15. See מָרַר.

מָרַר *m.* 1. *obstinacy, coupled with מָרַר* JOSH. 22, 22. — 2. (after the form מָרַר; *a bold one, a hero*) *n. p. m.* 1 CHR. 4, 17 18.

מָרַר (not used) *Aram. same as Hebr. מָרַר*, whence the noun מָרַר, *adj.* מָרַר.

מָרַר *Aram. m. rebellion, contumacy*, EZR. 4, 19, coupled with מָרַרָה (which see).

מָרַר (*constr.* מָרַרֵ) *m. prop. boldness, valour, concrete a valiant or bold one, a hero, a designation of Mars; only in the proper name מָרַר, and farther developed in the form מָרַרֵ* For מָרַר there also occurs מָרַר.

מָרַרָה (from מָרַר; *constr.* מָרַרָה) *fem.*

subjection, Is. 14, 6, where מָרַר should be read for מָרַר, according to the Targ. and parallelism; the state *constr.* stands also elsewhere before the relative which is to be supplied (Is. 29, 1; Job 18, 21; 29, 2).

מָרַרָה (from מָרַר) *f. refractoriness, contumacy* 1 SAM. 20, 30.

מָרַרָה see מָרַרָה.

מָרַרָה (from מָרַר from מָרַר *Mars*, and the termination מָרַר = the Aryan *ka*, elsewhere *ak*, מָרַר, see מָרַר; *dedicated to Mars*) 1. *n. p. of a man, whose history is narrated in the book of Esther* ESTH. 2, 5 seq. — 2. of a man who returned with Zerubbabel ESR. 2, 2; NEH. 7, 7.

מָרַרָה (= מָרַרָה) *m. persecution, destruction*, Is. 14, 6, where, however, it is better to read מָרַרָה (see מָרַרָה).

מָרַר I. (*part.* מָרַר, *pl.* מָרַרִים; *inf. absol.* מָרַר) *intr.* (according to the usual assumption) *to murmur, to be fretful* (Furst, Concord. s. v.), identical in its organic root מָרַר with מָרַר (to be fretful, irritated, peevish) in הִתְמָרְמַר (which see), and with the Latin *mur* in *murmur*; which passed over into *to be rebellious, to be refractory, to rebel, to hurt*. Better, however, = מָרַר *to be violent, harsh*, 2 KINGS 14, 26 *the misery of Israel was violent (harsh)*; comp. the noun מָרַר (JOB 23, 2) = מָרַר, as vice versa מָרַר Ex. 23, 21 stands in the sense of מָרַר; then *to strive violently with one, as in Arabic, hence מָרַר = מָרַרֵ in a proper name; to be excited, hence מָרַר adj. and subst.* The fundamental signification would be accordingly *to cut into, to pierce, hence (as in מָרַר, and in Syr. also the same as מָרַר to be violent, bold, harsh) to thrust against a thing, to oppose, to be excited against a thing, commonly to murmur, to be refractory, with accus. to despise or reject a thing* JER. 4, 17, Ps. 105, 28, and frequently in the formula מָרַר אֶת־פִּי מָרַר *to resist one's command* NUM. 20, 24; 1 SAM. 12, 15; LAMENT. 1, 18; seldom with בְּ Hos. 14, 1, Ps. 5, 11; or *absol.* DEUT. 21, 18

20, coupled with מָאָן Is. 1, 20; as the Arab. مَرَى also signifies to deny, to refuse. מִרְאָה ZEPH. 3, 1 can either be referred to מָרָא I. = מָרָה I., or considered as = מוֹרֶה. Deriv. מָרָה, מִרְיָה.

Hif. הִמְרָה (part. m. pl. מִמְרִים; inf. מִמְרֶה, with לְ abridged מִמְרֶה לְ; fut. מִמְרֶה, apoc. (יִמְרֶה) with accus. to offend Ps. 78, 17; 106, 33; to injure 78, 40; 107, 11; to provoke, הִמְרֵי עֵינַי to provoke the eyes of one Is. 3, 8; to act with obstinacy, against one with עָם DEUT. 9, 7, with the accus. JOSH. 1, 18, 1 SAM. 12, 14, Ez. 5, 6, or בְּ 20, 13 21; NEH. 9, 26; Ps. 106, 43; to quarrel, to dispute, Job 17, 2 (where the Dagesh in מְ is dirimens) on their disputation rests my look, i. e. I see continually their quarrelling with me.

מָרָה II. (not used) tr. same as בָּרָה to cut off, to shave off. Deriv. מוֹרֶה 2.

מָרָה III. (not used) intr. same as מָרָא (which see) to be thick, fat, strong, metaph. to be strong, powerful, vigorous; to rule, to have power. Deriv. מוֹרֶה, and the proper names מְרִיָּה, מְרִיָּה, מְרִיָּה, מְרִיָּה.

מָרָה IV. (not used) tr. to prophesy, to announce, conseq. = אָמַר in this sense; comp. Ethiop. מַרִּי to prophesy. Deriv. the proper names מְרִיָּה, מְרִיָּה, מְרִיָּה, מְרִיָּה.

מָרָה (from מָרָה; bitter fountain) n. p. of a bitter fountain in the peninsula of Sinai Ex. 15, 23; Num. 33, 8. (Burckh. Travels &c. in Syria p. 472.)

מָרָה (from the masc. מָרָה; from מָרָה) f. bitterness, sorrow PROV. 14, 10.

מָרָה (from מָרָה I.) adj. m., מָרָה f. ill-humoured, out of tune, obstinate, disagreeable; the fem. as a subst. GEN. 26, 35 ill temper.

מְרִיָּה see מְרִיָּה.

מְרִיָּה (plur. מְרִיָּה, from מָרָה after the form מְרִיָּה) m. expulsion, persecution, misery LAMENT. 1, 7 (LXX); 3, 19, coupled with עָנִי.

מְרִיָּה n. p. of a locality in אֶרֶץ הַגִּלִּיל (1 KINGS 9, 11) in a territory inhabited by Canaanites mixed with Israelites, not far from מְרִיָּה; conseq. in the neighbourhood of the lake JUDGES 5, 23. Hence it is possible, that it is the locality מְרִיָּה (high place), which first gave the lake its name. The Jewish inhabitants of this place refused to support the Israelites in their struggle with Sisera, and afforded shelter to the conquered Canaanites. The explanation which follows the Arab. مَرْجٍ refuge, is not supported by the Hebrew usage of מְרִיָּה.

מְרִיָּה (constr. מְרִיָּה, from מָרָה) adj. m. bruised, crushed, of the testicles LEV. 21, 20; a sort of castration.

מְרִיָּה (from מְרִיָּה after the form מְרִיָּה, constr. מְרִיָּה; pl. מְרִיָּה, constr. מְרִיָּה, with suff. מְרִיָּה) m. 1. a high place, a high point, hence מְרִיָּה JUDGES 5, 18 the mountainous regions, מְרִיָּה PROV. 9, 3 14 the heights of the city, 8, 2 on the top of high places by the way; then the munitions of rocks Is. 33, 16; מְרִיָּה 37, 24 the highest mountain-summits = מְרִיָּה ibid. מְרִיָּה the extreme height; מְרִיָּה high fortifications JER. 51, 53; מְרִיָּה Ez. 17, 23 mountain of the height of Israel, i. e. the prominent mountain, Zion; also = מְרִיָּה JER. 31, 12, hence coupled with מְרִיָּה. Metaphor. a) heaven, as a height 1 SAM. 22, 17, Is. 24, 18, JER. 25, 30, = מְרִיָּה JOB 31, 2; God is therefore named מְרִיָּה MIC. 6, 6, and the stars (conceived of as animate) מְרִיָּה Is. 24, 21; the heavenly host, angels JOB 25, 2; Is. 57, 15 a height (i. e. the unreachable heaven) and a sanctuary (קְדוֹשׁ as a subst. like 58, 13) I inhabit. b) excellency, of Babylon Is. 26, 5, concr. an excellent one 24, 4. c) a position of honour, a dignity, high office ECCLES. 10, 6. — 2. adv. (prop. accus. of the noun) in the height Is. 22, 16 (i. e. on Zion), highly; מְרִיָּה higher than JER. 17, 12; on high Is. 37, 23; 40, 26; far, distant Ps. 10, 5; proudly, elately 56, 3.

מְרוֹם (from מְרוֹם after the form מְשׁוֹט, *high place*) *n. p.* of a locality probably a high-lying one in the north of Palestine, identical with מְרוֹן and מְרוֹז (which see); hence מִי־מְרוֹם (*the waters of Merom*) *n. p.* of a lake there, north of the בְּנֵי־הַיַּרְדֵּן near the Jordan-springs Josh. 11, 5-7; worshipped as the deity *Μηροούμος* by the Phenicians (Sanch. p. 16); subsequently it was called מְיָ (Samochonitis) or סֶבְכִי (Bechoroth 51^a).

מְרוֹן see מְרוֹן.

מְרוֹן see מְרוֹן.

מְרוֹץ (from מְרוֹץ after the form מְרוֹז, *race*) *m. a race, running*, ECCLES. 9, 11 *the race does not profit the swift-footed.*

מְרוּצָה (*constr. מְרוּצָה, with suff.* מְרוּצָה; *pl. מְרוּצָה*) *f. 1.* (from מְרוֹץ) *a race, running* 2 SAM. 18, 27, *progression, course* JER. 23, 10, comp. *δρομος* (Acts 20, 24) and מְרוֹץ (Prov. 1, 16), and so JER. 8, 6 K'i *all turn to their course again*, i. e. proceed on their course, where the K'tib has מְרוּצָה. — 2. same as מְרוּצָה (from מְרוּצָה) *crushing, oppression*, JER. 22, 17.

מְרוּקִים (with *suff.* מְרוּקִים) *m. pl.* same as מְרוּקִים *prop. rubbings in* (from מְרוּקָה = מְרוּקָה), *anointings*, with salve and scented oil, to make the body pliant and beautiful ESTH. 2, 12.

מְרוּר see מְרוּר.

מְרוֹת (*dominion, power*; from מְרוֹת III.) *n. p.* of a city in Judah MIC. 1, 12.

מְרוֹה (*constr. מְרוֹה; from מְרוֹה*) *m. a shout, a cry of joy or sorrow* JER. 16, 5; AM. 6, 7; comp. Arab. *نوح* call, cry, noise, sound.

מְרָה (*fut. מְרָה*) *tr. to rub, to bruise*, e. g. a fig-cake, that it may serve, when pressed, as an emollient laid on sores Is. 38, 21; to crush, the testicles, a sort of castration, deriv. מְרוֹה; to rub in, to besmear (like מְרוֹק) with oil, fat and ointment; Ar. *مرغ* to rub in.

מְרָחֵב (*pl. constr. מְרָחֵב; from רָחַב*) *m. 1. a wide place, a broad space*, HAB. 1, 6 (of the wide places of the earth), *conseq. the opposite of a fold*, i. e. *the open, wide country; a place to wander in*, Hos. 4, 16, i. e. the open field. — 2. *fig. enlargement, liberty*, Ps. 31, 9; 118, 5; opposite of צָר (*straitness*).

מְרָחֵק (from מְרָחֵק after the form מְרָחֵב, *plur. מְרָחֵקִים and מְרָחֵק, constr. מְרָחֵק*) *m. 1. remoteness, a remote country*, e. g. Assyria Is. 10, 3, Scythia JER. 5, 15; fully מְרָחֵק Media Is. 13, 5; 46, 11; distant lands generally 8, 9; on the contrary מְרָחֵקִים 33, 17 is a land stretching far and wide, i. e. which is not confined; מְרָחֵק 17, 13 *from afar, in the distance*, JER. 31, 10. — 2. in the proper name בֵּית הַמְרָחֵק (*place of remoteness*) the name of a hamlet in the neighbourhood of Jerusalem at the Cedron 2 SAM. 15, 17.

מְרָחֶשֶׁת (from מְרָחֶשֶׁת to boil up) *f. a kettle*, i. e. a vessel for boiling LEV. 2, 7; 7, 9.

מְרָט (*part. act. m. pl. מְרָטִים, pass. f. מְרָטָה; inf. constr. מְרָטָה; fut. מְרָט, tr. 1. to tear out, to pluck out*, the hair of the beard, a disgraceful act of ill-treatment; with accus. of the person NEH. 13, 25, and of the member Is. 50, 6, or מְרָט Ezr. 9, 3; Ar. *مرط*, Syr. *ܡܪܬ* the same. — 2. to whet, to sharpen, to draw, a sword, *prop. to rub off*, the rust, like מְרָק (which see), Ez. 21, 14 16, coupled with חָדַד and פָּתַח; מְרָטָה 21, 33 *polished for the devouring* (לְהַכִּיל = הַאֲכִיל, *conseq. = לְהַכִּיחַ*). — 3. to rub off, to strip off, the shoulders, by heavy burdens Ez. 29, 18.

The fundamental signification of the stem is *prop. to make smooth, bare*; comp. Syr. *ܡܪܬ* (*intr.*), *conseq. identical with מְרָט I.*, except that the latter is *intrans* Signif. 2 and 3 are metaphor.

Nif. מְרָטָה (fut. מְרָטָה) to be plucked, pulled out, of the hair of the head, i. e. to become bald LEV. 13, 40 41.

Puh. מְרָטָה (part. מְרָטָה) to be polished, 55*

to be bright, of נִהַשֵּׁת 1 KINGS 7, 45, for which מֵרֶט stands in the parallel passage of Chronicles; to be sharpened Ez. 21, 15 16, where the Dagesh in מֵרֶט is Dagesh euphonic, as in נִהַשֵּׁת 27, 19. מֵרֶט Is. 18, 2 7 is an epithet ornans to מִנְשֶׁה and stands either for מֵרֶט meaning shining (prop. polished) i. e. beautiful (comp. שָׁפַר to polish and to be beautiful), which serves to designate the Ethiopians; or it should be derived from מֵרֶט. See מֵרֶט.

מֵרֶט (part. pass. מֵרֶט and this then in the 3. p. pl. מֵרֶט) Aram. tr. = Hebr. מֵרֶט DAN. 7, 4; in the Talmud of threadbare garments.

מֵרֶט (pause מֵרֶט, with suff. מֵרֶט; מֵרֶט I. m. 1. perverseness, rebelliousness, against God's instructions Is. 30, 9, DEUT. 31, 27, NEH. 9, 17, whence Israel is termed מֵרֶט Ez. 2, 5 8; 12, 2 3 9; 17, 12, מֵרֶט NUM. 17, 25, or מֵרֶט (apostasy) alone Ez. 2, 7; 44, 6; rebellion, against the king PROV. 17, 11; 1 SAM. 15, 23 for the sin of witchcraft is refractoriness, i. e. is like it. — 2. dispute, strife, same as מֵרֶט, only in the proper name מֵרֶט (strife of Baal, i. e. Baal is disputer, but which is also explained as strife against Baal) 1 CHR. 9, 40, for which we have elsewhere מֵרֶט. There stands for it also מֵרֶט, and for that מֵרֶט, without being a mistake in orthography on that account. — 3. harshness, violence JOB 23, 2, Targ. מֵרֶט.

מֵרֶט (pl. מֵרֶט, constr. מֵרֶט, with suff. מֵרֶט, from מֵרֶט) m. the name of a certain kind of heifer, slaughtered along with שֶׁט 2 SAM. 6, 13 and בָּקָר 1 KINGS 1, 9 for sacrifices and banquets Is. 1, 11, Am. 5, 22, indigenous in the rocky district of Bashan Ez. 39, 18, and being tame opposed to בָּקָר Is. 11, 6, as בָּקָר is to מֵרֶט 11, 7. By מֵרֶט we are to understand, according to Saadia and Ibn Bal'am, a sort of buffalo or bison, bubalus, so called from its strength (Ibn Esra, Targ., Syr.). Most interpreters understand a fatted calf (Haja), which does not suit the context.

מֵרֶט (constr. מֵרֶט, from מֵרֶט) masc. quarrel, opposition, only in the proper name מֵרֶט 1 CHR. 9, 40, for which מֵרֶט also stands there.

מֵרֶטָה (constr. מֵרֶטָה, pl. מֵרֶטָה, from מֵרֶט) f. 1. quarrel, strife, dispute, GEN. 13, 8, rebelliousness NUM. 27, 14. — 2. n. p. of a rock-fountain in the desert, not far from Sinai Ex. 17, 7; Ps. 95, 8 (with an announcement of the reason of the name); fully מֵרֶטָה NUM. 20, 13 24; DEUT. 33, 8; Ps. 81, 8; 106, 32; more exactly designated מֵרֶטָה מֵרֶטָה the waters of strife at Kadesh (Barnea) in the wilderness of Sin NUM. 27, 14, DEUT. 32, 51; for which the pl. מֵרֶטָה is used in Ez. 47, 19 and 48, 28. This Meribah-water should be connected with Ain el-Weibeh (Robinson, Pal. II. p. 581). For מֵרֶטָה DEUT. 33, 2 we should read perhaps מֵרֶטָה, which gives a better sense.

מֵרֶטָה see מֵרֶטָה 2.

מֵרֶטָה (from מֵרֶטָה IV.; revelation of Jah) n. p. m. NEH. 12, 12; comp. מֵרֶטָה.

מֵרֶטָה (once מֵרֶטָה 2 CHR. 3, 1) n. p. of a hill in Jerusalem, on which Solomon's temple was built; fully מֵרֶטָה 2 CHR. 3, 1; as Josephus (Ant. 1, 13, 1) calls it τὸ Μώριον ὄρος; identical, therefore, with the temple-mountain מֵרֶטָה Is. 2, 2, afterwards called מֵרֶטָה. At a later period it may have passed into the expression מֵרֶטָה (which see), because it became united with the upper city, especially as it was not very much used. The part or district about this hill, i. e. Jerusalem, is termed by the Jehovistic narrator in GEN. 22, 2 מֵרֶטָה land of Moriah, and Moriah itself is called l. c. מֵרֶטָה one of the mountains, and in 22, 14 מֵרֶטָה; hence the Jer. Targ. has מֵרֶטָה at 22, 2. About this mountain which was early dedicated even under Abraham, and which was perhaps designed for a place of worship, an old proverb was current: מֵרֶטָה 22, 14 on the mount of God (a revelation) is seen; which the author re-explains

by making Abraham give it the name **יֵרָאָה** (God sees, i. e. takes care of). Supported by this proverb and name, as well as by 22, 8 and by 2 CHR. 3, 1 compared with 1 CHR. 21, 18 22, many have interpreted **נִי** as if it originated from **מִרְאֵי-יָה** (shewn by Jah, pointed out by him). But though we are not to think of its identification with **מִוֶּרָה** at Shechem (GEN. 12, 6), as some think (after the LXX, and after *Michaelis, Beck*); yet this derivation appears to be unsatisfactory, because the name is merely a remnant belonging to the old heathen time. We believe, therefore, that it arose out of **יָה מִוֶּרָה**, and is to be explained agreeably to the n. p. **מִוֶּרָה**.

מְרִיּוֹת (from **מָרָה** IV.; revelations) n. p. m. NEH. 12, 15, elsewhere **מִרְמָוִת** (perhaps a reduplication = **מִרְמָוִת** from **מָרָה** IV.) 1 CHR. 5, 32; 9, 11.

מְרִים (the thick, fat, strong one; from **מָרָה** III. with the formative syllable **מִ**; hence Arab. *Kultum*) n. p. f. Ex. 15, 20; the name does not reappear till late 1 CHR. 4, 17.

מִרְרִינִי (from **מָרָה**) f. sorrow, grief Ez. 21, 11.

מִרְרִי adj. m. bitter, harsh, sharp, metaphor. poisonous, dangerous, of **קֶטֶב** DEUT. 32, 24; see **מִרְרִים** 2. and **מִרְרָה**.

מִרְרִים (constr. **מִרְרִי**) m. pl. 1. Job 3, 5 (see **מִרְרִי**) bitternesses. — 2. bitter herbs, same as **מִרְרִים**, only in cod. Sam. DEUT. 32, 24, where **קֶטֶב מִרְרִים** is a designation of hunger (comp. Job 30, 4).

מָרַךְ (not used) tr. same as **מָרָה** to rub in pieces, to dissolve, assumed for **מָרַךְ**, the **מ** appearing as radical in modern Hebrew.

מָרַךְ (from **מָרַךְ**) m. prop. a dissolving, a melting; fig. timidity, fear LEV. 26, 36; but the stem may also be **רָכַךְ**.

מִרְכָּבָה (from **רָכַב** to sit upon, with **מִ** for **מָ**, like **מִרְמָס**, **מִנְפֵּס**; with suff. **מִרְכָּבוֹ**) m. 1. a seat, belonging to a chair SONG OF SOL. 3, 10; LEV. 15, 9. — 2. = **מִרְכָּבָה** (in Chronicles) a chariot 1 KINGS 5, 6.

מִרְכָּבָה (with suff. **מִרְכָּבוֹ**; plur. **מִרְכָּבוֹת**, c. **מִרְכָּבוֹת**, with suff. **מִרְכָּבוֹתָיו**; plur. **מִרְכָּבוֹתָיו**; from **רָכַב**) f. a state-chariot, on which one went about to receive homage GEN. 41, 43 or to appear in splendour 46, 29; 2 SAM. 15, 1; Is. 22, 18 coupled with **צָבָר**; a military chariot, with or without a team 1 KINGS 10, 29, 2 CHR. 1, 17, JUDGES 4, 15, often of ornamental work 1 CHR. 7, 33; spoken of the chariot of God, on which he rides along 1 CHR. 28, 18, and then fig. HAB. 3, 8; of the chariot (with horses) dedicated to the sun, the emblem of sun-worship 2 KINGS 23, 11 (comp. *Herod.* 1, 189; *Zendavesta* II, 264; *Curt.* III, 3). From the very old worship of the sun a Phœnician city was termed **בֵּית הַמִּרְכָּבוֹת** (which see) JOSH. 19, 5; 1 CHR. 4, 31; the names **הַצֵּר סוּכָה**, **הַצֵּר סוּכִים**, **הַצֵּר סוּכָה**, **הַצֵּר סוּכִים** being also taken from such worship.

מִרְכָּלָה (with a suffix **מִרְכָּלָהּ**; from **רָכַל**) fem. a mart, market-place, where the Tyrians purchased the kinds of yarn **הַבָּשִׁים**, **הַבָּשִׁים**, &c. Ez. 27, 24; but one may read the word more appropriately **בְּמִרְכָּלָהּ** (about them was thy traffic), like **רָכַלָהּ** 28, 5 16 18, especially as **נִי** does not occur elsewhere, and **כ** is in many mss. without Dagesh.

מִרְמָה (pl. **מִרְמָוִת**; from **רָמָה**) fem. 1. same as **רָמָה**, **רָמָה**, **רָמָה**, properly what causes a fall, makes to stumble, hence fraud, falsehood Is. 53, 9; JER. 9, 7; cunning GEN. 27, 35, deceit 34, 13, treachery 2 KINGS 9, 23, the being deceived PROV. 14, 8; weights or stones of deceit PROV. 20, 23, MIC. 6, 11, i. e. deceitful; treason JER. 9, 5; unrighteous possession 5, 27; sometimes the plur. is extortion PSALM 10, 7, deceits 38, 13. — 2. (from **רָמָה** II. = **רָמָה**; height) n. p. m. 1 CHR. 8, 10.

מִרְמָוִת (from **רָמָה** II. = **רָמָה** to be strong, firm) n. p. m. Ezr. 8, 33. **מִרְרִיּוֹת** is also used for it Ezr. 10, 36. But see **מִרְרִיּוֹת**.

מִרְמָס, as also **מִרְמָס** (c. only **מִרְמָס**; from **רָמַס**) m. an object of treading down

Is. 5, 5, Mic. 7, 10, *a treading down* Is. 28, 18, *place of treading* 7, 25; *destruction* DAN. 8, 13.

מִרְנָתִי see מִרְוֹן, מִרְוֹן.

מֶרֶשׁ (old Persian; *worthy*, Zend. *me-resh*, Sanskrit *mārsha*) *n. p.* of a Persian nobleman ESTH. 1, 14.

מֶרְסָנָא (= מֶרֶשׁ with the addition of *nâ*) *n. p.* of (another) Persian nobleman ESTH. 1, 14.

מֶרַע (from רָעַע after the form מִצָּר, מִסָּב, in *pause* (מֶרַע) *m.* wickedness, badness, disunion, DAN. 11, 27 *their heart belongs to disunion*, i. e. is disunited; PROV. 17, 4 *wickedness hears &c.*; on the contrary מֶרַע Is. 9, 16 is part. Hif. of רָעַע (hence put with חֲנָקָה), whose pl. מֶרַעִים is of frequent occurrence.

מֶרֶץ (abridged from מִרְצָה *friendship*, *acquaintanceship*, from רָצָה II., retaining Tsere in the preformative and after Resh, perhaps to distinguish it from מֶרַע belonging to רָעַע, the Tsere continuing in רָע also; with suff. מִרְצָה [for which others, e.g. *Kimchi*, *Norzi*, read מִרְצָה; plur. מִרְצָה] *masc. prop. friendship, acquaintanceship*, 2 SAM. 3, 8, PROV. 19, 7, united with the pl. as a collective; commonly concrete, *a friend, companion*, GEN. 26, 26; JUDGES 14, 20; hence the pl. 14, 11. In מִרְצָה JOB 6, 14 מֶ should be considered the prepositive מִן.

מִרְצָה (from רָצָה I.; *constr.* מִרְצָה, with suff. מִרְצָה, once written fully מִרְצָה without being a plur.) *masc. place of pasture*, as also *pasture* GEN. 47, 4, for צֶאֱן 1 CHR. 4, 39 41, or figur. what is compared with pasture EZ. 34, 14 18, *a haunt for cattle*, i. e. the wilderness Is. 32, 14; hence = מִדְּבָר the lair of the lion NAH. 2, 12.

מִרְעִית (from רָעָה I.; with suff. מִרְעִית, רָעָה) *f. pasturing* (fig.) JER. 23, 1; EZ. 34, 31; metaphor. *a flock* JER. 10, 21.

מִרְעֵלָה (from רָעַל; *declivity*) *n. p.* of a locality in Zebulun JOSH. 19, 11; AR. رَعْل cape.

מִרְפָּא (also מִרְפָּה) *m.* 1. (from רָפָא I.) *the healing, cure, of the body* PROV. 4, 22; *refreshment* 16, 24, for which 3, 8 has רִפְאוּתָא לְאִין מִ; רִפְאוּתָא 21, 18; 36, 16; *deliverance* PROV. 6, 15; fig. מִרְפָּה וְיָמָא JER. 33, 6 *a binding up and healing*, i. e. *a healing bandage* = welfare. — 2. (from רָפָא II.) *placidity* PROV. 13, 17; *softness, gentleness*, of לֵב 14, 30, opposite קִנְיָה (zeal, passion); *mildness* 15, 4; *calmness, peace*, = שָׁלוֹם JER. 8, 15; 14, 19, opposite בְּרָחָה; *quietness* = wisdom ECCLES. 10, 4.

מִרְפָּה see מִרְפָּא.

מִרְפָּט (c. פֶּטַח, from רָפַט) *m.* muddied water EZ. 34, 19.

מָרַץ I. (Kal not used) *intr.* same as פָּרַץ *to press in, to break with violence, into a thing* (Kimchi), AR. (transp.) مَرَضَ.

Nif. מִמְרָץ (only part. *m.* מִמְרָץ, fem. מִמְרָצָה) *to be pressing, violent*, of מִלְחָמָה 1 KINGS 2, 8 (Targ., Syr., Vulg.); *to be formidable*, of מִלְחָמָה (destruction) MIC. 2, 10.

Hif. מִמְרָצִין (fut. מִמְרָצִין) *to cut into, to press into, to excite violently* JOB 16, 3. The AR. مَرَضَ, ARAM. מִרַע *to be sick, weak*, prop. *to be rubbed in pieces, to be dissolved*, is connected with the Hebrew מִרַח, מִרָח, מִרָג.

מָרַץ II. (Kal not used) *intr.* same as מָלַץ (which see) *to be eloquent, lovely, pleasant*.

Nif. מִמְרָצִין (3 pl. מִמְרָצִין) *to be lovely, pleasant* JOB 6, 25. PS. 119, 103 מִמְרָצִין.

מִרְצָה see מִרְצָה.

מִרְצָה see מִרְצָה.

מִרְצָע (from רָצָה) *m.* an awl EX. 21, 6.

מִרְצָפֶת (from רָצָה I.) *f.* a pavement, of stones joined together (LXX) 2 KINGS 16, 17; comp. רָצָפֶת (a stone-wainscot).

מָרַק (part. pass. מִרְקִין, imp. pl. מִרְקִין) *tr.* 1. *to rub in pieces, to dissolve*, pieces of flesh by moistening and soaking, identical with פָּרַק (comp. מָלַץ and מָרַץ, מִרְקִין and מִרְקִין); deriv. the noun מִרְקִין — 2. *to rub*, i. e. *to make soft, pliant*,

the skin, by besmearing it with oil and ointment; deriv. מְרוּקִים and מְרוּקִים. — 3. to rub in, to press into, the flesh, i. e. to press into the skin piercing and cutting it, of חֲבֵרוֹת פָּצַע, whence מְרוּקִים; to rub fine, to polish, brass, 2 CHR. 4, 16, for which מֶרֶק stands in 1 KINGS 7, 45; to sharpen, lances (מְרוּקִים) JER. 46, 4. The Targ. מֶרֶק, Syr. مَرْق have proceeded from the same fundamental signification, as well as the Ar. مَرْق.

Pu. מֶרֶק to be scoured, to be rinsed, by water Lev. 6, 21 [28].

מֶרֶק or מֶרֶק (c. מֶרֶק Is. 65, 4 K'ri, from מֶרֶק 1. which see) *m. broth*, jusculum JUDGES 6, 19 20; Is. 65, 4 K'ri, for which the K'tib has פֶּרֶק; Ar. مَرْق the same, prop. pieces of flesh cleansed and soaked in water. But it is possible that מֶרֶק II. should be adopted as the stem; comp. the modern Hebrew בֶּרֶקֶת soup.

מֶרֶקֶח (pl. מְרוּקִים; from מֶרֶק) *m. an aromatic herb, spicy shrub* SONG OF SOL. 5, 13, where the LXX read מְנוּקִים for מְנוּקִים (border-beds in a garden).

מֶרֶקֶח (from מֶרֶק) *f. 1. a brewing, substances united by cooking and brewing* Ez. 24, 10. — 2. *a vessel, a kettle, for brewing* JOB 41, 23.

מֶרֶקֶח (from מֶרֶק) *f. ointment* 1 CHR. 9, 30; *unguent-mixture* 2 CHR. 16, 14.

מֶרֶר I. (not used) *intr. to flow, to run, of water; to flow out, to exude, of resin; hence מֶרֶר (מֶרֶר the noun). Comp. the Ar. (redupl.) מֶרֶר to make flow, מֶרֶר continuous rain, מֶרֶר water-channel. Identical with the organic root מֶרֶר is the verb מֶרֶר (to flow forth, to flood) Ar. مَار (to flood, to flow), metaphor. to hasten or run forward; the same metaphorical transition being found in מֶרֶר I. (comp. מֶרֶר, מֶרֶר, מֶרֶר (which see); as also in the Arab. مَرَّ (to set out, to hasten forward); still farther מֶרֶר, Ar. مَرَّ to be flowing (of water, opposite to*

stagnating). Derivat. the proper names מֶרֶר, מֶרֶר. Besides the Semitic languages we have to compare the Sanskr. *mari*, Latin *mare*, Gothic *marei*, German *Meer*, Greek *μῆρ-ειν* (to flow) and its deriv. *μυρμύρειν*.

מֶרֶר II. (3 pers. מֶרֶר, *fut. מֶרֶר*; after the form יָחַם, יָחַם) *intr. prop. to be cutting, piercing, same as מֶרֶר I. in its original signification; hence stinging, biting, spoken of the taste, harsh, of bitter herbs (see מֶרֶר), to be bitter, of gall, water (see מֶרֶר, and the proper name מֶרֶר). Fig. of intoxicating drink* Is. 24, 9, i. e. it does not determine to joy; *to be hurtful, poisonous (see מֶרֶר, מֶרֶר), of misfortune, misery (see מֶרֶר); to be violently or strongly excited, to be wounded, in the spirit (נָפֶשׁ), i. e. to feel grief* 1 SAM. 30, 6; 2 KINGS 4, 27; *to feel pain, woe, to suffer (see the noun מֶרֶר); to be troubled, grieved (see מֶרֶר, מֶרֶר); to do violently, strongly, of מֶרֶר (see מֶרֶר); to act violently, boldly (see the proper name מֶרֶר). Deriv. מֶרֶר (adj. with ל of the pers.), מֶרֶר, מֶרֶר, מֶרֶר, מֶרֶר, מֶרֶר, and the proper names מֶרֶר, מֶרֶר.*

Nif. מֶרֶר JER. 48, 11 see under מֶרֶר and מֶרֶר.

Pih. מֶרֶר (*fut. מֶרֶר, pl. מֶרֶר*) *to make bitter, to embitter, the life* Ex. 1, 14; *to act violently, בִּבְקִי (in weeping)* Is. 22, 4, i. e. *to weep violently; fig. to irritate, to provoke, to attack like an enemy* GEN. 49, 23. See Hithp.

Hif. מֶרֶר (*inf. c. מֶרֶר, fut. מֶרֶר* after the Aramaean manner for מֶרֶר) *to embitter or vex, with accus. JOB 27, 2; to prepare sorrow, with ל JUDGES 1, 20; to act bitterly or violently, בִּבְקִי (in weeping), i. e. to weep or mourn violently, with קֶל of the person ZECH. 12, 10, but where בִּבְקִי is omitted; to oppose violently, = מֶרֶר I. and construed with ב like מֶרֶר (Hos. 14, 1, Ps. 5, 11) and מֶרֶר (Ez. 20, 13 21, Ps. 106, 43) Ex. 23, 21, the Targ., LXX, Vulg. and*

Saadia already taking it = מַרְרָה, and the cod. Sam. even reading חמרי. See Kal.

Hithp. redupl. הִתְמַרְמַר (*fut.* יִתְמַרְמַר) to be embittered, exasperated, to strive violently, with אֶל of the person DAN. 8, 7, or absol. 11, 11; Ar. مَرَمَر to be wroth, Syr. مَحْمَح to embitter.

מַרְרָה see מַרְרִים.

מַרְרָה (מַרְרָתִי, from מַרְרָה II.) *f. gall*, the evacuation of which was supposed to be a consequence of wounding the liver JOB 16, 13 (modern Hebrew מַרְרָה); in 20, 25 מַרְרָה stands for it. Arab. مَرَارَة, مَرَرَة, Syr. عَمَلَا, مَرَّة.

מַרְרָה (*constr.* מַרְרָתִי, with *suff.* יִרְרָה; *pl.* יִרְרָה; from מַרְרָה II.) *f. 1. gall*, = מַרְרָה; JOB 20, 25. — 2. *poison*, of פְּתָהִים, *prop.* the sharp or stinging 20, 14, comp. מַרְרִי. — 3. *harshness*, of unripe grapes DEUT. 32, 32. — 4. *anything bitter, harsh*, of hard punishment; hence קָתַב מַרְרוֹתָ עָלַי to inflict fearful punishment upon one JOB 13, 26.

מַרְרִי (*a violent, powerful one*; from מַרְרָה II.) *n. p. m.* GEN. 46, 11; EX. 6, 16; *patr.* the same NUM. 26, 57.

מַרְרִים (from מַרְרָה II.) *m. pl. bitter herbs* EX. 12, 6, LAMENT. 3, 15, LXX *πικράδες*, Vulg. *lactucae agrestes*, parall. לִבְנָה. See מַרְרִי.

מַרְרָה see מַרְרָה.

מַרְרָה see מַרְרָה.

מַרְשָׁעָה (from מַרְשָׁע) *f. godlessness, wickedness*; concrete fem. *a wicked woman* 2 CHR. 24, 7, like scelus for scelestia.

מַרְשָׁעָה see מַרְשָׁעָה.

מַרְשָׁעָה see מַרְשָׁעָה.

מַרְרָה (only *du.* מַרְרָתִי; from מַרְרָה III.) *f.* (the *dual* is perhaps for strengthening the idea) *great domination, violent rule*, a prophetic name for the Chaldean kingdom JER. 50, 21, originally perhaps only *kingdom, world-kingdom*, like בְּמַלְכוּתוֹ (34, 1), orbis terrarum, and only intensified by the prophet. The derivation from מַרְרָה I. with the meaning

of מַרְרָה (which see), of which most interpreters have thought, is the less suitable to Babylon as מַרְרָה is only applied to Israel.

מַשֵּׁ 1. *n. p.* of a son of Aram, and like מַשֵּׁ, מַשֵּׁ and מַשֵּׁ the name of an Aramaean race in north-eastern Mesopotamia GEN. 10, 23, where a mountain separating Armenia from Mesopotamia, named מַשֵּׁ, ὄρος Μάσιον (Strabo 16 p. 747; Ptol. 5, 18, 2; Arab. جودي), at the foot of which Nisibis lies, and a river نهر ماس (whence عرمان), flowing past Nisibis (Assemani, Bibl. Or. II. p. 110; III, 1 p. 498), are called after them. The Arabian Mashaeans (Pliny H. N. 34) are identical with them. A part of this tribe Mash migrated at an early time to Babylonia, founding the territory *Μεσσην* with the cities Apamea, Spasinu, Choran, Tere-don and Apollonia (see respecting this Pliny l. c. 6, 31), whither Syr. and Arab. writers transfer Maishan (ميشان, ميسان). Later authors (Chronicles, LXX, Joseph.) called this offshoot of the Mashaeans מַשֵּׁ (formed from מַשֵּׁ) 1 CHR. 1, 17, in the LXX *Μοσός*, elsewhere mentioned with מַשֵּׁ, who went as nomads as far as Babylon Ps. 120, 5. The מַשֵּׁ in question are therefore not to be identified with מַשֵּׁ (= מַשֵּׁ) in GEN. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1.

מַשֵּׁ (from מַשֵּׁ I. to give up, to set free; to lend, to lend out) *m. a loan of money or grain, given for a pledge of persons or things*; hence אָרַב מַשֵּׁ נְשָׂא NEH. 5, 10 to remit a loan, = to remit debt, by giving back the pledge. מַשֵּׁ נְשָׂא 5, 7 to loan a loan, i. e. to lend upon pawn; then also a loan without a pledge. מַשֵּׁ כָּל־יָד (not מַשֵּׁ, as mss. have incorrectly) 10, 32 the loan of every hand, i. e. every loan; or better (comp. מַחֲרָה יָד Ez. 27, 15 hand-exchange, i. e. immediate, direct exchange; יָד 27, 21 one who negotiates wares) a hand-loan, i. e. what is lent out of the hand without taking or requiring a pledge for it,

conseq. = נִשָּׂאָה יֵד DEUT. 15, 2; comp. תְּשִׁיבָהּ לֵךְ LEV. 5, 21.

נִשָּׂאָה (with suff. נִשָּׂאָה־כֶּסֶם, נִשָּׂאָה־בָּרֶכֶת, נִשָּׂאָה־בָּרֶכֶת, pl. c. נִשָּׂאָה־כֶּסֶם; from נָשָׂא) *m.* 1. prop. infin. *a lifting up, carrying, a burden* NUM. 4, 24, where לָמַךְ is coupled with נִשָּׂאָה; subst. *the act of bearing or carrying burdens*, 2 CHR. 20, 25 *that they could not be carried*, i. e. which could not be carried away; applied to the bearing of the tabernacle, sometimes different from עֲבָדָה NUM. 4, 19, sometimes called even עֲבָדָה 4, 47. — 2. concrete, what one lifts and carries away, *a burden*, as a mass, with the contents given 2 KINGS 5, 17; 8, 9; *a quantity*, בְּכֶסֶת 2 CHR. 17, 11 *a great quantity of silver; a burden*, carried בְּכֶתֶף 2 CHRON. 35, 3, or on the back of an animal IS. 46, 1; fig. *what is burdensome, heavy, a load*, in a mental sense NUM. 11, 11; in mockery of the Babylonian gods that were carried about IS. 46, 1 2. — 3. *an utterance*, mostly of the utterances of God in prophetic discourse, e. g. in the inscriptions of Isaiah 13, 1; 14, 28; 15, 1; 17, 1; 19, 1; 21, 1 11 13; 22, 1; 23, 1; also in NAH. 1, 1; with a genitive of the object following (*respecting*), as נִשָּׂאָה also teaches us (Ex. 20, 7; Ps. 15, 3). This expression, which came first into use at and after the time of Isaiah, meaning *revelation, oracle, divine declaration*, incorrectly put in IS. 30, 6, became a subject of sport in Jeremiah's time because of the two significations *oracle* and *burden*, so that it was forbidden to use נִשָּׂאָה for *revelation*: JER. 23, 33 *what kind of a burden of Jehovah? Say to them: "what burden of Jehovah?" I will unburden myself of you*; 23, 34 36 38. At a later time, therefore, the expression נִשָּׂאָה דְּבָרִי was used ZECH. 9, 1; 12, 1; MAL. 1, 1. Once the pl. is used of the utterances of false prophets LAMENT. 2, 14; see also נְשִׂיָּה. More rarely applied to moral sayings, proverbs, Prov. 30, 1; 31, 1. — 4. *a desire, longing*, of נִפְשׁ Ez. 24, 25, comp. נִשָּׂאָה נִפְשׁ (which see). — 5. *a tax, tribute* HOS. 8, 10; according to some 2 CHR. 24, 27 (with

relation to 2 KINGS 12, 19). — 6. *elevation, of the voice, song*, as נִשָּׂאָה הַמִּשָּׁנָה *the master of the song* 1 CHR. 15, 22 27 (LXX ἄρχων τῶν ψδῶν), which, however, may be also understood of the *temple-service*. — 7. *n. p.* of an Ishmaelite people and a district of the same name in the neighbourhood of דִּיקָה (which is on the west slope of the high land of Arabia), in the vicinity of mount שִׁעִיר GEN. 25, 14; 1 CHR. 1, 30. Late interpreters wish to find this proper name also in Prov. 30, 1 and 31, 1, which is doubtful.

נִשָּׂאָה (J. Targ. I. and Syr. מִישָׁא, in Gen. Rabba נִישָׂאָה, Arab. and Pers. میشا) *n. p.* of a noted border-place in the north of the Joktan-territory, i. e. of south-eastern Arabia or Yemen; קֶסֶר (which see) being such in the south GEN. 10, 30. It is best to understand by it (*Knobel*) the place and valley called *Beisha* or *Bisha* (= *Meisha*) in the north of Yemen, where it coincides with Hegaz and Negd, because the locality موزع in south-eastern Arabia (which Bochart, Niebuhr and Ritter identify with it) suits neither the form of the word nor the situation; and its identification with *Mesene*, i. e. מִשָּׁנָה, adopted by Michaelis, Rossmüller and Gesenius after the example of the cod. Sam., is still less adapted to the description of a Joktanite-district.

נִשָּׂאָה (prop. infin. of נָשָׂא) *m. respect*, of a person (פָּנִים), prop. high esteem, exaltation, hence *partiality* 2 CHR. 19, 7; comp. נִשָּׂאָה פָּנִים.

נִשָּׂאָה (only pl. מִשָּׁנָה, from שָׁנָה) *masc. a draw-well, place for drawing water*, a gathering-place of shepherds, of maidens drawing water, where too rural rejoicings, celebrations of victories &c. may have taken place, JUDGES 5, 11.

נִשָּׂאָה (from נָשָׂא I.; constr. מִשָּׁנָה instead of מִשָּׁנָה, מִשָּׁנָה, pl. מִשָּׁנָה) *f.* same as מִשָּׁנָה; hence נָשָׂא מִשָּׁנָה *to give a loan*, with בָּ of the person DEUT. 24, 10; מִשָּׁנָה מִשָּׁנָה ibid. *any loan*; מִשָּׁנָה מִשָּׁנָה Prov. 22, 26 *to be surety for a loan* or

debt. NEH. 5, 11 מִשָּׂאָה should be read for מִשָּׂאָה.

מִשָּׂאָה (from נִשָּׂא) fem. the rising, ascending, of a fearful storm Is. 30, 27, where many, after *Ibn Esra*, translate without necessity smoke or column of fire, since a storm rising from afar is spoken of in the passage. The readings מִשָּׂאָה (*Rashi*, *Kinchi*) or מִשָּׂאָה שְׂפִתָּיו (LXX) are incorrect.

מִשָּׂאָה (plur. מִשָּׂאוֹת and מִשָּׂאוֹת; formed from מִשָּׂא II. i. e. שָׂא = נִשָּׂא II., the prefix מ being firmly attached to verbs ש also, comp. מִשָּׂוֹת, מִשָּׂבֵל, מִשָּׂבֵל, מִשָּׂבֵל, which are best referred to verbs ש) f. prop. disappointment, insecurity, in the plur. insecure places, parallel חֲלָקוֹת (slippery i. e. dangerous places); hence of persons Ps. 73, 18 thou precipitatest them into unsafe places, i. e. thou exposest them to disappointment, insecurity; parallel לְשִׁמְהָ דְּהוּי לְשִׁמְהָ with ל of the object should be explained as in Kal נָפַל Ex. 21, 18, where ל is to be taken of place. Here belongs also Ps. 74, 3 מִשָּׂאוֹת נִצָּחָה places wholly unsafe, i. e. the waste and desolated place of the sanctuary. לְיָרִים פְּעָמָם ibid. to lift up the steps to them, i. e. to approach them, of God, in order to see and hold judgment upon the destroyers; parallel הָרַג אוֹיְבֵי (אֲשֶׁר) הָרַג אוֹיְבֵי to all that the enemy has destroyed (ל supplied from the first hemistich). The LXX have read מִשָּׂאוֹת incorrectly.

מִשָּׂאָה (from נִשָּׂא) f. Ps. 74, 3, but see מִשָּׂאָה.

מִשָּׂאָה, once מִשָּׂאוֹה (from שָׂא III.) f. place of desolation, desolation, same as שָׂאוֹה 2, Job 30, 3 gloominess of desolation and wasteness, i. e. a horrible waste (אֲחֵשׁ is darkness, gloominess, from אָחַשׁ = Aram. אָחַשׁ to be dark); 38, 27, parallel אֶרֶץ לֹא-אִישׁ; metaphor. of a day of misfortune ZEPH. 1, 15.

מִשָּׂאוֹן (from the Hif. of נָשָׂא II. to lead astray, to disappoint) masc. deceit Prov. 26, 26.

מִשָּׂאוֹת see מִשָּׂאוֹת.

מִשָּׂאָל see מִשָּׂאָל.

מִשָּׂאָל (from שָׂאָל = שָׂעַל to make a hole through, to dig through, or to be hollow, deep, sunk; a hollow way, comp. (מִשָּׂעַל) n. p. of a Levitical city in Asher Josh. 19, 26; 21, 30; for which 1 Chr. 6, 59 has מִשָּׂעַל, contracted from מִשָּׂאָל.

מִשָּׂאָלָת (only constr. plur. מִשָּׂאָלָת, with suff. מִשָּׂאָלוֹתֶיהָ, from שָׂאָל) fem. request, wish, Ps. 20, 6; 37, 4.

מִשָּׂאָרֶת (with suff. מִשָּׂאָרֶתֶךָ, plur. with suff. מִשָּׂאָרֶתֶיךָ, מִשָּׂאָרֶתֶיךָ, from שָׂאָר = שָׂאָר) f. a vessel for leavened dough, a kneading-trough Ex. 7, 28, coupled with מִשָּׂאָרֶת; 12, 34; DEUT. 28, 5 17. See שָׂאָר.

מִשָּׂאָתָה (contracted from מִשָּׂאָתָה, hence constr. omitting Dagesh מִשָּׂאָתָה; plur. מִשָּׂאָתָה, constr. מִשָּׂאָתָה, with suff. מִשָּׂאָתָיִךָ; from נִשָּׂא) fem. 1. the lifting up, of the בְּפִתִּים, i. e. prayer Ps. 141, 2. — 2. prop. a taking up, then an honorary gift or present, different from מִשָּׂאָתָה and חֶקֶת JER. 40, 5; ESTH. 2, 18; a gift AM. 5, 11 (comp. 1 SAM. 2, 36); a gift before or at table, a portion or mess of food by way of honour GEN. 43, 34; impost, tribute, 2 CHR. 24, 6 9, ordained by Moses (Ex. 30, 12-16; 38, 25); hence = מִשָּׂאָתָה Ez. 20, 40 of gifts presented to God. — 3. a burden, ZEPH. 3, 18 the burden of reproach upon it, i. e. reproach is a burden upon it. — 4. same as מִשָּׂאָתָה oracle, LAMENT. 2, 14 lying oracles. — 5. (from נִשָּׂא II. = נָסָא, Ar.

נָסָא) a fire-signal, pillar of fire JUDGES 20, 40; JER. 6, 1; also of the pillar of smoke JUDGES 20, 38; comp. מִשָּׂאָתָה, modern Hebr. מִשָּׂאָתָה of fire-signals on the tops of mountains, to announce the appearance of the new moon (*de Sacy*, *Chr. Arab. I.* p. 90). — מִשָּׂאָוֹר Ez. 17, 9 is the infin. constr. of נָשָׂא meaning to draw to a height, to help up (a tree), conseq. equivalent in sense to the Arab. نَسَّأ to grow up.

מִשָּׂבֵה see מִשָּׂבֵה.

מִשָּׂבֵצָה (pl. constr. מִשָּׂבֵצוֹת, so also

twice in the absol. state; from שָׁבַר = Aram. שְׁבַר *fem. texture, brocade*, with genit. (זָהָב) of what is worked in, Ps. 45, 44; metaphor. *a setting of gems* Ex. 28, 11 and 39, 13, on account of its resemblance to textures.

מִשְׁבֵּר (*constr.* מִשְׁבֵּר; from שָׁבַר *m.* prop. place of breaking forth, hence *the mouth of the womb, matrix*, Is. 37, 3 *the children are come to the mouth of the womb, and there is no strength to bring forth*, a proverbial expression for want of power to overcome the last stadium; Hos. 13, 13; 2 Kings 19, 3. Targ. מִתְּבֵר, Ar. مَتَبَر place of bearing.

מִשְׁבֵּר (*pl. constr.* מִשְׁבֵּרִים, with *suff.* מִשְׁבֵּרִי; from שָׁבַר *m.* *a wave which breaks* Ps. 42, 8, Jon. 2, 4, coupled with גַּל *a breaker, surge*, Ps. 88, 8 *all thy waves hast thou bidden* (עָבִירָה לְפָנֶיךָ); 93, 4; figur. מִשְׁבֵּרֵי מוֹת 2 Sam. 22, 5 *waves of death*, i. e. death-bringing, parallel with נִחְלִי, conseq. more correct than חֲבָלִי in Ps. 18, 5.

מִשְׁבֵּת (*only pl.* מִשְׁבֵּתִים, with *suff.* מִשְׁבֵּתִי; from שָׁבַת *m.* *ceasing, resting from labour, cessation*, Lament. 1, 7 *they mocked at her ceasing*, i. e. that all which was lamented had ceased (Targ.).

מִשְׁבֵּת (*constr.* מִשְׁבֵּת, with *suff.* מִשְׁבֵּתִי; from שָׁבַת *m.* 1. *a high place, a place erected on high, a fortress*, Is. 25, 12 *the high (-projecting) fortress of thy walls*, i. e. the height of the walls; *a tower* 33, 16; metaph. *the high land* (of Moab), and fem. in this sense Jer. 48, 1; conseq. not a proper name. — 2. Fig. a place of security, of refuge, of protection, hence generally *safety, protection, refuge* Ps. 9, 10; 18, 3; 46, 8; 48, 4; 59, 10.

מִשְׁגָּה (*prop. part.* Hif. of שָׁגָה II.) *m.* *one leading astray, a deceiver* Job 12, 16.

מִשְׁגָּה (*from שָׁגָה II.*) *m.* *an error, trespass*, Gen. 43, 12.

מִשְׁגָּה see Hif. of שָׁגָה.

מִשְׁחָה I. (not used) an assumed stem for מִשְׁחָה, but see מִשְׁחָה and מִשְׁחָה.

מִשְׁחָה II. (1 pers. with *suff.* מִשְׁחָהִי) *trans.* *to draw out*, with קֶן of the place Ex. 2, 10, prop. *to raise out of*; hence the Aram. מִשְׁחָה = נָטַל, comp. מִשְׁחָה, מִשְׁחָה, Arab. مَسَى to draw out. Deriv. according to some מִשְׁחָה, the proper names מִשְׁחָה, מִשְׁחָה. Whether the stem be connected with מִשְׁחָה and מִשְׁחָה, is questionable.

Hif. מִשְׁחָה (fut. יִמְשָׁה) the same; metaphor. *to rescue* 2 Sam. 22, 17; Ps. 18, 17.

מִשְׁחָה (*constr.* מִשְׁחָה, from נָטַח I. = מִשְׁחָה I.) *masc.* same as מִשְׁחָה and מִשְׁחָה Deut. 15, 2 *a loan*.

מִשְׁחָה (*prop. part.* Kal of מִשְׁחָה II.; *drawer out, deliverer*) *n. p.* of the great Jewish law-giver and leader, who freed Israel from Egyptian bondage Ex. 2, 10 seq.; called יְהוֹשֻׁעַ &c. אִישׁ הָאֱלֹהִים, עֲבָד יי &c. Deut. 34, 5, Josh. 1, 1, Dan. 9, 11, Ps. 90, 1 as a wise and pious man, and as a law-giver מְחַקֵּק (which see). Hence the law is termed מִשְׁחָה עֲזָרָה Ezr. 3, 2, 2 Chr. 23, 18, מִשְׁחָה עֲזָרָה Josh. 23, 6, מִשְׁחָה Neh. 13, 1, Aram. מִשְׁחָה Ezr. 6, 18; the decalogue מִשְׁחָה 1 Kings 8, 9, יְמֵי מִשְׁחָה the Mosaic time Is. 63, 11.

As to the etymology of this name, that given in Ex. 2, 10 is certainly not to be taken seriously, because מִשְׁחָה would be necessary; and even that which is given here, though right in point of language and matter, may be rejected, since it may be presupposed historically, that the king's daughter gave him an Egyptian appellation. Hence an Egyptian derivation was early sought for. Josephus derives it from *mw water*, and *mas delivered* (Ant. 2, 9, 6), or from *mas and s taken out of the water* (contra Apion. 2, 31; Philo II. p. 83 &c.). More probably it is from *mw son*, and *ese Isis*, i. e. *son of Isis*; comp. the proper name Thutmosis, i. e. son of Thut or Mercury.

מִשְׁחָה see מִשְׁחָה.

מְשֹׁאָה see מְשַׁחָה.

מְשַׁחָה (pl. מְשַׁחָהּ) *f.* Ps. 73, 18 and 74, 3 according to some; more correctly מְשַׁחָה.

מְשׁוּבָּב (the returned, from exile, the delivered) *n. p. m.* 1 CHR. 4, 34.

מְשׁוּבָּבָה (constr. מְשׁוּבָּבָהּ, with suff. מְשׁוּבָּבָהּ; pl. מְשׁוּבָּבוֹתָהּ, with suff. מְשׁוּבָּבוֹתָהּ; from מְשׁוּבָּבָהּ, מְשׁוּבָּבָהּ, מְשׁוּבָּבָהּ; *f. prop.* a turning, hence a turning away or aside, from God, apostasy, appended to Israel JER. 3, 6 8 11 12, as if it were a part of the proper name; the sin of apostasy, pl. 2, 19; 3, 22; 5, 6, and sing. coll. Hos. 11, 7; 14, 5. Israel is called for her many מְשׁוּבָּבוֹתָהּ: מְשׁוּבָּבוֹתָהּ JER. 3, 14 22. Generally perverseness, 8, 5 persevering perversity; defection, from wisdom, opposition PROV. 1, 32.

מְשׁוּבָּבָה (with suff. מְשׁוּבָּבָהּ, from שָׁבָה = שָׁבָה, if it be not rather = מְשׁוּבָּבָהּ) *fem.* error, mistake, trespass, JOB 19, 4.

מְשׁוּבָּבָה (from שָׁבָה II.) *m.* a rudder; מְשׁוּבָּבָהּ a helmsman EZ. 27, 29.

מְשׁוּבָּבָה (only pl. with suff. מְשׁוּבָּבָהּ) *m.* same as מְשׁוּבָּבָהּ EZ. 27, 6.

מְשׁוּבָּבָה and מְשׁוּבָּבָה (enlarged from מְשׁוּבָּבָה; מְשׁוּבָּבָה also occurring in Is. 5, 5; from שָׁבָה II.; constr. מְשׁוּבָּבָהּ, with suff. מְשׁוּבָּבָהּ; once מְשׁוּבָּבָהּ MIC. 7, 4) *f.* a hedge, a living fence Is. 5, 5; מְשׁוּבָּבָהּ a thorn-hedge PROV. 15, 19; as a worthless thing MIC. 7, 4 the honestest (of them) is worse than a thorn-hedge.

מְשׁוּבָּבָה see מְשַׁחָה.

מְשׁוּבָּבָה (enlarged from מְשׁוּבָּבָה, from שָׁבָה = שָׁבָה to plunder) *f.* a plundering Is. 42, 24 K'tib, for which the K'ri has the usual מְשַׁחָה, resolved into מְשַׁחָה.

מְשׁוּבָּבָה (from מְשַׁחָה = מְשַׁחָה, Aram. מְשַׁחָה, which see) *m.* a saw Is. 10, 15, Arab.

مشار.

מְשׁוּבָּבָה (from מְשַׁחָה which see) *f.* a measure, for liquids EZ. 4, 11 16, coupled with מְשַׁחָה and מְשַׁחָהּ LEV. 19, 35.

מְשׁוּבָּבָה (constr. מְשׁוּבָּבָהּ, with suff. מְשׁוּבָּבָהּ,

מְשׁוּבָּבָה; from שָׁבָה) *m.* joy Is. 62, 5; מְשׁוּבָּבָה 'מ' to rejoice greatly 66, 10; מְשׁוּבָּבָה 8, 6 rejoicing with, comp. SYR. مَسح; delight, rapture 60, 15; mirth, noise 24, 8; joyous song 24, 11; pleasure, 32, 13 houses of pleasure, pleasure-houses; then also a place of jubilation 65, 18, of pleasure, a rendezvous 32, 14.

מְשַׁחָה I. (inf. absol. מְשַׁחָה, constr. מְשַׁחָה, with suff. מְשַׁחָהּ, and מְשַׁחָהּ from the form מְשַׁחָה; imp. מְשַׁחָה; fut. (יִמְשַׁח) 1. tr. to stroke over a thing, to besmear, e. g. a shield with fat or oil, to make it bright Is. 21, 5; hence part. pass. מְשַׁחָה (= מְשַׁחָה) 2 SAM. 1, 21; to paint, with מְשַׁחָה of the material JER. 22, 14; with מְשַׁחָה of oil, to anoint, to dedicate, Ps. 89, 21 (for which מְשַׁחָה alone is usually put), as king לְמַלְכָּהּ 2 SAM. 2, 7; 5, 17; JUDGES 9, 15, as prince לְנָגִידָהּ 1 SAM. 9, 16, as priest Ex. 28, 41; 30, 30; NUM. 3, 3; with מְשַׁחָה to set over 2 SAM. 19, 11, hence מְשַׁחָה appointed 3, 39 (LXX, without reading מְשַׁחָה); to dedicate or call as a prophet 1 KINGS 19, 16; Is. 61, 1; to devote, to consecrate, of things, which often took place by besmearing them with holy oil GEN. 31, 13; EXOD. 30, 26; 40, 9 10 11; DAN. 9, 24 and to consecrate the most holy, i. e. the altar of burnt-offering (comp. 1 MACC. 4, 34 56 59), which is also called the most holy in Ex. 29, 37 and 30, 29, and was dedicated sometimes with the anointing of oil LEV. 8, 11, sometimes with the blood of sacrifices EZ. 43, 20 26; with a double accus. like verbs of filling Ps. 45, 8 of anointing with the oil of joy, a figure for to bestow or give joy. — 2. reciproc. to anoint oneself, with accusat. of the material AM. 6, 6, as a sign of joyousness (ECCLES. 9, 8). Derivat. מְשַׁחָה, מְשַׁחָה, מְשַׁחָה, 2, מְשַׁחָה. For this stem comp. the Arab. مَسح; and for the organic root see مَسح.

מְשַׁחָה II. (not used) tr. same as מְשַׁחָה to extend, to stretch out, to expand, metaphor. to measure, like the Aram. מְשַׁחָה,

מִשָּׁח, Arab. مسح, comp. מִשָּׁח. Deriv. מִשָּׁח (according to some), מִשָּׁחָה 2. (according to some).

מִשָּׁח Aram. tr. same as Hebr. מִשָּׁח. Deriv. the noun מִשָּׁחָה.

מִשָּׁח Aram. m. oil, EZR. 6, 9; 7, 22; comp. Hebr. מִשָּׁחָה 2. (oil).

מִשָּׁחָה (c. מִשָּׁחָה) f. 1. an anointing, unction, a supplement to מִשָּׁח anointing oil Ex. 25, 6; LEV. 8, 2; NUM. 4, 16; which is sometimes defined still farther by קֶדֶשׁ Ex. 30, 25, " LEV. 10, 7 or אֱלֹהִים 21, 12. — 2. dedication, dedicatory gift LEV. 7, 35; according to others a portion, a part.

מִשָּׁחָה (prop. inf. of מִשָּׁח; with suff. מִשָּׁחָה; different from מִשָּׁחָה from the stem מִשָּׁחָה) fem. an anointing, dedication, Ex. 29, 29; 40, 15; a holy gift, an honorary gift NUM. 18, 8 (Rashi מִשָּׁחָה).

מִשָּׁחָה 1. (from מִשָּׁחָה) m. corruption, destruction, of רִיבָה JER. 51, 1; מִשָּׁחָה JER. 51, 25 mount of destruction, of a fire-vomiting mountain desolating countries, which breaks down and shatters, becomes a volcano, and throws out stones of no use for building, — a symbol of Babylon; prop. part. m. Hif. destruction-maker; of מִשָּׁחָה Ez. 21, 36 workmen of destruction, i. e. they who consider the working of destruction as their employment; of the destroying angel Ex. 12, 13; concrete, what brings destruction in a gin, i. e. what causes it to fall and close JER. 5, 26. — 2. (from מִשָּׁחָה) f. oil (see Aram. מִשָּׁח), hence מִשָּׁחָה 2 KINGS 23, 13 mount of oil, at the south side of the mount of Olives (Rashi); the double expression being selected on account of the idolatry practised there. Elsewhere מִשָּׁחָה is used for it 2 SAM. 15, 30.

מִשָּׁחָה (from מִשָּׁחָה) m. an object of laughter, mocking HAB. 1, 10.

מִשָּׁחָה (from מִשָּׁחָה) m. commonly the dawn = מִשָּׁחָה, Ps. 110, 3 from the womb of the dawn. But the expression is peculiar.

מִשָּׁחָה (with suff. מִשָּׁחָה, from מִשָּׁחָה) m. destruction Ez. 9, 1 = מִשָּׁחָה 1.

מִשָּׁחָה (from מִשָּׁחָה) masc. defacement, disfigurement, of מִשָּׁחָה (the face) Is. 52, 14, with which it should be combined.

מִשָּׁחָה (from מִשָּׁחָה) m. same as מִשָּׁחָה, of an imperfection LEV. 22, 25.

מִשָּׁחָה (contracted from מִשָּׁחָה, from מִשָּׁחָה) f. a corrupt thing, MAL. 1, 14; comp. מִשָּׁחָה 1 KINGS 1, 15, מִשָּׁחָה Ez. 4, 3, where מִשָּׁחָה arose out of מִשָּׁחָה.

מִשָּׁחָה (from מִשָּׁחָה) masc. same as מִשָּׁחָה Ez. 47, 10 a spreading-place.

מִשָּׁחָה (constr. מִשָּׁחָה, from מִשָּׁחָה) place for stretching or spreading out, of nets Ez. 26, 5 14.

מִשָּׁחָה (from מִשָּׁחָה = מִשָּׁחָה which see) fem. enmity, living to the injury of one Hos. 9, 7; opposition, concrete opponent 9, 8, conseq. = מִשָּׁחָה, parallel עֵד.

מִשָּׁחָה (with suff. מִשָּׁחָה, from מִשָּׁחָה) m. prop. arrangement, oversight, hence dominion, rule, JOB 38, 33 dost thou determine his dominion over the earth?

מִשָּׁחָה (in and out of pause, conseq. not מִשָּׁחָה) m. silk, silk thread, then, as in the case of מִשָּׁחָה, a mantle woven out of silk thread (Ibn Gándach, Kimchi) Ez. 16, 10 13, which the LXX translate τριχάκτιον, on account of the thin hair-like threads (Jerome); probably with allusion to its derivation from מִשָּׁחָה (to draw, to extend), so that מִשָּׁחָה properly means a thread, transferred to the threads drawn out of the body of the silk-worm (see Pollux II, 3; Hesychius s. v.; Fürst, Conc. s. v.). But this explanation must be rejected a priori, because silk was a Chinese production. Theodotion too prefers to keep the Hebrew word. As shi means silk in Chinese (see Pott), which lies also in se-ricus, ση-ρικόν, I have assumed מִשָּׁחָה to be a stem (Conc. s. v.), and regarded מ as a preformative denoting a garment of this stuff. מִשָּׁחָה has also been compared with the Ar. مَشِي, which means figured silk; but that

does not suit either the form or the context.

מָשַׁח see מָשַׁח.

מְשִׁיחַ (El is deliverer, from מָשַׁח) n. p. m. NEH. 3, 4; 10, 22.

מְשִׁיחַ (after the form מְשִׁיחַ, נָקִיד, נָקִיד, נָקִיד, נָקִיד, נָקִיד, נָקִיד, by which dignity is commonly denoted; constr. מְשִׁיחַ, with suff. מְשִׁיחִי, plur. with suff. מְשִׁיחֵי m. 1. prop. (part. pass.) anointed, dedicated, a) of a Jewish king appointed by Jehovah, who is therefore called מְשִׁיחַ יְהוָה 1 SAM. 24, 7 11, 2 SAM. 19, 22, or poetically מְשִׁיחַ יְהוָה 23, 1, e. g. Zedekiah LAMENT. 4, 20; it is even applied to king Cyrus ordained by God Is. 45, 1, because he was concerned as an instrument in delivering the Israelites. In DAN. 9, 25 מְשִׁיחַ נָקִיד, to distinguish him from a priestly מְשִׁיחַ. b) the chosen, consecrated people HAB. 3, 13; Ps. 84, 10, and perhaps 28, 8. c) the progenitors of races, or patriarchs Ps. 105, 15, who were also called מְשִׁיחֵי; a priest LEV. 4, 3 5 16; 6, 15, where, however, it merely stands in apposition to הַכֹּהֵן; of the high-priest Onias III. (2 MACC. 3, 1 31 seq.; 4, 1 2) DAN. 9, 26; subsequently referred to Jesus, the *χριστός* by way of eminence, and retained also in *o Messias* (JOHN 1, 42; 4, 25). — 2. adj. m. besmeared, polished, of a shield 2 SAM. 1, 21 (see מְשִׁיחַ).

מְשִׁיחָה see מְשִׁיחָה.

מָשַׁח I. (part. m. מְשִׁיחַ, inf. constr. מְשִׁיחַ, imp. pl. מְשִׁיחוּ and מְשִׁיחוּ, fut. מְשִׁיחֻ, but also מְשִׁיחֻ) 1. tr. to extend, to draw, to stretch at length, conseq. a farther development of מָשַׁח and מָשַׁח II. (which see); hence מְשִׁיחַ to draw in a thing DEUT. 21, 3, with accus. of the object to draw with Is. 5, 18, where מָשַׁח should be supplied in the second hemistich; Hos. 11, 4 with human bands I drew them (to me); JOB 40, 25 canst thou draw the crocodile? on the contrary מְשִׁיחַ Ps. 10, 9 to draw into a net, if it be not here מְשִׁיחַ II.; מְשִׁיחַ to draw after SONG OF SOL. 1, 4; מְשִׁיחַ to draw to, to lead

to JUDGES 4, 7; מְשִׁיחַ to draw out of GEN. 37, 28; JER. 38, 13. — 2. intr. to draw forth, to draw out (in extended marches), with מָשַׁח of the place (towards) JUDGES 4, 6; absolutely 20, 37; מְשִׁיחַ to draw after, to go after (comp. Talmudic מְשִׁיחַ אַחֲרֵי מְשִׁיחֵי) JOB 21, 33; with the meaning of מְשִׁיחַ Ex. 12, 21 go and take. LXX: *πορεύεσθαι* or *ἀνελεσθαι*, conseq. intrans. — Here belong the phrases מְשִׁיחַ to draw the bow, i. e. to stretch it Is. 66, 19, מְשִׁיחַ on the bow, i. e. to draw the string 1 KINGS 22, 34; 2 CHR. 18, 33; מְשִׁיחַ AM. 9, 13 prop to scatter seed in long-drawn furrows, comp. מְשִׁיחַ JOSH. 6, 5, shorter מְשִׁיחַ Ex. 19, 13 to blow the trumpet in sounds long-drawn out (i. e. continuously), comp. Ar. جلب to draw, and to cry out continuously, to blow; מְשִׁיחַ Hos. 7, 5 to be associated with one = מְשִׁיחַ 1 SAM. 22, 17, מְשִׁיחַ EX. 23, 1, prop. to have hands joined with one; מְשִׁיחַ to prolong favour, to make it last Ps. 36, 11; 109, 12; Syr. مَسَحَ the same, whence مَسَحَ continuance; מְשִׁיחַ to continue anger 85, 6; מְשִׁיחַ NEH. 9, 30 to allow many years to pass over one; מְשִׁיחַ to cause one to remain or endure long, JER. 31, 3 therefore have I graciously preserved thee long (מְשִׁיחַ an adverb); מְשִׁיחַ ECCLES. 2, 3 to treat the body, i. e. to cherish it continuously with wine, if מְשִׁיחַ be not there = מְשִׁיחַ. In all these formulae the verb-idea to draw is sometimes applied to enduring, continuing, progression in time, sometimes to the extending or stretching of agency, and sometimes to space; the Syr. مَسَحَ, Ar. مَسَحَ being similarly employed. The meaning to go, to advance, to march on lies also in מְשִׁיחַ, מְשִׁיחַ. For the organic root comp. מְשִׁיחַ. Deriv. 1. מְשִׁיחַ.

Nif. מְשִׁיחַ (fut. מְשִׁיחֻ) to be protracted, extended, of מְשִׁיחַ, hence to be still distant; to be delayed Is. 13, 22; מְשִׁיחַ (oracles) Ex. 12, 25 28.

Puh. מְשִׁיחַ (part. m. מְשִׁיחֻ, f. מְשִׁיחָה).

to be long protracted, of חוּחָלֹת, i. e. to be unfulfilled Prov. 13, 12; to be extended, of growth, i. e. to be tall Is. 18, 2 7; comp. Arab. مَتَعَ (to be extended, long), مَسَك X. to be firm, robust.

מָשַׁךְ II. (part. m. מִשְׁךְ, fut. יִמְשֹׁךְ) tr. (a collateral form of מָשַׁק) 1. to take, to hold, to lay hold of Ez. 32, 20; to hold fast, cogn. in sense with אָחַז, hence to preserve JOB 24, 22; to hold, i. e. to lead, like אָחַז construed with בָּ (Arab. مَسَك with ب) JUDGES 5, 14, and in this sense perhaps Ps. 10, 9; JOB 40, 25; to possess, Ar. to take into possession, by change; Samar. to take as pledge, Ar. the same. Deriv. מִשְׁךְ 2. — 2. (not used) to make fast, to fetter, to bind, Arab. the same; comp. מָחַג. Deriv. מוֹשְׁכָר.

מִשְׁךְ m. 1. (from מָשַׁךְ I.) a drawing out, of seed, i. e. what is sown along the furrows Ps. 126, 6, comp. AM. 9, 13. — 2. (from מָשַׁךְ II.) possession, of פְּנִינִים and חֶכְמָה JOB 28, 18; comp. מָשַׁק GEN. 15, 2. — 3. n. p. of a son of Japhet, then of a Japhetic race, mentioned with חֶבֶל, חִיבֶל GEN. 10, 2; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1. In Herodotus (3, 94; 7, 78) too the Μόσχοι are united with the Τιβάρηνοι; and if חִיבֶל (which see) be decidedly the tribe of the Tibareni, מִשְׁךְ can only be the Moschi or Mosochi, a fact confirmed by the orthography of the cod. Samar. (מוֹשְׁךְ, מוֹשִׁיךְ), & of the LXX and Vulg. (Μοσόχ, Mosoch); the Hebrew form first appearing in the writings of the Byzantines (Procopius, Cedrenus, Const. Porphyrog., Zonaras). The Mosochi delivered slaves and vessels of brass to the Phenicians Ez. 27, 13, served in the army of Gog, and were a terror in the land of the living (32, 26; 38, 2 3; 39, 1) during the march of the Scythians in the 7th century B. C., which affected Palestine also. By them are meant the old people *Thuschi* south of the Caucasus, whom the Lesghians call *Mossok*. — 4. n. p. of a branch of the Massaeans (מִשְׁ), mentioned along with קָדָר Ps. 120, 5 (see מִשְׁ).

מִשְׁכָּב (from שָׁכַב; with suff. מִשְׁכָּבִי) אֲרָם. m. a couch, a bed, DAN. 2, 28 29; 4, 2 7 10; 7, 1.

מִשְׁכָּב (constr. -כָּב, with suff. -כָּבִי, מִשְׁכָּבְךָ, מִשְׁכָּבֵנוּ, מִשְׁכָּבָם, -כָּבִי, -כָּבֵנוּ, -כָּבָם; 1 pl. מִשְׁכָּבוֹת, constr. -כָּבוֹת, with suff. -כָּבוֹתָם; 2 pl. מִשְׁכָּבֵיכֶם, constr. מִשְׁכָּבֵי; from שָׁכַב m. 1. a couch, i. e. a place where, or a bed whereon one lies; hence couch of the noon 2 SAM. 4, 5, i. e. couch for a siesta, also מִשְׁכָּב alone 11, 2; for resting in by night SONG OF SOL. 3, 1; JOB 33, 15; a marriage-couch, marriage-bed, used in the pl. GEN. 49, 4; couch of whoredom, Is. 57, 7 8; couch of the dead, grave Ez. 32, 25; grave-chamber 2 CHR. 16, 14; also a couch-bolster 2 SAM. 17, 28 coupled with סִפּוֹת (coverlets); PROV. 7, 17; 22, 27; generally anything on which one lies LEV. 15, 4 23; מִשְׁכָּב חֲדָר sleeping-chamber, the most retired 2 KINGS 6, 12; Ex. 7, 28. — 2. a lying, a lying with, with זָכָר of male concubitus NUM. 31, 17; JUDGES 21, 12; מִשְׁכָּב נְקִי of female concubitus LEV. 18, 22.

מִשְׁכָּה see מְשֻׁכָּה.

מִשְׁכָּה see מְשֻׁכָּה.

מִשְׁכָּה = מִשְׁכָּה and מְשֻׁכָּה see מְשֻׁכָּה.

מִשְׁכִּיל (from שָׁכַל m. 1. (prop. part. Hif.) a discerning one, i. e. he who has discernment in the יָדָה, hence a pious Ps. 14, 2, JOB 22, 2, prudent PROV. 10, 5 19, or wise one 15, 24; a teacher, a priest, i. e. an instructor DAN. 11, 33 35; 12, 3 10; a skilful, able player, in the temple 2 CHR. 30, 22; metaph. a prosperous one 1 SAM. 18, 14. — 2. The name of a kind of poem Ps. 32, 1; 42, 1; 44, 1; 45, 1; 52, 1; 53, 1; 54, 1; 55, 1; 74, 1; 78, 1; 88, 1; 89, 1; 142, 1, and in the text 47, 8; which is translated a didactic poem; a melodious, fine poem, in allusion to the stem שָׁכַל, but arbitrarily.

מִשְׁכִּיל see שָׁכַל Hif.

מִשְׁכִּים only JER. 5, 8, commonly taken for an abridgment of מְשֻׁכָּמִים but this is inadmissible by the form of the word, and yields no sense besides. Aquila, Theod. and Jerome read מְשֻׁכָּמִים,

and try to bring out more or less the idea of an excessive lecherousness, required by the context. It is better to read מְשָׁכִים instead of מְאַשְׁכִּים (from אֲשָׁךְ testicles), and to translate: fat, strong-testicled horses, i. e. very lustful.

מְשָׁכִית and כֶּהָ (with suff. מְשָׁכִיתוֹ, רָהֵם, pl. מְשָׁכִיתוֹ; see טָכָה II.) f. 1. an image, imagery, a figure, for idolatrous worship NUM. 33, 52, מִן אִדֹּל Lev. 26, 1 a stone formed into an idol; מִן הָרֵר מִן a sleeping-room adorned with idolatrous images Ez. 8, 12, where the LXX read מְשָׁכִית; metaphor. a vessel with image-work (in silver), as a precious vessel Prov. 25, 11, comp. טָכָה Is. 2, 16, perhaps poet. = כְּלִי; a state-chamber, a splendid chamber = מִן הָרֵר, Prov. 18, 11 and he is as if (behind) a high wall in his splendid chamber. It is therefore unnecessary to read with the Targ. and Vulg. בְּמִשְׁכָּתוֹ. — 2. formation, i. e. imagination, idea, plan = מְשָׁכָה Ps. 73, 7, comp. טָכָה and קָשָׁה.

מְשָׁכָת (from שָׁכַל) f. miscarriage, abortion, 2 KINGS 2, 21.

מְשָׁכֵן (constr. כֶּהָ, with suff. מְשָׁכֵנִי, מְשָׁכֵנִים, 1 pl. מְשָׁכֵנִים, constr. מְשָׁכֵנִי, with suff. מְשָׁכֵנִי; 2 pl. מְשָׁכֵנִים, constr. מְשָׁכֵנִי, with suff. מְשָׁכֵנִי; from שָׁכַן m. prop. a place where one rests, dwells, lies, a habitation, dwelling, JOB 18, 21; 21, 28 = אֹהֶל, to which it stands in apposition; dwelling-place 39, 6; Is. 32, 18; hut, of shepherds SONG OF SOL. 1, 8; Ez. 25, 4; possession HAB. 1, 6, chiefly of the tabernacle in the wilderness Ex. 25, 9; 26, 1; 40, 9, fully הֶחָדָר מִן 38, 21, מִן אֹהֶל מוֹקֵד 40, 29, מִן אֹהֶל מוֹקֵד NUM. 16, 9; generally the temple Ps. 26, 8; 74, 7; in the pl. on account of its different buildings 43, 3; 46, 5; 84, 2. Seldom does the pl. stand for a part of the structure 132, 5. Metaphor. the grave Is. 22, 16; a lair JOB 39, 6.

מְשָׁכֵן (from שָׁכַן) Aram. m. same as Hebrew מְשָׁכֵן Ezr. 7, 15; Targ. מְשָׁכֵן.

מְשָׁכָר (with suff. מְשָׁכָרִי, מְשָׁכָרִי, מְשָׁכָרִי, from שָׁכַר) f. wages, reward GEN. 31, 7 41; RUTH 2, 12; formed from מְשָׁכָרָה.

משל I. (part. מְשָׁל, pl. מְשָׁלִים; inf. abs. מְשָׁל, constr. מְשָׁל, fut. יִמְשָׁל) 1. intr. to be hard, powerful, strong, mighty, identical in its fundamental idea with בָּזַל (which see), Ar. مَسَلَ (comp. בָּזַן; an explanation which passed from Furst's Conc. s. v. into Gesenius' Thesaurus s. v. On the contrary, the Ar. مَسَلَ to flow, does not appear to belong to מְשָׁל I. Metaphor. to rule, reign, govern, absol. PROV. 12, 24; 29, 2; to command, have power DAN. 11, 3-5; מִן יוֹלָם Ps. 66, 7 to reign for ever; with עַל of the throne on which one sits ZECH. 6, 13, or with יָדָה ... מִן to denote extent of space JOSH. 12, 2; or with the dat. commodi Is. 40, 10 his arm (i. e. his power) rules for him. — 2. trans. with the addition of the object, a) with בָּ, to rule over, a people DEUT. 15, 6, JUDGES 8, 22, a territory JOSH. 12, 5, 1 KINGS 5, 1, a wife GEN. 3, 16; of God Ps. 103, 19; to manage GEN. 24, 2; 45, 8 26; figuratively of things 4, 7; PROV. 16, 32; b) with עַל 28, 15; c) followed by the infin. with לֵּ Ex. 21, 8; but b and c are rare. מְשָׁל a ruler, i. e. a prince, a king PROV. 6, 7; also a tyrant Is. 14, 5; 49, 7; 52, 5, oppos. to נָקִיב; comp. Sanskrit kú, to be strong, powerful, whence kavi (in the Vedas) king. Deriv. מְשָׁלָה, מְשָׁלָה, מְשָׁלָה, מְשָׁלָה. Hif. יִמְשָׁל (fut. יִמְשָׁל) to give power to DAN. 11, 39; to cause to rule Ps. 8, 7. Deriv. מְשָׁלָה.

משל II. (Kal not used) tr. to compare, to put together or beside one another for comparison, two things, from the fundamental signification to bind, to unite, to weave or twist together; organic root מְשָׁל, which also exists in מְשָׁלָה, מְשָׁלָה, מְשָׁלָה. From the same fundamental signification the stem denotes in Ethiopic to suppose, to judge, to think; also מְשָׁל, מְשָׁל, מְשָׁל proceeding from a similar view. Deriv. מְשָׁל, מְשָׁל, מְשָׁל. The Kal forms that appear elsewhere are denominatives from מְשָׁל.

Nif. יִמְשָׁל, to be like, to be similar,

with **נָל** Is. 14, 10, **פָּס** PSALM 28, 1, **בָּ**, 49, 13.

Hif. **הִמְשִׁיל** (*fut.* **הִמְשִׁיל**), *to compare* Is. 46, 5.

Hithp. **הִתְמַשֵּׁל** (*fut.* **הִתְמַשֵּׁל**) *to become like, to be like, with בָּ to become as* JOB 30, 19.

מִשְׁל (*constr.* **מִשְׁל**, with *suff.* **וְיִשְׁלֵךְ**; *pl.* **מִשְׁלִים**, *c.* **מִשְׁלִי**; from **מָשַׁל** II.) *m.* 1. *prop. comparison, likeness, of two things, hence similitude* ECCLES. 12, 9; *symbolical discourse* Ez. 17, 2; 24, 3, called also **חִידָה**; *a didactic saying, a maxim* PROV. 1, 1 6; 10, 1; *a precept* JOB 13, 12, parallel **זְכָרִים** (apothegms); *a proverb* 1 SAM. 10, 12; Ez. 18, 2 3; *a parable* 12, 22; also a philosophic dialogue richly interwoven with choice sentences JOB 27, 1; *a sententious poem* Ps. 49, 5, *thoughtful doctrine* 78, 2, interchanged with **חִידָה**; *threatening, satirical, deriding discourse* Is. 14, 4, MIC. 2, 4, HAB. 2, 6, also called **חִידָה**; *a by-word* DEUT. 28, 37; 1 KINGS 9, 7; JER. 24, 9; **לְמַי** *to become a by-word to one* Ps. 69, 12, **פְּ** *to make one a by-word* 44, 15.

Arab. **مَثَل**, Aram. **מִתְלָא**, **מִתְלָא**, **מִתְלָא** the same; Phenic. **מִשְׁל** an image. — 2. *n. p.* of a place 1 CHR. 6, 59, contracted from **מִשְׁלָא**. From **מִשְׁל** 1. comes the denomin. **מִשְׁלֵל** (*part. m.* **מִשְׁלֵל**, *imp.* **מִשְׁלֵל**, *fut.* **יִמְשֵׁל**) *to propose or use a likeness, in all the various meanings of the noun* Ez. 12, 25; 17, 2; 18, 2 3; 24, 3; Jo. 2, 17; *part. pl.* **מִשְׁלֵלִים** *gnomic poets* NUM. 21, 27.

Pih. **מִשְׁלֵל** *to speak in likenesses* Ez. 21, 5.

מִשְׁלָה (with *suff.* **וְיִשְׁלֵךְ**) *m.* 1. (from **מִשְׁל** I.) *dominion, the manifestation of power* ZECH. 9, 10. — 2. (from **מִשְׁל** II.) *likeness, similitude* JOB 41, 25 (LXX), but better in signific. 1. with the Targ., which suits the second member.

מִשְׁלָה (from **מִשְׁל** II.) *m.* same as **מִשְׁלָה** *a by-word* JOB 17, 6.

מִשְׁלָה see **מִשְׁלָה**.

מִשְׁלָה (*c.* **מִשְׁלָה**; from **שָׁלַח**) *m.* 1. *a place to which a thing is sent* Is. 7, 25. — 2. *a thing to which the hand is put or stretched out, with יָד or יָדָם, hence*

business DEUT. 15, 10; 23, 21; 28, 8 20. See **מִשְׁלָה**.

מִשְׁלָה and **מִשְׁלָה** (from **שָׁלַח**) *m.* 1. *a sending, of מְנִיחָה* (presents) ESTH. 9, 19 22. — 2. with יָד, *object of stretching forth the hand* (in order to use it after one's own will) i. e. *a possession* Is. 11, 14.

מִשְׁלָה (from **שָׁלַח**) *f.* 1. *a discharge, sending away, furlough, of warriors* ECCLES. 8, 8. — 2. *a sending, i. e. a whole troop, of מַלְאֲכֵי רָעִים* (subst. = רָעָה) *angels of evil* Ps. 78, 49.

מִשְׁלָה see **שָׁלַח**.

מִשְׁלָה (*an associate, a friend, viz. Jah is*) *n. p. m.* EZR. 8, 16; NEH. 3, 4. — The Jewish people are called by this name, with the meaning *pious* Is. 42, 19.

מִשְׁלָה (compounded of **מִשְׁלָה** and **מִשְׁלָה**, *Jah is a Rewarder*) *n. p. m.* 1 CHR. 9, 21; 26, 1; for which 26, 14 has **שָׁלְמִיָּהוּ** (*Jah is requital*).

מִשְׁלָה (= **מִשְׁלָה**, *requital viz. is with Jah*) *n. p. m.* 2 CHR. 28, 12; NEH. 11, 13; for which is

מִשְׁלָה (the same) *n. p. m.* 1 CHR. 9, 12.

מִשְׁלָה (*a pious one*) *n. p. f.* 2 KINGS 21, 19.

מִשְׁלָה (from **שָׁלַח**) *m.* *triad, for three* GEN. 38, 24.

מִשְׁלָה (*pl.* **מִשְׁלָהוֹת**, from **שָׁלַח**) *f.* same as **שָׁלַח**, and also *pl.*, *desolation, wasting*, Is. 15, 6; Ez. 6, 14; *astonishment, horror* 35, 3.

מִשְׁלָה (*c.* **מִשְׁלָה**; *pl.* **מִשְׁלָהִים**, *c.* **מִשְׁלָהִים**, with *suff.* **וְיִשְׁלֵךְ**; from **שָׁלַח**) *m.* *fatness, of body* Is. 17, 4; *in the pl. the strong ones, i. e. warriors* 10, 16, comp. Greek *λιπαρός*; *vigorous youth* Ps. 78, 31; *a productive, fruitful soil* GEN. 27, 28 39; *tracts rich in booty* DAN. 11, 24.

מִשְׁלָה (*strength, vigour*) *n. p. m.* 1 CHR. 12, 10.

מִשְׁלָה (from **שָׁנָה**) *m. pl.* *fat foods* NEH. 8, 10.

מִשְׁלָה (*c.* **מִשְׁלָה**, from **שָׁמַע**) *m.* 1. *a hearing, of the אֲזִיָּהִים, i. e. what one per-*

ceives Is. 11, 3 = שְׁנֵי אָזָן. — 2. (*fame* viz. El is; see שְׁנֵי) *n. p. m.* of a son of Ishmael and of an Ishmaelite tribe GEN. 25, 14, perhaps the *Maṣṣauṣarēis* of Ptolemy (6, 7, 21), who inhabited a district at some distance to the north-east of Medina. — 3. (*a renowned*) *n. p. m.* 1 CHR. 4, 25.

מִשְׁמַעַת (with *suff.* מִשְׁמַעַת, רָחוּ, רִצְחָה, *from* שְׁמַעַת) *f.* 1. *obedience*, hence *subjection*, an expression belonging to the service of a court, *body-guard* 1 SAM. 22, 14, where the Targ., Syr. and LXX read and understood וְשָׂרֵי עַל-מִשְׁמַרְתָּהּ (*and the prince of the body-guard service*). The LXX and Josephus also understood it so in 2 SAM. 23, 23. Concrete and coll. *subjects* Is. 11, 14 (comp. Mic. 4, 6); *faithful ones* 1 CHR. 11, 25; 2 SAM. 23, 23.

מִשְׁמָר (c. מִשְׁמָר, with *suff.* מִשְׁמָרֶכֶּם, מִשְׁמָרִי; *pl.* with *suff.* מִשְׁמָרֵינוּ; *from* שָׁמַר) *m.* after the manifold meanings of the verb: 1. *a watch-station, a post*, of place 1 CHR. 26, 16, NEH. 7, 3, or of persons 4, 3 16; מִשְׁמָרָם לְעַל-פִּי JOB 7, 12 *to set a watch about one*; then *guard, watch*, of a camp JER. 51, 12. — 2. *ward, prison* GEN. 40, 3; 42, 17. — 3. *object of keeping, what is kept* PROV. 4, 23, not to be compared with מִשְׁמָרָם NEH. 4, 3. — 4. *usage*, i. e. *what is observed* NEH. 13, 14. — 5. *a spare thing, a reserve, what is kept ready* Ez. 38, 7; comp. מִשְׁמָרָתָם 1 SAM. 22, 23 and שָׁמַר 2 SAM. 22, 44.

מִשְׁמָרֶת (with *suff.* מִשְׁמָרֶתִּי, רָחוּ, רִצְחָה; *pl.* מִשְׁמָרוֹתָם, c. מִשְׁמָרוֹת, with *suff.* מִשְׁמָרוֹתֵינוּ) *f.* 1. the place where a watch is kept, *a watch-post* Is. 21, 8; HAB. 2, 1; *a service-post* 2 CHR. 7, 6; 8, 14; 35, 2; of persons NEH. 7, 3; *watch*, as an act 2 KINGS 11, 5 6; *service* LEV. 8, 35; NUM. 1, 53; 3, 28; 4, 27 31. — 2. *a keeping* Ex. 12, 6; 16, 23 32; NUM. 17, 25; concr. an object of preservation, *what is protected* 1 SAM. 22, 23; *what one keeps, observes*, i. e. *a law, a command, an usage* GEN. 26, 5; LEV. 18, 30; 22, 9. — 3. *the keeping to one, fidelity, faithful service* NUM. 3, 38; 1 CHR. 12, 29; 23, 32; 2 CHR. 23, 6.

מִשְׁמָרֶת see מִשְׁמָרֶת.

מִשְׁנָה *a hater*, see מִשְׁנָה.

מִשְׁנָה (c. מִשְׁנָה, with *suff.* מִשְׁנָהוּ, *pl.* מִשְׁנָהִים, *from* מִשְׁנָה) *m.* 1. *repetition*, of the תּוֹרָה DEUT. 17, 18, or of the הִיכָה JOSH. 8, 32 i. e. Deuteronomy (LXX, Vulg.), if it be not better taken in the sense of *copy*, *apographum*, the next to the original (Targ., Syr., Ar.). For the sake of emphasis either as an apposition to the following noun, GEN. 43, 15 *and the repetition of money*, i. e. *second money*, comp. כֶּכֶּה אַחֵר 43, 22; Is. 17, 18 *and a repetition of destruction*; or מִשְׁנָה follows the noun in the genitive GEN. 43, 12; Ex. 16, 22; seldom does מִשְׁנָה precede, in the construct state DEUT. 15, 18. Hence *double, twofold* Ex. 16, 5; Is. 61, 7 *for your shame* (ye shall receive) *double*; JER. 16, 18 *the double of their guilt*; מִשְׁנָה לְמִי JOB 42, 10 *to the double*. — 2. *second*, with relation to order, rank, dignity and gradation, consequently inferior. So with the genitive following מִשְׁנָהוּ 1 CHR. 28, 7, or with לְ following מִשְׁנָהוּ לְמִיכָה ESTH. 10, 3 *the second after the king*. מִשְׁנָהוּ may also come after, as כֶּכֶּה הָיָה JER. 52, 24 *the second priest* (after the הָרִאשׁוֹן); מִשְׁנָהוּ הָיָה גִּידָהוֹתָם GEN. 41, 43 *the second chariot* (after the royal one); מִשְׁנָהוּ הָיָה נְהַלְכָּהּ NEH. 11, 9 *the second city*, i. e. a new part of the city, called also מִשְׁנָהוּ alone 2 KINGS 22, 14; ZEPH. 1, 10; מִשְׁנָהוּ אֶחָדָהוּ 2 CHR. 31, 12 *his second brother*, for which מִשְׁנָהוּ NEH. 11, 17 or מִשְׁנָה alone 1 SAM. 8, 2 are put, where מִשְׁנָהוּ or in 1 CHR. 5, 12 מִשְׁנָהוּ precedes. *Plural מִשְׁנָהִים the second*, i. e. *the younger* 15, 18, also of animals *those later born* 1 SAM. 15, 9, which were valued higher; so that it is not necessary to read with the Targ., Syr., Ar. מִשְׁנָהִים, or with the LXX מִשְׁנָהִים. Also, of a *second* i. e. *less costly kind* EZR. 1, 10.

מִשְׁפָּה (pl. מִשְׁפָּהוֹת, *from* שָׁפַח) *f.* *plunder, booty* 2 KINGS 21, 14; Is. 42, 24; for which מִשְׁפָּהוֹת and מִשְׁפָּהוֹת (which see) are also put. שָׁפַח is interchanged with שָׁפַח.

מִשְׁעָ (not used) *tr.* *to strip off, to clean,*

to cleanse; Ar. مَسَعَ, sharing its meaning with מָשַׁח, מָשַׁח, also signifying to do clean, i. e. wholly. This stem has been adopted by Ibn Gānāch and Tanchum for מִשְׁחָה. It is better, however, to refer the word to מִשְׁחָה II. = מִשְׁחָה.

מִשְׁחָה (from מִשְׁחָה) *m.* a place that sinks, a hollow way, a hollow pass NUM. 22, 24.

מִשְׁחָה (after the Aramaean mode for מִשְׁחָה, from מִשְׁחָה II.) *f.* smoothness, cleansing, purity, Ez. 16, 4 thou wast not washed smooth (to smoothness), i. e. not clean; Targ. לְאַחֲזָרָה, Rashi צִהְצִיָּה. The ancients generally thought of the stems מִשְׁחָה, מִשְׁחָה &c.

מִשְׁחָה (impetuous haste, from מִשְׁחָה) *n. p. m.* 1 CHR. 8, 12; but perhaps = מִשְׁחָה.

מִשְׁחָה (c. מִשְׁחָה, from מִשְׁחָה) *m.* support 2 SAM. 22, 19, Ps. 18, 19, what keeps upright, i. e. God; metaphor. applied to bread and water, which are called supports, because they strengthen and maintain the vital power Is. 3, 1; comp. מִשְׁחָה.

מִשְׁחָה (from מִשְׁחָה) *m.* the same Is. 3, 1.

מִשְׁחָה *f.* the same, fig. the head, of the state, יָחַד, פָּנֶה, שֵׁחַ being also applied to him; Is. 3, 1 stay and support, i. e. every support; the combination of masc. and fem. always serving to make the idea general. In Arabic and Syriac, the same.

מִשְׁחָה (with suff. מִשְׁחָה, מִשְׁחָה, מִשְׁחָה) *f.* prop. support, then a staff, on which one leans Ex. 21, 19; JUDGES 6, 21; of the staves of מִשְׁחָה NUM. 21, 18; מִשְׁחָה Is. 36, 6 a support of reed, i. e. an easily broken one.

מִשְׁחָה (from מִשְׁחָה which see) *m.* bloodshed, a bloody deed, murder, with an alliteration to מִשְׁחָה, Is. 5, 7 he looked for judgment, and behold slaughter.

מִשְׁחָה (constr. מִשְׁחָה, with suff. מִשְׁחָה, מִשְׁחָה, מִשְׁחָה) *f.* prop. union, clanship (see Concordance), hence

1. a family, a clan, several of which make a tribe (מִשְׁחָה, מִשְׁחָה, which see), consisting of several בְּרִית אֲבוֹתָם (which see) Ex. 6, 14; 12, 21; 1 CHR. 6, 39; NUM. 1, 20; 36, 6; DEUT. 29, 7; JOSH. 13, 15; especially 1 SAM. 9, 21. Such families had a common sacrificial feast every year 1 SAM. 20, 6 29. — 2. a tribe, coinciding with מִשְׁחָה and מִשְׁחָה JOSH. 7, 17; JUDGES 13, 2; 18, 2 11; ZECH. 12, 13; where מִשְׁחָה does not stand for מִשְׁחָה and מִשְׁחָה, but is interchanged with them; JER. 2, 4; 31, 1. — 3. a union of several tribes in one people. Hence the kingdoms of Judah and Israel are called מִשְׁחָה JER. 33, 24, being also named מִשְׁחָה Is. 8, 14. — 4. fellowship, association, e. g. of the מִשְׁחָה 1 CHR. 2, 55, who were divided into classes; generally kind, genus of animals GEN. 8, 19; comp. גֵּם, Greek εἶδος, ὄρεος; of things, species, class JER. 15, 3. — 5. a people, race GEN. 10, 5, of which the מִשְׁחָה or מִשְׁחָה have many Ps. 22, 28; 96, 7; it is therefore applied to peoples generally GEN. 12, 3, Ez. 20, 32, ZECH. 14, 17, or to a single people 14, 18.

מִשְׁפָּט (constr. מִשְׁפָּט, with suffixes מִשְׁפָּטִי, מִשְׁפָּטִי, מִשְׁפָּטִי; *pl.* מִשְׁפָּטִים, *constr.* מִשְׁפָּטִי, with suff. מִשְׁפָּטִי, מִשְׁפָּטִי) *masc.* 1. judgment, judicial utterance, sentence, right, as an act LEV. 19, 15; DEUT. 1, 17; hence מִשְׁפָּט to execute judgment, i. e. to judge Ps. 9, 17; יָשַׁב עַל־דִּבְרֵי Is. 28, 6 to judge, prop. to sit in the judicial chair (מִשְׁפָּט מִשְׁפָּט); Ez. 21, 32 to whom judgment belongs, as a vocation and official duty. Here belongs also מִשְׁפָּטִי Ex. 28, 29 (see מִשְׁפָּטִי). — 2. place of judgment JOB 9, 32; 22, 4; Is. 3, 14; Ps. 143, 2; for which מִשְׁפָּטִי Eccl. 3, 16 also stands. — 3. a cause, suit, causa forensis, whether it be general NUM. 27, 5, or a defence, e. g. in מִשְׁפָּטִי JOB 13, 18; 23, 4; in which case 33, 5 even מִשְׁפָּטִי is omitted by ellipsis; a judicial cause, the carrying on of which is denoted by מִשְׁפָּטִי Ps. 9, 5, מִשְׁפָּטִי JER. 5, 28, LAMENT. 3, 59, cogn. in sense with מִשְׁפָּטִי, מִשְׁפָּטִי; the treatment of a cause, hence מִשְׁפָּטִי to treat 56*

a cause, i. e. to contend with an opponent in it JER. 12, 1; מַעֲלֵל Is. 50, 8 the possessor of a suit, i. e. an accuser, to whom is opposed a מַעֲדִיק (defendant). — 4. a sentence or decision of a judge, 1 KINGS 3, 28; Ps. 17, 2; 19, 10; and therefore a legal precept, a rule, by which judgments are to be passed 72, 1. In this sense מַשְׁפָּט is sometimes used for *absolution, liberation* Is. 59, 9 14; sometimes for *condemnation* 53, 8. — 5. *guilt, crime*, determined by the following noun, as דְּמִים EZEK. 7, 23, מִוֹרָה DEUT. 19, 6, JER. 26, 11, i. e. a judicial cause originating in דְּמִים or deserving מִוֹרָה. — 6. the right, of a judge, so far as it agrees with the laws; hence also what is right, legal, coupled with צְדָקָה 2 SAM. 8, 15, the just, of מַאֲזִינִים PROV. 16, 11, דֶּרֶךְ DEUT. 32, 4; מַ' דָּשָׁה to do right GEN. 18, 19, מַ' הִשָּׂה Ex. 23, 6 or מַ' גָּנָה JOB 8, 3 to pervert or wrest right; then law, rule, precept, לַמַּ' according to rule JER. 30, 11; מַ' בִּלְאֵה PROV. 13, 23 without right, unrighteously; מַ' עֲזָרָה EZEK. 3, 4 or מַ' עֲזָרָה LEV. 5, 10 according to precept; מַ' הַמִּשְׁפָּטִי the laws of God 18, 4, hence מַ' הַדֶּרֶךְ Is. 51, 4; 52, 1; JER. 8, 7; but it is also applied to the heathen religion 1 KINGS 17, 26. — 7. what accrues or belongs to one, what he looks upon as his right, wages, reward, Is. 49, 4; JOB 27, 2; גִּזְלֵי Is. 10, 2 to rob one of his right; metaphor. exclusive right, privilege, as הַמִּשְׁפָּטִי מַ' the right of redemption JER. 32, 7, and so הַמִּשְׁפָּטִי מַ' DEUT. 21, 17; usage, prescriptive right 2 KINGS 11, 14; manner, sort GEN. 40, 17; 2 KINGS 1, 7; condition JUDGES 13, 12.

מַשְׁפָּט (only dual מַשְׁפָּטִים) fem. a fold, i. e. an open summer-stall (from שָׁפַט to set, to place, comp. Latin stabula from stare) GEN. 49, 24, JUDGES 5, 16, same as מַשְׁפָּטִים. The dual is put here, as it is there, because of the double divisions of the folds, which ran in a parallel direction, and troughs were between the two folds; comp. מַשְׁפָּטִים. גִּזְלֵי Is. 10, 2 or גִּזְלֵי בֵּין הַמַּ' ibid. is a proverbial

expression denoting the comfortable repose of the shepherd and peasant.

מַשְׁקֵךְ (not used) tr. probably same as מַשְׁקֵךְ II., Ar. مَسَك, to possess, prop. to hold together, to comprehend. Deriv. מַשְׁקֵךְ and מַמְשֵׁק.

מַשְׁקָה m. possession, hence בֶּן-מַ' GEN. 15, 2 son of possession, i. e. possessor, used for מַשְׁקֵךְ for the sake of assonance with מַשְׁקֵךְ, as vice versa the latter is employed for מַמְשֵׁקִי on account of מַשְׁקֵךְ. בֶּן-מַ' יוֹרֵשׁ 15, 3, like מַמְשֵׁק ZEPH. 2, 9 מוֹרֵשׁ.

מַשְׁקָה (constr. מַשְׁקֵךְ, from שָׁקַק m. a running, quick crowding, of locusts Is. 33, 4.

מַשְׁקָה (constr. מַשְׁקָה, with a suffix מַשְׁקָהוּ; pl. מַשְׁקָהוּ, with a suff. מַשְׁקָהוּ; from שָׁקַק m. 1. (prop. part. Hif. of שָׁקַק) a cupbearer, butler, GEN. 40, 1 5 13. — 2. place of pouring out wine, side-board GEN. 40, 21; 2 CHR. 9, 20; institution of cupbearers 1 KINGS 10, 5, in which sense perhaps the plur. מַשְׁקָהוּ GEN. ch. 40 and 41 is to be taken, if it be not a plur. of signif. 1. — 3. a well-watered region, regio rigua GEN. 13, 10, a watered pasture Ez. 45, 15. — 4. drink, LEV. 11, 34; Is. 32, 6. It is a partic. in Ps. 104, 13; HAB. 2, 15.

מַשְׁקָל (from שָׁקַל) masc. weight Ez. 4, 10.

מַשְׁקָרֶה (from שָׁקַה) masc. the upper lintel, the upper beam of a door, the top of a doorway, Ex. 12, 7, Ar. سَكِيف.

מַשְׁקָל (constr. מַשְׁקָל, with suffixes מַשְׁקָלִים, מַשְׁקָלָה, מַשְׁקָלָה; from שָׁקַל m. weight=מַשְׁקָלִים, sometimes a fixed weight, sometimes heaviness generally LEV. 19, 35; 26, 26; and so in the phrase מַ' אֵין there was no weight, i. e. it could not be weighed 2 KINGS 25, 16; 1 CHR. 22, 3 14.

מַשְׁקָלָה f. a plummet, according to which a building is erected and carried out Is. 28, 17; from מַשְׁקָלָה.

מַשְׁקָלָה f. the same 2 KINGS 21, 13.

מַשְׁקָע (constr. מַשְׁקָע, from שָׁקַע m.

the settling, defecation, of water, i. e. pure water (Vulg., Rashi) Ez. 34, 18; perhaps we should read מִשְׁקָה מֵיִם and translate a well-watered place, fulness of water.

מִשָּׁר (not used) tr. to divide, to cut, to cut asunder, identical with מִשָּׁר, Aram. מִשָּׁר, Arab. نَشَرَ; metaphor. (like other verbs expressing the same idea, comp. מָנָה, מָפַר, מָפַס, מָפַר, מָפַר, to divide, to separate, to measure off, Arab. مَشَرَ II. (to divide), comp. מִשָּׁר I. Deriv. מְשִׁירָה and perhaps מְשִׁירָה = מְשִׁירָה.

מִשְׁרָה (from מְשִׁירָה) f. dominion Is. 9, 5 6.

מִשְׁרָה (constr. מְשִׁירָה, from מְשִׁירָה) f. what is dissolved into a drinkable fluid, maceration, NUM. 6, 3 a drink of grapes (Saadia, Ibn Esra and Rashi).

מִשְׁרוּקִי (מְשִׁירָה, def. מְשִׁירָה, c. מְשִׁירָה, from מְשִׁירָה to pipe) Aram. fem. a pipe, a reed, DAN. 3, 5 7. The Greek σῦρις seems to have been derived from the Semitic מְשִׁירָה.

מִשְׁרָע (from מְשִׁירָה) m. extension, tract, n. p. of a place otherwise unknown, whence the Gent. m. מְשִׁירָה 1 CHR. 2, 53, then the name of a race dwelling there. But comp. the Aram. מְשִׁירָה.

מִשְׁרָפָה (pl. מְשִׁירָה, constr. מְשִׁירָה, from מְשִׁירָה I.) f. 1. an object of burning, with the accus. to what Is. 33, 12, but לְשִׁיר (to lime) stands with the verb AM. 2, 1; the burning, of corpses, or of spices at funerals JER. 34, 5; comp. 2 CHR. 16, 14. — 2. only in מְשִׁירָה מֵיִם (according to Kimchi and the Targ. the burning i. e. the boiling of water, especially for salt, conseq. salt-works [Rashi]; according to others glass-smelting work) n. p. of a place near Sidon JOSH. 11, 8; 13, 6; comp. צִרְפָּה.

מִשְׁרָקָה (place of vines, see מְשִׁירָה) n. p. of an Edomite locality, perhaps between Petra and Shobek GEN. 36, 36; 1 CHR. 1, 47.

מִשְׁרָת (from מְשִׁירָה to deepen out; comp. מְשִׁירָה) m. a pan 2 SAM. 13, 9, Aram.

מִשְׁרָה; see above מְשִׁירָה under מְשִׁירָה. The ה is radical; and the assumption of a root מְשִׁירָה = the Ar. شَرِيَ (to shine) must be rejected.

מְשִׁירָה (abridged from מְשִׁירָה) f. a female attendant or minister 1 KINGS 1, 15. See מְשִׁירָה Pihel.

מְשִׁירָה (fut. מְשִׁירָה, with suff. מְשִׁירָה) tr. to touch, to feel, with accus. of the object GEN. 27, 12 21 22 (see מְשִׁירָה); Arab. مَسَّ the same.

Pih. מְשִׁירָה (part. מְשִׁירָה, fut. מְשִׁירָה) to grope, to explore, with accus. of the object GEN. 31, 34 37, מְשִׁירָה מְשִׁירָה JOB 12, 25 to grope about in the dark; with בְּ of time DEUT. 28, 29; JOB 5, 14; absol. DEUT. 28, 29.

Hif. מְשִׁירָה (fut. מְשִׁירָה, but pl. מְשִׁירָה, imper. with suff. מְשִׁירָה K'tib and מְשִׁירָה K'ri, as if from מְשִׁירָה and מְשִׁירָה = מְשִׁירָה) to touch, to feel, to have the feeling of touch Ps. 115, 7; with accusat. of the object JUDGES 16, 26; מְשִׁירָה מְשִׁירָה Ex. 10, 21 to grope about in the dark.

מְשִׁירָה (constr. מְשִׁירָה, with suffixes מְשִׁירָה, מְשִׁירָה, without being a plural; from מְשִׁירָה I.) m. drink, coupled with מְשִׁירָה (food) DAN. 1, 10; מְשִׁירָה מְשִׁירָה, i. e. which serves for drink 1, 5 8, also מְשִׁירָה מְשִׁירָה 1, 16 wine as drink; a potion Is. 5, 12; metaphor. a drinking-bout, with the addition of מְשִׁירָה ESTH. 5, 6; 7, 8; a feast generally, GEN. 19, 3; 21, 8; as an image of joy PROV. 15, 15; ECCLES. 7, 2; coupled with מְשִׁירָה ESTH. 9, 19.

מְשִׁירָה Ez. 8, 16 see מְשִׁירָה Hithp.

מְשִׁירָה (from מְשִׁירָה, def. מְשִׁירָה) Aram. m. same as Hebr. מְשִׁירָה DAN. 5, 10; Syr. مَسَّ.

מְשִׁירָה JON. 4, 11 see מְשִׁירָה.

מְשִׁירָה JUDGES 16, 28 see מְשִׁירָה.

מְשִׁירָה see מְשִׁירָה II.

מֶת (from מְשִׁירָה to stretch, to extend, after the form מְשִׁירָה, מְשִׁירָה, מְשִׁירָה, constr. in proper names מְשִׁירָה, like מְשִׁירָה from מְשִׁירָה, מְשִׁירָה from מְשִׁירָה, also from מְשִׁירָה;

pl. מְחִים, מִחָם, *constr.* מִחִי, with *suff.* מִחִיר, מִחִיר, *m. prop.* a long-stretched one, giant, hence *a man*; in the plur. *people*, same as אֲנָשִׁים Job 11, 3 11; *warriors* Is. 3, 25, parall. גְּבוּרִים for גְּבוּרָה; comp. Coptic ματ, a soldier; מִחִי מִסָּפֶר GEN. 34, 30 and DEUT. 4, 27 *people of number*, i. e. which one can number, a few, = מִחִי 26, 5 and 28, 62, with the additional idea of disunion Is. 41, 14; elsewhere in combination as מִחִי שָׂוֵא Ps. 26, 4, מִחִי כֹד Job 19, 19, מִחִי אֶחָד 22, 15, מִחִי אֶחָד 31, 31 for אֲנָשִׁי, as in enumerations מִחָם for אֲנָשִׁים DEUT. 3, 6; once same as רִשְׁעִים Ps. 17, 14. In רִעַב Is. 5, 13 it is = מִזָּה (which see); and in Job 24, 12 versions and mss. read מִחִים as מִתִּים, parall. חֲלָלִים. Comp. מִחִי, מִחִי and מִחָם 2. In Phenice. the same; hence the proper name מִתְּבַל (Mathbal, Mathal, Μαθῶς) Polyb. 1, 69; מִתְּבַל, Μάρτυρος (man of the sanctuary; מִתְּבַל = מִתְּבַל see מִתְּבַל) n. p. of a Tyrian king.

מִחִי see מִחִי.

מִתְּבַל (collect., and denom. from מִתְּבַל) *m. heap of straw, straw* Is. 25, 10.

מִחִי (not used) *tr.* commonly to draw = מִחָם; Ar. مَتَعَ to be extended; better = מִשָּׁךְ II., מִשָּׁךְ to bind, to knot, to hold together, identical in its organic root מִחָם with מִחָם II.; as מִחָם Is. 23, 10 is = מִחָם. Derivative

מִחָם (with *suff.* מִחִי) *masc. a bit, a curb, of animals* Prov. 26, 3, Ps. 32, 9, in order to restrain them; cognate in sense רִכְבָּן (from רִכְבָּן to fether); sometimes a bridle was also put on captive enemies 2 KINGS 19, 28; Is. 37, 29; as is still to be seen on the Khorsabad figures; metaphor. *dominion* 2 SAM. 8, 1 (see מִחָם).

מִחָם (not used) *intr.* to stretch, to extend, of time, i. e. to continue; to be tall, of stature; comp. Arab. مَتَعَ to be long, مَتًى, مَتًى *tr.* to stretch out, a cord. With the organic root מִחָם

that in מִד (which see), מִד I., מִד II. &c. is identical; comp. besides מִד (מִד), like θάρειν and τείνειν. Derivat. מִחָם, מִחִי, מִחָם 2, מִחִי.

מִחִי *constr.* state of מִחָם *man*, only in proper names like מִחִי, מִחִי, מִחִי from מִחָם, מִחָם, מִחָם.

מִחִי (pl. מִחִי) *adj. m., מִחִי* *f.* 1. *sweet*, of דָּבָשׁ JUDGES 14, 18, מִחִי, PROV. 24, 13, מִחִי SONG OF SOL. 2, 3; oppos. מִר Is. 5, 20; metaph. *lovely, pleasant*, PROV. 16, 24; ECCLES. 5, 11; *rejoicing, grateful* 11, 7. — 2. *subst. something sweet* JUDGES 14, 14, *sweetness* Ez. 3, 3.

מִתְּבַל (a man i. e. Hero, El is; מִתְּבַל being as in מִתְּבַל a mark of the genitive, and מִחִי the construct state of מִחָם) n. p. of an antediluvian patriarch GEN. 4, 18, perhaps another name for מִתְּבַל of the Elohist document. In Phenice. we find מִחִי (Methy, Methu, Matu, Muthu) as the constr. state of מִחָם in proper names, as מִחִי-מִתְּבַל (Methy-mathnus, -tnus) n. p. of the son of Masinissa (Plin. 7, 14, 12); מִחִי-מִתְּבַל (Methymannus), as mss. read for מִחִי-מִתְּבַל; מִחִי-מִתְּבַל (Mutumbal) n. p. of a suffete; מִחִי-מִתְּבַל (Metuastartus), another name for Abdastartus. See מִחִי, Phenice. מִחִי, Βεθῦας, where מִחָם = מִחָם.

מִתְּבַל (man of military arms) n. p. m. GEN. 5, 21; see מִחִי-מִתְּבַל.

מִחָם (fut. מִחָם) *trans.* to extend, to stretch out, Is. 40, 22; comp. מִחָם. Derivat. מִחָם.

מִחִי (from מִחָם after the form מִחִי, מִחִי) *m. extension, continuance of time*, hence a) as an adverb of duration, when, quando, i. e. during the time, without an interrogation Ps. 101, 2; PROV. 23, 35; Syr. ? مَحْذَبْ; in Aram. a particle is prefixed to express the interrogative meaning, מִחִי, מִחִי. Hence the derivation from מִחָם is already clear from the fact that a similar adv. also comes from مَحْذَبْ, viz. ? مَحْذَبْ whilst. Thus it is not derived from מִחָם and

חִי = חִי. — b) usually interrogative, referring to time, *when? quando?* GEN. 30, 30; NEH. 2, 6; PS. 41, 6; AR. مَتَى the same. — Combined with particles preceding it has for the most part an interrogative sense, as יְדִי מִתִּי *until when? how long?* 1 SAM. 16, 1, 1 KINGS 18, 21, *till how long?* PS. 6, 4; IS. 6, 11; אַחֲרֵי מִתִּי JER. 13, 27 *after how long a time?* לְמִתִּי without a question at *what time* EX. 8, 5.

מִתִּיקָה see מִתִּיקָה.

מִתְפַּנֵּת (with suff. מִתְפַּנֵּת, from פָּנָה, *to turn*, f. *measure*, pensum EX. 5, 8, EZ. 45, 11, for which EX. 5, 18 has מִתְפַּנֵּת. Metaphor. *proportion, relation*, EX. 30, 32; 2 CHR. 24, 13.

מִתְלַאֵה MAL. 1, 13 from מָה and תִּלְאָה *what a weariness!*

מִתְלַעֵה (only pl. constr. מִתְלַעֵה) f. transposed from מִלְתָּה (which see) JOB 29, 17; JO. 1, 6.

מִתָּם 1. m. (from תָּמָם) *anything whole, uninjured, unhurt*, IS. 1, 6, *sound* PS. 38, 4 8. — 2. adv. (from מִתָּם with the termination תָּם) *each and every one*, JUDGES 20, 48 *they smote them with the edge of the sword (beginning) with the city — each and every one down to the beast — even to every one that was met with (outside the city)*. To read מִתָּם with some mss. and the Peshito, or to unite יָרִי מִתָּם, is inadvisable.

מִתָּן (not used) trans. *to stretch, to extend*; intr. *to be stretched, extended*, opposite to *relaxed*; *to be strong, firm, powerful*; comp. AR. مَتَن to stretch out, to extend, مَتَن to be strong, enduring, firm; identical in its organic root מִתָּן with that in אֶתָּן (belonging to אֶתָּן see יָתָן, יָתָן &c. Deriv. מִתָּן (dual מִתָּנִים), n. p. מִתָּן, Gent. מִתָּנִי.

מִתָּן (strength, fortress, from מִתָּן) n. p. of a place otherwise unknown; hence the Gentile m. מִתָּנִי 1 CHR. 11, 43.

מִתָּן (only dual מִתָּנִים) m. *the loins*, including the rump, σσφύς; so called as the seat of strength and power

1 KINGS 12, 10; JOB 40, 16; מִי מִי EZ. 47, 4 *water reaching to the loins*. The loins are spoken of as the seat of bodily strength DEUT. 33, 11, EZ. 21, 11, as the place about which the girdle is worn IS. 45, 1, 2 KINGS 4, 29, where armour is put 1 KINGS 18, 46, which a mourning garment covers GEN. 37, 34, on which burdens are sustained PS. 66, 11, and where the seat of the pains of travail is IS. 21, 3; NAH. 2, 11; comp. Lat. lumbus, elumbis, delumbare. AR. مَتْن, Syr. مَتْن; Phenice. מִתָּן, מִתָּן the same, hence the proper name מִתְּנָבַל Muthumbaal, Muthumball (Plaut. Poen. 2, 35; Num. 7, 1), Mutines, i. e. Mutinas = מִתְּנָבַל.

מִתָּן (not used) Aram. intr. same as Hebr. מִתָּן. Derivat. מִתָּן = Hebr. מִתָּן, whence the adj. masc. אֲמִתָּנִי, f. אֲמִתָּנִי (which see).

מִתָּן (with suff. מִתָּנִים, from מִתָּן) m. 1. a present, gift, = מִתָּן GEN. 34, 12, or same as מִתָּן PROV. 18, 16; 21, 14; מִי מִי one who gives presents 19, 6. — 2. n. p. m. 2 KINGS 11, 18, 2 CHR. 23, 17 abridged from מִתְּנָבַל, in JER. 38, 1 from מִתְּנָבַל; comp. Phenice. מִתָּן, Μάττην (Herod. 7, 98) the proper name of a Tyrian king, Mastanabal, Μαστανάβας (App. Pun. 106) n. p. of Masinissa's son. On the other hand, the forms Metenus, Μέτενν, Μέτινος, Μέτιννος, as names of a Tyrian king, are only modes of orthography for Μάττηννος (Jos. contra Ap. 1, 18); as there are also the forms Μύτιγονος, -γννος (מִתָּן = מִתְּנָבַל, to which belong too the names Miggin, Migganen).

מִתָּנָה (with suff. מִתָּנָה, pl. מִתָּנִים, from מִתָּן) Aram. fem. same as Hebr. מִתָּנָה a present, gift DAN. 2, 6; 5, 17.

מִתְּנָה (constr. מִתְּנָה, pl. מִתְּנִים, constr. מִתְּנִים, with suff. מִתְּנִים) f. 1. a gift GEN. 25, 6; PROV. 15, 27; a heave-offering, for the sanctuary or priests, a sacrificial gift EX. 28, 38; LEV. 23, 38; EZ. 20, 31; a gift to get clear of all demands 46, 16; a bribe ECCLES. 7, 7. — 2. (erection viz. of El)

n. p. of a place between the desert and the territory of Moab NUM. 21, 18 19.

מִתְּנִי (= מִתְּנִיָּה gift of Jah; comp. Theodorus) *n. p. m.* NEH. 12, 19; EZR. 10, 33 37.

מִתְּנִי see מִתְּנִי.

מִתְּנִיָּה (see מִתְּנִי) *n. p. m.* 2 KINGS 24, 17; 1 CHR. 9, 15; 2 CHR. 20, 14.

מִתְּנִיָּה (the same) *n. p. m.* 1 CHR. 25, 4 16; 2 CHR. 29, 13.

מִתְּנִים see מִתְּנִי.

מִתְּנִפָּא (prop. Aram. inf. of נִשָּׂא) *m.* exaltation, the being exalted 1 CHR. 29, 11.

מִתְּנֵב *masc. an object of aversion* Is. 49, 7, prop. part. Pihel; comp. מִתְּנֵב ib. 53, 3 as a noun.

מִתְּנֵה (from הִנֵּה I.) *m.* erring, destruction, i. e. what leads to it Is. 30, 28.

מִתְּנֵה (fut. יִמְתֵּק) *trans. to taste, to enjoy with satisfaction; prop. to suck in, like the Syr. مَلَعَ (to suck), and like מִץ, מִצָּה; then intr. to be pleasant, comfortable, JOB 21, 33 the clods of the valley are pleasant to him; of מִתְּנֵה ECCLES. 5, 11. Metaphor. to be sweet, delightful, of taste Ex. 15, 25; Ps. 19, 11, opposite מִרְ, to be dainty, of meats (see מִתְּנֵה); comp. Ar. مَطَعَ to make mild, soft, and مَطْعَة sweetness, as also مَخ to suck in, to suck. Deriv. מִתְּנֵה (a noun), מִתְּנֵה, מִתְּנֵה, מִתְּנֵה, the proper name מִתְּנֵה (מִתְּנֵה).*

Hif. הִמְתִּיק (fut. יִמְתִּיק) *to manifest pleasantness, sweetness, i. e. to be sweet, JOB 20, 12 corruption (or vice) is savoury in his mouth; figur. הִמְתִּיק כֹּד to make counsel pleasant, i. e. to hold familiar discourse Ps. 55, 15.*

מִתְּנֵה (after the form מִתְּנֵה; with suff. מִתְּנֵה) *masc. same as מִתְּנֵה dainty food, JOB 24, 20 the worm is his food. מִתְּנֵה cannot be taken as a verb because of the masc. gender, which does not suit מִתְּנֵה.*

מִתְּנֵה see מִתְּנֵה.

מִתְּנֵה *m. sweetness, metaphor. of the pleasant discourse; Prov. 16, 21 pleasant discourse; without מִתְּנֵה 27, 9.*

מִתְּנֵה (with suff. מִתְּנֵה) *m. sweetness, juice, of fruit JUDGES 9, 11 = הִנֵּה.*

מִתְּנֵה (sweet fountain; comp. מִתְּנֵה) *n. p. of a station of the Israelites in Arabia the rocky NUM. 33, 28; cod. Sam. מִתְּנֵה.*

מִתְּנֵה see מִתְּנֵה.

מִתְּנֵה (given by Mithra, Μιθραδότης, Μιθρ., Mithridates of the classics, from מִתְּנֵה, Zend. Mithra, Mihira in Pazend, mod. Persian Mihr, Sanskrit mitra, mihira, prop. the sun, denoting the highest Ized, who was worshipped by the Iranian peoples even to India and Greece; and מִתְּנֵה from the stem dū, Pers. دات, see מִתְּנֵה) *n. p. of a treasurer under Cyrus EZR. 1, 8, and of an officer in Samaria under Artaxerxes 4, 7. Comp. the numerous proper names compounded with Mithra, as Μιθραβάνης, Σιρομιθρής, Ακουμιθρής, Ακίρτης &c. (see Pott, Etym. Forsch. I. LII seq.).*

מִתְּנֵה (from מִתְּנֵה, constr. מִתְּנֵה; from מִתְּנֵה) *f. gift, present, 1 KINGS 13, 7; Ez. 46, 5 11; Prov. 25, 14; ECCLES. 3, 13; 5, 18. Also like מִתְּנֵה the first part of proper names.*

מִתְּנֵה (contracted from מִתְּנֵה) *n. p. masc. EZR. 10, 33, comp. Μαρτάθα LUKE 3, 31. Sometimes מִתְּנֵה (from מִתְּנֵה), Μαρτάθ, was used by itself, as a proper name; see LUKE 3, 24.*

מִתְּנֵה (same as מִתְּנֵה) *n. p. m. EZR. 10, 43; NEH. 8, 4; 1 CHR. 9, 31. Besides this form, מִתְּנֵה, Μαρτάθας 1 Macc. 2, 1, LUKE 3, 25 was also used at a later time. So too was the still shorter מִתְּנֵה Μαρθίας Acts 1, 23, or מִתְּנֵה Μαρθίαιος.*

מִתְּנֵה (the same) *n. p. m. 1 CHR. 15, 18 21.*

As to the power of the letter, it is 1. the softest and most flexible nasal sound, which a) sometimes dies away at the end, sometimes in dual and plural endings after an accented, strong vowel, as רַרִי Ez. 13, 18, עֲמִי 2 SAM. 22, 44, רַמּוֹנִי SONG OF SOL. 8, 2 instead of רִדְרִי, עֲמִי, רַמּוֹנִי (where the Aramaeising form *alone* suits); sometimes in the 3 pl. perf. (where רִ- has arisen from רִי) which as רִי still occurs in Deuteronomy (DEUT. 8, 3 16); and sometimes in the termination רִי-, whence י- and ו- have originated. b) If the following consonant be vowelless, it assimilates itself to it, e. g. יִרְחֵ, רַחֵשׁ, יִרְחֵ, רַחֵשׁ, יִרְחֵ, רַחֵשׁ.

נוֹחָה, or it is completely absorbed, e. g. in נֹחַ (from נִחַח, נָחַח) from נֹחַח, נֹחַח from נֹחַח, נֹחַח from נֹחַח, נֹחַח from נֹחַח (= נֹחַח), in some cases in the vocable נֹחַ and in שְׂחִיחַ (from שְׂחִיחַ). c) At the beginning of words also the vowelless Nûn is sometimes omitted in pronunciation and orthography, e. g. in יָדָה = יָדָה; נָשָׂא = נָשָׂא; נָשָׂא = נָשָׂא; certainly in the imperf. of verbs נֹשֵׂא. d) The letter doubled by Dagesh forte is lessened or weakened by the insertion of a soft *Nûn*, in Semitic idioms, e. g. Aram. שְׂבִילָה from שְׂבִילָה, מְרִידָה from מְרִידָה, אֲבִידָה from אֲבִידָה. Ar. قُنْفَد from قُنْفَد, קִפְדָּר from קִפְדָּר. Ar. قُنْفَد, and the Hebr. קִפְדָּר from קִפְדָּר Job 18, 2 (doubtful); it is seldom put after the letter to be doubled, as מְדַבְּרָה Is. 23, 11 instead of מְדַבְּרָה. — The extra-Semitic languages present numerous analogies to all these peculiarities of the *n*-sound. — 2. *n* being a weak, liquid sound sometimes arose out of *y* or vice versa; so that these two sounds are interchanged in Hebrew itself or Hebrew compared with the dialects. Comp. יָאָה and יָאָה; יָאָה II. and יָאָה; יָאָה I. Ar. نَبْ; יָאָה and יָאָה; יָאָה Ar. نَذَعَ; יָאָה and יָאָה; יָאָה n. p. m. = יָאָה and יָאָה; יָאָה II. and יָאָה n. p. m. interchanging with יָאָה and יָאָה; יָאָה I. and יָאָה and יָאָה; יָאָה and יָאָה; יָאָה I. and יָאָה; יָאָה Ar. نَقَعَ; יָאָה and יָאָה; יָאָה II. and יָאָה &c. This explains also the fact that in Syr. the designation of the 3 person fut. by יָ becomes *n*, which is sometimes found in the Targ. also. — 3. *n* is sometimes interchanged with the somewhat harder ל, as לָאָה and לָאָה.

21; Ex. 3, 3; 2 SAM. 14, 15), and expresses incitement JOB 2, 5, gentle command GEN. 24, 2, express command 22, 2, admonition and threatening NUM. 16, 26, urgent request 20, 17, derision Is. 47, 12 &c. Once GEN. 40, 14 it is attached to the perfect in like manner, as a particle of entreaty. Quite exceptionally does it stand in the poetical combination נִגְדֶה-נָּח Ps. 116, 14 *oh let me before...*, where a verb should be supplied from the context. — 2. Appended to particles. Thus a) to the negative conjunction אֵל in אֵל-נָּח, where the imperfect follows GEN. 13, 8; 18, 3; JOB 32, 21; seldom absol. (see אֵל). b) to the conditional particle כִּי in אֵל-נָּח GEN. 18, 3, which may be separated, however, by a verb 24, 42. c) to an interrogative adverb, e. g. אֵי-נָּח *where now?* Ps. 115, 2. d) to interjections הִנֵּה GEN. 12, 11; 16, 2; אִי JER. 4, 31; 45, 3. In this close joining the *Nan* is often doubled, even when the last preceding syllable ending in *a* or *e* is accented, e. g. לֵה-נָּח NUM. 23, 13; 22, 17; GEN. 24, 42; הִנֵּה-נָּח 19, 2. There appears to be an irregularity in אֵל-נָּח אֵל-נָּח NUM. 12, 13; but we should read there אֵל-נָּח for אֵל-נָּח, and the preceding verse should be supplied with it. In אֵל-נָּח (which see), contracted from אֵל-נָּח, אֵל is more firmly attached, for which אֵל-נָּח, אֵל-נָּח (which see) are also used. It is appended enclitically in אֵל-נָּח (do not seize, I pray thee) OB. 13; which case, however, occurs but seldom. With this particle comp. the Syr. ܢܐ *I pray*, Ethiop. ነ (noe) *go to*.

נָּח (from נָּח II. *to be hard, tough, raw*) *adj. m. raw, uncooked or half-cooked, prop. hard, not roasted*, opposite to צָלִי Ex. 12, 9; Ar. نَبِي (already compared by Saadia, Ibn Esra, Rashi and Kimchi) from ناس (med. Ye) and نَهَّأ *to be raw, hard*.

נָּח (Egyptian) *n. p.* of the very ancient and extensive (Iliad 9, 383) metropolis of upper Egypt, i. e. Thebes JER.

46, 25; Ez. 30, 14 16. As the principal seat of the worship of the Egyptian deity נָּח (which see) who had there a famous temple (*Herod.* 1, 182. 2, 42), and whom the Greeks compared with Zeus, was there, it was called in full נָּח נָּח NAH. 3, 8, Greek *Διόσπολις*, by which the Targ. and Jerome incorrectly understand *Alexandria*. In allusion to the great multitude of people in it Ezekiel 30, 15 writes נָּח. It lay on the two banks of the Nile and was surrounded by canals from the river NAH. 3, 8; *Strabo* 17 p. 816; *Herod.* 2, 15.

As to the derivation of the word, the LXX (on NAHUM) thought of the Egyptian נח or נח = Hebrew נָּח, which might be taken in the sense of נָּח or נָּח to mean *possession*, conseq. נָּח is *Amon's possession*, *μὲν Ἀμῶν*. As to sense, the derivation from נח-נח would give *Amon's city*, like נח-נח the city of Isis; נח-נח the place of Amon (see נָּח) would be the same, especially as it denotes *house* in hieroglyphics.

נָּח (not used) *intr. to be hollow, hollowed, bellied*, in order to receive something into it, cogn. in sense with אָב (= אָב II.), whence אָב III., Targ. אָב the same. Deriv. נָּח. In Arabic this stem is نَكَد to enclose, to conceal, to withhold, like חָבַד I. to conceal.

נָּח (from נָּח, JUDGES 4, 19 in K'tib נָּח, with suff. נָּח, *pl. a leather-bottle*, so called from its hollow and bellied shape (comp. אָב bottle, from אָב to be hollow; Ar. جَوْف bag, bottle, from جَاف to be hollow; Targ. אָב a bottle, from אָב = נָּח to be hollow; Hebrew אָב a bottle, from חָבַד I. to enclose, to conceal), for milk JUDGES 4, 19, wine 1 SAM. 16, 20; JOSH. 9, 4; figur. in which tears were collected Ps. 56, 9, with allusion to נָּח (wanderings). The bags, when empty, were suspended in the smoke to dry; hence it is used for a figure of external decay of body Ps. 119, 83.

נָּח Ex. 15, 6, perhaps for נָּח. See אָב.

נָחַה I. (not used) *intr.* to rest, to settle down comfortably, to encamp, in its organic root נָחַה = נָח. Hence to dwell, to abide, opposite to move about unsteadily. A collateral form is נָחַה I., where this verb-idea is expressed still more plainly. **נָחַה** 1. 2. is also identical. Deriv. the noun נָחַה. See נָח.

נָחַה II. (Kal not used) *intr.* to be beautiful, lovely, pleasant, prop. to fit, to agree, to become; identical with נָחַה (which see), and in another direction with נָחַה II.; modern Hebrew נָחַה.

Pih. נָחַה (arising out of נָחַה, which even appears in Ps. 93, 5, by repeating the last radical, 3 *pl.* נָחַה; comp. Hithp. נָחַה from נָחַה, נָחַה, נָחַה, נָחַה to be beautiful, lovely, of natural charms SONG OF SOL. 1, 10; to be delightful, pleasant, of messengers of victory Is. 52, 7; to become Ps. 93, 5. Deriv. adj. נָחַה, נָחַה.

נָחַה (after the form נָחַה, only *pl. c.* נָחַה; from נָחַה I.) *f.* a dwelling, habitation, e. g. where הָמָס is practised Ps. 74, 20, where אֲנִי אֲבִיד, i. e. the holy place 83, 13; an unprotected open city LAMENT. 2, 2, opposite to a fortress; metaph. a lodging, of herdsmen AM. 1, 2 (like נָחַה Is. 33, 20 coupled with אֲדָל), including pasture, hence 'pasture itself' Ps. 65, 13, JER. 9, 9, where the shepherd rests in peace 25, 37; נָחַה Ps. 23, 2 grassy pastures, parallel מְנוּחָהוֹת.

נָחַה (instead of נָחַה from נָחַה II.) *adj. m., נָחַה f.* comely, lovely, of מְרִאָה SONG OF SOL. 1, 5; 2, 14, מְרִאָה 4, 3; beautiful, of a city 6, 4; with ל of the person becoming, suitable PROV. 17, 7, seemingly 26, 1; Ps. 33, 1; without ל 147, 1.

נָחַם (3 *fut. pl.* נָחַמוּ) *intr. prop.* to murmur, to whisper, to speak softly, of the ghost-like speech of oracle-givers; Ar. نَحَمَ to speak in a low voice, μω, susurrare; comp. Hebrew נָחַם, נָחַם, Ar. نَحَمَ; hence to utter, i. e. to whisper, an oracle; to prophesy JER. 23, 31. The

Arab. نَحَمَ has also this meaning; hence נָחַם whispering. Deriv. נָחַם, נָחַם.

נָחַם (after the form נָחַם, from נָחַם) *m.* declaration, oracle, prophecy, divine, with the genit. נָחַם GEN. 22, 16; NUM. 14, 28; 1 SAM. 2, 30; Is. 22, 25; of other persons 2 SAM. 23, 1; NUM. 24, 3 15. נָחַם Ps. 36, 2 the sinner has an oracle of wickedness within his heart, i. e. wicked thoughts rise up in his heart.

נָחַם (*plur.* נָחַמוּ, from נָחַם) *m.* a speaker JOB 12, 20.

נָחַה (*part. נָחַה, inf. abs. נָחַה, fut. נָחַה*) 1. *intr. prop.* to go astray, to turn aside, to be faithless, in married life, therefore to commit adultery, of man and woman EX. 20, 14, DEUT. 5, 17, Hos. 4, 2, comp. נָחַה of the woman; more restricted in idea than נָחַה, yet also like it to go astray, to depart, from God, to apostatise, to be rebellious JER. 5, 7; the relation of Israel to God being conceived of as conjugal. — 2. *tr. to lie with adulterously, with accus.* LEV. 20, 10; PROV. 6, 32; figur. with accus. to worship rebelliously JER. 3, 9.

Pih. I. נָחַה (*part. m. נָחַה, f. נָחַה; fut. נָחַה and נָחַה*) frequent. and with accus. to lie with in adultery Is. 29, 23, to commit adultery PROV. 30, 20, metaphor. applied to idolatry JER. 3, 8. Derivat. נָחַה.

Pih. II. נָחַה (not used, with reduplication of the last consonant) to be idolatrous, to practise idolatry. Deriv. נָחַה.

For the fundamental signification to go astray, to deviate from, to commit adultery, comp. Ar. نَفَى abhorruit ab aliquo, نَفَى declinavit a re, recusavit, translated in Aram. נָחַם. The organic root is also found in נָחַם and in the Aram. נָחַם.

נָחַה (only *pl.* נָחַה) *m.* adultery JER. 13, 27; EZ. 23, 43; to be explained in the *pl.* like אֲדָרִים.

נָחַה (only *pl.* נָחַה) *m.* adulterous objects, little adulterous images, worn אֲדָרִים Hos. 2, 4. It is possible that the

שְׂדֵינִים are thought of as the seat of adultery, and then the passage should be taken figuratively.

נָאץ I. (fut. יִנְאֹץ) 1. *trans.* to pierce, to sting, to stick into, same as נָצַץ (which see), נָצַה I., hence to revile, to deride, to scorn, with accus. JER. 33, 24, to despise, to disdain, Ps. 107, 11; PROV. 1, 30; 5, 12; to reject LAMENT. 2, 6, בָּפֶאָה JER. 14, 21; comp. נָהָה. Derivat. נִנְאָה and נִנְאָה.

Pih. נָאָץ (part. m. מִנְאָץ, pl. with suff. מִנְאָצִי; inf. absol. נִנְאָץ for נָאָץ for the sake of assonance with what follows; fut. יִנְאֹץ) 1. to despise, contemn, i. e. not to regard, God Is. 1, 4; 5, 24; Ps. 10, 3 (perhaps a stronger expression than בָּרַךְ), men Is. 60, 14, absolut. Ps. 74, 10. — 2. *causat.* to cause contempt 2SAM. 12, 14.

Hithpo. הִנְאָץ (contracted נִנְאָץ, therefore the part. מִנְאָץ) to be despised, contemned Is. 52, 5.

נָאץ II. (Kal not used) *intr.* same as נָץ to bloom, florere; נָאָ interchanged with נָץ.

Hif. הִנְאָץ (fut. יִנְאֹץ, ap. יִנְאֹץ, contracted נִנְאָץ) to put forth blossoms, of the almond-tree (שְׁקֵד), ECCLES. 12, 5 and the almond puts forth blossoms, a figure of old age with its white hairs, since the almond blooms in the middle of winter (Plin. H. N. 16, 42) and its blossom is white at the last. As the imagery of the impotency of old age in generation is taken from vegetable life in the case of הָגֵב and אֲבִי־יָהּ (which see), הִסְתַּכֵּל and הִסְתַּר (l. c.), so here also. נָאָץ is the glans, glans virilis, which is meant to represent conscious pleasure in the act of generation; so that יִנְאֹץ הִשְׁקֵד may be also translated: and the (male) glans disdains (offered pleasure). Hence the peculiar way of writing in antiquity to denote at once both type and antitype.

נִנְאָה (from נָאָץ I.) *f.* reviling 2KINGS 19, 3.

נִנְאָה (from נָאָץ I., plur. נִנְאָוֹת and נִנְאָוֹת) *f.* the same Ez. 35, 12.

נָאָק (fut. יִנְאֹק) *intr.* to cry out, of persons dying or hungering Ez. 30, 24; JOB 24, 12; a weaker form of נָהָק II. (which see), whose organic root also appears in נָהָק, אֶ-נָּהָק. Ar. نَكَى to cry out. Derivative

נִנְאָה (constr. נִנְאָה, pl. constr. נִנְאָוֹת) *f.* a complaining, an outcry, of the heavy-labouring and oppressed EXOD. 2, 24; JUDGES 2, 18; of the dying Ez. 30, 24.

נָאָר (Kal not used) *tr.* to push down, to cast down, to abhor, identical in its organic root נָאָר with נָאָר (see נָאָר); with the fundamental signification to reject, to repudiate. The Ar. نَكَرَ, نَكَرَ &c. are connected with נָאָר.

Pih. נִנְאָר and נִנְאָר (frequentat.) to cast down entirely, to repudiate, to reject wholly, parallel נִנְאָר LAMENT. 2, 7; with accus. בָּרִירָה Ps. 89, 40.

נָבָ (from נָבָ II. after the form קָל; with a of motion נָבָה for נָבָה; a hill, a high place) *n. p.* of a later priestly city in Benjamin, on the way between גִּבְעָה and גִּבְעָה, and re-peopled after the exile 1SAM. 21, 2; 22, 9 11 19; NEH. 11, 22.

נָבָא (Kal not used) *intr.* to spring forth, to stream forth, to be poured out, to bubble up, of inspired human discourse, like the Greek *féw*; hence to discourse, to speak, to propound, to announce, like Arab. نَبَا I. II.; Ethiop. the same; conseq. a collateral form of נָבָה in this peculiar use. This derivation is confirmed by the Syr. نَبَا (the springing forth). Comp. besides نَبَغ (to announce, to make known) prop. to pour out, Latin effundere sermonem, and נָבָה. Deriv. נִבְיָא, נִבְיָאָה, נִבְיָאָה.

Nif. נִבְיָא (2 p. perf. נִבְיָאָה and נִבְיָאָה; part. m. נִבְיָא, pl. נִבְיָאִים; inf. constr. הִנְבְּאָה; fut. יִנְבְּאָה) 1. to manifest oneself as an (inspired) speaker, hence to prophesy, to announce (a communication from God) AM. 3, 8; with accus. of the object JER. 20, 1; 28, 6; when what is

announced has not been communicated by God 23, 21 the prophecy is a **נְבִיאָה** 14, 14; 27, 10 16; with **ל** of the person, to whom one announces 14, 16; 20, 6; 23, 16; with **על** respecting a person or thing, whether it be threatening 25, 13; 26, 20, or consoling Ez. 37, 4; so too with **אָל**, misfortune 6, 2; 13, 2, or prosperity 26, 1, but also = **ל** 37, 9; with **ב** of the means by which the inspiration takes place, as **בְּשֵׁם יְיָ** JER. 11, 21; 14, 15, **בְּכֶלֶל** 2, 8, **בְּשִׁקָר** 5, 31. Sometimes the object is introduced by **לְאֵלֶיךָ** 32, 3 or **וְאָמַר** Ez. 21, 33, with **ל** of the aim JER. 28, 9; Ez. 12, 27. — 2. to sing inspired hymns, to speak poems, proverbs (as a consequence of inspiration) 1 SAM. 10, 11; 19, 20; 1 KINGS 22, 12; 1 CHR. 25, 2 3. The Nifal-form is used in transactions which are carried out with impassioned excitement or inspiration, because in them activity and passivity are united; comp. the Greek *μαίνομαι*, Latin *vociferor*, *vaticinor*.

Hithp. **הִתְנַבֵּא** and **הִנַּבֵּא** (*part. hitnabba*, *inf. c. hitnabba*, *fut. hitnabba*; *perf.* also **הִתְנַבֵּיחַ** as if from **נָבִיא**, the infin. itself pointing to **לֵאמֹר** same as Nif. 1. to prophesy, absol. NUM. 11, 25-27, or with the accus. of the object and **עַל** of the person 1 KINGS 22, 8, 2 CHR. 18, 17; with **ב** of the means JER. 23, 13; once with **מִן** Ez. 13, 17. — 2. to sing, to recite, 1 SAM. 10, 6; to utter impassioned cries 1 KINGS 18, 29. — 3. to shew oneself animated, excited, hence frenzied JER. 29, 26, where **מִתְנַבֵּא** is coupled with **מְשַׁנֵּעַ**. The transition to this meaning is 1 SAM. 18, 10; 2 KINGS 9, 11; comp. Greek *μᾶντις* from *μαίνομαι* to rave, Latin *furor* madness and inspiration.

נָבִיא (Peal unused) *Aram. intr.* the same. Deriv. **נְבִיאָה**, **נְבִיאָה**, **נְבִיאָה**.

Ithpa. **הִתְנַבֵּי** (as if from **לֵאמֹר**) to prophesy Ezr. 5, 1.

נָבִיא see **נָבוּ** 1.

נְבִיאָה see **נְבִיאָה**.

נָבִיא (only *part. pass.* **נְבִיאָה**, *c.* **נְבִיאָה**)

tr. to hollow, to bore, to bore through, *part. pass. m.* hollow, of a pillar JER. 52, 21,

opposed to massive; of an altar: **נְבִיאָה** Ex. 27, 8 and 38, 7 (made) hollow out of boards; fig. hollow-headed, empty Song of Sol. 11, 12, having an assonance with

נָבִיא. — The stem **נָב** is in Arab. **نَفَفَ**, whence a reduplicated form is **نَفَفَفَ**

a hollow way; **نَبَّ** the same, hence **أَنْبَبَ** a pipe. *Aram.* **נָב**, the same; and as a connection prevails elsewhere between verbs **נָב** and **נָב**, the *Aram.* **נָב** i. e. **נָב**, whence **נָב**, and the Hebrew **נָב** (אֵב), whence **נָב**, are identical with it. In the *Aram.* **נָב** a pit, ditch, **نَبَا** an aqueduct, *Ar.* **نَبَا** a canal, the *Nún* at the beginning has obviously fallen away.

נָבִיא I. (not used) *intrans.* to be prominent, to project, to extend upward in the form of an arch, of a high-lying city; identical in its organic root **נָבִיא** with that in **נָב** II. (נָב) III. (נָב) I. (which see), and in fundamental signification; comp. *Arab.* **نَبَا** *eminuit*, *elatus est*; **نَافَ** *elata fuit res*, **نَافَ** *summa pars gibbi* (see **נָבִיא** I.). Deriv. the proper names **נָבוּ**, and **נָבוּ** perhaps.

נָבִיא II. (not used). Only *fut. Hif.* **נָבִיא** 2 KINGS 3, 24 K'tib, which the LXX, Syr. and Vulg. read **נָבִיא**, *Targ.* **נָבִיא**; but neither the one nor the other suits, since only a stronger expression than **נָבִיא** is expected.

נָבִיא III. same as **נָבִיא**; see *Hithp.* there.

נָבִיא see **נָבִיא**.

נָבוּ 1. (abridged from **נָבוּ** = **נָבוּ**; after the form **נָבוּ** from **נָבוּ** I., like **נָבוּ** = **נָבוּ**; a high point, a hill) *n. p. f.* of a well-known Moabite mountain on the other side of Jordan, over against **נָבוּ**, belonging to the mountain-ridge **נָבוּ**, with a top called **נָבוּ**, where Moses died DEUT. 32, 49; 34, 1; according to Eusebius (*Onom.*) six miles west of **נָבוּ**; written **נָבִיא** in the cod. Samar.

— 2. *n. p.* of a city in the vicinity of this mountain, which the tribe of Reuben took possession of NUM. 32, 3 38; 33, 47; 1 CHR. 5, 8. At a later period it belonged to Moab again IS. 15, 2; JER. 48, 1 22. It lay on a height, hence על IS. 1. c. During their possession of it, the Reubenites had changed the name, which was that of a heathen deity also NUM. 32, 38. — 3. *n. p.* of a city in Judah EZR. 2, 29; 10, 43, called by way of distinction נְבוֹ אֶחָר Nĕh. 7, 33. Perhaps it was a colony from the Moabite territory. It may be that traces of it should be sought in the modern *Beith Nube* (בֵּית נְבוֹ) near Lydda (לִידָה). — 4. (Chaldee) *n. p. m.* of the supreme deity of the Chaldeans, mentioned along with בַּל, both which the Persians, who were averse to image-worship, cast down from their pillars and dragged along, IS. 46, 1. The Zabians, who adopted much of the worship of the Chaldeans, represent נְבוֹ, נֶבֶשׁ, as the greatest of the gods, veiled in fire, knowing all things and learned, like the Persian Ormuzd (Adam's book ed. Norberg), consequently not like Hermes (Mercury) alone. With allusion to *Anubis* (Hermes) of the Egyptians one might perhaps understand for the most part the Hermes of the Semites, by the present word. Hence it does not come from נְבוֹא = נְבוֹיָא, which would be incorrect of itself. *Nabha* (compounded of *na* and *bha*) means according to the Sanskrit *the invisible, the non-appearing*, which suits a name of the supreme god. In cuneiform inscriptions it is *Nabu*, among the Armenians *Nabog*, among the Arabians *Nabuk*. In Chaldee proper names (נְבוֹיָאֶצַּר, נְבוֹיָאֶדָן, נְבוֹיָאֶצַּר, נְבוֹיָאֶדָן, נְבוֹיָאֶצַּר, נְבוֹיָאֶדָן) נְבוֹיָאֶצַּר appears for נְבוֹ. With this name of a god among the old Semites which came to them from the Aryan peoples, many proper names are compounded, and mentioned by classical writers. Thus e. g. Naboned, Nabonassar, Naburnan, Nabonabus &c.

נְבוֹ see נְבוֹ.

נְבוֹ see נְבוֹ 4.

נְבוֹיָאֶר (constr. נְבוֹיָאֶר) *fem. prediction, prophecy*, delivered orally Nĕh. 6, 12, 2 CHR. 15, 8, or written down 9, 29.

נְבוֹיָאֶר *Aram. f. the same* EZR. 6, 14.

נְבוֹיָאֶדָן (Chaldee) *n. p.* of the distinguished general of Nebuchadnezzar, who destroyed completely the city of Jerusalem, usually bearing the surname רֹב טְבָחִים (head of the Pretorians, of the palace-guard) 2 KINGS 25, 8 11 20; JER. 39, 9 10 11 13; 40, 1; 41, 10; 43, 6; 52, 12 15 16 30, called also רֹב טְבָחִים alone 2 KINGS 25, 10 12 15 &c., so that alone רֹב טְבָחִים appears to be a translation of נְבוֹיָאֶדָן. Since נְבוֹ presents itself as non-Semitic in compound Babylonian names, and נְבוֹיָאֶדָן is also found in the name of the Assyrian king *Sardanapal* (נְבוֹיָאֶדָן-פַּל), we see a priori that it is not Semitic, but that an extra-Semitic etymology should be sought for, nearly corresponding to רֹב טְבָחִים, like חֲרָק in the case of the Assyrian king (2 KINGS 18, 17). There presents itself by way of explanation: זֶר, Sanskrit *çira* (head, chief), Pers. *سر* (*sar*), Assy. *eser* (a) (אֶסֶר), comp. Greek *ἀνα* head), which accords in sound with the Semitic שָׂר; and אֶדָן, Sanskrit *dâna* (from *dô* to cut off, with suff. *ana*; comp. *Danapâla-dêva* proper name of an Indian king) cutter off, conseq. = רֹב טְבָחִים, with נְבוֹ prefixed as a consecration of the name.

נְבוֹיָאֶצַּר (also נְבוֹיָאֶצַּר and נְבוֹיָאֶצַּר, an older form נְבוֹיָאֶצַּר in 26 places, twice נְבוֹיָאֶצַּר, this older form being the national one, since Berosus and Megasthenes have it; in K'tib and mss. sometimes divided נְבוֹיָאֶצַּר, נְבוֹיָאֶצַּר, נְבוֹיָאֶצַּר; in the LXX and other Greek writers *Ναβονχοδονόσορ*, -σορ, -νόςσορ, *Ναβο-Ναβονχοδρόσορος*, Ar. *Nubuchtunazzar*) *n. p.* of the greatest king of the Chaldean empire, son of Nabopolassar (נְבוֹפִלְאֶסַר), who put an end to the Jewish state, destroyed Jerusalem and the temple, and carried away the population into exile to Babylon 2 KINGS 24, 1 10 11; 25, 1 8 22; 2 CHR. 36, 6 7 10; JER. 21, 2 7; 22, 25;

24, 1; 25, 1 9; 27, 8 20; 28, 3 11 14; 29, 1 3; 34, 1; 39, 5; 49, 28; Ez. 26, 7; 29, 18; 30, 10; ESTH. 2, 6; EZR. 1, 7; 5, 12 14; DAN. 1, 18; 2, 1 28 46; 3, 1 &c. From these passages together with the accounts of Josephus, Berosus, Strabo and Eusebius we gather a picture of his relations to Asia.

Besides the Hebrew orthography נְבוּכַדְרֶאצַּר as the national and original one, the inscription of Behistun (see Rawlinson, the Persian Cuneiform Inscription at Behistun, Lond. 1846; Benfey, die pers. Keilinschriften, Lpz. 1847) has also the form Nabukhadrachara (which Philox. Luzzatto already compared), whence it is inferred that נ arose out of ר, and by which the etymology is to be determined. If we separate in the first place נְבוּ (Nabu), prefixed to many proper names as a designation of the supreme Chaldean god (see נְבוּ), and again אַצַּר, אַצַּר, אַצַּר, which is also recognised in שְׂרָאֲצַר, בְּלִשְׂתֶּאֱצַר, בְּלִשְׂתֶּאֱצַר, שְׂנִיאֲצַר, שְׂטִיבֶצַר and מְלִצַּר as a part of names, there remains to be explained פְּדָר or פְּדָרָה, Kadr, Kadre (written Qudra = Qadra in the inscription just mentioned), whence פְּדָרָה has arisen. According to Luzzatto Qadra signifies self-ruler, from the Zend. qu or qa = Sanskrit sva self (see Burnouf, Mémoire sur deux inscriptions cunéiformes p. 66. 173), and the Zend. dra, dere, = Sanskrit dhri (whence the name Darius also according to Burnouf) ruler (coërcitor), Persian dārâ ruler. אַצַּר (אַצַּר, אַצַּר) is either = Sanskrit tshara denoting as a substantive leader, conductor, lord (comp. Sanskrit Shlam-tshâraka in this sense), or it is same as אַצַּר, אַצַּר (which see) in Assyr. proper names. The whole name, accordingly, would mean self-ruling head by Nabû.

נְבוּכַדְרֶאצַּר see נְבוּכַדְרֶאצַּר.

נְבוּכַדְרֶאצַּר see נְבוּכַדְרֶאצַּר.

נְבוּכַדְרֶאצַּר see נְבוּכַדְרֶאצַּר.

נְבוּשַׁצְבַּן (Chaldee) n. p. m. of the chief eunuch at the court of Nebuchadnezzar JER. 39, 13, who is called

in verse 3 שְׂרָשָׁרִים (נְבוּ) (which see). [נְבוּ] שְׂרָשָׁרִים comes from the verb שָׂרַשׁ, Zend. shaz, Sanskrit sadsch to hang upon, to attach oneself firmly to, to be devoted to, and the suff. בָּן, Sanskrit -van, conseq. the adherent, worshipper, of Nabû; comp. the Persian چسبان.

שְׂרָשָׁרִים see נְבוּשַׁצְבַּן.

נְבוֹת (prominence, distinction, from נָבָה) n. p. m. 1 KINGS 21, 2; 2 KINGS 9, 21; the LXX have נְבוֹתִי Ναβουθαί.

נְבוֹתִי see נְבוֹת.

נְבוֹנָה (pl. נְבוֹנִים, with suff. נְבוֹנִיתָה, as if from נָבָה) Aram. f. a gift, present (Theod., Vulg., Syr. and others), coupled with מְחַנָּה DAN. 2, 6; 5, 17; a word which appears in the Targ. (DEUT. 33, 24; JER. 40, 5) with this meaning. Perhaps נְ is an old Persian word taken into Aramaean, since a derivation from נָבָה (to spend) does not explain it either in form or essence. The stem נָב (old Pers. badsch, βαζ, Sanskrit bag, in the Vedas, Armen. baj [j = the French j], hence Bajin, a part, modern Persian bāj gift, Zend. enlarged bakhsh) means to give, to distribute, to impart, hence Sanskrit bhāga, a share, mod. Persian bakshiden, to bestow, old Pers. bâgi, modern Pers. bag, tribute, and the proper names in -βαγης, as Ἀγαθαβαγης, Μεγαβαγης. With this stem are coupled the preposition ni, נְ, and the termination -va, נְבָה, so that נְבוֹנָה (for which נְבוֹנָה also appear in mss.) reads in old Persian nibagvâ, largess. See Haug in Ewald's Jahrbücher 1853, p. 160.

נָבָה (inf. c. נָבָה) intr. to bark, to howl, of dogs Is. 56, 10; Ar. نبح, Syr. نص the same; prop. to cry out, to bellow. If the organic root be נָבָה, we should compare the Sanskrit bukh (to bark), Greek βυα, βηα, Latin buc; but if it be נָבָה, then the Ar. نبح, Syr. نص should be compared. Deriv. the proper name נָבָה.

נָבָה (a cry, a loud call, better prominence, i. e. a prominent one, see נָבָה)

n. p. of a man belonging to the tribe of Manasseh Num. 32, 42, who gave his name to the city קנח on the other side of the Jordan, after it had been conquered ib. and JUDGES 8, 11; but the Aramaean peoples subsequently got possession of it 1 Chr. 2, 23; it was afterwards called קנח again, being situated in the territory of Trachonitis at Bostra (the district of אֲרָז in אֲרָז), see Onomast. s. v. Canath. At the present day it is قنوات (Qanuat), distinguished by large and numerous Roman ruins (*Burckhardt*, German translation pp. 157. 504 &c.). In an old poem the city is called קנח Num. 21, 30, and was situated to the east of the Moabite territory, if we may judge by the context. It is not necessary to assume two different cities of the same name.

נִבְחוֹ (also written in mss. נִבְחוּ, נִבְחוֹ)

n. p. of a deity of the Assyrian race נִבְחוֹ (which see), adduced along with the god of the same people תִּרְחַק 2 Kings 17, 31, called by the LXX *Nabûs* (נִבְחוֹ), where is mentioned besides a third deity of the נִבְחוֹ, viz. *Ἀβαζέζ*, written also *Ἀβαζέζ* (נִבְחוֹ) or *Ἐβλαζέζ* (*abaz* is אֲבָז, אֲבָז in Assyrian names) i. e. אֲבָז. According to an old tradition (see *Selden* II, 9. 10) all deities there mentioned (תִּרְחַק, נִבְחוֹ, אֲשִׁימָא, גִּרְגַּל, סִכְרוֹת בְּנוֹת) are said to have been worshipped in the form of animals, since the representation of gods in human form was repudiated by the Assyrian-Persian races (*Beros.* p. 69), whereas on the contrary an animal symbolism was liked. This נִבְחוֹ is said to have had the shape of a dog; and in reality the image of a sucking bitch may be seen in the ruins discovered at Khorsabad. Among the Zabbians נִכְחוֹ was the name of a god of darkness (*Norberg*, *Onom.* p. 100). Yet it should be observed that the mythology of the Assyrian peoples is not yet investigated thoroughly; so that much remains to be discovered.

נִבְחָ (Kal not unused) *intr.* 1. to see,

to behold, to look at, prop. like חָזַק

to divide (with the eye), to look piercingly into a thing, with the fundamental signification to divide, to split, comp. *cernere*, *videre* and *dividere*. The organic

root נִבְחָ exists also in בָּח (to divide, to separate), בָּח (the same), אִבְחָ I., אִבְחָ II. = אִבְחָ &c.; and is also found in extra-Semitic languages with the same meaning (Sanskrit *vid*, *budh*, Greek *Fid*, *oid*, *Fidān*, Latin *vid-ere*, Gothic *vit-an*). Deriv. מִבְחָ (מִבְחָ) and the *n. p.* נִבְחָ. — 2. Metaphor. to till, to plough, to carry on husbandry, like חָרַשׁ (1 SAM. 8, 12), Aram. פָּלַח, Arab. حَرَثَ, which proceed from a like fundamental signification. See נִבְחָ.

Pih. נִבְחָ to look upon, to behold Is. 5, 30.

Hif. הִבְחָ (*part.* מִבְחָ; *inf.* c. הִבְחָ; *fut.* יִבְחָ, *ap.* יִבְחָ) to direct the look to, to behold, so that רָאָה is the effect 1 SAM. 17, 42; LAMENT. 5, 1; Ps. 22, 18; Is. 42, 18; sometimes it intensifies רָאָה LAMENT. 1, 11 or is interchanged with it NUM. 23, 21; 1 SAM. 2, 32; to look out, to look about Is. 63, 5; Ps. 13, 4; to behold, to look to, with the accusat. following JOB 35, 5; GEN. 15, 5; with אֵל Ex. 3, 6, לְ Ps. 104, 32, לְ of the place whither HAB. 2, 15, מִן of the place whence Ps. 33, 13, JOB 36, 25, with both אֵל Ps. 102, 20. מִן לְ to look upon with pleasure Ps. 92, 12; דִּבְחָ אַחֲרַי to look after Ex. 33, 8, or absol. to look back, to look behind GEN. 19, 17, hence מִאַחֲרַי 19, 26 from behind him, i. e. going after him. Metaphor. to have regard to, to have respect to, with accus. Is. 64, 8; Am. 5, 22; Ps. 84, 10; with אֵל to regard 2 Kings 3, 14, Is. 66, 2, seldom with לְ Ps. 74, 20 or absol. 13, 4; to look trustfully, with אֵל of the person Is. 32, 11; 51, 1; or absol. JOB 6, 13; to look upon, to suffer, with accus. or אֵל HAB. 1, 3 13; Ps. 10, 14; or absol. Is. 18, 4.

נִבְחָ (the look viz. of El, or from מִבְחָ = cultivation) *n. p. m.* 1 Kings 11, 26.

נִבְחָ (with *sup.* נִבְחָ, נִבְחָ, *pl.* נִבְחָ, *c.* נִבְחָ, with *sup.* נִבְחָ, נִבְחָ &c.;

from נבא after the form נגיד, נקיד, (פקיד) *m.* 1. prop. an announcer of divine oracles, a prophet, of נד 1 SAM. 22, 5, נחן 2 SAM. 7, 2, נחיה 1 KINGS 11, 29, נחיה 16, 7, נחיה 18, 36, נחיה 2 KINGS 6, 12, נחיה 14, 25, נחיה 19, 2, נחיה 2 CHR. 12, 5 and others, from whom were requested חזון Ez. 7, 26, נחיה JER. 18, 18; commonly applied to a true and divine prophet DEUT. 34, 10, fully נביא נחיה 1 KINGS 22, 7; 2 KINGS 3, 11 (NUM. 12, 6 נביא should be supplied before נחיה); in the pl. נביאי 1 KINGS 18, 4. Lying and idolatrous prophets were termed נביאי הבבל 18, 19, נביאי האשרה ib.; mention is also made of the prophets of a people, a country, a city, the heathen, Israel JER. 23, 15; 27, 9 16; 29, 8; Ez. 13, 2. There were also prophets for individuals 2 KINGS 3, 13. Samuel had founded a sort of prophets' seminary at נבא and נחיה, combined in the first instance with the נבא there. The disciples of this school were called נביאים 1 SAM. 10, 5 seq., 19, 20; afterwards נביאי 1 KINGS 20, 35; 2 KINGS 2, 3 seq.; 4, 1; 5, 22 seq. — 2. Metaphor. a messenger, sent by God with revelations JER. 1, 5, an interpreter, speaker, Ex. 7, 1, comp. 4, 16, hence the Targ. מַחֲזִיקֵי, Syr. مَحْذُفَات, particularly as an organ of God JER. 15, 19; a skilful player, in the worship of God 1 CHR. 25, 1 K'tib, comp. נבא; a man of God, a pious one, one belonging to God GEN. 20, 7; applied, therefore, to the patriarchs Ps. 105, 15. At an earlier time the appellation applied to proper prophets was נחיה 1 SAM. 9, 9. — 3. same as נחיה DAN. 9, 24, parall. חזון.

נביא (*def.* נחיה or נבא, whence נחיה has arisen, *def. pl.* נביאים) *Aram.* *m.* the same Ezr. 5, 1; 6, 14.

נבא *f.* a prophetess, of Deborah JUDGES 4, 4, Huldah 2 KINGS 22, 14; a minstrel, of Miriam Ex. 15, 20; one performing prophetic work (not a prophet's wife) Is. 8, 3.

נביות see נבא.

נבא (not used) *intr.* to pour out, to spring, to gush forth, same as נבא, *Ar.* נב, *Aram.* נבג (LXX). The organic root נבא lies also in נבא, נבא. *Deriv.*

נבא (*pl. c.* נבאי) a spring, of the sea, i. e. where its fountains spring forth, a depth Job 38, 16, parallel נבא; many read נבאי, comp. 38, 37.

נבא I. (נבא Is. 40, 7 &c.; *part.* נבא, *f.* נבא, *inf. abs.* נבא, *c.* נבא, *fut.* נבא) *intr.* 1. to wither, to fade, to decay, of ציץ (a flower) Is. 28, 1; 40, 8; נבא (a leaf) JER. 8, 13; נבא Ps. 37, 2; נבא Is. 28, 4 (see נבא); metaphor. to go to ruin, to be desolate, of ארץ, נבא 24, 4; to vanish, to dissolve, of השמים, נבא 34, 4; to break down, of דרים, נבא; to be weary, to be relaxed, to be worn out, of man Ex. 18, 18; Ps. 18, 46. — 2. to act foolishly PROV. 30, 32. — The other meanings of the stem are: to be perverse, to be irreligious, i. e. morally decaying, to be lax; to be despised, disgraced, dishonourable; to be fallen, prostrated, of an animal. *Deriv.* נבא (according to some), נבא (according to some), נבא and נבא. — For נבא GEN. 11, 7 see נבא Is. 64, 5 is either *fut.* Hif. for נבא, or it should be referred to נבא = נבא I.

Pih. נבא (*part.* נבא, *fut.* נבא) to disgrace, to make an object of aversion NEH. 3, 6; to esteem lightly, נבא JER. 14, 21, DEUT. 32, 13, oppos. נבא and cogn. in sense with נבא; to call one a fool, to treat one as a fool, to dishonour MIC. 7, 6.

נבא II. (not used) *intr.* to be arched, belly-shaped, of a vessel, a bag, a musical instrument, *Ar.* نَبَل to be prominent, to project, metaphor. to be distinguished. Agreeably to this signification of the stem, whose organic root נבא exists also in נבא L. &c., and which is sufficiently confirmed by the Arab., there have been derived from it נבא (the female pudenda), prop. arching, belly, and נבא (a supercilious,

arrogant one). Deriv. נָבֵל and נָבֵל 3, and perhaps נִבְלִיּוֹת.

נָבֵל (pl. נִבְלִים) *m.* 1. (from נָבֵל I.) *a low, ignoble one* PROV. 17, 7, opposite נָדִיר Is. 32, 5; *a fool* DEUT. 32, 6, opposite חָכָם; *a perverse, unbelieving, irreligious one* Ps. 14, 1; 74, 18; *a reckless one, a liar* Ez. 13, 3; *a shameful one* 2 SAM. 13, 13. — 2. *adj. m., נִבְלָה f. foolish, mischievous* JOB 2, 10; *godless, shameful* DEUT. 32, 21; Ps. 74, 18. — 3. (from נָבֵל II.; *a distinguished one*) *n. p. m.* 1 SAM. 25, 3 seq., with an allusion to the meaning of נָבֵל I.

נָבֵל and נָבֵל (pl. נִבְלִים, constr. נִבְלֵי, with suff. נִבְלֵיהֶם, נִבְלֵיהֶם, from נָבֵל II.) *m.* 1. *a vessel, a water-bottle, of clay* Is. 30, 14; LAMENT. 4, 2; *a wine-vessel; so called from its hollowed out form, a figure of what is easily broken; once fully פְּלִי נִבְלִים* Is. 22, 24, opposite אֶגְרוֹת; *a skinbag, for wine* 1 SAM. 1, 24; 10, 3; 2 SAM. 16, 1; 25, 18; figur. and poet. נִבְלֵי שָׁמַיִם JOB 38, 37 *the bottles of heaven, i. e. the clouds.* — 2. *the name of a hollow musical instrument, perhaps the harp; usually coupled with קִנֹּר, and used at joyous feasts* Is. 5, 12; 14, 11, especially in worship 2 SAM. 6, 5; 1 KINGS 10, 12; *fully פְּלִי נָבֵל* Ps. 71, 22, pl. פְּלֵי נִבְלִים 1 CHR. 16, 5; hence the Greek *αβλα* (נִבְלָה), Lat. *nablium*. נָבֵל is different from the common נָבֵל Ps. 33, 2; 144, 9. On the character of this instrument see *Josephus, Athenaeus &c.*

נָבֵל see נָבֵל.

נִבְלָה (from נָבֵל I.) *fem. wickedness, baseness, what the נָבֵל speaks* Is. 32, 6; 1 SAM. 25, 25; hence *a shameful deed, a crime, lewdness* GEN. 34, 7, DEUT. 22, 21, JUDGES 20, 10, coupled with זָמָה 20, 6; metaphor. *vice, sin, same as עֲוֹן*; and then like the latter *punishment of crime* JOB 42, 8.

נִבְלָה (constr. נִבְלָה, once with suff. נִבְלָהּ Is. 26, 19, elsewhere נִבְלָהּ &c., from נָבֵל I.) *f. prop. the sunk, the fallen, hence a corpse, human* DEUT. 21, 23; 1 KINGS 13, 24; of animals LEV. 5, 2;

DEUT. 14, 21; comp. נִפְלֵחַ and cadaver; collect. JER. 7, 33; 16, 4; 19, 7; metaph. *an idol-image, similar to a living being yet inanimate* JER. 16, 16; comp. פֶּגֶר (LEV. 26, 30) and cadaver (Cic. ad fam. 4, 5, 4); seldom of skeletons Is. 26, 19, elsewhere מִתִּים.

נִבְלָה *fem. the parts of shame, of a woman, cogn. in sense with שָׁרָה, בָּשָׂר* Hos. 2, 12, like the Targumic הוֹרָה, Ar. سَوْءَة, prop. shame. See נָבֵל II.

נִבְלָט (hard, firm soil) *n. p. of a city in Benjamin* NEH. 11, 34. *Nún seems to be formative, and בָּלָט to be hard, firm, applied to ground, is the stem; comp. בָּלַט to be hard, of steel.*

נִבְלָה (from נָבֵל I.) *fem. properly the withering, collect. withering leaves, hence the autumnal leaves* Is. 34, 4.

נִבֵּעַ (part. m. נִבְּעַ intr. same as נִבְּךָ to pour out, to bubble forth, to spring up, PROV. 18, 4 *a bubbling brook; for the organic root comp. בָּעַ, בָּעָה, בָּעַ &c. Deriv. מִבְּעֵי.*

Hif. הִבִּיעַ (fut. יִבְּעַ, 3 f. pl. תִּבְּעֶנָּה, where - has arisen from - because of the guttural) 1. to gush out with, to pour forth, to cause to issue forth, תִּבְּעֶנָּה Ps. 119, 171, i. e. to bring forth, to discourse, hence to speak, רָעוּז, Prov. 15, 28, coupled with הִבִּיעַ Ps. 94, 4, absol. בָּסַד 59, 8; to make to stream forth, the mind Prov. 1, 23, i. e. to announce, to communicate, instruction Ps. 19, 3; comp. נָבֵא, נִבְּאָה, Syr. نَبَأ (Af.), Ar. نَبَغ. — 2. to bring into fluidity, to cause to ferment (by the corrupting of a dead body) ECCLES. 10, 1.

נִבְּקָ belonging to נִבְּקָה Is. 19, 3, see נִבְּקָ.

נִבְּרָ (not used) *Aram. intr. to shine, to lighten, to glitter; the organic root נִבְּרָ is identical with בִּרָה.*

Pa. (quadriliteral) נִבְּרַשׁ (formed by adding a ש) to kindle, to set fire to, properly to make kindle; comp. Syr.

Pa. תַּנְבַּשׁ the same, also תַּנְבַּשׁ, Ethpa. תַּנְבַּשׁ. This quadrilateral may also have been in the Arab. (نَبْرَس), comp. the verb-forms عَرَسَ, جَرَسَ from جَرَسَ. Deriv. נְבִרְשָׁא. נְבִרְשָׁא see נְבִרְשָׁא.

נְבִרְשָׁא (from a masc. נְבִרְשָׁא out of נְבִרְשָׁא; *def.* נְבִרְשָׁא; *def. plur.* נְבִרְשָׁא Targ. ZEPH. 1, 12) *f.* a candlestick DAN. 5, 5 (Aq., Saadia, Ibn Esra, Rashi), Talmudic נְבִרְשָׁא the same, Syr. نَبْرَسَا (a flame, a candlestick), Arab. نَبْرَس candlestick.

נְבִרְשָׁא (not used) *intr.* to glitter, lighten, burn; cognate in sense נְבִרְשָׁא. Deriv.

נְבִרְשָׁא (same as נְבִרְשָׁא a furnace) *n. p.* of a city in Judah JOSH. 15, 62, identical with נְבִרְשָׁא 1 SAM. 30, 30, or נְבִרְשָׁא JOSH. 15, 42. But the stem may also be נְבִרְשָׁא similar in meaning to נְבִרְשָׁא; comp. Ar. نَبَسَ to give light.

נְבִרְשָׁא (not used) *tr.* to cut through, to make furrows, to dig through (the earth), Arab. نَبَت the same, نَبَت to break through; then (like חָרַשׁ, Aram. פָּלַח) to cultivate the soil, to till the field. The organic root נְבִרְשָׁא, also existing in נְבִרְשָׁא II., is explained under נְבִרְשָׁא. Derivative

נְבִרְשָׁא (from נְבִרְשָׁא, but after the form נְבִרְשָׁא, with ת as a termination, treated as if from נְבִרְשָׁא; hence the *pl.* נְבִרְשָׁא, Samar. נְבִרְשָׁא after the form נְבִרְשָׁא) *prop. m.* husbandry, then *pl.* נְבִרְשָׁא proper name of a son of Ishmael, i. e. of an Ishmaelite tribe named along with קָהֵר, who were mainly addicted to husbandry GEN. 25, 13; 28, 9; 36, 3; 1 CHR. 1, 29; IS. 60, 7. The race of the Nabatheans inhabited Arabia Petraea (Strabo, Diodorus Siculus, Pliny, H. N.), as is inferred from GEN. 21, 21; at a later period they spread also into Arabia Felix, south of Syria (Strabo, Pliny), extended inland (Diod.), lived in the neighbourhood of the Thamudeans

(Steph. Byz. s. v. Θαμυδαί), and were identical with the *Nanataioi* of Ptolemy (6, 7, 21) between Petra and Jatrippa (Medina). Because of their wide diffusion, they have been regarded as including even the Edomites, Ammonites (1 MACC. 5, 24; Strabo, Steph. Byz.) and all the Ishmaelites from the Red Sea to the Euphrates (Josephus, Antiqq. 1, 12, 4; Jerome on the passage). The Arabians are acquainted with a people נְבִרְשָׁא (Nabth) in Babylonia and Mesopotamia, with an Aramaean dialect. As to the form of the word, נְבִרְשָׁא the Arabians have for it نَبْت and نَابِت; while they call the Aramaeised people نَابِط and نَابِط, changing the ת into ט. The reasons of Chwolsohn against the signification Nabatheans are not valid.

נְבִרְשָׁא (not used) *intr.* to be dried up, to be withered, of a country (Künchi); Targumic נְבִרְשָׁא, Syr. نَب the same; Talm. נְבִרְשָׁא to dry (the hands), whence the nouns נְבִרְשָׁא, נְבִרְשָׁא, the adj. נְבִרְשָׁא; *prop.* to glow, to burn, to lighten, to appear, cogn. in sense with נְבִרְשָׁא, to be clear, to shine; Ar. نَجَم the same. Derivative

נְבִרְשָׁא (with a of motion נְבִרְשָׁא) *m.* 1. a dry, parched quarter Ps. 126, 4. — 2. the south, the southern quarter, so called (like נְבִרְשָׁא) from its dryness and heat (Kimchi) EZ. 27, 9; Ps. 126, 4; used as an adjective, following the noun in the genitive, e. g. נְבִרְשָׁא the southern border JOSH. 15, 4, נְבִרְשָׁא the southern gate EZ. 46, 9, נְבִרְשָׁא the south quarter NUM. 35, 5, coupled with תְּרַמֵּן to strengthen it EZ. 47, 19; the southern part 1 SAM. 27, 10; 2 SAM. 24, 7. נְבִרְשָׁא south land, i. e. the southern part (of Palestine) JOSH. 15, 9, also called נְבִרְשָׁא alone GEN. 13, 1, NUM. 21, 1, or נְבִרְשָׁא 1 SAM. 30, 1; נְבִרְשָׁא JER. 32, 44 the cities of the south (of Palestine); and so נְבִרְשָׁא 1 SAM. 30, 14, נְבִרְשָׁא ibid., נְבִרְשָׁא 27, 10 &c., all races in the south of Canaan; generally נְבִרְשָׁא (accusat.) into the land of the south (i. e. into the land of Othniel) JUDGES 1, 15; the district of

Judah (because the expression *לְיְהוּדָה* is used), hence *יָצַר יָצַר* Ez. 21, 3, *יָצַר* 21, 2 *the forest of the south*, the forest of the field in the south, a periphrasis for the dense population of Judah (see *יָצַר*). Elsewhere *נָגַב* means: the land from southern Canaan to Arabia Petraea and Egypt, and therefore Is. 30, 6 (comp. GEN. 20, 1; NUM. 13, 29) has *בְּהִמְיוֹתָיו* which go thither; *Egypt* DAN. 11, 5 (Ptol. Lagi); *storms in the south*, i. e. violent south-storms. Adv. *נָגַב* in the south, south of, ZECH. 14, 10; JOSH. 11, 2; *southward* GEN. 13, 14; DAN. 8, 4; with *לְ* following *southward* of JOSH. 17, 9, or *מִן* 18, 14; *בְּנָגְבָהּ* in the southern region 15, 21; *לָנָג* 1 CHR. 26, 17 the same.

נָגַר (Kal unused) intr. prop. *to rise*, of high land; *to swell out*, *to be prominent*, of the breast; *to be arched*, of a pillow, a bolster; metaphor. 1. *to be in front*, *to be before*, *to go before*, *to stand before*; *to be before* or *opposite to*. Deriv. *נָגַר*, *נָגַר*. — 2. *to be manifest*, *visible*, *clear*. — Arab. *نَجَدَ* the same, whence *نَجْد* a) the swelling female breast, b) a high land; *نَجَاد* front- or breast-strap; *نَجُود* (pl.) pillows, bolsters; *نَجِيد* a leader; Syr. *נָגַר* to lead; Phenic. *נָגַרָא* (*high city*) Nagidos, n. p. of a city in Cilicia. — The organic root *נָגַר* is also found in *נָגַר* I., Ar. *جَدَّ*, whence *جَدَّ* corpulency, height. A collateral form is *מָגַר* with the special meaning *to be distinguished*, *noble*; Ar. *مَجْد = جَدَّ*.

Hif. *הִנְגִּיר* (part. m. *מְנִיר*, fem. *מְנִירָה*; inf. abs. *הִנְגִּיר*, constr. *הִנְגִּיר*, with *לְ* 2 KINGS 9, 15 *לְהִנְגִּיר* prop. *to bring to light*, a riddle, i. e. *to solve*, JUDGES 14, 12 13 14 19, for which *מָצָא* is also used; *to explain* 1 KINGS 10, 3; *to declare* GEN. 41, 24; *to make public* or *manifest* Ps. 9, 12; 19, 2, and with the omission of the accusat. 40, 6; 75, 10; *to shew* = *הִרְאָה* with two accusatives Is. 3, 9, opposite *בְּקֶדֶר*; Ez. 43, 10, strengthened by the addition of *פָּ* *עַל-פָּנֵי* *to the face*

of one JOB 21, 31; usually *to announce*, *to make known*, with a double accusat. ESTH. 2, 10 20; JOB 17, 5; 26, 4; with *עַל* 1 SAM. 27, 11, JOB 36, 33, compare *לְהַבִּיר עַל*; *to point out* = *to denounce*, with accus. of the person JER. 20, 10; *to betray* JOSH. 2, 14, omitting the accusat. PROV. 29, 24; *to say*, with *לְאָמֹר* following 1 SAM. 25, 14, 2 SAM. 15, 31, *אָמַר* ESTH. 3, 4, *כִּי* GEN. 3, 11, *וְ* 24, 23; 43, 6, JUDGES 16, 6, *אִיפֹה* GEN. 37, 16, with the declaration deferred JOB 38, 4; 42, 3, or it precedes GEN. 9, 22; 14, 13; 24, 49. It stands simply with the accusat. of the thing and *לְ* of the person JUDGES 13, 6, Is. 21, 10; seldom with a double accus. like *הִנְגִּיר הַשִּׁיב*, *הִנְגִּיר הַיָּד* JOB 31, 37, 2 SAM. 15, 31 (where *הַיָּד* is the accus. of the person), Ez. 43, 10, prop. *to instruct one* respecting a thing; with *בְּ* of the place JER. 5, 20; MIC. 1, 20; *to reveal*, the future Is. 41, 22; 42, 9; 45, 19; *to admit*, *to confess* Ps. 38, 19; *to celebrate*, *to praise* Ps. 75, 10.

Hof. *הִנְגִּיר* (fut. *יִנְגֵּר*, inf. *הִנְגִּיר*) pass. *to be brought to light*, *to be announced*, with *לְ* of the person GEN. 22, 20; Is. 7, 2; 21, 2.

נָגַר Aram. m. same as Hebr. *נָגַר* over against DAN. 6, 11.

נָגַד (with suff. *נִגְדִּי*, *נִגְדְּךָ*, *נִגְדֵּנוּ*, with a of motion *נִגְדָה*) masc. the front, the visible, pars antica, hence 1. same as *פָּנִים* (face) and in the accus. as a preposition like *לְפָנֵי* before, before the eyes, in presence of, EX. 34, 10 before all thy people; Ps. 22, 26 in presence of his worshippers; 138, 1; *נִגְדָה* NUM. 25, 4 before the sun, i. e. in clear day, openly, = *לְפָנֵי* Ps. 72, 17; straight on, directly forward JOSH. 6, 5; AM. 4, 3 each one straight forward, = *לְפָנֵי* JER. 49, 5; *נִגְדִּי* before me, i. e. continually before my soul Is. 49, 16, *נִגְדֵּךָ* before thee Ps. 38, 10, comp. *לְפָנֵי* 19, 15; GEN. 10, 9. — 2. in front of (prop. forehead, breast, a metaphorical application found elsewhere in Arab. and Hebr. too; comp. the English *fronting*, standing opposite to, Greek *κατὰ στροφή*) e regione, EX. 19, 2 over against the mountain; *נִגְדֵּךְ* over

against him, Is. 40, 17. — Usually combined with the prepositions כּ, ל, and מן, to express different ideas of relation: a) כּ-ננר as the opposite, i. e. like the counterpart, which serves for comparison; hence as the like, GEN. 2, 18 as one like to him, his counterpart, corresponding to him (LXX); NEH. 12, 9 לְנִנְרָם as they, i. e. like them. b) לְנִנְרָם either = ננר 1. before, in presence of 2 KINGS 1, 13; HAB. 1, 3; DAN. 8, 15; 10, 16, or = ננר 2. over against JOSH. 5, 13; metaph. in a hostile sense: against DAN. 10, 13, PROV. 21, 30, comp. מִנְנֵר (2 SAM. 18, 13); הִקְצִים לְנִנְרָם to bring grievance against NEH. 3, 37 [4, 5]; like as, 12, 9 like them; for (= before) 11, 22. c) מִנְנֵר, aa) away from before, i. e. away from ננר; hence after נָשַׁשׁ לִידָּן JUDGES 9, 17, הִסִּיר Is. 1, 16, נָצַח JER. 16, 17, ננר JON. 2, 5, ננר Ps. 31, 23 &c.; מִנְנֵר 10, 5 away from before him, i. e. in order not to be before his eyes; from straight before JUDGES 20, 34, where ננר denotes the place and מן motion from. bb) from over against, from opposite to, DEUT. 32, 52, 2 KINGS 2, 15, over against 3, 22, NEH. 3, 19, לְנִנְרָם DEUT. 28, 66 to be over against one, i. e. before his sight. If this opposite is at a distance, מִנְנֵר is also added 2 KINGS 2, 7, or a measure of distance GEN. 21, 16; yet we have also מִנְנֵר alone NUM. 2, 2 at some distance opposite and round about, and parallel מִנְנֵר Ps. 38, 12; מִנְנֵר פָּנֵי י' far from the face of Jehovah 1 SAM. 26, 20; in a hostile sense 2 SAM. 18, 13; OB. 11.

ננר (part. m. ננר) Aram. intrans. to flow, to run, DAN. 7, 10; Ethiop. the same. The fundamental signification is to march on, to move onwards, Syr. نمر trans. to draw on, to continue, نمر continuance; conseq. = Hebrew מַשַּׁךְ and Ar. جَر.

ננר (fut. ינר) intr. to shine, to lighten, Is. 9, 1; Job 18, 5; 22, 28; Syr. نمر, Arab. نمر. The organic root is ננר. Deriv. ננר, ננר.

Hif. הניר (fut. בנר) to cause to shine, אור Is. 13, 10; to illuminate, הניר Ps. 18, 29.

ננר (with suff. ננר) f. 1. a shining, brightness, of a flame Is. 4, 5; light, clearness, 50, 10, of the moon 60, 19; ננר 60, 3 splendour of rising, i. e. ascending splendour, brightness of the morning sun 62, 1; PROV. 4, 18; of the stars Jo. 2, 10; of the glancing spear-point HAB. 3, 11; of the divine manifestation Ez. 10, 4 &c. — 2. (the name of a light-god) n. p. m. 1 CHR. 3, 7, which is omitted in 2 SAM. 5, 15. Later same as ינר the planet Venus (Ben-Sira 50, 6).

ננר (not used) Aram. intr. same as Hebrew ננר. Deriv. ננר.

ננר f. brightness, plur. Is. 59, 9.

ננר (and ננר DAN. 3, 29) n. p. of a Babylonian god, in ננר DAN. 1, 7; either = ננר (Saadia) or = ננר Venus. Perhaps, however, a name of the dragon who was worshipped as a god (Sanskrit nága serpent), the dragon having been worshipped along with Bel, as is said. (Apocryphal story of Bel and the dragon).

ננר (fut. ינר) tr. to thrust, of horned beasts Ex. 21, 28 31 32; figur. to thrust down; Targ. ננר, Ar. نفع; ident. with ננר, ננר.

Pih. ננר (part. מנר, fut. ינר) to push strongly DAN. 8, 4; to press Ez. 34, 21; to tread down Ps. 44, 6. Derivat. ננר.

Hithp. הנינר prop. to push one another, to strike one another i. e. to wage war DAN. 11, 40 (Ex. 17, 16; Ez. 32, 2 Targ.).

ננר adj. m. wont to push Ex. 21, 29.

ננר (c. ננר; pl. ננרים, c. ננרי) m. overseer, of the temple 1 CHR. 9, 11, of the priests 12, 27, of the holy treasure 26, 24, of the royal palace 2 CHR. 28, 7, of the army 1 CHR. 13, 1; generally a prince, a king 1 SAM. 9, 16; 2 SAM. 5, 2; JOB 31, 37; מִשִּׁיחַ DAN. 9, 25 Cyrus, who is called in Is. 45, 1 the anointed; ננר ננר prince of the covenant DAN. 11, 22, of Onias III.; pl. princes, leaders JOB 29, 10; Ps. 76, 13. Metaph. a noble, distinguished one, hence pl. for the abstr. nobility, distinction PROV. 8, 6. Phenix.

נָנֵד, Aram. נָנִיד, נָנִיד, נָנִיד, Ar. نَحِيل, the same.

נְנִינָה (with suff. נְנִינָתִי, נְנִינָתָם; pl. נְנִינָתוֹת) *f.* the music of a stringed instrument, to procure consolation and rest of spirit Ps. 77, 7; with the accompaniment of song for entertainment = מְשָׁל; also a song of derision JOB 30, 9; LAMENT. 3, 14; plur. Ps. 69, 13; of joy LAMENT. 5, 14.

נְנִינָתִי (a plural form, from נָנֵן) *n. p.* of a musical instrument, identical with the נָנִיד, in the inscriptions of PSALMS 4. 6. 54. 55. 67 and 76; hence a sort of stringed instrument.

נְנִינָתִי (instead of נְנִינָתִי) *dual*, a נְנִינָתִי-instrument consisting of two parts Is. 38, 20; HAB. 3, 19.

נְנִינָתִי (after the form נְנִינָתִי, from נְנִינָה) *n. p.* of a musical choir in the temple, so called probably on account of their excellent playing on the harp Ps. 61, 1; therefore with עַל preceding, like יְדִיחוֹן 62, 1, מוֹת לְבָן 9, 1, הַנְּחִיתִי 8, 1, הַנְּחִיתִי 5, 1.

נָנֵל (not used) *tr.* to mow, to cut off; Ar. نَحَلَ to bore through, to cut through; identical in its organic root נָנֵל with הָלָה. Deriv. מַנְלָה.

נָנֵם (not used) *intr.* to appear, to rise, to go forth, of light, = נָנֵם, a stem assumed for מְנַמֵּת HAB. 1, 9 (to be read for מְנַמֵּת), which is = Ar. نَجْم a star, a high point, then = פָּנִים. See מְנַמֵּת.

נָנֵן (only part. m. pl. נְנִינָתִי) *tr.* to touch, to strike, the strings of the נָנִיד (see 1 SAM. 16, 23), as pulsavit fides is used; Ar. وَجَن (see כ) to tread, to stamp, to mill, with a similar fundamental signification; see יָוֵן and יָוֵן — נְנִינָתִי Ps. 68, 26 players on instruments, coupled with שָׁרִים = מְשָׁרְרִים. Deriv. נְנִינָתִי, מְנַמֵּת, נְנִינָתִי, נְנִינָתִי.

Pih. נָנֵן (part. m. pl. נְנִינָתִי, *inf. constr.* נְנִינָתִי, *fut.* נְנִינָתִי) to strike the strings, to play, 1 SAM. 16, 16 23, בְּנָנִיד 16, 16, as

a means of inspiration 2 KINGS 3, 15; accompanied with song Is. 23, 16; Ez. 33, 3; metaphor. to sing, to praise Is. 38, 20.

נָנֵעַ (part. m. נָנֵעַ, fem. נָנֵעַ, *pass.* נָנֵעַ; *inf. constr.* נָנֵעַ, *imp.* נָנֵעַ; *fut.* נָנֵעַ) *tr.* prop. same as נָנֵחַ, נָנֵחַ to strike, to beat, hence 1. to smite, to punish, to inflict plagues upon, of God; נָנֵעַ Is. 53, 4 = מְנַחֵם אֱלֹהִים ibid.; Ps. 73, 14; comp. *Pih.*, *Hif.*, and נָנֵעַ; with כָּ to smite upon a thing GEN. 32, 26; of a tempest JOB 1, 19; of power (יָד) 1 SAM. 6, 9; to blast Ez. 17, 10. — 2. with a weaker sense, to touch, e. g. an unclean thing Is. 52, 11, which accus. must be supplied from the preceding context in JOB 6, 7; LAMENT. 4, 15; elsewhere it is also followed by אֶל to approach a thing with a touch NUM. 4, 15; HAGG. 2, 12; נָנֵעַ to touch upon Is. 6, 7; DAN. 10, 26; commonly כָּ GEN. 3, 3; EX. 19, 12; נָנֵעַ to come to a thing (and to touch it) JOB 4, 5; to touch (in a hostile manner), with כָּ GEN. 26, 11; JOSH. 9, 19; ZECH. 2, 12; seldom אֶל JOB 2, 5; נָנֵעַ אִשָּׁה to touch a woman impurely PROV. 6, 29, also with אֶל GEN. 20, 6, comp. ἀνισθαι γυναῖκος (1 Cor. 7, 1), tangere mulierem (Hor. Sermon. 1, 2, 54); to move, to excite, to affect, to touch 1 SAM. 10, 26. — 3. in a local sense, to touch upon, with כָּ Hos. 4, 2; to reach to a thing 1 KINGS 6, 27; נָנֵעַ to reach even to MIC. 1, 9; JER. 4, 10; to extend to, with אֶל 51, 9, נָנֵעַ JUDGES 20, 34. — 4. to come to, to arrive, with כָּ 2 SAM. 5, 8, אֶל JON. 3, 6, or absol. EZR. 3, 1. Deriv. נָנֵעַ.

Nif. נָנֵעַ (*fut.* נָנֵעַ) to be smitten JOSH. 8, 13.

Pih. נָנֵעַ (*fut.* נָנֵעַ) to smite, to inflict plagues, with accusat. GEN. 12, 17, of leprosy; comp. נָנֵחַ and נָנֵחַ.

Puh. נָנֵעַ to be smitten Ps. 73, 3.

Hif. נָנֵעַ (*fut.* נָנֵעַ) to cause to touch or to come into close contact with, with accus. of the object and עַל Is. 6, 7 or כָּ 5, 8 upon; to reach, to attain to, extend to, with אֶל Ez. 13, 14, לָ LAMENT. 2, 2, עַד Is. 26, 5; to cause to push against

5, 8; to come in contact with, with לָ Ex. 4, 25, אָל 12, 22, עַל JER. 1, 9; to reach to a thing, with עַד Is. 8, 8, לָ 2 CHR. 28, 9, לָ JOB 20, 6, and accus. GEN. 28, 12; to happen to, with אָל of the person ECCLES. 8, 14; ESTH. 9, 26; to arrive at, with עַד Ps. 107, 18, אָל 1 SAM. 14, 9, לָ Ps. 88, 4, DAN. 12, 12, accus. Is. 30, 4; to attain to, with לָ ESTH. 4, 14, = to acquire LEV. 5, 7; to obtain ESTH. 9, 1; to come, of men ESTH. 6, 14 and of times EZ. 7, 12.

נָנַע (with suff. נִנְעִי, pl. נִנְעִים, constr. נִנְעִי) *m.* a blow, a stroke, hence chastisement, punishment PROV. 6, 33, coupled with קָלוֹן; 2 SAM. 7, 14 with שָׁכַת; suffering, injury, inflicted upon one, along with רִיב DEUT. 17, 8; 21, 5; especially God's strokes, i. e. diseases inflicted, as leprosy, pestilence &c. GEN. 12, 17; Ex. 11, 1; 1 SAM. 6, 9; 2 KINGS 15, 5; JOB 19, 21. Spec. leprosy-spot, because it was considered to be God's stroke, and was also in houses, clothes &c. It is explained, therefore, by נִתָּק (scurf) LEV. 13, 31, or צָרַחַת (leprosy) 13, 3 9 20 25; which, however, are omitted in 13, 22 33.

נָנַח (part. נִנְחָה, inf. absol. נִנְחָה, constr. נִנְחָה, fut. יִנְחָה) *tr.* to smite, to push, אָנַח Ex. 21, 22, of a bull 21, 35 = נָנַח; to hurt PROV. 3, 23, with בָּ against Ps. 91, 12; particularly of God, to smite with sickness, with בָּ of the member 2 CHR. 13, 15; 14, 11; 21, 18; to chastise Is. 19, 22; to destroy suddenly 1 SAM. 26, 10; to inflict a disease, to send a plague, with אָח ZECH. 14, 12, בָּ 2 CHR. 21, 14. Deriv. נִנְחָה, נִנְחָה.

Nif. נִנְחָה (fut. יִנְחָה) to be smitten, of an army JUDGES 20, 36, with לְפָנַי of the person 20, 32; 2 SAM. 2, 17.

Hithp. הִנְחָה to strike against, of the feet JER. 13, 16.

The organic root נָנַח (Aram. נִנְחָה) lies also in אָנַח, אָנַח, אָנַח, אָנַח.

נָנַח *m.* a striking, i. e. the stumbling (of the foot); figurat. Is. 8, 14 a stone of stumbling, comp. λίθος προσκόμμα-τος (ROM. 9, 33); punishment, plague,

death, misfortune Ex. 12, 13; NUM. 17, 11 12.

נָנַח (Kal unused) *intr.* to flow to, to extend, to go to, to stretch or reach to, identical in fundamental signification with נָנַח I. and then with נָנַח (which see); the ideas of flowing, pouring out passing elsewhere also (see נָנַח) into those of delivering over, giving up, reaching to; comp. Aram. נָנַח, נָנַח to go to, to flow.

Nif. נָנַח (part. m. pl. נִנְחָה, fem. pl. נִנְחָה) to be poured out, to flow, of בָּיִם 2 SAM. 14, 14, of קָו LAMENT. 3, 49; to spread out, to stretch, נָנַח (in prayer) Ps. 77, 3; to melt, to flow away, i. e. to vanish JOB 20, 28 (part. pl. fem. as a noun).

Hif. הִנְחָה (fut. יִנְחָה, apoc. יִנְחָה) to cause to overflow in abundance, i. e. to pour out, Ps. 75, 9 and he makes of it (wine) to flow over; metaphor. to pour down, to shake down, נִנְחָה, with לָ whither MIC. 1, 6; to deliver up, to give over, נִנְחָה into the hands (the power) of the sword JER. 18, 21 (Targ., Syr.); Ez. 35, 5 (Targ., Syr., Symm., without having to read נִנְחָה for הִנְחָה); Ps. 63, 11; comp. הִנְחָה Is. 53, 12.

Hof. הִנְחָה (part. נִנְחָה) to be poured out, of בָּיִם MIC. 1, 4.

The organic root נָנַח is also in the Arab. جَرَى (to flow); Phenic. נָנַח the same, whence נִנְחָה and נִנְחָה in names of places, e. g. נִנְחָה, Nar-Aggara, Nar-Angara (river of the waterfall) n. p. of a city in Africa proper; נִנְחָה, Me-Neggere (water of the cataract) n. p. of a city in Byzacium.

נָנַח as a noun, see נָנַח Nif.

נָנַשׁ (part. נִנְשָׁה, fut. יִנְשָׁה and Is. 58, 3) *tr.* to urge, to drive, to work, or workmen Is. 58, 3; hence נִנְשָׁה, a task-master JOB 3, 18; an overseer of labourers, a bailiff Ex. 3, 7; 5, 6; an ass-driver JOB 39, 7. Farther, to maltreat, with בָּ Is. 9, 3; to exact, to dun for, tribute; to lay under contribution, of Heliodorus DAN. 11, 20; generally ZECH. 9, 8; to press, a debt, to

demand urgently, with a double accusative DEUT. 15, 2 3; 2 KINGS 23, 35; to *drive or keep together*, a herd, an army ZECH. 10, 4; hence נָשׂא a *leader, a ruler, a king, a tyrant* IS. 3, 12; 14, 2; 60, 17, Ethiop. nēgās, a title of the old Ethiop.

kings, like Tobba' (נָשׂא a title of kings in Arabia Felix) from נָשׂא, נָשׂא to demand, to exact.

Nif. נָשׂא recipr. to *harass one another* IS. 3, 5; pass. to *be pressed, attacked* 53, 7, to *be harassed* 1 SAM. 13, 6 (LXX מְדַגִּישׁוֹ); to *be tired out, wearied*, of warriors 14, 24.

With relation to the stem comp. נָשׂא to drive or press together, נָשׂא to press into a thing, to thrust, to pierce; but chiefly the Hebrew נָחַץ, נָחַץ, agreeing with it in use. The organic root is נָחַץ.

נָשׂא (perf. not used; inf. constr. נָשׂא, with suff. נָשׂא; imp. נָשׂא, before Makkeph נָשׂא, נָשׂא; fut. נָשׂא) intr. 1. to *near, to approach, to join*, followed by אֵל GEN. 27, 22, JER. 30, 21, פֶּ Is. 65, 5, לֵ JUDGES 20, 23, עַר GEN. 33, 3, עַל Ez. 44, 13, accusat. NUM. 4, 19 in construction; absol. to *go near* GEN. 29, 10, with slight modifications of the idea; to *approach, a woman* (אֵל), i. e. to *have intercourse with* Ex. 19, 15, comp. קָרַב; to *draw near to God*, i. e. to perform priestly services 30, 20, to direct the mind to God IS. 29, 13; JER. 30, 21; to *approach in a hostile manner*, i. e. to attack 1 SAM. 17, 40; 2 SAM. 10, 13; to *join*, with פֶּ upon JOB 41, 8 [17], comp. הִקְרִיב (IS. 5, 8); to *come near to*, i. e. to reach as far as AM. 9, 13. — 2. to *near away*, hence to *remove from others*, IS. 49, 20 remain near thyself for me, i. e. withdraw from me; GEN. 19, 9 stand back (from me); as also קָרַב 2 KINGS 16, 14 and IS. 65, 5, and קִיר are to be taken, without any need for adopting an opposite meaning for the verb.

Nif. נָשׂא (only perf. and part. נָשׂא) to *near*, like Kal GEN. 33, 7; IS. 29, 13.

Hif. נָשׂא (part. מְנַשֵּׂא, for which נָשׂא

stands in 1 SAM. 14, 26; imp. הִנְיִשָּׁה; fut. נָשׂא, apoc. נָשׂא, for which נָשׂא has been read without necessity in AM. 9, 10) to *bring near, to lead to*, with אֵל GEN. 48, 13, EX. 21, 6, or לֵ GEN. 27, 25; to *present, to offer*, 1 KINGS 5, 1; omitting לֵ, to *present* JOB 40, 19, with עַל MAL. 1, 7; to *bring forth, produce* IS. 41, 21; to *step near* 41, 22; 45, 21; to *bring near*, with לְפָנֶי of the person 1 SAM. 28, 25; to *cause to come near* AM. 6, 3, opposite נָדָה I.; to *come near* AM. 9, 10, coupled with הִקְרִיב to come before. The intransitive senses are to be referred to the transitive.

Hof. נָשׂא (part. מְנַשֵּׂא) to *be offered*, with לֵ MAL. 1, 11 (of sacrifices); to *be brought near*, with לֵ 2 SAM. 3, 34, where it is better to read הִנְיִשָּׁה (to be pressed into).

Hithpa. נָשׂא to *draw near to one another, to move together* IS. 45, 20.

The organic root of the stem נָשׂא is not identical with that in נָחַץ, but with נָשׂא (which see). It appears in נָשׂא also.

נָר (from נִיר II.) m. 1. prop. a *heaping up*, an accumulation, hence a *mound, a wall*, also of the heaped up waves of the sea EX. 15, 8, for which 14, 22 has וְהוֹמָה; JOSH. 3, 13 16; PS. 78, 13; נָר, נָר, being always applied to it; comp. the Ar. نَدَّ a hill, a mound, from نَدَّ = Hebr. נִיר II. — 2. same as נָר, נָר (which see) a *bag*, PS. 33, 7 he collects the waters of the sea as into a bag. See נִיר I. But it may also be taken in signif. 1.; comp. Virgil Aen. 4, 316.

נָרָא (Kal not used) intr. to *flee, to go away, to go out, to give way* = נָרָה I.; Syr. نَرَا.

Hif. נָרָא (fut. נָרָא, ap. נָרָא) to *frighten away, to remove* 2 KINGS 17, 21 K'tib, for which the K'ri has נָרָה (Hif. of נָרָה).

נָרַב (fut. נָרַב, with suff. נָרַבְנִי) tr. to *impel, to incite, to a thing, to urge*, of לֵב, רִיחַ with accusat. of the person

Ex. 25, 2; 35, 21 29. With relation to the idea of an impulse coming from within, the meaning arises to act willingly, freely, spontaneously, to be noble, willing, liberal, which idea comes out in the derivatives. Derivat. נָרִיב, נָרִיבָה, נָרִיבָה, נָרִיב, the proper names נָרִיב, נָרִיבָה, נָרִיבָה.

Hithp. נָרִיבָה (part. מְרִיבָה, fut. יִרְיֵב) to impel oneself, to a thing; hence to do freely, willingly, followed by the infin. with לְ Neh. 11, 2, 1 Chr. 29, 5, or a finite verb 29, 6; to give willingly, freely, to bestow, 29, 6 9 17, with לְ Ezr. 2, 68; to volunteer, for the military service JUDGES 5, 2 9; to decide freely, for the sacred service, with לְ 2 Chr. 17, 16; inf. נָרִיבָה substantively a free-will offering Ezr. 1, 6; comp. הַנְּרִיבִיּוֹת 7, 16.

The stem (dividing in its proper transitive and then intrans. sense into נָרִיב and נָרִיבָה in Ar.) is sufficiently clear in signification, according to its organic root נָרִיב, the same being also found in הָרִיבָה, הָרִיבָה &c.

נָרִיב (a noble one) n. p. m. Ex. 6, 23; 1 KINGS 14, 20; 1 Chr. 2, 28; 8, 30. Compounded with נָרִיב are the proper names נָרִיבָה and עֲמִינָדָב, אֶחָיָה, אֶחָיָה.

נָרִיב (Peal not used) Aram. tr. same as Hebrew נָרִיב.

Ithpa. נָרִיבָה (= אָרִיב; part. מְרִיבָה) to shew oneself ready, to be willing, liberal, Ezr. 7, 13, followed by לְ 7, 15 16; the infin. הַנְּרִיבִיּוֹת 7, 16 is a substantive, like הַנְּרִיבָה 1, 6.

נָרִיבָה (constr. נָרִיבָה; pl. נָרִיבָה, constr. נָרִיבָה, with suff. נָרִיבָהֶם) f. willingness, voluntariness, spontaneity, opposite to obligation; hence בְּנִי an adv. (prop. in willingness) spontaneously, without being obliged to do a thing Num. 15, 3, Ps. 54, 8, and in the same sense נָרִיבָה accus. willingly, voluntarily, with a willing disposition DEUT. 13, 24, Hos. 14, 5, or pl. נָרִיבָה willingly, readily, for military service Ps. 110, 3; a free-will gift, of libations and sacrifices Ex. 35, 29; 36, 3; Ezr. 1, 4, oppos. to נָרִיב (a vow), which is a duty; pl. נָרִיבָה free-will offerings,

without legal compulsion Amos 4, 5; 2 Chr. 31, 14; fig. Ps. 119, 108 the free-will offerings of my mouth, i. e. my spontaneous prayers (comp. 50, 14; 51, 19); נָרִיבָה 68, 10 rain of libations, i. e. of plentiful gifts, of manna.

נָרִיבָה (Jah is the Noble; נָרִיב constr. of נָרִיב) n. p. m. 1 Chr. 3, 18.

נָרִיבָה (from נָרִיב = נָרִיב) Aram. masc. stones joined together in a wall, prop. a layer, a row (Hebr. נָרִיב) Ezr. 6, 4 (LXX, Vulg.), Talmudic נָרִיבָה.

נָרִיב (i. e. נָרִיב, but the perf., part. and inf. in resolved forms; fut. יִרְיֵב, נָרִיבָה in the Aramaean manner for נָרִיב, and נָרִיב for נָרִיב, conseq. נָרִיב prevails) intr. 1. same as נָרִיב, נָרִיבָה to move forward: to ramble forward, to flee, absol. JER. 4, 25; 9, 9, coupled with נָרִיבָה; with נָרִיב away from Hos. 7, 13; Ps. 31, 12; NAB. 3, 7; Is. 33, 3 the peoples flee at the lifting up of thyself; with מִפְּנֵי Is. 21, 15; absol. Ps. 68, 13; to wander away, with מִן of the place PROV. 27, 8; to fly away, to disappear, of שָׁנָה ESTH. 6, 1; to wander abroad Is. 10, 31; to be scared, of an עוֹף 16, 2; נָרִיבָה a fugitive 16, 3; 21, 14, a wanderer JER. 49, 5; Hos. 9, 17; to wander about, with לְ to Job 15, 23. — 2. same as נָרִיב to move up and down, to flap, of כָּנָף Is. 10, 14. Derivat. נָרִיב, נָרִיבָה, according to some מְרִיבָה. — 3. to separate, to remove, to reject, to abominate; Syr. نَرِب the same, prop. to divide, to separate, like Ar. نَرِب, to thrust away. Cognate in sense with הָרִיב, conseq. like נָרִיב I. Deriv. נָרִיבָה.

Po. נָרִיבָה to disappear, to fly away NAB. 3, 17.

Hif. נָרִיבָה (fut. יִרְיֵב, with suff. יִרְיֵבָה) to scare away, to chase away, with מִן Job 18, 18.

Hof. נָרִיבָה (part. מְרִיבָה, but fut. יִרְיֵב) to be scared away, to fly away, Job 20, 8; metaphor. to be thrust away 2 SAM. 23, 6, e. g. קוֹצֵי for the ploughed field; comp. Syr. نَرِب. But the Hof. as well as the Hithp. may be also referred to I.

Hithp. נָרִיבָה (fut. יִרְיֵב) to move to

and fro, of מְלוּכָה (the hammock of the field-watch) Is. 24, 20; to shake the head, JER. 48, 27 when thou speakest of him, thou shakest the head (from mischievous joy); Ps. 64, 9 all that look upon them shake (the head). But the Hithp. may also be referred to נִיר I.

The stem נִר, like נִר I. and נִר-א, has the fundamental signification to flee, to escape, like נָדָה; whereas on the other hand the idea of moving to and fro lies more in נִר.

נִר or נִר (3 f. נִרָה) Aram. intrans. to flee, of sleep DAN. 6, 13.

נִר (prop. inf.) m. wandering about, flight Ps. 55, 8. See נִירִי.

נִר see נִירִי.

נִרָה I. (Kal unused) intr. same as נִר, נִר-א, to flee; Syr. נִרָה, Ar. نَدَا the same.

Pih. נִרָה (part. מְנִרָה, pl. מְנִרִים, with suff. -יִרָה) to thrust out or forth, coupled with שָׂנֵא (to hate) Is. 66, 5; to remove, to keep far off Am. 6, 3, with לְ instead of the accus. like 8, 9; prop. to make give way; Talmudic to banish, hence נִרִי a ban. Deriv. (perhaps) נִרָה.

נִרָה II. (not used) trans. to extend, tendere; to stretch forth, to reach to, to attain to, hence to present, to give. Derivat. נִרָה (נִרָה).

The organic root נִר-ה lies also in נִרָה (to stretch to, to extend to), Ar. نَط, redupl. نَطَط extendit, protendit rem.

נִרָה (also in mss. נִרָה) m. a gift, a present, prostitution-wages Ez. 16, 33; from נִרָה II.

נִרָה (constr. נִרָה, with suff. -יִרָה, from נִרָה or נִרָה I.) fem. prop. removal, separation, rejection, hence abomination, aversion, degeneracy, loathing, a heathenish thing, cogn. in sense with תִּיֵּבָה, תִּיֵּבָה Ez. 7, 19 20, Ezr. 9, 11, LAMENT. 1, 17, and like שְׁקִיזִים of idolatrous images 2 CHR. 29, 5; uncleanness of sin, stain LAMENT. 1, 8; incest LEV. 20, 21; issue, of a menstruating woman, who is נִרָה

LEV. 12, 2; 15, 33; נִמְאָה הַנִּדָּה unclean from her issue Ez. 22, 10 and 36, 17, a figure of impurity generally; נִמְאָה 18, 6 a menstruating woman is an apposition. נִי water for uncleanness, i. e. to purify from it NUM. 19, 9 13 20; 31, 23; ZECH. 13, 1.

נִרָה (pl. נִרָהִים) m. a tossing to and fro JOB 7, 4; according to the Targ. sleeplessness (comp. GEN. 31, 40). Perhaps נִרָהִים is the pl. of נִרָה.

נִרָה (inf. constr. נִרָה, fut. יִרָה) tr. to impel, to strike into, accusat. יִרָה (axe), with עַל of the tree into which it is driven DEUT. 20, 19; comp. Hif. 2 SAM. 15, 14; to thrust out, a fugitive (נִרָה), with מִן of the person 2 SAM. 14, 14. In its organic root נִרָה (Ar. نَدَح) it is closely connected with נִרָה, דָּאָח, Aram. נִרָה, דָּחָ, Arab. دَحَا, and the Arab. نَطَح (to push) has the same root. Deriv. מִיִּרָה.

Nif. נִרָה (part. masc. נִרָה, with suff. -יִרָה, plur. נִרָהִים, constr. נִרָהִי, fem. נִרָהִי, fut. יִרָה JER. 23, 12 belongs to נִרָה which see) to be thrust out, expelled, frightened away, with accus. whither and מִן from JER. 40, 12; 43, 5; part. a fugitive 2 SAM. 14, 14, a fleeing or wandering about DEUT. 30, 4, an outcast 2 SAM. 14, 13, an exile Is. 16, 4; 27, 13; MIC. 4, 6; ZEPH. 3, 19. Farther, to be scared away, תִּיֵּבָה JOB 6, 13; to slide, to slip off, DEUT. 19, 5 and his hand slips (i. e. drops or slides) with the axe, i. e. in lifting it up; to be impelled, misled, seduced DEUT. 4, 19; 30, 17.

Pu. נִרָה (part. מְנִרָה, with suff. -יִרָה, i. e. to be delivered up, with accusat. of the direction, אֶלְהָ into darkness Is. 8, 23 (Rashi); elsewhere with בְּ JER. 23, 12.

Hif. נִרָה (inf. constr. נִרָה, with suff. -יִרָה, fut. יִרָה, ap. נִרָה) to thrust out, to drive out, with accus. of the person and of the place whither DEUT. 30, 1; JER. 16, 15; 23, 3; 29, 14; rarely אֶל of the place Jo. 2, 20; with בְּ among Ez. 4, 13; to reject, conceived of as destruc-

tion Ps. 5, 11; to cast down נִשְׁחַת (from a height) 62, 5; to seduce, to mislead, with accus. of the object 2 CHR. 13, 9, PROV. 7, 21, and מֶן DEUT. 13, 6; יִמְכַּל 13, 11; to cause to fall, with עַל of the person 2 SAM. 15, 14.

Hof. הִדַּח (part. מִדַּח) to be driven away, to hasten away, Is. 13, 14.

נָדִיב (after the form נָגִיד, נָכִיד, constr. נָדִיב; pl. נָדִיבִים) 1. subst. m. a noble, a generous or distinguished one, opposite to נָכַל Is. 32, 5; נָדִיבָהּ a noble female, of noble descent SONG OF SOL. 7, 2; a prince, a grandee PROV. 19, 6; 17, 7; 25, 7; a well-disposed one, pious, opposite to רָשָׁע JOB 21, 28; seldom in a bad sense, a tyrant, properly a ruler Is. 13, 2, comp. מִשְׁלַח 14, 5. — 2. adj. m., נָדִיבָהּ f. willing, spontaneous, good, of לֵב Ex. 35, 5, רִיחַ Ps. 51, 14. See נָדָב.

נִדְרָהּ (pl. נִדְרוֹת) f. honour, reputation, which one enjoys JOB 30, 15; pl. noble things, Is. 32, 8 and the noble thinks of noble things and perseveres in the noble.

נָדַר I. (not used) intrans. prop. to be hollow, to be deepened out, for containing a thing in it, hence to be bellied, arched, bent; these two ideas coinciding elsewhere (comp. נָגַד I. and II.; נָב and נָב II.). Deriv. נָדָר 1.

The organic root נָדַר (Aram. נִדְרָן) (lies also in דָּנָה (to be deepened out, low), Ar. دَنَا, بَدَنَ Ar. بَدَنَ, tr. I.&c.; the signification being confirmed by comparison. Comp. the Talmudic דָּנָה a cask, Pers. دَان a vessel (Fürst, Conc. s. v.).

נָדַר II. (not used) trans. to reach, to hand over, to give, to present, ident. with נָתַן. Deriv. נָדָן 2.

נִדְרָהּ Aram. same as נָדָן I. Deriv. נִדְרָהּ.

נִדְרָהּ (with suff. נִדְרָהּ, plur. with suff. נִדְרָהּ) m. 1. (from נָדָן I.) a sheath, of a sword 1 CHR. 21, 27, prop. the holding, containing, called so from its being hollow; like נִדְרָהּ JOB 20, 25 from נִדְרָהּ II. to hollow out, to deepen out; comp. too

נִדְרָהּ 1. — 2. (from נָדָן II.) a gift, a present, Ez. 16, 33, ident. with נִדְרָהּ. One ms. also reads נִדְרָהּ.

נִדְרָהּ (from נָדָן) Aram. m. a sheath, like Hebrew נִדְרָן 1; metaphor. body, the sheath, as it were, of the soul (Plin. H. N. 7, 52, 53) DAN. 7, 15; comp. נִדְרָהּ 1, נִדְרָהּ and נִדְרָהּ; Targ. נִדְרָן, נִדְרָן the same.

נָדַר (fut. יִנְדֹּהּ Ps. 68, 3) tr. to drive away, to disperse, נָדַר Ps. 68, 3, מָלַךְ 1, 4; to expel, to put to flight JOB 32, 13. The organic root נָדַר (comp. Ar. نَدَف) lies also in נִדְרָהּ, נִדְרָהּ.

Nif. נִדְרָהּ (part. נִדְרָהּ; inf. constr. נִדְרָהּ) in פְּהִינָהּ Ps. 68, 3, arising from the combination of פְּהִינָהּ and נִדְרָהּ (to be driven about, to be scattered, of הֶבֶל LEV. 26, 36, קָשׁ Is. 41, 2; fleeting, of הֶבֶל (a breath) PROV. 21, 6; to disappear, of מִזְרַע Is. 19, 7, to evaporate, of קָשׁ Ps. 68, 3.

נָדַר (part. נִדְרָהּ, inf. constr. נִדְרָהּ, fut. יִנְדֹּהּ and יִנְדֹּהּ) tr. to vow, to give or do a thing, opposite to אָסַר (to bind oneself not to do a thing); to consecrate, with accus. of the thing NUM. 6, 21, and לֵב of the person GEN. 31, 13; NUM. 21, 2; DEUT. 23, 24; JUDGES 11, 30. Sometimes the object of the vow follows, introduced by לְאִמֹּר GEN. 28, 20, נִדְרָהּ NUM. 21, 2. Deriv. נִדְרָהּ, נִדְרָהּ.

The stem (Targ. נִדְרָהּ, Syr. نَدَر, نَدَر, Ar. نَدَر the same) has obviously נִדְרָהּ for its organic root; and three views have been entertained about its fundamental signification: a) according to Fürst (Schulwörterb. p. 349) the organic root is said to be identical with נָדַר, Ar. نَدَر (to pour out), except that it should be trans.: to pour out a libation, spondere; then: to fix a thing with the confirmation of a holy libation, i. e. to appoint it as sacred, and so to vow; comp. spondere to promise, sponsus betrothed, sponsio a vow; thus נִדְרָהּ is = נָדָב. But נִדְרָהּ is opposed to נִדְרָהּ LEV. 7, 16, NUM. 29, 39, and the idea of promising surely, confidently, lies in all cases

at its basis. b) It is a collateral form of נָדַר *to separate, divide from*, the two verbs coinciding in Arabic. But this does not exhaust the meaning of נָדַר. c) It is therefore better to take the view of *Fürst* in Concord. s. v. *to make fast, to appoint, to make certain and obligatory*; and so it is connected with נָדַר (firmum facere), נָדַר, נָדַר II., נָדַר, נָדַר II.

נָדַר (5 times) *m. a vow* LEV. 22, 23; NUM. 30, 10 14; 2 SAM. 15, 8; IS. 19, 21.

נָדַר (with suff. נָדַרְי, נָדַרְיָה, plur. נָדַרִים) *m. a vow, to do a thing* GEN. 28, 20, *an obligatory sacrifice, a sacrifice vowed*, oppos. to נָדַרְהָ LEV. 7, 16; 22, 21, נָדַרְהָ, NUM. 15, 8; *a firm purpose* 1 SAM. 1, 21; *a thank-offering, vowed by one* PROV. 7, 14; *a son asked for by a vow* 31, 2; *a wish* PS. 61, 6; נָדַרְהָ JUDGES 11, 39 *to pay a vow*. Phenic. נָדַר the same (Mel. 1).

נָהָה (from נָהָה, i. e. נָהָה, after the form קָל) *m. meeting of people, tumult of the people, i. e. common life* EZEK. 7, 11, ident. with נָהָה (נָהָה) ib., conseq. נָהָה = נָהָה II. (see 1 SAM. 7, 2) *to rush, to be tumultuous, to assemble*. The meaning *lamentation*, from נָהָה = נָהָה, or that of being eminent like the Arab. نَاهٍ, must be decidedly rejected.

נָהָה I. (Kal not used) *intr. to sigh, to lament, to groan, prop. to utter dull sounds, like the cooing of doves* (Virg. Ecl. 1, 59), Ar. نَهَج and نَهَج to pant, Syr. نَهَج the same; identical in its organic root נָהָה with that in נָהָה I. (Is. 59, 11), נָהָה, נָהָה, נָהָה.

Pih. נָהָה (part. f. pl. מְנַהֲגוֹת) to sigh, to lament, to coo NAH. 2, 8 (Syr.).

נָהָה II. (part. נָהָה, imp. נָהָה, fut. יִנְהֹג) *tr. to drive forward, to impel, to lead, to lead forth* GEN. 31, 18, 1 SAM. 23, 5, נָהָה Ex. 3, 1; *to lead away, captives* IS. 20, 4, נָהָה led as captives 60, 11; *to drive* 2 KINGS 9, 20; *to drive forward, to lead* 2 SAM. 6, 3, *to lead* LAMENT. 3, 2, *to drive off* JOB

24, 3, *to guide* ECCLES. 2, 3; sometimes with נָהָה instead of the accus. IS. 11, 6; 1 CHR. 13, 7. Deriv. מְנַהֵג.

Pih. נָהָה (fut. יִנְהֹג) to make go, to drive, a chariot Ex. 14, 25; *to conduct or lead, a people* IS. 49, 10; men PS. 48, 15, with the accus. of a place DEUT. 4, 27; *to bring upon, to lead off* GEN. 31, 26.

The organic root of the stem נָהָה (Arab. نَهَج, Aram. נָהָה) means *prop. to drive, to lead, to lead forward, to drive on, i. e. to do, to act*; and it is partly connected with the organic root in נָהָה II., partly with the Sanskrit ag, aj, Pers. ag-iten, Greek ἄγω, ἡέωμαι, Latin ag-o.

נָהָה a stem incorrectly adopted for נָהָה and the proper names נָהָה, נָהָה, נָהָה, נָהָה, נָהָה.

נָהָה I. (imp. נָהָה) *intr. to lament, to mourn, with עַל of the person* Ez. 32, 18, which is also omitted; sometimes the accusative נָהָה is added MIC. 2, 4; Syr. نَاهٍ, Ar. نَاح (planxit, gemit), Ethiopic

נָהָה. Identical, perhaps, in its organic root נָהָה with that in נָהָה I., Arab. نَاهٍ. Deriv. נָהָה and perhaps נָהָה, נָהָה (according to some).

נָהָה II. (Kal unused) *intr. same as נָהָה (נָהָה) to collect, to come close together. to join a noisy multitude*, Targ. נָהָה (JER. 3, 17; 30, 21) for נָהָה or נָהָה; Ar. نَهَج to press upon a thing, نَهَج to be added to.

Nif. נָהָה (instead of נָהָה; fut. יִנְהֹג) to come together, to assemble, נָהָה 1 SAM. 7, 2 (Targ.), as מָלַח, הָלַח are also construed.

נָהָה (def. נָהָה, from נָהָה) Aram. *m. a light* DAN. 2, 22 K'ri, where the K'tib has נָהָה.

נָהָה (in pause נָהָה, from נָהָה I.) *m. a lament, coupled with נָהָה* JER. 9, 9; 31, 15; *a lament for the dead* 9, 17 19; AM. 5, 16; נָהָה to take up a wail for the dead JER. 9, 9.

נָהִיָּה (after the form **נָהִיָּה**, from **נָהִיָּה** I.) *f.* commonly same as **נָהִיָּה** lamentation Mic. 2, 4 (Targ., *Kimchi*). But as this fem. of **נָהִיָּה** does not appear elsewhere and **נָהִיָּה** is written, it is better to take it, with *Rashi* and *Ibn Esra*, as the Nif. of **נָהִיָּה**, therefore it has happened, it is fulfilled, paraphrased by the following "we are utterly destroyed".

נָהִיָּה see **נָהִיָּה**.

נָהִיָּה (from **נָהִיָּה**) *f.* illumination, wisdom DAN. 5, 11 14.

נָהַל (Kal not used) *intrans.* to pass, to flow, to run, of water, ident. with **נָהַל** I., hence like **נָהַל**, **נָהַל**, **נָהַל** to wander, to go; Ar. **نَال**, **نَحَلَ** to be abundant, prop. to pour out, **نَحَلَ** *tr.* to empty, to give up, = **נָהַל** from **נָהַל**. The organic root **נָהַל** is perhaps ident. with that in **נָהַל**, the liquid interchanging with the guttural.

Pih. I. **נָהַל** (*part.* **נָהַל**, *fut.* **נָהַל**) to conduct, to lead, cogn. in sense with **נָהַל** (from **נָהַל** I. to flow), with the accus. of the person Ps. 31, 4; Is. 40, 10, coupled with **נָהַל**; with **נָהַל** of the place to which Ex. 15, 13, with **נָהַל** to or by a thing Is. 49, 10; Ps. 23, 2; **נָהַל** *to conduct upon asses* 2 Chr. 28, 15; figur. to adopt, to provide for, to take care for GEN. 47, 17; Is. 51, 18; to be careful about a thing, hence with **נָהַל** 2 Chr. 32, 22, if we should not read here with the LXX and Vulg. **נָהַל**.

Pih. II. **נָהַל** (not used) to drive, a herd; cognate in sense **נָהַל** II. Deriv. **נָהַל**, the proper names **נָהַל** and **נָהַל**.

Hithp. **נָהַל** (*fut.* **נָהַל**) to lead on, to go on, GEN. 33, 14.

נָהַל (pasture) *n. p.* of a city in Zebulun Josh. 19, 15, which became a Levitical one 21, 35.

נָהַל 1. *m.* pasture Is. 7, 19, from **נָהַל** *Pih.* II., like **נָהַל** from **נָהַל** II., coupled with **נָהַל** (a thorn-hedge) a place where bees and flies settle. The ancients incorrectly took it sometimes (from **נָהַל** = **נָהַל**) for a cave (LXX,

Vulg.); sometimes for a sort of bush (*Ibn G'anách*, *Saadia*). — 2. *n. p.* = **נָהַל** JUDGES 1, 30, for which the LXX put either (cod. Alex.) *ἐν Ἀμμάρ* i. e. **נָהַל**, or (cod. Vat.) *Δωμάρ* i. e. **נָהַל**, therefore neighbouring cities.

נָהַל (*fut.* **נָהַל**) *intrans.* to growl, of young lions Prov. 28, 15, different from **נָהַל**; to roar, rage, of the sea Is. 5, 30; to groan, of the sick Ez. 24, 23; to lament Prov. 5, 11. Deriv. **נָהַל**, **נָהַל**.

The stem **נָהַל**, Ar. **نَهَم**, Syr. **نهم**, has for its organic root **נָהַל**, which is also found in **נָהַל** III. (**נָהַל**, Ar. **نهم**).

נָהַל *m.* the growling, of a young lion Prov. 19, 12; 20, 2.

נָהַל (*c.* **נָהַל**) *f.* the roaring, of the sea Is. 5, 30; the groaning, of **נָהַל** Ps. 38, 9, if we should not read (**נָהַל**) for **נָהַל**.

נָהַל (*fut.* **נָהַל**) *intr.* to bray, of an ass JOB 6, 5; to utter wild cries, of famished persons 30, 7; comp. Targ. **נָהַל** and **נָהַל**; and see **נָהַל**, **נָהַל**.

נָהַל (*fut.* **נָהַל**) *intr.* prop. same as **נָהַל** (see under Yod and Nun) to sparkle, to glitter, metaphor. to move rapidly to and fro, hence 1. to lighten, to shine, to glitter, metaphor. to rejoice, to be cheerful Is. 60, 5 (comp. **נָהַל**, **נָהַל**; Ps. 34, 6. — 2. to flow, to run, to ramble; hence to flock, to crowd to, with **נָהַל** Jer. 31, 12; 51, 44; Is. 2, 2, or **נָהַל** of the place Mic. 4, 1. Deriv. **נָהַל**, **נָהַל**, **נָהַל**, and the proper name **נָהַל** (dual **נָהַל**).

The twofold signification of the stem is also perceptible from the Arab. **نَهَم**, which sometimes means to lighten, to shine, hence **نَهَار** day, of which **نَار** is a collateral form; sometimes to flow, to stream, whence the nouns **نَهْم**, **نَهْم**, **نَهْم**; and the coincidence of both significations in to move quickly is proved by the active meaning of **نَهْم** to move quickly, to drive, to press on.

נָהַר (not used) *Aram. intr.* same as Hebrew **נָהַר** 1. and 2. Derivat. **נָהָר**, **נָהֵר**, **נָהִיר**.

נָהַר (*constr.* **נָהָר**, 1 *pl.* **נָהָרִים**, *constr.* **נָהָרִים**, 2 *pl.* **נָהָרוֹת**, *constr.* **נָהָרוֹת**, with *suff.* **נָהָרוֹתֶיךָ**, **נָהָרוֹתֶיהָ**) *m.* 1. *streaming, current, in the sea* JON. 2. 4, *running water* Ps. 24, 2. — 2. *a river, stream, with genitive of the country*, **נָהָרִים מִצְרַיִם** GEN. 15, 18, of *Wady el-Arish* = **נָחַל מִצְרַיִם** 2 KINGS 17, 6 (of Kisel-Osen); **נָהָרִי** Is. 18, 1 (of Atbara, Astapos &c.); **נָהָרִים** Ps. 137, 1 (of the Euphrates and its canals); **נָהָרִי** 2 KINGS 5, 12; or with the genitive of the name of the river, instead of the usual apposition, as **נָהָר פָּרָה** GEN. 15, 18, **נָהָר** Ez. 1, 1, which is still doubtful in **נָהָר אֶלְהֵי** EZR. 8, 31. **הַנָּהָר** the Euphrates GEN. 31, 21, poet. without the article Is. 7, 20, fully **הַנָּהָר פָּרָה** 1 CHR. 5, 9, **הַנָּהָר** DEUT. 11, 24, or **הַנָּהָר הַזֶּה** Is. 19, 5, interchanged with **יָם** there; of **שִׁלּוֹחַ** Ps. 46, 5. **נָהָר** is also applied to small brooks and streams 2 KINGS 5, 12, JOB 28, 11, or as an image of abundance and prosperity Is. 48, 18; 66, 12.

נָהָר (only dual **נָהָרִים**) *m.* same as **נָהָר**, but only *dual* two rivers, i. e. Euphrates and Tigris; hence **אֲרָם** *Aram of the two rivers*, i. e. Mesopotamia, *Mesopotamia* (ACTS 2, 9), lying between the two rivers GEN. 24, 10; DEUT. 23, 5; JUDGES 3, 8; elsewhere **פָּתַח** GEN. 25, 20; 28, 2, **פָּתַח** 48, 7, **שְׂדֵה אֲרָם** Hos. 12, 13, Syr. **صَدَ نَهْرَيْن**.

נָהָר (*def.* **נָהָרָה**, **נָהָרָא**) *Aram. m.* a stream, a river, DAN. 7, 10 a stream of fire issues; especially the Euphrates, hence **עֵבֶר נָהָרָה** EZR. 4, 10 16 17 20 the district on both sides of the Euphrates.

נְהָרָה *fem.* light, clearness, hence day JOB 3, 4, Arab. **نَهَار**.

נָוָה I. (in Kal only *fut.* 2 *pl.* **נָוִיִּין**) NUM. 32, 7 K'tib) *tr.* 1. to keep off, to

debar, to hinder, with accus. of the object, and **מֵן** from which NUM. 32, 7 K'tib. Identical in its organic root **נָוָה** with the Arab. **نَوَا** or **نَاوَا** or **عَن**; comp. **نَهَا** and the redupl. **نَهْنَه** to bar, to hinder. — 2. (not used) to refuse, to deny, to hold off, to withhold, probably proceeding in the first instance from an intrans. meaning, to recede from a thing, to retract, to turn away from with reluctance. Derivat. **נָוָהָה**.

Hif. **נָוִיָּה** (*fut.* **נָוִיָּה**) to hinder, to prohibit, with accus. of the person NUM. 30, 6 9 12; to avert, with **מֵן** NUM. 32, 7 K'tib, or with an apodosis following which begins with **לִבְלֹחֵי** 32, 9; to reject, to render vain, Ps. 33, 10, parallel **יִסְפִּיר**. To this head has also been referred **נָוִי** Ps. 141, 5, which 36 mss. write **נָוִיָּה**, signifying to refuse; translated, *my head shall not refuse the oil*.

The organic root **נָוָה** is closely connected with the roots **נָוָה** (**לִוָּה**) and **נָוָה** (**לִוָּה**) (which see); the ideas of *refusing, withholding, keeping back, standing off from* &c. being decidedly expressed in them. From **נָוָה** (**לִוָּה**) have been formed the vocables **נָוָה**, **לָוָה**, **לָוָה**, &c.; from **נָוָה** the farther developed **נָוָה**, **נָוָה**, **נָוָה**, &c. With **נָוָה** should be also compared the Arab. **نَعَى**, **نَعَى**, **نَعَى** (see too **نَاوَا**, **نَعَنَعَ**, **نَهْنَه**) in **مَرَدَد**.

נָוָה II. (not used) *intr.* to be hard, tough, raw (*Kimchi*), Arab. **نَا** (med. Ye) and **نَهَا** (to be raw, hard). Derivat. **נָוָה**.

נָוָה I. (*fut.* **נָוִיָּה**) *intr.* to sprout, to grow, of plants; hence **נָוִיָּה**, prop. like **נָוָה** to press forth, to break forth, then metaphor. to burst forth, to pour out. Figur. to be juicy, marrowy, i. e. in full vital energy Ps. 92, 15; to bubble up, to speak PROV. 10, 31, like **נָוָה** and **נָוָה**. Derivat. **נָוָה** and **נָוָה**, the proper name **נָוִיָּה**.

Pih. **נָוִיָּה** (*fut.* **נָוִיָּה**) to cause to sprout, to produce, metaphor. to make eloquent ZECH. 9, 17.

נוב II. (fut. נִבֵּיב) *intr.* same as נָבָה I. *to project, to be prominent, to arch out, comp.* Phenic. נָב, whence = βουμός (Sid. 7, 14; 21, 5); metaph. *to heap up, to grow to fulness*, חֵיל Ps. 62, 11; Ar. **نَبَا** the same, **نَبَّ** magnifice semet extulit. Deriv. the proper name **נָב**.

נוב or **נוב** *m.* fruit, produce, of the lips, i. e. discourse Is. 57, 19 K'tib, here praise, elsewhere **נוב**; comp. μακρός χειλών (Hebr. 13, 15); Targ. **נוב** for **נוב** and **נוב**.

נוב *n. p.* of a people and country, that shared the fate of Egypt, Nubia, Ez. 30, 5, as the Arab. translator reads; in our text is **נוב**, for which one ms. has **נוב** (which see) is another race and province.

נוב (only def. נִבְהָא) *Aram. masc.* the early light, the dawn DAN. 6, 20; Syr. **نُفْهَإ**, **نُفْهَإ**.

נוב I. (once perf. **נוב** Is. 17, 11; *part.* **נוב**; *inf. constr.* **נוב**; *fut.* **נוב**) 1. *intrans.* same as **נוב** (נִבְרָא), *to move on or forward, to rove about, to flee, to drive about* JER. 4, 1; 49, 30; 50, 3 8, coupled with **נוב** *fugitive* GEN. 4, 12, with **נוב**; with the accus. *whither*, Ps. 11, 1 *flee to the mountain as* (for **נוב** the old versions have **נוב**) *a bird.* **נוב** Is. 17, 11 *the harvest flees*, i. e. disappears (LXX, Aq., Symm., Vulg.). But as **נוב** is never used figur. in the sense of **נוב**, and besides **נוב** does not appear as a noun-form, it is better to take it as a noun from **נוב** II. meaning a heap, and **נוב** as denoting cut off, copse, branches, and so translate: (it is) a heap of brushwood &c. — 2. *to move to and fro, to shake, of a reed* 1 KINGS 14, 15; usually *trans.* *to move up and down, to nod, the ראש* (see Ps. 44, 15; JOB 16, 4), coinciding with **נוב** 2; hence omitting ראש as a gesture of mourning, and therefore *to lament, to pity*, with **נוב** of the person JOB 2, 11; 42, 11; Is. 51, 19; JER. 16, 5 coupled with **נוב**; seldom *to deplore, to bemoan, נוב* JER. 22, 10; comp.

Syr. **נוב** sorrow. Deriv. **נוב**, **נוב**, according to the Targ. **נוב** (LAMENT. 1, 8), *n. p.* **נוב**.

Hif. **נוב** (*inf. constr.* **נוב**, *fut.* **נוב**) *to cause to wander or hasten away, רָנַל* 2 KINGS 21, 8; *to scare away* Ps. 36, 12; *to shake, נוב* the head, as a sign of compassion JER. 18, 16; comp. **נוב**.

Hof. **נוב** (only *part.* **נוב**) see **נוב**.

Hithp. **נוב** see **נוב**.

The organic root **נוב** is also in **נוב**, **נוב**, Arab. **نَوَّ**, Syr. **نَم**, Sanskrit nud, whose meanings may all be referred to that now given.

נוב II. (not used) *tr.* *to heap up, to accumulate, a bank, a hill*; Ar. **نَدَّ** the same, whence **نَدَّ** a hill. Deriv. **נוב** 1.

נוב III. (not used) *intr.* same as **נוב** *to be belly-shaped, whence* **נוב** 2.

נוב *Aram. intr.* same as Hebr. **נוב** I. DAN. 4, 11.

נוב (with suff. **נוב**) *m.* 1. (from **נוב** I.) *a wandering, a restless wandering about* Ps. 56, 9, like **נוב** LAMENT. 1, 8 after the Targ. (**נוב**), LXX, Vulg., *Rashi* (**נוב**). — 2. *n. p.* of a land (**נוב**) in the east of Asia, GEN. 4, 16. By **נוב** has been understood China; but perhaps the name is meant to denote simply *a wandering, i. e. a foreign land, something like Ἀλλῖον πεδίον in Homer.* According to others it is = **נוב** Lydia in Asia Minor, where the city **נוב** is said to be Iconium.

נוב (*Noble viz. is Jah*) *n. p. m.* 1 CHR. 5, 19.

נוב (not used) *intr.* same as **נוב** II. (which see) *to collect, to gather together.* Deriv. **נוב** which see.

נוב I. (fut. **נוב**) *intr.* same as **נוב** I. (interchanging נ and ו) *prop. to rest, to lie down comfortably, hence to dwell, to abide, in tranquillity*; **נוב** HAB. 2, 5 *he abides not, i. e. he finds no rest or peace* (see **נוב** IV.). Deriv. **נוב**, **נוב**, the proper names **נוב** (*plur.* **נוב**) (*נוב*).

נוה II. (Kal not used) *intr.* same as **נָחָה** II. *to be beautiful, lovely, pleasant, cheerful*, ident. with **יָאָה**, interchanging נ and י. Deriv. *adj.* **נֹהָה**, *fem.* **נֹהָה**.

Hif. **הִנְיָהָה** (*fut.* **יִנְיָהָה**) *prop. to make beautiful, to dress; metaph. to celebrate, to exalt, to praise* Ex. 15, 2 (LXX δοξάζω, Vulg. glorificabo).

נֹהָה (*constr.* **נֹהָה**, *pl. constr.* **נֹהָה**, from **נָחָה** I.) *f.* 1. *a dwelling, a home*, JOB 8, 6; *metaphor. pasture, a mead* ZEPH. 2, 6, coupled with **בְּרֹהוֹ**. — 2. *coll. dwellers, in a house* Ps. 68, 13 (Symm.).

נֹהָה (*constr.* **נֹהָה**, with *suff.* **נֹהָה**, *plur.* **נֹהָה**; *plur.* **נֹהָה**, with *suff.* **נֹהָה**) *masc.* 1. (from **נָחָה** I.) *a dwelling, dwelling-place*, of Jerusalem Is. 27, 10; 33, 20; *habitation, of the animals of the desert* 34, 13; 35, 7; of the city of Babylon JER. 50, 45; *home, of right, holiness, referring to Zion* 31, 23; 50, 7; Ex. 15, 13; to David's holy tent 2 SAM. 15, 25; to the temple JER. 10, 25; Ps. 79, 7; generally Is. 32, 18; like **בֵּית** Prov. 3, 33; 21, 20; 24, 15; JOB 5, 3 24. **לִי אֵיתָן** JER. 49, 19 *habitation of the rock-fortress*, 49, 16 **הַנְּחִי הַפֶּלֶס**. Also *pasture, couch of flocks* 2 SAM. 7, 8; Ez. 35, 5; 34, 14; Is. 65, 10, cogn. in sense **רֹבֵץ**, plur. JER. 23, 3; of shepherds 33, 12, of wild beasts 25, 30. — 2. (from **נָחָה** II.) *adj. m.*, but only in *fem.* **נֹהָה** *comely, beautiful, lovely* JER. 6, 2, coupled with **מִצְעֲנָהּ**, where the LXX incorrectly read **נֹהָה**.

נָחָה (*inf. constr.* **נָחָה**, *fut.* **יִנְחָה**, *apoc.* **יִנְחָה**) *to settle down comfortably, to rest*, hence 1. *intrans. to keep at rest or still* JOSH. 3, 13, *to encamp, of men* Is. 7, 2; *to lie down, of animals* Ex. 10, 14, 2 SAM. 21, 10, of inanimate things GEN. 8, 4, absol. NUM. 10, 36, with **בְּ** Is. 7, 19 or **עַל** of a place GEN. 8, 4; *to descend, to settle down upon, of the spirit, with* **עַל** NUM. 11, 25; *to inhabit, with* **עַל** of the surface inhabited Is. 7, 2, comp. **יָשֵׁב עַל** (JER. 23, 8), **הוֹשִׁיב עַל** (Hos. 11, 11); *to dwell, with* **בְּ** of the surrounding space ESTH. 9, 22; Is. 7, 19; *to abide* Prov. 21, 16; ECCLES. 7, 9; *to enjoy rest* Is. 14, 7; JOB 3, 26, coupled

with **שָׁקַט**; *to keep holiday*, i. e. not to work Ex. 23, 12; DEUT. 5, 14; *to rest, in the grave* JOB 3, 13; Is. 57, 2; *to have rest, from enemies, with* **לִי** HAB. 3, 16 (comp. **הַחֲרִישׁ לִי**), seldom with **קָן** ESTH. 9, 22; *to wait quietly* DAN. 12, 13. — 2. *trans. to procure rest*, with **לִי** of the person JOSH. 21, 42; 2 CHR. 14, 6; 15, 15; 20, 30; but **יִנְחָה** is better taken as a *Hif.* Deriv. **מִנְחָה**, **מִנְחָה**, **נָחָה**, and the proper names **נָחָה**, **נָחָה**, **מִנְחָה**.

פִּיחָה (not used) *to be agreeable, pleasant; prop. to be contented, at rest; comp. Latin acquiescere. Deriv. נִיחָה.*

Hif. I. **הִנְיָהָה** (1 *p.* **הִנְיָהָה**, *part.* **מִנְיָה**, *inf. constr.* **הִנְיָהָה**, *fut.* **יִנְיָהָה**, *ap.* **יִנְחָה**) *to set down, with accus. of the person and* **בְּ** or **עַל** = **עַל** of the place Ez. 37, 1; 40, 2; *to let down, to let sink*, יִד Ez. 17, 11, opposite **הֲרִים**; *to draw down, with* **עַל** or **בְּ** of the person, so **בְּרָכָה** Ez. 44, 30, **חֲמָה** 5, 13; *to bring down on a thing, a blow* Is. 30, 32; *to lead to rest* 63, 14, *to procure rest* JOSH. 1, 15, commonly with dative of the person 1 KINGS 5, 18, and **מִן** from DEUT. 12, 10 or with **מִפְּקֵיב** 2 CHR. 14, 6; *to give rest* Is. 28, 12; *metaphor. to quiet, to comfort* Prov. 29, 17; in the New Test. *καταναύω*. Derivat. **הִנְיָהָה**.

Hif. II. **הִנְיָהָה** (after the form of **הִפְּסִיתָ**, **הִנְיָהָה**, which may be referred to **עָרָה**; *part.* **מִנְיָה**, *inf. constr.* **הִנְיָהָה**, *imp.* **הִנְיָהָה**; *fut.* **יִנְיָהָה**, *ap.* **יִנְחָה**) 1. *to set down, to lay down, with* **בְּ** NUM. 17, 19, **עַל** of the place JUDGES 6, 20; *to put down, with* **לְפָנַי** DEUT. 26, 4, **אֶצֶל** GEN. 39, 16, **שָׁם** 1 KINGS 8, 9; *to keep* Ex. 16, 24; **הִנְיָהָה** **הַקֵּץ** *to put in its place, a statue* Is. 46, 7; *to set, a table* 2 CHR. 4, 8; *to restore, with* **עַל** of the place Is. 14, 1; Ez. 37, 14; *to get a place for, with* **בְּ** of the place 2 CHR. 1, 14, for which 1 KINGS 10, 26 has **בְּ** **הִנְיָהָה**; *to give up, into* (**בְּ**) NUM. 15, 34 or stronger 19, 9; *to cast down, to* **לְאָרֶץ** *to the earth* Is. 28, 2, fig. AM. 5, 7, i. e. *to tread with the feet; to cast into, the furnace* Ez. 22, 20. — 2. *to leave in quiet, with accus. JUDGES 16, 26 or dative of the person 2 KINGS*

23, 18; to let, suffer, endure ESTH. 3, 8; to permit 2 SAM. 16, 11; followed by an infin. with לֵּ ECCLES. 5, 11; to leave or give over to Ps. 119, 121; to leave remaining EX. 16, 23; LEV. 7, 15; to leave behind ECCLES. 2, 18; IS. 65, 15 you shall leave your names behind for a curse to the pious; with כֵּן to withdraw from ECCLES. 7, 18; to forsake 10, 4; to leave generally.

Hof. הִנִּיחַ (after the form הִנִּיקִים DAN. 7, 4, with - as in הִנִּיבִים) and הִנִּיחַ (part. מְנִיחַ) to be set down, placed ZECH. 5, 11; part. מְנִיחַ as a subst. something left behind, left vacant, an open space, a clear place EZEK. 41, 9 11, if we should not rather read מְנִיחַ there.

The organic root נָח (Ar. نَاح to set oneself down, to bow down, in order to rest, whence مَنَاح a couch; نَحَا, نَحَى to bend, to bow down) has the fundamental signification given, without being identical with נָח; comp. Sanskrit naj, Latin nic-tare, German neig-en. The Ar. نَاح planxit is connected with the organic root in נָחָה.

נִיחָה Aram. intr. same as Hebrew נִיחָה.

נִיחָה (with suff. נִיחָה) m. resting-place 2 CHR. 6, 41 = מְנוּחָה Ps. 132, 8 seq.

נִיחָה m. rest, peace, quiet, release ESTH. 9, 16-18. For the proper name נִיחָה see נִיחָה.

נִיחָה (rest, recreation) n. p. m. 1 CHR. 8, 2.

נָוָה (fut. נָוִה) intr. same as מוֹת I., מוֹד I., מָדָר, מָדָר to be moved, to quake, Ps. 99, 1, of the earth; Arab. نَوَات the same, Sanskrit nat.

נָוִית see נָוִית.

נָוִה I. (not used) tr. to point, assumed for נָוִה, if we not should adopt נָוִה for the stem; comp. נָוִה.

נָוִה II. (only part. m. נָוִה, pl. נָוִים) intr. to jest, to play the fool; to be senseless, foolish; hence נָוִים fools, Ps. 35, 15 fools i. e. the godless (Targ.) assemble

against me; comp. Arab. نَاكَ (Hariri p. 548). The ancient interpreters derive it from נָוִה. Others read נָוִים. But the explanation given is agreeable to the usus loquendi.

נָוִל (not used) Aram. intr. to fall off, to wither, of leaves; metaphor. to be decaying, flabby, disfigured, despised, like the Hebrew נָבֵל I.; but the comparison of its organic root נָוִל with נָבֵל to heap together, from which latter comes נָבֵל (Talmudic) dung, suits the context better, in which stands the noun derived from נָוִל, conseq. it is = Hebrew נָבֵל. Deriv. נָוִל, נָוִל.

נָוִל Aram. f. a dunghill EZR. 6, 11 (Syr. Saadia), dung; comp. 2 KINGS 10, 27.

נָוִל Aram. fem. the same DAN. 2, 5; 3, 29.

נָוִם (fut. נָוִם) intrans. to slumber, to fall asleep, a stronger expression of which is נָוִם, of keepers and watchmen NAH. 3, 18; Ps. 121, 3 4; neither to slumber nor sleep, i. e. to be vigorous IS. 5, 27; אָהָב לָנוּם 56, 10 to like to slumber, i. e. to love inactivity. Ar. نَام is to sleep, and وَسِن to slumber, so that the relation is one opposite to the Hebrew. For נָוִם Ps. 76, 6 see נָוִם. Deriv. נָוִם, נָוִם; on the contrary, the proper name נָוִם belongs to נָוִם.

נָוִם f. slumber, sleepiness, concrete a sleepy one PROV. 23, 21; Phenic. נָם the same.

נָוִן (in Kal only fut. נָוִן Ps. 72, 17 K'ri) intrans. 1. to sprout or grow after, to grow afresh; hence to increase, to extend, to spread, of men and animals; cognate in sense נָוִה (comp. נָוִן), as well as נָוִד. — 2. Figuratively to endure, to continue, of a name Ps. 72, 17 K'ri as long as the sun exists (see verse 5), his name will endure. Targ., LXX and Vulg. have paraphrased, not reading נָוִן. Deriv. נָוִן, נָוִן, and the proper names נָוִן 2, נָוִן; see also נָוִה.

Hif. נָוִן (fut. נָוִן) to spread, to extend, to increase, נָוִן Ps. 72, 17 K'tib.

The orthography נון appears undoubtedly incorrect.

The stem נון originated like all monosyllabic ones with similar consonants (comp. the stems נוב, נוג, ניד, ניו, נז, נח, נים and many others) in a reduplication of the simple organic root נא or נר na, naw, to be new, fresh, to become new, to arise; comp. Sanskrit nav, Greek νέ-ov, Latin nov-um &c., connected with נב to sprout, to grow, Ar. نَف.

נ m. 1. (not used) a fish, like the Aram. and Arab., properly anything stretched, extended, hence according to some the name of the letter נ. — 2. (posterity) n. p. m. Ex. 33, 11, Num. 11, 28, which the LXX have incorrectly written Ναή, Ναβή, Ναβί (proceeding from נ). נ 1 Chr. 7, 27 is the same.

נ see נון.

נום (part. נם, inf. abs. נום, constr. נום; fut. נמים, ap. נמים) intr. same as נון to flee, to fly, to move on quickly, hence to ride along, על-קום Is. 30, 16, with an alliteration to escape, same as נון JUDGES 9, 21; or נום follows 1 SAM. 19, 10; with the accus. of the place GEN. 39, 12 18; 2 KINGS 14, 19; also with אל DEUT. 19, 5; Is. 13, 14; ל 2 KINGS 8, 21; JER. 15, 16; with מפני of the person or thing from Ex. 4, 3, Is. 30, 17, or מן 24, 18, לפני DEUT. 28, 25, 1 SAM. 4, 17, and once ל NUM. 16, 34; with ל as a dativ. commodi to escape Am. 9, 1; Is. 31, 8 (see ל); to disappear JER. 46, 6. Metaphor. to vanish, to haste away, of waves Ps. 104, 7, sorrow Is. 35, 10, shadows SONG OF SOL. 2, 17. Deriv. נום, נום. The same stem was in Arabic; hence the reduplicated نسنس rapide volavit.

Pol. נום to chase or drive away, with נ, of the spirit of God Is. 59, 19.

Hif. נים (fut. נים) to put to flight DEUT. 32, 30, for safety, with אל of the place Ex. 9, 20, or מפני of the person JUDGES 6, 11.

Hithp. נום to flee, to betake oneself to flight, with מפני (like נום) Ps. 60, 6.

נוע (part. נוע, f. pl. נועות; inf. abs. נוע, constr. נוע; fut. נוע, ap. נוע) intr. to totter, to move to and fro, of the blind LAMENT. 4, 14; to reel, of the drunken Ps. 107, 27; to tremble, to quake, from fear Ex. 20, 18; Is. 19, 1; to shake, of the earth Is. 24, 20; of foliage, fig. of the heart 7, 2; to totter, of a building 6, 4; to go along unsteadily, of feeble persons AM. 4, 8; to move, of the lips 1 SAM. 1, 13; fig. to be wavering, uncertain Prov. 5, 6; to sway to and fro, of miners, when they are let down into the pits JOB 28, 4; נוע to rule over, of trees JUDGES 9, 9 11 13, because waving expresses the visible activity of trees; but commonly like נוד to be driven about, to wander, to rove GEN. 4, 12 14; AM. 8, 12; to go about begging Ps. 109, 10; to shake 2 SAM. 15, 20. Where the meaning of נוע is transitive, it has been looked upon as Hif. Deriv. the proper name נועה.

Nif. נוע (only fut. נוע) to be shaken to and fro, to be sifted, of corn in a sieve AM. 9, 9; to be shaken, of a fig-tree NAH. 3, 12.

Pih. redupl. נוע (not used) to rush, of the little iron sticks of a musical instrument. Deriv. מנע which see.

Hif. נוע (fut. נוע) to shake to and fro, i. e. to drive about AM. 9, 9; to move 2 SAM. 15, 20 K'ri; to shake, the hand, as a gesture of rejection ZEPH. 2, 15; נוע to shake the head, a gesture of scorn, of mischievous joy, and of compassion JER. 37, 22; Ps. 22, 8; 109, 25 (comp. MATTH. 27, 39); נוע נוע to rouse by shaking, to set in motion, with על in order to stand or to be set upright, DAN. 10, 10 and shook me up (and helped me) upon my knees and hands (to set me upright); to make wander, to drive abroad NUM. 32, 13; Ps. 59, 12. נוע is not to be derived from נוע; see נוע.

The stem נוע, Ar. نَاع, Targ. נוע, is connected with Greek νέ-ειν, Lat. nu-ere, and is also found as an organic root in other stems.

נועריה (same as מועריה Jah is As-
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sembler) n. p. m. EZR. 8, 33; fem. NEH. 6, 14.

נוף I. (Kal unused) *intrans. to move along, to rove*, Targ. נוף *trans. to sift*, Syr. intr. נָפַח to move, of the hand; Ar. نَاف (to move away, to betake oneself away); identical in its organic root with that in נָפַח (to roam away), נָפַח (to wag), נָפַח (trans. to turn off, to bend), Aram. נָפַח &c. Deriv. תְּנִיפָה.

Pol. נוּפֵף (*fut.* תְּנִיפֵף) to shake, as a gesture of beckoning Is. 10, 32.

Hif. הִנִּיף (*part.* מְנִיף, *inf. constr.* הִנֵּיף, Aramaeising הִנֵּיפָה; *fut.* יִנִּיף, *apoc.* יִנֵּיף) 1. to make move, hence to shake, יָרָה, to strike, with עַל upon Is. 11, 15; comp. 19, 16; metaph. to act against one Job 31, 21; without עַל, to draw near Is. 13, 2; to swing, to lift up, 10, 15, an iron tool, a sickle, a sword Ex. 20, 25; DEUT. 23, 26; JOSH. 8, 31; with אֶל to move the hand towards a thing, i. e. to pass it over a thing 2 KINGS 5, 11; to shake in a sieve Is. 30, 28, i. e. to disperse and drive about. — 2. Often in the sacrificial ritual, to wave to and fro, portions of the victims (Luther: *weben*), a gesture of presenting them LEV. 7, 30; thence applied to consecrated gifts and men, to dedicate Ex. 35, 22, LEV. 23, 11, NUM. 8, 11-20, often strengthened by the accus. הָרִים תְּנִיפָה LEV. 14, 12, like הָרִים תְּרִיבָה with which it is sometimes coupled. Deriv. הִנֵּיפָה.

Hof. הִנִּיף to be waved to and fro Ex. 29, 27.

נוף II. (Kal, unused, for נָפַח is an abridged *Hif.*) *intr. to flow, to run* (Kimchi), Arab. نَفَى (trans.) to pour, to pour out. Deriv. נִפְתָּה.

Hif. הִנִּיף (1 pers. נָפַח instead of הִנֵּיף; *fut.* יִנִּיף) to cause to flow (abundantly), נָשַׁם Ps. 68, 10; to moisten, to water, with flowing myrrh, to sprinkle PROV. 7, 17 (Kimchi).

נוף III. (not used) *intr. to be elevated, arched, hill-shaped* (Ar. نَاف to be prominent), whose organic root is also found

in נָפַח I, נָבַח II, נָפַח, Ar. نَبَّ, as well as in extra-Semitic tongues. Deriv. נוף, and perhaps נָפַח and נִפְתָּה.

נוף IV. (not used) *intr. same as נָבַח* I. (which see) to sprout, to grow; comp. נָבַח. Phenic. נָב the same, hence נָבַח (Nab-Aburum, growth of corn) n. p. of a city in Mauritania; נִבָּה (Niba, growth) n. p. of a place in Numidia. Deriv. נוף (according to the LXX, Aq.), תְּנִיפָה 2.

נוף V. (not used) *intr. to turn, wind; to be encircled, enclosed, of a department; cognate in sense with נָבַח, נָבַח; ident. in its organic root with נָבַח, נָבַח, interchanging n with the gentle aspiration. Derivat. according to some נוף, נָפַח.*

נוף m. elevation, height, from נוף III., hence נָפַח Ps. 48, 3 of beautiful height, parallel נָפַח (Reland, Schultens); comp. the Arab. نَوْف the high point of the back. According to the LXX, Aq. and others branch, from נוף IV.; according to Ibn Saruk a circle, district, from נוף V. (comp. נָבַח, נָבַח); but these explanations are less appropriate.

נוץ (3 pl. נָצַץ) *intr.* 1. same as נָצַץ (*נָצַץ*) to glitter, to shine, to lighten, Ar. نَاص; metaphor. to bloom, to sprout, as in נָצַח, נָצַח, נָצַח, נָצַח; comp. Aram. נָצַץ. Deriv. נִיצוּץ according to some. — 2. same as נָצַח, נָצַח, נָצַח, to move forward quickly, to fly (see נָצַח), comp. נָצַח; to flee away, coupled with נָצַח LAMENT. 4, 15, this meaning being elsewhere also connected with signif. 1. But as the accent is on the last syllable in נָצַח, it is better to assume for it a stem נָצַח with similar sense. Derivat. נִיצוּחָה (נָצַח).

Hif. הִנִּיץ (only 3 pl. הִנִּיצוּ for הִנִּיצוּ, Targ. הִנִּיצוּ; *fut.* יִנִּיצוּ ECCLES. 12, 5 = הִנִּיצוּ according to the LXX, Vulg., Syr.) to put forth blossoms, to blossom, SONG OF SOL. 6, 11; 7, 12; ECCLES. 12, 5.

he now gather to himself many nations. The versions have thought sometimes of expiating, purifying, sometimes of causing to exult (after the Ar. *فزع*); but the explanation now given is the most suitable.

נָזִיר (*constr.* *נָזִיר*) *m.* prop. anything cooked, hence *a mess*, GEN. 25, 29; 2 KINGS 4, 38. As to the form, it is usually taken as = *נָזִיר* Nif. of *נָזַר*; but it is better to assume the stem *נָזַר*.

נָזִיר (*constr.* *נָזִיר*; *pl.* *נָזִירִים*, with *suff.* *נָזִירִי*; from *נָזַר* I.) *m.* prop. one separated, then 1. *one consecrated*, especially by a vow, *a Nazarite*, NUM. 6, 13, AM. 2, 12, fully *נָזִיר אֶלֶּהִים* JUDGES 13, 5; 16, 17; *נָזִיר* NUM. 6, 2 *the vow of the Nazarite*. — 2. *a chosen, elect one*, of Joseph GEN. 49, 26; DEUT. 33, 16; *a prince* LAMENT. 4, 7, with which has been identified *נָזִיר* in *מָנָזִיר* NAH. 3, 17. — 3. *the consecrated, unpruned, untouched vine*, which was so left in the sabbatical and jubilee-years LEV. 25, 5 11, because the Nazarite left his hair unshorn. The unpruned sycamore is called in modern Hebrew *בְּרוֹמֵלָה שְׁקֵמָה*. Hence

Hif. *נָזַר* (*denom.*) *to live like a Nazarite*, with *נָן* *to abstain from a thing* NUM. 6, 3; *to consecrate as a Nazarite*, with *ל* 6, 2 5 6.

נָזַל (*fut.* *יִזַּל*, *pl.* *יִזְלוּ*) *intr.* 1. *to flow down, to run down, to stream down*, of water NUM. 24, 7; PS. 147, 18; *to overflow*, with *accus.* of the thing: of tears JER. 9, 17, rain JOB 36, 28, like verbs of flowing elsewhere; *figur.* of the flowing of language DEUT. 32, 2, of the diffusion of fragrant odour SONG OF SOL. 4, 16. Part. plur. *נָזְלִים* as a noun, *water* PROV. 5, 15, PS. 78, 16, *floods* EX. 15, 8, *brooks* SONG OF SOL. 4, 15, *parall.* with *מָיִם* and opposite to *בִּשְׁמֵה*, rarely an adjective to *מָיִם* JER. 18, 14. *נָזְלִי* JUDGES 5, 5 belongs to *זָלַל* *to shake*. — 2. (not used) *to turn in, to descend or alight*; cognate in sense *יָרַד*; Arab. *نَزَلَ* the same. The passing of the one meaning into the other is as in *הִלָּךְ* (see

הִלָּךְ). Deriv. *נָזַל*. — The organic root *נָזַל* lies also in *נָזַל* I. which see.

Hif. *נָזַר* *to cause to flow* IS. 48, 21. *נָזַר* LAMENT. 1, 8 belongs to the stem *נָזַר*.

נָזַל see *נָזַל*.

נָזַם (not used) *trans.* *to enclose round about*, of a ring, comp. *נָזַם*, Aram. *נָזַם*, *נָזַם*, Arab. *نَزَمَ*. Derivative

נָזַם (with *suff.* *נָזָמָה*; *pl.* *נָזָמִים*, *constr.* *נָזָמִי*) *m.* prop. *a ring*, an ornament for the nose and ear GEN. 24, 47; IS. 3, 25; PROV. 11, 22; Syr. *نَزَمَة* a nose-ring, Arab. *نَزَام* a rope attached to a ring that is put through a camel's nose.

נָזַק (not used) *intr.* prop. *to be lessened*, therefore *to be injured, hurt*, cognate in sense with *tr.* *נָזַק* (which see), in its organic root *נָזַק* = Arab. *نَزَّ* (to be thin, lean), *נָזַק*. Deriv. *נָזַק*.

נָזַק (*part.* *נָזַק* = *נָזַק*) Aram. *intr.* *to suffer loss* DAN. 6, 3.

Af. *נָזַק* (*part.* *נָזָקָה*, *constr. fem.* *נָזָקָה*; *inf. constr.* *נָזָקָה*; *fut.* *נָזָקָה*) *to bring loss upon, to inflict loss, to damage*, EZR. 4, 13 15 22.

נָזַק *m.* *loss, damage* ESTH. 7, 4.

נָזַר I. (Kal unused) *tr.* *to separate, to select, to choose*, identical in its organic root *נָזַר* with that in *נָזַר* I.; metaphor. a) *to dedicate*, i. e. to select out of a mass; Phenic. *נָזַר* the same. b) *to abstain, to debar*, verbs with this idea at their basis being so used elsewhere. Arab. *نَزَرَ* to consecrate, and also = *נָזַר* to vow; Syr. *نَزَرَ* to keep from, abstain from, food. Deriv. *נָזִיר* and according to some *מָנָזִיר*.

Nif. *נָזַר* (*inf. constr.* *נָזָרָה*, *fut.* *נָזָרָה*) *to keep back from, to abstain from*, e. g. food, hence *to fast*, absol. ZECH. 7, 3 (where *נָזָרָה* is an adverbial infin.) *abstaining from food*, = *צָוִם* 7, 5; followed by *נָן* *to refrain from* LEV. 22, 2; *to separate from, to fall away from*, *נָזָרָה*

from following God Ez. 14, 7; to devote oneself, with ל of the thing, Hos. 9, 10 and they devoted themselves to idolatry.

Hif. הִזְרִיר (inf. constr. הִזְרִיר, fut. הִזְרִיר) to refrain or detain from, with accus. of the object and מִן from a thing Lev. 15, 31, where the LXX, Vulg. and Syr. with the cod. Sam. have taken הִזְרִירָם as = הִזְרִירָם, after the Arab. نذر IV. to warn; to admonish against, after the Arab. نذر; to consecrate, with ל of the person Num. 6, 12. See נָזִיר.

נָזַר II. (not used) *tr.* to surround, to enclose, to encircle, identical in its organic root נָזַר with that in זָר II, זָרָה II, זָר II. Deriv. נָזַר and according to some מְנַזֵּר.

נָזַר III. (not used) *tr.* same as מְנַזֵּר II. (which see) to bring together, to heap together, deriv. מְנַזֵּר.

נָזַר (with suff. נִזְרוֹ, נִזְרוֹ) m. 1. (from נָזַר I.) consecration, of a priest Lev. 21, 12; the consecration of a Nazarite Num. 6, 4 5; נִזְרוֹ verse 9. the head of a Nazarite, i. e. the (unshorn) consecrated head, for which נ also stands alone 6, 19; metaphor. fem. the unshorn hair Jer. 7, 29. — 2. (from נָזַר II.) same as זָר a chaplet, crown, e. g. of a king 2 Sam. 1, 10; prop. a golden circle 2 Kings 11, 12; a diadem, of the priest, fully נִזְרוֹ Ex. 29, 6, of צִיץ; ornament, decoration, נִזְרוֹ אֲבָנֵי זָכָה 9, 16 precious stones.

נָחַ (from נָח = נָחַם, conseq. consolation GEN. 5, 29; but we may read here with the LXX נִחְמֵנוּ for נִחְמֵנוּ, and the sense would be rest) n. p. of the patriarch saved at the flood GEN. ch. 5-10; 1 Chr. 1, 4; 9, 2; an ideal model of uprightness Ez. 14, 14 20, after GEN. 6, 9; נִחַ Is. 54, 9 the flood.

נָחַ (not used) *intr.* same as נָחַם prop. to breathe out, to groan aloud, to snort, Arab. نحب the same; transferred to the expression of strong sensuous feelings, as repentance, consolation. Derivative

נָחֵבִי (usually from נָחַב protector, but better from נָחַב contracted from נִחְבֵּה, Jah is consolation) n. p. m. Num. 13, 14.

נָחַ according to the Sam. cod. Ex. 14, 25 = נָחַ.

נָחַ (only perf. and imper.) *tr.* to guide, to lead, with accus. Ex. 32, 34, Is. 58, 11, with ל of the place to GEN. 24, 27, Ps. 27, 11, with עַד as far as 60, 11; cognate in sense נָחַל, נָחַל. The organic root is נָחַה, Ar. نَحَّ, نَحَّكَ to drive.

Hif. הִנְחִיחַ (infin. constr. הִנְחִיחַ, fut. אֶנְחִיחַ) to lead, to guide, with accus. or ל of the place Ex. 13, 21, GEN. 24, 48, with מִן whence Num. 23, 7; of time Job 31, 18; with לִפְנֵי to lead before one Prov. 18, 16, with אֶחָד־לְפָנָי the same 1 Sam. 22, 4, with אֶל to Ps. 107, 30; to bring to, with ל 1 Kings 10, 26; to lead away, to carry captive, to exile 2 Kings 18, 11, Job 12, 23, with עַל at, beside, with 38, 32.

נָחִים (after the form נִרְחִים comforter) n. p. NAH. 1, 1; Phenic. נָחִים; comp. נִפְסָר n. p.

נָחִים (only pl. נִחְוִים, in some mss. נִחְוִים) m. consolation, i. e. prosperity, compensation Is. 57, 18, compassion Hos. 11, 8.

נָחִים (comfort) n. p. m. NEH. 7, 7; elsewhere רָחִים stands instead, which see.

נָחֹר (piercer, slayer; from נָחַר 1. n. p. of a post-diluvian patriarch, son of נָחִיר and grandfather of Abraham GEN. 11, 22, then the name of a race, still preserved in the local name סָרֻג (ساروغ) in the district Sarûg (Assem. B. O. II. p. 322. 338). — 2. n. p. of a brother of Abraham GEN. 11, 26 27, and of a race, which settled in the city נָחֹר GEN. 27, 43; 29, 4. On this account the city was termed נָחֹר עִיר 24, 10, where the Nahorite gods were worshipped Josh. 24, 2. As in the case of Ishmael and Jacob, twelve sons and as many tribes are assigned to him GEN. 22, 20 seq.,

which latter are to be looked for in the Euphrates-districts.

נְחוֹשֶׁת (from נָחַשׁ II.) *adj. m.*, נְחוֹשֶׁת *f. brazen, made of copper*, of קֶשֶׁת 2 SAM. 22, 35; JOB 20, 24; fig. of בָּשָׂר JOB 6, 12. Elsewhere the fem. is used in the sense of נְחוֹשֶׁת Is. 45, 2; 48, 4; MIC. 4, 13; JOB 40, 18.

נְחוֹשֶׁת see נָחַשׁ.

נְחִילֹת *f. pl.* name of a music-choir, having their principal seat in a city of the same or similar name, Ps. 5, 1; to be identified, perhaps, with חִילָן 1 CHR. 6, 43, חִלָּן Josh. 21, 15. These inscriptions denote neither a sort of air, nor an instrument of music, but music-bands stationed in certain places.

נָחִיר (only dual נְחִירִים, from נָחַר) *m.* a hole, nostril, Syr. نَحْر the nose, nostril; hence dual nostrils JOB 41, 2.

נָחַל I. (*inf. constr.* נָחַל, *fut.* יִנְחַל) *tr.* 1. to take, to take into possession, to seize, to get, as a possession, property, cogn. in sense with נָחַשׁ, אָחַז Ex. 23, 30, ZECH. 2, 16, strengthened by the addition of נָחַלָה NUM. 18, 23 24; to take possession of men, i. e. to make slaves ZEPH. 2, 9; to have for one's own, אֶנְחַל Prov. 14, 18, רָחַץ 11, 29, כָּוַב 28, 10, פָּבִיר 3, 35, שָׁקַר JER. 16, 19, to take for one's own, a people Ex. 34, 9, without the accusat. JOSH. 16, 4, with בָּ of the place NUM. 18, 20; DEUT. 19, 14; Ps. 82, 8. — 2. to inherit, with בָּ of the place JUDGES 11, 2. — 3. with the sense of Pihel or Hif. to give to be possessed NUM. 34, 17; JOSH. 19, 49. Deriv. נְחִילָה, נְחִילָה, נָחַל in the proper name נְחִילָה.

Pih. נָחַל (*inf. constr.* נָחַל) to give into possession, with two accusatives NUM. 34, 29; JOSH. 14, 1; or with לָּ of the person 19, 51.

Hif. הִנְחִיל (*part.* מְנַחֵל, *inf. constr.* יִנְחִיל, *fut.* יִנְחִיל) to give to be possessed, with a double accus. 1 SAM. 2, 8, ZECH. 8, 12, particularly of the distribution of Canaan DEUT. 1, 38; 3, 28; sometimes without an accusat. of the thing 32, 8 (on the contrary in PROV.

8, 21 נָחַל is = (הִנְחִילָה), or simply with an accus. of the thing Is. 49, 8; to cause to inherit, with a double accusat. PROV. 8, 22, or with dative of the person 1 CHR. 28, 8; to distribute an inheritance DEUT. 21, 16.

Hof. הִנְחִיל to come into possession (by compulsion), to have allotted, with accus. of the thing and לָּ of the person JOB 7, 3.

Hithp. הִתְנַחֵל (*fut.* יִתְנַחֵל) to possess oneself of, to receive as possession, followed by an accus. Is. 14, 2, with dat. of the person for LEV. 25, 46.

To put the stem along with נָחַל and assume to draw as the fundamental signification must be rejected, because a) נָחַל itself has not this fundamental meaning, b) even in מִשְׁנָה these ideas are not united, and c) the one idea cannot well be derived from the other. It is true that the cod. Sam. (GEN. 33, 14; 47, 17; EX. 15, 13) has interchanged the two; but it is better to suppose that the organic root is נָחַל, meaning to lay firm hold of, to seize, proceeding from the idea of attaching, binding, as הִנְחִיל; the same root being in חָל (חֵיל) also.

נָחַל II. (not used) *intr.* same as נָחַל to walk along, to flow along, to pour forth; deriv. נָחַל 1. Conseq. ident. in its organic root with נָחַר. Metaphor. to be copious, to give copiously, to present, AR. نَحَلَ.

נָחַל III. (unused and doubtful) *tr.* same as חָל (חָלַל) to break through, to split, comp. Syr. نَحَلَ qāḡayḡ. Derivat. נָחַל 2.

נָחַל (with a of motion נְחִילָה, once poet. without the idea of motion Ps. 124, 4, once נְחִילָה EZEK. 47, 19; dual נְחִילִים Ez. 47, 9 for נְחִילִים, *pl.* נְחִילִים, *constr.* נְחִילִי, with suff. נְחִילִיָּה *m.* 1. (from נָחַל II.) generally a river, a brook, ECCLES. 1, 7, of a torrent, which dries up in summer JOB 6, 15, whose banks are shaded with willows 40, 22, which flows into the sea Ez. 47, 5, whose water is drunk 1 KINGS 17, 5, and which promotes

grieve for, with על of the thing JER. 8, 6; JO. 2, 13; *to repent*, with אל of the evil 2 SAM. 24, 16, with מן of the thing *for*, *on account of* a thing JUDGES 2, 18; *to feel repentance* i. e. (comp. the English *to rue*) *to be vexed*, *to be heartily grieved* JOB 42, 6, Ps. 110, 4, with כי in the apodosis GEN. 6, 6 7; 1 SAM. 15, 11; reflex. *to console oneself*, prop. *respirare*, *to respire*, *to take breath again*, with על GEN. 38, 10; Ps. 77, 3; *to be calmed*, *to become softer* 2 SAM. 13, 39; *to lay aside grief*, with על Is. 57, 6; ל אַחֲרֵי *to comfort oneself for the loss of one*, *to be calmed about* GEN. 24, 67; *to procure comfort*, *pacification*, *appeasement*, hence *to avenge oneself*, *to take vengeance*, which is conceived of as a satisfying of the feeling of revenge, with מן of or from one Is. 1, 24, comp. *ulcisci ab aliquo*, *se vindicare*. וַיִּנְחֵם EZEK. 31, 16 we should read וַיִּנְחֵמוּ, as in 24, 23.

Pih. נָחַם (part. מְנַחֵם, inf. constr. נִחַם, fut. יִנְחֵם) *to console*, *to express condolence*, with accusat. of the person RUTH 2, 13; Is. 40, 1; JOB 2, 11; with מן GEN. 5, 29 and על of the thing or person *concerning* Is. 22, 4; 1 CHR. 19, 2; מְנַחֵם *a comforter* ECCLES. 4, 1; *to manifest compassion*, *to have pity upon*, with accus. Is. 12, 1; 49, 13; hence *to interest oneself in*, *to assist* JER. 31, 13.

Puh. נָחַם (part. נִחְמָה = נָחַם, like נִחְמָה in the same place from נָחַם; fut. יִנְחֵם) *to be comforted* Is. 54, 11; 66, 13.

Hithp. הִתְנַחֵם (once הִתְנַחֵם Ez. 5, 13, 1 p. הִתְנַחֵמִי; fut. יִתְנַחֵם) *to be sorry for*, *to feel compassion for*, with על DEUT. 32, 36; *to repent* NUM. 23, 19; *to console oneself* GEN. 37, 35; *to breathe strongly*, for revenge, with לְ of the person GEN. 27, 42, like לְ נָחַם.

נָחַם (consolation, satisfaction) *n. p. m.* 1 CHR. 4, 19.

נָחַם *m. repentance, compassion* HOS. 13, 14.

נְחֵמָה *f. consolation, appeasing* JOB 6, 10; Ps. 119, 50.

נִחְמִיָּה (Jah is Consolation) *n. p. m.* NEH. 1, 1, surnamed אֶרְשָׁתָא 8, 9; elsewhere in EZR. 2, 2; NEH. 3, 16.

נִחְמִיָּה (one rich in comfort) *n. p. m.* NEH. 7, 7.

נִחְנוּ (in pause נִחְנוּ; a pronominal stem) instead of נִחְנִי (which see) only in GEN. 42, 11; Ex. 16, 7 8; NUM. 32, 32; 2 SAM. 17, 12; LAMENT. 3, 42; Ar. نَحْنُ.

נָחַם (not used) *intr.* same as נָחַם I. (which see), *to give oracles*, whence נִחְמָה in the proper name סִינְחָם.

נָחַם *m. an oracle*, see סִינְחָם.

נָחַץ (part. pass. נִחְוֵץ) *tr.* same as נָחַץ *to press*, *to urge on*; נִחְוֵץ 1 SAM. 21, 9 *urged, pressed, hasty*; comp. Ar. نَحَسَّ, نَحَزَّ, نَحَضَّ.

נָחַר I. (not used) *tr.* *to bore through*, *to push through*, *to pierce*, ident. with נָקַר; comp. Ar. نَحَرَ *to be bored, pierced, hollowed*. Deriv. נִחְרִי, and the proper name נָחִיר. The organic root נָחַר lies also in נָחַר II., נָחַר, נָחַר, נָחַר.

נָחַר II. (not used) *intr.* *to snort*, of the horse, *to breathe hard through the nose*, Arab. نَحَرَ the same, Syr. نَسَمَ *to snort*, *to expel the breath strongly*. The organic root נָחַר is connected with נָחַר, נָחַר, as the Aram. נָחַר also shews. Deriv. נִחְרָה, נִחְרָה, and the proper name נִחְרִי, נִחְרִי.

נָחַר (from נָחַר II.) *m. a snorting*, of the horse JOB 39, 20.

נִחְרָה (constr. נִחְרָה, from נָחַר II.) *f.* the same JER. 8, 16.

נִחְרִי and נִחְרִי (a snorer, from נָחַר II.) *n. p. m.* 2 SAM. 23, 27; 1 CHR. 11, 37.

נָחַשׁ I. (Kal unused) *intr.* same as נָחַשׁ and נָחַשׁ (which see) *to utter a low sound*, *to murmur*, *to whisper*, *to hiss*, of serpents, hence נִחְשָׁה (see Fürst, Conc. s. v.). Metaphor. *to whisper*, *to mutter magical formulas*, *to practise enchantment*, *to utter oracles*, Syr. نَسَبَ (to whisper, to mutter, to practise enchantment). There is the same metaphor. application

lower part, the base; comp. נָשׂוּ (from נָשׂוּ) pudenda, and נָשׂוּ basis, support; hence נָשׂוּ נָשׂוּ 16, 36 thy shame was poured out, i. e. whoredom was much practised; ident. with נָשׂוּ תְּנִיחָה 16, 15; 23, 8. It is therefore unnecessary to read נָשׂוּ תְּנִיחָה (thine impurity) from נָשׂוּ III. and after the Arabic, for נָשׂוּ תְּנִיחָה.

נָשׂוּ (basis, ground, support; see נָשׂוּ 2) n. p. f. 2 KINGS 24, 8.

נָשׂוּ (formed from נָשׂוּ 1, brass-image) n. p. of the brazen serpent made by Moses and afterwards superstitiously worshipped 2 KINGS 18, 4.

נָחַת (fut. נָחַת, but also נָחַת, נָחַת, Nun being first assimilated to Cheth and then - being lengthened into -; once נָחַת Prov. 17, 10 according to the Masora, because the accent is on - at the commencement; 3 plur. in pause נָחַת from נָחַת Job 21, 13, derived, according to the punctuators, from נָחַת) intr. to come down, with accus. whither Job 21, 13, to lie down (see נָחַת) prop. to bow oneself down; comp. Arab. نَكَس to lie deep down, as an ambushcade 2 KINGS 6, 8 (נָחַת to be read for נָחַת); to sink down, with עַל upon one, Ps. 38, 3 and thy (punishing) hand sinks down upon me; then to come down upon with hostile intent JER. 21, 13, where נָחַת is sometimes used; figur. to press upon, to make an impression, with בְּ of the person Prov. 17, 10 (which is referred to נָחַת to seize, lay hold of) a reproof enters into. Deriv. נָחַת 1, נָחַת.

Nif. נָחַת (3 pl. נָחַת) to sink or press into a thing, with בְּ Ps. 38, 3.

Pih. נָחַת (3 fem. נָחַת, imper. נָחַת) to bend, to press down, a bow, i. e. to stretch it 2 SAM. 22, 35, Ps. 18, 35, cognate in sense with נָחַת; to water down or level, גְּדִירִים (the ridges, beds, from גָּד = גְּדִיר I. which see) Ps. 65, 11.

Hif. נָחַת (imper. נָחַת) to lead down, to cause to come down, Jo. 4, 11; comp. הוֹרִיד 4, 2.

The trans. signification of the stem still lies in the Ar. نَحَت (to stretch, in fight; to make crouch down, a woman, in cohabitation), نَكَس (to bend down, to stretch down); the organic root נָחַת, in which the fundamental meaning lies, may also exist perhaps in נָחַת, נָחַת.

נָחַת (only pl. נָחַת for נָחַת, but without being on that account the Nif. of נָחַת; comp. נָחַת interchanged with נָחַת) adj. masc. descending, in order to conceal oneself or lie in ambush 2 KINGS 6, 9.

נָחַת 1. (from נָחַת) a descent, Is. 30, 30 the coming down of his arm, i. e. his descending strokes; a going down, נָחַת into the dust, i. e. into the grave Job 17, 16; a setting down, i. e. what is set down (upon the table) 36, 16. — 2. (lowness) n. p. m. 1 CHR. 6, 11, for which 6, 19 הוֹרִיד and 1 SAM. 1, 1 הוֹרִיד of similar meaning are put. — 3. (from נָחַת) f. rest Is. 30, 15; ease, inactivity, repose ECCLES. 4, 6; 6, 5; Phenice. נָחַת rest (Kit. 2, 2).

נָחַת (part. נָחַת = נָחַת) Aram. intr. same as Hebr. נָחַת to come down DAN. 4, 10 20; Syr. نَحَا the same, fut. נָחַת, as if from נָחַת.

Af. נָחַת and נָחַת (fut. נָחַת, imper. נָחַת, נָחַת) to bring down, to lead down EZR. 5, 15, to deposit, lay up 6, 1 5; Syr. نَحَا the same.

Hof. (after the Hebrew manner) נָחַת to be deposed DAN. 5, 20.

נָחַת (3 pl. נָחַת, and נָחַת Ps. 73, 2 K'ri; part. נָחַת, נָחַת, part. pass. fem. plur. נָחַת Is. 3, 16 K'ri; inf. constr. נָחַת; fut. נָחַת, apoc. נָחַת, tr. prop. to stretch, to extend, to spread, to bend, cogn. in sense with נָחַת, נָחַת, &c., hence 1. to stretch out, נָחַת with בְּ of what one has in the hand JOSH. 8, 26, and sometimes without נָחַת 8, 18; with עַל over a thing Ex. 8, 2; of God to punish, or to attack and strike Is. 5, 25; 9, 11; 10, 4; 23, 11, for which נָחַת (11, 15; 19, 16) and נָחַת (1, 25) are also used;

with **על** against one ZEPH. 1, 4; with **אֶל** against one, i. e. to oppose one JOB 15, 25; **נָתַח** to stretch out the neck, i. e. as a sign of pride Is. 3, 16, **נָתַח קֶרֶן** to stretch a measuring line, i. e. to put it on a thing Is. 44, 13; JOB 38, 5; LAMENT. 2, 8; to elongate, of **צֶל** Ps. 102, 12. — 2. to spread out, to expand, a tent GEN. 12, 8, the heavens Is. 40, 22, **נִתְּחָהּ** (sing. like 22, 11) Is. 42, 5 and he stretches them out; figurat. **נָתַח רָעָה עַל** to spread out evil against one, i. e. to expand it like a net, to devise Ps. 21, 12; omitting the object 1 CHR. 21, 10; for which 2 SAM. 24, 12 has **נָתַל**, which in LAMENT. 3, 28 is likewise construed with **עַל**. — 3. to bow down, to incline sideways, to sink, with accus. **שָׁכַם** GEN. 49, 16, **לֵב** Ps. 119, 112, **שָׁמַיִם** 18, 10 (of God), **קִיר** (to fall in) 72, 4; **רַגְלֵי** to fall 73, 2 (where **נָתַח** should be read); omitting the accus.-object **רַגְלֵי** 17, 11. Here belongs also the passage in JOB 15, 29 he does not bow their possession to the earth, i. e. he does not enlarge it to superabundance (see **מִנְכָּה**). Still farther, to turn to, to conduct or lead to, i. e. to bestow, with accus. of the object GEN. 39, 21; Is. 66, 12. — 4. intr. to decline, of the day, i. e. to become late JUDGES 19, 8; to stretch forwards, of a shadow 2 KINGS 20, 10; to incline, to turn, NUM. 20, 17; 2 SAM. 2, 19; with **אֶל** to turn to one GEN. 38, 16; with **עַד** 38, 1; with **מִן** or **מִמֶּנּוּ** to turn away from one Ps. 44, 19; JOB 31, 7; with **אַחֲרַי** prop. to turn after one, i. e. to attach oneself to his party, to follow Ex. 23, 2; JUDGES 9, 3; to be devoted to 1 SAM. 8, 3; to go away, to depart 14, 7. Deriv. **מִנְכָּה**, **מִנְכָּה**, **מִנְכָּה**.

Nif. **נִתְּחָה** (3 pl. **נִתְּחָוּ**; fut. **יִנְתְּחוּ**) to be stretched along, of **חֲזָלִים** NUM. 24, 6, **צִלְלִים** JER. 6, 4; to be stretched forth, put along, of **קֶרֶן**, with **עַל** ZECH. 1, 16.

Hif. **הִנְתָּה** (part. **מִנְתָּה**, pl. **מִנְתִּים**, constr. **מִנְתִּי**; inf. constr. **הִנְתָּה**; imp. **הִנְתָּה**, apoc. **הִנְתָּ**; fut. **יִנְתָּה**, apoc. **יִנְתָּ**) 1. stronger than **Kal**, to reach or stretch out, the hand, to punish Is. 31, 3; to spread out, **שָׁק**

2 SAM. 21, 10, **אֶהֱלֶה** 16, 22; to bow down, **שָׁמַיִם** Ps. 144, 5, to reach, **כָּד** GEN. 24, 14; to incline, **אָזַן**, i. e. to obey JER. 7, 24, usually with **ל** of the person Ps. 17, 6; PROV. 4, 20; to bend sidewise, to turn aside, to lead aside, 2 SAM. 3, 27; to conduct, to lead NUM. 22, 23; to turn away, from the right path, hence to mislead JOB 36, 18; to turn away, from a suppliant Ps. 27, 9; to thrust away, to drive away, avert JER. 5, 25. Here belong also the expressions **הָלַךְ לֵב** to lead one's heart (in a good sense) 2 SAM. 19, 15, with **עַל** PROV. 21, 1, **אֶל** Ps. 119, 37 or **ל** to a thing 141, 4, with **אַחֲרַי** to lead the mind to follow 1 KINGS 11, 2; in a bad sense, to lead or turn away, from the right path Is. 44, 20; PROV. 7, 21; **הִנְתָּה חֶסֶד עֲלֵי** to turn favour to one EZR. 7, 28; **הִנְתָּה מִשְׁפָּחָה** to bend the right 1 SAM. 8, 3, for which is also used **מִשְׁפָּחָה** PROV. 17, 23 or **הִנְתָּה** AM. 2, 7, and absol. Ex. 23, 2. **הִנְתָּה מִן** to push away, **מִן** from judgment (right) Is. 10, 2; absol. AM. 5, 12, **מִן** from the (usual) way JOB 24, 4; to push aside, drive away Is. 29, 21. — 2. intr. to turn aside, to swerve, JOB 23, 11, commonly with **מִן** of a thing Is. 30, 11; to walk along, Ps. 125, 5 who walk along their crooked ways.

Hof. (not used) **הִנְתָּה**, only part. **מִנְתָּה**, **מִנְתָּה** as nouns; fut. **יִנְתָּה** only in the proper name **יִנְתָּה**, **יִנְתָּה**, if this be not from **יִנְתָּה** = **יִנְתָּה**.

As to the organic root **נ-ט-ה**, it is also in **מִנְתָּה** I. (belonging to **מִנְתָּה** = **מוֹנְתָה** Ez. 9, 9 and **מוֹנְתָה** Is. 58, 9), **מִדְּ**, **מִדְּ**, Arab. **نَطَطَ**, **نَطَطَ**, **نَطَطَ** &c.

נָתַל (pl. constr. **נִתְּלִי**, lengthened out of **נָתַל**; from **נָתַל**) adj. masc. prop. bearing, hence **laden**, with accus. **בְּכָתֵב** ZEPH. 1, 11.

נָתַיִץ (only pl. **נִתְּעִים**) m. prop. anything planted, hence a **plant** Ps. 144, 12.

נְטִיפָה (only pl. **נִתְּפִיחַ**) f. prop. a little drop, hence a **pendant**, so called from its form JUDGES 8, 26; Is. 3, 19; comp. **σταλάγμα** ear-drop, from **στα-**

λάω to drop; Arab. نطفة a pearl and ear-drop.

נְטִישָׁה (pl. נְטִישׁוֹת) *f. tendril, twig* Is. 18, 5; see נָטַשׁ I.

נָטַל (part. נוֹטֵל, fut. יִנְטֹל) *tr. prop. to raise, to lift up, to lift away, to heave away, hence to carry, cogn. in sense with נָטָא, Is. 40, 16 he carries the isles as a little dust, i. e. easily (Targ.); with עָל to lay upon LAMENT. 3, 28 and 2 SAM. 24, 12. Metaphor. to lay before = נָהַן לְפָנֶיךָ JER. 21, 8, for which 1 CHR. 21, 10 has נָטָה עָלָיו (which see). — 2. intr. to be weighty, heavy, = טָיִל II., שָׁקַל, סָלָא, סָלָה, where is the same metaphor. application. The organic root נָטַל lies also in טָל II., whence perhaps מְטַל, in the Aram. נָטַל, נָטַל, נָטַל for נָטָא, whence מְטָוִלָא, מְטָוִלָא weight. Derivat. נָטַל, נָטַל.*

Pih. נָטַל (fut. יִנְטֹל) *to take up, to bear, coupled with נָטָא Is. 63, 9.*

נָטַל (1 pers. נִטְלֹחַ; part. pass. fem. 2 pers. נִטְלֹחַ) *Aram. tr. to lift up, to bear (Targ. for נָטָא) DAN. 4, 31; pass. to be lifted up, with קָן 7, 4.*

נָטַל *m. prop. carriage, hence burden, load Prov. 27, 3.*

נָטַע (part. נוֹטֵעַ, נָטַע, pl. נִטְעִים; inf. constr. נִטְעַע and נִטְעָה ECCLES. 3, 2; imp. נִטְעַע, fut. יִנְטֹעַ) *tr. prop. to put in, hence to strike in, to stick in, a nail, a pin, ECCLES. 12, 11 of fixing by scripture; to fasten or make firm, a tent DAN. 11, 45, of the tent of the heavens (לְנִטְעָה) Is. 51, 16, where the LXX and Syr. read לְנִטְעָה after 40, 22; to set up, a statue DEUT. 16, 21, but commonly to plant, זָרַע 6, 11, עָץ ECCLES. 2, 4, בָּרֶם ibid., DEUT. 20, 6, גִּזְרֹת JER. 29, 5; opposite נָחַשׁ 45, 4, דָּקָר ECCLES. 3, 2; with עַל JER. 32, 41, עָלָא Am. 9, 15, and the accus. of the place Ez. 36, 36, and with a double accusat. Is. 5, 2; JER. 2, 21; figurat. a people, i. e. to give them a fixed abode 2 SAM. 7, 10, AM. 9, 15, opposite JER. 45, 4; the ear, i. e. to create*

Ps. 94, 9. The organic root נָטַע is also found in נָחַח, נָחַךְ, נָחַךְ; Arab. سَنَق with the same fundamental signification. Deriv. נָטַע, נָטַע, נָטַע, the proper name נִטְעִים.

Nif. נָטַע (3 plur. in pause נִטְעִי) *to be planted, Is. 40, 24 they are scarcely planted.*

נָטַע (in pause נִטְעַע, constr. נִטְעָה Is. 5, 7, with suff. נִטְעָי, plur. constr. נִטְעָי) *m. a plantation, a planted place Is. 5, 7; 17, 11; the planting 17, 11; a plant JOB 14, 9.*

נִטְעִים (plantations) *n. p. of a locality in Judah 1 CHR. 4, 22.*

נָטַע see נָטַע.

נָטַח (fut. יִנְטֹחַ) *intr. to drop, to drip, to flow, with accusat. of the thing (like נָזַח, נָזַח), of which some overflows Jo. 4, 18; SONG OF SOL. 5, 5 13; to drop down, מִים JUDGES 5, 4, absol. Ps. 68, 9; fig. of speech SONG OF SOL. 4, 11; PROV. 5, 3; with עָל of the person to drop speech upon one, i. e. to penetrate, quicken and animate them with its beneficent influence JOB 29, 22; comp. הִדְרָה (EZEK. 21, 2). Deriv. נָטַח, נָטַח, the proper name נָטַח (on the contrary טָעַח belongs to טָח).*

Hif. הִנְטִיחַ (part. מְנִטֵּחַ, fut. יִנְטִיחַ) *to cause to drop, flow out or overflow, with accusat. עָלָם Am. 9, 13; to make discourse flow, i. e. to speak, to prophesy, with עָל upon a thing Am. 7, 16, with אָל Ez. 21, 2 7; with לְ of a thing MIC. 2, 11, or absol. 2, 6.*

The stem (Arab. نطف, Aram. נָטַח, נִטְעַע, Ethiop. (נט) has נָטַח for its organic root, which lies also in נָטַח, as well as in נָטַח, נָטַח, I. אֶ-נָּח, I. אֶ-נָּח, Ar. نَصَب (fluxit).

נָטַח (pl. constr. נִטְחִי) *m. a drop, of מִים JOB 36, 27; metaphor. an aromatic gum or resin Ex. 30, 34, so called from its flowing out, distilling; LXX σταντή, from στάω.*

נָטַח see נָטַח.

נָטַח (resin-trickling, of the dropping of an aromatic resin; hence balsam- or storax-place) *n. p. of a city and region,*

away, of the homeless; *banishment* LAMENT. 1, 8 (LXX, Jerome), conseq. from נִיחַ I. or נִיחַ I.; but more suitably = נִיחַ abomination, from נִיחַ.

נִיחַ see נִיחַ.

נִיחַ (after the form נִיחַ; with suff. נִיחַ, pl. נִיחַ, with suff. נִיחַ; from Pihel נִיחַ) *m. prop. satisfaction, quieting, i. e. pleasantness, agreeableness, delight, only in the genit. to נִיחַ and of sacrifices* GEN. 8, 21; LEV. 2, 12; *sacrifice generally* 1, 9; 3, 5; 29, 2; NUM. 28, 2; נִיחַ to sacrifice Ez. 6, 13. The derivation from נִיחַ is clear from the Syr. translation نَسَا. Talm. נִיחַ do you like? Noun-building of this form from נִיחַ is not unusual in Arabic (see De Sacy Gramm. Ar. I. p. 561), and was also employed in Hebrew.

נִיחַ (from נִיחַ; only pl. נִיחַ) *Aram. masc. a sacrifice, proceeding elliptically from נִיחַ; hence נִיחַ to dedicate a sacrifice* DAN. 2, 46; נִיחַ to offer a sacrifice EZR. 6, 10.

נִיחַ (with suff. נִיחַ; from נִיחַ) *m. 1. a shoot, after-shoot, new shoot, fig. posterity* GEN. 21, 23, Is. 14, 22, JOB 18, 19, constantly coupled with נִיחַ, a sprig, to denote offspring. The verb in Ps. 72, 17 is not a denomin. — 2. The name of a fish-shaped water-god, נִיחַ being = נִיחַ and the Sanskrit mīna (a fish), *Ninus*; then the name of the founder of the Assyrian empire, *ō Nivos*, the statue of *Ninus* having been worshipped with that of Bel (Diod. 11, 8).

נִינְה *n. p. of a city founded by Nimrod, Nivos in Strabo and Ptolemy, which lay on a small tract above the confluence of the Zabatus or Lycus (the great Zab) with the Tigris* GEN. 10, 11, conseq. the modern small place of ruins Nimrūd. The other three cities, which Nimrod founded in that district (נִינְה, נִינְה, נִינְה GEN. 1. c.), were gradually united with Nineveh so as to become one large city, whose circumference was three days' journey JON. 3, 3, i. e. 480 stadia or 24 hours (*Ctesias* apud Diod. Sic. 2, 3); while the western

side in length extended from Nimrūd (Nineveh) to Kuyyundshik (נִינְה), and the northern side in breadth from thence to Khorsabad (נִינְה) &c. In this large Nineveh which arose out of the union of four cities, the population was enormous NAH. 3, 15 seq. It had at a certain time 120,000 children JON. 4, 11, and could boast of being called *the unique* ZEPH. 2, 15, in short *the great city* JON. 1, 2; 3, 2; 4, 11; JUDITH 1, 1; greater than Babylon, *Strabo* 16 p. 737; *Amm. Marcell.* 18, 7, 1; the great *Ninus* Diod. Sic. 2, 23. In *Ammian* the name *Ninuos* (Nineveh) also appears; and *Niebuhr* found a village there called *Nunia*. — The derivation of the name from נִיחַ (for נִיחַ dwelling-place of *Ninus*) has an analogy in נִיחַ for נִיחַ; but the name seems more correctly to have been formed from נִיחַ *ō Nivos*, and consequently like the latter, as also *Nivās* (written also in *Syn-cellus Nivos*), נִינְה, i. e. either son of *Ninus*, or a fem. termination of the royal name, may be the name of an Assyrian god. See נִיחַ 2.

נִיחַ (from נִיחַ) *m. a fugitive* JER. 48, 44 K'tib.

נִיחַ *m. name of the first month of the old Hebrew year, fully נִיחַ* ESTH. 3, 7, NEH. 2, 1, for which the Penta-teuch has נִיחַ (which see), elsewhere נִיחַ or נִיחַ. As it is a historical tradition (*Rosh ha-Shana* 1, 2), that the names of the months came from Babylonia to the Hebrews at a later period, for which reason they have an Aramaean colouring (*Kimchi*), and as נִיחַ in fact appears among these peoples (*Targ. Nippon*, Syr. نِسْ, *Palmyr.* نِسْ, and so the Arab. نيسن), the derivation of the word from the Hebrew (נִיחַ = נִיחַ), as *Anastasius* already gives it (apud *Meursius*, *varia divina* p. 27), must be rejected *a priori*. The names or surnames of old Asiatic gods are preserved in נִיחַ, נִיחַ, נִיחַ, נִיחַ (which see), and in נִיחַ, נִיחַ, נִיחַ, as we have shewn already; so that

the appellations must be looked upon as originating in a primitive worship. With this assumption, the explanation of נָ from the Zend navâzan or navâçna (new day), as *Stern* (über die Monatsnamen &c. p.131 seq.) supposes, must be set aside, and the name or surname of a primitive Semitic god be adopted as the original. נִינֹךְ (for נִינֹךְ from נִינֹךְ I.) seems to be the name of Adonis, as the year's sun and the spring-god; his name being also זָוָן *Zavânas*, because the month of May (אֵיר) was sacred to him.

נִינֹךְ (from נִינֹךְ = נִינֹךְ after the form נִינֹךְ) *m. a spark*, Is. 1, 31; Targ. נִינֹךְ, נִינֹךְ the same, Sam. fig. *pupil of the eye*.

נִיר (from נִיר I.) *masc. same as נִיר a light or lamp* 2 SAM. 22, 29.

נִיר as a verb, see נִיר II.

נִיר *m. 1. (from נִיר I.) same as נִיר a light or lamp, an essential part of a nomad-tent or a dwelling, hence figur. an enduring dwelling, a family, posterity* 1 KINGS 11, 36; 15, 4; 2 KINGS 8, 19; 2 CHR. 21, 7. — 2. (from נִיר II.) *newly broken, novale*, i. e. a field recently broken up with the plough, which is therefore good, PROV. 13, 23; fig. JER. 4, 3; HOS. 10, 12. For נִירָה NUM. 21, 30 see נִירָה.

נִירָה *pl. נִירָה f. same as נִירָה which see.*

נָכָה (Kal not used) *tr. same as נָכָה to smite, to strike away, to strike in pieces; to hurt, to wound, to injure, to lame; Ar. نَكَحَ, Syr. نَكَحَ the same. Figur. to strike down, to disturb, the mind; to smite in pieces, to destroy, plantations. Deriv. נִכְחָה, נִכְחָה.*

Nif. נִכְחָה (3 pl. נִכְחָה) to be beaten, to be scourged, with מֶן of the place JOB 30, 8 [5].

נִכְחָה (from נִכְחָה) *adj. m., נִכְחָה f. dejected, afflicted, of the רִיחַ* PROV. 15, 13; 17, 22; 18, 14; cognate in sense נִכְחָה. Comp. נִכְחָה.

נִכְחָה (from נִכְחָה) *m. plur. a state of being beaten to pieces, desolation*, Is. 16 7 *ye mourn very much the desolation.* The pl. stands for the abstract.

נָכָה (properly an infin.-form of נָכָה after the manner of נָכָה, conseq. a singular) *f. the name of an aromatic gum, perhaps the gum tragacanth, many kinds of which appear in Syria* GEN. 37, 25; 43, 11; Targ. נָכָה = נָכָה, Sam. נָכָה a sort of resin or gum; Ar. نَكَحَ = نَكَحَ the same. It is uncertain how this signification is connected with the stem נָכָה; for the assumption that it means *to grind* to powder, is not yet certain. The derivation from a masc. נָכָה must be rejected. — On נָכָה see the word.

נָכָה I. (not used) *intr. to sprout, to grow, to put forth shoots, transferred to human propagation; in Arab. this idea lies in نَهَدَ, in Ethiop. in نَغَد, hence nagad a stem, a race; the organic root נָכָה is also in נָכָה II. Deriv. נָכָה 1.*

נָכָה II. (not used) *intr. to be in straits or distress, to be unhappy, troubled, Ar. نَكَدَ. Deriv. נָכָה 2.*

נָכָה (with suff. נָכָה) *m. 1. (from נָכָה I.) prop. sprout, hence progeny* GEN. 21, 23; Is. 14, 22, JOB 18, 19, coupled with נָכָה; Ethiop. nagad the same, cod. Sam. נָכָה GEN. l. c. for נָכָה. — 2. (from נָכָה II.) *misfortune, destruction*, JOB 31, 3; where the best mss., however, read נָכָה. Ar. نَكَدَ vita misera.

נָכָה (Kal not used) *tr. to strike, to hurt, to injure, hence to destroy, to kill; figurat. to strike down, to vex. Its organic root is נָכָה, which is also found in nec-o, noc-eo; and with n softened into i in ic-o, Ar. نَقَعَ, وَقَعَ &c., Ethiop. נָכָה, modern Hebrew נָכָה. Deriv. נָכָה, נָכָה.*

Nif. נָכָה to be smitten or slain 2 SAM. 11, 15.

Pih. נָכָה (inf. constr. נָכָה) to smite, to make war upon NUM. 22, 6, where, however, it is more correct to look upon נָכָה as the 1 pers. fut. Hif.

Puh. נָכָה (fem. נָכָה, 3 pluri. נָכָה) to

be smitten, to be beaten down Exod. 9, 31 32.

Hif. הִכָּה (*part.* מִכָּה, *constr.* מִכָּה; *inf.* *absol.* הִכָּה, *constr.* הִכּוּת, *imper.* הִכָּה, *apoc.* הִכּוּ, *fut.* יִכָּה, *apoc.* יִכּוּ) to strike, with accus. of the person and of the instrument Ex. 21, 18, Num. 22, 23; without כּ 1 KINGS 20, 35; but also כּ to smite upon a thing Ex. 17, 6, and without כּ Ps. 78, 20; to chastise, torment, punish, JER. 2, 30; NEH. 13, 25; לְחַיִּים to give boxes on the cheeks JOB 16, 10, regarded as the highest insult LAMENT. 3, 30, hence to treat shamefully Ps. 3, 8; MIC. 4, 14; to smite water (with a prophet's mantle) 2 KINGS 2, 8, i. e. to perform a miracle upon it; with כֵּן to strike away Ez. 39, 3; to push or butt, with the horn DAN. 8, 7, with כּ upon 1 SAM. 2, 14; to pierce, with a spear 2 SAM. 2, 23; figur. of a worm JON. 4, 7; of the sun, with עַל 4, 8, with accus. of the person IS. 49, 10; to smite into 2 SAM. 4, 6; to hit with a blow that throws down, with אֶל of the member 1 SAM. 17, 49, and accus. of the person 1 KINGS 22, 34; to beat in pieces Ex. 9, 25; to reduce to ruins AM. 3, 15; to strike in, with a double accus. Ps. 3, 8; to pierce into, with כּ of the instrument and כּ into 1 SAM. 19, 10, also with the accus. of the person 26, 8; to strike asunder, a tent, i. e. to pull it down JUDGES 7, 13; to precipitate, to hurl into, with כּ ZECH. 9, 4; to smite, to kill, GEN. 4, 15, sometimes with the addition of בְּחַרְבּ JOSH. 11, 10, or לְפִי חֶרֶב 8, 24, or coupled with the intensive הִכִּיתִּי 1 KINGS 16, 10, 2 KINGS 15, 10, or with the consequence מוֹת 25, 25; with accusat. נָפַשׁ the life GEN. 37, 21; LEV. 24, 18. In this sense it is used of killing on the part of God 2 SAM. 6, 7, his angel 2 KINGS 19, 35; of men, with accusat. and מִן JUDGES 14, 19, or כּ partitive 1 SAM. 18, 27, or omitting the accus. of number 2 SAM. 23, 10; to tear in pieces, of animals of prey JER. 5, 6; figur. to calumniate 18, 18; to put to flight and smite, 1 SAM. 13, 4; with the announcement of space 2 SAM. 5, 25, time 1 SAM. 30, 17, or number JUDGES 3, 31; hence coupled

with הִכָּה אִחֹרִי GEN. 14, 15; fully הִכָּה הָיָה עָלָיו Ps. 78, 66. Phrases are: הָיָה עָלָיו Ez. 22, 13, הָיָה עָלָיו 6, 11, הָיָה עָלָיו 21, 19 to strike the hands, to strike the hands together, a gesture of exultation, of dislike and of lamentation; הָיָה לִבְ אִחֹרִי 1 SAM. 24, 6 the heart smites one, i. e. excites him; הִכָּה כּ to smite with a thing, viz. with a sickness or plague GEN. 19, 11; 2 KINGS 6, 18; הָיָה עָלָיו to smite with a curse, with a second accus. of the object MAL. 3, 24; to smite the Nile, i. e. to change it into blood Ex. 7, 25; to punish and change into a thing, with לְ IS. 11, 15; הָיָה שָׁרֵשׁ to strike roots Hos. 14, 6, comp. שָׁלַח שָׁרֵשׁ JER. 17, 8. Derivat. מִכָּה.

Hof. הִכָּה (Ps. 102, 5; *part.* מִכָּה, *constr.* מִכָּה; *fut.* יִכָּה) *pass.* of *Hif.* to be beaten Ex. 5, 14, to be chastised, punished, visited 1 SAM. 5, 12; Ps. 102, 15; to be killed NUM. 25, 14, to be stormed, conquered Ez. 33, 21.

נָכָה (an old *part. pass.* for נָכָה; *constr.* נָכָה) *adj. masc.* smitten, therefore with the genitive רַגְלָיו lame 2 SAM. 4, 4, נָכָה רִיחַ dejected, afflicted IS. 66, 2.

נָכָה *pl.* נָכָה see נָכָה.

נָכָה and נָכָה *n. p.* of an Egyptian king, successor of Psammeticus, who fought against the Assyrian king Nabopolassar 2 KINGS 23, 29 33. The same king is also mentioned in 2 CHR. 35, 20 and 36, 4. He is identical with Νεχώς δέυτερος of Manetho, the Νεχώς of Herodotus. A Necho was conquered at Carchemish IS. 46, 2. The Targ and Syr. derive the name incorrectly from נָכָה.

נָכָה see נָכָה.

נָכָה (after the form נָכָה, from נָכָה) *m.* a blow, stroke, death 2 SAM. 6, 6, the old name of a threshing-floor, for which 1 CHR. 13, 9 has בְּיָדוֹ = בָּיִד (destruction, death); destruction, JOB 12, 5 destruction to those, whose foot wavers; on the contrary נָכָה 18, 12 &c. belongs to בָּיִד.

נָכָה (prop. *part. m.* Nif. after the

form נָלֹחַ, from כָּוִיח to conceal, to keep, with suff. (נִכְלֹחַ) *m. treasure* 2 KINGS 20, 13; Is. 39, 2 (Targ., Syr., Saad.); it is not necessary to derive it, with *Lorsbach*, from the Persian *nikahid* (to keep); cognate in sense נָכַס (2 CHR. 1, 11).

נָכַח (not used) *intr. prop.* 1. *to be firm, strong, powerful*, cogn. in sense with אָוִיל I., *prop. to be firmly entwined with one another* (comp. נָכַח to bind together, to unite); the idea of firmness (see חֲזָק, חֵוִל, מָשָׁר, מָקָר) proceeding generally from that of knotting, putting in a chain; identical in its organic root נִכְח with נִכָּח, נָח. Metaphor. *to be right, equitable, just*, a right thing being looked upon as firm. Deriv. נִכְחָה, נִכְחָה. — 2. *to be on, in front, before, over against*, cognate in sense with אָוִיל II., קָבַל II. Derivat. נִכָּח, נִכָּח.

נָכַח (with suff. נִכְחֹה, plur. נִכְחִים) 1. *adj. m. right, equitable, authentic* Prov. 8, 9, coupled with יָשָׁר; substantively *the right, the right conduct*, Is. 57, 2 *who walketh his right way*.

נָכַח (with suff. נִכְחֹה, from נָכַח 2) *m. prop. same as נָגַד the fore part, pars antica*, prob. in the first instance the name of the fore part of the body, *the belly*, like קָבַל, the noun אָוִיל (body and before); then a prepos. *before, in presence of*, יָצָא נִכְחֹה Ez. 46, 9 *to go out before him*, comp. Am. 4, 3 נָגַד in this sense; חָנָה נִכְחֹה Ex. 14, 2 *to encamp before him*. More commonly we have instead of it

נָכַח *masc. the front*; hence a prepos. 1. *before*, יָדָה נָכַח *before God*, i. e. known and agreeable to him JUDGES 18, 6; *before = manifest* JER. 17, 16; נָשִׂים נָכַח *to put before* Ez. 14, 7; sometimes with the addition of פָּנִים LAMENT. 2, 19 *before the face*, i. e. *before*; נָשִׂים נָכַח Prov. 5, 21. — 2. *over against, opposite to* (comp. נָגַד) Ex. 26, 35; 40, 24. According to this twofold meaning of נָכַח, which has arisen perhaps from the noun-idea of belly, body, other words expressing

relation have originated by combination with the present one, as אֶל-נָכַח *towards before* NUM. 19, 4; לְנָכַח *straight forwards*, i. e. not backwards or sideways PROV. 4, 25; *in front of = over against* GEN. 30, 38; *before = for*, i. e. having an eye to 25, 21; צֶדֶד-נָכַח *to the front of*, i. e. *close before* JUDGES 19, 10 = צָדָה (beside) 19, 11.

נִכְחָה (pl. נִכְחֹה) *f. right, righteousness*, coupled with אָמֶת Is. 59, 14; Am. 3, 10; pl. the same Is. 26, 10; 30, 10; opposite חֲלָקוֹת.

נָכַל (only part. נֹכֵל) *tr. to deceive, to deal fraudulently* MAL. 1, 14, Aram. נָכַל, נָכַל the same; metaphor. *to act cunningly*. The fundamental signification is (according to *Fürst's Concordance* s. v.) *to conceal, to hide, to cover*, identical in its organic root נִכַּל with כָּל (כֹּל) I., כָּל-אֶרֶץ I., Sankrit *çal*, Greek *κλει-ειν, κωλ-ειν, κολ-ουειν*, Latin *cal-ere* (clam = calam), *cel-are, oc-cul-o*, German *hel-an, hehl-en*, after the analogy of מָצַל, בָּגַד. But נָכַל to fetter, whence נִכָּל fetter, refers to a fundamental signification = זָמַם.

Pih. נָכַל *to act cunningly*, with לְ of the person NUM. 25, 18.

Hithp. הִתְנַכַּל (fut. יִתְנַכַּל) *to shew oneself cunning*, i. e. *to take cunning plans*, with accus. of the person GEN. 37, 18 or פָּ Ps. 105, 25.

נָכַל (only pl. with suff. נִכְלֵיהֶם) *masc. cunning, deceit*, NUM. 25, 18; Aram. נִכָּל, נָכַל the same.

נָכַס (not used) *tr. to conceal, to keep, treasures*, cogn. in sense with צָפֹן; identical in its organic root נָכַס with כָּס (כֹּס), נָכַס, Syr. ܢܚܫ. Deriv. נָכַס.

נָכַס (only plur. נִכְסִים) *m. pl. riches, goods* (cogn. in sense with נָכַח, נָכַח, which proceed from the same fundamental signification) JOSH. 22, 8; ECCL. 5, 18; put with עָשָׂר 2 CHR. 1, 11 12.

נָכַס (not used) *Aram. trans. same as Hebrew נָכַס*.

נָכַס (only plur. נִכְסִין, constr. נִכְסֵי, from נָכַס) *Aram. m.* same as Hebrew נָכַס *Ezr.* 6, 8; 7, 26.

נָכַר I. (Kal not used) *intr. prop.* to be marked, signed, by indentation, hence metaphor. 1. to be foreign, i. e. departing from the usual and the known. — 2. to be perceptible. — The organic root נִכְר lies also in נִזְכַּר (to mark, to pierce, to impress), נָכַר I., נָכְרָה I., and also in נִזְכַּר, נִזְכָּר &c.; comp. Arab. نَكَر (1. to perceive, observe, know, understand; 2. to find strange), نَكَر (to be distinguished, remarkable, wonderful). Deriv. נִכְרֵי, נִכְרֵי, נִכְרֵי.

Nif. נִכְרָה (fut. נִכְרֵי) 1. to make oneself unknown, to dissemble, prop. to present oneself as foreign (נִכְרֵי), and therefore probably a denominative from נִכְרֵי *PROV.* 26, 24. — 2. to be perceived, to be known *LAMENT.* 4, 8; to be recognised *JOB* 34, 19.

Pih. נִכְרָה (fut. נִכְרֵי) to find strange, to look upon as foreign, i. e. to disdain, to despise *JOB* 21, 29; not to know *DEUT.* 32, 27; to act in a strange, unknown way, i. e. to mistake, to despise *JER.* 19, 4. So also in Arabic.

Hif. הִכְרִי (part. מִכְרִי; *inf. constr.* הִכְרִי, before Makkeph; fut. יִכְרֵי) *prop.* to press strongly into a thing, i. e. to perceive it by finding out its distinguishing characteristics; hence to recognise, i. e. take knowledge of *GEN.* 31, 32; 37, 32; to regard *JER.* 24, 5. Here belongs the phrase הִכְרִי פָנִים (to regard or look upon the person) *DEUT.* 1, 17, *PROV.* 24, 23, = נִכְרָה; to observe one, i. e. to care for him *RUTH* 2, 10, to reverence *DAN.* 11, 39; to recognise, what was strange *GEN.* 27, 23; *JOB* 7, 10; to acknowledge *DEUT.* 21, 17; to conceive *2 SAM.* 3, 36; to understand *JOB* 4, 16; 24, 13; *NEH.* 13, 24; to be intimate with, with accusat. *JOB* 24, 17; to distinguish *Ezr.* 3, 13. Derivat. מִכְרֵי and perhaps הִכְרֵי.

Hithp. הִתְנַכְרָה (part. מִתְנַכְרָה; fut. יִתְנַכְרֵי) to be recognised *PROV.* 20, 11; to repre-

sent oneself as strange *GEN.* 42, 7; to feign, to dissemble *1 KINGS* 14, 5 6.

נָכַר II. (Kal not used) *tr.* same as נָכַר I., 3 מִכְרֵי I. to deliver over, to give up, interchanging מ and נ. Hence

Pih. נִכְרָה to give up, נִכְרָה *1 SAM.* 23, 7; hence the LXX νέμωμαι.

נָכַר (c. נִכְרָה; from נָכַר I.) *m.* anything strange i. e. a strange land, opposite to home; hence נִכְרֵי son of a foreign land, a heathen, a non-Israelite *GEN.* 17, 12, אֶלֶּם אֶרֶץ נִכְרֵי a heathen land *Ps.* 137, 4; אֶלֶּם *DEUT.* 32, 12, אֶלֶּם *JER.* 5, 19 a heathen god; אֶלֶּם מַלְאִכָּה *MAL.* 2, 11 a heathen woman; figur. heathenism, heathen worship, *NEH.* 13, 30; *2 CHR.* 14, 2.

נָכַר (from נָכַר I.) *m.* a remarkable, extraordinary thing, hence calamity (cognate in sense נִכְרָה) *JOB* 31, 3, Ar. نَكَر the same.

נָכַר (with suff. נִכְרֵי) *m.* 1. same as נָכַר *Ob.* 1, 12, coupled with נִכְרָה, אֶבֶר, Ar. نَكَرَة the same. — 2. (a ground-form to נִכְרֵי) foreign land.

נִכְרֵי (formed from נָכַר 2; pl. נִכְרֵי) *adj. m.,* נִכְרֵיָה (pl. נִכְרֵיָהוּ) *f.* strange, foreign, i. e. outlandish, heathenish, and therefore coupled with מִלְכּוּשׁ *ZEPH.* 1, 8, *Ex.* 21, 8, אִשָּׁה *DEUT.* 17, 15, *JUDGES* 19, 12; commonly a subst. a stranger *PROV.* 5, 10; one standing at a distance 27, 2; like זָר in a bad sense *JOB* 19, 15; an estranged, alienated one *Ps.* 69, 9; a heathen *Is.* 2, 6; an enemy *Ob.* 11. Fem. strange or unheard of *Is.* 28, 21, degenerate *JER.* 2, 21; subst. a strange woman, one not belonging to the house, therefore an improper one, an adulteress *PROV.* 2, 16; 7, 5, coinciding with אִשָּׁה זָרָה.

נָכַת see נָכַת.

נָלָה (Kal not used) *tr.* to conduct to an end, to complete, hence to acquire; Arab. نَالَ, to give, bestow. Derivat. מְנִלָּה.

Hif. הִנְלִיחַ (inf. constr. הִנְלִיחוּ, with 2 and suff. פְּנִילָהוּ) to complete, to bring to

an end, Is. 33, 1, parallel הָתָם; hence *Kimchi* has paraphrased it by הַשְּׁלִים, *Ibn Sarūk* by עָלָה. It is, therefore, not necessary to read קָבַלְתָּהּ.

נִמְבֹּהָ *fem. the contemptible, the vile* 1 SAM. 15, 9; derived either from a compound of מְבֹהָ and נִבְיָה, or from מְבֹהָ and מְבֹהָ in the popular dialect. See מְבֹהָ.

נָמַח *intr. to reach to, to extend, of* sleep Ps. 76, 6; Aram. נָמַח, whence נִמְחָה a thread; Ar. نَمَّ tr. to spread, extend. Derivative

נִמְוֹחַ (*El is Spreader*, perhaps same as נִמְוֹחַ) *n. p. m.* NUM. 26, 9; *patr.* נִמְוֹחִי *ibid.* 26, 12.

נִמְךָ an assumed stem, see מִכְךָ.

נָמַל (not used) *intr. to join, to crowd together, to collect*; identical in its organic root מָלַם with מָלַם (*prop. מָלַם*), in Hithp. הִתְמַלֵּם (JOB 16, 10), Arab. مَلَّ; comp. the organic root in גָּמַל (*prop. to bring together, to collect*), Ar. جَمَلَ (to gather), דָּמַל to heap together; דָּמַל (to heap, a crowd). Deriv. נִמְלָה. For מִמְלָתָם and מִמְלָה see מָלַם.

נִמְלָה (*pl. נִמְלָה*) *f. an ant*, PROV. 6, 6; 30, 25; from נָמַל, because ants crowd together in flocks; Ar. نَمَلَة the same.

נָמַר (*in pause נִמְרָה*) *intr. to spread, to diffuse itself, of odour*, JER. 48, 11, opposite נִמְרָה; Ar. نَمَرَ the same, whose transitive is نَمَّرَ.

נִמְרָה I. (not used) *intr. to be liquid, of water, opposite to stagnant*; hence to be clear, fresh, of water; Ar. نَمِرَ the same. The organic root נִמְרָה is also in מַר I. which see. Deriv. the proper names נִמְרָה, נִמְרָה, נִמְרָה.

נִמְרָה II. (not used) *intr. prop. to be cut in, indented, notched, therefore to be striped, cognate in sense with חִבְרָה II. (Ar. the same)*; ident. in its organic root

נִמְרָה with that in מַר II.; as also the 2^d signification in Arabic, to be violent, strongly excited (of the mind), is connected with מַר II. Deriv. נִמְרָה.

נִמְרָה Aram. *intr.* same as Hebr. נִמְרָה II.

נִמְרָה (*pl. נִמְרָה*; from נִמְרָה II.) *masc. prop. the spotted, striped, hence a panther, a leopard (πίρδαλις)* JER. 13, 23, sometimes too perhaps (as in the Ethiop.) the striped tiger, who lurks in ambush and springs suddenly upon his prey 5, 6; Hos. 13, 7; HAB. 1, 8. נִמְרָה נִמְרָה SONG OF SOL. 4, 8 are parts of the Lebanon-mountains, where dens of wild beasts are.

נִמְרָה (*pl. נִמְרָה*; from נִמְרָה I.) *masc. prop. a clear, wholesome river*; hence in *pl.* the name of a group of such rivers on the borders of Gad and Moab, fully מִי נִמְרָה Is. 15, 6, JER. 48, 34, where was also a city נִמְרָה, whose ruins still exist near רְמֹז (es-Salt). See Robinson II. 279.

נִמְרָה (from נִמְרָה) Aram. *m.* same as Hebr. נִמְרָה DAN. 7, 6, a symbol of Persia.

נִמְרָה *n. p. m.* of a hero belonging to the Ethiopic race, a hunter and ruler after the flood, who founded a kingdom in the land of Shinar, i. e. Babylonia, where were four great cities, and who from thence established the Assyrian kingdom, according to a tradition in the Jehovistic narrator GEN. 10, 8-12. If נִמְרָה (which see) be the stem, then נִמְרָה can only mean the hero or valiant one, which the designation נִמְרָה appears to confirm, and to which all the Arabic traditions (Abulfeda; see too Herbelot) allude. But as the LXX write the name Νεβρώδ, and Josephus Νεβρώδης, *m* may have arisen perhaps out of *b*, and the word be connected with the Persian نَبَرْد, نَبَرْدَة a valiant, strong one, a hero. נִמְרָה Mic. 5, 5 is Babylonia.

נִמְרָה (*flowing water, from נִמְרָה I.*) *n. p.* of a city of the Gadites in Gilead NUM. 32, 3, interchanged with נִמְרָה 32, 36, Josh. 13, 27, bordering on Moab. The place may have lain among the

clear and flowing brooks in the neighbourhood of Wady Shaib. See נָמַר.

נָמַר see נָמַר.

נָמַשׁ (not used) *tr.* to communicate, to reveal, secrets, Arab. نَمَسَ the same. Deriv. the proper name

נָמַשׁ (from נָמַשׁ; *Jah is Revealer*) *n. p. m.* 2 KINGS 9, 2.

נֵס (with *suff.* נָסִי; from נָס I.) *masc.* prop. same as נִסְפָּה, a sign set up on a height and visible afar off; hence a banner, a standard, round which warriors gather *Is.* 5, 26, erected on bare mountains 13, 2; 18, 3; figur. 11, 12; a flag 33, 23; *Ez.* 27, 7; a high pole *Num.* 21, 8; a sign of warning or admonition *Num.* 26, 10, subsequently used like אִיּוֹר מוֹפֵת (which see). נֵס *Ex.* 17, 15 is the proper name of an altar. *Syr.* نَسْم a flag, sign.

נִסְבָּה (prop. part. *Nif.* f. of נָסַב) *f.* a turn, course of things 2 *Chr.* 10, 15, for which 1 *Kings* 12, 15 has נִסְבָּה.

נִסְבָּה *Ez.* 41, 7, if we should not rather read נִסְבָּה, see נָסַב.

נָסַב (*inf. abs.* נָסִיב, *fut.* יִסְבֵּן) *intr.* to give way, to retreat, to draw back, hence מֵאַחֲרֵי אֱלֹהִים *Is.* 59, 13 to draw back from following God, i. e. to fall away from him; *Mic.* 2, 6 reproach does not depart, where בְּלִמְדוֹת would be construed with the *masc. sing.*; better, however, to read יִסְבֵּן. The organic root נָסַב lies also in נָס I., נִסְבָּה, נִסְבָּה, and passes sometimes into an active sense.

Hif. הִסְבִּיג (*fut.* יִסְבִּיג, *ap.* יִסְבֵּן) to put away, to drive away, to remove, to carry away, goods, *Mic.* 6, 14 thou mayest put thy goods aside, and wilt not save them for all that; then to remove נָבִיל i. e. to displace *Deut.* 19, 14, *Hos.* 5, 10, for which is הִסְבִּיג in *Job* 24, 2.

Hof. הִסְבִּיג to be driven back, removed, *Is.* 59, 14.

נִסָּה *Ps.* 4, 7 see נִסָּה I. and II.

נִסָּה I. (Kal unused) *tr.* after the Arab. نَسَا to try by the smell, to prove

(Schultens); after the analogy of נָסַב and נָסַב I. properly to glow, to burn, hence to purify, to prove, with which נָס may be compared. More correctly, however, after its organic root נָס to divide, to separate, to cleave, Arab. نَسَّ (intr.), hence to penetrate into a thing, to examine, to search through, to try, comp. Targ. נִדְק. In another application, the organic root also exists in נָס II., נָסָה, *Aram.* נָסָה, and in נָסָה, hence metaphor. to reject, to despise, to disdain. Deriv. נִסָּה.

Pih. נִסָּה (*part.* מִנְסָה, *inf. constr.* נִסֵּה, *imp.* נָס, *fut.* יִנְסָה) to try, to put to the proof (to effect the authentication of it), with בָּ by a thing 1 *Kings* 10, 1; *JUDGES* 2, 22; to make an attempt *ECCLES.* 2, 1, with accusat. of the person *DAN.* 1, 12 14; to desire a proof *JUDGES* 6, 39; to try often, i. e. to be accustomed 1 *SAM.* 17, 39; *DEUT.* 28, 56; applied to God, who tries the virtues and the piety of men *DEUT.* 13, 4, *Ps.* 26, 2, by sufferings *GEN.* 22, 1, generally same as נָסָה to afflict *JUDGES* 3, 1 (see מִנְסָה); vice versa, it is applied to men, who try God, i. e. doubt his help *Ex.* 17, 2, *NUM.* 14, 22, by asking for proofs *Is.* 7, 12; hence coupled with מִנְסָה *Ps.* 78, 56. נָסָה אֶל to try a word with one *JOB* 4, 2 (*Aq., Symm.*), if we should not take here נָסָה = נָסָה (comp. *Ps.* 4, 7) and translate to lift up a word i. e. to speak to one. *Aram.* נָסָה the same. — נִסָּה in *Ps.* 4, 7 stands for נָסָה = נָסָה (*Ibn Ezra*), the same phrase appearing in *Num.* 6, 26; but see נָסָה II.

נִסָּה II. (only imper. נִסָּה) *tr.* to irradiate, to illuminate, to shine upon *Ps.* 4, 7 (*Rashi*), conseq. the organic root נָסָה is = נָס, נָסָה.

נִסָּח (*fut.* יִנְסָח) *tr.* to tear away, to root out, of a country *Ps.* 52, 7, i. e. to lead into exile; to pull down, a house *Prov.* 15, 25, comp. נִתָּש; to remove, to displace, a watch, i. e. to relieve guard. Deriv. נִסָּח.

Nif. נִסָּח (*fut.* יִנְסָח) to be torn away, to be driven out *Prov.* 2, 22; *DEUT.* 28, 63.

The organic root נָסַח is closely connected with that in נָסַח, נָסַח, נָסַח; for the extra-Semitic comparison see Pott, Etymolog. Forsch. I, p. 268.

נָסַח *Aram. tr.* same as Hebr. נָסַח.

Ithpe. נָסַח (fut. יִנְסַח) to be torn away, to be driven away, to be plucked out, EZR. 6, 11.

נָסַח (with suff. נִסְכָּם, plur. constr. נִסְכֵּי, with suff. נִסְכֵּיהֶם, from נָסַח I.) *m.* 1. a molten image, like נָסַח DAN. 11, 8, as also פָּסַל = פָּסַל; on the whole, therefore, = מַסְכָּה. — 2. what is poured out, a libation, a drink-offering DEUT. 32, 38, = נָסַח, נָסַח. — 3. prop. one dedicated or appointed under נָסַח, hence a sovereign, ruler, prince, cognate in sense with נָסַח JOSH. 13, 21; EZE. 32, 30; MIC. 5, 4; PS. 83, 12; conseq. = מְשִׁיחַ.

נָסַח I. (fut. יִנְסַח; inf. constr. נִסְחֵךְ) *trans.* 1. to pour out, נָסַח, as a libation, with ל of the person HOS. 9, 4, i. e. to worship; commonly ל נָסַח ל EX. 30, 9, for which IS. 57, 6 has ל נָסַח ל, conseq. like σπένδειν, libare; metaphor. to dedicate, to appoint, with the offering of a נָסַח PSALM 2, 6; to pour out רִיחַ נָסַח IS. 29, 10. — 2. to smelt, to cast, molten images, of metal IS. 40, 19; 44, 10. Deriv. נָסַח, נָסַח, נָסַח, נָסַח.

Nif. נָסַח to be appointed PROV. 8, 23.

Pih. נָסַח (fut. יִנְסַח) to pour out, with ל of the person 1 CHR. 11, 18; for which 2 SAM. 23, 16 has the *Hif.*

Hif. נָסַח (inf. constr. נִסְחֵךְ; fut. יִנְסַח, ap. יִנְסַח) to pour out as a libation, to Jehovah 2 SAM. 23, 16, or to idols JER. 44, 17; commonly ל נָסַח ל NUM. 28, 7, but also ל PS. 16, 4.

Hof. נָסַח (fut. יִנְסַח) to be poured out EX. 25, 29; 37, 16.

נָסַח II. to weave, to intertwine, to knot, Ar. نَسَج, connected with נָסַח, נָסַח; hence 1. to cover, to veil, IS. 25, 7; 2. to enter into an association, to make a covenant 30, 1. Deriv. מַסְכָּה 2. and 3., מַסְכָּת.

נָסַח and נָסַח (in pause נָסַח, with suff.

נָסַח; pl. נָסַחִים, with suff. נִסְכֵּיהֶם; from נָסַח I.) *masc.* 1. a libation, a drink-offering GEN. 35, 14, coupled with מְנַחָה JER. 7, 18; JO. 1, 9 13; 2, 14; hence ל נָסַח ל IS. 57, 6, ל נָסַח ל EX. 30, 9, i. e. to shew reverence for; coupled with זָבַח LEV. 23, 37, שָׁלָמִים NUM. 29, 39. — 2. a molten image, same as מַסְכָּה and נָסַח (DAN. 11, 8) IS. 41, 29; coupled with פָּסַל 48, 5.

נָסַח (Peal unused) *Aram. tr.* same as Hebr. נָסַח I. to pour out; deriv. נָסַח.

Pa. נָסַח (inf. constr. נִסְחֵךְ) to sacrifice, to dedicate, נִדְחֵךְ (sacrifices) DAN. 2, 46; Ar. نَسَكَ.

נָסַח (def. נָסַח, pl. נָסַחִין, with suff. נִסְכֵּיהֶוּ) *Aram. masc.* a libation, drink-offering EZR. 7, 17.

נָסַח (prop. part. Nif. of נָסַח) *masc.* what is marked off, designated, i. e. a marked off field IS. 28, 25 (Targ.).

נָסַח I. (only part. *m.* נָסַח) *intr. prop.* to be reduced to leanness, to be consumed, hence to be sick or ill, נָסַח a sick man IS. 10, 18, with an assonance to מָסַח I., with which it is connected by root. The organic root נָסַח, Syr. نَسَا, Ar. نَسَس (to decrease, of water), lies in נָסַח, also. Comp. Syr. نَسَس sick, Ar. نَسَس to be weak or sick.

נָסַח II. (Kal not used) *intr.* to glitter, to shine, to beam, and like other verbs of this idea, also to bloom (see נָסַח), to be elevated, to be visible afar; comp. Ar. نَصَّ (to be high); the organic root being also in נָסַח. Deriv. נָסַח. IS. 59, 16 belongs to נָסַח.

Hithp. נָסַח (part. מְנַחָה) to lift self up, to appear, to shine forth, ZECH. 9, 16 stones of ornament arise shining upon his land. נָסַח PSALM 60, 6 see נָסַח.

נָסַח (part. נָסַח; inf. abs. נָסַח, constr. נָסַח, with suff. נִסְכָּם; imp. נָסַח; fut. יִנְסַח) *trans.* prop. to push away, to tear away, to pluck away, ident. in its organic root נָסַח with that in נָסַח, נָסַח. Hence to tear out, יָרַח (a tent-pin) IS.

33, 20, **מְזוּזָה** (a door-post) JUDGES 16, 3, **יָחַד הָאָרֶג** (a weaver's pin) 16, 14; commonly *to break up*, a nomadic tent, metaphor. *to move on*, of men GEN. 33, 17, NUM. 12, 16, warlike armies EX. 14, 10, 2 KINGS 19, 8, of the pillar of fire and the sacred tent NUM. 1, 51, of a tempest 11, 31, of the ark of the covenant 10, 35; *to migrate* GEN. 12, 9; NUM. 10, 33; *to break up* or *depart*, of shepherds with their flock JER. 31, 24, of the flock alone ZECH. 10, 2. In the derivatives also, *to break off*, *to loosen*, *stones*; *to draw*, *to bend*, a bow (Arab. **نزع**), *to rush on*, *to rush away*, Arab. **نفس**. Deriv. **נָסַע**, **נִסַּע**.

Nif. **נִסַּע** *to be torn away*, **יָחַר** = **יָחַר** (a tent-rope) JOB 4, 21; **דוּר** (dwelling) of the soul, i. e. the body IS. 38, 12.

Hif. **הִסִּיעַ** (part. **מִסִּיעַ**, fut. **יִסִּיעַ**, ap. **יָסַע**) *to cause to break up*, *to make depart*, of men, flocks &c. EX. 15, 22; *to guide*, *to lead* PS. 78, 52; *to cause to rise*, a wind 78, 26; *to quarry*, stones (from their bed) ECCLES. 10, 9; 1 KINGS 5, 31; *to set aside*, *to remove*, a vessel 2 KINGS 4, 4; *to pluck up*, *tear up*, a tree JOB 19, 10; *to take away*, a **גֶּזֶן**; *to transplant* PS. 80, 9.

נָסַק (only fut. **יָסַק**, out of the Aramaean) intrans. *to rise*, *to ascend*, with accus. whither PS. 139, 8; the Syr. **نَسَف** the same, and imper. **نَسَف**, infin. **نَسَف**, Af. **أَسَف** can only be referred to **נָסַק**, like the infin. Af. **הִנְסַקָה**. See **קָנַק**.

נָסַק (Peal not used) Aram. intr. the same.

Af. **הִסִּיק** (inf. **הִנְסַקָה**) *to take up*, *to cause to ascend*, DAN. 3, 22; 6, 24; the meaning *to heat*, *to kindle*, in the Targ., is as in **הִעֲלָה**.

Hof. **הִסִּיק** pass. DAN. 6, 24.

נָסַר a verb-stem to **נָסַרְךָ** which see.

נָסַרְךָ n. p. of an idol of the inhabitants of Nineveh, to whom a temple was dedicated there 2 KINGS 19, 37; IS. 37, 38. By Nisroch is understood that Assyrian deity, which was called after the eagle (*Zoëga*, Abhandl. p. 139) and was

represented with the head of an eagle or hawk (*Philo* in Eus. praep. ev. I. 10); just as the Egyptian sun-god *Phra* had an eagle's head. Zoroaster depicts this hawk- or eagle-headed god (*Philo* l. c.) as the first, immortal, invisible, unborn, inseparable god, who is compared with himself, knows the laws of nature &c. In conformity with this view, and from the consideration that the eagle was sacred to Ormuzd and among the Arabians, Nisroch is looked upon as originating in Nisra-ach (a-ach = ôch as in **אֶרֶךְ**); *nisra* meaning eagle, hawk (Ar. **نيسر**, Hebr. **נִסְר**); the Coptic **νομπε** having the same signification.

נָסַר to **הִסִּיק**, see **סִיח**.

נָעָה (not used) 1. *trans.* to speak pleasantly, metaphor. *to flatter*, after the Ar. **نَعَى**. Deriv. n. p. **נִעָה**. — 2. same as **נָחָה** I. *to settle down comfortably*. Deriv. **נָעָה** and **נָעִית**, abridged **נָעִי** in the proper name **נָעִיָאֵל**.

נָעָה (from **נָעָה** 2, *settlement*; with the art.) n. p. of a place in Zebulun JOSH. 19, 13.

נָעָה (from **נָעָה** 1; *the flattering*) n. p. f. NUM. 26, 33.

נְעִירוֹת (developed from **נָעִיר**) f. pl. (collat.) youth, childhood, figur. the youth of a people JER. 32, 30.

נְעִירִים (formed from **נָעִיר**) m. plur. childhood, boyhood GEN. 46, 34; youth PROV. 5, 18; figur. the youth of a people JER. 2, 2; EZ. 16, 22.

נָעוּ see **יָעוּ** I.

נְעִיָאֵל (from **נָעִית** אֵל; *dwelling-place of El*) n. p. of a place in Naphtali JOSH. 19, 27; comp. **נָעָה**. Perhaps = **נָעִיָאֵל**.

נָעִים adj. masc., **נְעִימָה** fem. lovely JOB 1, 16, coupled with **יָסָה**; pleasant PS. 133, 1; sweet, of **כְּנוֹר** 81, 3; glorious 135, 3; coupled with **יָקָר** of **הוֹן** PROV. 24, 4; kind 23, 8. The pl. m. joy, prosperity JOB 36, 11, prosperous land PS. 16, 6; pl. f. happiness 16, 11.

נָעַל (fut. **יָנַעַל**) *trans.* to bolt, to bar,

but incorrectly נָעַר ZECH. 2, 17. We may also compare נָעַר to *hum*, of the fly, to *roar*, of a crowd of men, to *snort*, of sounds from the nose.

נָעַר II. (part. pass. נָעֵר) *trans.* to move to and fro, to shake, to cast, hence to thrust away, to displace, פָּצִים Is. 33, 15, to shake off, leaves 33, 9, where the object is wanting; to shake out, הִצֵּן NEH. 5, 13; hence נָעַר = נָק = *ibid.*; to drive or chase away. Deriv. נָעֵר, נָעֵרָה 2.

Nif. נָעֵר (fut. נִנְעֵר, part. נָעֵר = נָעֵר) ZECH. 11, 16, as is read for נָעַר to be driven away, i. e. to be shaken to and fro, of locusts and men Ps. 109, 23; JOB 38, 13 and the wicked be driven out of it; then to shake oneself, in order to get rid of fetters JUDGES 16, 20; נָעֵר ZECH. 11, 16 the cast away, the wandering. See נָעַר 2.

Pih. נָעַר (fut. נִנְעֵר) to drive about, to push about, to make restless NAH. 5, 13; to thrust out, to drive out, הִיט בְּחֹדֶי הָיִים EX. 14, 27; Ps. 136, 15.

Hithp. הִתְנַעֵר to shake oneself from, מִצָּפָרִים Is. 52, 2 i. e. the dust from oneself.

The organic root נָעַר lies also in נָעַר III. (נָעַר), containing the idea of activity and moving about.

נָעַר III. (not used) a stem to נָעַר and its derivatives (נָעֵר, נָעֵרָה), and the proper names נָעֵרָה, נָעֵרָה, respecting whose fundamental signification one is not clear. According to *Fürst's Concord.* s. v. the noun נָעַר is primitive, connected with the Sanskrit *nṛi*, *nara* man, *narī* woman, Zend. *naēre*, pers. *nar man*, Greek *ἀ-νῆρ*, Zab. *נֶעֱר-יָהּ* = *ἀνδρία*, *νῆρ-ω* = *ἀνδρείος*, Alban. *νῆρ*; according to others with נָעַר II. meaning to expel, to bear. Better same as נָעַר, נָעַר to sprout, to grow, whence נָעַר a root, נָעַר an embryo, a young one (of the sparrow, the ass &c.).

נָעַר (with suff. נָעֵרָה, נָעֵרָה; pl. נָעֵרִים, constr. נָעֵרִי, with suff. נָעֵרִי; see נָעַר III.) 1. a newly born one, a child EX. 2, 6, JUDGES 13, 5, not yet weaned *ibid.*,

hence also a maiden = (the later) נָעֵרָה, and combined with a femin. verb GEN. 24, 14 16 28 55 57; 34, 3 12 &c.; so too נָעֵרִים maidens RUTH 2, 21, or children (boys and girls) JOB 1, 19, comp. the Greek *ἡ ναῖς*; a boy, who has not yet the capacity to distinguish Is. 7, 16, and is still inexperienced; with which, however, קָטָן 1 SAM. 20, 35, 1 KINGS 3, 7, or נָעַר 1 SAM. 1, 24, or נָעַר 1 CHR. 22, 5 are joined, in order to prevent the idea of a youth from being entertained (opposite יָקָן GEN. 19, 4); a youth, who is fearful JUDGES 8, 20, and inexperienced JER. 6, 6, who is 20 years of age GEN. 34, 19; 1 KINGS 3, 7; boy, a designation of age 2 KINGS 8, 4; a youth, young prophet, servant, slave 1 SAM. 30, 13; a herdsman's boy or servant GEN. 37, 2; a priest's boy or servant 1 SAM. 2, 13; a young servant RUTH 2, 5; generally a servant of any sort EX. 33, 11; 2 SAM. 9, 9; 2 KINGS 4, 12; a shepherd GEN. 14, 24; a young warrior 1 KINGS 20, 15; a young son JOB 29, 5; figurat. people in their youth HOS. 11, 1. — 2. (from נָעַר II.) *m.* the driven about, wandering about, of sheep ZECH. 11, 16 (LXX, Vulg., Syr.).

נָעַר (a denom. from נָעַר as an abstract-formation, comp. אֶלְמָן *m.* youth JOB 33, 25; 36, 14; Ps. 88, 16; elsewhere נָעֵרִים is used for it.

נָעֵרָה (pl. נָעֵרֹת) *f.* 1. a maiden, a playing child JOB 40, 29, a grown-up maiden 1 KINGS 1, 3, who is a בְּתוּלָה 1, 2; a young wife RUTH 2, 6; a married פְּלִגֶּשֶׁת JUDGES 19, 3; a damsel AM. 2, 7; a maid, a servant GEN. 24, 61; PROV. 9, 3; 31, 15; always with the idea of youth. See נָעַר 1. — 2. prop. a waterfall (from נָעַר = נָעַר which see) *n. p.* of a city on the borders of the Ephraim-territory JOSH. 16, 7, for which 1 CHR. 7, 28 has נָעֵרָה. — 3. (shoot, posterity; comp. נָפֵג *n. p.* *f.* 1 CHR. 4, 5.

נָעֵרֹת see נָעֵרֹת.

נָעֵרִי see נָעֵרִי.

נָעֵרִי (Jah is נָעַר or נָעַר, i. e. Driver away of the wicked, from נָעַר II.) *n. p. m.* 1 CHR. 3, 22; 4, 42.

cast, lots PROV. 1, 14, and without נָפַל 1 SAM. 14, 42, with לְ of the person to assign by lot JOSH. 13, 6; הִפִּיל פָּנִים to make the countenance fall, i. e. to make sorrowful JOB 29, 24; also to look gloomily, angrily JER. 3, 12; הִפִּיל תְּהִנָּה to lay down a petition 38, 26; to let a promise fall, i. e. not to fulfil it 1 SAM. 3, 19; generally to let fall, to desist from JUDGES 2, 19.

Hithp. הִתְנַפֵּל to cast oneself down, with פָּנֵי DEUT. 9, 18, and without it EZR. 10, 1; הִתְנַפַּל עָלַי to fall upon one GEN. 43, 18.

Pil. נִפְלַל (an intensive form) to precipitate, to fall EZ. 28, 23, for which, however, the simple נָפַל occurs in 6, 7 and 30, 4.

The Aram. נָפַל, נָפַל for βάλλειν and πίπτειν is the same stem; and the Arabic for it is سقط, seldom وقع.

נָפַל (*fut.* יִפֹּל, in Targ. יִפֹּל) Aram. same as Hebr. נָפַל II., hence to fall down, to come down from heaven to, DAN. 4, 28, comp. Is. 9, 7; to fall out EZR. 7, 20; to fall prostrate DAN. 2, 46, with עָלַי אֲנִפְוִיר.

נָפַל *m.* an untimely birth, an abortion, Ps. 58, 9; ECCLES. 6, 3; from נָפַל to bear, Ar. سقط abortus.

נָפַל אִוִּית see נָפַל Nif.

נָפַם see נָפַס, נָפַסִּים and נָפַשׁ.

נָפַץ (*part. pass.* נִפְצָץ, *inf. abs.* נִפְצֹץ; *imp.* and *fut.* from פָּצַץ) 1. *intrans.* to be dispersed, to be scattered about, with כֵּן 1 SAM. 13, 11; to be driven away from one another, at (כֵּן) a thing Is. 33, 3; to scatter GEN. 9, 19; of exiles Is. 11, 12. — 2. *tr.* to scatter, to disperse, to fling about, to throw about, to reduce to ruins, עָצַב JER. 22, 28, כָּדָרִים JUDGES 7, 19. Deriv. נִפְצָץ.

Pih. הִנְפִּץ (*fut.* יִנְפֹּץ) to break or dash in pieces, כָּדָרִים JER. 48, 12; כָּדָר יִצָּר Ps. 2, 9 (fig.); to shatter, כָּדָרִים 137, 9; כָּדָרִים אֶל־אֶחָדִי JER. 13, 14 to dash against one another; also to disperse JER. 51, 20 23. Deriv. נִפְצָץ.

Puh. נִפְצָץ (*part. fem. pl.* מִנְפִּצָּוֹת) to be scattered about, to be dispersed Is. 27, 9.

Hif. הִפִּיצָץ only in the derivatives מִפְּצָץ, מִפְּצָץ.

The organic root נִפְצָץ lies also in נָפַץ, Arab. فَصَّ, and passes into other meanings.

נָפַץ *masc.* prop. scatterer, disperser, hence a stormy wind Is. 30, 30, Targ. כָּדָרִים כָּדָרִים should be compared, not מִזְרִירִים.

נָפַץ *m.* a dispersion, DAN. 12, 7 and when the scattering (i. e. the exile) of a handful (יָד, i. e. a part) of the holy people is brought to an end (וְיִכְבְּדוּ), i. e. when Simon and Judas shall have brought home to Judea their fellow-countrymen scattered in Galilee and Gilead; an event, which took place before whitsuntide 164 B. C. (1 Macc. 5, 23 45 53 54; 2 Macc. 12, 32).

נָפַץ (3 *f.* נִפְצָצָה, 3 *pl.* נִפְצָצוּ, *part.* נִפְצָץ, *plur.* נִפְצָצִין; *imp.* פִּיצֵץ; *fut.* in the Targ. יִפֹּץ) Aram. *intr.* to go out, to proceed forth, DAN. 2, 14; to issue, of an edict, i. e. it is published 2, 13, comp. LUKE 2, 1 ἐξῆλθε δόγμα; like the Hebr. נָפַץ generally DAN. 5, 5; 7, 10; also to give out or spend. Deriv. נִפְצָצָה.

Af. הִנְפִּיצָץ (3 *pl.* הִנְפִּיצוּ) to bring out or forth, = הוֹצִיאָה DAN. 5, 3; EZR. 5, 14; 6, 5.

נָפַח (*def.* נִפְחָה) Aram. *f.* expenses EZR. 6, 4 8; mod. Hebrew הוֹצָאָה.

נָפַח (not used) *intrans.* to extend, to spread, of a multitude, and then locally also; hence to be numerous, abundant, strong. Deriv. the proper names נָפַח, נָפַחִים.

The organic root נָפַח, connected with that in נָפַס, נָפַץ, נָפַשׁ, is frequently used in this sense in Aramaean.

נָפַשׁ (Kal unused) *intr.* to breathe, to respire, fig. to take breath as a sign of life, hence to live; to smell, which is expiration and inspiration; Ar. نَفَس, Aram. נָפַשׁ, נָפַשׁ the same. The organic

root נִפֵּשׁ is connected perhaps with that in נִפְּחָה. Deriv. נִפְּשׁ.

Nif. נִפֵּשׁ (fut. נִפְּשׁ) to take breath, to draw breath, hence to be refreshed Ex. 23, 12; 31, 17; 2 SAM. 16, 14. Ar. Conj. II. to refresh.

נִפְּשׁ (with suff. נִפְּשִׁי, plur. נִפְּשִׁימוֹ, constr. נִפְּשִׁימוֹת, with suff. נִפְּשִׁימוֹתָם; Ez. 13, 20 נִפְּשִׁימֵי, where, however, it is better to read with the LXX נִפְּשִׁימוֹ f. (masc. in the meaning of a being only in GEN. 2, 19; 46, 25 27; NUM. 31, 28, but where the Sam. cod. has likewise construed it as a fem.) prop. a breath, respiration, hence 1. *breath of life, vital power, life, the animal life, conceived of as consisting in the breath, like רִיחַ, anima, ἀνεμος*, therefore נִפְּשׁוּ to breathe out the breath of life, i. e. to die JER. 15, 9, נִפְּשִׁי to kill JOB 31, 39; life generally, not the condition of life (חַיִּים) or the age (יָמִים), but the inner life existing in every breathing Ex. 21, 23, to which are applied יָצָא GEN. 35, 18, הָשִׁיב 1 KINGS 17, 21, בָּקָשׁ 1 SAM. 20, 1, לָקַח PROV. 1, 19 &c.; the centre of life, so that the endangering of the נִפְּשׁ brings death Ps. 69, 2; JER. 4, 10; הִכָּה נִפְּשׁ to smite the life, i. e. to kill NUM. 35, 11; of animals LEV. 24, 18; רָצַח to murder DEUT. 22, 26. Peculiar expressions are: נִפְּשָׁא with regard to life, i. e. for the sake of one's life 1 KINGS 19, 3 (Targ.), Greek *ἀντίθετον πρὸς ψυχῆς*, or against the life JER. 44, 7; בִּנְיָן with danger of life, at the risk of life 2 SAM. 23, 7, PROV. 7, 23 (comp. בָּרָאשׁ 1 CHR. 12, 19), for the sake of life taken away 2 SAM. 14, 7, JON. 1, 14, as נִפְּשׁ alone also means a life to be taken i. e. murder Ps. 56, 7; נִפְּשָׁא belonging to [the support of] life GEN. 9, 5. — 2. concrete the soul or spirit, as that which gives life, and has all needs and sensuous feelings. In this respect it is said of נִפְּשָׁא to be frightened Ps. 6, 4, to be quieted 116, 7, to desire Is. 26, 8, to hope JOB 10, 1; to express itself in speech Ps. 34, 3; SONG OF SOL. 3, 2 4; to hold fast or to loose PSALM 103, 2; 119, 129; to hunger PROV. 10, 3, to be strengthened 11, 25, to thirst 25,

25, and fast Ps. 69, 11 &c.; also נִפְּשָׁא GEN. 12, 13 and נִפְּשָׁא JUDGES 16, 30 are said of it. It even denotes means of life Is. 58, 10. It is also used like לֵב to denote the seat of the affections, as love Is. 42, 1, joy Ps. 86, 4, fear Is. 15, 4, piety PSALM 86, 4, courage JUDGES 5, 21 &c. Coupled with אֶרֶץ or עֵצָר it expresses length or shortness of spirit JOB 6, 11; NUM. 21, 4, i. e. patient and impatient; as נִפְּשָׁא also sometimes stands for the same idea. Moreover as the seat of lamentation JOB 30, 16, of moaning cries 24, 12, of the shedding of tears Ps. 119, 28, of blessing GEN. 27, 4, of pride PROV. 28, 25 (compare לֵב 21, 4), of determination GEN. 23, 8, of willingness 1 CHR. 28, 9, of insight and knowledge Ps. 139, 14, PROV. 19, 2, of thinking DEUT. 4, 9, of remembrance and forgetfulness LAMENT. 3, 20. — 3. the breathing one, i. e. a creature JOSH. 10, 28, fully נִפְּשָׁא GEN. 1, 24 or הֲחַיָּה GEN. 1, 21 (a living being); often used collect. of animals GEN. 1, 21 24; 9, 10; but seldom including men 9, 16; for man DEUT. 24, 7; Ez. 22, 25; an individual LEV. 5, 1, a person Ex. 1, 5; and נִפְּשָׁא NUM. 31, 46, where it is opposed to the cattle; also a slave, a prisoner of war GEN. 12, 5; 14, 21, opposite נִפְּשָׁא GEN. 12, 5; 14, 21, opposite נִפְּשָׁא NUM. 6, 6, and accordingly נִפְּשָׁא alone LEV. 22, 4; NUM. 5, 2. To this meaning belongs: self, ipse JER. 46, 2, Hos. 9, 4, especially with a suffix, in order to express the reflexive; comp. Sanskrit ātman soul and self, German *Selb* and *Seele*. — 4. smell Is. 3, 20. Ar. نَفَس, Syr. نَفْس the same.

נִפְּחָה (not used) intrans. to smell, to breathe, ident. with נִפְּשׁ and the Aram. נִפְּחָה (whence נִפְּחָה). Derivat. נִפְּחָה; on the contrary, נִפְּשָׁא can only be derived from נִיחַ III. or from נִפְּחָה. Others derive the noun נִפְּחָה from נִיחַ II. (which see), = Ar. نَفَى, which is possible.

נִפְּחָה (from נָפַח after the form נִלְחָה from נִלְחָה fem. a height, a hill, hence נִפְּחָה JOSH. 17, 11 a general de-

signation of the three districts עֵין-רֹדֵר, מְנַדֵּר and מְנַדֵּר, prop. *three hills*, comp. Tricollis, Trilophus; just as in later times an association of 10 cities together bore the name of *Decapolis*.

נָפֶת (from נָפַח or נִיחַ II. = נָפַח) *f.*

prop. the sweet-smelling, the fragrant thing which flows out, hence *mucilage, juice*, of the cane (צֶהָר = סוּר), i. e. *sugar*, Ps. 19, 11, with the omission of צִיפִּים SONG OF SOL. 4, 11. מְחֹקֶה PROV. 24, 13 is apposition to it.

נִפְתָּלִי (plur. נִפְתָּלִים) *masc. wrestling, struggling* GEN. 30, 8, from the Nif. of the stem פָּתַל.

נִפְתָּח *n. p.* of middle Egypt with its metropolis Memphis, where the deity Ptah or Phtach was worshipped, as Memphis itself meant "habitation of Ptach". Ptach (פָּתַח) symbolised the productive, generating world-power, so that the root may be connected with פָּתַח (which see). *Naphtoch* may be a Coptic formation Na-phthah i. e. that belonging to Phtha, so that it would be people and land together. *Gent. plur.* נִפְתָּחִים the people of central Egypt GEN. 10, 13, 1 CHR. 1, 11, as פְּתֻרָּים are those of upper Egypt.

נִפְתָּלִי (according to the LXX abridged from נִפְתָּלִים, *wrestlings*; more correctly according to GEN. 30, 8 from נִפְתָּלִיָּה = נִפְתָּלִיָּה *wrestling of Jah*) *n. p. m.* GEN. 30, 8, and then the name of a tribe 49, 21, NUM. 1, 42, DEUT. 33, 23, and of the district belonging to it Is. 8, 23. In connexion with Zebulon it represented Galilee at a later period Ps. 68, 28, comp. MATTH. 4, 13 seq.

נָץ (with suff. נֶצֶץ; from נָצַץ) *masc.* 1. *a flower, a blossom*, GEN. 40, 10, but where נֶצֶץ stands for נֶצֶחַ; hence fem. — 2. *a hawk* (LXX), so called from its rapid flight Job 39, 26; of which there are several kinds LEV. 11, 16; DEUT. 14, 15; Targ. נֶצֶץ, נֶצֶץ, Syr. نَجَّ.

נָצָה (only *inf. absol.* נִצָּה) *intr.* same as נָצַח to go out, נָצַח נֶצֶחַ JER. 48, 9

it will go out (into the wilderness), comp. 38, 17. The form is put in order to get an assonance with נָצַח (fowl), i. e. נָץ; and there is no necessity for taking it as = נָץ to flee, like נָצַח LAMENT. 4, 15 = נָצַח.

נָצַב (Kal unused) *intr.* same as נָצַב to be firm in a place; to stand, to sit, to lie; to be established, set up, erected &c.; from which *intr.* fundamental signific. נָצַב and Ar. نصب also proceed. The organic root נֶצֶב, connected with that in נֶצֶב, becomes clear from נָצַב (to stand, to stand fast, to be enduring); Phenice. נָצַב trans. Deriv. נָצַב, נָצַב, נָצַב, נָצַב, the proper names נָצַב, נָצַב.

Nif. נָצַב (only *perf.* and *part.*) to stand, of persons GEN. 18, 2; 24, 13; to stand upright, of things 37, 7; Ex. 15, 8 נָצַב; to be stationed, of watchmen on (נָצַב) a look out Is. 21, 8, elsewhere with עַל to stand with, by, before a person or thing, i. e. to be present GEN. 45, 1; 1 SAM. 22, 7; to present oneself, with לְ to or for one Ex. 34, 2; to set oneself, i. e. to appear Is. 3, 13; Ps. 82, 1; to station oneself, i. e. to take one's stand Ex. 7, 15; 17, 9; to be set over, with עַל RUTH 2, 5 6; 1 SAM. 22, 9; to be firm, secure, standing firmly, Ps. 119, 89; *part.* נָצַב as an adjective to אָדָם firm, healthy 39, 6; fem. נָצִיבָה, ZECH. 11, 16 he will not keep the healthy (in that state). The interpretation "the exhausted" after the Arab. نصب (to be wearied out) is less suitable. Derivat. נָצִיבָה, נָצִיבָה.

Hif. הִנָּצִיב (part. מִנָּצִיב, *inf. constr.* הִנָּצִיב, fut. יִנָּצֵב, apoc. יִנָּצֵב) to set, to hang in, gates 1 KINGS 16, 34; to place GEN. 21, 28; to set up, a memorial stone 35, 14; 1 SAM. 15, 12; to erect, to build GEN. 33, 20; to raise 2 SAM. 18, 18; to lay upon 18, 17; to set LAMENT. 3, 13; to appoint, to determine, PSALM 74, 17; to set, מִנָּצִיב Sam. 13, 21; to place, מִנָּצִיב (a bar of wood), in a bird-trap JER. 5, 26.

Hof. הָצַב (part. מִצָּב) *pass.* to be placed GEN. 28, 12; JUDGES 9, 6. — הָצַב NAB. 2, 8 see הָצַב.

נֹכַח (prop. part. Nif.) *m.* 1. *a shaft, handle, haft* (Kimchi) JUDGES 3, 22, from **נָצַח** to be stiff, upright; Arab. **نَصَاب** *a handle*. — 2. *a prefect*, prop. one set over 1 KINGS 4, 5 7; 5, 7 30; 9, 23; **נֹכַח מֶלֶךְ** *a prefect as king* 22, 48.

נָצַב (not used) *Aram. intr.* same as **נָצַב** (which see) and *Hebr.* **נָצַב**; hence to be firm, strong, of iron; *Ar.* the same. *Deriv.* **נִצְבָּה**.

נִצְבָּה (def. נִצְבָּהּ, with suff. הָיָה; נִצְבָּהּ; *Aram. f. firmness* DAN. 2, 41. According to Theod. from נָצַב to plant, and therefore נִצְבָּה means *roots*, metaphor. *nature, natural condition*.

נָצַג a stem incorrectly adopted for **נָצַח** and **הִנָּח**, see **נָצַח**.

נָצַח I. (only fut. תִּצְחֶנָּה) intr. to be destroyed, wasted, made desolate, of עָרִים JER. 4, 7; prop. to be torn asunder, to be rent asunder; identical in its organic root נָצַח with that in נָחַץ I. נָצַץ; hence it is only applied to a state of wasting by destruction, like the trans. בָּקַע and הָרַס.

Nif. נָצַד (only part. pl. נָצִים and fut. נִצְדָה) 1. same as Kal to be destroyed, reduced to ruins, נְצִים נָצִים waste heaps of ruins 2 KINGS 19, 25; IS. 37, 26. — 2. to strive, to quarrel, to dispute, prop. to reproach one another, to calumniate, revile one another EX. 21, 22; LEV. 24, 10; 2 SAM. 14, 6; נָצִים disputing ones EX. 2, 13; comp. נָדָה, נָדָה, where this idea is developed out of a similar fundamental signification.

Hif. הִצֵּחַ (inf. constr. הִצִּיחַ) to strive, to contend, with עַל against Num. 26, 9; to wage war, with accus. of the object Ps. 60, 2. Deriv. מִצָּח and מִצִּיחַ.

The connexion between *to be desolated* and *to contend* is also in the Ar. حرب.

נָצַח II. (3 *pl.* נִצְּחוּ) *intrans.* same as נָצַח (which see), according to some = נִצַּח,

נָץ (which see), *to move quickly forward, to fly, to flee*, LAMENT. 4, 15, coupled with נִיץ. The noun נִיצָה 1. may be from נִיץ.

נֶצֶחַ (from נָצַח) *fem. flower, blossom*,
Is. 18, 5; Job 15, 33; Phœnician נֶצֶחַ
(nesso) the same.

נֹצֵה see **נוֹצֵה**.

נִצֹּרֵם *adj. m.*, נִצֹּרָה (on the contrary *constr.* נִצִּירָה) *f.* watching for, aiming, after something, **PROV. 7, 10** watching for the hearts (of youths).

נִצְרָה fem. watch, מִצְדָּה a tower of watch Is. 1, 8.

נִצְרֹת (only pl.) fem. prop. a thing
sprouting, hence that has arisen, new Is.
48,6 = חֲדָשׁוֹת *ibid.* See **נִצַּר**.

נְצִירִים (only pl.) *m.* 1. watch-houses, watch-towers, Is. 65, 4, see נָצַר. — 2. the preserved, the delivered 49, 6 K'ri, where the K'tib has נְצִירִים.

נָצַח I. (Kal not used) intr. *to shine, to glitter, to lighten*, identical in its organic root נִצַּח with that in צַח, נִצָּח, צִיָּה; metaph. *to be bright, pure, white, neat*, like the Ar. نَصَعَ, نصع, Syr. لَبِطَ

(to shine, figur. to be prominent), figur.
a) *to be pure, true, faithful* (comp. הָרָרָה),
proceeding from the idea of shining;
b) *to be shining, glorious, splendid, distinguished, noble*, comp. הָרָרָה. Derivat.
נָצַח 1. and the proper name נָצִיחַ

Pih. נָצַח (*part.* מְנַצֵּחַ, *inf. constr.* יְנַצֵּחַ) *to have the oversight of, to superintend, to stand at the head of, to be chief,* with עַל 2 CHR. 2, 1 17; 34, 13, for which the parallels have נָצַח; *to lead, music or playing* 1 CHR. 15, 21. This meaning is prop. a stronger form of the Kal-idea *to shine forth, to be bright, to appear*, the same thing existing in the case of נָגַד belonging to נָגַד; and the Arab. meanings *to admonish, instruct* (see הִזְקִיר), *to lead*, should also be referred thereto. The expression מְנַצֵּחַ in 53 psalm-inscriptions and HAB. 3, 19 means *president, overseer* (of the singers and musicians).

נָצַח II. (not used) *intrans.* to be wet,

liquid, to flow, to flow out (*Fürst*, Concordance s. v.), to exude, conseq. a collateral form of **נָזַח** I. (which see); or identical in its organic root **נָצַח** with **נָקַח** III. (which see); Ar. **نَضَحَ** and **نَضَحَ** trans. to spout, to sprinkle, Ethiop. **נָצַח** *nasēha* the same, Coptic **נָצַח** and **נָצַח** the same. Deriv. **נָצַח** 2.

נָצַח III. (not used) *tr.* prop. to bind, to attach, as in the case of **נָצַח**, **נָצַח**, **נָצַח** metaphor. to be powerful, strong; to endure, to hope, to trust; to be constant, true, faithful; to overpower, to conquer; these ideas being developed in the verbs mentioned. Deriv. **נָצַח** 3.

נָצַח (with *suff.* **נָצַחִים**, **נָצַחִי**) *masc.* 1. (from **נָצַח** I.) splendour, fame, majesty, 1 CHR. 29, 11, coupled with **נָצַחִים** and **נָצַחִים**. — 2. (from **נָצַח** II.) juice or liquor of the grape, metaph. blood Is. 63, 3 6. — 3. (from **נָצַח** III.) power, omnipotence 1 SAM. 15, 29 = **נָצַח** NUM. 23, 19; but others take it to mean glory, excellency, splendour, from **נָצַח** I.; then duration, eternity Is. 34, 10, **נָצַח** *till eternity* Ps. 49, 20; hope, trust, confidence LAMENT. 3, 18 (*Ibn Gánách*), parallel **נָצַח**.

נָצַח (also in pause; *pl.* **נָצַחִים**; from **נָצַח** III.) *m.* 1. continuance, duration; constancy, uninterruptedness, Ps. 74, 3 *lift up thy steps* (i. e. come to) to the uninterrupted desolations, if **נָצַח** be not there an adverb; hence *adv.* (as an *accus.*) continually, constantly, always, ever on, for ever, JER. 15, 18, AM. 1, 11, Ps. 16, 11, Targ. **נָצַחִים** *wholly, entirely*, Ps. 13, 1; **נָצַחִים**, *perpetually* JOB 34, 36, like **נָצַח** in 23, 7. Here belongs the common adverb **נָצַח** ever, for ever JOB 4, 20; 14, 20; 20, 7; entirely Ps. 9, 19; or by way of strengthening the idea with the *pl.* **נָצַחִים** added Is. 34, 10. — 2. Metaphor. truth, fidelity, HAB. 1, 4, = **נָצַח** Is. 42, 3.

נָצַח (from **נָצַח** III.) *adj.* *m.*, **נָצַחִי** *fem.* enduring, perpetual JER. 8, 5.

נָצַח (Peal unused) Aram *tr.* same

as **נָצַח** III. to overcome, to excel, Syr. **נָצַח**.

Ithpe. **נָצַח** to signalise oneself, to appear as a conqueror DAN. 6, 4.

נָצַחִי (*pl.* **נָצַחִים**) *m.* 1. one set over, a prefect, 1 KINGS 4, 19; 2 CHR. 8, 10 K'tib; abstract a military post, a garrison, 1 SAM. 10, 5, in the first case = **נָצַח**, in the other = **נָצַח**. — 2. a thing set up, i. e. a pillar, GEN. 19, 26, = **נָצַח**, Arab. an idol; Phenic. **נָצַח** a tomb-stone (Steph. Byz.). — 3. (plantation, foundation) *n. p.* of a city in Judah JOSH. 15, 43, now *Beith Nasib*.

נָצַחִי (from **נָצַח** I.; a famous, distinguished one) *n. p. m.* EZR. 2, 54.

נָצַחִים see **נָצַחִים**.

נָצַל (Kal not used) *tr.* to tear off, away or out; to draw off, away or out; to snatch from, to separate, to divide; identical in its organic root **נָצַל** with that in **נָצַל**, **נָצַל**, **נָצַל**, **נָצַל**, **נָצַל**; Arab. **نَضَلَ**, **نَضَلَ**, **نَضَلَ**, **نَضَلَ**; Aram. **נָצַל**. Figurat. to pluck, out of danger, hence to deliver.

Nif. **נָצַל** (*inf. constr.* **נָצַל**, *fut.* **נָצַל**) 1. reflex. to free oneself PROV. 6, 3 5 (where the LXX, Syr., Targ. read **נָצַח** for **נָצַח**). — 2. to be delivered, saved JER. 7, 10, or to become so, followed by **נָצַל** Is. 20, 6, **נָצַח** HAB. 2, 9, **נָצַח** Ps. 69, 15; on the contrary with **נָצַל** to be delivered by fleeing to one DEUT. 23, 16.

Pih. **נָצַל** (*fut.* **נָצַל**) to rob, to rake up together, 2 CHR. 20, 25 and they raked together for themselves, without being able to carry it away; then to plunder EX. 3, 22; 12, 36; seldom like *Hif.* to deliver EZ. 14, 14, in the LXX *Nif.*

Hif. **נָצַל** (*part.* **נָצַל**, *inf. absol.* **נָצַל**, *constr.* **נָצַל**, *fut.* **נָצַל**, *apoc.* **נָצַל**) *caus.* to tear apart, to pull apart 2 SAM. 14, 6; to take away, i. e. to withhold HOS. 2, 11; to snatch from, with **נָצַח** of the person GEN. 31, 16; to withdraw Ps. 119, 43; to keep off, to keep at a distance from PROV. 2, 12 16; **נָצַח** *to withdraw the sight* 2 SAM. 20, 6, where one has to supply **נָצַח**; to draw out from, to free,

from danger Ex. 12, 27, Is. 19, 20, constantly followed by an accusat. 1 SAM. 30, 18, seldom by a dat. Jon. 4, 6; מַצִּיל a deliverer, rescuer Ps. 7, 3; הָרַשָּׁשׁ to save the life Ez. 3, 19, with כֵּן of the person Ps. 18, 49, or of the thing 69, 15. Deriv. הִצִּילָה.

Hof. הִצִּיל (part. מִצֵּל) to be plucked out, snatched out of, AM. 4, 11; ZECH. 3, 2.

Hithp. הִתְנַצֵּל (fut. יִתְנַצֵּל) to strip oneself of, ornament or dress Ex. 33, 6.

נָצַל (Peal not used) Aram. trans. = Hebrew נָצַל.

Af. הִצִּיל (inf. הִצִּילָה and הִצִּילִי) to deliver, to free DAN. 3, 29; 6, 15 28.

נָצַן (only pl. נִצְנִים; from נָצַץ) masc. flower, blossom SONG OF SOL. 2, 12.

נָצַץ (part. נִצְצֵץ) intr. to shine, glitter, to sparkle, EZEK. 1, 7; deriv. perhaps נִצְצִיץ. Metaph. a) to blossom (see נִצְחָה, נִצְחָה), whence נָצַץ 1, נִצְחָה, b) to flee, to fly (comp. פָּרַח); deriv. נָצַץ 2. For explanation of the organic root comp. נִצְחָה II, נָס, נָס, נָס II. The Arab. نَصَّ is to be compared with נָצַץ.

נָצַק see נָצַק.

נָצַר (part. נֹצֵר, imper. נִצֵּר, with a of motion נִצְרָה, with suff. נִצְרָה; fut. יִנְצֵר and יִנְצֵר) 1. intrans. to appear, to shine, to lighten, metaphor. to bloom, to be green, to sprout (= צָמַח Is. 42, 9; 43, 19; יָצָא 51, 5); figurat. to unfold, to arise, to be, hence נִצְרֹת Is. 48, 6 = הִנְחֹת (ibid.); identical in its organic root נָצַר with that in נִצְחָה, נִצְחָה, נִצְחָה, which meaning the Ar. نَصَرَ (to shine, to blossom, to be green), نَشَرَ (to sprout) also have. Deriv. נָצַר. — 2. to behold, to see, to look, proceeding from signification 1; comp. נִצְחָה (to shine upon, to singe, and to descry, to spy), Greek γάος δέδοραξ, German blicken and blitzen, as well as the cognate radical נָצַר II. to glitter, to shine, whence נִצְצֵר (plur. נִצְצִים, נִצְצֵר, נִצְצֵר (gold), to burn, to be arid, whence נִצְחָה and נִצְחָה (drought),

and to see, to look, to spy, whence נִצְצֵר, נִצְצֵר, the proper names נִצְצֵר, נִצְצֵר (like נִצְצֵר) and נִצְצֵר to see, to look; as "to lighten" and "to see" coincide in נִצְצֵר. Accordingly tr. a) to behold, to look upon, to inspect, to watch, Is. 27, 3; to spy, to guard, hence נִצְצֵר JER. 31, 6 applied to watchmen who had to look to the fire-signals for determining the new moon; נִצְצֵר 2 KINGS 17, 9 &c. watch-tower, to protect flocks; נִצְצֵר a field-watcher JOB 27, 18; נִצְצֵר watch-houses, watch-towers, which stand in the fields solitary and apart, and where idolatry was practised Is. 65, 4; instead of it is also used נִצְצֵר 1, 8, place or tower of watch, which were set solitary on the tops of mountains; farther, to keep a look out upon one, to spy after him, whence נִצְצֵר adj. masc., נִצְצֵר (constr. נִצְצֵר) fem. (which see); to keep, to watch over PROV. 27, 18; to preserve, maintain 20, 28; to watch, with נִצְצֵר Ps. 141, 3, with מִן from 34, 14; נִצְצֵר the kept, i. e. the preserved Is. 49, 6; or to give heed to, נִצְצֵר PROV. 13, 3, נִצְצֵר 16, 17; to guard, to protect, נִצְצֵר 22, 12, with מִן from one Ps. 32, 7; 140, 2; in a hostile sense, to watch closely, to besiege, of enemies, hence נִצְצֵר besiegers JER. 4, 16, identical with field-watchers 4, 17, comp. נִצְצֵר 2 SAM. 11, 16 in this sense; figur. JOB 7, 20, where God is called a נִצְצֵר of man in a hostile sense; to observe, to keep, a covenant DEUT. 33, 9, a law PROV. 28, 7, commands Ps. 78, 7; נִצְצֵר to keep for one Ex. 34, 7; with accusat. נִצְצֵר and לִּי Is. 26, 3.

נָצַר m. a shoot, sprout, branch, of a plant Is. 14, 19; 60, 21; figur. a descendant, offshoot, of the Davidic 11, 1 or Ptolemy-dynasty DAN. 11, 7.

נָצַר see נָצַר.

נָצַח (Kal not used) intrans. same as נָצַח (which see), to burn, to blaze, to kindle; as נָצַח also coincides with נָצַח. The organic root נָצַח, נָצַח is also in נָצַח, נָצַח, Ar. (transposed).

Nif. נִצַּח (*perf.*) to blaze up, to be consumed, בָּאֵשׁ (in the fire) NEH. 1, 3, to fire up in anger, with אַ of the person 2 KINGS 22, 13 or of the object 22, 17; to be dried up, withered, of ploughed land, plantations, pastures JER. 9, 9 11; therefore to be desert, waste, 46, 19, without being identical with נִצָּח.

Hif. הִנְצִיחַ may be referred to נִצַּח (which see), especially as the forms הִנְצִיחַ and הִנְצִיחַ appear also.

נִקְיָא (*part. pass.* נִקְיָא = נִקְיָא *Aram.* *intr.* to be pure, i. e. white, of wool, like the Hebrew נִקְיָא I., properly to be bare, naked, metaphor. to be rubbed, polished, free from dirt.

נִקְיָא see נִקְיָא.

נִקְיָא I. (*part. pass.* נִקְיָא, *pl.* נִקְיָאִים *intr.* same as נִקְיָא I., only in the deriv. נִקְיָא.

Hif. הִנְקִיֵּא only in cod. Sam. GEN. 24, 41.

נִקְיָא II. (not used) only in cod. Sam. Ex. 2, 24 and 6, 5 for נִקְיָא.

נִקְבַּ (part. נִקְבַּ, *pass.* נִקְבִּי, *plur.* נִקְבִּי, *inf. abs.* נִקְבִּי, *constr.* נִקְבִּי, *tr.* 1. to make a hole in, to hollow out, HAG. 1, 6 a purse with holes; to bore, הָרָה, with אַ into a thing 2 KINGS 12, 10; to cut through, to cut asunder, of splinters 18, 21; to pierce, אָחַז JOB 40, 24, לָחַץ 40, 26, with a spear HAB. 3, 14. — 2. Metaphor. to separate, to distinguish, to name distinctly Is. 62, 2; to specify GEN. 30, 28, comp.

חָדָה, Targ. קָצַב, פָּרַשׁ, Ar. حَدَّ with حَدَّ, where the same metaphor occurs, لَقَّبَ to name, with l for n; to separate, to pick out, to select, hence נִקְבִּי, a selected, distinguished one, AM. 6, 1 the select or noble of the best of the peoples; comp. Ar. نَقِيب, a distinguished one, a prince, a select one. — 3. to curse, to revile, to blaspheme, the name of God, prop. to cut into one, to pierce one, LEV. 24, 11 15 (LXX, Targ. and Rashi to

pronounce accurately, this being looked upon before God as a reviling of him); Prov. 11, 26; 24, 24; JOB 3, 8; 5, 5; comp.

נִקְבָּה, נִקְבָּה, Ar. سَبَّ. Deriv. נִקְבָּה, נִקְבָּה, נִקְבָּה, נִקְבָּה, and the proper name נִקְבָּה.

Nif. נִקְבַּ to be called by name NUM. 1, 17; 1 CHR. 12, 31; 16, 41; opposite of being numbered.

נִקְבַּ m. 1. a bezel, for precious stones, prop. a cavity Ez. 28, 13 (Jerome); but one must read there חָךְ impression for חָךְ. — 2. (a hollow; with the article) n. p. of a town in Naphtali JOS. 19, 33.

נִקְבָּה f. a female (from נִקְבַּ, like זָכָר referring to the sexual act or the figure of the female pudenda), of men GEN. 1, 27, LEV. 12, 5; of beasts GEN. 6, 19; LEV. 3, 1.

נִקְרָא I. (not used) *tr.* to stick into a thing, to indent, to cut in; Arab. نَقَعَ to pierce or sting (of the serpent); modern Hebrew נִקְרָא to make punctures, to mark with points, Arab. نَقَطَ to cut in, to indent; then to make stripes, spots, to speckle, sheep and goats in order to distinguish them; cognate in sense with נִקְרָא II.; identical in its organic root נִקְרָא with חָטַט, Ar. حَطَّ, Syr. حָط (to mark, to inscribe), גָּר I. (to cut into), גָּר I. and many others. Deriv. נִקְרָא, נִקְרָא (from Pihel).

נִקְרָא II. (not used) *tr.* prop. to keep, to guard, to keep together, to watch, a flock; connected in its organic root נִקְרָא with that in שָׁקַד; comp. Sanskrit kat, kad. Derivat. נִקְרָא, the proper names נִקְרָא, נִקְרָא.

נִקְרָא (*pl.* נִקְרָאִים) *adj. m.* נִקְרָא (*pl.* נִקְרָאִים) *f.* spotted, speckled, of sheep and goats, coupled with טָלִיא and בָּרִיר GEN. 30, 32 33 39; 31, 8 10 12; Targ. נִקְרָא.

נִקְרָא (*pl.* נִקְרָאִים) *fem.* an engraving, a stud of silver, as an ornament, SONG OF SOL. 1, 11.

נִקְרָא (*pl.* נִקְרָאִים) *mas.* 1. a crumb of bread, mica JOS. 9, 5 12, which is יִקְבֵּשׁ

(Aq., Symm., Vulg.), so called from its resemblance to a point. The meaning furnished with mould-points (LXX, Theod., Kimchi) is less suitable in a linguistic view. — 2. A sort of pointed (i. e. finely sprinkled) or otherwise small cake, which cannot be ascertained exactly, carried by the common people on journeys 1 KINGS 14, 3; perhaps from נָקַר = נָקַר to dry, a kind of dried cake (Targ., Rashi and LXX; see Fürst, Conc. s. v.).

נָקַר (from נָקַר II.; pl. נִקְרִים) *masc.* a shepherd AM. 1, 1; 2 KINGS 3, 4.

נָקַר I. (only *infin. abs.* נִקְרָה) *intrans.* prop. to be naked, bare, Arab. tr. نَقَعَ to make bare or naked. Hence metaphor. to be empty, of a city, without inhabitants; to stand bare, solitary, by exclusion from association; figur. to be bare, free, from guilt, i. e. innocent; from punishment, i. e. to be exempt from punishment, pure; to be free, from a thing; Ar. نَقِيَ (to be empty). Deriv. נִקְרָה, נָקִי.

The stem is connected with the tr. נָקַד I. (to be empty, wasted), as נָקַד II. (to spirt out, to speckle) is the corresponding root to נָקַד II.; Ar. نَصَّ (to flow out), نَضَحَ; — an interchange of נ and ק.

Nif. נִקְרָה (1 p. נִקְרִיתִי, imp. הִנְקִדָּה, fut. יִנְקִדָּה) to be empty, solitary, forsaken from inhabitants Is. 3, 26; to be made solitary, bare, i. e. to be driven out of communion ZECH. 5, 3 (LXX, Vulg., Targ. נִקְרָה); to be free, exempt from punishment Ex. 21, 19; Prov. 6, 29; with מִן of the person or thing to be free from a person or thing, to be untouched, i. e. without punishment or guilt NUM. 5, 19 31; JUDGES 15, 3; to be declared innocent Ex. 34, 7 and NUM. 14, 18 cod. Sam.

Pih. נִקְרָה (fut. יִנְקִדָּה) to pronounce free, innocent, JOB 9, 28, with מִן of the punishment 10, 14, with accus. of the object Ex. 20, 7; to let go unpunished, JER. 30, 11 I will chastise thee in moderation (לְמִשְׁפָּט, 10, 24 בְּמִשְׁפָּט), but I will not let thee go altogether unpunished; hence to drive out, to separate, to drive away,

i. e. to punish, to destroy, Ex. 34, 7 and he will not punish wholly (cod. Sam. יִנְקִדָּה and the pious will be counted by him exempt from punishment); NUM. 14, 18; NAH. 1, 3. In this sense Jo. 4, 21 is also to be taken: and I will put away their blood-guiltiness (cleanse by punishment) which I had not propitiated; comp. καθαρσις MARK 7, 19. Hence the LXX and Syr. do not read נָקַם. Derivat. נִקְרִין.

נָקַר II. (unused) tr. to pour out, to sprinkle, cognate in sense with נָסַךְ; Ar.

נָקִי the same; hence to prepare a drink-offering, to dedicate by a libation. Derivat. מִנְקִית. See נָקַר I. and יָצַרָה, יָצַרָה.

נָקִי (from נָקַר I.) *adj. m.* same as נָקִי guiltless, pure, cod. Sam. Ex. 34, 7; NUM. 14, 18; Phenice. נָקִי the same (Malt. 2, 2).

נָקִי (only pl. נִקְיָאִים, from נָקִי I.) *adj. masc.* only in cod. Sam. GEN. 44, 10, NUM. 32, 22, as also in the Samar. version GEN. 24, 41; DEUT. 19, 10 13; 21, 9; 27, 25; = נָקִי.

נִקְרָדָה (shepherd) *n. p. m.* EZR. 2, 48; NEH. 7, 50.

נָקַר see נָקַר.

נָקַט (only 3. p. fem. נִקְטָה) *intr.* to feel loathing, to have disgust, with אֶת at, of, from, JOB 10, 1; identical in its organic root נָקַט with קָט (קִיט), comp. Aram. נָקַט and Hebr. נָקַט in all forms; and it is not necessary to refer נִקְטָה to קִיט.

נָקִי (constr. נָקִי, plur. נִקְיָאִים) *adj. m.* pure, unblameable, with כָּפָאִים incorruptible Ps. 24, 4; innocent, upright Ex. 23, 7; JOB 4, 7; נָקִי innocent blood DEUT. 19, 10; on the contrary דָּם נָקִי blood of an innocent one; אִי־נָקִי the not guiltless JOB 22, 30, i. e. the guilty; with מִן free from a thing i. e. guiltless of it 2 SAM. 3, 28, with מִקָּם יִי exempt from punishment GEN. 44, 10; free from military service DEUT. 24, 5; not answerable, not bound GEN. 24, 41, JOSH. 2, 17, followed by מִן; Sam. נָקִיא, pl. נִקְיָאִים, and נָקִי.

נָקִיא *adj. m.* same as נָקִי Jo. 4, 19; JON. 1, 14 K'tib.

נָקִיּוֹן (*constr.* נָקִיּוֹן) *m.* cleanness, of hands, i. e. innocency; incorruptibleness GEN. 20, 5; Ps. 26, 6; 73, 13; without פְּכִים Hos. 8, 5; cleanness, bareness, of teeth, i. e. hunger AM. 4, 6 (Targ. נִקְהִיּוֹן bluntness).

נָקִיק (*constr.* נָקִיק, *pl. constr.* נָקִיקִי, from נָקַק) *masc.* a division, rent, crevice, cleft, of a rock (הַפֶּלֶץ) Is. 7, 19; JER. 13, 4; 16, 16; cognate in sense with נִקְרָה. Aram. נִקֵּס.

נָקָם (*part.* נָקָם; *inf. abs.* נִקְוֹם, *constr.* נִקְוֶה; *fut.* יִקְוֶה) *prop. intr.* to pant, to be violently zealous, to be excited, to be angry, ident. with נָהַם, נָהַם (which see) in its original meaning. Metaphor. to scold, to punish, to curse, like the Arab. نَقَم, hence coupled with קָנָה NAH. 1, 2; נָקָם ibid. = בָּצַל הָמָה; in general to avenge, with accus. of the thing, דָּם DEUT. 32, 43, or of the person 1 SAM. 24, 13, and מֶן upon one; to take vengeance, absol. LEV. 19, 18; to punish, with עַל Ps. 99, 8, or the accus. JOSH. 10, 13; to revenge upon, with מֶן 1 SAM. 24, 13, מִמָּוֹד NUM. 31, 2 and לְ EZ. 25, 12, according to the conception of the relation. In a strong form are also used the expressions נָקָם נָקָם EZEK. 25, 12, נִקְמָה, נָקָם NUM. 31, 2. Deriv. נִקְמָה, נִקְמָה.

Nif. נִקְמָה (*inf. constr.* נִקְמָה, *fut.* יִקְמָה) to be punished Ex. 21, 20; to be avenged, to take revenge, with מֶן of the person from Is. 1, 24, JER. 46, 10, with בְּ of the person upon JUDGES 15, 7; JER. 50, 16; to procure vengeance for oneself, with מֶן from a person and לְ for one 15, 15, with מֶן of the thing for which; JUDGES 16, 28 and I will get revenge to myself (בִּי) one of my two eyes from (בִּי) the Philistines.

Pih. נִקְמָה to avenge, with accus. of the object, and מֶן at the hand of one 2 KINGS 9, 7; JER. 51, 36.

Puh. נִקְמָה (*fut.* יִקְמָה) to be punished, avenged GEN. 4, 15 24; Ex. 21, 21.

Hithp. נִקְמָה (*part.* מִתְנַקֵּם, *fut.* יִתְנַקֵּם) to

avenge oneself JER. 5, 9; to shew oneself revengeful Ps. 8, 3; 44, 17.

נָקָם (*constr.* נָקָם) *masc.* punishment, coupled with שָׁלַם (requital) DEUT. 32, 35; retaliation Is. 35, 4, coupled with גָּמַל; revenge, with genit. for LEV. 26, 25, JUDGES 16, 28, נָקָם לְ to take vengeance EZ. 24, 8; יוֹם נָקָם the day of revenge, retribution, punishment, Is. 34, 8; 61, 2; 63, 4; לְ הַשִּׁיב לְ to requite vengeance to one DEUT. 32, 41; לְקַח Is. 47, 3 and אָחָז מִן מִיכָאֵל Mic. 5, 14 to take vengeance.

נִקְמָה (*constr.* נִקְמָה, with *suff.* נִקְמָתִי; *pl.* נִקְמָתוֹ) *fem.* same as נָקָם vengeance, retribution, punishment; hence נָקָם JER. 51, 6, יוֹם נָקָם 46, 10, with the genit. by whom 50, 15 or for what vengeance is taken 51, 11; desire of vengeance, vindictiveness LAMENT. 3, 60. Phrases: עָשָׂה לְ to take vengeance upon EZ. 25, 17; Ps. 149, 7; בְּ נָקָם לְ the same, NUM. 31, 3; לְ עָשָׂה or נָקָם לְ JUDGES 11, 36, Ps. 18, 48, to do vengeance for one, with מֶן upon one; עָשָׂה בְּ to act with revenge EZ. 25, 15.

נָקַח (only *perf.*, while the *fut.* is formed from יִקָּח I.) *intr.* to stand off, from a thing, to turn away, followed by מִן EZ. 23, 18 or מֶן 23, 22 28, as יִקָּח is also so construed JER. 6, 8; EZ. 23, 17. Comp. Arab. نَكَح (to stand off from, to turn away from a thing, hence to remove). The trans. prop. means to push or drive away, to strike away; Hebrew נָקַח (which see), Ar. نَقَص (to loosen, to break off, to put away). The organic root נִקַּח exists also in נָקַח and נָקַח I.

נִקְחָה I. (Kal not used) *tr.* to strike off, olives, i. e. to reap; to break, to destroy, the skin with leprosy; to wound, to injure, the body; to tear in pieces, to tatter, garments; to cut away, to shave off, the corners of the hair, i. e. the outer locks; to cut, to strike down, to fell, bushes and trees; all which senses are visible from Pih. and Hif. and the

derivatives; Aram. נָקַר to strike down, to prostrate, an ox; to throw down, a man; to knock, to beat, of the heart; Ar. نَقَف to smash, to crush, the head; to break, an egg; to strain, wine. Hence we see that נָקַר is intimately connected with נָקַח (which see). Deriv. נִקְרָה, נִקְרָה (according to some).

Pih. נָקַר (3 p. pl. נִקְרָה) to cut down, to fell, trees, Is. 10, 34; to shatter, צִדָּר Job 19, 26.

Hif. הִקְרָה (fut. הִקְרֶה) to cut away, to clip off, the corners of the hair on the head Lev. 19, 27, coupled with הִשְׁחִיחַר. The LXX, Vulg., Symm. and after them all the old interpreters have understood it according to the usual acceptation of הִקְרָה belonging to נָקַח II., to make round, to make tonsure-like; but this is not so suitable.

נָקַח II. (only fut. נִקְרָה) intr. same as נָקַח, נָקַח (where a farther comparison is given) to be bent, round, circular; hence to circle, in time or space; Aram. to join, to associate with, to be entwined with one, Ar. نَقَف, to enclose around, of an armlet. Hence to circle, to make a circular course, of festivals Is. 29, 1. Deriv. according to some נִקְרָה.

Hif. הִקְרָה (fut. הִקְרֶה) for Josh. 6, 3, 1 Kings 7, 21, 2 Kings 6, 14, Ps. 17, 9 and 88, 18, and Job 19, 6, see *Hif.* of נָקַח and of נָקַח I.

נָקַח (from נָקַח I.) m. the shaking off of the זֵיתִים, Is. 17, 6 and 24, 13, i. e. harvest; Aram. נִקְרָה.

נִקְרָה fem. a rope (according to the LXX and Vulg.) Is. 3, 24, from נָקַח II.; but it may be also derived from נָקַח I. and be translated a thing torn, a tatter.

נָקַח (not used) trans. to split, to tear asunder, to pierce, to bore through, connected with the Aram. נִקְרָה. Derivat. נִקְרָה.

נָקַר (inf. constr. נִקְרָה; fut. נִקְרֶה, 3 pl. נִקְרֶה) tr. to bore, to bore out, to pierce, to pierce out, צִדָּר 1 Sam. 11, 2, and without צִדָּר Prov. 30, 17; to hollow out, to

dig out, a pit, a well; to cut into, a rock; to gnaw bones through, of a disease; comp. Aram. נָקַר the same, whence נִקְרָה a hollow, נִקְרָה a borer, Arab. نَقَر, to hollow, to bore, Ethiop. nakhara, having an eye pierced out; the organic root נָקַר lying also in נָקַר, נָקַר, נָקַר &c. Deriv. נִקְרָה.

Pih. נָקַר (fut. נִקְרָה) to bore through, to pierce, (figur.) the bones, i. e. to make them soft Job 30, 17, where מַצְלִי is to be referred to צִדָּר; to put out, צִדָּר JUDGES 16, 21; figur. Num. 16, 14.

Puh. נָקַר to be digged, to be quarried, out of quarries and pits; figurat. of the female parts of generation Is. 51, 1.

נִקְרָה (constr. נִקְרָה, plur. constr. נִקְרָה) fem. a hole, a hollow, of a rock Ex. 33, 22; Is. 2, 21.

נָקַשׁ (Kal only in part. נִקְשָׁה) trans. to knot, to ensnare, to bind, to entwine, to wind together, whose organic root נָקַשׁ is identical with that in נִקְשָׁה, נִקְשָׁה (קִישׁ) &c.; hence Ps. 9, 17 he snares (נִקְשָׁה) the wicked. But it is better to translate with the LXX and Vulg. as = נִקְשָׁה (Nif. of נִקְשָׁה) is snared. In Arab. this stem is لَقَصَ, لَقِصَ to take, to lay hold of, agreeably to a metaphor like that in נָקַשׁ; while نَقَشَ (to press) should be compared with נָקַשׁ.

Nif. נִקְשָׁה (fut. נִקְשָׁה) to be snared, to be led astray, with אַחֲרַי by following DEUT. 12, 30.

Pih. נָקַשׁ (fut. נִקְשָׁה) to lay a snare, a gin, with לְ of the person; to take, to seize upon, of a creditor, i. e. to distrain Ps. 109, 11.

Hithp. הִתְנַקְשָׁה to lay cunning snares, to make plans (see נִקְשָׁה), with בְּ of the person 1 SAM. 28, 9.

נָקַשׁ (part. f. pl. נִקְשָׁה) Aram. tr. to knock, to strike, hence נִקְשָׁה one against another DAN. 5, 6, Targ. נִקְשָׁה (on Ez. 3, 13); comp. Hebrew נָקַשׁ, Ar. نَقَشَ.

נָר (with suff. נִרְוֹ, plur. נִרְוֹת, from נָר I.; once נִרְוֹ 2 SAM. 22, 29, and once

נֶר *Prov.* 21, 4) *m. prop.* 1. *a light-giving, splendour-giving thing, hence a light, a lamp* ZEPH. 1, 12, נֶר אֹר light of the lamp *Prov.* 31, 18; of the lamps of the sacred candelabrum *Ex.* 25, 37; 30, 8; then for מְנוּרָה 1 *SAM.* 3, 3; in all cases different from אֹר. — 2. *Figur. prosperity* *Prov.* 13, 9; 20, 20; *welfare* *Psa.* 18, 29, like אֹר (which see); *glory* 2 *SAM.* 21, 17; *instruction, as the light of man* *Prov.* 6, 23; 20, 27. — 3. (*splendour, fame*) *n. p. m.* 1 *SAM.* 14, 50; 1 *CHR.* 8, 33; also a part of the proper names נֶרִיָּה, אֶבְנֶיֶר.

נֶר see נֶר.

נָרַג I. (not used) *intr.* to chatter, to prattle; to sound forth, to scream out; Arab. نَرَج to be calumniated; and like דָּבַב to talk ill of, to backbite, to calumniate. Deriv. נֶרֶג.

The organic root נֶרֶג is also in נֶרֶג, נֶרֶג, Sanskrit *râç*, Greek *ῥάξ*, *ῥέξ*, *ῥογ*, Latin *rug-ire* &c.

נָרַח II. (not used) *trans.* to crush, to murder, to bore through, to thrust through, Targ. נֶרַח to cut in pieces, whence נֶרֶח an axe, Ar. نَرَج the same, whence نَرَج a threshing-roller; accordingly it is connected in its organic root נֶרֶג with that in נֶרֶג, נֶרֶג, Ar. نَرَج. Deriv. נֶרֶח the proper name נֶרֶח.

נֶרֶח (נֶרֶג and the termination נֶח, from נֶרֶג II.) *n. p.* of a god of the Cuthites in the Assyrian empire 2 *KINGS* 17, 30. It is rightly assumed that it means the war-god corresponding to Mars, especially as the Zabian נֶרֶח denotes the planet Mars, as also the god of war (cod. Nas.); and the Arab. مَرِيح (Mirrich) the planet Mars. Pers. *Nirah* is a name of one of the seven Dews of heaven.

נֶרֶגֶל שָׂרָאָר *n. p.* of a high cup-bearer lord (סֶמֶר) *JER.* 39, 3, and of a chief magus at the Babylonian court 39, 13. Elsewhere there appears in the list of

Babylonian kings one נֶרֶגֶלֶסָר Neriglisar, Neriglasar, Niriglesar, Nireglesar. See שָׂרָאָר.

נֶרֶגֶן (from נֶרֶג I.) *masc.* a tattler, a slanderer *Prov.* 16, 28; 18, 8; 26, 20 22.

נֶרְדִּי *m.* nard *SONG OF SOL.* 1, 12 and 4, 13, an Indian plant with an ear-like blossom, from which a precious oil (*Sanskrit nardin*) is prepared; Pers. نَرْدَن, Greek *νάρδος*. There is no etymology for it in Semitic.

נֶרִיָּה (*Jah* is light or prosperity) *n. p. m.* *JER.* 32, 12.

נָשָׂא I. (3 *pers. pl. perf.* once נָשָׂא *Ps.* 139, 20, arising from נָשָׂא; *part. pass.* once נָשָׂא *Ps.* 32, 1, as if from נָשָׂא; *inf. absol.* נָשָׂא, *constr.* נָשָׂא *Is.* 1, 14, with *suff.* נָשָׂא *Ps.* 28, 2, then also נָשָׂא 89, 10, more frequently נָשָׂא and נָשָׂא; *imper.* נָשָׂא, נָשָׂא *GEN.* 27, 3, *NUM.* 3, 40, once נָשָׂא *Ps.* 4, 7; *fut.* נָשָׂא) *tr. prop.* to stretch up, to raise up, to make ascend, as the *intr.* signification in the Arab. نَشَأَ to extend upward, to rise high, to grow, to be high, نَسَعَ to be projecting, prominent, stretched out

at length, to shoot forth, نَشَأَ to be elevated, prominent, and to which נָשָׂא, נָשָׂא still points with clearness. Hence 1. to raise, the feet, for walking *GEN.* 29, 1; נָשָׂא to lift up the hand, in swearing; to swear *DEUT.* 32, 40 = הָקִים *GEN.* 14, 22, נָשָׂא to swear to one *Ez.* 20, 6; נָשָׂא 9, 15; elsewhere נָשָׂא means also to entreat *Ps.* 28, 2; to pray to 63, 5, to wave *Is.* 13, 2, i. e. to raise the hand for the purpose of giving a sign, to swing it aloft; נָשָׂא to lift up the head, i. e. to go along with cheerful spirit *JOB* 10, 15, or to rise in repute, riches, and dignity *JUDGES* 8, 28; *Ps.* 83, 3; נָשָׂא to lift up the countenance, i. e. to walk along with the face raised aloft *JOB* 11, 15, comp. *GEN.* 4, 7 (opposite הָפִיל *GEN.* 4, 5 6); נָשָׂא to lift up the eyes (a sign of a good conscience), i. e. to look at, to behold *GEN.*

13, 10; 18, 2; with **ל** or **ל** to look upon one with pleasure or longing 39, 7; Ps. 121, 1; to direct the looks towards one with confidence 123, 1; **ל** **ל** to set up a banner JER. 4, 6; **ל** **ל** to lift up the voice, in order to weep GEN. 27, 38, to cry JUDGES 9, 7, to exult Is. 24, 14, without **ל** Is. 3, 7; hence to cry aloud = **ל** **ל** 42, 2, to rejoice aloud JOB 21, 12, to pronounce aloud, a poem NUM. 23, 7, to pray aloud Is. 37, 4, to weep aloud JER. 9, 9, to utter aloud, with **ל** of the person Ps. 15, 3, and accus. of the object Ex. 20, 7; 23, 1, and without **ל** Ps. 139, 20 who utter (thy name) aloud in lying (but where **ל** may be read for **ל** which suits the context); **ל** **ל** to lift up the soul to a person or thing, i. e. to direct it with longing or hope DEUT. 24, 15; Ps. 25, 1; to strive, with **ל** whither 24, 4; **ל** **ל** the same LAMENT. 3, 14; on the contrary if **ל** be the subject and an object follows in the accus. it means to make proud, haughty 2 CHR. 25, 19; 2 KINGS 14, 10; farther to stir up, to raise up, to occasion Ex. 35, 21; 36, 2; **ל** **ל** to lay or load upon, with accusat. of the object GEN. 31, 17, and figur. LEV. 22, 9, seldom **ל** **ל** 2 CHR. 6, 22. JOB 6, 2 belongs to signification 3. — 2. Figurat. and intrans. to be high, eminent, prominent, with **ל** among Hos. 13, 1; to arise, **ל** **ל** HAB. 1, 3; to quake, to tremble NAH. 1, 5. — 3. trans. to take away, to lift up, lift away, to carry away, to lead or carry off, to take off, with accus. of the object 1 SAM. 17, 34, ECCLES. 5, 14, and in the case of a garment with **ל** of the person SONG OF SOL. 5, 7; hence the phrases **ל** **ל** to take away the life of one 2 SAM. 14, 14, **ל** **ל** with **ל** of the person GEN. 40, 19 to take off one's head, i. e. to behead him; with an assonance to **ל** **ל** to take up one's person (from humiliation, the depth of a prison), i. e. to redeem, to free him 40, 13 20; 2 KINGS 25, 27; to take away, to carry away, by **ל** 2 KINGS 2, 16, comp. 1 KINGS 18, 12, i. e. to transport speedily into another place; in a bad sense, to cause to

disappear JOB 27, 21. Figur. **ל** **ל** to carry off or to take away sin, i. e. to forgive it GEN. 50, 17; **ל** **ל** to expiate an offence LEV. 10, 17; Ex. 34, 7; **ל** **ל** whose iniquity is taken away, i. e. forgiven Is. 33, 24, comp. Ps. 32, 1; also with **ל** for the accus. 23, 21; JOSH. 24, 19; with **ל** of the person to procure forgiveness for one, where the object is omitted GEN. 18, 24; Hos. 1, 6. — 4. to take, proceeding from the idea of raising like **ל**, therefore simply like **ל** GEN. 45, 19; Is. 38, 21; AM. 6, 10; to receive, obtain, **ל** **ל** Ps. 24, 5; to carry away, **ל** **ל** his portion ECCLES. 5, 18; **ל** **ל** to receive or obtain, to possess, to have favour, grace ESTH. 2, 9 17; **ל** **ל** to accept for one 1 CHR. 21, 24, opposite to reject; **ל** **ל** to lead home a wife, to marry JUDGES 21, 23, RUTH 1, 4, and in this sense with **ל** of the person, to take for one, i. e. select, consequ. same as to give 2 CHR. 24, 3, **ל** **ל** being often omitted EZR. 9, 2; comp. Talm. **ל** **ל** one married, **ל** **ל** femin., **ל** **ל** to marry. Figur. a) **ל** **ל** to accept the person, i. e. to have a friendly regard for him, to admit and not to turn away from one GEN. 32, 21; MAL. 1, 8; to be gracious, kind GEN. 19, 21; 1 SAM. 25, 33; to have regard to 2 KINGS 3, 14; coupled with **ל**, oppos. **ל** **ל**; comp. **ל** **ל**, Syr. **ל** **ל**, Greek **ל** **ל**. But this signification may also be referred to 1. and the rendering be to esteem highly, the opposite being **ל** **ל** (JOB 29, 24), hence to have respect to JOB 42, 8; LAMENT. 4, 16 coupled with **ל**; to give heed to PROV. 6, 35; to show reverence, with **ל** of the person DEUT. 28, 50; same as **ל** **ל** to render prominent, to favour, LEV. 19, 15; to take the side of one with partiality PROV. 18, 5; JOB 13, 10; 32, 21; with **ל** in MAL. 2, 9. b) **ל** **ל** to take the sum of, Ex. 30, 12; **ל** **ל** to take the number of, i. e. to count NUM. 3, 40; 1 CHR. 27, 23. — 5. to bear (arising out of the idea of lifting), a burden Ex. 12, 34, on the back GEN. 45, 23; garments 1 SAM. 2, 28; a shield 2 CHR.

astray, to deceive; intr. to be astray, insecure, to waver to and fro. Comp. the Syr. **נַב**, hence Af. **أَب** to cause to err, to mislead, subst. **نَمَا** error; Ar. **نَسَا** (VIII.) to roam, to wander about. Deriv. **נִשְׂאוֹן**, **נִשְׂאוֹת** (pl. constr. **נִשְׂאוֹת**) LAMENT. 2, 14 may perhaps stand for **נִשְׂאוֹת** = **נִשְׂאוֹת** ib.

Nif. **נִשְׂאוֹת** (3 pl. **נִשְׂאוֹת**) to be deceived, to be in error, to belie oneself Is. 19, 13.

Hif. **נִשְׂאוֹת** (fut. **נִשְׂאוֹת**) to seduce, to lead astray, GEN. 3, 13; JER. 49, 16; to mislead, to deceive, to impose upon, with **ל** 2 KINGS 18, 29, JER. 29, 8, or accus. of the person 2 KINGS 19, 10; JER. 37, 9.

נִשְׂאוֹת III. (inf. abs. **נִשְׂאוֹת**) tr. 1. to let go, to leave behind, what one has had, hence to forget, like **נָשָׂה** II. and Arab.

نَسِيَ, prop. to let go out of the memory, proceeding from the fundamental signification to separate, to divide, to remove, like the Arab. **نَزَعَ**, **نَزَع**, **نَزَع** — 2. to cast forth, to remove JER. 23, 39, coupled with **נָשָׂה**, where only **נִשְׂאוֹת** is right (LXX, Vulg., Syr.).

נִשְׂאוֹת IV. (Kal unused) tr. same as **נָשָׂה** III. to extend, to stretch out, to widen. Hence

Hif. **נִשְׂאוֹת** (fut. **נִשְׂאוֹת** = **נִשְׂאוֹת** Ps. 55, 16 K'ri) to spread out, to stretch out, figur. **מִתָּה**, with **עַל** of the person Ps. 55, 16 K'ri, if we should not rather read with the K'tib **נִשְׂאוֹת**, after the analogy of **נִשְׂאוֹת** 35, 8.

נִשְׂאוֹת see **נָשָׂה**.

נִשְׂאוֹת (prop. part. *Nif. f.*) f. a gift 2 SAM. 19, 43, prop. what is offered.

נִשְׂבָּה intr. prop. to breathe, hence to blow, with **בָּ** to blow upon Is. 40, 7; **נִשְׂבָּה** Ex. 15, 10 cod. Sam. for **נִשְׂבָּה**; Syr. **نَصَب**, Targ. **נִשְׂבָּה** the same; Arab.

نَسَب IV. to blow violently. The organic root **נִשְׂבָּה** is ident. with that in **נִשְׂבָּה**, **נִשְׂבָּה**, **נִשְׂבָּה**.

Hif. **נִשְׂבָּה** (fut. **נִשְׂבָּה**, ap. **נִשְׂבָּה**) to blow away, to drive away GEN. 15, 11; to cause to blow Ps. 147, 18

נִשְׂבָּה (Kal unused) tr. to lay hold of, to seize, not connected in its organic root **נִשְׂבָּה** with that in **נִשְׂבָּה** (= **נִשְׂבָּה** I., **נִשְׂבָּה**, **נִשְׂבָּה**), but with that in **נִשְׂבָּה**, **נִשְׂבָּה** II. Hence

Hif. **נִשְׂבָּה** (fut. **נִשְׂבָּה**) to overtake, one fleeing GEN. 31, 25; to reach, of the sword JER. 42, 16, of the swelling waves JOB 27, 20; to fall upon, of a blessing or curse DEUT. 28, 2 15 45, of punishment Ps. 40, 13; with accusat. of the object, and accus. of the instrument JOB 41, 18; of God's anger Ps. 69, 25, of threatenings ZECH. 1, 6, or of salvation Is. 59, 9; to attain to, i. e. to come as far as, a time of life GEN. 47, 9; to come fully in contact with, to meet LEV. 26, 5, to obtain Is. 51, 11, to have in possession PROV. 2, 19; metaphor. to get, to acquire, to have enough LEV. 14, 21; 25, 26; to possess EZ. 46, 7, usually with **בָּה**; to put to, with **אֶל** 1 SAM. 14, 26. **נִשְׂבָּה** JOB 24, 2 stands for **נִשְׂבָּה**.

נִשְׂבָּה I. (part. commonly **נִשְׂבָּה**, plur. **נִשְׂבָּה**, interchanging with **נִשְׂבָּה** 1 SAM. 22, 2; Is. 24, 2) intrans. same as **נִשְׂבָּה** I. (which see) prop. to bite, hence to loan on usury, foenerari, as **נִשְׂבָּה** NEH. 5, 10, **נִשְׂבָּה** DEUT. 24, 10, with **בָּ** of the person to whom DEUT. 24, 10 11; NEH. l. c.; for interest JER. 15, 10, or also for a pledge DEUT. l. c.; sometimes without the accusat. of object 24, 14; without **בָּ** of the person JER. 15, 10. The interest, which was commonly **נִשְׂבָּה** i. e. one per cent monthly (see **נִשְׂבָּה**), stands in the accus. NEH. 5, 11, if we should not there read **נִשְׂבָּה** (which see) for **נִשְׂבָּה** prop. a usurer, hence figur. an oppressor, a hard-hearted one, EX. 22, 24; 2 KINGS 4, 1; Is. 50, 1; Ps. 109, 11. Deriv. **נִשְׂבָּה**, **נִשְׂבָּה** (= **נִשְׂבָּה** and **נִשְׂבָּה**).

Hif. **נִשְׂבָּה** (fut. **נִשְׂבָּה**) same as Kal DEUT. 15, 2; 24, 10.

נִשְׂבָּה II. (1 pers. **נִשְׂבָּה**; 2 pers. fut. **נִשְׂבָּה** instead of **נִשְׂבָּה**) tr. same as **נִשְׂבָּה** III. (see the etymology and comparison there) to leave behind, to forget, **נִשְׂבָּה** LAMENT.

the fundamental signification is clear; comp. Ar. **نَجَح** to knock, to strike.

נָשָׁךְ II. (not used) *intrans.* same as **נָשַׁךְ** to settle, to rest, to dwell, whence **נִשְׁכָּה**.

נִשְׁכָּה (from **נָשָׁךְ** I.) *m.* interest, usury, PROV. 28, 8; **נָתַן בְּנִי** to give on interest LEV. 25, 37; **נָתַן לְ עַל** to impose usury upon one Ex. 22, 24; **נָשָׁךְ לְ** the same DEUT. 23, 30; **לָקַח נִשְׁכָּה מִן** to take usury from one Ez. 18, 17; Aram. **נִשְׁכָּה** usury, from **נָכַח**, **נָכַח** to bite, comp. Ar. **قَرَضَ** to gnaw, and to take usury.

נִשְׁכָּה (from **נָשָׁךְ** II, with *suffix* **נִשְׁכָּהוּ**, *pl.* **נִשְׁכָּהוּ**) see **נִשְׁכָּה**.

נָשַׁךְ (*fut.* **יִנְשַׁךְ** in an *intrans.* signif., *imp.* **נִשְׁכָּה**) 1. *tr.* to draw off, to pull off, a shoe Ex. 3, 5; JOSH. 5, 15, **נִשְׁכָּה רֶגְלִי**; to send away, to drive away, to cast out, DEUT. 7, 22, coupled with **מִצְרַיִם**. — 2. *intr.* to fall off, of berries 28, 40; to slip out, the iron from the handle 19, 5.

Pih. **נִשְׁכָּה** (*fut.* **יִנְשַׁךְ**) to drive out, 2 KINGS 16, 6.

The organic root **נִשְׁכָּה** (comp. **נָשַׁךְ**, **נָשַׁךְ** lies also in **נִשְׁכָּה** (which see), **נָשַׁךְ** &c. The *intr.* meaning "to fall out, to fall off" lies in the Arab. **نَسَلَ**, Aram. **נָשַׁךְ**, **נָשַׁךְ** to fall off, of leaves or fruits, **نَسْلًا** deciduum.

נָשַׁךְ (*fut.* **יִנְשַׁךְ**) *intr.* same as **נָשַׁךְ** (which see) to gasp for breath, to draw in air; to breathe, to blow, to pant, of one burning with anger, and eager for fight Is. 42, 14, coupled with **נָשַׁךְ**; also in Ez. 36, 3 **וְנָשַׁךְ אַחֲרָיִךְ** (they pant and gape after you) **נָשַׁךְ** has this meaning, like **נָשַׁךְ**, but the reverse does not hold good. Derivat. **נִשְׁכָּה**, **נִשְׁכָּה** (which see). Comp. Arab. **نَسَمَ** to blow and to breathe, Syr. **نَسَمَ**.

נָשַׁךְ Aram. same as Hebr. **נָשַׁךְ**. Derivative

נִשְׁכָּה Aram. *f.* breath of life, spirit of life DAN. 5, 23.

נִשְׁכָּה (*constr.* **נִשְׁכָּהוּ**, with *suffix* **נִשְׁכָּהוּ**) *f.* breath, wind, making cold water freeze JOB 37, 10, comp. **ψυχος**; the panting or breathing of anger 4, 9 = **נָשַׁךְ**; the spiritual inspiration of God in man, giving spiritual power 32, 8 as well as physical life 33, 4, fully **נִשְׁכָּהוּ** = **נָשַׁךְ**; the animating power or animal spirit is also **נִשְׁכָּה** 27, 3, Is. 2, 22, or **נִשְׁכָּהוּ** GEN. 2, 7, or **נָשַׁךְ** 7, 22; so it is also applied to the life-spirit of beasts. Metaphor. a) the soul, the source and seat of intelligence PROV. 20, 27. b) what is animated by **נָשַׁךְ**, a being DEUT. 20, 16; JOSH. 10, 40; 1 KINGS 15, 29; Ps. 150, 6; comp. **נִשְׁכָּה**.

נָשַׁךְ *intrans.* same as **נָשַׁךְ**, **נָשַׁךְ** to breathe, to blow, of the blowing of the cooling breeze in the evening, with **נָשַׁךְ** through a thing Ex. 15, 10; also **נָשַׁךְ** (to breathe) upon, with a hot east wind Is. 40, 24. The organic root **נָשַׁךְ** is also in **נָשַׁךְ**. Deriv. **נִשְׁכָּה** and **נִשְׁכָּהוּ**.

נָשַׁךְ (*in pause* **נָשַׁךְ**, with *suffix* **נִשְׁכָּהוּ**) *m.* prop. the blowing, of the cooling air, which takes place in the east toward evening or in the twilight (comp. **נָשַׁךְ**), hence metaphor. twilight JOB 24, 15; PROV. 7, 9; 1 SAM. 30, 17; **נָשַׁךְ** JOB 3, 9 the stars rising at twilight; poet. night 7, 4; 24, 15; Is. 21, 4; never darkness or dawn of morning.

נָשַׁךְ (*part.* **נִשְׁכָּה**, *inf.* **נִשְׁכָּה**, before Makkeph **נִשְׁכָּה**; *imp.* **נִשְׁכָּה**, with *ah* optative **נִשְׁכָּה**; *fut.* **נִשְׁכָּה**, but twice **נִשְׁכָּה**, hence **נִשְׁכָּה** *tr.* prop. to hang upon, to be attached to, to cleave to, to put to, to bring near; ident. in its organic root **נָשַׁךְ** with that in **נָשַׁךְ**, **נָשַׁךְ**, I., Targ. **נָשַׁךְ**, Arab. **عَسَقَ** (to hang upon), **عَشَقَ** (to love), **حَزَقَ** (to bind) &c. From this the Arab. stem **نَسَقَ** means specific. to be inserted or fitted in one another, proceeding from the same fundamental idea. Hence metaphor. 1. to fasten the mouth to a thing, to kiss, with **נָשַׁךְ** GEN. 27, 27; 29, 11; 48, 10; 50, 1, seldomer with accus. of the person

1 SAM. 20, 41, SONG OF SOL. 8, 1, whether it takes place from esteem, friendship or love &c. If נָשָׂא is used with it, נָשָׂק is construed with עַל, GEN. 41, 40 *upon thy mouth shall they kiss*, i. e. render homage and obedience, after an old custom (1 SAM. 10, 1; Ps. 2, 12); יָד הַנֶּשֶׁק JOB 31, 27 *the hand kisses the mouth*, i. e. to shew respect to one by kissing the hands (comp. 1 KINGS 19, 18; Plin. 28, 2, 5). Deriv. נִשְׂקָה. — 2. *to put on armour or a shield*, i. e. *to equip oneself*. When the accus. מִגֶּן &c. is omitted for brevity, or transposed, a zeugma arises 2 CHR. 17, 17, Ps. 78, 9, without our having to take נֶשֶׁק otherwise. Deriv. נֶשֶׁק and נִשְׂקָה. — 3. *to unite, to join* Ps. 85, 11, comp. Ar. to string, to join to.

Pih. נִשְׂקָה (fut. נִשְׂקֶה) a stronger form of Kal *to kiss*, with לְ of the person GEN. 31, 28; 45, 15; or the accus. Ps. 2, 12.

Hif. הִנְשִׁיק (part. fem. pl. מְנִשְׁקוֹת) *to touch*, which is the act of kissing, *to fit to one another* Ez. 3, 13. In 1, 21 some suppose too that נִשְׁקוֹת should be read for יִשְׁרוֹת.

נִשְׂקָה (Kal not used) *intr.* *to glow, to burn*, Targ. נִשְׂקָה; ident. in its organic root נִשְׂקָה with that in נִשְׂקָה II, צַה &c.

Nif. נִשְׂקָה *to kindle* Ps. 78, 21.

Hif. הִנְשִׁיק (fut. הִנְשִׁיק) *to burn, to kindle, to cause to burn, to heat* Is. 44, 15; *to set on fire* Ez. 39, 9, coupled with נִצֵּר; Aram. נִשְׂקָה.

נֶשֶׁק (1 KINGS 10, 25; Is. 22, 8; JOB 20, 24; NEH. 3, 19) *m.* *equipment* 1 KINGS 10, 25, concrete *one equipped* JOB 20, 24, a figure of threatening danger; *armour* Is. 22, 8 (see נִצֵּר), comp. arma, *âqueria* from *âqwa*; metaphor. *an armoury, an arsenal*, NEH. 3, 19 *over against the ascent to the armoury*.

נֶשֶׁק (in pause נֶשֶׁק) *m.* the same, *arms*, of all kinds 2 KINGS 10, 2, coner. for נֶשֶׁק *an enemy* JOB 39, 21, or = מְלַחְמָה in יוֹם הַנֶּשֶׁק *the day of arms or of slaughter* Ps. 140, 8.

נִשָּׁר (not used) *tr.* *to tear away, to tear off, to tear in pieces*, of birds of prey, *to divide or cut in pieces*, like the Arab. نَسَرَ, and probably connected with נִשָּׁר, Aram. נִשָּׁר; נִשָּׁר; comp. נִשָּׁר to נִשָּׁר and the Ar. نَشَرَ. For the organic root נִשָּׁר (to pierce) נִשָּׁר, נִשָּׁר, נִשָּׁר comp. also כָּר (to pierce) *to pierce, to scratch*, شَرَشَ to scratch, redupl. شَرَشَ to bite, to pierce, of the serpent, צָרַע and צָר. Deriv. נִשָּׁר.

נִשָּׁר (not used) *tr.* *to saw in pieces, to cut or tear in pieces*, Aram. נִשָּׁר, נִשָּׁר, Ar. نَشَرَ, with which نَشَرَ and نَشَرَ are to be compared; on the etymology see נִשָּׁר and נִשָּׁר. Deriv. מִשָּׁר.

נִשָּׁר (in pause נִשָּׁר; pl. נִשָּׁרִים, c. נִשָּׁרִים) *m.* prop. a tearing in pieces, hence a bird of prey, an eagle, that flies high and swift PROV. 23, 5, JOB 39, 27, JER. 4, 13 and 48, 40, darts down rapidly on its prey HAB. 1, 8, JOB 9, 26, receives new feathers every year Is. 40, 31, is a figure of a renovation of youth Ps. 103, 5, makes its nest on the highest crags of the rocks OB. 4; JOB 39, 27; the carrion-kite (vultur percnopterus), which has a bald forehead MIC. 1, 16, comp. נִשָּׁר eagle and kite, Coptic νεφερ kite. נִשָּׁר symbolised an affectionate care for young DEUT. 32, 11, a long life Ez. 1, 10, as well as a king going forth to fight like עֵיט (Is. 46, 11) Ez. 17, 3; hence Nebuchadnezzar is compared to such a bird JER. 48, 40; 49, 22; and the great eagle means great king in Ez. 17, 37.

נִשָּׁר a verb Aram. same as נִשָּׁר.

נִשָּׁר (pl. נִשָּׁרִין) Aram. *m.* same as Hebr. נִשָּׁר DAN. 4, 30; 7, 4.

נִשְׁתָּה (3 p. fem. נִשְׁתָּה, in pause נִשְׁתָּה, for which נִשְׁתָּה, with euphonic Dagesh) *intr.* *to be parched, dried up*, of the tongue (with thirst) Is. 41, 17; *to dry up*, of water; fig. *to fail*, of גְּבוּרָה JER. 51, 30; prop. *to burn*, ident. in its organic root נִשָּׁה with נִשָּׁה, נִשָּׁה, נִשָּׁה. Ethiop. nasata, *to waste, to destroy*, like the Hebrew הָרַב. Syr. نَمَأَ a drying up.

Nif. נִשְׁחָיו (3 p. pl. נִשְׁחָיו) *to be dried up*, of מֵיִם Is. 19, 5, for which the transposed form נִשְׁחָ stands in JER. 18, 14 with the same meaning.

נִשְׁחָן (altered and transposed from נִשְׁחָ, from נִשְׁחָ, old Pers. nuwisch, nwisch *to write*, new Pers. نبشتن nubishten) *m. an epistle, letter*, which is dispatched Ezr. 4, 7; 7, 11; נִשְׁחָ seems to be a noun-ending.

נִשְׁחָן (def. נִשְׁחָן) *Aram. m. the same* Ezr. 4, 18 23; 5, 5.

נָחַב (not used) *tr. to tread down, to stamp down, to dam*, conseq. like דָּרַב to דָּרַב, *Aram. דִּרְבָּה*, from the organic root נָחַב, with which compare the Sanskrit *stabh*, Greek στειβ, Latin *stip*, expressing the same idea in their fundamental meaning. The organic root is נָחַב, prop. *terere*, τριβειν, and then *to trample*, with which the Arab. نَحَب, نَحَب are to be compared. Deriv. נָחַב, נָחַב.

נָחַיו (pl. נָחַיוֹת) *m. same as נָחַיו* Ezr. 8, 17 K'tib.

נָחַח (Kal not used) *tr. to cut in pieces, to divide or tear asunder*, ident. with נָחַח, נָחַח in fundamental signification. Deriv. נָחַח.

Pih. נָחַח (fut. נִנְחָח) *to cut in pieces, animals sacrificed* Lev. 8, 20, 1 KINGS 18, 33; or a dead body JUDGES 19, 29; 20, 6.

נָחַח (pl. נָחַחִים) *m. a piece, of a sacrificial animal* Lev. 1, 8; 8, 20; 9, 13; *a piece of flesh for boiling* Ez. 24, 4 6, as it is better in 24, 5 to read נָחַחִיהָ for נָחַחִיהָ.

נָחַח (c. נָחַח, with suff. נָחַחִיהָ for נָחַחִיהָ) Prov. 12, 28, from נָחַח *m. a trodden way, a path* JOB 18, 10; *a foot-path, a way* 28, 7; *direction of the way* 41, 24; fig. like נָחַח Ps. 119, 35; PROV. 12, 28.

נָחַחִיהָ (with suff. נָחַחִיהָ; pl. נָחַחִיהָ) *f. same as נָחַח* JOB 30, 13, Prov. 3,

17, and in the same metaphor. use 1, 15; נָחַחִיהָ JOB 38, 20 *the paths to his dwelling*.

נָחַח (only pl. נָחַחִים) *m. prop. a presented, dedicated one, to the temple-service* (comp. NUM. 8, 19); *a servant of the temple*, mentioned along with the Levites Ezr. 2, 43; NEH. 3, 26 31; 7, 46; 10, 29; 1 CHR. 9, 2. Once נָחַחִים stands for it Ezr. 8, 17 in K'tib. *Josephus* calls them *ιερούδουλοι*. They lived in Jerusalem NEH. 11, 21, or in the Levitical cities Ezr. 2, 70. Already did David as well as his successors dedicate them to the sanctuary Ezr. 8, 20; and as Solomon's servants are mentioned along with them 2, 58, NEH. 7, 60, they may have consisted of captives of war, slaves, Canaanites, and formed a peculiar class, like the Gibeonites (Jos. 9, 21 seq.).

נָחַח (pl. נָחַחִים, def. נָחַחִיהָ) *Aram. m. the same* Ezr. 7, 24.

נָחַח (fut. נָחַח) *prop. same as נָחַח*, but only *intr. to be poured out, of water* JOB 3, 24, metaphor. of wrath, with נָחַח 2 CHR. 12, 7 or נָחַח of the person JER. 42, 18; of a curse, with נָחַח 9, 11, of divine punishment 9, 27.

Nif. נָחַח (part. f. נָחַחִיהָ) *to be melted together* Ez. 22, 21; *to be dissolved* 24, 11; *to pour out, of rain* Ex. 9, 33 and of anger 2 CHR. 34, 21.

Hif. נָחַח (inf. c. נָחַחִיהָ; fut. נָחַח) *to melt, metal* Ez. 22, 20, *to purify* (fig.); *to pour out, to empty, a money-box* 2 KINGS 22, 9; *to pour forth, seed, i. e. to beget* JOB 10, 10. Deriv. נָחַח.

Hof. נָחַח (fut. נָחַח) *to be melted* Ez. 22, 22.

נָחַח (not used) *intr. to be weighty, heavy, a collateral form of נָחַח*. Deriv. the proper names נָחַח, נָחַח.

נָחַח (1 and 2 pers. נָחַח, 1 pers. pl. נָחַחִים, 2 p. pl. נָחַחִים; inf. abs. נָחַח, c. נָחַח only in NUM. 20, 21; GEN. 38, 9; fut. נָחַח, 1 pers. pl. before Makkeph with א for ע נָחַח JUDGES 16, 5, so that the first radical Nûn is sometimes assimilated, and sometimes the

second; but there occurs once **נָתַתִּי** 2 SAM. 22, 41 for **נָתַתִּי** Ps. 18, 41; for **נָתַתִּי** is usual, with *suff.* **נָתַתִּי**, and for it is also found **נָתַתִּי** 1 KINGS 6, 19 and 17, 14 in K'tib, probably arising from a reduplication of **נָתַתִּי**; *imp.* **נָתַתִּי**, before **מַכְּכֶם** **נָתַתִּי**, with *ah* optative **נָתַתִּי** Ps. 8, 2) *tr. prop.* to stretch out, to reach forth, to reach to (see **נָתַתִּי** II., **נָתַתִּי**) same as **נָתַתִּי** II. (which see), and ident. in its organic root **נָתַתִּי** with that in **נָתַתִּי**. Hence 1. to give, to hand over, with accus. of the thing and **לְ** (GEN. 24, 35; 29, 28) or **אֶל** of the person GEN. 18, 7; 21, 14; rarely with accus. of the person JOS. 15, 19; to deal out, honour, praise Ps. 68, 35, JER. 13, 16, love SONG OF SOL. 7, 13; to perform, a vow Ps. 21, 3; JOB 6, 8; to effect, to cause PROV. 10, 10; to give forth, **קוֹל** or **בְּקוֹל**, i. e. to raise the voice (see **קוֹל**); to bring forth, words GEN. 49, 21, i. e. to speak; odour SONG OF SOL. 1, 12, i. e. to smell; a miracle, i. e. to do a miracle EX. 7, 9, comp. MATTH. 24, 24; to give away, i. e. to sell PROV. 31, 24, opposite **לָקַח**; to communicate, instruction, i. e. to teach 9, 9 (oppos. **לָקַח** to learn); to permit, to allow, followed by the infin. with **לְ** GEN. 20, 6; 31, 7, or without **לְ** JOB 9, 18, or with **לְ** of the person 2 CHR. 20, 10; Ps. 55, 13; comp. *διδωμι*, dare, largiri, AR. **هَبْ**, in this sense. With **עִמָּךְ** (עִמָּךְ) of the person to join to, to give a companion GEN. 3, 12; with **בְּ** of the price, to give for a thing JO. 4, 3; EZ. 18, 13; metaphor. absol. to give abundantly, to bestow copiously PROV. 21, 26; Ps. 37, 22. Syr. **ناتن** the same, elsewhere **ناتن**. Phrases agreeable to this leading sense are: **נָתַתִּי בְּיָדְךָ** to deliver into one's power EX. 23, 31, DEUT. 1, 27, seldom to give into the hand, to reach out into the hand GEN. 40, 13, to gather into the hand, in order to have it entirely Ps. 10, 14; **נָתַתִּי לְפָנֶיךָ** to give up to one, i. e. without hindrance, with accus. of the thing JUDGES 11, 9; 1 KINGS 8, 46; **נָתַתִּי לְ** of the thing to give up, devote, to the sword MIC. 6, 14, to slaughter

JER. 34, 2, to destruction MIC. 6, 16; **נָתַתִּי עַל יָדְךָ** to give up to one's care (see **נָתַתִּי**); **נָתַתִּי עַל** to deliver up, the dominion DAN. 11, 21; **נָתַתִּי פְרִי** to bear or bring fruit Ps. 1, 3; EZ. 34, 27; **נָתַתִּי עַל עֹרֶךָ** to shew the back of the neck, to an enemy, i. e. to flee, oppos. to **נָתַתִּי** (see **נָתַתִּי** and **נָתַתִּי**); **נָתַתִּי עַל פָּנֶיךָ** to turn the face of one towards GEN. 30, 40; **נָתַתִּי חֵן** to give favour Ps. 84, 12, also with **לְ** of the person PROV. 3, 34; **נָתַתִּי חֵן לְפָנֶיךָ** to procure favour with one EX. 3, 21; **נָתַתִּי צְדָקָה** to adduce justification JOB 36, 3; **נָתַתִּי מַחֲרֵק** to strike the timbrel Ps. 81, 3; **נָתַתִּי יָד** to stretch forth the hand GEN. 38, 28; **נָתַתִּי** impersonally there is, i. e. there arises PROV. 13, 10; JOB 37, 10. Here belongs also the formula of wishing **נָתַתִּי**, which may be determined more exactly according to the different meanings of **נָתַתִּי**: a) who will give? i. e. oh that, utinam, followed by a finite verb DEUT. 5, 26; JOB 19, 23 connected by **וְ**. b) would that it might be or come, with **לִי** might I but have, followed by a noun in the accus. DEUT. 28, 67, JUDGES 9, 29, to which JOB 29, 2 also belongs. — 2. to set, to place, to lay, to erect, proceeding from the idea of giving: with **בְּ** in, to fix or establish in GEN. 1, 17; to cause to appear in a thing 9, 13; to place, with **אֶל** at 2 SAM. 11, 16 or merely the accus. of the thing EX. 26, 35; DAN. 11, 31; with **אֶל** for **עַל** to set upon 1 SAM. 6, 8; to erect, a fortification, with **עַל** EZ. 26, 8, coupled with **הִקְיָם**; fig. without **עַל** GEN. 9, 12; **נָתַתִּי לְפָנֶיךָ** to lay before one, **נָתַתִּי** EZ. 3, 20; **נָתַתִּי לְ** the same Ps. 119, 110; **נָתַתִּי לְ** to lay up in a thing, **נָתַתִּי** GEN. 41, 48; to put into, to pour or scatter in EX. 30, 18 36, and with **עַל** to put upon, to pour upon LEV. 2, 15, to sprinkle upon EX. 12, 7; **נָתַתִּי בְּ** to stick into, to fit into EZ. 29, 4; DEUT. 15, 17; **נָתַתִּי אֶל** to put into EX. 28, 30; NUM. 4, 10; DEUT. 23, 25; **נָתַתִּי עַל** to lay, set, place upon a thing LEV. 1, 7; EX. 29, 6; 2 CHR. 10, 9; and fig. Is. 42, 1. Metaphor. to plant EZ. 17, 22; to settle, of men 37, 26; to yield PROV. 12, 12; with **עַל** to set over, i. e. to appoint as supreme GEN. 41, 41; to

נְתִיבָהּ (the same) *n. p. m.* 1 CHR.
25, 12; JER. 40, 8 &c.

נָתַק I. (3 pers. plur. perf. with suff. **נִתְקַנְּהוּ**, with euphonic Dagesh in ק; *ful.* **נִתְקַן**, with suff. **נִתְקַנְּהוּ** in pause, compounded of **נָתַק** and **נִתְקַן**, without pause **נִתְקַן**; *part. pass.* **נִתְקַן**) *tr.* to

pull away, to push off, to tear off, hence *to draw away*, a troop from (מן) a place JUDGES 20, 32; *to pull off*, a ring JER. 22, 24; *to bruise*, the testicles, one castrated LEV. 22, 24; Ar. نَحَق (to tear off, to draw off, the hide), نَحَق (to tear out, the hair), نَحَق (to break out, a tooth).

The organic root נ־ח־ק lies also in אֶחָק, אֶחָק (which see), אֶחָק, אֶחָק.

Nif. נִחַק (fut. יִנַּחֵק) pass. to be torn off, of a פָּחִיל JUDGES 16, 9, הָיִם ECCLES. 4, 12, מִיָּחָר JER. 10, 20, חָבֵל Is. 33, 20; *to be broken off*, figur. JOB 17, 11; *to be torn out* i. e. to be violently taken away, with מן of the place 18, 14; neutr. *to melt*, dross (רָעִים) JER. 6, 29; *to move forward* JOSH. 4, 18; 8, 16.

Pih. נִחַק (fut. יִנַּחֵק) to tear asunder, מוֹסְרֹת JER. 2, 20; NAH. 1, 13; *to tear up*, שָׂרַשׁ Ez. 17, 9; *to tear open*, שִׁדְדִים 23, 34; *to tear off* JUDGES 16, 12; *to loose*, מוֹטָה Is. 58, 6.

Hif. הִנַּחֵק (inf. constr. הִנַּחֵק) to push away, to drive away, with מן of the place JOSH. 8, 6; with לְ to JER. 12, 3.

Hof. הִנַּחֵק to be driven away, מן of, away from JUDGES 20, 31.

נָחַק II. (not used) *tr. to cover, to cover over, to overlay* (Fürst, Concord. s. v.), identical in its organic root נ־ח־ק with that in נָחַק II. (which see), Aram. נָחַק (which see). Derivative

נָחֶק (in pause נָחֶק, from נָחַק II.) *m. a scurf, a scab*, in the head or beard LEV. ch. 13 and 14; for אִישׁ נָחֶק one affected with the mange LEV. 13, 33.

נָחַר I. (fut. יִנַּחֵר) *intr. to quake, to tremble, to palpitate*, of the heart, JOB 37, 1 and it (the heart) trembles from its place; Targ. נָחַר. Pih. and Hif. are to be explained according to this meaning. Cognate in sense נָחַר, נָחַר. On the organic root and its comparison see Fürst, Concordance s. v. Arab. نَحَرَ to suck. But whether the organic root be also in τρέω, τρέμω, tremo, is questionable.

Pih. נִחַר (inf. constr. נִחַר) to spring, to leap, of the locust LEV. 11, 21.

Hif. הִנַּחֵר (fut. apoc. יִנַּחֵר) to make tremble HAB. 3, 6.

נָחַר II. (Kal not used) *tr. to break off, to loosen, to separate, to divide*, what is bound, chained together; connected in the first instance with נָחַר, and in its organic root נ־ח־ר with שָׁרָה, שָׁרָה; opposite אָסַר. Deriv. נָחַר.

Hif. הִנַּחֵר (fut. יִנַּחֵר) to loose, a yoke Is. 48, 6, *to untie*, fetters, hence *to set free* Ps. 105, 20; 146, 7; poet. הִנַּחֵר הָיָה *to loose the hand*, i. e. to stretch it out freely, = שָׁלַח, in order to be able to do a thing without hindrance JOB 6, 9; Arab. نَحَرَ IV.

נָחַר (Peal not used) *intr. Aram. to get loose, to fall off, of leaves; to fall out, of teeth*; identical with the Hebr. נָחַר II., Syr. نَحَرَ.

Af. אִנַּחֵר to strip off, to cause to loosen or fall off, foliage DAN. 4, 11.

נָחַר masc. a sort of alkaline salt, a powerful instrument of purification, coupled with נָחַר JER. 2, 22, which begins to froth by the infusion of an acid, has a bad smell, and loses its strength PROV. 25, 20. It is supposed to mean the mineral λίγρον, λίγρον or kali, which is got in Egypt (Plin. H. N. 31, 10, 46) and has the properties mentioned (Hasselquist, Itiner. p. 548). It is also used for washing. The word is Semitic from נָחַר II. meaning prop. solution, refuse, separation, inasmuch as it is gathered out of rocks and mounds of earth (at the natron lakes of the Nile-valley). The word came to the Greeks from the Semites.

נָחַשׁ I. (inf. constr. נָחַשׁ, fut. יִנַּחֵשׁ) *tr. prop. same as נָחַץ, then to tear out, to grub out, to root out*, plantations (oppo. נָחַץ, see Hof.); metaphor. applied to populations JER. 24, 6, with מָעַל *to tear away from, to expel* DEUT. 29, 27, coupled with נָחַץ JER. 1, 10; 18, 7; *to destroy*, cities Ps. 9, 7, idols MIC. 5, 13; Arab.

In relation to the Arabic, *س* commonly stands for *ס*, as *אָסַר* Arab. *أسر* to bind, *בָּסַר* Arab. *بَسَرَ* sour grape; though *ש* usually stands for *שׁ*. But there are occasional exceptions to this rule.

סָאָה (not used) *trans.* to split, to divide, Ar. *سأ* (to tear asunder), identical in its org. root with *חָאָה*, Aram. *שָׂאָה* the same; hence the noun denotes a part of time, an hour. Metaph. to measure, proceeding from the fundamental signification to separate, to divide. Comp. *בָּסַס*, *מִשָּׁר* from *מִשָּׁר*, *מִשָּׁר* to divide, *בָּסַס*, *מִשָּׁר* &c. Derivative

סָאָה (a collateral form of *סָאָה*, which *Kimchi* found in 2 KINGS 7, 18, after the form *שָׂאָה*; *pl.* *סָאָה*, *dual* *סָאָה* instead of *סָאָה*; from *סָאָה* fem. a measure, especially for grain or meal GEN. 18, 6; 1 SAM. 25, 18. What is measured with it stands in the accus. 2 KINGS 7, 1 16; the announcement of the price is denoted by *בָּ* 7, 18; 1 KINGS 18, 32 soil for two seahs (of seed). It is said to have contained the third part of an ephah; according to Jerome a modius and half. Targ. *סָאָה*, *defn.* *סָאָה*, *שָׂאָה*, out of which arose the Greek *σάρος* (Hesych., Suidas).

סָאָן (from *סָאָן*) *m.* equipment, armour, looked upon as a thing prepared, as ornament Is. 9, 4; where the Targ. incorrectly takes it as = *שָׂאָן*. Deriv.

סָאָן (part. *סָאָן*) *denom.* to equip oneself, to equip Is. 9, 4. The words *סָאָן*, *מִשָּׁן* (shoeing) in Aram. are derived from our *סָאָן*; and also *סָאָן*.

סָאָן (not used, since the part. *סָאָן* is a *denom.* from *סָאָן*) *tr.* same as *אָנָן* II. prop. to make, to prepare, a vessel, an implement; to arrange, a dress, a garment, which one puts on; comp. *אָנָן* III to ornament, to adorn, Ar. *أَن* the same. Deriv. *סָאָן* and the *denom.* *סָאָן*.

סָאָן see *סָאָן*.

סָאָה (in mss. also *סָאָה*, *סָאָה*, *סָאָה*, *סָאָה*) *f.* moderately, in measure, compounded of *סָאָה* (Aq., Symm., Theod., Targ., Syr., Saad. &c.) Is. 27, 8, as *בְּמִשְׁכָּח* or *לְמִשְׁכָּח* (JER. 10, 24; 30, 11; 46, 28) stand in similar phrases. But there is an attempt in *Fürst's* Concordance s. v. to regard it as a redupl. infin. constr. of *סָאָה*. See *סָאָה*.

סָכָא (part. *סָכָא*, *pl.* *סָכָא*, *constr.* *סָכָא*; *part. pass.* *סָכָא*; *fut.* *סָכָא*) *tr.* prop. to swallow, to suck up, to drink in large draughts, to quaff, even to intoxication, coupled with *זָכָל* DEUT. 21, 20; PROV. 23, 21; or *כָּן* 23, 20, *שָׁכָר* Is. 56, 12 stand with it; and probably *סָכָא* was also used. Figur. to be soaked, to be moist, prop. to be drunk, to carouse immoderately, NAH. 1, 10 and though they be wet like their moisture — they shall be consumed like dry stubble (by the fire). *סָכָא* is meant to have an assonance with *סָכָא*. Derivat. *סָכָא*. The stem *סָ* in its fundamental signification to suck up is connected with *סָקָה* (סָקָה) to suck in, to swallow, *שָׁכָה* (which see), *אָכָה* I. (which see), *שָׁף* to drink out; Arab. the same, hence *سِبَا* wine.

It is also possible that the Arab. *سَبَا* (to draw) belongs to the same root.

סָכָא (only *pl.* *סָכָא* K'ri) *n. p.* of a people Ez. 23, 42, inhabitants of Meroe. The K'tib has *סָכָא*, originating in *מִיבָא* there; and therefore not expressed by the LXX, which is correct. See *סָכָא*.

סָכָא (with *suff.* *סָכָא*, from *סָכָא*) *m.* generally drink, hence wine Is. 1, 22; a drinking-bout, a carouse Hos. 4, 18; also moisture NAH. 1, 10.

סָכָא *n. p.* of the first-born of Cush GEN. 10, 7, i. e. of a race belonging chiefly to the Cushite family, mentioned along with *כִּישׁ* and *מִצְרִי* Is. 43, 3 and 45, 14, without being identical with the latter. Since the so-called Meroe had the name *סָכָא*, *Zaḥá*, at a very early

period (*Jos. Ant.* 2, 10, 2), and the metropolis was also styled so, it has been usual to understand by the word the northern half of Ethiopia including Meroe and its inhabitants. Hence the LXX *Is.* 43, 3 render it *Σουήνη* (the name of an Egyptian-Ethiop. border-city). Like the Ethiopians, the inhabitants of Meroe were large and strong *Is.* 45, 14. They were styled סבבאִים *Ez.* 23, 42 K'ri (which see).

סָבַב (*perf.* סָבַב, סָבְבוּ and סָבַחְתִּי, סָבְבוּ; *part. masc.* סוֹבֵב, סוֹבְבִים, *pl.* סָבְבִים; *inf.* *constr.* סָב and סָבַב; *imp.* סָב; *fut.* יִסְבֵּב, *ap.* יִסְבֵּב, with *suff.* יִסְבְּנִי, יִסְבְּנוּ, 1 *p. pl.* יִסְבֵּב, *ap.* יִסְבֵּב, 3 *p.* יִסְבְּנוּ, יִסְבְּנָה) 1. *tr.* to surround, to encircle, with accus. of the thing *JOSH.* 6, 15; seldom with אֵל of the object *2 KINGS* 8, 21; *Ez.* 42, 19; to whiz around, of shots, with עַל *JOB* 16, 13, coupled with הִקִּיף *Ps.* 48, 13; to encamp about *ECCLES.* 9, 14; to go round, a thing, so as not to touch it *DEUT.* 2, 3; to encompass *GEN.* 2, 11 13, the adv. סָבִיב sometimes accompanying 1 *KINGS* 7, 24, 2 *CHR.* 4, 3; once with ל of the accus. 33, 14; to go about, in a city, i. e. to wander through it *Is.* 23, 16; 1 *SAM.* 7, 16; 2 *KINGS* 3, 9 and they went about a way of seven days; fig. in a hostile sense to encompass, to surround &c. *Ps.* 18, 6; 22, 13 17. — 2. *intr.* to go about, with א of the place *SONG OF SOL.* 3, 3; 5, 7; to whirl about, to go in a circle, also coupled with הִלָּךְ *ECCLES.* 1, 6; to circle, to turn round, with אֵל of the place *ECCL.* *ibid.*, 2 *KINGS* 9, 18; metaphor. to turn, to bustle, i. e. to carry out or do a thing in a moment, hence coupled with other verbs 1 *SAM.* 22, 18; 2 *SAM.* 18, 30; *SONG OF SOL.* 2, 17; generally to intend to do a thing *ECCLES.* 2, 20; 7, 25; while שׁוּב and פָּנָה only express a turning about to see; to put oneself into a circle (on the cushions set round about the walls), i. e. at table, לֹא נָסַב 1 *SAM.* 16, 11 we will not sit down at table. But the Nif. is better used in this sense. — 3. *tr.* to be the cause of, to occasion, to bring about, proceeding from the idea of doing; with א to be chargeable with, 1 *SAM.* 22, 22 I

am the cause of all the deaths, so that we should not read סָבַחְתִּי; Arab. سَبَبٌ the same. Derivat. סָבַב, סָבְבִיב, סָבִיבָה, מְסַבֵּב, מְסַבֵּבָה.

Nif. נָסַב (3 *p. fem.* once נָסַבָּה *Ez.* 26, 2 for נָסַבָּה [*Kimchi*], if it be not better to take it with the punctuators as the 1 *pers. imperf. pl. Hif.*; once נָסַבָּה *Ez.* 41, 7, if it be not more correct there to read נָסַבָּה; elsewhere regularly נָסַבְנָה; *fut.* יִסְבֵּב, *pl.* (יִסְבְּנוּ) to turn or direct oneself, with accusat. of the object whither *JER.* 31, 39 (see נָסַבָּה); with עַל *HAB.* 2, 16 according to the LXX to be reaching forth, with מִן whence *NUM.* 34, 4 5, of a boundary; seldom with ל of the place *JOSH.* 18, 14; to place oneself in a circle about a thing, hence to encamp about, with accusat. *JUDGES* 19, 22 or עַל *GEN.* 19, 4; to turn, to (ל), i. e. to be led, brought to *JER.* 6, 12, with accus. 1 *SAM.* 5, 8; to turn oneself = to go, with אֵל 2 *SAM.* 14, 24, but also determining the following verbs 1 *SAM.* 15, 12 27, 2 *SAM.* 18, 30, to denote the commencement of action 1 *CHR.* 16, 43, for which נָסַב stands in 2 *SAM.* 6, 20; לָאָחֳרִי to turn back, to go back *Ps.* 114, 5; to turn *PROV.* 26, 14; to turn about *Ez.* 1, 9; when defining another verb more exactly it expresses again *Ps.* 71, 21 like שׁוּב; to be turned into i. e. to become *ZECH.* 14, 10. Deriv. נָסַבָּה.

Pih. I. סָבַב (*inf. constr.* סָבְב) to give a turn to, to change, to alter, אֶת־פָּנֵי דָבָר the appearance of a matter 2 *SAM.* 14, 20.

Pih. II. סוֹבֵב (*fut.* יִסְבֵּב) to surround, to go round, in procession *Ps.* 26, 6, reverentially 7, 8, protecting *DEUT.* 32, 10; to enclose, 32, 10, in a hostile sense *Ps.* 59, 7; *intr.* to go about, with א of the place *SONG OF SOL.* 3, 2, with עַל *Ps.* 55, 11; to look for, i. e. to solicit, with accus. *JER.* 31, 22; comp. ambire.

Hif. הִסְבֵּב (הִסְבֵּבְתִּי, הִסְבֵּבוּ; *part.* הִסְבֵּב; *inf. c.* הִסְבֵּב; *fut.* יִסְבֵּב, נָסַב, with *ah optat.* נָסַבְנָה, also יִסְבֵּב, with *suff.* יִסְבְּנִי, 3 *p. pl.* יִסְבְּנוּ) causat. of Kal: to turn a thing to, with accus. of the object and ל of the person, i. e. to transfer 1 *CHR.* 10, 14:

12, 23, to bring, with סָבָל of place 1 SAM. 5, 10, or also with accus. of place 2 SAM. 20, 12; to cause to turn, i. e. to make go, to make wander, with a double accusat. Ex. 13, 18; to direct, the face 1 KINGS 8, 14; with מָן to turn away SONG OF SOL. 6, 5; to conduct, to lead, לָב, with עַל of the person or thing EZR. 6, 22; omitting לָב and having סָבָל of the person 2 SAM. 3, 12; to lead about, a man EZR. 47, 2; to build around, a wall 2 CHR. 14, 6; to change, a name, with the accusat. into 2 KINGS 23, 34. Only in appearance is סָבָה intrans. 2 SAM. 5, 23, the accus. מִן־מְשִׁיךְ having to be supplied here to סָבָה; JOSH. 6, 11, which should be translated to make a circuit; and in Ps. 140, 10 מְסָבִים is a noun those surrounding in a hostile sense, i. e. enemies. Derivat. perhaps מְסָבָה, מְסָבָה (perhaps also סָבָה).

Hof. הוּסַב (part. מוּסָב, fut. יוּסַב) to be turned, of a cart, i. e. to be drawn about, with עַל over a thing, at the threshing of grain Is. 28, 27; to be turning, of a door, i. e. to allow of being turned about on its hinges EZR. 41, 24 (but see the noun מוּסָבָה); to be surrounded, to be set in Ex. 28, 11; to be changed, of a name NUM. 32, 38. Deriv. מוּסָבָה and מוּסָבָה.

The stem סָבָ (Ar. سَبَّ) is ident. with סָבָ (סָבָה), Ar. سَبَّ, Phenic. סָבָ, according to the laws of root-building, since the initial ס is often interchanged with ס; more remotely סָבָ (סָבָה), Arab. سَبَّ, and probably סָבָה also belong to this organic root. From the idea of winding, turning comes the Ar. سَبَّ a rope, سَبَب a lock of hair.

סָבָה (after the form מְלָה, חָתָה) f. a turn, course, from God 1 KINGS 12, 15, for which 2 CHR. 10, 15 has סָבָה, Talm. cause, circumstance.

סָבִיב (constr. סָבִיב, pl. סָבִיבִים, constr. סָבִיבִי, with suff. סָבִיבִיךָ) m. 1. a circuit, a surrounding country, neighbourhood, referring to place JER. 21, 14; 33, 13; Ps. 76, 12; rarely spoken of persons, neighbourhood, JER. 48, 17; with suff. that

which is about one JER. 46, 14; LAMENT 1, 17. — 2. in the accusat. as an adv. round about, circum, סָבִיב GEN. 23, 17; JOB 10, 8; and so frequently; stronger סָבִיב סָבִיב Ez. 40, 5; מִן־מֶסֶךְ in a circuit, on all sides round, from a circuit = the adv. סָבִיב Ez. 37, 21; Ps. 31, 14; after verbs of motion סָבִיב means toward all sides, Is. 49, 18; 60, 4. — 3. with לִי following Ez. 40, 33 or עַל־ JER. 12, 9 סָבִיב is a prepos. about. The stat. constr. סָבִיב is rare in this sense AM. 3, 11, like סָבִיבוֹת Ps. 50, 3.

סָבִיבָה (only pl. סָבִיבוֹת, with suff. סָבִיבוֹתִי, סָבִיבוֹתֶיךָ, סָבִיבוֹתָיו) f. a circuit, circle, ECCLES. 1, 6 and the wind turns back (a new) to its circuits; the environs, circumjacent district, of a town NEH. 12, 28; neighbourhood, of persons NUM. 22, 4; also a prepos. about, circum, circa, where it has frequently a suffix NUM. 11, 24; EZR. 5, 12; Ps. 18, 12; JOB 29, 5.

סָבָה (part. pass. סָבָה) to bind, to interweave, to interlace, branches; סָבִיבִים NAB. 1, 10 thorns folded together, which it is difficult to disentangle, hence a figure of enemies hard to be overcome. סָבִיבִים in the passage causes סָבִיבִים. Deriv. סָבָה, סָבָה, סָבָה.

Pih. סָבָה (not used) the same. Deriv. the proper name סָבָה.

Puh. סָבָה (fut. יִסְבָּה) to be interwoven, interlaced, of twining plants JOB 8, 17. Deriv. according to some סָבָה (= מֶסֶךְ).

The stem סָבָה (comp. סָבָה, Ar. سَبَّ) of a grating, a net &c., Maltese she bek to weave, Zab. סָבָה) is identical in its organic root סָבָה with that in סָבָה, Ar. سَبَّ, (according to some), סָבָה, סָבָה, &c. II., סָבָה, &c.

סָבָה (for which Ben-Asher and some mss. read סָבָה) m. prop. interweaving, interlacing, hence a thicket, shrubbery GEN. 22, 13; סָבָה־עֵץ Ps. 74, 5 thicket of trees; but the absol. form here may be סָבָה = סָבָה.

סָבָה (only constr. pl. סָבָה or סָבָה) masc. the same Is. 9, 17; 10, 34. The

readings סִכְכִּי and סִכְכִּי presuppose the ground-form סִכְךָ (as in סִכְכִּי).

סִכְכִּי (from *Pih.*) *m.* the same Is. 9, 17 and 10, 34 according to some mss.

סִכְכִּי (only with *suff.* סִכְכִּי or סִכְכִּי) *m.* the same JER. 4, 7, if it would not be better there to assume a noun סִכְךָ (= 'מִסִּי'). The same word is also written סִכְכִּי.

סִכְכִּי see סִכְךָ.

סִכְכִּי *masc.* = סִכְךָ Ps. 74, 5, according to *Ben-Asher* and some mss.; on the contrary סִכְךָ must be assumed in Is. 9, 17 and 10, 34.

סִכְכִּי see סִכְךָ and סִכְכִּי.

סִכְכִּי (from סִכְךָ = Hebr. סִכְךָ) *Aram.* *f.* prop. the net-like, hence the name of a harp-like instrument DAN. 3, 5, written סִכְכִּי also. From the Aramaean, since a Syrian invented it (Athen. IV. p. 175 e), it passed into Greek *σαμβύκη, σάμβυξ* &c. (*sambuca*); Strabo (X. p. 471 Casaub.) already looking upon it as foreign. Ar. شبكة a net.

סִכְכִּי (from סִכְךָ *Jah* is an interweaver of things) *n. p. m.* 2 SAM. 21, 18; 1 CHR. 11, 29.

סִכְל (inf. constr. סִכְל, fut. יִסְכֵּל) *tr.* to lift, a burden; to carry, what is heavy GEN. 49, 15; Is. 46, 7; fig. to bear protectingly 46, 4, to endure, to suffer, נִסְכָּח 53, 4, to take upon self, עָנָן LAMENT. 5, 7; in the other forms too to carry = to be pregnant, of kine, a metaphor like that in the Ar. حَمَلَ, ثَغَلَ, Syr. ܬܥܠ; then to molest, to trouble, to vex; to raise, to erect, to set up, like נָסָא. Deriv. סִכְל, סִכְל, סִכְלָה. The organic root סִכְל is connected with that in the Aram. סִכְל, whence סִכְלָה a burden; elsewhere there is also סִכְל; Sanskrit val, vail the same.

Pih. סִכְל (not used) a stronger form of expressing Kal; deriv. סִכְל.

Puh. סִכְל (part. נִסְכֵּל) to be pregnant, Ps. 144, 14, of kine. But as אֵלֶּיךָ does not appear in this sense, and more-

over the part. stands in the *masc.*, we may rather translate with *v. Lengerke*: our princes are set up, like סִכְל Ezr. 6, 3. Deriv. perhaps סִכְל.

Hithp. הִסְכֵּל (fut. יִסְכֵּל) to be laden, i. e. to bear, of a tree; to be burdensome, of the male member ECCLES. 12, 5; see הִגֵּב.

סִכְל *m.* a heavy burden NEH. 4, 11; a hard employment 1 KINGS 11, 28; trouble, burdensomeness Ps. 81, 7.

סִכְל (only with *suff.* סִכְלִי, but which may be also derived from סִכְל or סִכְל) *m.* the same, Is. 9, 3; 10, 27; 24, 25.

סִכְל (from *Pihel*) *m.* a burden-bearer, porter 2 CHR. 2, 1 17; 34, 13; NEH. 4, 4. In 1 KINGS 5, 29, coupled with נִסְכָּא, it appears to be used for סִכְל, as the LXX and Vulg. actually read.

סִכְל see סִכְל.

סִכְל (Peal not used) *Aram. tr.* same as Hebrew סִכְל, but commonly in the sense of נָסָא to raise, to set up, to erect.

Pol. סִכְל (part. plur. מְסִכְלִין) to be erected, of אֲשָׁנָא Ezr. 6, 3.

סִכְל see סִכְל.

סִכְלָה (only pl. constr. סִכְלָהוּ) *fem.* labour, oppressive work, villainage Ex. 1, 11; 2, 11.

סִכְלָת JUDGES 12, 6, an Ephraimite pronunciation of סִכְלָה (which see).

סִכְר (not used) *tr.* same as צָכַר to heap up, to accumulate. Deriv. the proper name סִכְרִים.

סִכְר (fut. יִסְכֵּר) *Aram. intr.* to consider, to think, to suppose, to judge, DAN. 7, 25 (Theod., Alex., Vulg.), cognate in sense with the Hebr. הִשָּׁב, prop. to direct the eye or mind steadily toward a thing, to penetrate into a thing, hence to examine, Ar. سَمِر the same. From this fundamental signification arose that of to hold a thing fast, to hang firmly by a thing, to support oneself upon a thing, i. e. to hope, to trust; cogn. in sense with קָהַל, קָהַל, hence also to hold fast,

to maintain, all which meanings appear in Aramaean. The organic root is סָבַר.

סָבָרִים (= 'צָבָר double hill) *n. p.* of a Syrian town between Damascus and Hamath Ez. 47, 16.

סָבָהּ s. סָבָהּה (שָׁבָהּה).

סָבָהּ *n. p.* of the third son of קוּשׁ, and therefore the name of a Cushite race GEN. 10, 7, סָבָהּ 1 CHRON. 1, 9, that lived in the middle of southern Arabia, where a city *Σαβάτ* (*Σαβά, Σαβαί*), *Sabata, Sabbata, Sabota*, north of the sea-port *Kane* (Periplus), got the name of the race. In the territory of *Sabta* lived the tribe of the *Sembritae* (Strabo XVI. p. 786), which the Jerus. Targ. calls סָבָרִי.

סָבָהּ (cod. Sam. סָבָהּ) *n. p.* of a son of Cush, and of a Cushite people, as well as of a region inhabited by them GEN. 10, 7; 1 CHR. 1, 9. By the word is meant the dark-coloured (Cushite) race on the eastern side of the Persian gulf in Carmania, where the name of a town and river *Σαμυδάκη* = סָבָהּ, a people the *Sabae*, the name of a river and town *Sabis*, were anciently found. The Jerus. Targ. has סָבָהּ, i.e. *Nigritia* or *Zingis*.

סָג *m.* = סָג see סָג I.

סָג to the pl. סָגִים see סָג.

סָגָר (*fut.* יִסְגֹּר, *apoc.* יִסְגֹּר) *intr.* to bow down, to prostrate oneself, to pray, only used with reference to idolatry, coupled with יִשְׁתַּחֲוֶה, with לָ before one Is. 44, 15 17 19; to practise idolatry 46, 6; Aram. سَج, Ar. سَج the same; also of the actual worship of God (see מִשְׁכָּה); comp. besides the Ar. مَسْجِد a mosque. The organic root סָג־ lies also in קָר (which see), Sanskrit *çad*, Lat. *cad-o*, Greek *κάθεσθαι*, and in נָחַה &c. &c.

סָגָר (*part. m. pl.* סָגָרִין; *fut.* יִסְגֹּר) *Aram.* *intr.* to bow down to, in order to shew honour DAN. 2, 46 or to pray to (idols); constantly with לָ of the person 3, 5 7.

סָגָר and סָגָר *m.* 1. (from סָגָר I.) *a shutting up, enclosure*, of the heart, i. e. the breast enclosing the heart, in which the *לֵב שָׁקוּל* inserts its claws Hos. 13, 8. — 2. *what is closed together, firm*, i. e. *unporous, pure gold* JOB 28, 15 = זָהָב 1 KINGS 6, 20 (Targ., LXX, Vulg.). — 3. The alleged name of a spear coupled with סָגָר, which was drawn Ps. 35, 3 (*Kimchi*), with which the Ar. *شجار* hasta lignea, Greek *σάγαις*, battle-axe (a Scythian weapon), Sanskrit *çakra discus* are incorrectly compared. Hence we must put סָגָר III. with סָגָר II. for the word. According to the Targ. it is סָגָל *a shield* from סָגָר = סָגָר, conseq. = in its organic root to סָגָר I. It is more correct, perhaps, to take it with the LXX and others as a usual imperative, translating: *and close (סָגָר) before my pursuers* (see also *Kimchi*).

סָגָל (not used) *tr. prop.* to enclose, to close about, ident. in its organic root סָגָל with that in סָגָל, as the stem may be also connected with סָגָר; hence to get, to acquire. Aram. סָגָל possession, property, סָגָל to acquire.

סָגָלָה (with suff. סָגָלָהּ) *f. property, possession*, i. e. that which one embraces, encloses (Arab. شَقْل to hold fast by a thing), a treasure ECCLES. 2, 8; 1 CHR. 29, 3; figurat. of Israel, who are called God's סָגָר Ex. 19, 5, DEUT. 7, 6, Ps. 135, 4, like סָגָלָה.

סָגָן (not used) *tr.* usually to manage, to administer, to do, ident. with סָגָן I., properly to make use of, to execute, hence to preside over, to take care of a thing, Ar. سَجَن to carry on a thing, to do, whence the noun *employment* (Hamas p. 187); conseq. סָגָן is = סָגָן, Ar. سَاجِل. But as סָגָן, Aram. סָגָן, appears in the writings of the Persian period only, and شَحَن means a satrap, شَحَن to institute as satrap, شَحَنِي the office of a satrap, the present word being still preserved as Persian in *ζωγράφος* (Athen.

14. p. 639 c.), it may be regarded perhaps as foreign; though it may have been originally developed out of סָכַן.

סָנַן (only pl. סָנָנִים) *m.* a prefect, ruler, of a province, coupled with סָחָה, and yet different from it JER. 51, 23 28 57; Ez. 23, 6 12 23; a noble, a magnate, along with סָרִיס חָרִים Ezr. 9, 2; NEH. 2, 16; 4, 8 13; 5, 7 17; 7, 5; 12, 40; 13, 11; in the Targ. vicar of the high priest, or for פָּקִיד נָגִיד of the temple; always proceeding from the fundamental signification mentioned.

סָנַן (only pl. סָנָנִין, def. סָנָנִית) *Aram.* *m.* the same, applied both to a governor DAN. 3, 2 27; 6, 8; and to the head of the magi 2, 48.

סָנַן I. (inf. constr. סָנֵן, fut. יִסְנֵן) *tr.*
1. to surround, to enclose, of the scales of the crocodile, which surround the body as סָנֵן חֹתֶם־סָנֵן JOB 41, 7; elsewhere סָנֵן, JUDGES 3, 22 and the fat closed up the blade; to shut or close, a door GEN. 19, 10, a gate JOSH. 2, 7, fig. the womb 1 SAM. 1, 5, i. e. to make barren; to close up, a breach, סָנֵן 1 KINGS 11, 27; fig. Ps. 17, 10 they close their insensible heart, comp. 1 JOHN 3, 17. סָנַן is commonly construed with סָנֵן to express complete inclosure, though it is often to be translated behind him, it &c. 2 KINGS 4, 33, Is. 26, 21, omitting סָנֵן JUDGES 9, 51; with סָנֵן GEN. 19, 6; סָנֵן to close in its place 2, 21; סָנֵן to shut in Ex. 14, 3, prop. to close over one, same as to make one a captive, to be explained by the nature of the prisons among the Hebrews, which were holes and cisterns JOB 12, 14; סָנֵן סָנֵן to close up the way, against (לְקַדְּמָה) Ps. 35, 3, where סָנֵן is omitted (see סָנֵן); in like manner should be taken סָנֵן JOSH. 6, 1 meaning to shut out, and translated: and Jericho shut out (the surrounding parts), and was fortified round about; סָנֵן וּפָתַח to shut and open, i. e. to administer and perform, to have the duties of the master of a house Is. 22, 22. — 2. to close firmly together, gold, i. e. to make it unporous; hence סָנֵן 1 KINGS 6, 20 21 and 7, 49

a designation of good, purified gold. Deriv. מְסָנֵר, סָנֵר.

Nif. נִסְנַן (fut. יִסְנֵן) to be shut, of gates, doors Is. 45, 1; NEH. 13, 19; to be shut up NUM. 12, 14; 1 SAM. 23, 7; reflex. to shut oneself in Ez. 3, 24.

Puh. מְסָנֵר (part. f. מְסָנֵרָה) to be shut up, Is. 24, 10, מְסָנֵר ECCLES. 12, 4; to be barricaded, of a city JOSH. 6, 1, see סָנֵר under Kal.

Hif. הִסְנֵן (fut. יִסְנֵן) to shut up, בֵּית־סָנֵן Lev. 14, 38, to shut in, a person 13, 5 11 54, נָסַח 13, 4, נָסַח 13, 33 (for אִישׁ־נָסַח). Deriv. מְסָנֵר.

The stem סָנַן is clearly connected with סָנַן I., סָנֵן; and the organic root סָנֵן is also in סָנַן III. and סָנַן II.

סָנַן II. (Kal not used) *intr.* 1. to flow along, to run along, to flow out, to pour forth, of rain, Ar. سَنَّ the same; deriv. סָנֵן. — 2. to extend to, to draw to, to stretch to, the same metaphor. application found in סָנֵן לָמַח LAMENT. 1, 8 (if it be not better derived from סָנֵן), סָנֵן I., and in סָנֵן. See Pih. and Hif.

Pih. סָנֵן (fut. יִסְנֵן) to deliver, to give up, to deliver over, with accus. of the object 2 SAM. 18, 28, with בֵּית־סָנֵן 1 SAM. 17, 46; 24, 19.

Hif. הִסְנֵן (inf. c. הִסְנֵן, fut. יִסְנֵן, apoc. יִסְנֵן) to deliver up or over, with accus. of the object 1 SAM. 23, 11, רָצָה JOSH. 20, 5; to give up to, with ל of the person or thing Ps. 78, 48 62; AM. 1, 6; or with אֶל Job 16, 11; DEUT. 23, 16; or lastly as in Pihel joined to סָנֵן לָמַח LAMENT. 2, 7; Ps. 31, 9; metaphor. to give up, to reject, to abandon DEUT. 32, 30, AM. 6, 8, also with the accus. of the thing to which 1, 9. Here belongs also the passage Job 11, 10 if he changes (i. e. puts something else in the place of a thing; הִלֵּךְ is here trans.), abandons or brings together, who will appear against him?

The fundamental signification of the stem is not connected with סָנַן I.; and all attempts to unite the meaning of סָנַן II. with סָנַן I. must be regarded

as failures. The organic root is also here סִגְרָה.

סִגְרָה III. see סִגְרָה 3.

סִגְרָה *Aram. tr. same as* Hebr. סִגְרָה I. *to shut* DAN. 6, 23; Syr. سِغْرَا.

סִגְרָה see סִגְרָה.

סִגְרָה (after the form סִגְרָה, from סִגְרָה II.) *m. rain, a rain-gush* PROV. 27, 15 (LXX), Targ. סִגְרָה, Syr. سِغْرَا, Sam. סִגְרָה.

סִגְרָה (from סִגְרָה) *m. stocks, in which the feet of a prisoner were shut up* JOB 13, 27; 33, 11; elsewhere סִגְרָה is used for it JER. 20, 2; for ξύλον (Acts 16, 24) stands the Syr. سِغْرَا; in Targ. is found סִגְרָה.

סִגְרָה (not used) *tr. to shut up, to fetter*; Ar. سَدَّ the same; *Aram. also* סִגְרָה. In its organic root = צַר. Deriv. סִגְרָה.

סִגְרָה see סִגְרָה.

סִגְרָה (*pl. סִגְרָה*; from סִגְרָה) *m. prop. a thing woven, worked, then a fine, thin covering, of linen (Kimchi), for summer as an under-garment or shirt (Menachoth 41*)* JUDGES 14, 12 13; Is. 3, 23; Prov. 31, 24; as סִגְרָה (Phenic. סִגְרָה) denotes the fine yarn for it. Comparison of it with the Coptic μεντω (fine linen), Sanskrit sindhu, Greek σίνδην is probably incorrect, because *n* is essential there, and it agrees with סִנֵּד (a thin texture); but the stem here is סִגְרָה.

סִגְרָה (not used) a stem adopted for the proper name סִגְרָה. Sometimes the meaning of שָׂרַף *to burn* has been assigned to it, sometimes that of שָׂרַף (which see) belonging to שָׂרַף; but we must in that case assume an interchange of ש and ס, which is not usual. It is therefore better to regard (with Fürst, Conc. p. 1285) סִגְרָה as the stem of סִגְרָה, with a meaning similar to that of שָׂרַף belonging to שָׂרַף, as also the proper name שָׂרַף of a valley there may have stood for שָׂרַף; or סִגְרָה should be compared with the Arab. سَدَم *to enclose, surround* (a place).

סִגְרָה (from סִגְרָה or סִגְרָה which see; *lime-place or enclosed place, fort*) *n. p. of a Canaanite royal city in the vale of שָׂרַף, which is said to have been destroyed with others in the time of the patriarch Abraham by fire from heaven, and to have been submerged in the Dead Sea* GEN. 13, 13; 18, 10; 19, 1 seq. This fearful divine punishment, as also the great vices of its inhabitants became a proverb in holy Scripture DEUT. 29, 23; Is. 1, 9 10; 3, 9; 13, 19; JER. 23, 14; 49, 18; 50, 40; LAMENT. 4, 6; Ez. 16, 46 seq. Wicked princes, bad vines are compared to those of Sodom Is. 1, 10; DEUT. 32, 32; comp. besides AM. 4, 11; ZEPH. 2, 9; in the New Testament MATTH. 10, 15; 2 PETER 2, 6. The district was rich in bitumen GEN. 14, 10, conseq. volcanic; and so Sodom (with the other cities) perished by volcanic eruptions and earth-quakes, as Strabo heard the tradition in this sense (16. p. 764). Accordingly סִגְרָה. Likewise the volcanic Edom south of Siddim, is threatened with being turned into a burning lake of bitumen Is. 34, 9. At the present day, a mountain with fossil salt at the Dead Sea is called *Haḡr Usdûm*; and Galen also knew of a Sodom-mountain.

סִגְרָה (not used) *tr. to work together, to weave together*, Ar. شَتَنَ (texuit) and so too سَدَنَ, hence سَدَان a covering; a cognate form is سَدَل, whence سَدِيل a linen garment. The org. root סִגְרָה lies also in סִגְרָה, אֶתְרָה &c.; the Sanskr. tan-ta, a weaver, comes from tan. Deriv. סִגְרָה.

סִגְרָה (not used) *tr. to arrange, to set in a row, persons or things, cognate in sense with סִגְרָה*; Aram. סִגְרָה. Ident. in its org. root סִגְרָה with סִגְרָה III., סִגְרָה, &c. Ar. (transposed) سَرَدَ the same, hence סִגְרָה = סִגְרָה. Deriv. סִגְרָה, סִגְרָה (= סִגְרָה) and סִגְרָה.

סִגְרָה (only *pl. סִגְרָה*) *m. order, -* לֵא, סִגְרָה JOB 10, 22 *not orders, i. e. disorder, of the horrible and dark שָׂרַף (Kimchi)*; Targ. סִגְרָה, סִגְרָה, סִגְרָה the same, at a later period a book (strung together).

סָהָר (not used) *intr.* to be circular, round, of a round basin, tower &c.; completely ident. in fundamental signification with **סָהָר** I. (comp. **מִהָרָה** and **מִהָרָה**), as may be seen from a comparison of the noun **סָהָר**; the *tr.* **סָהָר** I. to enclose round about is also to be compared. Deriv. **סָהָר** and **סָהָר**.

סָהָר *m.* roundness, of a basin **SONG OF SOL.** 7, 3; on the other hand the signification moon is in **שָׁהָר**, **Ar.** **شَهْر** from **סָהָר** = **צָהָר**. See **שָׁהָר**.

סָהָר *m.* an inclosed space, a tower, a prison, fully **בֵּית הַסָּהָר** **GEN.** 39, 20-23, cod. Sam. **סָהָר**, according to the **Aram.** **ܣܚܪܐ**.

סָהָר (not used) *intr.* to move hither and thither, to quake, to totter, to shake; in its organic root **סָהָר** = **זָע** I. (which see), and ident. with that in **זָעָה**.

Pih. redupl. **סָהָרָה** (*inf. constr.* with *suff.* **סָהָרָה**) to disturb, to vex, to banish, **Is.** 27, 8 by leading him away, by sending him away thou punishest him, comp. **זָעָה** **HAB.** 2, 7. But the word may also be reduplicated from **סָהָר** which see.

סָהָר (contracted from **סָהָרָה**) *n. p.* of an Egyptian king of Ethiopian descent, who sat on the throne about 728 B. C., conseq. *Sevechus* (in Manetho), the second king of the 25th dynasty, 2 **KINGS** 17, 4, who had reigned 14 years and was the predecessor of **תַּרְשִׁישָׁה**. The **LXX** write **Σωά**, **Σοβά**, **Σοβά**, **Σοβά**, **Σοβά**, **Vulg.** *Sua*, which presupposes a form **סָהָר** that must have been identical with **סָהָר** or **סָהָר**, whence arose *sabech*, *sevech*, in hieroglyphic writing **SBK**. **סָהָר**, *Seve*, *Sevech* means in old Egyptian "dedicated to Kronus" (see *Cham-pollion*, *Panth.* N. 21 22).

סָהָר I. (*part. pass.* **סָהָר**, *fut.* **יִסְהָר**) *intr.* prop. to seclude, to separate oneself from, hence to give way, to draw back, with **כֵּן** of the person **Ps.** 80, 19; seldom absol. 53, 4, if with *Rashi* we should not take **סָהָר** = **סָהָר** *dross*. **סָהָר** **סָהָר** **סָהָר** *one drawn back in heart* (from God), i. e. a backslider

Prov. 14, 14 (*Levi de Bañoles*), with reference to **Ps.** 44, 19; but **סָהָר** may also be here = **סָהָר**, which suits badness very well. Deriv. **סָהָר**, **סָהָר**, **סָהָר**.

Nif. **סָהָר** (*part. pl.* **סָהָרִים**; *fut.* **יִסְהָר**) to give way, with **סָהָר** to draw back, to retreat **Ps.** 44, 19; **Is.** 42, 17; 50, 5; **JER.** 38, 22; yet this is also omitted **Ps.** 78, 57; coupled with **סָהָר** to draw back from following **ZEPH.** 1, 6.

Hif. **סָהָר** see **סָהָר**.

Hof. **סָהָר** see **סָהָר**.

סָהָר II. (*part. pass. f.* **סָהָרָה**) *tr.* to hedge in, to shut in, to enclose, **SONG OF SOL.** 7, 3; **Aram.** **סָהָר**, **Pa.** **סָהָר**, **Hebr.** **סָהָר**.

סָהָר *m.* = **סָהָר** **Prov.** 14, 14 see **סָהָר** I., elsewhere in **K'tib Ez.** 22, 18.

סָהָר (from **סָהָר** I.) *m.* an enclosure, prison, cage **EZEK.** 19, 9 (**LXX**, *Vulg.*); more correctly fetter, chain, hence **סָהָר**, and coupled with **סָהָר**.

סָהָר (not used) *intrans. prop.* to sit (like **יָסַד** *trans.* to set), hence to sit down, for consultation; ident. in its organic root **סָהָר** with that in **יָסַד** (which see), **סָהָר** (which see), **Arab.** **وَسَدَّ** (to be firm in a place), **وَسَدَّ** to establish, to ground; and the Sanskrit *sad*, Greek *σάδ-ειν* (*Doric*), *Lat.* *sed-ere* &c. are the same root. Derivat. **סָהָר**, perhaps **סָהָר**; the proper name **סָהָר**.

סָהָר (after the form **קָוִל**, with *suff.* **סָהָר**, **סָהָר**, from **סָהָר**) *m.* 1. prop. a sitting, for conversation or consultation, hence a circle, an assembly, as that of **בְּחֻרִים** **JER.** 6, 11, **מִשְׁחָקִים** 15, 17, **קְדָשִׁים** **Ps.** 89, 8, **מִשְׁחָקִים** 111, 1, **מִשְׁחָקִים** 64, 3. — 2. Metaphor. mutual consultation **PROV.** 15, 22, a common plan **Ps.** 83, 4; counsel, taken together and confidential 55, 15, to which belongs also **סָהָר** **JER.** 23, 18, **Ps.** 25, 14, and **סָהָר** **JOB** 15, 8, or **סָהָר** alone **GEN.** 49, 6, **Ez.** 13, 9, **JER.** 13, 22, i. e. the confidential converse of God with his prophets; **סָהָר** **PROV.** 15, 22 without deliberation, opposite **יִשְׁעִים** **Ps.** 83, 4; **סָהָר** **JOB** 19, 19 my confidants. — 3. a determination taken in a confiden-

tial circle AM. 3, 7; PROV. 11, 13; 20, 19. The (Samar.) meaning *heart* proceeds from that of *basis*, *kernel*. — 4. a *secret*, PROV. 11, 13; AM. 3, 7.

סודי (from סודיה Jah is Determiner) n. p. m. NUM. 21, 10.

סוה (not used) trans. to veil, to bind about, to tie; to cover, with an upper garment or veil, Ar. *زوى*; from the organic root סוה (see *Fürst*, Conc. s. v.), which is also found in סוה-ח II, סוה-ח, סוה, סוה, סוה, סוה (whence סוה a bundle), Arab. *خشب*, *خشب* &c. in the original meaning; the Sanskrit *su*, *siv*, Lat. *su-ere* &c. appearing to be the same root. Deriv. סוה, סוה (= סוה).

סוה I. (not used) intrans. same as סוה I. to sprout forth, to grow up, metaphor. to be great, rich, distinguished, strong, bold; connected in its organic root סוה with that in סוה, Ar. *شاح*. Deriv. the proper names סוה, סוה.

סוה II. (not used) tr. to push forth, to cast forth, to pour out, whose organic root סוה lies also in סוה, Ar. *سحا*; deriv. סוה.

סוה (from סוה I.; riches, distinction) n. p. m. 1 CHR. 7, 36.

סוה (from סוה II.) fem. sweepings, filth, dung-heap, Is. 5, 25 (Targ., LXX, Vulg.), = סוה, Targ. def. סוה. But see סוה (from סוה).

סוה (not used) intr. to turn away from, a person or thing, hence to fall away from, to be faithless, whose organic root סוה exists also in סוה, סוה. Deriv. סוה (perhaps סוה from סוה) and

סוה (from סוה the turning away of Jah, i. e. the withdrawal of his care) n. p. m. EZR. 2, 54; NEH. 7, 57.

סוה I. (not used) intr. to be woven into another, of a thorn-hedge, same as סוה I.; figur. of a thick multitude, generally of a complex thing. Derivat. סוה, סוה.

סוה II. (1 pers. סוה, 2 pers. f. סוה; inf. abs. סוה; fut. יסוה, on the other hand יסוה belongs to יסוה) 1. intr. to sprinkle, to cover with, to strew over, with accus. of the material, as סוה with oil, DEUT. 28, 40, hence to anoint oneself 2 SAM. 14, 2, MIC. 6, 15, without any addition DAN. 10, 3, as a sign of joy and hilarity 2 CHR. 28, 15, and coupled with סוה RUTH 3, 8. This anointing consisted in pouring oil upon the crown of the head (Ps. 133, 2), or upon the body Ez. 16, 9; therefore the idea of pouring out must be a derivative one. The org. root סוה is ident. with that in יסוה, I. — 2. tr. to anoint, with accusat. of the person 2 CHR. 28, 15. For the organic root comp. מוה. Deriv. סוה.

Hif. יסוה (fut. apoc. יסוה) to anoint, omitting the accus. יסוה 2 SAM. 12, 20, if we should not here read יסוה; on the contrary יסוה JUDGES 3, 24 = יסוה belongs to יסוה.

סוה (not used) tr. to mark out, to draw, an image, ident. in its organic root סוה with the root in סוה belonging to סוה, and in סוה. Deriv. סוה.

סוה (once K'tib סוה with מ elided) Aram. fem. a double pipe, a bag-pipe (Saadia) DAN. 3, 5 10 15, Ital. *sampogna*, old French *chifonie*, and so in the book שלטי הציפורים of Porta-Leone. If it be traced back to the Greek *συμφωνία*, it can only be called so because of the accord of the two pipes stuck into the bag. But as the Greeks themselves did not name the instrument so, it may perhaps be Semitic and come from סוה a bag, whence the *adject.* סוה, סוה, def. סוה bag-like, utricularis, comp. Ar. *صَفْن*, *صَفْن* a sack, *صَفْن* a bag, Talm. סוה a reed (with מ inserted), so that the stem would be סוה, סוה (which see). Or it may come also from סוה reed, whence סוה after the form of סוה.

סוה I. (not used) intr. same as סוה (which see) to be soft, kneadable, clammy, of loam, clay; Aram. סוה and סוה the same,

סון, סון, סון, loam, clay; Arab. swamp, loam &c. Derivat. the proper name סון 1.

סון II. (not used) intr. same as סנה to be jagged, pointed, of rocks; hence to be abundant in cliffs, of a territory. Derivat. the proper names סון 2. and סני.

סונה n. p. of an Egyptian city in the extreme south, as מגדל (which see) is in the north, Ez. 29, 10 from Migdol to Syene and as far as the border of Cush (LXX), i. e. even to where Cush commences, which is from Syene onwards 30, 6; Greek Συήνη, Ar. Aswân, أسوان, Syr. Aswon. The name is old Egyptian, and seems to have been that of a god (Champoll. Gr. I. p. 125).

סוס (not used) intr. according to the Rabbins same as קוש to leap, to frolic, hence to gallop, of a horse, like סוס in Zabian; which fundamental signification to סוס 1, סוסה, n. p. סוס would have an analogy in the Ar. حرجلة equites from حرجل to leap, to gallop, خيل equi, from خال to move along by leaps, and in the use of קוש Job 39, 21. The etymology may be farther confirmed by the meaning to be moveable, quick, swift, nimble, hence the Ar. شوشاء moveable, quick (of the walk of a camel), سويس equiso, Sanskrit चाप to leap; and as all such reduplicated stems are referrible to a simple organic root, we may compare here סוס (סוסה) belonging to סוסה, סוסה in ששן. See סוס 1 and 2, and סוס.

סוס (plur. סוסים, סוסים, constr. סוסים, with suff. סוסים) m. 1. a horse, coupled with סוס and סוס Ex. 9, 3; 1 Kings 5, 8; particularly a war-horse, whose shaking main, galloping, snorting and eagerness for battle are described in Job 39, 19-25; סוס Zech. 10, 3 a splendid horse, i. e. a swift and spirited one; metonym. cavalry Ex. 14, 9, in which the Phenicians Josh. 11, 4, Assyrians and Chaldeans Jer. 6, 23 and 51, 21 excelled. War-horses were fetched from Egypt Deut. 17, 16,

Is. 2, 7, 1 Kings 10, 28, as well as the chariots of war ib., because the Egyptians had a distinguished cavalry Is. 31, 1; 36, 9; Jer. 4, 13. The disappearance of the horse and his replacement by the patient ass was a sign of peace Zech. 9, 9. Figur. of a horse (and chariot) dedicated to the worship of the sun 2 Kings 23, 11, hence also in the names of places סוסה, סוסה, סוסה, סוסה, and the Phenician proper names סוסה, סוסה, סוסה &c. Deriv. סוסה and the proper name סוס. — 2. a swallow, hirundo Is. 38, 14, to which belongs the adj. קניר lamentably chattering; Ovid calling her querula (Trist. 5, 1, 60), and Horace flebiliter gemens (Od. 4, 12, 5). In סוס וקוס Jer. 8, 7 K'tib, we should either omit the copula, with the LXX, or take it in the peculiar way in which the adj. is joined by י.

As to the derivation of סוס (Targ. סוסה, Syr. سوس, hence سوس stabularius, Ar. سويس equiso, old Egyptian sus), the fundamental signification the swift, quick, nimble has been given to it; as the Sanskrit अघा, Lat. equus have the same meaning; and so סוס 2, for which is also סוס, would be named from its swift flight; comp. II. 2, 462 ἀπὸ τοῦ ἀγᾶλλεσθαι πρεσβύεσσι. But in ancient times horses got their names for the most part from the countries from which they were introduced: so in India Parasika, the Persian, a Persian horse, Bahlika, a horse from Balkh. As Polybius (X, 24) relates that almost all Asia was provided with horses from Media and Persia (see Malcolm, hist. of Persia), and as it is said of Tyre that it got its horses from Togarma (Ez. 27, 14), the noun סוס may perhaps in very ancient times have been derived from Susa, like Fars, פָּרס from פָּרס. Thus the assumption that it is derived from a verb would be confined to the 2^d signification only.

סוסה f. a mare, Song of Sol. 1, 9, with which Solomon furnished his chariot 1 Kings 10, 26 (LXX).

כִּי־סִי (from סוסייה *Jah is a swift one*)
n. p. m. NUM. 13, 11.

סוּעַ I. (not used) *intr.* to unite, to come together, to assemble, of a troop; ident. in its organic root סָע with the Aram. סָע, סָע, as a verb and in numerous derivatives. Deriv. the proper names סוּעָה, סוּעָה.

סוּעַ II. (not used) *tr.* to send on, to drive onwards, of a shot; ident. with the organic root in סוּעַ, סוּעַ, סוּעַ. Derivat. סוּעַ 2. סוּעַ see under סוּעַ.

סוּר I. (not used) *intr.* to be violently moved, to be excited, to storm, of a tempest, to drive, to drive on, to hurry away; in its organic root סוּר same as סוּר I. (Targ. סוּר = סוּר); deriv. סוּר.

סוּר II. (not used) *intrans.* to draw (water), to swallow, haure, of sedges and plants in lakes, the same conception lying in סוּר, סוּר; ident. in its organic root סוּר with שוּף (to draw out, to drink out), שוּף-סוּר &c. To compare and combine it with סוּר I. must be rejected as far-fetched. Deriv. סוּר.

סוּר III. (fut. יִסוּר) *intr.* prop. to be cut off, cognate in sense with (tr.) קָץ, whence קָץ; therefore to be at end, to cease, to vanish, יָקַר ESTH. 9, 28, to perish Is. 66, 17, to be swept away Ps. 73, 19, to be destroyed, of בָּתָּיִם Am. 3, 15. Derivat. סוּר.

Hif. הִסוּר (fut. יִסוּר and יָקַר) to cut off, to destroy, to sweep away, men or animals ZEPH. 1, 2 3; JER. 8, 13. The infin. absol. is taken from הִסוּר in Kal.

The organic root סוּר, and sometimes סוּר, has for its fundamental meaning to split off, to divide, and is found also in סוּר, סוּר, סוּר I. &c.

סוּר (3 fem. סוּר) *intr.* Aram. same as סוּר III. to be at an end; hence of a divine utterance (מִלָּה), to be fulfilled DAN. 4, 30. Deriv. סוּר.

Af. אִסַּר (fut. יִסַּר) to destroy, to annihilate, DAN. 2, 44, in the Targ. for בָּיָה.

סוּר (from סוּר II.) *masc.* 1. sea-weed, sedge, reed, river-grass, rushes JOH. 2, 6, so called from swallowing, sucking in, imbibing, like סוּר, סוּר (which see), סוּר and others. Spec. of the thick and strong rushes on the banks of the Nile (*arundo donax*) Ex. 2, 3 5, Is. 19, 6 (comp. Plin. H. N. 13, 23, 45), and of the sedges of the Red Sea or Arabian gulf; hence סוּר is a name of the latter Ex. 10, 19, Ps. 106, 7, called also in Egyptian סוּר סוּר sea of weeds. The name cannot have come out of Egyptian (Coptic) into Hebrew, because סוּר, סוּר, סוּר usually stands for it there; but on the contrary, it passed from Semitic (Aram. סוּר, סוּר) into Egyptian סוּר, סוּר. — 2. n. p. of a (reedy, sedgy) place out of Palestine DEUT. 1, 1. The name of a town *Ar-suf* 6 miles from Joppa on the coast, in the neighbourhood of the reedy brook between Ephraim and Manasseh (JOH. 16, 8) is also to be referred to this head.

סוּר (from סוּר III.) *m.* same as קָץ the end ECCLES. 7, 2, close 12, 13 (opposite ראש 3, 11); the last, the rear JO. 2, 20; Arab. سيف shore, bank.

סוּר (def. סוּר) *Aram. m.* same as Hebr. סוּר DAN. 4, 8 19; 6, 27; 7, 26.

סוּר (with a of motion סוּר, from סוּר I.) *f.* prop. a thing sweeping away, driving forward, moving along violently, hence a hurricane, NUM. 21, 14; JOB 21, 18; Is. 17, 13; pl. 21, 1, a figure of swiftness 5, 28. The Arab. سيف, Aram. סוּר, Talm. סוּר sword, Greek ξίφος, Coptic sefe, mean properly what hurries away, like סוּר.

סוּר I. (פְּסוּרִי Hos. 9, 12 does not belong here; 3 p. fem. סוּר; part. סוּר; inf. absol. סוּר, constr. סוּר; fut. יִסוּר, יָסַר, apoc. יָסַר for יָסַר, but like the fut. apoc. Hif.) *intr.* to turn off, to turn away, to go aside, to go away, a) with מִן of the person or place Ex. 8, 25, Is. 59, 15, and in consequence of that also with מִן NUM. 12, 10, מִן מִן 1 SAM. 12, 20, מִן מִן 15, 6, מִן מִן 16, 14, מִן מִן Is. 52, 11, ac-

cording as the construction appears elsewhere with **על**, **אחרי**, **חוד**, **עם**. In this usage **ס** is translated by *to abandon* JUDGES 16, 20, *to depart from* 1 KINGS 15, 5, *to go from* 2 KINGS 10, 31, *to avoid* JOB 1, 1; *to leave off* 2 CHR. 35, 15, *to escape* PROV. 13, 14, *to separate from* IS. 7, 17 &c.; and also in a mental sense, translated *to apostatise from* DEUT. 17, 20. — b) *absol.* without **קן**, *to turn*, with accus. *whither* 1 SAM. 6, 12; *to fall away* (from God) DEUT. 11, 16; JER. 5, 23; PS. 14, 3; DAN. 9, 11; *to depart*, **עין** IS. 6, 7, in the sense of *to be taken away* 1 KINGS 15, 14 = **היסקר** *to disappear*, JOB 15, 30 *he disappears by the angry breath of his mouth*. On **סר** 1 SAM. 15, 32, HOS. 4, 18, AM. 6, 7, PS. 14, 3 see **סר** II. — c) *to turn to*, *to apply to*, a person or thing, hence with **אל** of a person or thing *to turn into* GEN. 19, 23, JUDGES 19, 12, or with **ה** as **שמה** *to turn thither* 18, 15, **הנה** PROV. 9, 4, or merely the accus. **שם** JUDGES 18, 3; with **על** *to turn against one* 1 KINGS 22, 32, for which the Chronicles and the LXX have **נִקְּבוּ**; *absol.* *to approach* EX. 3, 3; JUDGES 14, 8; 1 KINGS 20, 39; JER. 15, 5. On **סר** 1 SAM. 22, 14 see **מִשְׁמַח**. Deriv. **סר** (adj.), **סור** (a noun), **יסקר**, the proper names **סור** (**יסקר**), for which is **קוד** and perhaps **קרה**.

Pih. **סור** *to turn off*, *to turn aside*, **נִרְדָּן**, *to cause not to find the right way* LAMENT. 3, 11 (= **עוה נתיבה** 3, 9) *he has turned aside my ways*, so that I fell into error, into an ambushade. On the contrary **סור** (*sem.* **סוררת**, plur. **סוררות**) as also **סר** JER. 6, 28, belongs to **סר** III. = **סר**.

Hif. **הסיר** (*part.* **מסיר**; *inf. absol.* **הסר**, *constr.* **הסיר**; *fut.* **יִסֵּר**, *apoc.* **יִסֵּר**) 1. *to make depart*, *disappear*, *turn away*, hence *to drive away* GEN. 30, 32, *to lead away* 2 KINGS 17, 18, *to put away* GEN. 8, 13, *to put aside* 2 KINGS 18, 4, *to put off* ZECH. 3, 4, *to take away* 1 SAM. 17, 26, *to expel* 28, 3, *to depose*, with **קן** 2 CHR. 15, 16, *to remove* IS. 10, 13, and so in the greatest variety

of meanings including figurative ones. Elsewhere **הסיר** is construed with **מקל** of a place GEN. 48, 17, with **מחרי** DEUT. 7, 4 &c. — 2. *to cause to turn to*, with **אל** of the person 2 SAM. 6, 10.

Hof. **היסקר** (*part.* **מוסקר**, *fut.* **יִיסקר**) *to be taken away* LEV. 4, 31 35; *to be carried away* DAN. 12, 11; *to be removed*, IS. 17, 1 *behold, the inhabitant of Damascus is removed from the city*, i. e. is exiled.

The organic root **סר**, which lies also in **סר** I., **סִרֵּר** I., and in many other stems, expresses the fundamental signification in such a way that its identification with **סור** II. and III. is impossible. Comp. also the Ar. **سَرَّ** *to remove, to send away*.

סר II. (only 3 pers. **סר**) *intr.* *to be bad, bad-smelling, stinking, corrupt*, foetere, cognate in sense with **באש**, **אֵלָה**; identical in its organic root with the Aram. **סִרֵּר**, Hebr. **סִרֵּר** II., &c. Hence *to be degenerate*, of **סִבָּא** (drinking-bout) HOS. 4, 18; *to be disturbed*, of **מִרְיָה** (a cry of joy) AM. 6, 7, where **סר** has an assonance with **סִרְיָהִים** and vice versa; *to be sad, fearful, terrible*, of the bitterness of death 1 SAM. 15, 32; figur. *to be corrupt* PS. 14, 3, coupled with **בִּאֲלֹהִים**, and = **סָג** (dross) 53, 4; comp. **רע** of the disturbance of the look, Arab. **شَرَّ** *to be bad, corrupt*.

סר III. (used only in signification 3) *trans.* 1. *to sting, to prick, to pierce*, of thorns. Deriv. **סר** 3. — 2. *to cut in, to cut out, to pierce, to deepen*, a vessel, prop. *to make a cleft*. (The connection of these two meanings is also perceptible in **הוּחַ** *to pierce*, **הוּחַ** *a cage, a basket*, and in other cases.) Deriv. **סר** 1 and 2. The organic root **סר** with this sense lies also in **סר**, as well as in **סָר**, **סָרֵר** &c. — 3. Metaphor. *to strive against, to be obstinate*, derived from the sting of thorns, comp. **סָרֵר**. Hence **סָרֵרִים** *obstinate, rebellious ones* JER. 6, 28 = **סָרֵרִים**.

סר 1. (from **סר** I.) *adj. m.*, **סָרֵר** /

separated, removed, forsaken, solitary, of a person driven from his home **Is. 49, 21**, coupled with גולה. — 2. (from קור I.) *subst. masc. one departing* (from God), a rebellious one, only in the rare plur. סורִי for סורִים **JER. 17, 13** K'ri (which is incorrectly pointed סורי), for which the K'tib has יסורי from יסור with a similar meaning (which see); parallel יסורי. — 3. (from סור III.) a branch, twig, of a vine **JER. 2, 21**, prop. a thing pointed, like סיר, comp. סך a thorn, Syr. a twig. — 4. n. p. of a gate (שער) of the palaceyard **2 KINGS 11, 6**, identical, as it appears, with שער הירצים **11, 19** (Syr., Arab.). In **2 CHR. 23, 5** we have for it הַיָּסוּרִים שֵׁ which may be translated *door of the post*, and would agree with the door of the bodyguards, if we should not read here יסור = קור. With regard to קור I. the noun would have the signification, a turning, yielding, hence *side* or *entrance*.

סות (Kal unused) *trans. to stick, to pierce, to goad on, to cut into*, hence *to incite, to stimulate*, stimulavit, instigavit. The organic root סח lies also in שח to שחית, in חסר II., Aram. חסר, Arab. قهر, Hebr. חסר, in all which the organic root expresses the fundamental signification *to cut in*, which suits to *reproach, to calumniate*, as well as *to goad on, to incite*.

Hif. I. יסית (fut. יסית, apoc. יסית) *to incite, to goad on*, therefore *to persuade, to mislead, to seduce*, with accus. of the object **1 CHR. 21, 1**, followed by an infin. with ל **2 CHR. 18, 2**, **JOSH. 15, 18**, & with ב of the person *against* one **1 SAM. 26, 19**; **2 SAM. 24, 1**; with מן of the person *to entice away from one*, i. e. *to lead him to forsake one* **2 CHR. 18, 31**; on the contrary *Ibn Esra* has already taken מן יסית **JOB 36, 16** = יסיר, comp. **ZECH. 9, 7**, which must be read instead of it. **JOB 36, 18** *that he may not seduce you with abundance*; comp. **PROV. 2, 10**.

Hif. II. יסית (part. יסית, fut. יסית, after the Aramaean manner) the same, **2 KINGS 18, 32**; **JER. 43, 3**.

סית (with suff. סיתה, from סחה for סחית) *f. a garment, clothing* **GEN. 49, 11**, parallel לבש.

סחב (fut. יסחב, inf. absol. סחוב, constr. סחב) *tr. to drag about, to trail along*, a corpse **JER. 15, 3**, coupled with יהשלך (to throw about) **22, 19**; *to drag along, to trail along*, **49, 20** they (the enemy) will drag along the least of the herd (i. e. the unwarlike multitude), after the חצאן וְאֵדִירִי have escaped vs. **19**; *to drag to*, with ער **2 SAM. 17, 13**, Ar. سحب *to pull, to drag*. Derivative

סחבה (only pl. סחבות) *fem. what is dragged, pulled or thrown about*, i. e. old clothes; what is fallen in pieces or rent in shreds being called קלוי **JER. 38, 11, 12**, and this alone is = מלח shreds, tatters.

סחה (Kal not used) *tr. to tear away, to sweep away, to wipe off, to brush, scratch away*, earth, soil; ident. in its organic root סח with נסח (which see); Arab. سح (to thrust away), Aram. סחא (to expel, drive away, wash off) the same. Deriv. סחי and perhaps סחה.

סחי (from סחה) *m. what one sweeps off, offscouring, dirt*, coupled with מואס **LAMENT. 3, 45**; Aram. סחיתא offscouring, dirt, سحيل a besom. In **JER. 29, 18** זערה stands for it.

סחיש (from סחש = שחש) *m. aftergrowth out of the roots of stocks* (*Ibn Ganâch*), in the second year after sowing **Is. 37, 30**; **2 KINGS 19, 29**; Aq., Theod. ἀναστροφή. See שחיש.

סחה (part. סחה) *tr. to drive away, to carry away by violence*; of rain *to sweep away, to wash away* **PROV. 28, 3**, Arab. سحف *to drive* (of clouds); *to float away, of rain*; on the contrary the Aram. سح is to be compared with the Hebrew סחב. Figur. *to hurl down, to dash to pieces, to prostrate, to destroy* &c. The organic root is closely connected with that in II. יסח, יסחה.

Nif. נסחה *to be driven away, swept*

away, of אָפִיר (Apis) JER. 46, 15 (LXX, comp. Theodoret); coupled with הִרְהָרָה and לֹא עָמַד.

סָחַר I. (*part.* סֹחֵר, *fut.* יִסְחַר) *intr.*

1. *to go about, to roam about*, cognate in sense with סָבַב (for which the Targ. has סִפְחָר); hence with the accus. of a country, *to go through* GEN. 34, 10, with אֶל *to migrate to* JER. 14, 14. Figurat. *to go about as a trader*, i. e. *to trade*, like רוֹדֵן and רָכַל from a like fundamental signification; with accus. of the land GEN. 42, 34, comp. ἐμπορεύομαι; סִפְחָר *a goer about, a trader, merchant*, GEN. 23, 16; 37, 28; סִפְחָר Ez. 27, 21 *one who supplies goods directly*, comp. סוֹחֵר *trader* 27, 15 *hand-traffic*, i. e. direct; then *to trade by sea or exchange wares by sea* Ez. 38, 13, PROV. 31, 14, coupled with קָנָה Is. 23, 2; *to buy or sell, to negotiate*, part. f. סוֹחֵרָה *a female customer or purchaser* Ez. 27, 12; generally *to have intercourse with one* Is. 47, 15. Deriv.

מִסְחָר, 1 סְחָרָה, 1 סְחָרָה, סְחָרָה, סְחָרָה, סְחָרָה.
— 2. (not used) *trans.* to surround, to enclose, of a shield; deriv. סְחָרָה 2.

The stem סָחַר is closely connected with סָחַר, סָחַר I., as well as with the Aram. סָחַר, Arab. سَحَر; and the organic root סָחַר lies also in גָּר III., גָּר I., כָּר II. (whence כָּרַח, כָּרַח); Targ. סָחַר to sit round in a social circle.

II. (not used) *intr.* to glow, to burn, of the fever-heat of the heart; a farther development of תָּר (תָּרַר), only in

Pih. **פִּיחִיחִי** (redupl.) to glow, to burn, of the heart Ps. 38, 11; therefore the Targumic **פִּיחִיחִי** (from **פִּיחִי** to glow, comp. **פִּיחִי** fever-heat).

סָפֵר III. (not used) *intr.* to be red-
coloured, of a sort of marble, Ar. شقر
the same (of a red earth- or clay-colour,
of the foxy colour of horses or camels
&c.), and also سقر, whence سقره cin-
nabar, أشقر red (see transp. שִׁדְרָה), Aram.
סָפֵר the same, whence סָפֵר rubrica.

Deriv. סָחַר 2. The stem here set forth as סָחַר III. may be referred very well to סָחַר II., since in other cases also the ideas to glow, to burn, may be traced back to to be red-coloured.

סָחָר (only constr. סִחָר) *m. gain, by traffic*, Is. 23, 3 and is a gain of the nations, inasmuch as they import Phœnician grain; 45, 14; Prov. 3, 14; hence parallel to תְּבוּאָה and יָנִיעַ.

סָתָר (with *suff.* סִתְרָה) *m.* gain or profit by traffic, **Is.** 23, 18; **PROV.** 3, 14; 31, 18; coupled with **אֶתְרֵן** (what is acquired by traffic — **זִנְה**).

סְחָרָה (after the form סְחָרָה fem.
1. *traffic, place of trade*, Ez. 27, 15, into which סְחָרָה is altered here; but the reading סְחָרָה may also remain (see סְחָרָה).
— 2. (from סְחָר I, 2) *a shield*, coupled with צַהַר Ps. 91, 4.

סְחָרָה *fem.* same as **סָחָר** *trade, gain*, Ez. 17, 15; see **סָחָר** 1.

סִחְרָה (with *suff.* סִחְרָהָ) *fem.* (from סִחְרָה I.) 1. *commercial goods, commercial customership*, of the Tyrian colony of Tartessus, who paid for Tyrian products with the produce of its mines (בָּרִיל, עֹפְרָה, בָּסָה, בָּרָז) Ez. 27, 12; so also of Edom (בָּרָז, עֹפְרָה) 27, 16, of Damascus 27, 18. — 2. (from סִחְרָה III.) a sort of precious red marble for laying out pavements Esth. 1, 8; as the Syr. عَمَلِيك black marble.

שֹׁבֵב (not used) *intr. to be sapless, dry, of stubble and straw, particularly of the dry after-growth; conseq. identical in its organic root שֹׁבֵב with שֹׁבֵב, שֹׁבֵב* (*Fürst, Concordance s. v.*). It is better, however, (after *Fürst*, see above page 565) to assume for its organic root שֹׁבֵב, שֹׁבֵב, which lies also in שֹׁבֵב, Targ. שֹׁבֵב, Arab. **فَسَسَ** *to sprout after, to grow after, to shoot forth after (out of the root-stock), though the peculiarity of שֹׁבֵב is not specified by that. Deriv. שֹׁבֵב.*

סמך see **שטח**.

קֶטֶה (after the form קָטָה, from קָטָה = קָטָה, *pl.* קָטָה) *m.* Ps. 101, 3 see קָטָה.

קֶיֶן (*pl.* קֶיֶיִם, for which mss. have sometimes קֶיִיִם, with *suff.* קֶיִיִד, from קֶיֶן I.) *m.* prop. what is separated from, removed, the off-going of metal, hence *dross*, of silver, which goes off in smelting it Prov. 25, 4; קֶיֶן עֶז Ez. 22, 18 *silver-dross*, i. e. the *dross* in silver, where קֶיֶן is an apposition; on the other hand קֶיֶן עֶז Prov. 26, 23 *dross-silver*, i. e. unpurified; *base metal*, which is separated from the pure by melting Ez. 22, 19; Is. 1, 22. For the same thing we have also קֶיֶן, קֶיֶן (*pl.* קֶיִיִם) and קֶיֶן (a noun).

קֶיֶן *n. p.* of the third month of the Hebrew year, from the new moon of June till that of July. The word did not come to the Jews till the late Persian period Esth. 8, 9. Hence it is in the Targum, Midrash and Talmud. As קֶיֶן, קֶיֶן, קֶיֶן, קֶיֶן, קֶיֶן are demonstrably from the old worship, the same may be predicated of קֶיֶן; for which purpose the Zend *çpenta*, Pehl. *sapand*, Pers. *sefend*, denoting an Iranian deity (comp. *Benfey*, Monatsnamen p. 13. 41. 122) presents itself.

קֶיֶן (*great one, bold one*, from קֶיֶן I.) *n. p.* of an Amorite king in קֶיֶן which was called the city of Sihon on that account Num. 21, 21 23 28; Ps. 135, 11.

קֶיֶן 1. (from קֶיֶן I.) *n. p.* of the most easterly border-city of Egypt situated at the marshes, usually called *Pelusium* (*marsh-town*, Strabo XVII. p. 802) Ez. 30, 15 16. The Arabic name of this city طينة (*marsh*) or فرامة (*Farama*, which denotes *marshy place* after the Coptic *Ⲫⲉⲣⲟⲙⲁ*), also refers to this derivation. — 2. (*cliff-place*, from קֶיֶן II.) *n. p.* of a wilderness not far from mount Sinai Ex. 16, 1; 17, 1; Num. 33, 12. — 3. *n. p.* of a very distant eastern land, by which is understood *Sina*, *China*, called by the Semites صين, صين, Is. 49, 12. Deriv. the Gentile קֶיֶן.

קֶיֶן (*anything full of rock-fissures* or

cliffs, jagged, from קֶיֶן II., see *Fürst*, Conc. p. 1285) *n. p.* of the granite mountain in the Arabia peninsula, which has been made famous by the Mosaic legislation Ex. 16, 1, Num. 33, 16; fully קֶיֶן Ex. 19, 11 &c. It consists of three large tops, of which the north-eastern is called קֶיֶן (which see), the south-western that of St. Catherine. קֶיֶן is the wilderness about Sinai Ex. 19, 1 2, Lev. 7, 38, and particularly the plain *Sebayeh*, south of G'ibl Mûsa. LXX Σινά, Ar. سينا. Perhaps from קֶיֶן *moon* among the Zabians, i. e. *dedicated to the moon*.

קֶיֶן (from a ground-form קֶיֶן) 1. *n. p.* *m.* of a son of Canaan, and then of a Phœnician race in the north of Lebanon GEN. 10, 17; 1 Chr. 1, 15. This race was spread over the north of Phœnicia till late times, and their memory is preserved in the names of places. *Jerome* (quaest. in GEN. 10, 17) was still acquainted in his day with a *civitas Sini*; the "Reyssbuch des heil. Landes" (itinerary of the holy land) p. 66 mentions a place *Syn* $\frac{1}{2}$ a mile north of Archas; *Strabo* (16. p. 755) speaks of a mountain-fortress *Sinnā* on Lebanon; an Arabian geographer speaks of a beautiful city سين in the Pashalik of Aleppo (*Rosenmüller*, *Analecta Ar.* III. p. 25), in the neighbourhood of which it is supposed the קֶיֶן נַחַר Nahr el-Sin of the moderns is, between Laodicea and Aradus (*Buckingham's travels* II. p. 438). Modern travellers (*Niebuhr*, *Robinson*) mention a district ضنية in the Pashalik of Tripolis; and Jewish tradition (*Onkelos*, *J. Targum*, *Gen. rabba*, *Targ. on Chronicles*, *Saadia*, *Abr. Sakkuto* in *Juchasin*) understands either Tripolis, or Orthosia between Tripolis and Arca. — 2. קֶיֶן, *plur.* קֶיִיִם, *n. Gent. masc.* one of the land of קֶיֶן Is. 49, 12, by which country is rightly understood usually *Sina* or *China*. But Jewish tradition (*Targ.*, *Jerome*, *Saadia*) supposes it to be the south land of Egypt, *Pelusium*, which is less agreeable to the context.

קֶיֶן (from קֶיֶן) *m.* a swallow Jer. 8, 7 K'ri, the K'tib having קֶיֶן. See קֶיֶן 2.

סִיטְרָא (arising from סִיטְרָא, comp. סִיטְרָא from סִי; *mediation*, from סִיטְרָא after the Aramaean *to mediate*, to appear as a mediator; comp. סִיטְרָא, סִי mediator) *n. p. m.* JUDGES 4, 2 seq.; EZR. 2, 53. According to others we should compare the Syr. **ܣܝܬܪܐ**, *array*.

סִיטָא (*congregation*, from סִיטָא I.) *n. p. m.* NEH. 7, 47, for which is

סִיטְהָא (the same) *n. p. m.* EZR. 2, 44; in Aram. the same.

סִיטְנִיָּה K'tib see סִיטְנִיָּה.

סִיר as a verb, see סִיר.

סִיר (in signif. 1. the *pl.* is סִירֹת, in signif. 2. it is סִירִּים and סִירֹת; the stem is סִיר III.) *m. 1. (fem. only in 2 KINGS 4, 38; EZR. 24, 6) prop. a thing hollowed out, a kettle, a pot, a bowl, and so a kettle, in which flesh is boiled* EX. 16, 3; *אֶת הַסִּיר* *a seething, steaming kettle* JER. 1, 13 (see נִסְחָה); 2 KINGS 4, 38-41; EZR. 11, 3 7; 24, 6, and symbol. 24, 3; *a kettle for boiling the flesh of sacrifices* ZECH. 14, 20 21; *pl. סִירֹת vessels, belonging to the altar-service* 1 KINGS 7, 45, *pans* EX. 27, 3. Here belongs also Ps. 58, 10 *before your kettles feel the (kindled) thorns*, i. e. before the kettle begins to boil, *the storm drives away both thorn and thistle* (see חִי). — 2. (*pl. סִירִּים and סִירֹת thorns, briars, as fuel* ECCLES. 7, 6 comp. Ps. 58, 10; of thorns folded together NAH. 1, 10, growing upon ruins in wild luxuriance Is. 34, 13, stopping up the ways Hos. 2, 6; metaph. *a fish-hook, a hook*, so called from piercing AM. 4, 2, Copt. **ⲥⲓⲣⲁ** spina.

סִיָּה (either from סִיָּה I., so that it is = סִיָּה, or from סִיָּה I. = סִיָּה) *m. a troop, a thick mass, a multitude* Ps. 42, 5; comp. **סִיָּה** in this sense Is. 10, 18; Talm. **סִיָּה** a sum, Ar. **شَيْكَة** a troop, a multitude.

סִיָּה (with *suffix*. סִיָּה, סִיָּה, once סִיָּה, from סִי I. to protect) *m. 1. prop. the covering, protecting, screening thing (not a thing woven together out of branches), hence a covering, hut, tent*

Ps. 76, 3, coupled with **אֶהָל** 27, 5, where it is better to read **סִיָּה**; of the temple LAMENT. 2, 6; *a covert, lair of wild beasts* Ps. 10, 9; JER. 25, 38. — 2. *n. p.* of a mountainous territory on the west coast of the Arabian gulf, where Pliny 6, 34 mentions a Troglodyte city *Suche*; the present *Suakin* in Nubia may also belong to this region. Deriv. the *Gent. m. סִיָּה* (which see).

סִיָּה I. (not used) *tr.* same as **סִיָּה** I. (belonging to **סִיָּה**) *to cut away, to cut off, to castrate*, cognate in sense with **סִיָּה**; comp. Ar. **خصي**, whence the noun means a castrated one. With the organic root **סִיָּה** or **סִיָּה** comp. that in **סִיָּה** &c. Deriv. **סִיָּה** (*pl. סִיָּה*).

סִיָּה II. (not used) *intr.* to see, to look, to behold, same as **סִיָּה** II. (which see); Aram. **סִיָּה** the same. Deriv. **סִיָּה** (= **סִיָּה** which see), as is to be read for **סִיָּה**, and the proper name **סִיָּה**. The connexion of these two stems is clear from **סִיָּה**, **סִיָּה**.

סִיָּה (*pl. סִיָּה*, from סִיָּה I.) *f.* same as **סִיָּה** a booth, hut, especially of foliage, for men and cattle GEN. 33, 17; JON. 4, 5; for watchmen Is. 1, 8; nomads, hence of the booths of the Israelites in the wilderness LEV. 23, 34, NEH. 8, 15; and חֲגֵי הַסִּיָּה the festival in memory of them DEUT. 16, 13; 2 CHR. 8, 13; ZECH. 14, 16; a tent, of warriors 2 SAM. 11, 11; a house, especially a little one AM. 9, 12; fig. of the tabernacle Ps. 18, 12; a covert JOB 38, 40. On סִיָּה see next page.

סִיָּה (*huts, shepherds' abodes*, from סִיָּה I.) 1. *n. p.* of a locality east of the Jordan JOB 8, 4 seq., in the territory of that river, belonging to Gad JOSH. 13, 27; 1 KINGS 7, 46. According to Jerome (on GEN. 33, 17) the name still existed in his time on the other side of the Jordan in the district of Scythopolis. The narrator in GEN. 33, 17 already explains the name *shepherd's tent*; and according to Josephus (Antt. 1, 21, 1) the place is said to have been

called *Σαχαί* in his time. Another סָכּוֹר, Ar. سَقَط, lay in the West-jordan land, south of בִּירֵת-שָׁאן (*Burckhardt*, Syria p. 595). סָכּוֹר Ps. 60, 8 is the great valley about Succoth, denoting, along with the Shechemite territory on this side of Jordan, the entire Jordan-district, where none but foreign settlers lived in the time of the Maccabees. — 2. n. p. of the first station of the Israelites, when they left Egypt, the next to רַעְמֶסֶס Ex. 12, 37; 13, 20; Num. 33, 5. According to Josephus (*Antt.* 2, 15, 1) *Letopolis*, the later *Babylon*.

סָכּוֹת n. p. of a heathen deity, whose image the Israelites carried about with them in their wanderings through the desert, as they did those of בָּאֵל and בּוֹקֶב (which see) Am. 5, 26. In apposition to סָכּוֹת stands מֶלֶךְ (ruler), as צִלְמִים does to בָּאֵל (which see), and אֱלֹהִים to בּוֹקֶב ib., whence one sees that a heathen deity only can be spoken of. But what god is meant, whether *Sichaeus*, husband of the Carthaginian *Coelestis* and a god worshipped in many ways together with *Astarte*, or *Dionysus* also termed Σιούτης, can hardly be determined. As the knowledge of a deity of this name was already lost at an early period, the LXX, Symm., Hieron., Pesch., contrary to the context, thought of סָכּוֹת and understood *holy shrines*; the Carthaginians carrying about a *αεραία ιερών* (*Diod.* 20, 68). Theodot. renders it by *ὑπαίτις*, thinking of סָכָה II.

סָכּוֹת בְּנֹת n. p. of a deity of the Babylonians, mentioned along with בְּנֵי-בְּנֵי, אֲשֵׁרִים, אֲדִרְמֶלֶךְ, פֶּרֶתֶק, נִבְחִי, אֲשֵׁרִים 2 Kings 17, 30, for which the LXX read סָכּוֹת בְּנֹת. As סָכּוֹת (which see) was already the name of a god, בְּנֹת or בְּנֵי seems to be only a modification of it, without either the one or the other having to be explained by tracing them back to a Hebrew origin.

סָכִי (prop. part. pass. of סָכָה I., but only plur. סָכִים, for which סָכִים) m. one castrated, a periphrasis of סָרִיס; hence

the Hebr. שִׁרְסָקִים explains the Aram. שִׁרְסָקִים Jer. 39, 3. See also סָרִיסִים.

סָכִי (from סָכָה 2) n. Gent. m. an inhabitant of סָכָה, hence the סָכִיִּים the people there, mentioned as being in the pay of שִׂפְטָק in Egypt; together with the לֹבִים (which see) and בּוֹשִׁים 2 Chr. 12, 3. LXX and Vulg. understood *Troglodytes*, i. e. the Ethiopian ones, who dwelt in the district of סָכָה (*Strabo* p. 819).

סָכָה I. (2 pers. סָכָה, סָכָה, סָכָה; 1 pers. שָׁכַח; part. סָכָה, pl. סָכָה; fut. יִסְכֶּה, with suff. יִסְכֶּה, pl. יִסְכֶּה) tr. 1. to cover, to spread in covering, either with accus. of the cover, as פָּרֹכֶת Ex. 40, 3, פָּךְ 33, 22, or with בְּ (with), as בְּעָנָן LAMENT. 3, 44 thou coverest thyself with a cloud, i. e. round about thee, to make thee invisible, בְּכִנְפֵיהֶם Ex. 25, 20; 37, 9; fig. בָּאָה LAMENT. 3, 43; the person or thing to be covered is put with עַל Ex. 33, 22; 40, 3, which is also the case after the object-accus. has been dropped 40, 3; 1 Chr. 28, 18; 1 Kings 8, 7; seldom with לְ Ps. 140, 8; LAMENT. 3, 44. — 2. Figur. to protect, to shelter (comp. Is. 51, 16, and חָס in connection with סָכָה), Ps. 139, 13 in the body of my mother hast thou sheltered me (not woven), Job 10, 11 being also understood similarly. With this meaning the part. סָכָה is in Ez. 28, 14 the cherub of consecration, the sheltering, 28, 16 the sheltering cherub (see מְמַשֵּׁחַ). סָכָה NAH. 2, 6 is a noun (which see). The passage in Job 40, 22 is altogether irregular: the shady bushes shelter him with their protection (צִל), where צִלֵּל stands for צִלֵּלִם. — 3. (not used) to enclose, to embrace, to cover about, a thing; to contain; proceeding from the fundamental signif. to cover. See Hif. — 4. (unused) to be thick, pressed together, to be interwoven, of a thick forest, of a close multitude of people, of a mass held together, the same meaning in the case of סָכָה (which see) proceeding from the idea of covering. Deriv. סָכָה, סָכָה, סָכָה, סָכָה (= סָכָה), מְסָכָה, מְסָכָה (which see), סָכָה.

and the proper names סָכּוֹחַ, סָכּוֹחַ (doubtful), סָכּוֹחַ.

Pih. I. שׂוֹכֵךְ (= סוֹכֵךְ, fut. יִשְׁכֹּךְ) to protect (the bodily structure with an apparatus of bones) Job 10, 11.

Pih. II. (redupl.) סָכְכָךְ see סָכָךְ II.

Hif. הִסְכֵּךְ (part. מְסִכֵּךְ an extension of מִסְכֵּךְ; inf.c. הִסְכֵּךְ; fut. יִסְכֹּךְ, ap. יִסְכֹּךְ) to cover. JUDGES 3, 24, 1 SAM. 24, 4 euphemistically for to ease oneself (Targ., LXX, Vulg., Aq.); with בָּכֵר to surround entirely, to embrace, to enclose straitly (with misfortune) Job 3, 23, comp. נָדָר אֶרֶץ 19, 8; סָכָךְ 1, 10 is prop. the same, but with another application; to enclose, the sea, with double banks (הַלְחָתִים) 38, 8; with צָל to spread out and cover Ex. 40, 21, to spread out and protect Ps. 5, 12; to afford protection, with ל of the person Ps. 91, 4. Deriv. מִסְכֵּךְ = מִסְכֵּךְ K'tib.

Hof. הוֹסִיכָה to be covered, Ex. 25, 29; 37, 16. Deriv. מוֹסִיכָה.

The fundamental signification of the stem, even in signification 4, lies also at the basis of the Ar. شَكَّ (to embrace, to cover, to be dense, pressed together) and its numerous derivatives, as is perceptible from سَكَّ (which see). The organic root סָכָךְ is also found in סָכָךְ II., שָׁכָךְ, on the contrary only in part in סָכָךְ II., so far as the idea of covering predominates. In other respects we have to compare with the organic root the Greek σ-τέγ-ω, Latin teg-ere, German decken, Dach, Sanskrit sku; comp. Pott, etymologische Forschungen page 243. The meaning to weave, to intertwine, to interlace, to entwine, which lies in סָכָךְ II., שָׁכָךְ, Aram. סָכָךְ &c., and which has been adopted in Hebrew also, is not expressed in the passages in question.

סָכָךְ II. (Kal unused) tr. same as שָׁכָךְ (to שָׁכָךְ, שָׁכָךְ) to stick, to pierce, to cut into a thing, to sting, Aram. سَكَّ fixit; identical in its organic root סָכָךְ with סָכָךְ (which see), Arab. سَكَّ (to stick into), whence سَكَّة (a stamp, an impression), Hebr. סָכָךְ (so in Ez. 28, 13 to be read for

סָכָךְ, with סָכָךְ I., סָכָךְ I., סָכָךְ, סָכָךְ.

Pih. (redupl.) סָכְכָךְ (fut. יִסְכֹּכָךְ) to instigate, incite, figur. to stir up, to arms, Is. 19, 2 (Aq., Syr., Targ., Vulg.) and I incite Egypt against Egypt, i. e. I stir up a civil war; 9, 10 and he will arouse his enemies.

סָכָךְ (from סָכָךְ I.) m. NAH. 2, 6 according to Kimchi: a shed, a protecting cover, a storming cover, vinea, testudo, an instrument of war used by besiegers in storming cities; but as the passage in question speaks of defenders, we can only understand by it a thing protecting the breaches in walls, covering the bareness of the fortifications, or the men who protect.

סָכְכָה (enclosure, hedging about) n. p. of a city in the steppe of the Judah-territory Josh. 15, 61.

סָכָל (Kal not used) intr. transposed from סָכָל (which see) prop. to be thick, fleshy, fat, hence figurat. as in the case of that verb, to be stupid, dull, foolish; cognate in sense סָכָשׁ, שָׁכָן; Aram. סָכָל, the same. Its distinction from סָכָל (Aram. סָכָל) to be intelligent readily appears in this, that סָכָל is a farther development of שָׁכָה; while סָכָל is transposed from סָכָל. Comparison with the Arab. سَكَّ, سَكَّ &c., which mean to be senseless, foolish, should be rejected, because these agree with שָׁכָה, Deriv. סָכָל, סָכָל, סָכָל (סָכָלִיחַ).

Nif. נִסְכָּל to shew oneself foolish, to act foolishly, with עַל 2 CHR. 16, 9; to do wickedly, 2 SAM. 24, 10; to sin 1 SAM. 13, 13.

Pih. סָכָל (fut. יִסְכָּל) same as הוֹכֵל to make foolish, to change into silliness, זָכָה 2 SAM. 15, 31, דָּעָה Is. 44, 25.

Hif. הִסְכִּיל to commit folly, to act foolishly GEN. 31, 28 with the addition of עָשָׂה; 1 SAM. 26, 21; Aram. אִסְכֵּל, אִסְכֵּל.

סָכָל m. same as סָכָל a fool, oppos. to חָכָם ECCLES. 2, 19; one devoid of under-

standing 10, 3, one irrational, senseless JER. 4, 22, an appos. to בְּנִיִּים; subst. folly 5, 21; Aram. סְבֵלָא, סְבֵלָא the same.

סְבֵל m. folly, unreasonableness, hence lowness, concrete low ones, ECCLES. 10, 6, גִּשְׁיָרִים parallel.

סְבֵלָת f. folly ECCLES. 2, 3; 7, 25; once שְׂבֵלָת 1, 17; Aram. the same.

סָבַן I. (part. m. סֹבֵן, fem. סֹבֵנָה; fut. יִסְבֵּן, before Makkeph יִסְבֵּן) tr. 1. to carry on, an employment, to do, to execute, to perform, the office of a courtier; hence סָבַן Is. 22, 15 a house-steward, administrator, manager (Targ.), more exactly determined by אֲשֶׁר עָלָה מִבֵּית הַמֶּלֶךְ; conseq. the master of a house, who is set over the royal palace and guides the collective affairs of the court, perhaps with the rank and authority of the French major-domos; סֹבֵנָה 1 KINGS 1, 2 4 a female administrator, manager, stewardess of a house, with the accessory idea of an attendant, keeper. Hence סָבַן with עָלָה to have the charge or administration of a thing, i. e. to manage, to carry it on as סָבַן, JOB 22, 2 therefore the intelligent carefully watches over them (עָלָה i. e. סָבַן). — 2. Figurat. to perform = to bring advantage, gain, profit, as the result of management, with הָיָה of the person JOB 22, 2 does a man act for God? i. e. does he bring הָיָה or בָּצָע to him 22, 3; on the contrary the construction with עָלָה belongs there to the first meaning; absol. יִסְבֵּן 15, 3 what is not of use, parallel לֹא-יִסְבֵּן 34, 9 man gets no gain. סָבַן 35, 3 belongs to סָבַן III. In מִסְבָּנָה, סָבַן = פָּנָם.

Hif. הִסְבִּין (inf. constr. הִסְבִּין) like Kal, to perform, to manage, absol. NUM. 22, 30 have I then ever managed in such a way to thee? i. e. have I acted in such a way? With accus. of the object Ps. 139, 3 and thou hast controlled and inspected all my ways. With עִמָּי to have to do with one (in a common affair), i. e. to have intercourse with him JOB 22, 21.

The stem is closely connected with סָבַן, and the Arab. سَكَنَ to carry on, to execute can alone be identical with it, not سَكَن = שָׁכַן. Such a meaning as to dwell, to be stopped, to be wont, to be familiar &c. appears in no passage. The organic root is סָבַן, existing also in סָבַן with the meaning to prepare, to perform, to execute, as is also in סָבַן II.

סָבַן II. (Kal not used) to be bowed, to be low, to be poor; identical in its organic root סָבַן with that in סָבַן, Aram. סָבַן, Hebr. סָבַן I, סָבַן III., סָבַן, Arab. سَكَنَ to be poor, needy, reduced. Deriv. מִסְבָּנִית, מִסְבָּן.

Puh. מִסְבָּן (part. m. מִסְבָּן) to be impoverished, reduced, hence the part. one impoverished or poor Is. 40, 20, if it be not a denomin. from מִסְבָּן (which see).

סָבַן III. (fut. יִסְבֵּן) tr. to cut into, to pierce, into a thing, hence to endanger JOB 35, 3; identical in its organic root סָבַן with that in סָבַן II. (to pierce), סָבַן (to pierce), Aram. סָבַן (to bore through), Ar. قَانَ (to pierce through), Sanskrit khan fodere, Pers. kenden &c.

Nif. נִסְבֵּן (fut. יִסְבֵּן) to cut oneself, to be wounded, endangered, with בָּ with a thing ECCLES. 10, 9 (LXX, Vulg.). This meaning is frequent in Aramaean.

סָבַר I. (Kal not used) tr. same as סָבַר to close, the mouth, to stop up, a spring, Arab. سَكَّرَ to dam, Aram. סָבַר for the Hebr. אָסַם, Syr. سَكَّرَ, to reduce to a strait, whence the modern Hebrew אֲסָכְרָא angina; Maltese sakkar the same; sakkara a bolt.

Nif. נִסְבֵּר (fut. יִסְבֵּר) to be shut GEN. 8, 2; Ps. 63, 12.

Pih. סָבַר same as סָבַר to deliver or give up, פָּרַד Is. 19, 4. But this signification proceeds from another fundamental idea than סָבַר.

סָבַר II. same as סָבַר (which see) EZR. 4, 5.

קָבַח (*Kal* not used) *intr.* to be calm, to be still, to be silent = קָבַח, *Ar.* سَكَتَ to be dumb. From this the Rabbins have incorrectly derived קָבַח *Am.* 5, 26, the name of an idol, prop. dumbness.

Hif. הִסְתִּירָה (*imper.* הִסְתֵּרָה) to observe
silently DEUT. 27, 9; hence in modern
Hebrew = הִסְתֵּיר, הִסְתִּיר.

סֵל (*pl.* סֵלִים, *constr.* סֵלַי, from סָלַל II).
m. a basket, a wicker-basket, i. e. made
of rods, for bread or flesh GEN. 40, 17;
EX. 29, 3 32; JUDGES 6, 19; Aram. סֵלָא,
סֵלֵא, Arab. سَلَّة, Zab. سَلْد.

סָלָה (from סָלָה II. after the form שָׁם, יָצָא, נָצַח, שָׁמָּה, אֵל, רָצָה, נָשָׂא, יָצָא, יָצָא, אֵלָּה, רָצָה, which have arisen from longer forms, as e. g. קָצָה; constantly with *a* of motion סָלָה, where סָ is shortened into סָ like סָ into סָ in this case, and סָ even passes into סָ in וְהָדָה *m. prop. section, end, pause* (of the song), with *a* of motion סָלָה *prop. to the end* i. e. *ended*, like סָלָה *pause, end*, in the system of accents. This technical expression occurring 71 times in the Psalms and thrice besides (HAB. 3, 3 9 13) stands at the end of a verse or poem, or at the close of a strophe, to denote the pause or end Ps. 7, 6; 20, 4; 21, 3, or entirely at the end Ps. 3. 9. 24. It occurs but 4 times in the middle of a verse Ps. 55, 20; 57, 4; HAB. 3, 3 9, where its displacement from the close of the verse is still perceptible. The expression may refer mainly to the musical accompaniment.

סָלַא (Kal not used) *intrans.* same as **דָּלָה** I. and **סָלָה** I. *to move to and fro, to waver, hence to rock, metaphor. to hang, to hang down.* This does not connect with the idea of *heaving, drawing up on high, elevating.* Figur. like **דָּלָה**, **דָּלַל** *to be slack, wavering, tottering, decaying, miserable, unfortunate.* Deriv. the proper name **סְלוּיָא**.

Pih. פִּיחַ (not used) *to weigh, to weigh off*, cognate in sense with פָּקַל. Deriv. the proper name פִּיחַ or פִּיחָ.

Puh. נִשְׁכָּל (part. נִשְׁכָּל) to be weighed,
with נ with LAMENT. 4, 2.

מִסְלָה (= סֶלָה, from סָלַל) *f.* same as מִסְלָה *a highway* in Jerusalem 2 **KINGS** 12, 21. By it is meant the way going from the Jaffa gate with steep descent leading crosswise through the city, and then ascending to a bank at Haram-Area (הַמִּסְלָה הַדְּוִלָּה 1 **CHR.** 26, 16); it is the present *David-street*.

כֶּלֶא see **מֶלֶא**.

סָלַךְ (Kal not used) *intrans.* prop. to *glow, to burn*, as in modern Hebrew and Talmudic, which are already compared by Saadia, Ibn G'anāch and Kimchi; hence to *be violently moved or excited* (a usual metaphor, comp. also בָּעַדָה), modern Hebrew to *beg strongly* (Jözeroth 105, 3) and סָלַךְ the most urgent begging (ibid. 110, 2); metaph. to *exult, to leap up with joy*, in mod. Hebrew the same, therefore סָלַךְ exultation; comp. Ar. صَلَدَ to leap up joyfully, to exult, prop. to be strongly moved; hence سَلَطَ to go about quickly, سَلَزَ to move violently. Deriv. the proper name סָלָה.

Pih. סִיחַ (fut. יִסִּיחַ) to exult, to rejoice with strong excitement, JOB 6, 10 (Targ., LXX) and I might exult in the pain, which he (God) does not spare.

סִלָּה (exultation) n. p. m. 1 CHRON.
2, 30.

סָלַל I. (Kal not used) *intr.* same as **סָלַל**, **זָל**, **זָל** I., **זָלָה** I., *to wave to and fro, to shake*, of branches, twigs, old men; hence *to rock to and fro*, of what is weighed (see Puh.); figur. *to be tottering, slack, miserable*.

Puh. סִלָּה (fut. יִסְלָה) same as סִלָּה to be weighed, JOB 28, 16 19.

סָלַח II. (סָלַחַת *2 pers.*) *tr.* same as סָלַח III. (which see) *to stick, to cut, to tear*, into a thing, cognate in sense with נָחַץ, נִצָּץ; figur. (like נָחַץ) *to condemn, to despise, to reject* Ps. 119, 118; then like other verbs with the same fundamental idea, *to cut off, to conclude, to*

end; comp. Aram. סָלַח, סָלָח, ܣܠܚ the same, whence סָלָח a thorn, splinter, سَلْحَة a point; deriv. סָל (with a of motion סָלָח) which see.

Pih. סָלַח to reject, to disdain, to thrust away, LAMENT. 1, 15, comp. זָל in this sense. Derivat. the proper names סָלִי, סָלִי.

The organic root of the stem סָלַח is also in סָלַח, סָלַח, סָלַח, אֶסְרָא, אֶסְרָא, אֶסְרָא, Ar. حَصَلَ.

סָלַח see סָל.

סָלַח (contempt, rejection; from סָלַח II.) n. p. m. NEH. 12, 7; instead of which is סָלִי elsewhere.

סָלִי (from סָלַח; a miserable, unfortunate one) NUM. 25, 24.

סָלִי (from סָלַח in *Pih.* a weighed, dear one) n. p. m. 1 CHR. 9, 7; סָלִי NEH. 11, 7.

סָלִי (plur. סָלִי, from סָלַח m. a thorn, prickle, EZ. 2, 6, coupled with סָרַב, like שָׁמַר with שָׁחַת, סָרַב with סָרַב; comp. Aram. סָלִי (thorn, thorn-bush), Arab. سَلَال סָלִי (palm-thorn), the same. See סָלַח II.

סָלִי m. the same EZ. 28, 24, of which סָלִי (pricking) is said.

סָלַח (fut. יִסְלַח, once יִסְלַח JER. 5, 7 K'tib, where perhaps לִסְלַח was originally written; inf. constr. יִסְלַח; part. סָלַח tr. prop. to separate, to divide, to loosen, figur. to untie sin, i. e. to do it away or forgive it, with dative of the person NUM. 30, 13, DEUT. 29, 19, and לְ of the object EX. 34, 9, NUM. 14, 19; sometimes absol. 14, 20. Derivat. סָלַח.

Nif. יִסְלַח to be forgiven, pardoned, with לְ of the person LEV. 4, 20; 5, 13; NUM. 15, 25.

Pih. סָלַח (not used) to forgive often or constantly. Derivat. סָלַח.

The objective fundamental signification of the stem סָלַח (Aram. סָלַח) is to divide, to split off, as in the Arab. سَلَعَ (to split), Aram. סָלַח, Hebrew סָלַח. The organic root סָלַח lies also

in סָלַח, סָלַח, סָלַח, סָלַח, סָלַח II. &c.

סָלַח m. forgiver Ps. 86, 5.

סָלַח (after the form זָקַי from סָלַח II.; a rejecter viz. Jah is) n. p. m. NEH. 12, 20.

סָלַח (pl. סָלַח) f. forgiveness, pardon DAN. 9, 9; NEH. 9, 17.

סָלַח (not used) intr. same as סָלַח (which see); Arab. سَلَكَ the same. Derivat.

סָלַח (wandering) n. p. of a locality in the extreme eastern boundary of Bashan DEUT. 3, 10, JOSH. 13, 11, which was assigned to Gad 12, 5; 1 CHR. 5, 11. The place still exists by the name of Zalchat (صلحت or صرخد) seven hours east of Bostra (Burckhardt p. 180), and appears in Arabic writers also.

סָלַח I. (only part. f. סָלַח, סָלַח; imp. pl. סָלַח, with suff. סָלַח; fut. יִסְלַח, pl. יִסְלַח) prop. same as סָלַח to heighten, to heap up, to tower up, to pile up, to pile, hence 1. tr. to cast up, to prepare, a way, a street, סָלַח JER. 18, 15, אֶרֶץ PROV. 15, 19, מִסְלַח Is. 62, 10; absol. 57, 14. Here belongs also Ps. 68, 5 cast up, cast up the way (מִסְלַח) for him who rides along through the deserts, i. e. a suitable way for the divine march, as is done for worldly rulers (Mos. Chiquitilla); it is not necessary here to assume a meaning to praise, to exalt (Ibn Esra). Farther to cast up, a dam, סָלַח (סָלַח). Fig. with עָל of the person JOB 19, 12; 30, 12, comp. also רָם Is. 49, 11; to heap or pile up (sheaves, corpses) JER. 50, 26 (Jos. Kimchi). Derivat. סָלַח, סָלַח, סָלַח, סָלַח, סָלַח. — 2. (not used) intr. to mount up, to rise up, cognate in sense with סָלַח; derivat. סָלַח.

Pih. (redupl.) סָלַח (imp. with suff. סָלַח) to heighten greatly, i. e. to exalt, to esteem highly, wisdom PROV. 4, 8 (Ibn Esra, Kimchi), hence coupled with רָם. According to the LXX: to surround with a wall (סָלַח), = the following חָבַט; ac-

cording to *Rashi*: to twine round, to embrace, from סלל II.; explanations which have much in their favour.

Hithp. סלל see סלל III.

סלל II. (not used) *intr.* to interweave, to interlace, rods, twigs, tendrils (for a basket); cognate in sense with סלל (to סלל); ident. in its organic root סל with סלל (to סלל Ez. 27, 19, which *Rashi* translates a web, a thing spun), Targ. and Talm. סלל to weave, to spin, whence סלל a weaver, סלל a web, סלל a net, סלל a bundle, a binding, סלל in the Targ. for סלל, Syr. סלל, Arab. סل. Deriv. סלל.

Pih. (redupl.) סלל properly to weave strongly into one another, metaphor. to twist around, to embrace, or to treat of a thing often Prov. 4, 8 (*Rashi*). Deriv. סלל (LXX, Vulg.).

סלל III. (not used) *trans.* same as סלל II. to cut into, to stick into, a thing, metaphor. to pierce against a thing, to resist, to strive against, comp. סלל and סלל I.; deriv. סלל, סלל.

סלל IV. (not used) *intrans.* same as סלל I. to wave to and fro, of branches, shoots; comp. סלל I. Deriv. סלל.

סלל (pl. סלל, from סלל I.) *f.* a wall heaped up JER. 32, 24; 33, 4; hence סלל with סל 2 KINGS 19, 32, JER. 6, 6, or סל 2 SAM. 20, 15.

סלל (not used) see סלל.

סלל (from סלל I.) *masc.* a stair-case, ladder, steps, GEN. 28, 12, for which is סלל in 2 CHR. 9, 11 (LXX, Vulg.); Ar. the same. In the other Semitic languages this word is likewise to be derived from סל and not from סלל.

סלל (only pl. סלל, from סלל IV.) *f.* = סלל a tendril, a twig, of the vine, JER. 6, 9 turn thy hand as a grape-gatherer upon the tendrils. The explanation = סלל from סלל II. (LXX, Vulg.) is unsuitable.

סלע I. (not used) *intr.* to be heavy, weighty (*Fürst*, Conc. s. v.), cognate in sense with סלל, סלל, proceeding from the idea of weighing, conseq. being = in its organic root to סלל, סלל, סל IV.; hence the Targ. סלל for the Hebr. סלל. But as the heaviness and weight of a סלע (Is. 32, 2) are specially noticed, and the characteristic of the derivative noun is on the whole hardness (JER. 5, 3; NEH. 9, 15) and firmness, against which something is dashed in pieces (Ps. 137, 9); as the expression is also applied to a stony, hard soil (AM. 6, 12): it can only have meant at first to be hard, firm; and may be connected in its organic root סלל with that in סלל (which see). Derivat. סלל.

סלע II. (not used) *intr.* to swallow, to gulp, Targ. for סלל; to consume, to eat away; ident. in its organic root סלל with סלל, סלל. In Targumic there is also formed from this stem the Pael סלל. Arab. سَلَع, سَلَع. Derivative סלל.

סלע (in pause סלע, with suff. סלעי, pl. סלעים; from סלע I.) *masc.* 1. a rock (from its hardness), which a hammer dashes in pieces JER. 23, 29, on which enemies knock children to pieces Ps. 137, 9; applied to a stony, hard soil AM. 6, 12. Fig. the hard, defiant face of the bold is compared with it JER. 5, 3. To סלע are applied סלעי (cleft, rent) JUDGES 15, 8, צלעי (nakedness, baldness) Ez. 24, 7, סלעי (ravine, hollow) OB. 3, נקיק (fissure) JER. 13, 4; and it is used as the image of a volcanic mountain 51, 25. Certain rocks lying on mountains had peculiar designations JUDGES 15, 11; 20, 47; 1 SAM. 23, 28; and there safety was sought. Hence it denotes also protection, security, applied to God 2 SAM. 22, 2, Ps. 42, 10, or to men Is. 31, 9. — 2. a designation of Edom, which abounds in rocky hollows Is. 42, 11; OB. 3; JER. 49, 16; NUM. 24, 21; specially a proper name of its metropolis Is. 16, 1, commonly סלעי (with the article) JUDGES 1, 36, 2 KINGS 14, 7, Greek *Ilétra*,

ai Hérqai, in the middle ages the vallis Mosis, now **وادی موسی**. Petra lay between the southern point of the Dead Sea and the extremity of the Elanitic gulf, in a valley shut in by lofty rocks (Robinson, Palestine II. p. 514. 573).

סִלְעָה (from **סָלַע** II. with the termination **ה**) *masc.* the name of an edible locust **LEV.** 11, 22, so called from consuming, like **סִלְעָה**.

סָלַח (Kal unused) *tr.* 1. prop. same as **שָׁלַח** (to join or fit into one another, **Aram.** **שָׁלַח**, hence Pael to bind, to attach), therefore *to turn, weave, fold or wind together*, cognate in sense with **שָׁלַח** &c., and connected in its organic root **שָׁלַח** with **שָׁלַח** II., **שָׁלַח** I. (which see); **Aram.** **סָלַח** to be twisted, crooked, **Ar.** **سلف** (to turn, to turn up, a field); and for the organic root comp. the **Aram.** **לָחַק**, **لَح** to knot to, to bind, to entwine. — 2. *Figur.* *to make twisted, entangled, perverse, crooked, or to act so*; cognate in sense **עָקַל**. Deriv. **סָלַח**.

Pih. **סָלַח** (*fut.* **יִסְלַח**) *to pervert, to wrest, to corrupt* **Ex.** 23, 8; **Prov.** 22, 12; *to overthrow* **איִתְחַלּוּ** **JOB** 12, 19; *to precipitate, with* **ל** *into a thing* **Prov.** 21, 12, *to cause to fall* 13, 6, where **הַטָּאָה** is for **הַטָּאָה**. Comp. in this sense **עָקַל** **LAMENT.** 3, 9, **הַטָּאָה** **JOB** 33, 27, **הַטָּאָה** **Prov.** 12, 7.

סָלַח *masc.* *perverseness, viciousness*, **Prov.** 11, 3, opposite **יִשְׁרָאֵל**.

סָלַח (3 plur. **סָלַחוּ**) *Aram.* *to go up*, **DAN.** 2, 29; 7, 3; **ESTH.** 4, 12; see **נָסַק**, of which the **Af.** is **הִסְקִיחַ**, the **Hof.** **הִסְקִיחַ**.

סָלַח (not used) *intr.* *properly to be rubbed to pieces, crushed, ground, of grain, hence to be fine*, cognate in sense with **סָלַח**, a similar verb-idea lying at the basis of **סָלַח**, **סָלַח**; **Ar.** **سلت** *to rub, bruise or divide generally*; **Talm.** **סָלַח** *to cut in pieces, wood, whence* **סָלַח** *pieces of wood.* Derivative

סָלַח (with *suff.* **סָלַחָה**, from **סָלַח**) *f.* (**Ex.** 29, 40 *masc.*) *fine (pure) meal*, i. e. what is best ground **LEV.** 2, 5; 7, 12; **NUM.** 7, 13; **סָלַח** **Ex.** 29, 2 *fine flour of wheat*; in **סָלַח** **GEN.** 18, 6 **סָ** is in apposition. A derivation from **סָלַח** IV. is not linguistically justified; and no comparison with **πάλη** (fine meal) from **πάλλω** should therefore be regarded.

סָם (only *pl.* **סָמִים** from **סָמַם**) *masc. an aromatic, of plants and mixtures* (**φάρμακον**) **Ex.** 25, 6; 30, 7; **LEV.** 4, 7; **Aram.** **סָם**, **סָמָה** the same, and also poison.

סָמָר נָבוּ *n. p.* of a distinguished Chaldean at the court of Babylon (**Kimchi**) **JER.** 39, 3. But as **נָבוּ** stands at the end of the proper name contrary to all analogy, and in the 13th verse **סָ** ought to be an official name, it is better to join **נָבוּ** with what follows, taking **סָמָר** as a name of office. **סָמָר** is thought to have arisen from **סָם**, **Pers.** **جام** (a cup), and **נָב**, **Pers.** **نکر**; *conseq.* *cupbearer* = **רִבְשֶׁקָה**; but see **סָמָר**.

סָמָר (unused) *intr.* *to be knotted in one another, to be hard, firm*, **Ar.** **سبد** *to twist together*; comp **Hebrew** **סָמָר**, **Ar.** **صبت**. Hence

סָמָר (after the form **עָלַעַל**; *pause* **סָמָר**, *c.* **סָמָר**, *pl.* **סָמָרִים**, from **סָמָר** with the termination **ה**) *m.* *the first bud or fruit, the bulb, of the vine* **SONG OF SOL.** 2, 13 15; 7, 13; so called from its hardness; different from **בָּסָר** and **נִצָּה**. More frequent in the Mishna, where it means the incipient fruit; in the Zabian also the buds of blossoms.

סָמָה (not used) *tr.* *to mark, to draw* = **סָם** (**סָם**) where the comparison is also given. From the reduplicated form of this stem comes the proper name **סָסָרִי**.

סָמָה (*fut.* **יִסְמָה**) *tr.* same as **סָמָה** *to support, to lean*, with accus. of the object and **עָל** *upon* **LEV.** 1, 4; 3, 2 8; **סָמָה** **Am.** 5, 19 *to lean (to support or press) the hand upon the wall*; hence omitting the object-accus. like **אֶל**

intr. **סִמְכָה** **חֲמָה** על Ps. 88, 8 *the wrath lies upon, i. e. lies hard upon. The fundamental signification to press upon a thing, i. e. to lay firm hold of a thing, is still perceptible in סִמְכָה על Ez. 24, 2, where it means to cast oneself in a hostile manner upon a thing. Fig. (with or without יד Ps. 37, 24) to strengthen, Is. 63, 5, with accus. of the person to lend strength 59, 16; to invest, with a double accus. GEN. 27, 37; סִמְכָה of God, Ps. 37, 17 and 145, 14 *a firm, unshaken one*, **סִמְכָה** (in mind) Is. 26, 3, hence = נָכַח Ps. 112, 8; **סִמְכָה** to strengthen the person 54, 6; **סִמְכָה** established for ever 111, 8; **סִמְכָה** Ez. 30, 6 *auxiliary troops*, properly the supporting. Deriv. **סִמְכָה** in the proper name **סִמְכָה** **סִמְכָה** in **סִמְכָה** **סִמְכָה**.*

Nif. **נִסְמַךְ** (fut. **נִסְמַךְ**) to be supported, upheld, or reflex. to support oneself, with על JUDGES 16, 29; Is. 36, 6; fig. to trust, with על Is. 48, 2; Ps. 71, 6; 2 CHR. 32, 8.

Pih. **סִמְכָה** (imp. pl. with suff. **סִמְכָה**) prop. to stay, hence to refresh SONG OF SOLO. 2, 5 = **סִמְכָה**.

The stem **סִמְכָה**, which also exists in **סִמְכָה** (which see), Aram. **סִמְכָה** (to support, to put on, to lean, hence **סִמְכָה** threshold, **סִמְכָה** for **סִמְכָה**), is quite synonymous with **סִמְכָה**; the org. root **סִמְכָה**, **סִמְכָה** lies also in the Aram. **סִמְכָה** (to sleep) prop. = **שָׁכַב**. In the Talmud to lean upon a thing, to be near, **סִמְכָה** a leaning upon.

סִמְכָה see **סִמְכָה**.

סִמְכָה see **סִמְכָה**.

סִמְכָה (from **סִמְכָה** and יָהּ: *Jah is a support*) n. p. m. 1 CHR. 26, 7. **סִמְכָה** is also the name of the letter ס, changed into **סִמְכָה** on account of its old appellation (*sa*).

סִמְלָה (not used) a stem adopted for **סִמְלָה** and **סִמְלָה**; according to some transposed from **סִמְלָה** (which see), **סִמְלָה** II. with the meaning to make like, to copy; but it is better with *Fürst* (Conc. s. v.) to assume **סִמְלָה** (סִמְלָה) as the stem. Derivative

סִמְלָה (in pause סִמְלָה, from סִמְלָה with the termination לָה, see סִמְלָה) m. a likeness, image, of a thing, an idol, DUT. 4, 6, 2 CHR. 33, 7 15, especially of *Aschera*; **סִמְלָה** an idol hewed out of stone 33, 7.

סִמְלָה m. Ez. 8, 3 5 same as **סִמְלָה**.

סִמְלָה (not used) intr. 1. to smell, to be fragrant, Arab. **سَمَّ** prop. to breathe forth, of plants; ident. in its organic root with that in **סִמְלָה**, **סִמְלָה**, Aram. **סִמְלָה**, **סִמְלָה**, Ar. **سَمَّ**. Deriv. **סִמְלָה**. — 2. (not used) to give out a sharp, penetrating smell, spoken of poisonous plants or poisonous mixtures; Aram. **סִמְלָה**, **סִמְלָה** the same, for which the Ar. **سَمَّ**, Hebr. **סִמְלָה**.

סִמְלָה (not used) tr. to mark, to designate, to determine, Coptic **σῆμα**; probably an elongated form of סִמְלָה belonging to סִמְלָה, and identical in its organic root with **סִמְלָה** belonging to **סִמְלָה**, and with **סִמְלָה**, Greek **σημαίνω**; comp. Aram. **סִמְלָה** and the noun **סִמְלָה**; on the contrary the organic root of **סִמְלָה** is **סִמְלָה**.

Nif. **נִסְמַךְ** to be determined, marked off, of a field. Deriv. the noun **נִסְמַךְ**.

סִמְרָה intr. 1. to stand erect, of the hair, bristles, סִמְרָה Ps. 119, 120 out of סִמְרָה **סִמְרָה** (comp. JOB 4, 15) the hair of the body stands on end, from fear; horrere, **φρίσσειν**. For the organic root **סִמְרָה** we have to compare that in **סִמְרָה** (to stand erect, to be prominent, projecting), **סִמְרָה** **סִמְרָה** **סִמְרָה** II. (to stretch forth). Derivat. **סִמְרָה**. — 2. to stand forth, to project with a point, of a peg, nail, tack, to hang a thing on. Deriv. **סִמְרָה**, **סִמְרָה**, **סִמְרָה**, **סִמְרָה**.

Pih. **סִמְרָה** (fut. **סִמְרָה**) to stand strongly erect, **סִמְרָה** **סִמְרָה** JOB 4, 15.

סִמְרָה adj. m. bristling, rough, **σφθό-σφθό**, of הלָק, i. e. of the locust after its third skin, when the wings are still covered with the rough, horny hide JER. 51, 27 which it strips off Jo. 2, 16.

סִנְאָה (not used) intr. same as **סִנְאָה** to be prickly, pointed; figur. to be injured,

hated, comp. סָנָא, Aram. סָנָא, *ident.* in its organic root with סָן (see סָן). Deriv. the proper names סָנָא and

סָנָא (from סָנָא; *thorn-hedge*) *n. p.* of a city in Judah EZR. 2, 35; with the article NEH. 3, 3.

סָנָא (Aryan) *n. p.* of a Persian satrap of Samaria at the time of Nehemiah under Artaxerxes Longimanus NEH. 2, 10; 4, 1; 6, 1 seq.; 13, 28; whose actions and fortune are put by Josephus into another time (Antt. 11, 7, 2; 8, 1 seq.). The syllable סָנָ, which appears also in סָנָא and in סָנָא, is the Sanskrit prepos. *sam*, Greek *συ*, *with*, and סָנָ is agreeably to the Sanskr. strength, power, heroic courage; i. e. together, a strong one, hero.

סָנָ (not used) *tr.* to pierce, to sting, or *intr.* to be pointed, sharp, of thorns, crags; *ident.* in its organic root with סָנָ, סָנָ, סָנָ, II, סָנָ, &c.; Ar. سَنَّ. Deriv. סָנָ and the proper name סָנָ.

סָנָ (pl. modern Hebrew סָנָא) *m.* thorn-bush, thorn-briars EX. 3, 2 seq.; hence God is called סָנָ DEUT. 33, 16 with reference to the narrative in Exodus. Syr. سَنَا the same, Arab. سَنَا senna.

סָנָ (pointed rock) *n. p.* of a rock over against Michmas 1 SAM. 14, 4, connected with סָנָ and with סָנָ.

סָנָ (from סָנָ Pih. I.) *f.* instruction, precept, or writing (which proceeds in other cases also from the fundamental signification to pierce into), Arab. سَنَّ the same; only in the name סָנָ JOSH. 15, 49, i. e. town where the sacred books were written or from which priestly instructions and precepts issued, = סָנָ 15, 15 16 and סָנָ JUDGES 1, 11; also *ident.* with the proper name סָנָ JOSH. 15, 31. See סָנָ 2 and סָנָ.

סָנָא (from סָנָא; *the violated*) *n. p.* f. NEH. 11, 9 (with the article).

סָנָ (only pl. סָנָ, from סָנָ or סָנָ;

see under סָנָ) *m.* blindness GEN. 19, 11, 2 KINGS 6, 18, prop. a veiling, covering, or hollowness; סָנָ to smite with blindness *ibid.*

סָנָא *n. p.* of an Assyrian king 714-696 B. C., who was slain by his two sons in the temple of Nisroch 2 KINGS 18, 13-20; 19, 16-26. Of his ill-fated expedition against Judah and Egypt Isaiah ch. 36 and 37 speaks. The orthographies Σαρραχαριμ, -χαριμ, Σαραχίβος, Σαραχάριβος in the LXX, Josephus, Berosus, Herodotus lead to the derivation from san i. e. with (συ), hari the lion, and bha (part. of bhā) i. e. appearing, so that san-hari-bha means *appearing like a lion, a lion-like man*. See Ph. Luzzatto, *le Sanscritisme &c.* (Padua 1849. 8) p. 32. On Sennacherib comp. Berosus apud Euseb. Armen. I. p. 42. 43.

סָנָ (not used) *tr.* same as סָנָ I. (to סָנָ and סָנָ), סָנָ II. and סָנָ (which see), to pierce, to cut in, hence to make pointed or sharp.

Pih. I. סָנָ (not used) to pierce, figur. to inculcate, to impress, doctrines, precepts, like סָנָ DEUT. 6, 7, then to teach generally. Deriv. the proper name סָנָ.

Pih. II. סָנָ (redupl., not used) 1. to be very sharp or pointed, of the branches of the palm consisting of points, the Ar. سِنَّ meaning tooth and twig. Deriv. סָנָ. — 2. same as Pi. I. to inculcate, to instruct. Derivat. the proper name סָנָ.

סָנָ (from סָנָ Pih. II., only pl. סָנָא) *m.* a pointed twig of the palm SONG OF SOL. 7, 9, if it be not a mere collateral form of זָנָל (which see); Syr. سَنَا for سَنَا twig, basket, Ar. سِنَّ twig from سِنَّ to be sharp or pointed.

סָנָא (from סָנָ Pih. II.) *f.* same as סָנָ, and *n. p.* of the same city in Judah JOSH. 15, 31.

סָנָ (not used) *tr.* same as זָנָ (which

see) to waddle, to move to and fro, to wave (*Fürst*; Conc. s. v.); deriv. סנפיר.

סנפיר (from סנף, constr. סנף, with the noun-ending פיר, see *m. a. fin.* Lev. 11, 9, Deut. 14, 9, so called from its waving motion; comp. Arab. شَفَار agilis, celer, شَفَارَة alacritas.

סנר (not used) tr. (according to *Fürst*, Conc. s. v.) to bore, to hollow (connected with סנר, which see), from which a Pihel-form סנר may have been developed with the insertion of a Vau, like סנר from סנר. The Syr. סנר a helmet is so called from its being hollowed out. But it is better to take for the noun סנר a stem סנר with the fundamental signification to cover, to veil, which was in Pihel סנר with Nun inserted. On סנר comp. צמר to cover or veil around, Ar. صفر (prop. to cover or veil, then to hide; comp. ظفر a covering, صافر a thief).

סס m. a moth, a wood-louse Is. 51, 8, called from סס to corrupt, to extinguish, to overthrow; comp. Aram. סס, Ar. سوس, Maltese sūs, Greek σῆς.

The stem of it is סס (סס) to rub in pieces, to destroy, comp. Arab. شامش defricuit dentes, to rub off; besides شاس with a similar meaning; so also probably ساس, whence سوس a moth, and in point of fact rubbing in pieces or destroying is described as the peculiarity of the סס.

ססמ (contracted from the redupl. form ססמ from ססה = סס; a distinguished one viz. is Jah) n. p. m. 1 Chr. 2, 20.

סער I. (fut. יסער) tr. to make firm; to support, to make strong, coupled with סער Is. 9, 6; to support the throne Prov. 20, 28; to help, support, assist, with accusat. of the object Ps. 18, 36; 20, 3; 41, 4; metaph. to refresh (i. e. strengthen), לב Gen. 18, 5, Ps. 104, 15, with food and drink; sometimes with the

accusat. of the material besides, where-with Judges 19, 5; comp. Aram. סער to eat, to take food (Targ. Ps. 14, 4; 20, 30), רסר, מרסר convivium, Hebr. מרסר, מרסר, and Ar. قوام (support and food).

The stem סער, Ar. سعد, Aram. סער, has סער for its organic root, the same fundamental signif. lying in סער and יסער.

סער II. (not used) intr. same as יסער to ascend, to go up. Deriv. מסער (which see).

סער (Pe. not used) Aram. tr. same as Hebrew סער I.

Pa. סער (part. pl. מסערין) to support, to strengthen, to help, with ס of the object Ezr. 5, 2.

סער (only part. f. סעה) intr. to rush along, to chase along, to tear along, hence סער רוח Ps. 55, 9 a rushing, violent wind, i. e. a storm, = סער; Ar. سعى to go in haste, to run; perhaps ident. in its organic root סעה with the tr. יסע, יסע, סעה, יסעה &c.

סער (only c. סער, pl. c. סער) m. 1. (from סעה I.) a cleft, fissure, of a rock, hence coupled with סלע Judges 15, 8 11; Is. 2, 21; 57, 5. — 2. (from סעה II; pl. סער) a branch, sprout Is. 17, 6; 27, 10; same as סעה. Comp. Arab. شعب for both senses, سَعَف a palm-branch. Deriv. the denom.

Pih. סער (part. מסער) to disbranch, to lop off the boughs (פארס) Is. 10, 33.

סער I. (not used) trans. to divide, to split, to distribute, to share, to tear asunder, Ar. شعب (to cut in pieces, to scatter), سَعَف (to be full of fissures), ident. in its organic root with that in סער, קער, קער (Arab. سَبَّ), קער, קער &c. Deriv. סער, 1, סער.

Pih. סער (not used) to be of a wavering, divided mind, to doubt. Deriv. סער.

סער II. (not used) intr. 1. to be green, to bloom, to sprout, of young shoots, branches &c.; ident. in its organic root סער with that in סער, Aram. סער, סער, Aram. סער, Arab. سَبَّ. Deriv.

קצף (a noun), קצפה (from קצף). — 2. *to think, to meditate*, proceeding from the idea of sprouting; comp. קיב, קיוב &c.

Pih. קצף (with Resh inserted for Dagesh; not used) 1. *to sprout, to grow*, Syr. קצף the same. Deriv. קצפה. — 2. *to meditate, to think*, metaphor. as in Kal. Deriv. קצף (= קצ' (which see).

קצף see קצפה.

קצף see קצף (pl. קצפים).

קצה (from the Pihel of קצה I. after the form קצה Jer. 13, 10, קצה, קצה m. *one wavering, a doubter, a dissembler* Ps. 119, 113.

קצה (prop. from the masc. קצה after the form קצה from קצה; pl. קצות; from קצה II.) f. *a twig, a shoot* Ez. 31, 6 8, for which קצה occurs in 31, 5; Ar. كَضَع the same.

קצה (from the masc. קצה I.; pl. קצות) f. *a divided opinion, a party* (Vulg.), from קצה I. (which see); hence the expression *to halt between two sides* 1 KINGS 18, 21, i. e. to be sometimes devoted to Baal, and sometimes to Jehovah. But it is better, with the LXX, to understand *the bend of the knee* by קצה, inasmuch as one or other knee bends in when the gait is tottering.

קצר (part. m. קצר; fut. יקצר) intr. same as קצר II., קצר II., *to storm, to rage, to be moved*, of the sea JON. 1, 11 13; *to be blown away*, of chaff; *to rush on*, of enemies HAB. 3, 14. For קצר see Puh. Deriv. קצר, קצה. The organic root קצר with the fundamental signification to be stirring, moveable, lies also in קצר III.; Ar. كَضَر the same, whence كَضَر rage.

Nif. קצר (fut. יקצר) *to be moved or restless*, of קצר, with קצר respecting 2 KINGS 6, 11.

Pih. קצר (fut. יקצר, but 1 person קצר) *to toss about, to scatter*, a people, with קצר ZECH. 7, 14.

Puh. קצר (part. f. קצה) *to be disquieted*, by 54, 11; fut. יקצר.

an enemy Is. 54, 11; *to be tossed about, scattered* Hos. 13, 3.

קצר (with suff. קצר) m. thrust, hence a storm, procella JER. 23, 19; Ps. 83, 16.

קצה (c. קצה, pl. קצות, c. קצה) f. a storm, tempest Is. 29, 6; ZECH. 9, 14; in the pl. and coupled with קצה in the same sense Ez. 1, 4; 13, 11.

קצה (in pause קצה, with suff. קצה, pl. קצות as if from a sing. קצה; from קצה I. which see) m. prop. a thing holding, receiving, containing, comp. the noun קצה (= קצה); hence 1. a basin, dish, bowl, קצה קצה ZECH. 12, 2 a bowl of intoxication, i. e. containing a drink whose effect is intoxication (comp. Is. 51, 17); a sacrificial bowl, for the reception of blood Ex. 12, 22; JER. 52, 19 (where the LXX read קצה). — 2. Metaphor. entrance-space, i. e. the space between the posts, where are the קצות 2 KINGS 12, 10; 22, 4; 25, 18; JER. 35, 4, and where one enters 1 KINGS 14, 17; which is waste and desolate for the want of persons going in ZEPH. 2, 14; whose קצה quake Is. 6, 4; as the entrance-space the LXX render it Ez. ch. 40 by קצה (hall-like entrance- and exit-space), in no case is it = קצה or קצה; in Ez. 41, 16 the LXX read קצה for קצה. Metaphor. the moulding or knop put at the entrance above or below Am. 9, 1, JUDGES 19, 27, particularly in the plural. Comp. קצה vestibule, to which one comes first. — 3. (a preserver, viz. Jah is) n. p. m. 2 SAM. 21, 18, for which 1 CHR. 20, 4 has קצה = קצה. From signification 2 of the noun קצה

Hithp. קצה denom. to stand or remain in the entrance between the door-posts. Infin. קצה for קצה Ps. 84, 11, = קצה in signification, and with קצה of the place where.

קצה see קצה.

ספא (not used) tr. commonly to mix, fodder for cattle, cognate in sense with קצה; hence ident. in its organic root קצה with קצה = קצה. But this

derivation is still questionable even in the case of *בָּלֵל*. *Ibn Ganach* takes *מִסְפָּח* (Gen. 42, 27; 44, 1) = *מִסְפָּח*, conseq. from *מִסְפָּח* = *סָפַח* II. meaning *to consume*, cognate in sense with *מִסְפָּח*. Deriv. *מִסְפָּח*.

סָפַח (*fut.* יִסְפָּח) *prop. intr. to be piercing, pointed, sharp*, of prickly plants, of pointed instruments, of the sharp taste of certain vegetables; metaph. applied to the sharp, piercing, and penetrating sound of the death-wail; the idea to sound sharply, to cry piercingly proceeding in other cases too from the objective idea of *piercing* (comp. *שָׁקַע* to pierce, and *שָׁכַח* to complain). Generally 1. *to lament aloud* MIC. 1, 8; JER. 22, 18; 34, 5, with *ל* GEN. 23, 2, *עַל* 2 SAM. 11, 26 and *לְפָנֶי* of the person 3, 31, seldom absol. JER. 4, 8; 16, 5; ECCLES. 12, 5; the wail-cry being also occasionally appended 1 KINGS 13, 30; JER. 22, 16; 34, 5. — 2. *tr. to thrust, to strike*, upon a thing, with *עַל*, Is. 32, 12 *they smite on the breasts*, a thing done in mourning (LXX, Vulg., comp. *חָרַק* NAH. 2, 8), so that this meaning also came out of the fundamental signification. *מִסְפָּחִים* stands for the feminine here, like *חֲרָדִים* 32, 11. Deriv. *מִסְפָּח*.

Nif. יִסְפָּח (*fut.* יִסְפָּח) *to be lamented for aloud* JER. 16, 4; 25, 33.

Pih. יִסְפָּח (with *ר* inserted, from *סָפַח*) *to pierce*. Deriv. *סָפַח*.

The stem *סָפַח* is sufficiently attested in the above meanings by the Aram. *סַפַּח*, *סַפַּח*, Ar. *سَفَدَ* according to derivatives from them; comp. Syr. *سَفَا* (white, sharp) mustard, *سَفَا* a cunning one, a speaker, *سَفَا* spear, *سَفَا* pointed, *سَفَا* prickly. The organic root is *סָפַח*.

סָפַח (*inf.* *constr.* *סָפַח*, *fut.* יִסְפָּח) *tr.* 1. *to add, to add to, to make follow*, *שָׁפַח*, *חֲטָא*, with *עַל* to a thing Is. 29, 1; 30, 1; *to put to*, *עָלָה*, *עָלָה* (עָלָה) JER. 7, 21; without accus. of the object and with *עַל* NUM. 32, 14; *to augment*, with accus. DEUT. 29, 18. In this sense

the organic root *סָפַח* is identical with that in *סָפַח*, *סָפַח*. — 2. same as *סָפַח* (סָפַח) III. (*tr.*) *to cut off*, *יָקַע* Is. 7, 20, *to destroy* *נָסַח* Ps. 40, 15, *to hurry off* GEN. 18, 23; abs. and intr. *to be hurried off* 23, 24; comp. *סָפַח* and *סָפַח*, which pass over into this meaning. Ar. *سَفَا* to hurry away, to carry away; but the organic root seems to have another fundamental idea. — 3. *intrans. to perish, to cease* AM. 3, 15; *to disappear* JER. 12, 4.

Nif. יִסְפָּח (*part.* יִסְפָּח, *fut.* יִסְפָּח) 1. *to be added, collected, enclosed*, Is. 13, 15 (LXX), along with *נָסַח*. — 2. *to perish*, 1 SAM. 12, 25, *to be carried off* GEN. 19, 15 17; NUM. 16, 26; by war 1 SAM. 26, 10; PROV. 13, 23. On the contrary *מִסְפָּח* 1 CHR. 21, 12 seems to have arisen from *לְפָנֶי* (comp. 2 SAM. 24, 13).

Hif. יִסְפָּח (*fut.* יִסְפָּח) *to heap together, to collect, to add together*, with *עַל* of the person and accus. of the object DEUT. 32, 23 (LXX συναΐω, Vulg., Saad.).

סָפַח (only *pl.* *סָפַח* from *סָפַח* II.) *f. a carpet*, 2 SAM. 17, 28 (LXX, Vulg., Syr., Ar.), coupled with *מִשְׁכָּב* (a bolster).

סָפַח (only *pl.* *סָפַח*, from *סָפַח* I.) *f. same as סָפַח* 1 KINGS 7, 50; 2 KINGS 12, 14.

סָפַח see *סָפַח*.

סָפַח see *סָפַח*.

סָפַח I. (only *imp.* with *שׁוּף*) *tr.* same as *סָפַח* *to join, to add to, to attach to*, with accusative of the object and *עַל* of the person or thing, 1 SAM. 2, 36 *associate me with some one of the priestly offices*. This signification is undoubtedly visible from the Targ., LXX, Kimchi &c., as well as from the Nif., Puh. and Hithp.; and it is inadmissible to take *סָפַח* here in the sense of *מָסַח* to anoint (see *סָפַח* III.). Derivat. perhaps *מִסְפָּח*.

Nif. יִסְפָּח *to join oneself to*, with *עַל* Is. 14, 1 (LXX, Vulg., Targ.); parallel *נָלַח*.

Pih. יִסְפָּח (*part.* יִסְפָּח) see *סָפַח* III. Deriv. perhaps *מִסְפָּח*.

Puh. ספח (fut. יספח) to be crowded together, joined together, collected; hence to dwell JOB 30, 7 (Targ., LXX).

Hithp. הִסְתַּפַּח to join oneself, to (צ) 1 SAM. 26, 19.

ספח II. (Kal not used) *tr.* to spread out, whose organic root ס־פ־ח is identical with that in ס־פ־ח, ס־פ־ח and פח II. Deriv. מִסְפָּח 2.

ספח III. (Kal not used) *tr.* same as פִּיחַ, פִּיחַ, פִּיחַ to pour out, to pour, Ar. سَفَح, Phenid. פִּיחַ the same, whence פִּיחַ (Mass. 15) = נָסַח; to overflow, to inundate, of water; metaphor. to spread freely, of the aftergrowth of the grain which falls out of the ears. Derivat. מִסְפָּח, מִסְפָּח (= מִסְפָּח) and מִסְפָּח.

Pih. ספח (part. מִסְפָּח) to pour or pour in abundantly, copiously, HAB. 2, 15 pouring in thy bottle (חֲמָה) full, with an assonance to מִסְפָּח; metaphor. to empty, to make bald, like צָרָה II., hence Is. 3, 17 the Lord makes bald the crown of the daughters of Zion, i. e. their hair will be cut off by the enemy by way of disgrace (comp. 1 COR. 11, 6; Tac. Germ. 19).

ספח f. scurf, scab LEV. 13, 2; 14, 56, as also מִסְפָּח 13, 6-8, either from ספח I. (to stick or adhere to), conseq. a close adherence of dry scab or tetter, which adheres to the skin, like מִסְפָּח (which see); or from ספח III. meaning to rise, conseq. tetter, leprous scurf.

ספח see ספח 3.

ספיה (plur. with suff. סְפִיחֵיהָ, from ספח III.) m. 1. a flood, inundation, JOB 14, 19, where סְפִיחָה is a fem. sing. for the pl. masc., as 20, 11; 27, 20; 30, 15. — 2. prop. the poured out, stratum, or what is spread (of itself), i. e. what grows from the corns that have fallen out LEV. 25, 5 11, 2 KINGS 19, 29, Is. 37, 30, coupled with סְפִיחָה. To spread in a mass is also expressed by שָׁפַךְ and ἐκχέω.

ספינה (from ספן) f. a ship, JON. 1, 5, Syr. and Arab. the same; prop. what is roofed, covered, protected around on all sides.

ספיר (pl. סְפִירִים, from ספן II. Pih.) m. prop. the shining, light-giving, then sapphire Ex. 28, 18; 39, 11, with which a shining thing is compared Ez. 1, 26; 10, 1; comp. besides 28, 13; Is. 54, 11; SONG OF SOL. 5, 14; Aram. סְפִיר, סְפִיר (from Peal), סְפִיר (with m inserted), סְפִיר (r passing into l) the same. From the Phenician ספיר, ספיר has come the Greek σάπφειρος, σάπφειρος, Latin saphirus.

ספל (not used) a stem assumed for ספל, which see.

ספל (a farther development of ספל = ספל by the termination ספל) m. a cup, a little bowl JUDGES 5, 25; 6, 38; Ar. السفل the same (Ibn Koreish); Aram. and Talm. the same. Incorrectly derived by others from ספל.

ספן I. (part. pass. סָפֵן, סָפֵן; fut. יספן) *tr.* 1. to cover, to cover over, to roof over, to overspread, בָּרַח and with the accus. wherewith 1 KINGS 6, 9, to overlay, to cover with boards, with בָּ of the material JER. 22, 14, to ceil 1 KINGS 7, 3, to wainscot 7, 7, where מְדִינָה עֵרֶר (Vulg., Syr.) should be read; to roof, to wainscot, בָּרַח HAG. 1, 4. The idea of rounding and being arched does not appear here; hence ספן has no connection with the stems סָפֵן, סָפֵן, or with אָבֵן, דָּבֵן. Derivat. סְפִינָה. — 2. (not used) figur. to cover over, to conceal, to hide, treasures; hence the noun שְׁפָנִים (= סְפָנִים).

ספן II. (only part. pass. סָפֵן) *tr.* to esteem highly, to honour; hence סָפֵן one highly esteemed, honoured, i. e. a distinguished one, DEUT. 33, 21 he saw that there the burial-place (for מִלְכָּה comp. GEN. 33, 19) of the law-giver, of the highly honoured one, was preserved (Onk., Mendelssohn, Fürst, see Conc. s. v.); Aram. ספן (Targ. on ESTH. 1, 12; 7, 10), Talm. ספן the same.

ספן (from ספן I.) m. a ceiling, 1 KINGS 6, 15 עֲרֵב־קִירוֹת הַסָּפֵן even to the beams (קִירוֹת = קִירוֹת LXX) of the ceiling.

ספנים (from ספן I.) *m. pl. treasures* DEUT. 33, 7, where שפני occurs; prop. the covered, concealed, secured; ident. with ספן, מציפן, מטיף, מטיף, מטיף.

ספן I. (not used) *intrans. to contain* (in itself), to hold, to receive into itself, of a vessel, of an entrance-space, which receives those turning into it; cognate in sense with ספן (to conserve), ספן (to hold, to contain), whence ספן (to hold, to contain), whence the noun ספן the organ that takes in, the mouth, lip. Derivat. ספן 1 and 2, ספן, ספן.

Hithp. ספן (probably a denomin. from ספן 2) see above, page 989, ספן 2.

ספן II. (not used) *trans. to spread out*, as in Ethiopic; ident. in its organic root with the Talmudic ספן, Hebr. ספן II., but not with ספן, deriv. ספן.

ספן I. (also ספן in the noun, in Hif. and in 31 mss. JOB 27, 23; fut. יספן) *tr. prop. to thrust, to strike*, whose organic root ספן is = that in ספן; hence 1. to punish, chastise, JOB 34, 26 in the place of evildoers he punishes them (ספן is a noun and accusat. of the object). Commonly only in the phrases: ספן (א)ל to smite on the hip JOB 31, 19, Ez. 21, 17, an expression of pain and displeasure; ספן (א)ל to clap the hands, a gesture of indignation NUM. 24, 10, and of scorn, with ספן of the person JOB 27, 23; LAMENT. 2, 15; and with the omission of ספן JOB 34, 37. To this stem the Arab. صفع, صفع, صفع, in Aramaean ספן and ספן correspond. — 2. to strike the hands together, in buying or selling; hence to bind oneself, to enter into a covenant, like the Arab.

سفق, if the latter be not connected with ספן I.

Hif. יספן (fut. יספן = יספן) to enter into a (commercial) union, with ספן. Is. 2, 6 and they have associations (of marine commerce) with the sons of strangers i. e. heathen peoples; which was the case under Uzziah and Jotham (2 KINGS 14, 22; 16, 6).

ספן II. (fut. יספן = יספן) *intr. 1. to flow, to overflow, to pour forth copiously, to flow over*, connected with ספן, ספן, ספן, Arab. سفع &c.; hence — 2. metaphor. to be sufficient, abundant, for a thing 1 KINGS 20, 10; Aram. ספן the same; ident. in its organic root ספן with that in ספן II., ספן. Derivat. ספן, ספן.

ספן III. (only perf.) *intr. to reel, to totter, to move to and fro*, of the drunken, JER. 48, 26 and Moab totters to and fro in her debauch (Kimchi); comp. ספן Is. 19, 14. In its organic root ספן is connected with that in ספן; and the Aram. ספן (to doubt) is the same verb.

ספן (with suff. ספן, from ספן II.) *m. superfluity, fulness, abundance*, JOB 20, 22 when his abundance is gone (see ספן I.), there shall be little to him; Targ. ספן = Hebrew ספן.

ספן (prop. ספן) *masculine same as ספן, superfluity, fulness*, JOB 36, 18 for an unjust possession (for ספן we should read ספן after AM. 3, 10) should not mislead thee by superabundance; comp. PROV. 2, 10.

ספן I. (part. masc. ספן, inf. constr. ספן, fut. יספן) *tr. prop. to cut into, to pierce, to grave, to scratch in, to mark*, hence metaphor. 1. to write (to scratch into a tablet, to grave in it), cognate in sense with ספן (ident. in fundamental signification with ספן, I. ספן, גרף (= to grave), Ps. 87, 6 God will write (יספן) when he numbers (ספן) the peoples. Most frequently in the part. ספן as a noun (which see), in the nouns ספן, ספן, and the proper names

סָפַרְתָּ, מִסְפָּרָתָּ, 4. מִסְפָּר — 2. prop. to make incisions, marks; hence to number (a splitting, dividing of parts), cogn. in sense with מָצַד (prop. to divide, separate), בָּסַס (prop. to divide), and so GEN. 15, 5; 41, 49; LEV. 15, 13; DEUT. 16, 9; IS. 33, 18; figur. to observe very exactly, to have an oversight of, to watch JOB 14, 16; 31, 4; to look closely at Ps. 48, 13; comp. the Ethiopic, where it means to measure, proceeding from the same fundamental signification. Derivatives מִסְפָּר, סִפָּר 1., 2. and 3. — 3. to fix the limits of, to set bounds or limits to, prop. = קָץ, whence קָץ, and so to appoint, determine Ps. 56, 9. Deriv. סִפָּרָה and perhaps מִסְפָּר 3. — 4. (not used) to relate, properly in marked, distinct sounds, i. e. to say in words; but this meaning appears only in Pih. and Puh. Deriv. מִסְפָּר 1.

Nif. נִסְפָּר (fut. יִסְפָּר) ^{n i} pass. of signif. 2: *to be numbered*, coupled with יָמַר Hos. 2, 1; with לֵא to be innumerable JER. 33, 22; 1 KINGS 8, 5.

Pih. פִּיחַ (part. מְפִיחַ, inf. constr. פִּיחַ, fut. יִפְּחַ, ap. פִּיחַ) 1. to count, the bones, in a state of leanness Ps. 22, 18. — 2. to recount JUDGES 6; 13; with accus. of the object and לְ 7, 13, 2 KINGS 8, 5, or אֶל of the person GEN. 37, 10, seldom with פִּי בְּאָזְנוֹי Ex. 10, 2. פִּי לְ to relate of a thing JO. 1, 3; with אֶל of a thing of (i. e. in respect of), Ps. 2, 7 I will relate of the decree (see אֶל 2 b); 69, 27 and they talk of the suffering of thy smitten ones, if we should not read here with the LXX פִּיחַ for יִפְּחַ; metaphor. to announce, to celebrate Ex. 9, 16; Ps. 19, 2; 73, 28; to make known JOB 28, 27; to adduce (a proof) orally JER. 43, 26; to concert, followed by an infin. Ps. 64, 6; to declare, 73, 15 I will declare like them (i. e. like the goddess); פִּיחַ = פִּיחַ (JOB 12, 3).

Puh. פִּיחַ (fut. פִּיחַ) to be recounted, construed in all the ways of Pih. HAB.1.5, with ל of the pers. Is. 52,15, JOB 37,20; and also with ל of the thing Ps. 22.31.

The stem **סָפַר** is connected in the first instance with **צָפַר** I. (to point, to pierce, hence **צָרַח**), **שָׁפַר** I. (to deepen out, to hol-

low, hence שוּחַר, with the Aram. חֲסַר, Ar.
ظفر, Himyar. دَبَرَ to write (whence
a book); and with the meaning to
write, כָּתַב, חָטַב should be compared
with it. To the fundamental signi-
fication is allied 1. the meaning to
cut off, to scratch away, to shave or
scrape off, radere, tondere, Aram. חֲסַר
(סַפַּר) for חָצַח, חָצַח, Syr. حَفَّ, Ar. سَفَر,
hence سَفَر lima, also شَفَر, hence شَفَرَة
culter magnus; derivat. in Aram. and
mod. Hebrew מְסַפֵּר, מְסַפֵּרִים, מְסַפֵּרָה, מְסַפֵּרָה,
חֲסַרָה, חֲסַרָה; 2. to cut in, Aram. חֲסַר,
whence חֲסַר = חֲסַר. The organic root
is חֲסַר, also found in חֲסַר I., חֲסַר I.,
חֲסַר I., חֲסַר I., חֲסַר I., חֲסַר I.,
חֲסַר (perhaps to חֲסַר and חֲסַר),
חֲסַר II., חֲסַר, חֲסַר II. &c.

סָפַר II. (not used) *intr. to shine, to glitter, to lighten*, connected with שָׁפַר II., Aram. סָפַר; and the organic root סָפַר is also in פָּאֵר II., כָּפַר II. &c. &c. Deriv. סָפִיר.

סֹפֵר (*def.* סֹפֵר from סָפַר = סָפַר I.)
Aram. m. same as Hebrew סֹפֵר *a royal*
scribe *Ezr.* 4, 8 9 17 23, דָּחַת סֹפֵר *a scribe*
of the law 7, 12 21.

סֵפֶר (with *suff.* סִפְרִי, plur. סִפְרִים, constr. סִפְרֵי) *m.* a writing, a letter, prophetic **Is.** 29, 11 12; **סֵפֶר יוֹדֵעַ סֵפֶר** *one who understands writing or letters* *ibid.* (not the art of writing, scriptura, but what is written); *the learning* **DAN.** 1, 4 17; **סֵפֶר הַמִּכְנָה** **Jer.** 32, 12 *a writing or bill of sale*; **סֵפֶר הַנִּזְכָּרִי** 32, 14 *an open letter, a protocol*, in which witnesses testified their assent to the contents of a **חֵתִים** **סֵפֶר** (*ibid.*); **סֵפֶר בְּרִיתוֹת** *a bill of divorce* **DEUT.** 24, 1; generally *a letter* **2 SAM.** 11, 14; **2 KINGS** 5, 5; 10, 1 6; but sometimes the plural is put for a single letter **2 KINGS** 19, 14; **Is.** 37, 14; 39, 1, like *litterae*, *Syr.* **سَعْفَر**; *a bill of accusation* (according to the context) **JOB** 31, 35, and perhaps also *a letter of defence*. Commonly *a book*, followed by a genitive for more exact description, as **סֵפֶר הַחֻמֶּה** **JOSH.** 1, 8, **סֵפֶר חֻמֶּה** **2 Chr.**

34, 14, הַבְּרִית, Ex. 24, 7, הַמִּלְכִּים, 1 Kings 16, 11, הַבְּרִית הַיְּמִינִית, 1 Kings 14, 19, הַבְּרִית שְׁלֵמָה, 11, 41, or with a title following, as הַיְּשָׁר JOSH. 10, 13; an expression of contempt for making many books is in עֲשׂוֹת סְפָרִים ECCL. 12, 12; farther a list GEN. 5, 1; JOSH. 18, 9; the list of the living Ps. 69, 29, Ex. 32, 32, i. e. in which they are written; on the other hand, the book of life DAN. 12, 1 is that in which the citizens of the Messianic kingdom are written; comp. Is. 4, 3, הַסְּפָרִים DAN. 9, 2 = τα βιβλία, i. e. הַסְּפָרִים αἱ ἁγαφαί, the well-known sacred books. Arab. سِفْر the same. See מְגִלָּה.

סָפַר (*pl.* סְפָרִים, *constr.* סֹפֵר, prob. formed in the first instance from the noun סָפַר, like שָׁעַר from שַׁעַר, hence not the participle of Kal) *masc. a scribe*, to whom is applied מְהֵרָה (ready, quick, sure) EZR. 7, 6, whose materials are specified as עֵט Ps. 45, 2, קֶסֶת EZR. 9, 2, תֵּצֵר JER. 36, 23; with the article הַסָּפֵר the royal scribe, who composed the king's commands and edicts, therefore also a high officer, a great dignitary, a state notary, who held the first position in times of peace 2 KINGS 18, 18; 19, 2; fully הַמֶּלֶךְ 2 CHR. 15, 18, seildom סָפֵר 2 SAM. 8, 17; comp. Phen. סֵפֵר Carth. 3, 4. Metaphor. 1. a scribe of the commander in chief, who wrote out the muster-roll of troops, muster-master, more specifically denoted by, שָׂר הַצִּבְעָה 2 KINGS 25, 19; JER. 52, 25; 2 CHR. 26, 11; a leader, an arranger of the troops, who has the שֶׁבַע in his hand JUDGES 5, 14; a receiver of tribute, a notary Is. 33, 18. — 2. one skilled in the sacred books, a sacred scribe, coupled with מְכַתֵּב 1 CHR. 27, 32; JER. 8, 8; hence of Ezra הַסָּפֵר בְּחֹרֶת מִשָּׁה EZR. 7, 6 or מְהֵרָה NEH. 8, 1; comp. EZR. 7, 11; so too סֶפֶר קָטֵב.

סָפַר (not used) *Aram. trans.* same as Hebr. סָפַר I. to inscribe, to write. Deriv. סָפַר, סָפַר.

סָפַר (*plur.* סְפָרִין, *def.* סְפָרָא; from סָפַר) *Aram. m. a book*, DAN. 7, 10; EZR. 4, 15.

סָפַר (in the proper name with a of motion, סָפַרָה; from סָפַר I.) *m.* 1. same as סָפַר a numbering or census 2 CHR. 2, 16. — 2. *n. p.* of a city in the southwest corner of Arabia, in the south of Yemen, called by the ancients Saphar, Sapphara GEN. 10, 30; comp. Pliny (H. N. 6, 26) and Ptol. (6, 7, 25 41), who were acquainted with a regia Saphar, a metropolis Sapphara and a people the Sapphareans. Others understand by it Thafor in eastern Hadramaut at the sea. As the seat of a Himyaritic king it was called by the people of the land اسفار, اسفار, and in ancient times ظفار. See סְפָרִינִים.

סָפַר *n. p.* of a distant land, to which exiles were carried from Jerusalem, who were again to take possession of the עָרֵי הַנֶּחֱבֵה in their native place, according to the promise OB. 20. Agreeably to a very old Jewish tradition adduced already by Jerome (on the passage), סָ is said to mean the (Cimmerian) Bosphorus, where ancient Iberia was the main land, and the old Iberians the leading people. As the same race peopled Spain too (hence called the Iberian peninsula), the Targ., Pesh., Ibn Ganach, Kimchi &c. have rendered סָ Spain. In the Persian cuneiform inscriptions (Niebuhr, Inschriften I, 12; Reisebeschreib. II, plate 31), in the monument of Darius at Nakshi Ristan line 28, and in the inscription of Bisutun, line 15, a land is mentioned Saparad or Çparad as occupied by Persians, as well as Cappadocia and Ionia; which may be our סָ (de Sacy), i. e. ancient Iberia, whither the גָּלוּת of Jerusalem may have been transported by Antigonius, since he carried away many in point of fact (Josephus Ant. II, 4; Diod. Sic. 19, 58 59). According to Lassen (Keilinschriften p. 50. 51) סָ means Sardes, whose indigenous name is said to have been Çvarda (Svarad). Comp. Oppert in the Journal Asiat. IX. 1851. p. 279.

סַפְּרָה (with *suff.* סַפְּרָהָ, from סָפַר I.) *f.* commonly same as סָפַר or סִפְרוֹן (MAL. 3, 16) a book, a memorial-book Ps. 56, 9 (Ibn Sarák); according to Rashi and Ibn Esra = סָפַר 1. list, enumeration, translated, *are they not in the list?* i. e. dost thou not count the tears? But סָפַר may be also = נָאֵד on account of its verb-meaning, to paraphrase the latter and to have an assonance with סַפְּרָהָ.

סַפְּרָה (only *pl.* סַפְּרוֹת; from סָפַר I.) *f.* a measure, limit, Ps. 71, 15 (Fürst, Concordance).

סַפְּרוֹיִם *n. p.* of a city in southern Mesopotamia, *Sipphara*, in Procopius *Sifris*, and the name of the whole district, coupled with the eleven territories of Mesopotamia and Assyria אַרְפַּד, פַּרְסִימִי, גּוֹזִן, (צִיָּה) עֵבֶר, דִּבְעֵה, חֲמַח, כּוּתָּא, בָּבֶל, חֶלְשָׁר, רָצָה, חֶרֶן, which Assyria had already conquered, and from which the Assyrian king brought colonists to Samaria 2 Kings 17, 24; 18, 34; Is. 36, 19. The city was the centre of the small territory, had its own king 2 Kings 19, 13; Is. 37, 13; and its chief god was אֲדִרְמֶלֶךְ 2 Kings 17, 31. Altogether different appears to be סַפְּרָה, also a territory conquered by Assyria, with the *Gentile m. pl.* סַפְּרִים 2 Kings 17, 31 K'tib, where the god עֲנַמְלֶךְ was worshipped; but the K'ri has סַפְּרִים in this place. *Gent. m.* סַפְּרִי, סַפְּרוֹיִם.

סַפְּרָת (*scholarship, learning*) *n. p. m.* EZR. 2, 55; NEH. 7, 57. (As an appellat. with the article).

סָקַל (not used) *intrans. to be heavy, weighty* (Fürst, Concordance s. v.), proceeding from the idea of *raising, lifting up*, like נָשָׂא, נָשָׂל (to נָשָׂל), and identical with שָׁקַל; Ar. تَقَلَّ the same. Derivative

סָקֵל (unused) *masc. a stone, prop. a weight, a burden*, conseq. = שָׁקַל; whence the denominative

סָקַל (*inf. absol.* סָקֵל, with *suff.* סָקְלוּ; *fut.* יִסְקֵל) *tr. to stone, a capital punish-*

ment for criminals, with accusat. of the person Ex. 8, 22; 17, 4; *to cover with stones* 1 SAM. 30, 6, 1 KINGS 21, 10, often with the addition בְּאִבְנֵים DEUT. 13, 11; 17, 5 &c.; cognate in sense רָגַם.

Nif. יִסְקַל (*fut.* יִסְקֵל) *to be stoned* Ex. 19, 13; 21, 28.

Pih. סָקַל (*fut.* יִסְקֵל) 1. *to pelt with stones, with accus. of the person* 2 SAM. 16, 6; with לְעֵמָתָ פ' *over against one* 16, 13. — 2. *to unstone i. e. to free from stones, with accus. of the object* Is. 5, 2; with the addition מֵאֶבֶן 62, 10.

Puh. סָקַל *to be stoned* 1 KINGS 21, 14.

סָר *adj. masc.* 1. (from סָר II, *prop. part.*, perhaps the 3 pers. perf.) *degenerated, of* סָרָא Hos. 4, 18; *disturbed, of* מִרְיָה AM. 6, 7; *fearful, terrible, of* מִרְיָה 1 SAM. 15, 32; *degenerate, corrupt* Ps. 14, 3 = סָג. On סָר 1 SAM. 22, 14 see מִשְׁמַעַת. — 2. (from סָר III.) *rebellious, refractory, סָרִי סָרִים* JER. 6, 28 *the most rebellious*.

סָר (from סָר II.) *adj. m., סָרָה fem. ill-humoured, peevish, sad* 1 KINGS 20, 43 (with זָקָה); 21, 4 5; cognate in sense רַע GEN. 40, 7. — On the foreign סָר = סָר or אָסַר see סָרָן.

סָרַב (not used) *intr. to burn, connected with* סָרַב, סָרַב, *in its organic root and original signification; cognate in sense with* סָרַב; *metaph. 1. to pierce, of thorns, like* סָרַב *belonging to* סָרַב *and* סָרַב *(a prickly thorn), and* סָרַב *(to burn, to sting) to* סָרַב *(Ps. 58, 10 pointed brushwood, comp. Aram. סָרַב, Aram. סָרַב (to burn, to sting, comp. Arab. صرغ), whence* סָרַב *(thistle), Arab. صرغ to sting and burn (see Fürst, Concordance s. v.). — 2. to resist, to rebel, to struggle against, proceeding from the idea of piercing; comp. מָרַד, מָרָה I. (which see), סָרַב III. (hence סָרַב the rebellious, and סָרַב a thorn).*

Pih. סָרַב (not used) *to burn, metaph. to prick and to strive against a thing, a stronger expression of the meaning of*

Kal, comp. Aram. סָרַב; Arab. سَرَف the same. Derivative

סָרַב (from סָרַב from the Pihel סָרַב; pl. סָרָבִים) *m.* thorn, thistle (Ibn Lab-rath), prop. a sting, coupled with סָרָבִים, Ez. 2, 6 though thorns and thistles are about thee (אַתָּה for אֲתָךְ) and thou dwellest among prickly plants (see עֲקָרָב).

סָרַבֵּל (pl. סָרָבֵּלִין, with suff. סָרָבֵּלִי) *Aram. m.* commonly an upper garment, a mantle (Ibn Esra, Arúch, Ibn Jachja, Luther) DAN. 3, 21 27, a derivative of סָרַב (which see), and like the Talmudic סָרָבֵל for אֲדָרֶת (mantle), טָלִית (covering) &c., Arab. سِرْبَال garment, dress, Syr.

מָנְטֵל mantle. But inasmuch as לְבִישׁ an upper garment = מָנְטֵל (comp. 2 KINGS 10, 22; JOB 24, 7), כְּרִבְלָא (which see) turban or tiara = מְלַצְנִיחָא, and פָּטִישׁ or פָּטִישׁ (which see) a thin covering (of a fine web) follow there, so that the enumeration proceeds from the inner to the outer clothing; inasmuch too as Symm. renders it ἀναψυγίδες which is especially used of the *hosen* of the Persians (Herod. 5, 49; 7, 61); because such actually belonged to the dress (Xen. Cyrop. 8, 3. §. 28) and the writer obviously intended to represent that they were thrown into the fire with their upper and under clothes; farther since the Vulgate and Jerome have this explanation, while Aquila and Theodotion even translate the Persian *shalvar* (شَلْوَار), Ar. سِرْوَال in Saadia on LEV. 6, 3 and 16, 4 for מְכַנְכְּסִים by σαράβαλα (saraballa): the word seems to be of old Persian origin. The Zend. çaravârô (Vendid. 14, 14 18), consisting of the Sanskrit sara vital part, and vr to cover, i. e. = מְכַנְכְּסִים, may have meant *hosen*; and thus it is explained how it became in Arab. سِرْوَال, Pers. شَلْوَار, Greek σαράβαλα, σαράβαλλα, Latin sarabaras, saraballa; in the middle ages serabara, saravara, saraballa, sarabella, sarabola, sarabula; Polish szarwari; Kurd. sharwal; Hungar. schalwary.

סָרַבֵּל (Pael) Aram. (not used) *tr.* to

cover over, to draw over, to cover about, with garments (Saadia, Rashi, Targ. at NAH. 2, 3); figur. with fat &c., hence to be thick, fleshy (Targ. Ez. 16, 26), comp. Talmudic סָרַבֵּל (def. סָרַבֵּלָא) for אֲדָרֶת (Sanh. 44^a), טָלִית (Sabb. 58^a), Arab. سَرَبَل to cover, سِرْبَال a covering, Syr. سَرَبَل a mantle. The organic root סָרַב, Ar. سَبَلَ, Syr. سَبَلَ seems to be connected in origin with שָׁמַל, Arab. شَمَلَ to cover, to draw over. In no case, however, does the noun סָרַבֵּל (pl. סָרָבֵּלִין) appear to come from this verb; though the Agada (see the Aruch), Ibn Esra, Jos. Ibn Jachja have so understood it.

סָרַבֵּן (Assyrian) *n. p.* of an Assyrian king, from 718-715 B. C., who preceded כְּחַדְרִיב (as he followed מְלִכְמַדְאֵר reigning until 718 B. C.), and whose general was מְרַתָּן; the same having filled that office under his successor also (2 KINGS 18, 17) Is. 20, 1. For the etymology have been compared סָר = סָרָ or סָרָ (Sanskrit çira, Zend. çara, modern Persian ser, Armenian sôr peak of a mountain) supreme head, and סָרָ Sanskrit guna valour, consequence of valour; for סָר comp. the Phœnician proper names סָרַבֵּן, סָרַבֵּן. Derivat. the name of a place Zurghun.

סָרַב (not used) *intr.* to go away, to flee, to escape, identical with סָרַב II, Ar. سَرَب. The Syr. سَرَب prop. to retreat timidly, hence to be afraid, is connected with it. Derivative

סָרַב (from סָרַב; escape, deliverance) *n. p. m.* GEN. 46, 14; Patron. סָרַבֵּן NUM. 26, 26.

סָרַב (not used) *tr.* same as סָרַב II to knot together, to fit together, to attach firmly to one another, identical with סָרַב II, סָרַב II, סָרַב and סָרַב, &c. Deriv. סָרַבֵּן.

סָרַב *fem.* 1. (from סָרַב I) a turning away, a departure, from the law DEUT. 19, 16, Is. 59, 13, i. e. apostasy Is. 1, 5; 31, 6; metaphor. remission, cessation

Is. 14, 6. — 2. (from סר II. or III.) *what is bad, blasphemous* DEUT. 13, 6; JER. 28, 16; 29, 32.

סרה (entrance, turning in, from סר I.) *n. p.* of a cistern 2 SAM. 3, 26, perhaps because a caravansera was in the neighbourhood.

סרה (pl. סריה, from סר I.) *m.* the (overhanging) tiara or turban, a head-dress of the Babylonians Ez. 23, 15; while סרי denotes the part which winds about the head.

סרה I. (part. f. סרה, fut. יסרה) *intr.* to spread out, to extend, of a luxuriant vine Ez. 17, 6; to overhang, of a tiara, turban, whence the noun סריה; to be stretched out, on a couch Am. 6, 4; to hang over, of a curtain Ex. 26, 12 13, deriv. סרה. The stem ס, whose organic root lies also in ארה, ארה and ארה, is in Ar. سرح (to spread, of a tree; to pour out, of water; to stretch), Aram. סרה to overhang, of branches.

Nif. נסרה see סרה II.

סרה II. (part. pass. pl. סריה) *intr.* same as סר II. (סר) to be bad, ill-smelling, stinking, foetere, cognate in sense with סרה, ארה. Metaphor. to be degenerate, bad, corrupt, Am. 6, 7 and the rejoicing noise of the degenerate is disturbed. The organic root סרה, Aram.

סרה and סרה, Ar. سَرَّ, Hebr. סר II. is also in סר II. (סרה); Aram. סרה- (to be peevish, sour, sullen) = רע.

Nif. נסרה to be corrupt, stinking, degenerate; metaphor. of חכמה JER. 49, 7, like סרה Is. 19, 3, סרה JER. 19, 7.

סרה (from סרה I.) *m.* the overhanging, overtopping, extending beyond, superfluous part EZR. 26, 12.

סרה (with suff. סריה, pl. סריה; from סרה) *m.* same as סריה coat of mail JER. 46, 4; 51, 3, prop. something fitted or joined together.

סרי (c. סרי; pl. סריים, c. סריים) and סרי, with suff. סריה, סריה *m.* 1. one castrated or cut, a eunuch, a keeper

and guard of the harem ESTH. 2, 3 14; 4, 4 5; JER. 38, 7, who has no posterity Is. 56, 3 4, and who was not allowed by the law to come into the congregation of God (DEUT. 23, 2); hence perhaps סרי JER. l. c., or a foreigner generally DAN. 1, 7. The chief eunuch had to educate noble youths for the service of court DAN. 1, 3 7. But he was sometimes married GEN. 37, 36; 39, 1; profane writers also speaking of such a fact (Ter. Eun. 4, 3, 24; Juv. 6, 366). — 2. Metaphor. a minister of court 2 KINGS 20, 18, a chief butler and chief baker GEN. 40, 2 7, a courtier generally JER. 20, 7; 41, 16, explained by סרי 29, 2, and coupled with סרי 1 SAM. 8, 15; 2 KINGS 24, 12; a supreme military officer 25, 19. These and similar meanings proceeded perhaps from the idea of eunuch, such persons being used at an early period for court-servants; comp. Ar. خادِم eunuch and servant; Talm. סרי servant.

סרה (only pl. סריה, constr. סריה, def. סריה) *m.* a prefect, minister, prince, set over 40 satrapies DAN. 6, 3 4 5 7 8, but where it is also used in a wider sense; in the Targ. for סרי or for the second after the king. If it has passed out of old Persian into Aramaean, סרה is compared (comp. ארה, ארה) with the old Aryan termination סרה (which see) = ka, meaning supreme head, leader, comp. cara head. But a Semitic stem סרה (which see) may be also adopted, so that the participle סרה would mean prop. a confidential one, a friend (of the king).

סרה (not used) Aram. *intr.* to attach oneself to, to be intimate, conseq. in its fundamental signification same as סרה, comp. Ar. شَرِك socius, consors fuit.

סרה (not used) *intr.* same as סרה (which see) to be hard, firm, of beams, poles, masts; fig. of the heroic spirit or power of men, of the strength of God &c.; comp. for cognate stems סרה a mast, סרה prop. a beam, pole, hence a firm and

hard tree; in proper names strength, power, as **אַרְנָה** (power, strength), **אַרְנָה** (hero) in **אַרְנָה**. The organic root **סִרְן** is also found in the Ar. **رَحَن** to be enduring, firm, **رَانَ** to make firm, **رَوْن** hardness. Deriv. **סִרְן** 1 and 2.

סִרְן (*pl.* **סִרְנִים**, *canstr.* **סִרְנִי**) *m. prop.* a beam, pole, hence 1. *an axle* 1 KINGS 7, 30, i. e. *a pin*, comp. Talm. **סִרְנָה** roller, pin, axle, Syr. **سِرْنَا**. — 2. Fig. (comp. **אַרְנָה** &c.) *prop.* a strong, powerful one, a hero; hence *a lord, prince*, especially used of Philistine princes JOSH. 13, 3; JUDGES 3, 3; 16, 5; 1 SAM. 5, 8; 1 CHR. 12, 19; comp. Ar. **قُطِب** (**قُطَب**) axle and prince. The derivation from the Sanskrit *ṣarana*, whose meaning *protector* is not yet by any means proved, must be rejected, because the word appears in 1 KINGS l. c. also; and a Semitic derivation is sufficiently attested.

סָרַם (not used) *tr.* to cut out, to pierce out, to cut, the organs of generation. Like all stems with similar initial and final sounds (see **מָאָם**, Aram. **מָאָם** besides the Hebr. **מָאָם**, **מָאָם**, **מָאָם**, **מָאָם** &c.) **סָרַם** can only have arisen from the redupl. **סָרַם סָרַם** according to the laws of the language; and *sar* is **סָר** III., as the stem also exists in **סָר** III., **סָר** &c. &c.; comp. too the org. root in **סָרַם**, **סָרַם**, Aram. **סָרַם**, **סָרַם** to cut in pieces = **סָרַם**, out of which proceed also the contractions **סָרַם** (to be castrated, metaphor. to be weakened), **סָרַם** to cut out, **סָרַם** to injure, Aram. **סָרַם** the same. No connexion, however remote, exists between it and **סָרַם**, since **סָרַם** has another basis. Deriv. **סָרַם**.

סָרַם (from **סָרַם** 1. out of **סָרַם** II.) *f.* a branch, sprout Ez. 31, 5, comp. **סָרַם**.

סָרַם (Kal not used) *tr.* to bind, to knot together, to join, to unite, cogn. in sense with **סָרַם** (out of **סָרַם**, from **סָרַם** &c.),

especially of related and friendly union. Comp. Ar. **صرب** to be united, collected, **صرب** and **صرب** the same, whence **صرب** a united crowd, a stem, people, race, kindred; Aram. **صرب** the same. Here belongs also the Talm. and modern Hebrew **צָרַק** to contract, to bind together.

Pih. **סָרַם** (*part.* **סָרַם**) to be nearly related or connected, **סָרַם** = **סָרַם** Am. 6, 10 a relative, an uncle (Ibn Koreish, Kimchi); but others have understood it as = **סָרַם** (Jerome, Targ.) *burners of the dead*, which is not so suitable to tradition.

סָרַם (out of **סָרַם** from **סָרַם**) *m.* a prickly thorn, a prickly plant Is. 55, 13, Vulg. *urtica*.

סָרַם I. (*part.* **סָרַם**) *intr.* same as **סָרַם** (**סָרַם**) to turn off from, to turn away from, hence to apostatise, from God, to turn away (from him), i. e. to sin Is. 65, 2; to be rebellious 1, 23; Hos. 9, 15; Ps. 66, 7; 68, 7 19. On the contrary **סָרַם** LAMENT. 3, 11 see **סָרַם** I. Deriv. perhaps **סָרַם** (*fem.* **סָרַם**) for **סָרַם**.

סָרַם II. (not used) *intr.* same as **סָרַם** II. (**סָרַם**) to be bad, ill-smelling, degenerate, disturbed; Arab. **سَرَس** the same. Deriv. **סָרַם** adj.

סָרַם III. (*perf.* **סָרַם**, *part.* **סָרַם**, *f.* **סָרַם**) *tr.* same as **סָרַם** III. (**סָרַם**) to pierce, metaph. to withstand, to be refractory, coupled with **סָרַם** DEUT. 21, 18 20, JER. 5, 23, and also in other places (Hos. 4, 16) used of an untamed heifer, which does not patiently bear the yoke on her neck (JER. 2, 20); hence the phrase **סָרַם** ZECH. 7, 11 to turn a refractory neck.

סָרַם (not used) *intr.* to pour out, of brooks exceeding their banks, to flow down, to stream or flow over, of rain, which happens in the rainy season; cognate in sense with **סָרַם** II. (= **סָרַם**) ident. in its organic root **סָרַם** with **סָרַם**, **סָרַם**, **סָרַם**, Aram. **סָרַם**, **סָרַם** (to pour), **סָרַם**, **סָרַם**, Ar.

hide oneself, with **סָתַר** (with) of a person 1 SAM. 23, 19, or **סָתַר** of a place 26, 1; *to keep oneself hidden*, i. e. apart, of God who executes his plans alone, without any one knowing them Is. 45, 15; *to be imperceptible* 29, 14.

The stem 'פ is in Aram. פָּחַר (rare),
פָּחַד (to veil, to keep secret, to protect);

Ar. ستر (to cover, conceal, veil, protect, enclose), Malt. satar. The organic root ס-תר is also in אֶתֶר, אֶתֶר, אֶתֶר, אֶתֶר I., דֶּר, תֶּר, גֶּדֶר, חֶדֶר &c.

סֵתֶר (with suff. סֵתֶרִי, pl. סֵתֶרִים) *m.*
a veil, a covering JOB 22, 14; **סֵתֶר** רָעַם
 Ps. 81, 8 *the veil of the thunder-cloud*;
סֵתֶר פָּנִים JOB 24, 15 *veil or covering of the*
*face; metaphor. what is secret, סֵתֶר
דָּבָר a secret JUDGES 3, 19, in the pl. *secrecies*
 PROV. 9, 17, i. e. *what one has not ac-*
quired openly; סֵתֶר adv. *in secret, se-*
cretly JOB 13, 10; PROV. 21, 14; hence
a concealed place, of the mother's womb
 Ps. 139, 15; *a hiding-place* 1 SAM. 19, 2;
 25, 20; *protection, shelter* Ps. 32, 7;
 91, 1.*

סֶתֶר I. (Pe. not used) *Aram. tr. same*

as Hebr. סֵתֵר *to hide, to cover, to keep secret.*

Pa. סָתַר to cover or conceal strongly, what is secret; hence *part. pl. def.* סֹתְרֵיהֶם things which one strongly conceals, secrets DAN. 2, 22, coupled with מְסִתְרֵיהֶם.

סָתַר II. (with *suff.* סִתְּרָה) *Aram. tr.*
to cast asunder, to destroy, to reduce to
ruins, disjicere, destruere, a house **עֲזַר**
5, 12; metaphor. (modern Hebrew) to
refute, hence סִתְּרָה *refutation. In the*
Targ. and Syr. the verb appears in
other conjugation-forms also; hence
שִׁדָּה *destruction. The stem* סָתַר **שִׁדָּה**, *is*
Arab. شَتَرَ dissecuit, disgregavit; and
the organic root סָתַר *exists also in* בָּתַר
(to put into pieces, to divide in parts),
בִּזְרָר *(to scatter about),* **רָר** II. *(to cut*
asunder), **רָרָר**, **רָרָרָר** (= **רָרָר**)
רָרָרָר II., **רָרָרָר** &c., as *Ar. رَر =*
رَرَر.

סְתֵרָה *fem. screen, protection* DEUT.
32, 38.

סְתָרִי (from סִתַּר-יָה *Jah is protection*)
n. p. m. Ex. 6, 22.

y

ʾ, called ʾayin, as a letter of the alphabet denotes *eye*, if the origin of our alphabetic writing be looked upon as originating in images, and the names be taken from outward objects. It is believed that the figure of an eye is represented by the shape of the letter in Phœnician (O, U, Θ, C), old Hebrew (D), Samaritan (D, S), and Aramaean (U, C, Y, Y). The Greek O, which was formerly Θ (see *Boeckh* T. I. p. 31), corresponds to the Semitic ʾayin; and as the simple sound only appears as a name here, so also in Semitic the name may have been selected merely because of the initial sound. ʾayin being the seventh letter in the series of ten, signifies as a numeral 70; in the old alphabet it was pronounced *ʾi* and probably too *ʾoi*. In Phœnician it appears

as an abbreviation for עֲבָדָה, עֲלָם, עֲבָרָה &c.

As to the pronunciation of 'Ayin, it represented l. in the most ancient times the vowel o, of which remnants are still preserved in Hebrew, as בּוֹל *ból*, *búl*, from בעל = בַּעַל (see בּוֹל I.), מַעֲכָה (pronounce *Mocha*, see מַעֲכָה), בַּעַר (בַּעַר which see) = Aram. בּוּר; comp. in Palmyrene עֲגִלְבוּל, זִבְבוּל, -βολος, where בּוֹל is out of בעל *ból* = בַּעַל; in Phenic. בּוֹלָא = בַּעַלָא i. e. *Bôla*, מַשִּׁיבַעַל = מַעֲשִׂיבַעַל (עֲשִׂיבַתָּה) *osor*-, נִעְרָא (נַעֲרָה) *nora*, בַּעֲלָתִי (בַּעֲלָתִי) *Ba'alatîs*, עֲשִׂיבַעַל (עֲשִׂיבַעַל) *Ostronome* (*Astronome*), where the 'Ayin was always pronounced o. The LXX may have known of this pronunciation, when they translate מַעֲכָה

by *Moxá*, *Moxá*, מֹחָא by *Noemá*, *Noemán* &c.; and Jerome too reckons '*Ayin* among the vowels. — 2. As a slender and weak guttural it is stronger than א and ה, and weaker than ו; but it was uttered in such a peculiar way, that it has been represented in Greek like *Alef*, i. e. sometimes by a spiritus lenis, sometimes not at all, as *Eppáwv* (עֲפְרוֹן), *Aná* (אַנָּה), *Amboám* (עַמְרָם), *Oz* (זֵיב). Even this was lost in the middle of a word, as *Bhθασμωδ* (בִּית עֲמוֹת), *Iowadá* (יְהוֹדָה), *Iedewv* (יְהוּדָה). Seldom has it been rendered = ה by a spiritus asper, as *Hsaü* (חַסֻּל), *Hlám*. Agreeably to this pronunciation '*Ayin* is interchanged a) with א, as נָעַל and נָאֵל 2; חָב and חָאב, שָׂאק and שָׂאָב, זָכָה and זָחָב, עָדָר and עָדָב, חָאָר and חָאָב, אָטָר and אָטָב, אָמָם and אָמָב, אָבָךְ and אָבָב, אָרָב and אָרָב, אָרָם and אָרָב. b) with ה, as גָּעַל Arab. جَهَل (to reject); גָּער Arab. جهيم II. &c. c) In this respect it was sometimes uttered as e, as is still the case in Jewish writing; hence in the LXX הוֹשֶׁעַ *Shesuoθá* שְׁעִירָה, *Beelmevón* בִּיעַל מֵעוֹן, *Gabée* Γαβέε, *Safée* Σαφεί, *Exoráv* עֲכוֹר, *Ebroavios* Εβροάβιος, *Pharés* פָּרָעַשׁ &c.; א and ה representing the vowels *a* and *e* in old writing. — 3. It had already, at an ancient period, the power of a harder and stronger guttural, which the Arabians marked by a diacritic point, as غ (different from ع), which was expressed sometimes as *gh*, sometimes with the admixture of an *r*; yet it always came near the *k*-sound. Thus the LXX γομορ (غَمَر) *Gómorá*, רָעַי *Payaü*, רֵעָמָא *Réyma* (from the stem רָעַם Ar. رَعِمَ), רֵעָבָל *Rebál*, רֵעָיָל *Reyál*, sometimes they even render it by *k*, as אֲרָבָא *Arbák*, רָבָא *Pobák*. From this we can explain: a) its interchange in stem-building, with א, as

[illegible]

Puh. עָבַד to be worked, with ע DEUT.

עֶבֶד (in pause עֶבֶד, with suff. עֶבְדִּי, *pl.* עֶבְדִּים) *m.* 1. *a servant, a slave* GEN. 12, 16, Ex. 12, 30, whether he has become so by captivity in war or by debt or purchase (מִקְנָה בָּסֵף) GEN. 17, 12 27, or whether he has been born in the house (בֵּית) 14, 14; hence עֲבָדָה *servile work* LEV. 25, 39; עֲלָם *an everlasting (life-long) slave* DEUT. 15, 17; עֲבָדִים *a servant of servants, i. e. the lowest servant* GEN. 9, 25; בֵּית עֲבָדִים *house of servants, of labour* Ex. 13, 3, of Egypt. Sometimes with לְ *to serve* GEN. 41, 12; 1 SAM. 17, 8; hence לְ עֲבָדָה *to serve*

one as a slave, i. e. to serve as not free GEN. 47, 25, to become one's servant 9, 25; לָקַח לְעַבְדָּהּ to become a slave, with לְ of the person 1 SAM. 8, 17, like לָקַח לְעַבְדָּהּ 2 KINGS 4, 1; לָקַח לְעַבְדָּהּ Is. 44, 21; metaphor. a willing dependent DEUT. 6, 21, one obedient, compliant 1 KINGS 12, 7; a willing instrument 1 SAM. 17, 8; a court-servant GEN. 40, 20; 1 SAM. 16, 17; 1 KINGS 1, 47; military head 1 SAM. 29, 3; military servant 2 SAM. 2, 12; a subject GEN. 9, 26; a bondman, dependent, even of אֲדָמָה 47, 19 (see Judith 3, 4); doing service, of an animal JOB 40, 28; very often עַבְדָּהּ is used in conversations with distinguished persons by the speaker, in the 3^d person, as a sign of devotion, the one addressed being called אֲדָמָה GEN. 19, 2; 44, 18; DAN. 2, 4; and so too in speaking to God 1 SAM. 3, 9, in prayers 23, 10, even when one speaks of a third person to another GEN. 32, 5; 44, 27. — 2. When coupled with a deity, a servant, worshipper, devotee NEH. 1, 10; hence it is applied to Abraham Ps. 105, 6, Joshua JOSH. 24, 29, Eliakim Is. 22, 20, Zerubbabel HAG. 2, 24, Job JOB 1, 8, David Ps. 18, 1; pl. in DEUT. 32, 36 and metaphor. of messengers or ambassadors of God, who execute his purposes, applied to the theocratic nucleus of the people in exile Is. 49, 6, to Nebuchadnezzar JER. 25, 9, to Messiah the branch ZECH. 3, 8; one beloved, chosen, hence applied to angels JOB 4, 18, prophets AM. 3, 7, Moses DEUT. 34, 5, Isaiah Is. 20, 3 &c. — 3. (abridged from עַבְדָּהּ adherent of Jah) n. p. m. JUDGES 9, 26; EZRA 8, 6; comp. the proper names in Phenician עַבְדָּהּ אֵל = עַבְדָּהּ Kit. 29, 2; עַבְדָּהּ = עַבְדָּהּ ib. 15, 2; עַבְדָּהּ ib. 2, 1; עַבְדָּהּ ib. 12, 1; עַבְדָּהּ num. Kilik. 1; עַבְדָּהּ Kit. 2, 3; עַבְדָּהּ ib. 1, 2; עַבְדָּהּ ib. 12, 2; עַבְדָּהּ ib. 13, 1; עַבְדָּהּ ib. 2, 1; עַבְדָּהּ Athen. 1, 2; עַבְדָּהּ ib. 1, 1; עַבְדָּהּ from עַבְדָּהּ Joseph. contra Ap. 1, 21; עַבְדָּהּ Abdalonim Just. 10, 10; עַבְדָּהּ Abdastartus Joseph. contra Ap. 1, 18; עַבְדָּהּ Abdelem ib. 1, 21; עַבְדָּהּ Abdemon ib. 1, 18 &c. &c.; in Arabic Abd-Alla, Abd-el-Rach-

man; in Ethiop. Gebra-Christos (adherent of Christ); in Greek Ἐκμώδουλος, in German Gott-Schalk &c.

עַבְדָּהּ (worshipper of מֶלֶךְ = מֶלֶךְ) n. p. m. JER. 38, 7; comp. Ar. Abd-el-malich, Phenic. Abadmelech.

עַבְדָּהּ Aram. m. same as Hebrew עַבְדָּהּ a servant, minister EZR. 4, 11; a worshipper DAN. 6, 21.

עַבְדָּהּ (עַבְדָּהּ is according to Saadia = עַבְדָּהּ, worshipper of Nebo) n. p. m. in Babylon DAN. 1, 7; 2, 49; for which 3, 29 has עַבְדָּהּ. (It is possible that עַבְדָּהּ = עַבְדָּהּ, Venus).

עַבְדָּהּ (pl. with suff. עַבְדָּהּ) m. work, deed, ECCLES. 9, 1, prop. Aram. = עַבְדָּהּ.

עַבְדָּהּ (worshipper, viz. of Jah) n. p. m. RUTH 4, 17; 1 CHR. 11, 47; 2, 17; 26, 7; 2 CHR. 23, 1.

עַבְדָּהּ (worshipper of Edom, i. e. of Mars) n. p. m. 2 SAM. 6, 10. אֲדָמָה (Talm. מַאֲדָּה) i. e. the red, was a designation of Mars, like עַבְדָּהּ among the Phenicians, to whom the ass was sacred (הַמֶּלֶךְ the red). See Strabo 15, 2.

עַבְדָּהּ (probably abridged from עַבְדָּהּ) n. p. m. 1 KINGS 4, 6; NEH. 11, 17; for which 1 CHR. 9, 16 has עַבְדָּהּ.

עַבְדָּהּ (worshipper of El) n. p. m. JER. 36, 26.

עַבְדָּהּ (constr. עַבְדָּהּ) fem. work, of a husbandman PSALM 104, 23; husbandry NEH. 10, 38, fully עַבְדָּהּ אֲדָמָה 1 CHR. 27, 26; heavy, servile labour LEV. 25, 39, or defining מְלָאכָה 23, 7; external, mechanical work EXOD. 39, 32, defining מְלָאכָה 35, 24; service, ministry GEN. 30, 26; EX. 1, 14; military service EX. 29, 18; עַבְדָּהּ GEN. 30, 26 to do service; subjection 1 CHR. 26, 30; 2 CHR. 12, 8; use, profit Ps. 104, 14; implements NUM. 3, 31; employment, performance NUM. 4, 47, = מְעֵשָׂה Is. 28, 21; fruit, use, result 32, 17; service of God, of the temple 1 CHR. 25, 1; holy, divine service NUM. 8, 11; the doing of service 8, 25. In Targ. עַבְדָּהּ.

עֲבָדָה (after the form פִּדְיוֹנָה) *f. service, prop. hand-service, concrete collect. servants* GEN. 26, 14; JOB 1, 3.

עֲבָדָן (*worshipper, devotee, viz. of Jah*) 1. *n. p. m.* JUDGES 12, 13, for which 1 SAM. 12, 11 has עֲבָדָן (out of עֲבָדָן = עֲבָדָן); 1 CHR. 8, 23 30; 2 CHR. 34, 20. See עֲבָדָן. — 2. *n. p.* of a city in Asher, inhabited by Levites JOSH. 21, 30, 1 CHR. 6, 59, prop. arising out of עֲבָדָן (*ford, passage*) JOSH. 19, 28, with which it is identical.

עֲבָדוּת *f. servitude, bondage* EZR. 9, 8; NEH. 9, 17; Aram. חֲסֻסָּא.

עֲבָדָה (instead of עֲבָדָה *worshipper of Jah*) *n. p. m.* EZR. 10, 26; 1 CHR. 6, 29; 2 CHR. 29, 12.

עֲבָדִיָּאֵל (same as עֲבָדִיָּאֵל) *n. p. m.* 1 CHR. 5, 15.

עֲבָדִיָּה (*worshipper of Jah; עֲבָד* instead of עֲבָד in compounds) *n. p. m.* 1 CHR. 3, 21; 7, 3; 8, 38 &c.; the LXX have sometimes read עֲבָדִיָּה Ἀβδία or עֲבָדִיָּה Ὀβδία.

עֲבָדִיָּה see עֲבָדִיָּה.

עֲבָדִיָּה see עֲבָדִיָּה.

עֲבָדִיָּה (= עֲבָדִיָּה) *n. p. m.* 1 KINGS 18, 3.

עָבָה (only Kal) *intr. to be fat, thick, well-fed, of men* DEUT. 32, 15, coupled with שָׁמֵן, קָשָׁה; comp. Ethiop. *abey* *to be large, grown up*, Ar. وَغِبَ *to be large, thick*, Aram. *to be fat, obdurate, of the heart; to swell up, then to be strong* 1 KINGS 12, 10; *to be closely or straitly bound, of shield-bosses; to be firmly trodden, of earth, to serve as a mould for casting in; to be thick, strong, of things &c.* Metaphor. *to be veiled, covered, concealed, for which the Ar. is غَبِيَ* (to be covered, concealed); comp. *קָשָׁה* with *קָשָׁה*. Deriv. *עָבָה, עָבָה, עָבָה, עָבָה*.

The organic root עֲבָה is also in עָבָה (II.), Aram. *עָבָה*, Ar. غَابَ, and the Arab. وَغِبَ, غَبَى, عَبَنَ have the

same organic root. The roots I. עָבָה I., עָבָה I., עָבָה I., &c. &c. may be remotely connected with it.

עָבָה (only plur. עָבָה; formed from עָבָה, i. e. עָבָה I.) *f. same as עָבָה darkness of clouds, 2 SAM. 23, 4 עָבָה לֹא without clouds.*

עָבָה (plur. constr. עָבָה, as is read) *prop. an adj. thick, firm, of earth, subst. thickness, 2 CHR. 4, 17 in the thickness of the earth, i. e. in firm ground prepared for a mould to cast in. 1 KINGS 7, 46 has מַעֲבָה instead.*

עָבָה (from עָבָה, after the form עָבָה, with suff. עָבָה) *m. a pledge* DEUT. 24, 10-13; comp. תָּבַל.

עָבָר (constr. עָבָר, from עָבָר II.) *m. prop. what is produced, brought forth, hence 1. produce, fruit, of the earth, proventus, i. e. grain* JOSH. 5, 11 12 (Jeh. Carpentras), in the Targ. and Peshito for עָבָר (from עָבָר to grow, to bear fruit) and עָבָר (from עָבָר to sprout, to grow); comp. Aram. *עָבָר* foetus, surculus, Syr. חֲסֻסָּא corn. — 2. only in the construct state עָבָר and coupled with עָבָר (likewise from עָבָר II.) *prop. in fruit, in consequence, and therefore different from עָבָר for the purpose of, in order that* (from עָבָר out of עָבָר); hence a) *a preposition* עָבָר (prop. followed by a genitive, an infin. or imperfect, with suff. *עָבָר, עָבָר, עָבָר, עָבָר* &c.) *for, on account of, α* followed by an infin. Ex. 20, 20 *in order to prove*; 2 SAM. 14, 20 *in order to alter, turn, prop. for the sake of proving, turning*; β) followed by a noun GEN. 8, 21 *on account of man*; Ex. 9, 16 *עָבָר*, 13, 8 *עָבָר*, where *עָבָר* and *עָבָר* are to be regarded as nouns; and this signif. should also be adopted in Am. 2, 6 and 8, 2, where the translation is, not *for*, but *on account of shoes*, i. e. because of a little thing or trifle. In the same sense עָבָר is to be taken with a suff. 1 SAM. 23, 10 *for my sake*, GEN. 3, 17 *for thy sake*, 12, 16 *for her sake* &c. — b) *a conjunction, because, with the perf.* MIC. 2, 10, *so that*,

in order that, ut, with the imperf. GEN. 27, 4; Ex. 9, 14; on the contrary, in 2 SAM. 12, 21 we should read for it *בְּעָרָא* as long as (according to the Targ., Syr., Ar.); sometimes לְ is added 2 SAM. 17, 14, without altering the sense much.

With respect to signif. 1. the Aramaean *עִבְרָא* foetus, Syr. *عَبْر*, corn, have been compared, and therefore *עָבַר* has been derived from *עָבַר* II. (which see). On the other hand, for signif. 2. *עָבַר* I. has been usually compared, and for the subst. the meaning *passing over, going away* has been adopted; though the translation *fruit* and therefore *consequence* is more suitable.

עָבַט (inf. constr. *עֲבֹט*, fut. *יַעֲבֹט*) tr. same as *עָבַר*, *עָבַר* to knot together, to interlace, to interweave, to mix (see Pih.); hence metaphor. *to change, to exchange* (comp. *עָרַב*), *to borrow*, upon a pledge given DEUT. 15, 6, *to pledge*, for a debt 24, 10; *to lend*, upon a pledge; comp. *הָבַל*. Deriv. *עֲבֹטִים*, *עֲבֹט*.

Pih. *עָבַט* (fut. *יַעֲבֹט*) *to change, to exchange*, *אָרַח* Jo. 2, 7, i. e. to turn aside, to come upon the way of another (LXX, Vulg.).

Hif. *הִעֲבִיט* (inf. constr. *הִעֲבִיט*, fut. *יַעֲבִיט*) *to lend*, upon a pledge, with accus. of the person DEUT. 15, 6, and accus. of the thing 15, 8.

As to the organic root *ע-ב-ט*, the same lies also in *עִיָּה*, *עִיָּה*, *עִיָּה*, *עִיָּה*, *עִיָּה*, *עִיָּה*, *עִיָּה*, *עִיָּה*, which contain together the fundamental signification *complicare, connectere*; comp. also *עָרַב*, *הָבַל*, proceeding from cognate ideas, and Syr. *عَب* to interweave, whence *عَبِيط* interlaced, Ar. *عَبِيط* a saddle.

עָבַטִים (after the form *סִגְרִיר*, *שִׁפְרִיר*, *חֲבִלִּים*) m. prop. *obligatoriness*, hence a *pledging* HAB. 2, 6, Targ. *חֲבִלִּים*. According to the Syr., Jerome, Jos. Kimchi, Ibn Esra and others it is said to be = *עָבִיט* *thick dung*, which yields no suitable sense, and is also linguistically incorrect.

עָבִי masc. *denseness, compactness* Job 15, 26.

עָבִי (with suff. *עָבִיר*) m. *thickness*, of a thing 1 KINGS 7, 26; JER. 52, 21.

עֲבִירָא (def. *עֲבִירָא*, constr. *עֲבִירָה*) Aram. f. same as Hebr. *עֲבִירָה* *wort, labour, service* EZR. 4, 24; 5, 8; *an employment, an office* DAN. 2, 49; 3, 12, like *מְלָאכָה*.

עָבַל (not used) 1. *trans. to strip off*, leaves; *to bare, to make naked*, trees; 2. *intrans. to be bare*, of a mountain, a rock; Arab. *عَبَل*. Yet *עָבַל* might be transposed from *עָלַב* = *עָלַב*, meaning *to be bare, waste*, as belonging to *נִלְבַּץ*. Deriv. the proper names *עֲבָל*, *עֲבָל*.

עָבַץ (not used) intr. same as *אָבַץ* *to shine, to glitter*. Metaphor. a) *to be distinguished, noble*; b) *to be high, to shine afar*; deriv. the proper name *עֲבָצִי*; comp. *אָבַץ*, *אָבַץ*.

עָבַר I. (part. *עָבַר*, inf. absol. *עָבַר*, constr. *עָבַר*, *עָבַר*, with suff. *עָבִיר*, fut. *יַעֲבִיר*) intr. prop. *to go over a standing place or resting point, to step beyond, to rove beyond, to go beyond*. Hence *to pass over, with the accusat.* *יָרַד*, *to cross*, Is. 23, 2; *to go through*, *אֲדָרָה*, of fishes Ps. 8, 9, more rarely with *בְּ* Is. 43, 2 ZECH. 10, 11, or *בְּחֹדֶךָ* NUM. 33, 8; *to go over a thing*, *עָבַר* GEN. 32, 23, *נָחַל* DEUT. 2, 13; *to pass over, absol.* 2 KINGS 2, 9; *over rivers and waters, i. e. to emigrate, with accus. of the place to which* Is. 23, 6 12, Am. 6, 2, *אֲרָם* JER. 2, 10, seldom with *אֶל* NUM. 32, 7 *to step over*, *אָרַח* Job 19, 8; *נָבִיל* Ps. 104, 9; *to tread over, e. g. captives, in token of their humiliation* Is. 51, 23. Fig. *to transgress*, *אֶל* NUM. 22, 18, *בְּרִיחַ* DEUT. 17, 2, *חֲוִירָה* Is. 24, 5, *מִצְרָה* ESTH. 3, 3, comp. Aram. *עָבַר*, *עָבַר* to sin, Talm. *עֲבָרָה* transgression. — *עָבַר* *אֶל* *to pass over to a person or thing* 1 SAM. 14, 1; *to pass over, of the wind, with בְּ* Ps. 103, 16, with *עַל* of *הָעִיר*, NUM. 6, 5; *to pass through, to go through, with אֶל*

cusat. 20, 17, JUDGES 11, 29, מַעְבְּרָה *the pass* Is. 10, 29; fig. *to penetrate*, תַּסְלִיחַ LAMENT. 3, 44, yet עָבַר is also put GEN. 12, 6; 1 KINGS 22, 36; Ps. 42, 5; of inanimate things, Ps. 18, 13 *hail and fiery coals passed through his clouds*; also with מְרוֹדָה Job 15, 19, Ez. 9, 4, בְּאֶרֶב Am. 5, 17; *to pass between two things* is expressed by עָבַר בֵּין GEN. 15, 17; absol. 2 KINGS 4, 8; of כֶּסֶף (*money*), *to pass*, from one to another, *to be current* GEN. 23, 16; 2 KINGS 12, 5 (Targ., LXX, Vulg.). Farther *to go beyond*, past (accus.) a thing JUDGES 3, 26; *to outrun*, with accusat. 2 SAM. 18, 23; עָבַר עָלַי *to hasten on beyond the rocky height* Is. 31, 9; *to pass by*, with עַל of the person GEN. 18, 5, or מֵעַל 18, 3, עָבַר עָלַי Ex. 34, 6, לִפְנֵי 2 KINGS 4, 31, with some modifications of the meaning; elsewhere לִפְנֵי עָבַר means *to go before* Josh. 3, 11; עָבַר עִמָּךְ *to pass along under*, Lev. 27, 32 of sheep, which pass under the crook that they may be numbered. Also *to go*, *to travel*, abs. GEN. 37, 28, עֹבְרִים *passers by* Ps. 129, 8, fully עֹבְרֵי הַדֶּשֶׁה Ps. 80, 13 = עֹלֵי הַדֶּשֶׁה; *to pass away*, *to disappear*, of times, days, dispositions JER. 8, 20; JOB 17, 11; 30, 15; Ps. 90, 4; *to pass away swiftly*, of קֶשֶׁת Is. 29, 5, JER. 13, 24, עָבַר Job 30, 15, עָלַי Ps. 144, 4, מֵיִם Job 6, 15, a figure of transitoriness; *to perish*, *to vanish away*, of men JOB 34, 20 or things, followed by מְרוֹדָה ESTH. 9, 28. — עָבַר עָלַי *to go over*, *to pass over* a thing, hence with פָּשַׁע *to forgive* MIC. 7, 18, or without פָּשַׁע with the dative of the person Am. 7, 8; *to go farther*, *to pass on*, *to go forward* GEN. 18, 5, coupled with חֲמֵק (= חֲבֵב) SONG OF SOLOM. 5, 6; *to come through*, *to pass under*, of an animal ridden NEHEM. 2, 14; *to go off*, of an animal 2 SAM. 18, 9; *to pass on*, 16, 9; עָבַר וָחֵב prop. *to go forward and return*, i. e. *to go hither and thither*, of a wanderer Ex. 32, 27, Ez. 35, 7, ZECH. 7, 14, with עַל or בָּ of the way PROV. 4, 15; 2 KINGS 6, 26; *to pass on to*, with accus. of the place *where* 2 KINGS 6, 9, Am. 5, 5, or *as far as* NUM. 34, 4; with אֶת of a person *to go to one* 1 KINGS 19,

19; *to pass in*, *to go through*, with בָּ of the place LEV. 26, 6, JUDGES 9, 26, seldom the accusat. MIC. 2, 13. Expressions belonging here: עָבַר בְּבְרִית *to enter into a covenant* DEUT. 29, 11, comp. בָּא בְּאֵלֶיהָ בְּשָׁלֹחַ Job 33, 18 *to run into the dart* (into danger of death); עָבַר בְּשֹׁחַת *to enter into the pit* 33, 28. Still farther עָבַר לִפְנֵי *to pass on before* GEN. 33, 3, *to go first* 33, 14; עָבַר אַחֲרַי *to follow* 2 SAM. 20, 13; followed by מִן or מֵאֵל *to go away*, *depart from* RUTH 2, 8, 1 KINGS 22, 24, hence מֵצִוְוֹתָהּ *to depart from the commandment*, i. e. not to observe it DEUT. 26, 13; עָבַר מִשְׁפָּט מִן *right has departed from him*, i. e. he has not regarded the righteous cause Is. 40, 27; עָבַר עָלַי *to pass over to a person or thing* Is. 45, 14, Ez. 48, 14, *to come to one* LAMENT. 4, 21; *to lay upon one as a burden* DEUT. 24, 5; *to come upon one*, irritat in aliquem, invasit JOB 9, 11; 13, 13; *to mount and press upon a thing*, i. e. *to ride* Hos. 10, 11 = הִדְרִיב; *to assail* NAH. 3, 19; *to fall upon* JUDGES 11, 29; *to advance*, of floods, coupled with שָׁטָף Is. 8, 8; *to overflow*, of שָׁטָף NAH. 1, 8; *to drive along*, of מֵיִם הָרַב HAB. 3, 10; *to pour forth abundantly*, of יָאֵר Is. 23, 10; with עַל *to pour out over a thing*, *to cause to flood*, as מֵיִם לְהָרַב Is. 54, 9, גִּלְיָם and מִשְׁבָּרִים Ps. 42, 8, הִבְלִיחַ 124, 4; coupled with שָׁטָף and like the latter applied to troops, *to inundate*, *to overwhelm* DAN. 11, 10, even when שָׁטָף שְׁוֹקֵף Is. 28, 18 or בְּלִיעַל NAH. 2, 1 [1, 15] mean so. Metaphor. a) *to overpower*, *to overcome*, of יָגֵן, with accus. of the object JER. 23, 9; *to overwhelm*, of a multitude of sins Ps. 38, 5, of wrath 88, 17; *to transgress*, *to exceed*, of מִשְׁבָּרֵיהֶם = מִזְמוֹת 73, 7; b) *to flow out*, *to drop in tears*, for which the Ar. is عسى, hence קָדַר עָבַר SONG OF SOL. 5, 5 13 *exuding, distilling myrrh*, = מִדִּי דְרוֹר, στανύ. — From the fundamental signification *to exceed* (the position taken, the original measure), whence all the meanings present themselves as modifications, has arisen the sense not used in Kal, *to swell out*, *to bubble forth*;

metaphor. *to be agitated*, of a stream; *to be puffed up*, *haughty*, *overbearing*, *provoked*, *irritated*. Deriv. עָבַר 1, מַעְבֵּר, מַעְבְּרָה, עֲבָרָה, מַעְבְּרָה 1 and 3, according to some עָבַר 2, and the proper names עֲבֹרָה, עֲבֹרָה (in בֵּית עֲבָרָה).

Nif. נִעְבַּר (fut. יִעְבַּר) *to be passed through*, of a river Ez. 47, 5.

Pih. עָבַר (fut. יִעְבַּר) *to make go through*, i. e. *to bolt*, *to close*, with בָּ of the thing 1 KINGS 6, 21, where אֶת־הַפֶּלֶאֶת (according to Chron. and Jos.) should be supplied; comp. Aram. עֲבָרָא a bolt, עָבַר to bolt, Targ. עָבַר = עָבַר.

Hif. הִעְבִּיר (part. מַעְבִּיר, inf. c. הִעְבִּיר, fut. יִעְבִּיר) *causat. of Kal in all its modifications*; hence *to lead over*, *to transport across*, with accus. of the object and an accus. GEN. 32, 24 or בָּ of the river Ps. 136, 14; *to conduci across* 2 SAM. 19, 16; *to remove*, with לָּ *whither* GEN. 47, 21, as in Kal לָּ... עָבַר מִן (2 CHR. 30, 10); *to convey*, an inheritance, with לָּ *to one* NUM. 27, 7; *to make transgress*, a law 1 SAM. 2, 24, if we should not read מַעְבִּירִים; *to pass a thing over*, e. g. the hair of the head, i. e. *to cut it off* Ez. 5, 1; *to cause or let pass through*, with בָּ of the place DEUT. 2, 30; Ez. 14, 15; הִדֵּן קוֹל *to make to be known* Ex. 36, 6; הִדֵּן שׁוֹפָר *to cause the trumpet to sound through* LEV. 25, 9; *to let pass or disappear*, הִחָאֵר 2 SAM. 12, 13, i. e. *to forgive*; *to bring before*, with לָּ Ex. 13, 12, i. e. *to dedicate*, = הִקְדִּישׁ; *to cause to pass by*, *to shoot* 1 SAM. 20, 36; *to carry away*, *to lead away* 2 CHR. 35, 23, i. e. *to remove*; *to cast off*, *to put off*, בָּגַד, with מִעַל of the person JON. 3, 6; *to take off*, with מִן, of טַבַּעַת ESTH. 8, 2; *to put away or destroy* 2 CHR. 15, 8; *to turn away* Ps. 119, 37; הִדֵּן בָּאֵשׁ *to lead through the fire*, i. e. *to cause to be burned*, *to purify* NUM. 31, 23, but commonly *to burn* DEUT. 18, 10, which was done to children in honour of מִלֵּךְ, hence לְמִלֵּךְ... הִעְבִּיר לָּ, הִעְבִּיר Ez. 16, 21 (on לָּ comp. לָּ Ex. 13, 12) LEV. 18, 21; JER. 32, 35; Ez. 16, 21; 23, 37, sometimes with בָּאֵשׁ 2 KINGS 23, 10, and interchanged with שָׂרָה בָּאֵשׁ JER. 7, 31.

Here belongs also בְּמִלְכָּן... הִעְבִּיר 2 SAM. 12, 31 *to lead through the long four-cornered projection* (see מִלְכָּן) at the entrance of a palace, i. e. *to burn*; or we should read with K'tib מִלְכָּן = מִלְכָּם and לָּ for בָּ.

Hithp. הִתְעַבַּר (part. מִתְעַבֵּר, fut. יִתְעַבֵּר) *to be provoked*, *irritated*, *to fall into a passion*, *to get wroth*, by exceeding one's previous state, Ps. 78, 21, and with בָּ Dr. 3, 26, עָם Ps. 89, 39 and לָּ of a person PROV. 26, 17; seldom with accus. of the person 20, 2; *to be haughty* 14, 16; comp. עֲבָרָה.

II. עָבַר (Kal not used) *tr. prop. to veil*, *to cover*, *to enwrap*, identical in its organic root with that in אָבַר II, אָבַר &c. Hence metaphorically as in קָבַשׁ (see 4 לָּבַשׁ) 1. *to copulate*, *to impregnate*, intrans. *to be fructified*, of corn-fruit; *to be pregnant*, of a woman (different from הָרָה *to be big with young*, of animals), Targ. עָבַר (Targ. J. I. and II. on GEN. 16, 5; NUM. 11, 12 &c.); comp. also עָבָה belonging to Ps. 65, 14, לָּבִישׁ MAL. 2, 16. Fig. *to yield as fruit or produce*. Derivat. עָבַר 1 and 2. — 2. as in קָנָה (which see), צָלַע (which see), אָצַל (to אָצַל) the idea of *covering around* is transferred to that of *encompassing*, *enclosing*, *hedging about*, out of which arise the noun-conceptions: fence, side, wing, edge, bank, hedge &c., as has been copiously developed under קָנָה (p. 674) by comparing the Aram. and Arab. Deriv. עָבַר (Aram. עָבַר, עֲבָרָה, 2, the proper names עָבַר (according to some), עֲבֹרָה, עֲבֹרָה).

Pih. עָבַר *to fructify*, *to impregnate*, *to cover*, JOB 21, 10 *his ox covers and does not reject* (seed); Targ. מַבְרִין.

In Aram. עָבַר *to be pregnant*, fruitful, as also the Syr. حَبِ, and the Targ. like the Syr. in all conjugation-forms and derivatives. Hence fig. in modern Hebr. עֲבֹרָה *fruitfulness*, of the year, i. e. intercalary year, עֲבֹרָה שֶׁל עִיר *fruitfulness of a city*, i. e. the part belonging to it, which the Talmud limits to 70¹/₂ ell, around the city; עֲבֹרָה קְרוֹסָה *cross-ways*, going out of the boundary of the city.

עָבָר (with *suff.* עָבָרוּ, *pl.* עֲבָרִים, *c.* עֲבָרָה, with *suff.* עָבָרוּ, עֲבָרִיהֶם; from **עָבַר** II.)
m. 1. *a bank, a margin, like* עֲבִי, עֲבִי (ora, ripa, latus fluvii); *bank-land, river-land, i. e. which lies on a* נָהָר, followed by ל of the *genit.* Is. 18, 1, of Meroe, on the streams of Cush; so too NUM. 32, 19; perhaps 1 SAM. 14, 1. **עָבָרִי** נָהָר *Assyria and Egypt* Is. 7, 20, because that lies on the Euphrates, this on the Nile; hence עָבָרִים *coast-lands, river-lands, of different countries* 1 KINGS 5, 4, JER. 49, 32, comp. מַעְבְּרָה 2; *bank-district, of the Euphrates* 2 SAM. 10, 16 (not the other side), as far as which the kingdom of Zobah stretched; **מַעְבְּרַת הַנָּהָר** 1 KINGS 14, 15 *far from the coast-lands of the Euphrates, i. e. beyond;* מַעְבְּרַת הַיָּם 2 CHR. 20, 2 *from the (south-eastern) bank-districts of the (Dead) Sea.* — 2. *like* כָּנָף *a side, flank, in which case the thing specially meant is announced* 1 SAM. 14, 1 4 40; JER. 49, 32; 1 KINGS 5, 4; or is easily perceptible from the context 1 SAM. 26, 13. Hence is to be explained the common phrase **עָבַר הַיַּרְדֵּן**, which is used for both sides of the Jordan: for the other side GEN. 50, 10 11, DEUT. 3, 25, 1 SAM. 31, 7, for this one JOSH. 1, 14; JUDGES 5, 17; and in both cases **מַעְבְּרַת הַיַּרְדֵּן** JUDGES 10, 8, or **מַעְבְּרַת הַיַּרְדֵּן** 7, 25 is employed; for greater clearness there is also added **מִזְרְחָהּ** JOSH. 18, 7, **לְמִזְרְחָהּ** DEUT. 4, 41, **שָׁמַשׁ** 1 CHR. 6, 63, **יָמֶיהָ** JOSH. 5, 1, **מִמֶּנֶּה** 1 CHR. 26, 30, **מִקְדָּם** DEUT. 11, 30.
 — 3. *A preposition: on this side (Jordan)* Is. 8, 23, i. e. the eastern land of Jordan; *on the other side, אֶל-עָבָר to the other side (of the sea), i. e. over or beyond* DEUT. 30, 13, *by the side of* JOSH. 22, 11, *towards the side* Ex. 28, 26, **אֶל-עָבָר קָדָם**, *towards the fore side, i. e. forwards* Ez. 1, 9, for which we have also **עַל-עָבָר** Ex. 25, 37. **לְעָבָרוֹ** Is. 47, 15 *to his side, i. e. directly to his home, Babylon being conceived of as an island; from* מַעְבְּרַת *beyond* JOB 1, 19. — 4. *n. p. of a grandson of* אֲרַפְכְּשָׁד, and consequently an offshoot of a Chaldean Semitic race GEN.

10, 24 25, as well as the progenitor of a Hebrew stem 11, 14 15; hence **בְּנֵי עָ** 10, 21 all the peoples descended from *Heber* (10, 25 seq.; 11, 10 seq.; 25, 1 seq.), but especially the Abrahamites of the line of Isaac and Jacob, who are named **עֲבָרִים**, sometimes in the mouth of non-Israelites GEN. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6; 1 SAM. 4, 6 9; 14, 11; 29, 3; sometimes in that of Israelites, when they are speaking to non-Israelites GEN. 40, 15; Ex. 1, 19; 2, 7; 3, 18; 5, 3; 7, 16; 9, 1 13; 10, 3; JON. 1, 9; and sometimes when Israelites are contrasted with non-Israelites or distinguished from them GEN. 14, 13; 43, 32; Ex. 1, 15; 2, 11 13; 21, 2; DEUT. 15, 12; 1 SAM. 13, 3 7 19; 14, 21; JER. 34, 9 14. Accordingly **עָבָר** is also a *proper name* of different persons NEH. 12, 20; 1 CHR. 5, 13; 8, 12 22. See **עָבָרִי**. — Like **שָׁלַח**, father of the first **עָבָר**, **עָ** must also afford explanation for a personal name, for which there is an analogy in **עָבָר**, i. e. *production, shoot, like* שָׁלַח.

עָבָר I. *Aram.* same as Hebr. **עָבָר** I.

עָבָר II. *Aram.* same as Hebr. **עָבָר** II.
 Deriv. **עָבָר**.

עָבָר (from **עָבַר** II.) *Aram. m.* same as Hebr. **עָבָר** *bank-district, coast-district;* hence **עֵל נְהַרָא** *the (western) bank-district of the Euphrates* EZR. 4, 10; 5, 3 &c. (comp. 1 KINGS 5, 4; NEH. 2, 7).

עָבָרָה (*pl.* עָבָרוֹת, *c.* עָבָרוֹת K'tib) *f.*
 1. (from **עָבָר** I.) *a ferry-boat* 2 SAM. 19, 19, to which **עָבָרָה** refers, and therefore the LXX and Josephus have *διάβατος*.
 — 2. (from **עָבָר** II.) *border, margin;* hence **בְּעָבְרוֹת הַמִּדְבָּר** *in the outermost sides of the steppe* 15, 28 K'tib, for which the K'ri has **עָרְבוֹת**.

עָבָרָה (*c.* עָבָרָה, with *suff.* עָבָרוּ, *pl.* עָבָרוֹת, *c.* עָבָרוֹת; from **עָבָר** I.)
f. prop. an overflowing (of wrath), overpowering, outbreak, outpouring; hence 1. *wrath, fury, of God punishing;* coupled with **וָצַח** Ps. 78, 49, **חָרוֹן** Is. 13, 9, and to which are applied **אָסַף** (to take away) Ps. 85, 4, **שָׁפַךְ** (to pour out)

Hos. 5, 10; elsewhere עֲבָרָה occurs of the punitive wrath of God Is. 9, 18; 13, 13, and יְהוָה is the great divine judgment-day of the heathen and Israel Zeph. 1, 15 18; Ez. 7, 19; then the time of judicial sentence Job 21, 30; with אָה 40, 11; also punishment, suffering Ps. 90, 9 11. — 2. haughtiness 7, 7; Is. 16, 6; בָּצָר with haughtiness 14, 16, שֶׁבֶט זָרֹד rod of haughtiness Prov. 22, 8.

עֲבָרוֹן see עֲבָרוֹן.

עֲבְרוֹנָה (coast-place, bank-place) *n. p.* of a station of the Israelites not far from נַצְרוֹן on the coast of the Red Sea Num. 33, 34.

עֲבָרוֹת see עֲבָרָה.

עֲבָרִי (from עָבַר, *pl.* commonly עֲבָרִים, but also עֲבָרִים Ex. 3, 18) *Gent. m., f.* (עֲבָרִיָּה) *f. a Hebrew*, male and female, a simple and suitable name for the Hebrew people Ex. 1, 15; 2, 13; 3, 18; 1 Sam. 13, 7; 14, 11, referred to an ancestor עֲבָרִי GEN. 10, 21 24 25. The appellation is commonly used in Scripture only where strangers are introduced as speaking GEN. 39, 14 17; 41, 12; Ex. 1, 16; 2, 6, or where Israelites speak of themselves to strangers GEN. 40, 15; Ex. 1, 19; Jon. 1, 9, or where they are contrasted with other peoples GEN. 43, 32; Ex. 1, 15. Greek and Roman writers use this appellation also (Pausanias, Tacitus, Plutarch, Appian &c.). As to the meaning of the name, its derivation from an ancestor *Heber*, as well as other similar derivations, is to be rejected; as such progenitors were assumed only after the land or people; and moreover, Joktanites, Ishmaelites, Edomites &c. are also derived from *Heber*. Agreeably to an old tradition Josh. 24, 3 the appellation appears to have been applied by the Phenicians chiefly to Abraham and his horde, who immigrated הֵבְרָה. The LXX, Aquila and Jerome already translate עֲבָרִי by *περάτης, περαιῆς*, translator. To this should be added, that עָבַר was also understood of Mesopotamia in particular Num. 24, 24. Artemis that came *πέλαθεν* i. e. out of Mesopotamia had

the surname *Περασία* (Strabo 12. p. 537); and the Mesopotamian Nisibis was described more exactly by *ἐν τῇ Περασίᾳ τῇ πρὸς τῷ Τίγρητι ποταμῷ* (Steph. Byz. s. v. *Nisibis*). That עֲבָרִי was used of the Israelites alone, not of other peoples coming from Mesopotamia, is accounted for by the fact that עָבַר הֵבְרָה gradually passed into עָבַר הֵיבְרָה and became fixed; as the east Jordan-land was called τὸ πέραν (Matth. 8, 18) or *Περαία* (Joseph. Antt. 13, 2, 3); and its inhabitants *Περαῖται* (Jos. Jewish Wars 2, 20, 4). Other derivations, as from עָבַר = חָבַר, Ar. عَبَرَ, عَمِي, a union, a mass of men, a people, nation, clan, חָבַר (Num. 26, 45) being such a name; or from עָבַר = עָבַר to denote, to explain, interpret, to speak plainly, are too general and want sufficient basis, having no points of attachment to tradition.

עֲבָרִים (*sides, edges*; from עָבַר II.) *n. p.* of a mountain on the other side of Jordan Jer. 22, 20 (not meaning opposite mountains); fully הִרֵי-הָעֲבָרִים Num. 27, 12, Deut. 32, 49, or הִרֵי הָעֲבָרִים Num. 33, 47 48. To it belonged זֶבֶר (which see). עֲבָרֵי הָהָר (hills of the Abarim) *n. p.* of a city or district at the Abarim-mountain Num. 21, 11; 33, 44; for which עֲבָרִים also stands by itself 33, 45. See עָבַר.

עֲבָרוֹן (*ferry, ford*) *n. p.* of a city in Asher Josh. 19, 28, for which עֲבָרוֹן (which see) is oftener used.

עָבַשׁ *intr. to die*, of seed which is withered up by heat in the dry ground, Jo. 1, 17 = הִדְבִּישׁ of הָבֵשׁ, Ar. عَبَسَ (to be dried up and shrunk); probably ident. with the Aram. *עַבַּשׁ* (Ibn Ganāch, *Kimchi*); comp. aestu vanescere (Plin. H. N. 14, 24) and *συνθροαι* (Hesiod).

עָבַת (Kal unused) *trans. to twist*, a rope, interlaced work; to interlace, interweave, interweave, of branches, fetters &c.; ident. with עָבַת and עָבַת (which see); Ar. عَبَثَ commiscere. Derivat. עָבַת (*fem.* עָבַתָּה) and עָבַתָּה.

Pih. עֲבַת (*fut.* יַעֲבֹת) *to twist together, interweave* Mic. 7, 3.

עֲבֹת *adj. m., עֲבֻתָּה f. interwoven, interlaced, of trees* Lev. 23, 40; hence *thick-leaved* Neh. 8, 15; Ez. 6, 13; 20, 28; Syr. חֲצֵב the same.

עֲבֹת (*with suff.* יַעֲבֹתוּ, *pl.* עֲבֻתִּים and *עֲבֻתָּה*) *m. (fem. only)* JUDGES 15, 14
1. *prop. what is interwoven, hence a rope* JUDGES 15, 13 14; 16, 11 12; *a cord, a string* Is. 5, 18; *a band* Job 39, 10; *braided work* Ex. 28, 24, fully מַעֲשֵׂה עֲבֹת *wreathed work* 28, 14; *fetters* Ps. 129, 4, hence *עַל עֲבֹתָּה* *to fetter* Ez. 3, 25 and 4, 8, i. e. *fig. to hinder, to hold back*. — 2. same as עֲבֹתוּ clouds Ez. 19, 11; 31, 3 10 14 (LXX), *prop. nothing but a different form, and not from עֲבַת*.

עֲנֹב (*part.* עֲנֹב, *fut.* יַעֲנֹב instead of יַעֲנֹב) *intr.* 1. *to dote on, to love, especially impurely and lustfully, hence to lust after, to be inflamed, with אֵל* Ez. 23, 12, *עַל* 23, 5 9 16 20 and *פֶּה* *where-after* 23, 7, also *to burn for; lovers* JER. 4, 30. *Derivat.* עֲנֹב (*plur.* עֲנֹבִים), עֲנֹבָה. — 2. (not used) *to be lovely, pleasant, of sounds.* *Deriv.* עֲנֹב עֲנֹב (*עֲנֹב, עֲנֹב*).

With respect to the fundamental signification of the stem, we have to compare for the organic root עֲנֹב that in חֶב II, אֶחָב, אֶחָב, אֶחָב, אֶחָב, Arab. حَبَّ, Syr. حَب (to love), and عَجِب with its manifold senses in the Echkili-dialect. In other respects the Aram. and Ar. have also the meaning "to be fleshy, thick, sensuous", borrowed from sensuous love; comp. عَجِب the hinder parts, Talm. עֲנֹבִית nates &c.

עֲנֹב (only *plur.* עֲנֹבִים) *masc. what is lovely, well-arranged, in speech* Ez. 33, 31, where the LXX and Syr. omit הַפֶּה עֲנֹבִים *a lovely song* 33, 32 for *a lovely singer*, hence associated with מְשִׁיר *שִׁיר* is there same as שִׁיר, מְשִׁיר, comp. 2 Chr. 29, 28, and it is unnecessary to read שִׁיר = מְשִׁיר (Ewald). Comp. עֲנֹב 2

עֲנֹב see עֲנֹב.

עֲנֹב see עֲנֹב.

עֲנֹבָה (*with suff.* עֲנֹבָהּ) *f. impure or unchaste love* Ez. 23, 11 (Kimchi).

עֲנֹבָה and עֲנֹבָה (*pl.* עֲנֹבָהּ or עֲנֹבָהּ, from עֲנֹב) *f. a round cake, GEN. 18, 6, Ex. 12, 39, baked on hot stones* 1 KINGS 19, 6, which is turned Hos. 7, 8, Arab. عَجَاف; comp. מְעֻג.

עֲנֹבָה (lengthened out of עֲנֹב, from עֲנֹב = עֲנֹב) *masc. the name of a bird of passage, coupled with פֶּה and קִיס, which knows the time of its departure and coming* JER. 8, 7; according to the Targ., Syr., Saadia *the crane* (בִּירְכִיָּה, כִּרְכִּי, חֲנֻכָּה); according to Ibn Ganâch *the swallow*. The LXX retained Ἀγούρ, which was mutilated into ἀγούρ; comp. grus, γέρανός, from gruo, γερᾶω, German cran = to cry. In Is. 38, 14 the copulative Vau is wanting before עֲנֹבָה.

עֲנֹבָה (*plur.* עֲנֹבָהּ, from עֲנֹב) *m. an ear-ring, a ring, NUM. 31, 50, Ez. 16, 12, cod. Samar. Ex. 35, 22; probably from its round shape.*

עֲנֹב (not used) *intr.* 1. same as עֲנֹב *to circle, to turn or wind about, to be round, of a thing; Syr.* عَجَلَ tr. to roll, to wind in a circle, Ar. عَجَلَ the same (in derivatives). *Deriv.* עֲנֹבָה (*fem.* עֲנֹבָהּ), עֲנֹבָה, מְעֻגָה, מְעֻגָה, proper names עֲנֹבָה, עֲנֹבָה, עֲנֹבָה. — 2. like עֲנֹב *to hasten forward, to drive forward, to run, to go along quickly; Syr. and Arab. the same.* *Deriv.* עֲנֹבָה. — 3. tr. *to roll together, to twist together, into a lump; cognate in sense with עֲנֹב, hence applied to a foetus.* See עֲנֹבָה.

עֲנֹבָה *adj. m., עֲנֹבָהּ (pl. עֲנֹבָהּ) f. round, rounded, 1 KINGS 7, 23 31 35; opposite מְרֻבָּע.*

עֲנֹבָה (*with suff.* עֲנֹבָהּ, *pl.* עֲנֹבָהּ, *constr.* עֲנֹבָהּ) *m.* 1. *a calf, named בְּנֵי-בְּרָקָה* Lev. 9, 2; hence coupled with בְּרָקָה Lev. 9, 3 and with בְּנֵי-שָׁנָה *of a year old* Mic. 6, 6, but this is usually absent Is. 11,

6; 27, 10; *a fattened calf* 1 SAM. 28, 24; AM. 6, 4. To עגל are applied leaping and bounding PS. 29, 6, and the being untamed JER. 31, 18 (comp. 2, 20; Hos. 4, 16; ACTS 26, 14); and therefore it is a figure of wild mercenary troops of all kinds of peoples PS. 68, 31, so that one is easily led to take the stem עגל in the sense of, *to run, to go along quickly, to hasten, to leap*, like the Aram. עגל, Arab. عَجَلَ (and transposed عَجَلَ).

See FÜRST, Conc. s. v. — 2. *a calf-image*, i. e. the figure of a calf or ox cast in metal that it may be worshipped as a symbol of the deity; fully מַסֵּכָה עַל EX. 32, 4 8, DEUT. 9, 16, NEH. 9, 18, or with the genitive of the material 1 KINGS 12, 28, 2 CHR. 13, 8; but also עַל alone Hos. 8, 6; 13, 2.

As to the original signification of עַל, the following may be adopted in addition to that which is here given: a) properly what is rolled or folded together, a mass, a lump, same as עֶלֶם embryo, foetus, which is usual in Ethiopic; hence the young of a lion, stag, ass, and even of man. b) from עגל to break through, hence a young thing; comp. עַלֵּל to bear an untimely offspring, עַלֵּל a young camel. But the meaning above given is the most probable.

עגלה (constr. עגלה, with suff. עגלה; plur. עגלות) f. 1. *a calf*, hence עגלה בקר DEUT. 21, 3; 1 SAM. 16, 2; especially a cast-metal calf symbolising Apis Hos. 10, 5, several of which stood at Bethel; commonly *a young cow or heifer* not yet put to work Is. 7, 21; DEUT. 21, 4 6; but she is also called עגלה threshing JER. 50, 11 (where the LXX read עגלה, trained to work Hos. 10, 11, ploughing JUDGES 14, 18, and three years' old GEN. 15, 9. — 2. (young cow) n. p. f. 2 SAM. 3, 5; comp. the Latin proper names Dalmalis (= juvenca), Bos, Juvenus, Vitulus, Taurus, Taurinus, Taurillus, Tauriscus &c. See עגלה.

עגלה (with suff. עגלה; plur. עגלות, constr. עגלות) fem. a rolling thing, a

car GEN. 45, 19; NUM. 7, 3; specially *a threshing-dray* Is. 28, 27, *a war-chariot* Ps. 46, 10.

עגלון (Vitalus) 1. n. p. m. JUDGES 3, 12. — 2. (circle, district; comp. מעגל, Phenice. מעגל name of the new city Carthage) n. p. of a city in the plains of Judah Josh. 10, 3; 12, 12.

עגלים (either same as עגלים double fountain, which appears also as the name of a place, or two calves so called from an unknown tradition) only in the n. p. עין עגלים a locality at the northern point of the Dead Sea Ez. 47, 10, in the neighbourhood of עין עגלים; in Jerome עין עגלים.

עגלה (ring) n. p. of a place on the border of Moab, towards Edom, with the epithet עגלה in Is. 15, 5 and JER. 48, 34, to distinguish it from two other עגלים; in the LXX Ἀγγελία Σαλασία; in Josephus Ἀγαλλία.

עגם (3 fem. עגמה) intr. same as עגם to be bowed, bent, melancholy, grieved, Job 30, 25 my soul was grieved for the distressed, i. e. felt compassion; Aram. עגם the same. For the organic root עגם comp. Ar. عَمَّ moeror, عَمَّ contristavit; while عَجَم means to press together.

עגן (Kal not used) tr. to hedge about, to enclose, to bar round about, conseq. perhaps same as עגן (which see), Ar. عَجَم IV. to shut up, Aram. עגן to debar, to shut out, whence Targ. עגן = Hebr. מַסְבֵּר. The organic root is עגן, being also in עגן.

עגן (2 fem. pl. fut. עגנה) instead of עגנה in pause like עגנה Is. 60, 4) to shut oneself up, to keep oneself debarred from, i. e. so as not to marry, RUTH 1, 13. In the Talmud עגן is often used in the meaning of our Nifal; hence עגנה a woman who is shut out from men, or who has been forsaken by her husband.

עגור (not used) intr. to cry, of birds; to twitter, to utter a piping sound, cogn. in sense with עססס, connected with עגור,

how many times, i. e. very many times 1 KINGS 22, 16. — d) עד is used in comparisons to express the advance of one to the same degree as another, as 1 CHR. 4, 27 nor did all their territory increase like (עד) that of the children of Judah, i. e. it did not reach to that of the children of Judah; NAH. 1, 10 like (עד) thorns are they interwoven; hence a parallel is עד. — e) From expressing the idea more strongly arises the meaning even, 1 SAM. 2, 5 even the unfruitful; JOB 25, 5 even the moon. — 3. A conjunction: a) while, while yet, dum, before a perfect 1 SAM. 14, 19, a partic. NEH. 7, 3 and a future JOB 8, 21; at a subsequent period עד ש. SONG OF SOL. 1, 12; as for עד ל. PROV. 8, 26, עד אשר ל. ECCLES. 12, 1 was used at a subsequent time. b) until (of time), donec, followed by a perfect JOSH. 2, 22, 1 SAM. 20, 41, or a future GEN. 38, 11, HOS. 10, 12; fully עד אשר DEUT. 2, 14, HOS. 5, 15, עד ש. SONG OF SOL. 3, 4, JUDGES 5, 7, עד קי GEN. 26, 13; 49, 10, עד א. GEN. 24, 19, עד אשר א. 28, 15. c) till that, so that, i. e. to the degree that, usque ad, adeo ut, ita ut, Is. 47, 7 so that thou didst not lay such things to heart; 1 SAM. 20, 41; JOB 14, 6; fully עד אשר JOSH. 17, 14. — 4. (from עד II.) booty GEN. 49, 27, parall. ש. ל, and therefore put together to intensify the idea Is. 33, 23; comp. Aram. עד, defin. עדיות, עד, defin. עדות the same; cod. Samar. עד. GEN. 49, 27 for עד. — 5. (from עד III.) dress, ornament, only in the proper names עד, עד, עד, עד. — 6. A collateral form of עד (if indeed this should not be read instead) witness, testimony, of God, ZEPH. 3, 8 on the day that I rise up for a witness (LXX, Targ., Syt.), i. e. to punish (comp. LAMENT. 2, 13), God attesting crime by punishment. To take it with Jerome as = עד (Is. 30, 8), or in signification 4, is unsuitable to the context.

עד Aram. same as Hebr. עד 2: 1. as a prepos. during DAN. 6, 8, until, עד עד till at the last DAN. 4, 5, עד עד to the intent that 4, 14 = עד עד 2, 30;

עד עד till now EZR. 5, 16. — 2. A conjunction: whilst that, followed by עד DAN. 6, 25; till that 4, 31; 7, 22.

עד (for significations 1-3 with suff. עד, עד, עד, constr. עד and עד, with suff. עד, עד, עד; from עד) m. 1. a witness, i. e. an attestor, who strengthens a saying Ex. 22, 12, LEV. 5, 1, and is therefore described by the genitives עד Ex. 20, 16, עד 23, 1, עד DEUT. 5, 18, עד PROV. 14, 5, עד 14, 25, עד 19, 5, עד 19, 28, עד ibid.; עד a witness without cause, i. e. a thoughtless witness 24, 28 (see עד); עד Ps. 89, 38 of the moon or the rainbow, if the reading here should not be different; עד מ. a swift witness (after long delay) MAL. 3, 5; עד עד to set forth witnesses Is. 43, 9; a people is witness for their God, i. e. attests his godhead Is. 44, 8 9. — 2. abstract for concrete, witness, proof, GEN. 31, 48 50 52; JOSH. 22, 27 34; a piece of testimony DEUT. 31, 21; עד to be for a witness JOB 16, 8, i. e. to serve for proof of guilt; עד עד JOB 10, 17 to bring forth new witnesses (plagues) against one. — 3. confirmation, assurance, covenant, security Is. 55, 4. — 4. (from עד; only in pl. עד) prop. a section of time, a definite time, especially the time of the monthly purification of women; hence metaphor. menstruation, issue of blood; עד Is. 64, 5 cloth of menstruations, i. e. soiled, blood-stained; Arab. עד the same, and עד (VIII.) to menstruate; Talm. עד patches or tatters of menstruation.

עד (12 times according to the Masora) see עד.

עד see עד.

עד (= עד which see) n. p. m. 1 KINGS 4, 14; written elsewhere עד ZECH. 1, 7; EZR. 5, 1; 6, 14; NEH. 12, 4 16.

עד (Kal not used) trans. prop. to separate from one another, to divide, identical in its organic root עד with עד, עד, עד. Metaphor. (as in עד I.)

mals Ps. 68, 31; a *swarm*, of bees JUDGES 14, 8. — 2) (from עיר a) *f.* of ער a *female witness* GEN. 31, 52, if it should not be taken as an abstract like b) the abstract *testimony*, same as עדות GEN. 21, 30; JOSH. 24, 27. c) (only *pl.* ערות, with *suff.* ערתי, ערתיו) same as עתירה, *attestation, announcement, prescription, law, determination*, hence coupled with חק DEUT. 4, 45; 6, 20, פקידים Ps. 119, 168, בריה 25, 10; comp. ערות, where the plural ערות is interchanged with עדות.

ערה (see ערה I. Hif.) *fem. unveiling*, only in יהוה-ערה, which see.

ערה (*pl.* ערים) after the Arab. عِدَّة see ער 4.

ערה and עדא (3 *fem.* עדות, *fut.* יערה, נערה) Aram. *intr.* same as Hebr. עבר to come upon (ב) a thing DAN. 3, 27; with מן to go from, to depart, to disappear, from a person 4, 28 [31]; to be taken away from, of a law 6, 9; to be removed, a dominion 7, 14; comp. Syr. حَلَا.

ערה (3 *pl.* יערה, *part.* מה-יערה, *fut.* יערה) same as Hebrew יערה to take away, to destroy, with מן of the person and accus. of the object DAN. 5, 30; to depose, מלכין 2, 21.

ערו (= ערו from ערד, one born on a feast-day; comp. שבח and Paschalis) *n. p. m.* ZECH. 1, 1; 1 CHR. 6, 6; but it is also interchanged with עדרה (which see). See עדא.

עדא see עדא.

עדות (from עיר, *plur.* עדות together with the Aramaean form עדות, to distinguish it from the *plur.* of עדת) *fem.* 1. prop. what is appointed, determined, prescribed; hence the (divine) law, coupled with תורה Ps. 19, 8, חק, משפט, מצוה 1 KINGS 2, 3; JER. 44, 23; a precept Ps. 78, 5; 81, 6; עדות ל' 122, 4. Meaning law it is put in the genitive with ארון Ex. 25, 22, לחות 26, 33, משכן 38, 21, אהל NUM. 9, 15. Here also belongs ע' 2 KINGS 11, 12, 2 CHR. 23, 11, coupled with נזר, which does

not mean ornament (Kimchi), but law, put on the head of the king symbolically as a roll. — 2. only in the psalm-inscriptions: שושן עדות Ps. 60, 1, שושן עדות 80, 1, perhaps like שושן עדות 45, 1 the name of a musical choir whose president was called שושן or שושן, and who was stationed in עדתים (JOSH. 15, 36) in Judah, without anything more definite being known about the point.

עדי (in pause עדי, with *suff.* עדי, עדי, *pl.* עדים; from עדא III) *m.* 1. ornament, which one puts on JER. 2, 32, 2 SAM. 1, 24, עדי עדים Ezr. 16, 7 most beautiful ornaments; but see 3. — 2. the noblest, best, same as עדי; hence the heart, the soul Ps. 103, 5, the same applying to נפש 107, 9; Is. 58, 11. The meaning age (Targ.) is a mere conjecture. — 3. the cheek, so called from its beauty Ps. 103, 5 (Ibn Esra, Kimchi); 32, 9 (LXX). To this has been referred also עדי עדים Ezr. 16, 7 ornament of the cheeks, which suits the context very well. But there is no support for such meaning in the verb-idea.

עדיאל (El is ornament, decoration) *n. p. m.* 1 CHR. 4, 36; 9, 12; 27, 25.

עדיה (the same) *n. p. m.* 2 KINGS 22, 1; 1 CHR. 8, 21; 9, 12; EZR. 10, 29; 10, 39.

עדיהו (the same) *n. p. m.* 2 CHRON. 23, 1.

עדין 1. *adj. m.*, עדינה *f.* luxurious, soft, comfortable, of Babylon Is. 47, 8; proceeding from the fundamental signification "to be flexible, pliant, wavering, soft". — 2. עדין (a luxurious, soft, voluptuous one) *n. p. m.* EZR. 2, 15; NEH. 7, 20; see עדין עדין.

עדין (from עדין I. after the form שטים; preparer of sexual pleasure, pleasure-giver, rejoicer) *masc.* only in the proper name יהוה-עדין 2 KINGS 14, 2 K'ri, for which the K'tib has יהוה-עדין.

עדינא (a luxurious, effeminate one) *n. p.* of one of David's heroes, designated as בן-עדינא and belonging to the tribe of

or district on the south coast of Arabia, now *Aden* (Ar. *عَدَن*), the Arabia Felix of the ancients Ez. 27, 23, mentioned along with *הָרָן* on the Arabian gulf, 12 stations south of Mecca (Assemani B. O. III, 2. p. 563), *בְּנֵי-עֵדֶן* on the south coast of Arabia, among the Greeks *Kárvē* (Ptol. 6, 7, 10), which were places of commercial intercourse between Saba and Tyre. — 2. only in *בְּנֵי-עֵדֶן*, arising from *בְּנֵי-עֵדֶן* = *בְּנֵי-עֵדֶן* (see *בֵּית* I.), *n. p.* of a district mentioned with *גִּזְרֵן* and *חֶרֶן*, nothing but Mesopotamian territories 2 KINGS 19, 12; Is. 37, 12; and described more exactly as lying in *חֶרֶן*, in order to distinguish it from *בְּנֵי-עֵדֶן*. As this *Beth-* (Ben-, Bne-) *Eden* can only be in Mesopotamia or its neighbourhood by reason of its position in the verse, it may be the district *عَمِّي* (Assem. B. O. II, 242) in Mesopotamia; rendered in the Targ. *הַרְיָב* *Adiabene*.

עֵדֶן see *עֵדֶן* and *יְהוֹשֻׁעַן*.

עֵדֶן (*def. עֵדֶנָּה, du. or the nearest plural עֵדֶנִּין, def. עֵדֶנִּינָה*; from *עֵדֶן* to reckon, to measure, to determine, to appoint, with the noun-ending *עֵדֶן*) *Aram. m. time, present, עֵדֶן דָּן* DAN. 2, 8 *to buy time, i. e. to gain, to have the mastery of it, comp. Lat. emere tempus; עֵדֶן* 2, 9 *the time is changed; עֵדֶן* 3, 5 *at the time when; coupled with עֵדֶן* 2, 21; 7, 12; *a fixed measure of time, a year* 4, 13 20 22 29, *i. e. 12 months* 4, 26, like *מוֹקֵד* 12, 7 (LXX, *Rashi, Ibn Esra*), consequently not *a month* (*Saadia*). In this sense is *to be taken עֵדֶן* *one year and two years and half a year, which is translated in 12, 7 מוֹקֵד מוֹקֵדִים* and given in 12, 11 as the sum of 1290 days, prop. 1278. In the same manner John (REVELATION 12, 14) resolves a time, two times and half a time into 1260 days (11, 3), and also into 42 months (11, 2; 13, 5).

עֵדֶן (contracted from *עֵדֶנֶן*) *adverb of time: till now* ECCLES. 4, 3; comp. *עֵדֶן* 2 in *לֶחֶן* RUTH 1, 13, *לֶחֶן* JOB 30, 24; Talm. *עֵדֶן* the same.

עֵדֶנָּה (*softness, tenderness*) *n. p. m.* EZR. 10, 30.

עֵדֶנָּה (the same) *n. p. m.* 1 CHR. 20, 20; 2 CHR. 17, 14; comp. *עֵדֶנָּה, עֵדֶנָּה, עֵדֶנָּה* 2.

עֵדֶנָּה f. sexual pleasure GEN. 18, 12.

עֵדֶנָּה (contracted from *עֵדֶנֶן*) *adv. of time, same as עֵדֶן* ECCLES. 4, 2; comp. *עֵדֶנָּה* NUM. 14, 19.

עֵדֶנָּה (*bordering, out of עֵדֶן* from *עֵדֶן*) *n. p.* of a city in Judah JOSH. 15, 22.

עָרָה (*part. עָרָה, pl. עָרָה, fem. עָרָה*) *tr. to overspread, to cover over, to overhang, i. e. out over a thing, of a curtain* Ex. 26, 12 13; *metaphor. to remain over, of food* 16, 23, *to be more than enough, of money* LEV. 25, 27; *to be a surplus, of persons, followed by עַל* NUM. 3, 46, or *בְּ* 3, 48 49; comp. Arab. *عَرَفَ* *to press forward, to strive before, to run before, عَرَفَ* *to be or give in superfluity, to overhang &c.; Aram. עָרָה* *to be better, more distinguished. The organic root is עָרָה, which lies also in the Aram. עָרָה.*

Hif. הִעָרָה to have an overplus, to have more or some remaining Ex. 16, 18.

עָרָה I. (Kal not used) 1. *intr. to separate, of a person or thing; to withdraw, to remain behind, Ar. عَدَرَ and عَدَرَ* the same; therefore like the cognates in sense *עָרָה, עָרָה, to be wanting, to be deficient, to be lessened, missed. Inasmuch as all these meanings proceed from the objective conception "to be cut off, abridged, lessened" (see עָרָה, עָרָה, עָרָה), and as it may be paraphrased in reality by עָרָה, the fundamental signification should be determined accordingly. See Nif. and Pih. — 2. tr. to cut into, to tear into, to hew into, to dig into, to plough, vineyard-land; hence the Aram. מַעְרָה to plough. Deriv. מַעְרָה.*

The two meanings of the verb may be very well referred to one fundamental signification = *עָרָה*; and accordingly *עָרָה*

and קָצַר may be compared with it in the first instance. The organic root עֲרַר exists also in עָר II. and עָרָה.

Nif. נָעַר (part. fem. נִעֲרָה; fut. יִנְעֹר)

1. to be wanting, lacking, missed 1 SAM. 30, 19, 2 SAM. 17, 22, to remain behind Is. 34, 16, to be left behind, forsaken 59, 15, Ar. غَدَرَ (to take from, to lessen, to betray), comp. in philosophical language הִנְעִיר negatio, privatio, opposite to הִרְיָה. — 2. to be digged, ploughed, עָרָר Is. 5, 6; 7, 25.

Pih. פִּיחַר (fut. יִפְחֹר) to let lack or be wanting 1 KINGS 5, 7, cognate in sense חָסַר.

עָרָר II. (part. עֲרָר, inf. c. עֲרֹר) tr.

to arrange, to put together in a row, to heap together, to set in order 1 CHR. 12, 38, paraphrased in 3 mss. by עֲרָבִי with allusion to 12, 33 35 36; omitting the object מִעֲרֹבָה 12, 33, without the verb being intrans. on that account, or without there being any necessity to take it with the LXX and Vulg. as עָרַר, or to read לִעְרֹר with 9 mss. The stem is connected with עָרַר, and the organic root עֲרַר with that in עָר III. & c. Deriv. עָרַר and the proper names עָרָר, עֲרִיאֵל.

עָרַר (with suff. עֲרָרָה, pl. עֲרָרִים, c. עֲרָרִי, with suff. עֲרָרִיהֶם; from עָרָר II.) m. 1. prop. a putting together, a heaping together; hence a troop, a multitude, commonly a herd, with genit. of the kind, as עֲרָרִים SONG OF SOL. 4, 1, רֹחֲלִים 6, 6, צֹאן GEN. 29, 2, בָּקָר Jo. 1, 18; also without any thing more specific a flock of sheep JOB 24, 2, in the fold Mic. 2, 12 (according to some), in pasture Ps. 78, 52; which is under a רֶעִה Is. 40, 11; JER. 31, 10; fig. of Israel, as the flock of God 13, 17 20; ZECH. 10, 3. — 2. (perhaps = מְנַדֵּל עָרָר) n. p. of a city in the south of Judah JOSH. 15, 21. — 3. (perhaps = עֲרִיאֵל) n. p. m. 1 CHR. 23, 33. For מְנַדֵּל see מְנַדֵּל עָרָר.

עָרַר (order viz. El is, from עָרָר II.) n. p. m. 1 CHR. 8, 15.

עֲרִיאֵל (El is Order) n. p. m. 1 SAM. 18, 19; 2 SAM. 21, 6.

עָרַשׁ (not used) intr. to be firm, hard,

Arab. حَدَسَ, of hard grain, or in its organic root עָרַשׁ = עָרַשׁ to pound or bruise in pieces, like רִיפֹת from רִיף, עָרַשׁ from עָרַשׁ = עָרַשׁ, or to separate, to divide, conseq. = עָרַשׁ, עָרַשׁ. Derivative

עָרִישָׁה (only pl. עֲרִישִׁים) f. lentiles GEN. 25, 34, Ez. 4, 9, sometimes miswritten עֲרִישִׁים 2 SAM. 23, 11 comp. with 1 CHR. 11, 13; Ar. عَدَس the same. The verb عَدَس is a denominat. there. That the sing. is not עָרַשׁ or עָרַשׁ is seen from the Mishna.

עָוָא (not used) Aram. tr. same as Hebr.

עָוָה to bow, to bend. Deriv. עָוָה (= עָוָה).

עָוָה (region, see עָוָה) n. p. of a province conquered by the Assyrians, like אֲרָפָד, הֶזֶק, סַפְרוֹנִים, חֲמַת, בִּיתֹהַ, בָּבֶל, עָוָה & c. 2 KINGS 17, 24; ident. with עָוָה 18, 34; 19, 13; Is. 37, 13, and in any case situated in the vicinity of Babylon.

עָוָה (Kal unused) intr. same as עָוָה

to be thick, of a threshold, a projection; to be dense, of a wood, forest; to be veiled, dark, obscure, of a thick cloud. Deriv. עָוָה 1-3 (pl. עָוָה), עָוָה, עָוָה or עָוָה.

Hif. הִעָוָה (fut. יִעָוָה) to enwrap in clouds, to cover around, with cloudy darkness LAMENT. 2, 1; hence the LXX have ἐνροφασεν, Syr. اَلْحَف.

In the stem עָוָה are united the ideas of thickness, compass, density, to which are annexed those of veiling, covering (comp. עָוָה and עָוָה), of being enwrapped in clouds, of gloominess, darkness, of cloudy obscurity (comp. עָוָה, עָוָה, עָוָה under עָוָה), whence it is clear that the stems עָוָה, עָוָה, עָוָה, Syr. حَمَل (to veil around, to enwrap in clouds), Hebr. עָוָה I. (עָוָה), עָוָה II. and עָוָה I. & c. hang together. Comp. also Zab. and Syr. حَمَل cloud.

עָוָה (only pl. עָוָה; Dagesh instead

of the lengthened utterance) *m.* same as **עב** 3 (1 KINGS 7, 6) a threshold-like projection, an offset Ez. 41, 26, Targ. סקמא.

עֹבֵד (*one serving, worshipping, viz. Jah*) *n. p. m.* RUTH 4, 17; 1 CHR. 2, 37; 11, 47; 26, 7; 2 CHR. 23, 1; see **עָבַד**, **עָבַד**, **עָבַד**, **עָבַד**.

עֹבֵל (from **עָבַל**; *bare district*) *n. p.* of a region of the Joktanite races, then of a tribe dwelling there, coupled with **עָבַל** and **עָבַל** GEN. 10, 28; for which **עֹבֵל** stands in 1 CHR. 1, 22, which might also be pronounced *Ghebal*, coinciding perhaps with the *Gebanutes* (south of **עָבַל**) of the classical writers.

עֹג (not used) *tr.* same as **חָוַג** to encircle, to enclose, to enchase round, to form round, a cake, bread; Arab. **عَج** to bend or crooken. Metaphorically to crooken, to twist, of slanderers. Deriv. **עָגָה**, **עָגָה**, **עָגָה**, and the denom. **עָג**, **מִעָג**.

עֹג (i. e. *Og = Ong* out of **עָגָה** = *giant*) *n. p.* of a giant-king of Bashan DEUT. 3, 11, JOSH. 13, 12, whose possessions were taken by the Israelites under Moses, and assigned to the tribe of Manasseh NUM. 21, 33; DEUT. 3, 3; 1 KINGS 4, 19. See **עָגָה** II.

עֹגֵב (once **עָגָה** Ps. 150, 4, in several mss. **עָגָה**; from **עָגָה** to make a lovely sound) *m.* a flute, a reed GEN. 4, 21; JOB 21, 12; 30, 31; Ps. 150, 4, consequently a wind-instrument; either an **עָבֹבָה** tibia (Targ.), organum (Jerome), or **עֹבֵבָה** סוֹפֵרָה.

עֹגָה (from **עָגָה**) *f.* the original orthography of **עָגָה** (which see) a rounded cake, = **מִעָגָה** (which see); deriv.

עָגָה (*fut.* **תָּעָגָה**, with *suff. fem.* **תָּעָגָה**) denom. to bake an **עָגָה**, with **בָּ** on Ez. 4, 12.

עוֹד (12 times **עוֹד**; with *suff.* **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי** [referred as a pl. with *suff.* **עוֹדִי** LAMENT. 4, 17, for which the K'ri has **עוֹדִי** as referring to men], **עוֹדִי**, for which is once

עוֹד Is. 65, 24; from **עוֹד** after the form **עוֹד** *m.* prop. continuance, duration, repetition (from **עוֹד**), iteratio (and therefore with noun-suffixes); but used only as an adverb: a) a repetition of an action: *again, once more* (Ar. **عَاد**, Maltese **ad**), e. g. **יָדַע עוֹד** GEN. 4, 25 to know again, **רָוַח עוֹד** 24, 20, **הָיָה עוֹד** 29, 33, **עוֹד** 37, 9, and even after verbs of repetition for the purpose of strengthening the idea, as **עוֹד** 18, 29, **עוֹד** JER. 3, 1, and with negatives GEN. 8, 21; JOB 7, 10. **עוֹד** *not again* GEN. 9, 11. — b) to express the continuance of an action: *continuedly, continually, uninterruptedly*, e. g. **בָּרַךְ עוֹד** GEN. 46, 29, RUTH 1, 14, **הָיָה עוֹד** Ps. 84, 5, where it may be sometimes translated *largely, much &c.* — c) the repetition of a like period of time GEN. 7, 4; 8, 10; 29, 27, or a farther, wider, advanced state or operation, e. g. **עוֹד** *(to do) more, longer, further* GEN. 37, 5; Is. 23, 12; **עוֹד** PROV. 9, 9 to become more wise, i. e. *wiser*; as an addition to what exists, e. g. **עוֹד** GEN. 43, 6 *another brother still* (besides the well-known ones); 19, 12 *whom hast thou here also* (**עוֹד**), besides thy household; **עוֹד** to be smitten still farther (in another place) Is. 1, 5. — d) a continuance of time or action: *till now*, i. e. *till the beginning of a new transaction*, e. g. **עוֹד** *does he live till now?* GEN. 45, 3; *still ever, still continued* 29, 7; 31, 14; **עוֹד** Is. 10, 25 *still a little*; **עוֹד** 65, 24 *still are they speaking*, i. e. *while they yet speak*; **עוֹד** coinciding in this head with **עוֹד** (which see). In this sense **עוֹד** appears with the suffixes (like **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**, **עוֹדִי**), as **עוֹדִי** JOSH. 14, 11, **עוֹדִי** GEN. 46, 30, **עוֹדִי** 1 KINGS 1, 14, **עוֹדִי** GEN. 18, 22, **עוֹדִי** 1 KINGS 1, 22, **עוֹדִי** Ex. 4, 18, for which **עוֹדִי** is in Is. 65, 24. — Compounded with **עוֹד** it appears a) in **עוֹדִי** meaning *while yet* JOB 29, 5, *while still* JER. 15, 9, 2 SAM. 12, 22, oppos. to **עוֹדִי**, and then as a preposition *during* (a time) GEN. 40, 13 *during three days*, **עוֹדִי** *during me* Ps. 104, 33, i. e. *as long as I am*, without its having the signification of

a noun on this account. b) with כָּן in מְעֹדֵר *since*, hence with suff. מְעֹדֵרִי *since I am* GEN. 48, 15, מְעֹדֶה *since thou art* NUM. 22, 30.

עֹדֵר *Aram.* the same DAN. 4, 28.

עֹדֵר (Kal only the fut. מְעֹדֵר LAMENT.

2, 13 K'tib) 1. *intr.* same as אָדָר (which see) *to circle, to wind or turn in a circle*, cogn. in sense with גָּוַל, אָוַל I., הָוַל; hence *to repeat, to continue*, of time or action; *to increase*, Ar. عَال the same. Deriv. עֹדֵר. — 2. *tr.* *to surround, to envelop* (in Ethiopic), *to collect about*, this enlargement of the fundamental signification existing in אָדָר and הָוַל also. — 3. In its organic root עָד same as יָעַד I. and עָר (עָרָה) *to appoint, to establish*, a statute, law, command; *to promise, to determine beforehand*, an occurrence; *to strengthen*, an expression, hence — 4. *to attest*, i. e. *to prove as being certain* LAMENT. 2, 13 K'tib (LXX τί μαρτυροῖσθε σοι), but for which the Hifil usually stands; deriv. עָד 6 (= עָר) in ZEPH. 3, 8, עָר, מְעֹדֵר, עָרָה, עָרִית, עָרָה. — 5. *to set up, to raise up*, one sinking; *to give stability*, to one falling (see Pih. II. and Hithp.). — The 2. and 3. leading senses of the stem belong together, and proceed from 1, as is easily seen from the analogy of אָדָר, יָעַד, עָרָה, מְעֹדֵר, עָרִית, עָרָה, הָוַל; and therefore 1-5 belong together.

Pih. I. עָרָה (= עָרָה) *to surround, to encompass, to ensnare* Ps. 119, 61 (LXX, Vulg.), for which is elsewhere 18, 5 אֶפְסָה. It is to be explained by signif. 1 of Kal.

Pih. II. עֹדֵר (fut. יְעֹדֵר) *to give a firm position, to make firm, to set upright* Ps. 146, 9; 147, 6; opposite הִשְׁפִּיל. Deriv. the proper name עֹדֵר.

Hif. הִעֲדָה (part. מְעֹדֵר, inf. abs. הִעֲדָה, fut. יְעֹדֵר, ap. יָעַד and יָעַד) properly *to strengthen, a saying, to attest*, וְיָעֵד... בֵּין MAL. 2, 14 *to be a witness between two*; 'הִעֲדָה *to give testimony before one* AM. 3, 13, *against one* DEUT. 31, 28; *to protest* to GEN. 43, 3; *to chastise, to punish*, as a testimony of guilt NEH. 3, 15; *to give a command, admonition, promise, to one*

2 KINGS 17, 15; NEH. 9, 34; *to adjure* Ps. 50, 7; *with the accus. of a person to give an honourable testimony, to strengthen by proof* LAMENT. 2, 13 K'ti; but also *with עַל of the person* JER. 6, 10; absol. *to take as witness* IS. 8, 2. יְעֹדֵרִי JER. 49, 19 and 50, 44 belongs to יָעַד I.

Hof. הִעֲדָה *to be definitely announced*, with ב of the person EX. 21, 29.

Hithp. הִתְעֹדֵד *to hold oneself firm* i. e. *upright, to stand upright* Ps. 20, 9 (LXX).

The fundamental signification of the organic root עָד, which is also in יָעַד I. and II., is probably *to bind together, to interlace, to wind together*, like the verbs identical with it יָעַד II., אָדָר II., אָדָר, אָדָר, אָדָר; from which the meanings *to surround, to encircle, to wind about, to put together, to unite, to collect, to make firm, to determine, have proceeded*, as may be seen from מְעֹדֵר, הָוַל, הָוַל. Comp. also the Ethiop. עֲדִיד *avid* to surround, to go round, Ar. عَدَّ continuing, old.

עָדֵר *Aram.* *intr.* same as Hebr. עָדֵר. Deriv. עָדֵר.

עֹדֵר (= עָדֵר *one setting up, strengthening*, viz. Jah is) n. p. m. 2 CHR. 15, 1; 28, 9.

עָוָה (3 fem. עֹוָה, 1 pl. עֹוִינוּ) *trans.* 1. *to bend, to curve* (the way, the walk); hence *to act crookedly, perversely*, coupled with חָטָא הִשְׁחִיז DAN. 9, 5, with עַל of the person ESTH. 1, 16. Deriv. עָוָה, עָוָה and perhaps also עָוָה ZECH. 5, 6, עָוָה Hos. 10, 10 K'ti and עָוָה Ps. 73, 7, if it be not better to assume a stem עָוָה = עָוָה for all these. — 2. *to subvert, to overturn, to destroy*, places, cities, like the Pih. IS. 24, 1; cognate in sense הִשְׁחָרָה. — 3. *to twist together, to pour together*, in a heap. Deriv. מָצָה, מָצָה. — 4. *to move in a circle, about a thing*, applied to circular tents, villages of huts, conseq. = חָוָה III. Deriv. the proper name עָוָה, עָוָה out of עָוָה, and perhaps also עָוָה out of עָוָה.

Nif. נִעְוָה (1 p. נִעְוִיתִי, part. נִעְוָה) *to be bent, to writhe, with pain; to be bent with grief, with מֵן because of*, IS.

21, 3; fig. to be disturbed, of the mind Ps. 38, 7; to be perverse, sinful, of the heart Prov. 12, 8; to be perverse = bold, of a woman 1 SAM. 20, 30, if we should not with the LXX read נַעֲרָה for נַעֲרָה (see p. 213^b).

Pih. I. עָרָה 1. to subvert, to overturn, champaigns, i. e. to turn them into empty wastes Is. 24, 1, comp. הִפֵּךְ 1 CHR. 19, 3; to turn upside down, נָחִיבָה LAMENT. 3, 9, i. e. to destroy, to make impassable, subvertere (Vulg.); deriv. עָרָה. — 2. same as *Pih.* II. עָרָה; deriv. the proper names עָרָה, עָרָה, עָרָה.

Pih. II. עָרָה (= עָרָה) either to put or make into a circle, to round, or from עָרָה meaning like חָרָה III. and עָרָה to put together, to bring together, to collect &c.; deriv. the proper names עָרָה, עָרָה, עָרָה, עָרָה, עָרָה, עָרָה.

Pih. III. עָרָה (contracted from עָרָה; not used) to disperse. Deriv. עָרָה.

Hif. הִעָרָה (inf. abs. הִעָרָה, with suff. הִעָרָה) to make crooked, to bend, הִעָרָה, i. e. to act perversely JER. 3, 21, יָשָׁר (the straight, the right) JOB 33, 27; to sin, coupled with רָשָׁע 1 KINGS 8, 47; הִעָרָה to endeavour to sin JER. 9, 4.

For the explanation of the Hebrew stem compare Ar. عَرَى to wind, to turn, to act perversely, عَوَى to act crookedly, to err, عَفَا to destroy, to reduce to ruins, i. e. to pour or heap into one another confusedly; and عָרָה III. (to wind or turn), عָרָה II, עָרָה, עָרָה may be put along with it: it is also connected with חָרָה III. (which see) meaning to make a thing in a circular form.

עָרָה f. destruction, overturning, Ez. 21, 32 [27] I will make it an overthrow, a waste, and ruins (namely the priesthood and kingdom, symbolised by מִצְבֵּי־אֶבֶן and מִצְבֵּי־אֶבֶן).

עָרָה see עָרָה and עָרָה.

עָרָה (same as חָרָה I, חָרָה in an appellative sense) n. p. of a district conquered by Assyria, named along with חָרָה, חָרָה, חָרָה and חָרָה 2 KINGS

18, 34, or with חָרָה, חָרָה, חָרָה and חָרָה 19, 12 13, Is. 37, 12 13; perhaps identical with עָרָה; coupled with חָרָה and חָרָה 2 KINGS 17, 24. In addition to these forms עָרָה and עָרָה there appears to have existed a third form עָרָה, out of which comes the Gent. pl. עָרָה (see עָרָה 3) 2 KINGS 17, 31, the inhabitants of 'Ava, 'Ivah, 'Aveh, the Avites, who worshipped the gods נָבָח (נָבָח, נָבָח), נָבָח (which see), נָבָח (see נָבָח). The situation of this territory can hardly be discovered now; but it cannot have lain far from Cutha and Babylon, since the other territories point to Mesopotamia.

עָרָה see עָרָה.

עָרָה see עָרָה.

עָרָה (in Kal only the inf. c. עָרָה = עָרָה Is. 30, 2) intr. to flee, to hasten away, to hasten, with בָּ to, Is. 30, 2 to flee (to betake themselves) to Pharaoh's protection (parallel חָרָה), selected to have an assonance with עָרָה (from עָרָה). For the stem comp. חָרָה, חָרָה, Ar. عَاثَ (which is also construed with ب); perhaps also עָרָה I.

Hif. הִעָרָה (imp. הִעָרָה) 1. to transport in haste, goods Is. 10, 31, like הָרָה (JUDGES 6, 11; JER. 4, 2); to save by fleeing, to bring into safety, with accusat. of the object Ex. 9, 19. — 2. to go away quickly, to flee in haste JER. 4, 6; 6, 1.

עָרָה I. (fut. ap. עָרָה after the form עָרָה tr. 1. same as חָרָה I. to pierce into, to engrave, to cut in, to hew into, of a stylus, as חָרָה (חָרָה); to rush upon a thing, to push into a thing, to storm, to press, of a bird of prey, a beast of prey; deriv. עָרָה, עָרָה, the proper name עָרָה. — 2. Metaphor. to rush, to fall upon or over prey, with אֶל 1 SAM. 14, 32 K'ri; 15, 19.

עָרָה II. (Kal not used) intr. in its organic root עָרָה equivalent to עָרָה, עָרָה to feel loathing, to have a disgust at; comp. Syr. عَرِب in Ethpa. to feel

loathing for one, **עוֹלָה** disgust, loathing, Ar. **عَالَ** the same; hence

Hif. עוֹלֵם (*fut. ap. עוֹלֵם*) to treat contemptuously, with **עוֹלָה** of the person 1 SAM. 25, 14 (Targ. **עוֹלָה**, LXX, Vulg., Syr.), construed with **עוֹלָה** like **עוֹלָה**, **עוֹלָה**.

עוֹלָה see **עוֹלָה**.

עוֹלָה (= **עוֹלָה**, from **עוֹלָה** Aram. = Hebr. **עוֹלָה**; with *suff.* **עוֹלָה** = **עוֹלָה** Aram. *f. perverseness, sin* DAN. 4, 24.

עוֹלָה (only plur. **עוֹלָהִים**, with *suff.* **עוֹלָהִים**; from **עוֹלָה** II. = **עוֹלָה** *m. a child* JOB 19, 18; 21, 11, parallel **עוֹלָהִים**; Theod., Vulg. and 1 ms. of Kennicott have **עוֹלָהִים** incorrectly.

עוֹלָה (from **עוֹלָה** I.) *m. same as עוֹלָה a perverse, unrighteous person* JOB 16, 11, coupled with **עוֹלָה**, and **עוֹלָה** = **עוֹלָה**.

עוֹלָה 1. *n. p. Gent. pl. of the primitive inhabitants in the hamlets as far as עוֹלָה the most southerly border-point of the Canaanites, whom those who had immigrated out of עוֹלָה are said to have destroyed* DEUT. 2, 23; a thing that took place perhaps but partially, since they are enumerated at a subsequent time as a special tribe along with the five Philistine circles JOSH. 13, 3, and a Benjamite city was even termed **עוֹלָה** in addition to others, probably because the remains of this tribe dwelt there 18, 23 (see **עוֹלָה** 2). There was, therefore, a territory **עוֹלָה** (circle, district) in Palestine, in addition to **עוֹלָה**, whose inhabitants were called **עוֹלָהִים**. — 2. *n. p. of a city in Benjamin* JOSH. 18, 23, perhaps abridged from **עוֹלָהִים**, because remains of the Avites lived there; if **עוֹלָה** be not equivalent here to the proper names **עוֹלָה**, **עוֹלָה**, **עוֹלָה**. — 3. *Gent. pl. of עוֹלָה = עוֹלָה* 2 KINGS 17, 31. See **עוֹלָה**.

עוֹלָה (from **עוֹלָה** III.; *hut-village*) *n. p. of an Edomite city in the east of Moab* GEN. 36, 35, 1 CHR. 1, 46, where the K'tib **עוֹלָה** = **עוֹלָה**. The series of hills **עוֹלָה** (Ghuweita) in the east of Moab (Burckhardt, Syr. 638) or *Αῦθα* a

locality between Petra and Elath (Steph. Byz.) may be the same.

עוֹלָה I. (Kal not used) *trans. to turn away, to entangle, to distort, the straight; to make perverse, to act perversely, cognate in sense עוֹלָה, עוֹלָה; metaphor. to sin, to commit wrong, cognate in sense עוֹלָה*. Accordingly the stem is = **עוֹלָה** I. 3, whence **עוֹלָה** 2, Syr. **عَالَ**, Ar. **عَالَ** intr. to turn away, to depart or deviate from the right way, **עוֹלָה** to twist or knot, a rope; and probably the same organic root is in **עוֹלָה** (to **עוֹלָה**, **עוֹלָה**), **עוֹלָה** I. = **עוֹלָה**, with the fundamental signification to twist, to knot, to wind together, so that one need not assume for **עוֹלָה**, as is usually done, the idea of to be slack. Deriv. **עוֹלָה**, **עוֹלָה**, **עוֹלָה**.

עוֹלָה (*fut. עוֹלָה*) to act perversely, to commit wrong, Is. 26, 10 in the land of uprightness (in the holy land) he acts wickedly; **עוֹלָה** Ps. 71, 4 coupled with **עוֹלָה** (חומם), and = **עוֹלָה**; Syr. **عَالَ** the same. Deriv. **עוֹלָה**.

עוֹלָה II. (not used) intr. same as **עוֹלָה**, which see. Deriv. **עוֹלָה** = **עוֹלָה**.

עוֹלָה (from **עוֹלָה** I.) *masc. one perverse, wicked, a sinner, coupled with עוֹלָה* JOB 18, 21; 27, 7; 29, 17, of judges who pervert justice; = **עוֹלָה** 31, 3; ZEPH. 3, 5.

עוֹלָה (*constr. עוֹלָה* Ez. 28, 18, with *suff.* **עוֹלָה**; from **עוֹלָה** I.) *m. perverseness, wickedness, dishonesty; hence עוֹלָה* JOB 34, 32, **עוֹלָה** Ez. 3, 20, **עוֹלָה** Ps. 53, 2 to act badly (in a moral view), i. e. *unrighteously*, of judges LEV. 19, 15, *dishonestly*, of merchants Ez. 28, 18; concrete, *dishonestly acquired gain* Ps. 7, 4.

עוֹלָה (only part. *fem. pl. עוֹלָה*) intr. 1. to be wet, to draw in moisture, to suck, to swallow, to drink, of calves, lambs or children; hence to be young, fresh, juicy, tender, of young sheep (see **עוֹלָה**) GEN. 33, 13; of children (see **עוֹלָה**); comp. Ar. **عَالَ** to swallow, to suck in, hence **عَالَ** to a reed-bank (comp. **עוֹלָה** = Aram. **עוֹלָה** to

(גִּמְלָה) a valley of springs; comp.

also עָל to suck or drink repeatedly. Deriv. עָל, עָל, עָל. — 2. Metaph. to be well fed, thick, fat, of milk, flesh &c.; Ar. עָל to be thick, pregnant, עָל to nourish. — 3. trans. to suckle, עָל, עָל milch kine 1 SAM. 6, 7 10.

Pih. I. עָל (not used) to be very young, tender, of children; deriv. עָל, עָל, עָל (which see), עָל 2, without any necessity for assuming a stem עָל different in the least from עָל.

Pih. II. עָל (arising out of the reduplicated עָל, fut. עָל) to swallow, to drink greatly JOB 39, 30; conseq. not from עָל.

עָל (with suff. עָל; from עָל) *m.* a child, Is. 49, 15, coupled with עָל a youngster, in עָל a youngster in days, i. e. in the days of life, opposite עָל 65, 20; comp. עָל. Arab. עָל and עָל, Aram. עָל and עָל the same.

עָל see עָל.

עָל (fem. of עָל, poetically lengthened by an accentless *a* עָל Ez. 28, 15; Hos. 10, 3; Ps. 125, 3; comp. עָל, עָל, עָל) *f.* same as עָל JOB 6, 29; Prov. 22, 28; Is. 59, 3; hence עָל Ps. 89, 23, *pl.* עָל 2 SAM. 3, 34, a perverse, bad, dishonest man.

עָל (poet. עָל JOB 5, 16; *plur.* עָל) *fem.* 1. same as עָל Is. 61, 8; JOB 5, 16; Ps. 58, 3; 64, 7; comp. עָל. The stem is therefore עָל. — 2. (from עָל, *plur.* with suff. עָל) same as עָל a step, staircase, stairs Ez. 40, 42; *plur.* 40, 26. — 3. (from עָל) meaning sacrifice, whole burnt-offering, see עָל.

עָל (from עָל) *m.* same as עָל a step, stairs Ez. 40, 40 (LXX, Jerome), like עָל 40, 26 and עָל 40, 42.

עָל (after the form עָל, הוּל, עָל, with suff. עָל; from עָל)

m. same as עָל JER. 6, 11; LAMENT. 4, 4; NAH. 3, 10.

עָל (prop. abridged from עָל [which see] *part.* *Pih.* of עָל, like עָל, עָל JOB 3, 8, עָל Is. 57, 3 out of עָל, עָל, *pl.* עָל, *constr.* עָל, with suff. עָל; see *Fürst*, Concordance s. v.) *m.* same as עָל, עָל a child, both one very tender 2 KINGS 8, 12, Is. 13, 16, Hos. 14, 1, carried on the arm LAMENT. 2, 20, and the boy that plays on the street JER. 6, 11, goes into captivity LAMENT. 1, 5, and asks for bread 4, 4; hence coupled with עָל Ps. 8, 3, Jo. 2, 16, JER. 44, 7, but regarded as different and older 1 SAM. 15, 3; 22, 19; the plur. = עָל Ps. 17, 14.

עָל see עָל.

עָל (sometimes עָל, from עָל I. after the form עָל, with suff. עָל, *pl.* עָל, *constr.* עָל) *m.* prop. the veiled, concealed, dark, distant; of unlimited time, whether past or future, and therefore 1. time past, Ps. 139, 24 in the way of the past, i. e. in which ancestors walked; JER. 6, 16; 18, 15; JOB 22, 15 path of the past, i. e. in which sinners went before; יָמֵי עָל AM. 9, 11, DEUT. 32, 7 days of old, hence a genitive to עָל Prov. 22, 28, עָל Ps. 24, 7, עָל 143, 3, Ez. 26, 20, where it may be rendered old, very old, former &c.; עָל of old, from ancient times Is. 42, 14 and 57, 11 with a retrospect at the close of the exile to the beginning, like עָל 58, 12 and 61, 4 the ruins since the fall of Judah. — 2. time future, hence eternity, everlasting times, perpetual duration, as עָל GEN. 17, 7 covenant of eternity, i. e. standing for all future, and therefore a genitive to עָל 17, 8, עָל Ex. 12, 14; עָל JER. 51, 39 sleep of eternity, i. e. for all future, viz. death; עָל ECCLES. 12, 5 the grave; עָל DAN. 12, 2 life after the resurrection. Hence adverbially עָל Ps. 104, 5, ECCLES. 1, 4, or merely עָל GEN. 49, 26, Ez.

עון עננים, עון נפש, עון חזון, חרור
עון חנים, עון שמש, עון רמון, עון רגל
עונה, עין, עינים, עינים; עון-פסחה
(Samar. version); עינים, עינים.

עון (seldom עון 2 KINGS 7, 9, Ps. 51,
7, constr. עון, seldom עון 1 CHR. 21,
8, with suff. עוני, עוני, עוני; 1 plur.
עונים, only with suff. עוניני; 2 pl.
עונות, עונות, with suff. עונותיכם, עונות
m. 1. perverseness (comp. Aram. עניא),
hence metaphor. sin, guilt, crime, of a
people or race GEN. 15, 16, Is. 27, 9,
Hos. 7, 1, of an order LAMENT. 4, 13;
coupled with פשע Ex. 34, 7 and חטאת
DEUT. 19, 15; increased in force עון
חטאת Ps. 32, 5. The forgiving or ex-
piating of sin is expressed by נשא Ex.
28, 43, פסח Ps. 78, 38, דעבר 2 SAM.
24, 10, סלח NUM. 14, 19, לא חשב ל Ps.
32, 2, לא זכר Is. 64, 8, לא מצא Hos.
12, 9, רצה LEV. 26, 41, נחח. 3, 37,
נקח NUM. 33, 8, נקה NUM. 31, 5,
פדה Ps. 130, 8; and vice versa
to punish sin or to punish one on ac-
count of sin is called ע' על Ps.
39, 12, ע' על Ez. 29, 16, ע' על NUM.
14, 18, ע' על Is. 53, 6. The supplementing genitive denotes
either him who commits sin Ex. 20, 5,
or the object respecting which one sins
NUM. 18, 1, JOSH. 22, 17, or the con-
sequence brought about by it, as קץ
Ez. 21, 30, הרב JOB 19, 29, פלילים (the
punishment of judges, condemnation)
31, 11 (comp. 1 JOHN 5, 16 ἀμαρτία ποδὸς
θάρσυνον), effected by a thing Is. 57, 17;
Ez. 7, 19 a stumbling-block of sin. —
2. the oppression, suffering, misfortune,
arising from crime, עון עקב Ps. 49, 6
the suffering by a supplanter or enemy;
pain 31, 11, by which strength is weak-
ened; misfortune, destruction, punishment,
as the consequence of sin GEN. 19, 15;
Is. 5, 18; עולה Hos. 10, 13 and חטאת
ZECH. 14, 19, PROV. 21, 4 being so used
also. — With regard to the derivation עון
has been commonly looked upon as the
stem, and the fundamental signification
twisting, perverseness has been
given to it; but though the idea of sin,

guilt &c. may very well come from this
verb-idea, yet the occurrence of עון
ZECH. 5, 6 (LXX, Syr.), עונה Hos.
10, 10 K'ri, and עון Ps. 73, 7 in a like
sense, and the fact that עון generally
agrees with און (which see) almost com-
pletely, favour our adoption of the
stem עון I. = און I.

עון (part. עון 1 SAM. 18, 9 K'tib) for
עון, denomin. from עון; see עון.

עון (with suff. עונם) masc. sin, guilt,
symbolically filling the אפסדה ZECH. 5,
6 (LXX, Syr.), for which, however, עון
is commonly read.

עונה (with suff. עונתה, pl. with suff.
עונותה) fem. 1. (from עון II.) cohabita-
tion, lying with, concubitus Ex. 21, 10,
comp. זכיל and זכיל; Arab. عوان nupta
— 2. same as עון, עון sin, crime, metaph.
an idol Hos. 10, 10 K'ri, either a mere
collateral form of עון, or from עון I = און.
עונה (contracted from עונעה, and
this a reduplication of ענה; only plur.
עונות) masc. perverseness, confusion, of
spirit, thoughtlessness Is. 19, 14.

עוף I. (part. f. עופה, pl. עופות; inf.
constr. עוף, fut. יעוף, apoc. יעוף, in
pause יעוף) intr. to fly, of the eagle HAB.
1, 8, PROV. 23, 5, of הלק after the last
skin NAH. 3, 16, cogn. in sense with עוף
(DEUT. 28, 49); figur. of an enemy, to
rush rapidly, with ע' to a thing Is. 11, 14;
to come flying to, of עוף 6, 6; metaph.
to fly, of the eyes to a thing, i. e. to
look at directly PROV. 23, 5 K'tib (where
the K'ri has Hif.); of a book ZECH. 5,
1, i. e. to spread out; עוף הנהגה JOB
5, 7 to fly high, of בנן הנהגה (which see);
to float, to fly covering, of female birds
protecting their young Is. 31, 5, coupled
with ע' where ע' is also to be sup-
plied to עוף (cognate in sense עוף); of
the flight of clouds and doves 60, 8;
of God's being borne upon Cherubim
2 SAM. 22, 11; to hasten away, of a
dream JOB 20, 8, of an arrow Ps. 91, 5;
to fly away, of life. Deriv. עוף.

Pil. I. עוף (part. עופה, infn. with

suff. עוֹפֵף, *fut.* (יִעֲפֹף) 1. *to fly repeatedly*, as a usual thing GEN. 1, 20; Is. 6, 2; of שָׁרָף 14, 21; 30, 6. — 2. with עַל *to swing above or before, to brandish*, e. g. חָרַב Ez. 32, 10.

Pih. II. עֲפָפָה (not used) *to flutter, to move to and fro*, of the eye-lashes, i. e. to open and close them repeatedly. Derivat. עֲפָפָה.

Hif. הִעֲפִיף (*fut.* יִעֲפִיף) *to make fly away*, עֲפָפָה, with בָּ *to* Prov. 23, 5 K'ri.

Hithp. הִתְעַפֵּף (*fut.* יִתְעַפֵּף) *to fly away, to vanish, disappear*, כָּבֹד Hos. 9, 11.

The stem עָפַף also lies in the Ar. عَاف (to float in the air), Aram. עָפָ, whence עוֹפָא; and the fundamental signification seems to be, *to be movable, lively, rapidly moving*, metaphor. *to glitter, glimmer, burn*, after the analogy of פָּרַח, נָצַח, נָצַח II. &c., so that the organic root is also found in יִרְכָּה (see הוֹצֵא DAN. 9, 21 and the noun הוֹצֵא) and הוֹרָה I. (where the comparison is given at length).

עוֹף II. (only 2 *p. fut. sing.* תִּעֲפֹף = חֲסִי according to Kimchi) *intr.* 1. *to be covered*, by obscurity, darkness JOB 11, 17, Syr. ܥܦܐ trans.; but it is better to read here with the Targ. and Pesh. תִּעֲפֹף = מְעִיפָה with the sense of מְעִיפָה, *עֲפָפָה*, so that it is a noun. — 2. (not used) *tr.* *to cover about, to wrap*, like עָב which is ident. with it; metaphor. *to be gloomy, dark*, עָב (a noun), אָפַל (see עָב), עָלָה, proceeding from a like fundamental signification. Derivat. עֲפָפָה I., מְעִיפָה, מְעִיפָה. — 3. (*fut. apoc.* יִעֲפֹף, *to distinguish it from* יִרְכָּה of עוֹף I.) *to be weary, weak, pining, perishing* 1 SAM. 14, 28 31; JUDGES 4, 21; ident. in its organic root with עָפַף, and proceeding from the idea of veiling, covering, enwrapping, as in עָפָה, עָפָה, עָפָה. Syr. ܥܦܐ the same, Ethpa. *to pine away*.

עוֹף (from עוֹף I.) *m.* what flies, floats, therefore a bird, collect. fowl, birds, volucres, construed with the pl. JER. 4,

25, Ez. 31, 6, or the sing. GEN. 1, 20, JOB 12, 7; contrasted with רִמָּשׁ GEN. 7, 23, חֲדָה Lev. 17, 13, בְּרִמָּה 11, 46 (oppos.); the inhabitants of the air or sky, hence עוֹף הַשָּׁמַיִם GEN. 1, 30, 2 SAM. 21, 10, Ps. 104, 12, ECCLES. 10, 20, while the more exact description by עוֹף כָּנָף *winged fowl*, alites, appears in GEN. 1, 21 and Ps. 78, 27, as עֲפֹר כָּנָף is also used DEUT. 4, 17; Ps. 148, 10; conseq. ע' alone is not to be translated the *winged*, alites. ע' הָרִים the birds building their eyries on high mountains Ps. 50, 11; also applied to birds of prey 2 SAM. 21, 10, for which עֲפֹר usually occurs.

עוֹף (*def.* עוֹפָא) Aram. *m.* the same DAN. 2, 38; 7, 6.

עוֹפִי *n. p. m.* JER. 40, 8 K'tib; see עֲפֹר.

עוֹץ I. (only *imp. pl.* עֲצוּ) *tr.* same as יָצָן (which see) *prop.* *to fasten, to make firm, to support*; therefore *figur.* *to determine firmly, to decide, to recommend*, עֲצוּ JUDGES 19, 30; Is. 8, 10; Ar. عَاطَ the same. Derivat. the proper name יָצָן.

Hif. הִעֲצִין (*fut.* יִעֲצִין) *to advise, to give advice*, with accus. of the person Ex. 18, 19 (אֶת־יִצְחָק) cod. Samar. and Num. 24, 14 cod. Sam.

עוֹץ II. (not used) a stem assumed for the proper name עוֹץ, where the Ar. عَاطَ *to be sandy, soft*, of the ground, or عَاصَ *to be thick*, of the growth of a tree, is compared.

עוֹץ (from עוֹץ II.) 1. *n. p.* of a son of Aram GEN. 10, 23, said like Aram to be a descendant of Shem 1 CHR. 1, 17; then the name of an Aramaean tribe and region belonging to the Lebanon-parts. This עוֹץ may be still preserved in the district el-Ghutha (غوثة) near Damascus. — 2. *n. p.* of a son of עוֹר Abraham's brother GEN. 22, 21, and conseq. of a Chaldean tribe and territory in the Euphrates-parts, afterwards incorporated with the Syrian Aramaeans. — 3. *n. p.* of a son of עוֹר, ancestor of the חֲרִים GEN. 36, 28, 1 CHR.

1 42, and consequ. of an Edomite tribe and district. — All three tribes (the Horites, Edomites and Uzrites) gradually intermingled, as they proceeded from one mother-stem. Edom itself is poetically named עֲדָמָה LAMENT. 4, 21, or עֲדָמָה is adduced as Edomite along with Edom JER. 25, 20; and as the inhabitants of Uz are reckoned among the עַדְמִיִּים i. e. those of Arabia Deserta JOB 1, 3, Uz seems to have been the east of the great Arabian desert that runs into the land of the Chaldeans, and in the south of Edom. The LXX writes *Avōitis*, *Avōitai*; and Ptol. (V, 19) places *Avōitai* in the Syrian desert not far from the Euphrates.

עֲוֹר (Kal not used) *tr.* to press about, to enclose, to encircle, metaphor. to oppress, comp. עֲוֹר; ident. in its organic root עֲוֹר with that in עֲוֹרָה. Deriv. מְעֲוֹרָה.

Hif. הִעֲוֹר (part. מְעֲוֹר, fut. יִעֲוֹר) to wind about, to go round, of a threshing machine (מְעֲוֹרָה), which was drawn about on the threshing-floor (עַל-גֶּרֶן) full of sheaves (הַמְלֵאָה לָהּ עֲמִיר) AM. 2, 13, where עַל-גֶּרֶן has either fallen out after הִעֲוֹרָה, or is included in the sentence; comp. Is. 28, 27, where סָבַב stands instead; *tp* embrace, to press about, to enclose, תַּחֲתִּיכֶם your standing-place AM. 2, 13, comp. סָבַר תַּחֲתִּי (GEN. 2, 21) to close up in the place of. We should not therefore read מְסִיִּק and מְסִיִּק.

עֲוֹר (Kal not used) *intr.* prop. to be wrapped up, covered, veiled, of the eyes; hence to be closed, to be blind, oppos. to פָּקַח to have (the eyes) open, i. e. to see. It should be put with עֲוֹר II., אָבַר II. (which see), אָבַר II., אָבַר II., in organic root and fundamental signification.

Pih. עֲוֹר (fut. יִעֲוֹר) 1. (not used) to be firmly closed, of the eyes; mentally, to be closed up, obstinate; deriv. עֲוֹר (adj.). עֲוֹרֹן, עֲוֹרֹת. — 2. to make blind, to blind 2 KINGS 25, 7; JER. 39, 7; 52, 11; figur. to bribe, i. e. to close up the

eyes of a judge with a bribe Ez. 23, 8; DEUT. 16, 19; Aram. עֲוֹר, עֲוֹר the same.

For the fundamental signification of the stem comp. עֲוִי (to be veiled, obscure, blind, II. and IV. to blind), כֵּה (to be dark, blind), where the idea of blindness has proceeded from that of covering, closing. The Ar. عَوَّرَ, عَوَّرَ means prop. to be blind, and then to be one-eyed.

עֲוֹר (pl. עֲוֹרִים) *adj. m.*, עֲוֹרָה (pl. עֲוֹרוֹת) *f.* 1. blind, i. e. having the eyes closed or covered, then a noun LAMENT. 4, 14; a bodily defect like פֶּסַח LEV. 21, 18; JER. 31, 8. The עֲוֹרִים and עֲוֹרִים were forbidden to come into the temple (ACTS 3, 2; JOHN 9, 1); which prohibition is referred to David 2 SAM. 5, 6 8. Opposite פָּקַח (having open eyes, seeing) Ex. 4, 11; therefore פָּקַח to become seeing again Is. 35, 5; 42, 7; Ps. 146, 8. — 2. Figur. senseless, obstinate Is. 29, 18; 42, 19; helpless, not seeing one's way 42, 16; spiritually blind 43, 8; Aram. עֲוֹר, עֲוֹר, עֲוֹר.

עֲוֹר I. (not used) *tr.* to hollow out, to deepen, to dig out, a place for hiding, burying in &c.; ident. in the organic root with עֲוֹר I. (פִּיר), עֲוֹר I., אָבַר I., &c. &c. Arab. عَارَ the same, and to be deep, whence عَارَ a hole. Deriv. מְעֲוֹרָה.

עֲוֹר II. (not used) *tr.* 1. to surround, to encircle, to enclose, a district; ident. in its organic root עֲוֹר with עֲוֹר II. (פִּיר), עֲוֹר II. (קִירָה), or perhaps with עֲוֹר I. (פִּיר). Deriv. עֲוֹר I., עֲוֹר I., עֲוֹר I., the proper names עֲוֹר, עֲוֹר in cod. Sam., עֲוֹר; on the contrary, the proper names עֲוֹר, עֲוֹר belong to עֲוֹר from עֲוֹר (which see). — 2. to draw about, to cover, to clothe, of the skin, proceeding from the fundamental signification to enclose, and therefore connected with עֲוֹר remotely. Derivat. עֲוֹר I. (עֲוֹ). —

3. Like עור I. to close in straitly, to enclose; deriv. עיר 3, ער 2.

עור III. (only part. ער, imp. עירה, עירי; fut. יעיר K'ri Job 41, 2 with the meaning of יעיר K'tib) 1. intr. to be awake, astir, to wake, oppos. יָשָׁן (to be lax, weary, to sleep) SONG OF SOL. 5, 2; to awake, of God, i. e. to awake to action Ps. 44, 24 (comp. 78, 65); to be impelled, to a thing, to be aroused, imper. as an exclamation, Up! age! JUDGES 5, 12; Is. 51, 9; to be encouraged, to action, of men 57, 9; to assist actively, with אָל of the person 7, 7, to meet actively 59, 5; with עַל to move against one in a hostile manner ZECH. 13, 7, comp. הָעִיר Is. 13, 17. — 2. tr. to stir up, to excite, with accus. JOB 41, 2 K'ri, for which, however, the K'tib has more exactly יעירני (Hif.). — 3. to call upon, arising from the idea of being excited and moved, or being restless; hence עַר וְעָרָה MAL. 2, 12 an invoker and answerer, a proverbial expression for every living thing, like the Arab. الجيب والداع a caller and answerer (see vit. Tim. 1, 108); comp. Pih. III. עור and also Hifil. But in this sense ער may be = גַּעַר. Deriv. the proper names עַר, יַעֲרִי, עֵרָן, יַעֲרִי, עֵרָה, יַעֲרִי.

Nif. יעיר (after the form נָקַם for נָקַם, like נָקַם for נָקַם; fut. יעיר) to be raised up, to arise, with מֵן of the place whence ZECH. 2, 17 [13]; to be awakened, with מֵן, to awake JOB 14, 12; to be aroused, stirred up, to an undertaking Jo. 4, 12; JER. 6, 22; to rise, of a storm 25, 32. תַּעֲרֵר HAB. 3, 9 see עיר IV.

Pih. I. עור (imper. with accentless a עוררה, fut. יעור, יעור) to excite, to put into motion, לְהַעֲרִיחַ (= נָחַשׁ בָּרֶחַק) JOB 3, 8, with לְּ whither Is. 14, 9; to bring into rebellion, with עַל against one ZECH. 9, 13; to excite, to stir up, love SONG OF SOL. 2, 7; 8, 4; to put into a state of restlessness or confusion, אֲרָמְנוֹת Is. 23, 13; to awake, out of sleep SONG OF SOL. 8, 5; metaphor. to brandish, הָנִיחַ 2 SAM. 23, 18, שָׁוֶה, with עַל against one Is. 10, 26.

Pih. II. עור (inf. abs. עור) to jolt or push against one another, of a wall; hence to scatter, JER. 51, 58 the broad walls of Babylon shall be laid in utter ruin. Deriv. the proper names עור, עור; but see ער I.

Pih. III. עור, עור (contracted from עור; fut. יעור) to cry, יַעֲרֹחַ (a cry of destruction) Is. 15, 5. The meaning is to be explained according to Kal 3.

Hif. הָעִיר, part. מְעִיר, inf. הָעִיר, with a preposition הָעִיר Ps. 73, 20, fut. יעיר, ap. יער 1. to awake, out of a sleep-like state ZECH. 4, 1, to excite, to entice forth, אֲהַעֲרֶה SONG OF SOL. 2, 7, קָנָה Is. 42, 13, coupled with עור; to rouse up Is. 41, 2; Jo. 4, 9; to excite Is. 41, 25; 45, 13, commonly הָאֲחֵרִיחַ the spirit of one (to a thing) 2 CHR. 36, 22; EZR. 1, 5; HAG. 1, 14; to waken, the ear Is. 50, 4, i. e. to make attentive, to cause to observe; to summon up, i. e. to make one appear, with accus. whither DAN. 11, 2, commonly with עַל of the person against, and the accus. of the object JER. 50, 9; Is. 13, 17; DAN. 11, 25 and he will summon up his might and his spirit against the king of the south; הָעִיר מֵן to order from Jo. 4, 7; seldom עַל הָעִיר to keep watch over JOB 8, 6 = שָׁקֵד עַל (JER. 31, 28); to guard, with accus. DEUT. 32, 11; to raise Hos. 7, 4. — 2. intr. to awake Ps. 35, 23, with לְּ to; הָעִיר by syncope from הָעִיר in awaking, in order to judge Ps. 73, 20, and so according to some הָעִיר הָעִיר to waken with the dawn 57, 9, which, however, is better rendered "to awake the dawn" (Rashi).

Hithp. I. הָעִיר (part. מְעִיר, fut. יעיר) to stir up oneself, to rouse oneself Is. 51, 17; to be zealous (to come forth from torpidity) 64, 6; with עַל to rebel against JOB 17, 8; to be excited, with joy, to exult 31, 29.

Hithp. II. הָעִיר to be jostled or dashed together JER. 51, 58.

עור IV. (in Kal only an infin-noun with an appended accentless עור, עור) Is. 32, 11, as פָּשְׁטָה, רָגְזָה, אֲרָמְנוֹת are poetical nouns) intr. to be naked, bare,

of the pudenda; to be taken off, of skin, leather, hide, dress, coupled with פָּשַׁט Is. 32, 11; to be empty, open, of space; to be taken off, peeled, of chaff. Identical in its organic root עָר, Arab. عَار (hence عَار nuditas), with עָרָה, Arab. عَر (see עָרָה), remotely with עָרָה (which see). Deriv. עָר (עָר, according to some), מְעִיר, Aram. עִיר.

Nif. עָרָה (after the form נָקַם, fut. (תְּעִיר) to be bared, of a bow, by its being taken out of its case HAB. 3, 9 (see עָרָה).

Pih. I. עָרָה in Is. 23, 13 see עָר III.

Pih. II. עָרָה in JER. 51, 58 see עָר III.

Hithp. עָרָה in JER. ib. see עָר III.

עָר V. (not used) intr. to be moist, to draw in moisture; hence to suck, of young animals; ident. in its organic root with עָר V. Deriv. עָר 2 and עָר I (= עָר); but see עָר VI.

עָר VI. (not used) intr. to glow, to be heated, to be hot, seething, boiling, bubbling up, Arab. عَار and عَر the same; ident. in its organic root with עָר IV. and with those in עָר, עָרָה, עָרָה I. in its fundamental signification. Metaphor. to run in a heat, quickly, Ar. عَار the same, comp. עָרָה; to assail one with fury or heat, to attack as an enemy; to be warm, angry; to be in distress; עָר and עָר in their derivatives being metaphorically applied in a similar way. Deriv. עָר 2 and according to some עָר 1. But the assumption of such a verb in Hebrew is problematical, since the other stems with their meanings are sufficient.

Hif. עָרָה (only part. מְעִיר) to heat, calefacere Hos. 7, 4; but see עָר III.

עָר as a noun, see עָר.

עָר (def. עִירָה) Aram. m. chaff, of corn DAN. 2, 35, prop. husk, connected with עָר IV. and denoting what is peeled off, separated; Syr. عَار, Arab. عَار, from the same. Comp. ψαλός, ψαλός, from peeling off, rubbing off.

עָר and עָר (with suff. עָרִי, עָרִי, עָרִי, with suff. עָרִי, עָרִי, pl. עָרִי, with suff. עָרִי) masc. 1. the skin, of a man JOB 10, 11, of animals 40, 31, leather, corium GEN. 3, 21, LEV. 4, 11, either with the genitive of the animal, as עָרִי עֲרֵב NUM. 4, 8, עָרִי עֲרֵב Ex. 26, 14, עָרִי GEN. 27, 16; or the genitive of the material, as עָרִי עֲרֵב GEN. 3, 21, עָרִי NUM. 31, 20, עָרִי LEV. 13, 48, עָרִי 2 KINGS 1, 8 &c. To עָר are applied covering (הַכְּסִי) JOB 10, 11, overlaying (עָרָה) EZEK. 37, 6 of the flesh; hence עָר עָרִי is often used LEV. 13, 2 3 4 11 28 39, or a sticking (עָרָה) to the bones LAMENT. 4, 8, a drawing off (הַכְּסִי) from the body as a figure of complete plundering MIC. 3, 2 3; it being also applied to the gums of the teeth JOB 19, 20, and the skin of the face Ex. 34, 29. The fundamental signification is coating, covering, from עָר II., though it may also be referred to עָר IV. (which see). Poetically = עָרָה, i. e. body JOB 18, 13 and 19, 20, in which sense occurs the old proverb עָר עָרָה skin for skin. Phen. עָר the same. — 2. Only pl. עָרִי Is. 30, 6 K'tib, same as עָר I. (which see), therefore from עָר V. — 3. Perhaps a ground-element in the pl. עָרִי and = עָר 1.

עָרִי masc. blindness, DEUT. 28, 28; metaphorically ZECH. 12, 4.

עָרִי Is. 30, 6 K'tib see עָר.

עָרִי fem. same as עָרִי LEV. 22, 22, Syr. عَار.

עָרִי I. (only imper. plur. עָרִי) intr. to hasten, hurry up Jo. 4, 11 (Ibn Sarik, Rashi), to be identified with עָר, עָר, Ar. عَار.

עָרִי II. (not used) intr. to put together, to collect, a meaning adopted by the Targ., LXX, Ibn Esra, Kimchi for Jo. 4, 11 also; cognate in sense עָרָה; Arab. عَار and عَار to collect. Deriv. עָרָה (according to Kimchi), and the proper names עָרָה, עָרָה, עָרָה.

עו (only *inf. constr.* with לְ, לָעוּ) (*intr. prop.* same as עוּשׁ I. and עוֹשֶׂה (DEUT. 32, 35; Ps. 71, 12) to hasten up to, to succour, succurrere; hence to help, to support, with a double accusative Is. 50, 4 so that I know to support the weary with words (of comfort). So Aquila, Vulgate. As לְ is necessary here in the character of a preposition, and לָעוּ as a verb is unsuitable, לָעוּ cannot be derived from עוּרָה (Hitzig). As little can עוּר be equivalent to עָתָה as a denomin. from עָתָה (Ibn G'anāch), since no regular meaning is deduced in that way. Ar. غَات (to hasten to, to help), whence عَوِيْتُ quick race, غِيَاثُ help. Deriv. proper name עוֹתִי.

עוּ (Kal not used) *tr.* commonly to knot together, to interlace, interweave, like עָבַד, עָבַת, with which it is also identical. But it may be also reckoned an enlargement of עוּרָה (which see), meaning to curve, to bend; or its organic root עוּרָה is identical with that in עָרַבְתָּ, לִפְתָּ.

Pih. עוּתָה (*inf. constr.* עוּתָה, *fut.* עוּתָה) to bend, to make crooked, מְשַׁבֵּט JOB 8, 3, עוּתָה ibid.; to falsify, מְאַזְזִים, with accus. whereto Am. 8, 5; with accus. of the person, *prop.* to pervert the right of one or to bend it aside, generally to subvert LAMENT. 3, 36, to do injustice JOB 19, 6; to corrupt, to endanger, ECCLES. 7, 13 for who can make good that which he (God) has endangered, opposite עָתָה; to injure Ps. 119, 78; to subvert, עָרַבְתָּ, i. e. to lead into destruction Ps. 146, 9. Deriv. עוּתָה.

Puh. עוּתָה (*part. מְעוּתָה*) *pass.* to be crooked, curved, *part.* as a noun a thing crooked, i. e. what is unjust or defective (in the order of the world) ECCLES. 1, 15.

Hithp. הִתְעוּתָה to bend oneself, to sink together, of the legs bearing the body (אֲנָשִׁי הָיִל) ECCLES. 12, 3; comp. 2 MACC. 4, 5.

עוֹתָה (from עוּתָה after the form עוֹתָה, with *suff.* עוֹתָה) *f.* injustice, oppression,

prop. a bending of right LAMENT. 3, 59, comp. 3, 36; Syr. ܠܡܠܚܐ dolus, fraud.

עוֹתָה (from עוֹתָה Jah is help; from עוּרָה) *n. p. m.* EZR. 8, 14; 1 CHR. 9, 4.

עוּ (*from* עוּז, *in pause* עוּ; *pl.* עוּזִים, *constr.* עוּזִי) 1. *adj. m., עוּזָה (pl. עוּזוֹ) f. strong, of a lion JUDGES 14, 18, לֹא-עוּז weak PROV. 30, 25; powerful, of עַם Is. 25, 3, strict, of מֶלֶךְ 19, 4, coupled with עָרִיצָה, עָרִיצָה; violent, of חֲמָה PROV. 21, 14, vehement, impetuous, irrepressible, of אֲרִיבָה SONG OF SOL. 8, 6, rushing violently, of מַיִם Is. 43, 16; NEM. 9, 11; strong, of נָבוֹל NUM. 21, 24, where it is more correct, however, with the LXX to read יַעֲזֵר for עוּ; overpowering, of חָם GEN. 49, 7, i. e. exceeding all measure; hard, bold, shameless, with פָּנִים DAN. 8, 23; sometimes merely strengthening the idea, as עוּז נָפֶשׁ strong in greediness, greedy, insatiable Is. 56, 11. — 2. A *subst.* same as עוּז strength, power, might, GEN. 49, 3, concrete fortress Am. 5, 9, the strong JUDGES 14, 14; עוּזִים violent, haughty Ps. 59, 4; on the contrary, in Ez. 7, 24 for עוּזִים should be read with the LXX עוֹזִים. Here also belongs עוֹזוֹ harsh words PROV. 18, 23. — As a word expressing state Ps. 18, 18 from mine enemy, because he is too powerful an one (see עוּז).*

עֵז (*pl.* עֵזִים, with *suff.* עֵזֶךְ) *fem. a goat, she-goat, or one that has already got some strength and is not exactly young; mentioned along with כִּשְׁבִּי Lev. 7, 23; 17, 3, רָחֵל GEN. 31, 38, and as belonging to small cattle 30, 32 33; עֵז מְשִׁלָּשָׁה 15, 9 a goat of three years', נָרִי בֶּה שְׁנָה NUM. 15, 27 of one year, נָרִי עֵזִים JUDGES 6, 19; 13, 15, *pl.* עֵזִים נָרִי GEN. 27, 9 little kids of the goats, young goats, for which נָרִי is also put alone (Ex. 23, 19); עֵזָה עֵזִים DEUT. 14, 4 a young one of the goats; עֵזִים עֵזִים Lev. 4, 23 a buck of the goats, for which is also עֵזִירָה עֵזִים 4, 28 (see עֵזִירָה); also עֵזִירָה עֵזִים DAN. 8, 5 8; חֲסִפֵּי עֵזִים divisions or herds of goats 1 KINGS 20, 27. Metaphor. goats' hair Ex. 35, 26,*

עָזַר only in Prov. 24, 5 and 31, 17, before Makkeph עֲזָר, with suff. עֲזָרִי and עֲזָרוּ, עֲזָרוּךְ, עֲזָרוּם, עֲזָרוּהוּ, עֲזָרוּהָ, עֲזָרוּהֶם; from (עָזַר) m. 1. might, strength, of God Job 12, 16, of men Prov. 31, 17, of animals Job 41, 14; also reckless boldness, with the genitive פָּנִים defiance ECCLES. 8, 1 (comp. הֵעִזּוּ פָּנִים DEUT. 28, 50; PROV. 7, 13), in a stronger form יָאֹזֵן עֲזָרָה pride of defiance LEV. 26, 19; EZ. 30, 18; violence, of rain JOB 37, 6; power, of thunder (קוֹל) Ps. 68, 34, of anger 90, 11; courage, הִרְחִיב עֲזָרָה to make one very courageous Ps. 138, 3; firmness, of מִגְדָּל JUDGES 9, 51, עֲזָרָה Is. 26, 1, קִרְיָה PROV. 18, 19. — 2. protecting power, לִעְזָרָתוֹ to lend strength to one Ps. 30, 8; protection 28, 8; refuge 62, 8, along with מְנוּחַ and מְלוּכָה defence, shelter, deliverance, covering &c. JER. 16, 19, Is. 49, 5, used especially of God in relation to men; hence in the genitive זֶרְעוֹ Ps. 89, 11, מִשְׁכַּח 110, 2 of God's power, some-

עֲזַזְאֵל *m.* only in **LEV. 16, 8 10 12** in describing the ritual of the day of atonement, in which two goats were set apart by lot for a sin-offering, the one for Jehovah, the other **לְעֲזַזְאֵל**, whither or to whom it was sent into the wilderness (**וּבְמִדְבָּרָה** 16, 10 21 or **אֶל-עֲזַזְאֵל** 16, 22). As an antithesis to **יְיָ** it can only be the name of an evil demon dwelling in the wilderness (originally a deity), to whom they sent a goat as an expiation (*Ibn Esra*); Azazel being also found in the book of Enoch (8, 1; 10, 12; 13, 1 seq.; 15, 9), in Pirke R. Elieser (ch. 46), in the Nazarean book (1, 240), among the Gnostics (*Epiph. Haer.* 34) and in Jewish, Christian, and Mohammedan tradition, as the name of a demon. Since one ms. apud Kennicott, writes **עֲזַזְאֵל**, the Peshito **ܥܙܝܐܝܠ**, the Zabian **ܥܙܝܐܝܠ**, the Arabs **عزّازيل**, it can only have come from **עֲזַזְאֵל** (comp. **וְבִרְיָאֵל**, i. e. *power or might of God*; or in a later sense, *defiance to God*. Mars in Edessa was called **עֲזַז** or **עֲזַז**, *the strong one* (*Julian. orat.* p. 150), and the corresponding female deity **עֲזַזָּה** *Ἐζζαία* (*Suid.* s. v.); which name **עֲזַז** for Mars still exists in the proper name masc. **בֶּל-עֲזַז** *Bel-esys*, in **רוּס-עֲזַז** *Rus-Aziz*, the name of a

promontory; so that עֹב here is obviously to be identified with him and with Typhon who had his home in the desert. The conception is of a destruction-bringing intermediate being; the same mode of expiation appearing in the case of Typhon in Egypt (Plut. de Iside ch. 73; Macrobian Sat. III, 7). The explanations *a goat to be sent*, hircus emissarius (Symm., Aq., Vulg.), = טְעִיר (Mishna) from עֹב, or the name of a mighty and high pointed mountain (Rashi, Saadia, Jer. Targ., Arabs Exp.) out of עֹב, Ar. locus durus, asper, and עֹב, or from עֹב, Ar. עֹב to avert, averruncare, after the form עֹב for עֹב, i. e. *avert*, deus averruncus (Josephus), Ἀνορουναῖος (LXX), have little to favour them, corresponding neither to etymology, nor to the connexion of the subject itself. The question relative to this idolatrous custom must be interpreted by the fact that Mosaism retained many things of the Egyptian worship, though with certain modifications.

עֹב I. (part. pass. עֹב, inf. absol. עֹב, fut. עֹב) tr. 1. to loosen, bands, fetters, to release, an animal bound, Ex. 23, 5 עֹב תֵּעֹב תָּעֹב thou shalt loosen (the ass) with him, i. e. thou shalt help thine enemy to loosen the girth of the ass, by which the burden is bound to him (Saadia); in Deut. 22, 4 paraphrased by הָקֵם תָּקִים עִמּוֹ, as the LXX, Targ., Vulg. and Pesh. render the less usual expression here also, but which is as little necessary as it is to read תֵּעֹב; Ar. عَظ the same; then to pour out freely, without restraint, עֵי, with עֵל of the person Job 10, 1 (עֵל used as it is after 30, 16, הִשְׁתַּפֵּךְ Ps. 42, 6). עֵל פָּרִים to loosen or relax the (dark) countenance, i. e. to cheer up Job 9, 27, opposite to contract it; Arab. بَسَط (to set free) the same; hence same as עֵל to let go, to set free, opposite מָנַע 20, 13; לֹא-עֹב not to let go, i. e. to hold fast Ez. 20, 8. To this belongs the phrase וְעֹב (Deut. 32, 36; 1 Kings 14, 10; 21, 21;

2 Kings 9, 8; 14, 26) the shut up and the let free, i. e. the bond and the free, an alliteration, same as all. — 2. to let, to omit, עֹב Ezek. 23, 8; to intermit, עֵל הָסֵד מִמֶּנִּי to intermit favour to one Gen. 24, 27; with accusat. of the person עֵל הָסֵד אֶת- to withdraw favour from one Judges 2, 20; to let go, to grant, permit 2, 8; with ל of the person to allow Neh. 3, 34 [4, 2]; to leave, a) a place, סֵד Jer. 25, 38, אֶרֶץ Ez. 8, 12, figur. אֶרֶץ Is. 55, 7, אֶרֶץ Prov. 2, 23; hence עֹב of a city, the forsaken one, deprived of its inhabitants, Is. 6, 12 and numerous be the depopulated ones, in Jer. 4, 29 more definitely described by אֵין יוֹשֵׁב בָּהּ, comp. נֶעֱזַב Is. 7, 16 of אֶרֶץ עֵר; אֶרֶץ 17, 2 the cities of Aroer (i. e. the whole territory east of Jordan) are depopulated (see the noun עֹב Is. 17, 9), comp. עֹב to be desolated, depopulated. b) to leave, men, with accusat. of the person Gen. 2, 24; Deut. 12, 19; to leave behind Judges 2, 21; with accus. of place in addition 2 Sam. 5, 21; 2 Chr. 28, 14; of God, to leave helpless Ps. 27, 9, to withdraw concern for 9, 11; עֹב forsaken (by a man), oppos. to the married, hence figur. Is. 62, 4. c) to forsake God, to turn aside from him Deut. 31, 16; Judges 2, 12; Jer. 5, 19. d) to leave things, עֵי Is. 10, 14 i. e. to leave eggs in a nest; to leave behind, i. e. to entrust to, עֵי 10, 3, with עֵי and accusat. of the object Gen. 39, 6 12; metaphor. to give up to 2 Chr. 12, 5, to surrender, to one's disposal, with accus. of the object and ל of the thing Ps. 16, 10, Job 39, 14, seldom with אֵל 39, 11; with עֵל of the person and without accus. to commit to one Ps. 10, 14. Figur. עֵי Is. 58, 2, עֵי 1 Kings 12, 8, בְּרִית קִדְשׁ Prov. 4, 6, חֲכָמָה Dan. 11, 30. Deriv. עֹב and the proper name עֹב.

Nif. נִיף (part. נִיף, fut. נִיף) to be forsaken, of עֵי Ps. 37, 25; to be desolated, depopulated, of אֶרֶץ Lev. 26, 43, אֶרֶץ Is. 7, 16, עֵי Ez. 36, 4; Is.

27, 10; to be withdrawn from the care of God 62, 12, to be abandoned 18, 6.

Puh. עֹב to be made to cease Is. 32, 14; to be forsaken JER. 49, 25 (according to some).

עֹב II. (fut. יַעֲבֹב) *tr.* 1. to knot, to bind, to intertwine, to intermix; ident. in its organic root עֲבָב with that in יָשַׁב, קָיַב. Fig. to fit together, to fasten together, rents, NEH. 3, 8 and they repaired Jerusalem even to the walls; comp. חָיַט, רָפָא. — 2. like עָבַר to exchange, to turn over in traffic, to interchange; comp. Pih.

Pih. עֹב (not used) to exchange, to interchange; deriv. עֲבָבוּ.

Puh. עֹב to be erected, strengthened, built up JER. 49, 25 (according to some).

עֲבָבוּ (only in plural עֲבָבוּם, with suff. עֲבָבוּךְ; from עֹב II.) *masc.* traffic, commerce, like מַעֲבָר from עָבַר; hence wares (exchanged), נָתַן עָלַי to reckon wares with Ez. 27, 16 19, like נָתַן מַעֲבָרָב 27, 13 17, with which it is interchanged; 27, 33 while thy wares come forth from the sea, i. e. the sea carried them to the nations; נָתַן עֲבָבוּם to pay wares 27, 12 14 22; goods = הוֹרָה Ez. 27, 27.

עֲבָבוּ (from שָׁבַק = זָבַק to unloose, to unbind, to set free, with ע prefixed, as in עֲשָׁלָה, עֲזָרָה; freedom, emancipation) *n. p. m.* NEH. 3, 16; comp. the proper names שָׁבַק and יִשְׁבָּק. But as עֹב (עֲבָבוּ) appears in compound names, עֹב here may be also the same; and בִּיק (as is explicable from בִּיקָה, בִּיקָה, בִּיקָה III.) may have been a very old name of a deity giving forth a revelation.

עֲבָדָה (from עָבַד = עָבַד to worship, to pray to, with ע prefixed; worship, supplication) *n. p. m.* EZR. 2, 12; NEH. 7, 17. But it may be also compounded of עֹב and נָה (which see).

עֹז (not used) *tr.* same as קָצָה to decide, to judge, to determine, hence to rule. Derivat. מַעֲזִיחַ, מַעֲזִיחַ, מַעֲזִיחַ, doubtful in מַעֲזִיחַ, abridged in מַעֲזִיחַ, and מַעֲזִיחַ, which may be derived from עֹז II.

According to others from עֹז = עֹז to console.

עֹזָה (fortress, from עֹז, in Steph. Byzant. fem. of עֹז goat, according to an old tradition) *n. p.* of one of the five leading cities of the Philistines at the southern boundary of Palestine GEN. 10, 19; DEUT. 2, 23; JOSH. 11, 22; JUDGES 16, 1 21; 1 SAM. 6, 17; 2 KINGS 18, 8, sometimes with its own king and independent ZECH. 9, 5, sometimes mentioned along with Ashdod or Ascalon JER. 25, 20; AM. 1, 6 7; ZEPH. 2, 4. It was assigned to the tribe of Judah JOSH. 15, 47, and also conquered by that tribe JUDGES 1, 18; but it was afterwards recovered by the Philistines, and was occupied by various conquerors JER. 47, 1; comp. Curt. 4, 6; Jos. Antt. 13, 13, 3. The LXX have it Γάζα. *Gent. m.* עֹזָה JOSH. 13, 3; JUDGES 16, 2.

עֹזָה see עֹזָה.

עֲזֹבָה *f.* 1. (from עֹב I.) desolation, depopulation Is. 6, 12; abandonment 17, 9; see חָרַשׁ. — 2. (a free one; see עֹב I) *n. p. f.* 1 KINGS 22, 42; 1 CHR. 2, 18 19.

עֲזָזָה (after the form עֲזָזָה, from עֹז) *m.* a strong one, a hero Ps. 24, 8; an abstract, military power, coupled with הֵיל Is. 43, 17.

עֲזָזָה (from the Kal of עֹז) *m.* might, strength, of war Is. 42, 25 or of God Ps. 78, 4, coupled with נִפְלְאוֹתָהּ.

עֲזָזָה see עֲזָזָה.

עֲזָזָה *f. pl.* see עֲזָזָה.

עֹז (inf. constr. עֹזוֹ and according to some also עֹז Is. 30, 2, which belongs, however, to עֹז; fut. יַעֲזֹז and יִעֲזֹז) *intr.* to become firm, strong, עֲזָזוֹת הַמַּיִם the fountains of the abyss, i. e. the great water-masses of the deep Prov. 8, 28; to be strong, to shew oneself strong Ps. 68, 29; to exert power 9, 20; to be firm, stubborn, to trust perseveringly, with בָּ 52, 9 (see הִנֵּה); with יָד (power) to be mighty, energetic 89, 14, with עַל of the person, to be strong over one JUDGES 3, 10 and 6, 2, i. e. to prevail over him; without עַל to conquer DAN. 11, 12; to be a

עֲזָרָה (poet. lengthened by an accent-less **זָה**, **עֲזָרָהּ** Ps. 44, 27) *f.* 1. same as **עֲזָר** *help*, Ps. 46, 2; with genit. **זָה** for **זֶה** JUDGES 5, 23; *the finding of help, the seeking of help, the receiving of help*, according to the context Is. 10, 3; 31, 1; LAMENT. 4, 17, as the genitive also may be taken variously; concrete *helper* Ps. 27, 9, and also for the pl. NAH. 3, 9. — 2. *n. p. m.* 1 CHR. 4, 17 for **עֲזָר** 4, 4.

עֲזָרָה (from **עֲזָר** II.) *f.* prop. an *enclosed space*, hence for the older **חֲצָר** (*court*), the great court 2 CHR. 4, 9, which is called the lower court in Ez. 43, 14, in which a scaffold stood 2 CHR. 6, 13; metaphor. *a ledge or border*, of the altar Ez. 43, 14 17 20. In the Targ. **עֲזָרָה** is frequently used for **חֲצָר**, and the Arab. **عِصْمَة** (*court*) is often transposed from **عَصْرَة**, taken from the Aramaean.

עֲזָרִי (out of **עֲזָרָה**) *n. p. m.* 1 CHR. 27, 26.

עֲזָרִיאֵל (*El is help*) *n. p. m.* JER. 36, 26; 1 CHR. 5, 24; 27, 19.

עֲזָרִיָּה (*Jah is helper, supporter*, from **עֲזָר**, *c.* **עֲזָר**, from **עֲזָר** I.) *n. p. m.* 2 CHR. 22, 6, for which 21, 17 has **יְהוֹאָחָז**; elsewhere **אֲחִיָּה** or **יְהוֹיָדָה** is used; 1 CHR. 6, 21, for which **עֲזָרִיָּה** stands in 6, 9; 2 KINGS 14, 21 (15, 1 7 17), for which **עֲזָרִיָּה** (which see) or **יְהוֹיָדָה** stands. Elsewhere as a name JER. 43, 2; DAN. 1, 6; EZR. 7, 1 3; NEH. 3, 23 and often besides.

עֲזָרִיָּהוּ (the same) *n. p. m.* 1 KINGS 4, 2 &c. &c.

עֲזָרִיָּקָם (*God is Helper*; **קָם**, *assistant*, is a periphrasis of **יָהּ**, in proper names, as in **אֲחִיָּהוּ = אֲחִיָּהוּ קָם**, **אֲחִיָּהוּ קָם**) *n. p. m.* 1 CHR. 3, 23; 8, 38; 9, 44; 2 CHR. 28, 7.

עֲזָרָה *f.* same as **עֲזָרָה** Ps. 60, 13; 108, 13.

עֲזָרִי see **עֲזָרִי**.

עֲטָה (from **עֲטָה** I.) *m.* prop. *that which engraves, an (iron) stylus, stilius* Job 19, 24, JER. 17, 1, to inscribe (**בָּתֵּב**) in stone or metal; *a writing-tool*, of the **כֶּסֶף**

Ps. 45, 2; when intended for deception termed **עֲטָה** JER. 8, 8.

עֲטָה (from **עָטָה** = Hebr. **עָטָה** which see) *Aram. f. counsel, remonstrance, cogn.* in sense **עָטָה** (Hebr. **עָטָה**); hence **עָטָה** DAN. 2, 14 = **עָטָה** PROV. 26, 16.

עָטָה I. (only *part. fem.* **עָטָהּ**) *intr.* same as **עָטָה** I. *to march past, to march along, to go along*, cognate in sense **עָטָה**; hence like **עָטָה** and **עָטָה** with **עָל** of the place SONG OF SOL. 1, 7 *for why should I be as one wandering about by the flocks of thy companions* (Vulg.); and it is unnecessary to take it (with the Peshito) as = **עָטָה** (from **עָטָה** = **עָטָה**), or as = **עָטָה**.

עָטָה II. (*part.* **עָטָהּ**, *inf. abs.* **עָטָהּ**, *fut.* **עָטָהּ**) *tr.* same as **עָטָה** II. (= **עָטָה** I. and **עָטָה** III.) *to seize, to lay hold of*, Is. 22, 17 *he lays hold of thee violently*, in order to hurl thee away, which others refer to **עָטָה** III.; *to seize, a land*, i. e. *to plunder, make a prey of it*, JER. 43, 12 *and he will seize the land of Egypt* (make a prey of it), as a shepherd takes his garment (an animal's skin) for himself (LXX).

עָטָה III. (*part.* **עָטָהּ**, with *suff.* **עָטָהּ**; *inf. abs.* **עָטָהּ**; *fut.* **עָטָהּ**, *ap.* **עָטָהּ**) *tr.* *to cover, to wrap*, with **עָל** (like **עָטָה**) of the object, prop. *to cover a thing*, MIC. 3, 7 *and they will cover (עָל) the beard*, i. e. *be unwilling to speak from shame and vexation*; hence a token of mourning LEV. 13, 45; Ez. 24, 17 22; *to put about, to put on, a garment* JER. 43, 12, **מָעִיל** 1 SAM. 28, 14, fig. **חֲרָפָה** Ps. 71, 13, **בְּרִיכוֹת** 84, 7 (see **מִוְרָה**) 104, 2, **בִּשְׁת** 109, 29, **קִנְיָה** Is. 59, 17; *to fold up, to crumple up, a person*, i. e. *to hurl him away afar* Is. 22, 17 = **צָנָה** 22, 18 (*Saadia*); *to turn upside down, to change, a land* JER. 43, 12 = **הָפָה** (which see), hence the LXX **σθενοισι**; but in the last passages the word is better referred to **עָטָה** II.

עָטָה, *part.* **עָטָהּ**, see **עָטָה** II. and **עָטָה**.

עָטָה *Hif.* **עָטָהּ** *to cover*, fig. and with **עָל**

Ps. 89, 46, on the contrary 84, 7 belongs to Kal. Deriv. מַעֲטָה — רָעַעַת, רָעַעַת see עֵיט.

The fundamental signification of the stem lies in the organic root עֵט-הָ, which is also in עֵט-הָ III. and farther in בָּ-גֵר; Ar. غط to veil, to be dark, Aram. עֲטָא, חָלָא for καλύπτειν.

עֲטִין (only pl. עֲטִינִים) *m.* a sinew, vein, JOB 21, 24 his veins are full of juice (Ben-Seeb), parall. עֲצֵם (full of marrow), conseq. from עֲטִין = עֲטֵן (which see), like גֵּיד from גִּיד (see Fürst, Concord. s. v.). But Ibn Gānāch translates resting-place of herds (after the Ar. عَطَن), though against the parallelism; the LXX, Vulg., Syr., unsuitably, side, entrails, from عطن to bend, incline.

עֲטִישָׁה *f.* a sneezing, prop. a pushing forth, a radiation JOB 41, 10; Arab. عَطَسَ, Syr. خَمَدَا, Malt. átis, the same.

עֲטֵל (not used) an assumed stem for עֲטֵלָה (which see).

עֲטֵלָה (pl. עֲטֵלָיִם) *m.* the name of a bird that lives in the holes of old buildings and is mentioned along with חֲסִידִים LEV. 11, 19, Is. 2, 20; according to the LXX and Ibn Esra, the bat; Phen. עֲטֵלָתָא Ὀσολαβάθ (Diosc. 2, 214) the same. It is commonly derived (after Schul-tens) from עֲטֵל, Ar. غطل, to be dark, gloomy, and עָף flying, or from עֲטֵל farther developed by ח or פ (comp. حَرْج a cold wind from حرج), or from עֲטֵל, Ar. غطل to be naked, bare, on account of the bareness of the under part of the body and the feet. The stem appears rather to be עֲטֵלָה = עֲטֵלָה to be wrapped, covered, hence to be dark, Ar. ظلف, ظلم the same; ע would be prefixed, and the fundamental signification be night-bird.

עֲטֵן (not used) *tr.* same as אָטַן to bind, to knot; cognate in sense גֵּיד and יָתֵר. Deriv. עֲטִין like גֵּיד and יָתֵר applied to sinews, nerves.

עֲטָה (*part. pass.* עֲטוּהָ, *inf. c.* עֲטָה, *fut.* יַעֲטָה) 1. *tr.* to cover, to clothe, with accus. of the thing wherewith (יָתֵר, חֲסִידִים) and לְ of the person, Ps. 73, 6 they clothe them (לְ) as with a garment, with violence, compare לְ כֶסֶד (Is. 11, 9); for עֲטָה see PROV. 7, 10. — 2. *intr.* to put on, to be covered, concealed, JOB 23, 9 he puts on (hides himself) in the south, and I see not; fig. a) to languish LAMENT. 2, 19, to be exhausted, faint Ps. 61, 3; 102, 1, proceeding from the idea of being covered or veiled about, through the medium of the idea "to be darkened, to be put in gloom," as in עָנָה II, עֲטָה, where comparisons may be found. Here too belongs Is. 57, 16 for the spirit is weak before me, i. e. succumbs before me. b) to be weak, feeble, of late-born cattle GEN. 30, 42, Targ. לָקַשׁ; hence עֲטוּהָ = שְׁעִיף weak. c) to copulate, fig. with the accus. Ps. 65, 14, like לָבַשׁ (which see) the same. Deriv. מַעֲטָה.

Nif. נִעְטָה (*inf. constr.* with בְּ, נִעְטָה instead of בְּהִעְטָה) to languish, faint, to be exhausted LAMENT. 2, 11.

Hif. הִעְטָה (*inf. c.* הִעְטָה) to bear what is weak or feeble, of young cattle, i. e. to bear late GEN. 30, 42.

Hithp. הִתְעַטָּה (*fut.* יִתְעַטָּה) to cover or darken oneself, of the רִיחַ or רֶשֶׁת, i. e. to be feeble, insensible, from exhaustion, sorrow or pain Ps. 77, 4; 107, 5; to languish LAMENT. 2, 12; to be disheartened, with עָל Ps. 142, 4; JON. 2, 8.

For the stem comp. the Arab. عطف to fold together, to wrap up, to put on, to clothe; Ar. غصف to be black, dark, obscure, غسف the same; Syr. حَبف to be clothed. The organic root עֲטָה is also in עָטָה (to bind about, to cover), redupl. מְעַטָּה and מְעַטָּה, Arab. طاف, طاف II. (perhaps also connected with I. I.), and perhaps in עָטָה (which see) SONG OF SOL. 5, 3 (parallel לָבַשׁ) with Nûn inserted.

עֲטָר (*part.* עֲטָר, *fut.* יַעֲטָר) *tr.* same as אָטַר (אֲ-טָר) to surround, to encircle,

of a chaplet, to protect, with a double accus. Ps. 5, 13 (it is unnecessary to read תַּעֲטֶרְנִי Hif.); to encompass, to surround, in a hostile manner, with עַל-אֵל (Targ. LXX) 1 SAM. 23, 26. Deriv. עֲטָרָה (c. עֲטָרָה), the proper names עֲטָרָה, עֲטָרוֹת and עֲטָרוֹת-אֶחָד and עֲטָרָה בִּית-יוֹאָב. The organic root עֲטָר lies also in עֲטָר and עֲטָרָה II.

Pih. עֲטָר (part. f. מְעֲטֵר, fut. יַעֲטֵר) to encircle with a crown, to crown, with two accus. Ps. 8, 6 and 103, 4, i. e. to surround entirely; fig. = to distinguish, 65, 12 thou hast distinguished the year of thy goodness, i. e. afforded the most abundant produce; to adorn with a chaplet, with ל of the person Song of Sol. 3, 11.

Hif. הִעֲטִיר (part. f. מְעֲטִירָה) to give crowns, to distribute crowns, of Tyre Is. 23, 8, since Tyre gave rulers to the colonies and other Phenician cities (Strabo 16. p. 754).

עֲטָרָה (c. עֲטָרָה, pl. עֲטָרוֹת, from עֲטָר) f. 1. a crown, of persons drinking Is. 28, 1, of the newly-married Song of Sol. 3, 11, of a ruler Ps. 21, 4, Esth. 8, 15, the highest token of dignity for a king and high-priest Zech. 6, 11 14; figur. a crown of honour, an distinguished ornament Job 19, 9; 31, 36; with a genit. חֲסִידָה Prov. 4, 9; 16, 31; the worthiest, best, noblest 12, 4; 14, 24; 17, 6, with the genit. עֲטָרָה Is. 28, 5, hence applied to Zion with its splendid palaces, adorning Jerusalem like a diadem Is. 62, 3, Ez. 21, 31; and to Samaria, which lies high and is encircled with heights Is. 28, 1. — 2. (ornament) n. p. f. 1 Chr. 2, 26.

עֲטָרוֹת (crowns) n. p. of a city in Gad, coupled with יַעֲזָר and דִּיבֶן Num. 32, 3 34. But there were several cities of this name, which were distinguished by adjuncts, as 1. עֲטָרוֹת שֹׁפָן n. p. of a city in Gad Num. 32, 35. — 2. עֲטָרוֹת אֶחָד n. p. of a city in Ephraim Josh. 16, 5; 18, 13, for which עֲטָרוֹת also stands alone Josh. 16, 7. — 3. עֲטָרוֹת בִּית-יוֹאָב n. p. of a city in Judah 1 Chr. 2, 54. Comp. *Atara* and *Αγαταραώ* in Robins. III. 297.

עֲטָרָה see עֲטָרָה.

עָטַשׁ (not used) trans. prop. to expel; to radiate, hence figur. to sneeze; Ar. عَطَسَ, Maltese átas, Aram. عَطَسَ, the same. The organic root עָטַשׁ lies also in עָטַשׁ, עָטַשׁ, עָטַשׁ. Deriv. עָטַשׁ.

עֵי (perhaps contracted from עֵי, like עֵי 1 SAM. 18, 18 from עֵי, conseq. from the stem עָרָה ident. with עָרָה III., either a circle of huts or tents, or union, heap, comp. תָּוָה) n. p. of a Canaanitish chief city, east of Bethel, and at the northern boundary of Benjamin Jer. 49, 3; commonly with the article GEN. 12, 8 (in the Samar. version עֵינָה out of עֵינָה, Joseph. Antt. 5, 1, 12 *Áiva*); GEN. 13, 3; Josh. 7, 2. Feminine forms are עֵי, עֵי and עֵי which see.

עֵי (contracted from עֵי, pl. עֵי and עֵי) m. 1. a heap, a waste mass thrown together; hence a heap of stones, עֵי הַשָּׂדֶה Mic. 1, 6 = עֵי-תִלְמִי שָׂרָה Hos. 12, 12, also עֵי Mic. 3, 12 or עֵי alone Ps. 79, 1; incorrectly read עֵי by the LXX in Mic. 1, 6; 3, 12; Ps. 79, 1. Fig. the destroyed body Job 30, 24 (according to some). Phenic. עֵי a heap. — 2. only pl. עֵי (circles, districts) n. p. of a city in Judah Josh. 15, 29, and also of one on the mountains of עֵי; fully עֵי הַעֲבָרִים Num. 21, 11 and 33, 44; for which עֵי alone is put in 33, 45. Phenic. עֵי the same; hence עֵי n. p. of a city in Cilicia.

עֵי (same as עֵי) n. p. of a city in Benjamin, mentioned along with גִּבְעָה, נֶחֱמֶשׁ and בֵּית-אֵל Neh. 11, 31; not ident. with עֵי 1 Chr. 7, 28, but with עֵי (which see) and עֵי.

עֵיבָל (bare mountain, from עָבַל which see) n. p. of the bare, barren, northern top of the Ephraim-mountains; גִּרְזִים being the southern one Deut. 11, 29; Josh. 8, 30. Connected in its appellative signification with עֵיבָל (which see), for which it is put in 1 Chr. 8, 22. LXX Γαυβάλ.

עֵיָה (same as עֵי) *n. p.* of a city north of שֶׁכֶם in Ephraim 1 Chr. 7, 28, where שֶׁכֶם is incorrect (according to *Norzi*), though it is the reading of the LXX, Vulg. and Targ. According to Josh. 16, 6 and 17, 7 it seems to have lain near מִמְּנָחָה.

עֵיִר (same as עֵי) *n. p.* of a fortified city in Naphtali, mentioned along with קָדֵשׁ, יַחְצִיר, בְּנֵרֹה, אֶבֶל בֵּית-מַעֲכָה, &c. 1 Kings 15, 20; 2 Chr. 16, 4. It is conjectured that it lay in the present beautiful plain *Merǵ Ajún*, which is connected with the plain of Hâleb towards the south by means of a narrow entrance (*Robins.* III. p. 611. 887; *Later Bibl. Res.* p. 492; *v. d. Velde* I. 88).

עֵיִת 1 Chr. 1, 46 K'tib see עֵיִת.

עֵיִט (not used) assumed for וַיֵּצֵא, וַיִּצֵּא, see עֵי I. and II.

עֵיִת (from עֵי I. after the form בֵּית, *c. i. t.* *m.* prop. one rushing upon a pers. or thing; hence a *ravenous bird*, as the kite, eagle Is. 46, 11, Job 28, 7, figure of a warrior that rushes on in haste Is. I. c.; collect. *birds of prey*, of hawks 18, 6, GEN. 15, 11, a symbol of the Egyptians (*Horapollo* 1, 6); עֵיִת צִפּוֹר *birds of prey among* צִפּוֹרִים Ez. 39, 4, where עֵיִת, however, may be taken in apposition to צִפּוֹר; עֵיִת צִבּוֹר a *coloured ravenous bird* (see צִבּוֹר I.) Jer. 12, 9 (*Targ.*, *Jerome*, *Rashi*), which is attacked by others (*Plin. H. N.* 10, 19).

עֵיִת see עֵיִת.

עֵיִתָּה (*a lair of wild beasts*) *n. p.* of a city in Judah, not far from בֵּית-לָחֶם and חֶקְלֵז, in the mountains of Judah, where there were rocks and fissures JUDGES 15, 8 11; 1 Chr. 4, 3 32; 2 Chr. 11, 6. *Robins.* II. 167. 390; *Later Bibl. Res.* p. 358.

עֵיִתִּים see עֵי.

עֵיִן see עֵי.

עֵלָם *m.* same as עֵלָם *eternity* 2 Chr. 33, 7, expressed in the Phenician and vulgar form, where עֵלָם existed along

with עֵלָם, as חֵירוֹם, חֵירוֹם were found together with חֵירוֹם, חֵירוֹם (which see). The Phenician Saturn, the symbol of time without a beginning, was termed עֵלָם *Oὐλῶμος* (*Damascius*, *de principiis in Wolf's Anecd. graec.* III. p. 259-60).

עֵלִי (= עֵלִי, developed out of the Pih. of עֵלִי I.; *the most high, elevated*, viz. El is) *n. p. m.* 1 Chr. 11, 29, for which 2 Sam. 23, 28 has עֵלְמֹן (corrupted perhaps from עֵלְיוֹן).

עֵלָם 1. *n. p.* of the eldest son of Shem and of an old Semitic race dwelling perhaps east of the Tigris, where Semites mixed with Iranians GEN. 10, 22. As ancestors of the Persians (*Jos. Ant.* 1, 6, 4) עֵלָם stands for פֶּרֶס along with מִדְיָר Is. 21, 2 and 22, 6, or coupled with בָּבֶל which lay opposite on the west side of the lower Tigris GEN. 14, 1. The name of the territory accordingly is *Elymais*, עֵלָם הַמִּדְיָנָה, where the fortress (בִּירָה) and royal city *Susa* (שֹׁשָׁן) were situated at the river אֲוֵי, i. e. *Euldu*, surrounding *Susa* (*Plin. H. N.* 6, 31; *Arr. exp. Alex.* 7, 7) DAN. 8, 2; so that *Elam* means decidedly *Persia*, or specially *Susiana* between *Babylonia* and *Persia*. Hence *Saadia* translates it *Chuzistan* (GEN. 10, 22; 14, 1; Is. 11, 11), *Chuz* (Is. 21, 2; 22, 6) and *Ahwaz*, which are names for *Susiana*; as in *Pehlevi Chuzistan* is mentioned with *Airyama*, which is ident. with עֵלָם. As the name of a people עֵי is sometimes masc. Is. 22, 6, sometimes fem. 21, 2. — 2. *n. p. m.* EZE. 2, 7, 1 Chr. 8, 24, and by way of distinction from this אֲחֵר עֵלָם EZE. 2, 31, if it should not be taken for the name of a place like נָבֹךְ.

עֵיִם (from עֵיִם after the form אֵיל from אֵיל, where Yod is developed out of the vowel-sound) *m.* heat, glow, עֵיִם, his hot wind, i. e. his hot, violent east-wind Is. 11, 15; Ar. glow, heat, hence *Saad.* عَيْن; comp. Ez. 14, 21; Hos. 13, 15; JON. 4, 8. — The LXX, Vulg., *Rashi*, *Kimchi*, *Ibn Ezra* either read עֵצִים, or adopted the same meaning.

עין see עין.

עין (in pause עֵין, with a of motion עֵין, constr. עֵין, with suff. עֵינִי &c.; dual עֵינִים, constr. עֵינֵי, with suff. עֵינֵי, (עֵינֵי &c.; pl. עֵינֵיהֶם, constr. עֵינֵיהֶם) f. (masc. SONG OF SOL. 4, 9 K'tib, where it is better to read אֵחָה with the K'ri; JOB 21, 20; ZECH. 3, 9) 1. the eye, oculus, a) as the organ of sight Is. 64, 3; JOB 10, 18; Prov. 20, 12, like אֵין שְׂמֵיכָה Its seeing is expressed by אֵין הֵבִיט Ps. 91, 8; JOB 13, 1, אֵין 24, 15, שְׂוֹהָה 20, 9; and to direct the eye to a person or thing (to fasten the look upon) is denoted by אֵין עֵין 32, 8, שֵׁם אֵין עֵין JER. 24, 6 or אֵין Ps. 33, 18 or אֵין DEUT. 11, 12, commonly in a good sense, but also in a bad one Am. 9, 4 coupled with אֵין, as elsewhere with אֵין JER. 24, 6. אֵין אֵין to direct the eye protectingly towards, i. e. to look with compassion Ez. 16, 5; 20, 17. אֵין לֵן the eye dwells, i. e. looks calmly JOB 17, 2. Of rare occurrence is אֵין the eyes are directed to JOB 7, 8, or אֵין an eye is to one, i. e. he looks at ZECH. 9, 1. Not seeing, arising from weakness of the eyes &c. is expressed by אֵין ZECH. 11, 17, אֵין Ps. 31, 10, אֵין 88, 10, קִים 1 KINGS 14, 4. b) Parts are ascribed to it as the organ of vision, such as אֵין (entrance, door, gate, apple) ZECH. 2, 12, abridged אֵין (= אֵין) in the constr. state LAM. 2, 18, אֵין DEUT. 32, 10; or imperfections, as אֵין LEV. 21, 20; good and bad qualities, as אֵין PROV. 23, 29, אֵין 15, 30, אֵין ECCLES. 6, 9, אֵין GEN. 29, 17; אֵין GEN. 3, 7, אֵין NUM. 22, 31, אֵין DEUT. 16, 19, אֵין Is. 32, 3, אֵין NUM. 16, 14, אֵין Is. 3, 16 being also applied to it. c) Phrases: אֵין אֵין eye to eye, i. e. directly NUM. 14, 14; Is. 52, 18; but also an eye for an eye, i. e. one for another DEUT. 19, 21, for which אֵין אֵין usually occurs Ex. 21, 24. — אֵין Prov. 22, 9 looking friendly, i. e. liberal, oppos. to אֵין 23, 6 looking as-kance, i. e. envious; אֵין אֵין to be en-vicious against DEUT. 15, 9; אֵין low

of eyes, i. e. humble JOB 22, 29 = שָׁפֵל; אֵין רִים proud elevation of the eyes, i. e. a joyous, careless look PROV. 6, 17; 21, 4. אֵין אֵין between the eyes, i. e. the middle of the forehead Ex. 13, 9; DAN. 8, 5; the forehead DEUT. 14, 1. But the formulas אֵין אֵין, אֵין אֵין are to be specially observed: aa) אֵין in the eyes of one, i. e. in the opinion, sight of one, according to his view, before one, therefore after אֵין GEN. 6, 8, אֵין 19, 14, אֵין 21, 11, אֵין 31, 35, אֵין LEV. 10, 19, אֵין NUM. 23, 27, אֵין 32, 13, אֵין DEUT. 19, 13, אֵין JOSH. 3, 7, אֵין 2 SAM. 13, 2, אֵין Is. 49, 5 &c. Rarely does it stand in the meaning open, visible to PROV. 1, 17. bb) אֵין before the eyes of one, i. e. in his presence, in conspectu alic., before one, after אֵין GEN. 23, 11, אֵין Ex. 4, 30, אֵין 19, 11 &c. cc) אֵין away from the eyes of one, i. e. without his knowledge, behind one's back, especially after verbs of hiding, as אֵין LEV. 4, 13, JOB 28, 21, אֵין Is. 65, 16, אֵין GEN. 31, 40. — 2. The eye as a fountain of tears, as אֵין JER. 8, 23, to which are applied אֵין LAMENT. 3, 49, אֵין 1, 16, אֵין JER. 13, 17, אֵין JOB 16, 20, אֵין ZECH. 14, 12; like the Greek ὄψις and the Persian چشم, uniting the two ideas of fountain and eye. — 3. a look, אֵין to sharpen the look upon one, i. e. to look piercingly at him JOB 16, 9, SONG OF SOL. 4, 9, where we should read with the K'ri אֵין; comp. אֵין Prov. 23, 6, אֵין 1 SAM. 2, 32 in אֵין an anxious look, אֵין 2. (which see). — 4. what presents itself to the sight: a phenomenon, appearance, sight, prospect NUM. 11, 7; LEV. 13, 5; hence אֵין with a genitive following, like the appearance, like the aspect, = אֵין Ez. 1, 4, 8, 2; 10, 9; DAN. 10, 6, and therefore same as אֵין of things, as אֵין Ex. 10, 5 and NUM. 22, 5, i. e. the visible surface. Here belongs also אֵין as a designation of the outward appearance of man, and so for self, אֵין I myself

JOB 19, 27, מַעֲנֵד עֵינַי before me Is. 1, 16. — 5. the eye, bead or pearl, of wine PROV. 23, 31. — 6. (constr. עֵין, with a of motion עֵינָה, pl. עֵינֹת, constr. עֵינֹת) a fountain, GEN. 16, 7; 24, 29; 2 CHR. 32, 3; Ex. 15, 27, connected with the meaning eye, like the Greek *πηγή*, Persian چشم; comp. עֵינֵן. In this sense עֵין is to be taken in the following names of places compounded with it; to which belong also עֵינָם, עֵינֵם and עֵינֶן, עֵינֹן, עֵינֵם. Closely connected with this is — 7. עֵין as the proper name a) of a city of Simeon, which lay within Judah and was also a Levitical city Josh. 15, 32; 19, 7; 21, 16 (perhaps we should read עֵינֶן); 1 CHR. 4, 32, where the writer did not at all wish to read עֵין רִמְמֹן, since he specifies Rimmon, and not till NEH. 11, 29 עֵין רִמְמֹן was made out of it. b) name of a locality in the north-east of Palestine NUM. 34, 11, according to Robinson N. Bibl. Res. p. 696 the source of the Orontes south-east of Riblah. In all these seven meanings the stem is עֵין III. — 8. (with suff. עֵינָם ZECH. 5, 6, עֵינֵינוּ = עֵינָם Ps. 73, 7, 2 pl. with suff. עֵינֹתָם Hos. 10, 10 K'tib; from עֵין I. = עֵינִי) same as עֵינֵן nothingness, vanity (= הֶבֶל), sin, a lie, and therefore like that word (Is. 66, 3) concrete an image, עֵינֹתָם שְׁתֵּי Hos. 10, 10 K'tib the two idols, i. e. the two golden calves (1 KINGS 12, 28); זָחַח עֵינָם ZECH. 5, 6 that is their guilt (LXX, Syr.), which is something heavy (Is. 1, 4), which has been made full like a sum or a measure (GEN. 15, 16; MATTH. 23, 32); Ps. 73, 7 their sin proceeds from an insensible heart (חֶלֶב). But see עֵינָה, עֵינֶן. — From עֵין 1. comes

עִיֵן (*part.* עִיֵּן) *denom.* to look at, only in the secondary signification to look askance, to look envious 1 SAM. 18, 9 K'ri, for which the K'tib has עִיֵּן from עִיֵּן; Ar. the same.

שֵׁן-לֵב see שֵׁן I.

עֵי-צֶדֶק see **צֶדֶק** I.

צִי-יָדָהּ or צִי-יָדָהּ see יָדָהּ I.

שָׁגָלִים see עֵין גַּלִּים

צֶדֶן (*fountain of gardens*) *n. p.*
 1. of a city in the plain of Judah **JOSH.** 15, 34; in *Josephus Fuvāia*, now G'enin (*Rob.* III. 386). — 2. A levitical city in Issachar **19, 21** and **21, 29**, for which **1 CHR.** 6, 58 has **צָדָה** (which see), as also **צָדָה = צֶדֶן**.

עִיר דָּאָר (see **דָּר** 4) *n. p.* of a city and district in Manasseh Ps. 83, 11 compared with JUDGES 4, 6 7 14 15, called *Ἐνδῶρος* in *Josephus* (Antt. 6, 14, 2) and four miles south of mount Tabor (*Eus.*), whose ruins still exist (*Burckh.* II, 590); now *Endür* (*Robinson*, Later Bibl. Res. p. 446).

עֵין דָּוָר in JOSH. 17, 11 and 1 SAM.
28, 7 is same as עֵין דָּהָר.

עין חדה see **חֲדָה**.

צִין הַצֹּר (*fountain at Chazor*) *n. p.*
of a city in Naphtali **JOSH. 19, 37**, different from **הַצֹּר** in the same territory; comp. **1 MACC. 11, 67**.

תָּרַד see עֵין חֲדוּד

עֵין מִשְׁפֶּט (*fountain of judgment*) *n. p.* of a locality in the wilderness פָּאָר between שׂוּר and אֵלֶם, at the south border of the Hebrew land; distant 10 or 11 days' journey from Sinai and ident. with קָדֵשׁ GEN. 14, 7. Both מִשְׁפֶּט and קָדֵשׁ (which see) appear to point to a religious significance of this place, which it may have had before Moses.

עגלִים see עין עגלִים.

עֵין רִגְלַי (*fountain of the fuller*) *n. p.* of a fountain on the border between Judah and Benjamin, not far from Jerusalem, and at the south-east side of it JOSH. 15, 7; 18, 16; 2 SAM. 17, 17; 1 KINGS 1, 9 (comp. *Josephus*, Antt. 7, 14, 4). The fuller's field lay in the neighbourhood (2 KINGS 18, 17; IS. 7, 3; 36, 2). Comp. also the proper name רִגְלִים.

עֵין רִמּוֹן (*fountain dedicated to Rimmon*) NEH. 11, 29, see רִמּוֹן and עֵין 7, a.

עין שמש (*fountain dedicated to the sun*) *n. p.* of a locality and fountain on

the border of Judah and Benjamin JOSH. 15, 7, not far from *En-rogel*. But an *En-shemesh* may have also been situated at the south-eastern border of Dan (*Robins*. Pal. III, 224 seq.).

עֵין תַּנִּין (with the article; *snake-fountain*) *n. p.* of a fountain near Jerusalem NEH. 2, 13.

עֵין תַּפְּסִיחַ (*fountain at Tappuah*) *n. p.* of a locality in the district תַּפְּסִיחַ, which belonged to Manasseh JOSH. 17, 7 8; comp. בֵּית תַּפְּסִיחַ.

עֵינָה (out of עֵינָה, from עֵינָה) *n. p.* of a city GEN. 12, 8, in the Samar. version for עֵי of our text.

עֵינָה (only plur. עֵינָה) Hos. 10, 10 see עֵינָה 8.

עֵינָה, see עֵינָה under עֵינָה.

עֵינָה (*double fountain*) *n. p.* of a place in the plain of Judah on the road to Timnah GEN. 38, 21, identical with עֵינָה JOSH. 15, 34, the dual-ending -ים being contracted in other cases also into -ם.

עֵינָה see עֵינָה.

עֵינָה (*a Fountain-distributor, viz. El is*) 1. *n. p. m.* NUM. 1, 15; 2, 29; comp. בְּאֵר. — 2. only in עֵינָה NUM. 34, 9 10; Ez. 48, 1 (see under עֵינָה), for which Ez. 47, 17 has עֵינָה.

עֵינָה (3 f. עֵינָה) *intr.* same as עֵינָה II. *to be veiled, covered, figur. to languish; עֵינָה and the cognate in sense עֵינָה, עֵינָה proceeding from a similar fundamental signific. Metaph. to succumb powerless, with ל of the person JER. 4, 31; to gape, pant with thirst, to pine; to be weary, tired; to be gloomy, dark (see עֵינָה). Derivat. עֵינָה (fem. עֵינָה); on the contrary עֵינָה and עֵינָה are derived from עֵינָה.*

עֵינָה (*plur. עֵינָה*) *adj. m., fem.* *languid, coupled with עֵינָה 2 SAM. 17, 29; gaping, thirsting Ps. 63, 3; JOB 22, 7; weary, faint, GEN. 25, 29, coupled with עֵינָה DEUT. 25, 18; נַפְשׁ עֵינָה a thirsty soul, i. e. one exhausted Prov. 25, 25; עֵינָה substantively a beast of burden*

Is. 46, 1, properly abridged from עֵינָה עֵינָה.

עֵינָה (with a poetical accentless עֵינָה; from עֵינָה II.) *f.* 1. prop. a veiling or covering, hence *darkness, obscurity* JOB 10, 22; opposite עֵינָה, Am. 4, 13 *turner of the morning into darkness*; comp. עֵינָה, מִינָה. — 2. *n. p.* of an Arab-tribe beside Midian, who dwelt on the east side of the Red Sea as far as Moab, and were a commercial medium of exchange in gold and frankincense from Saba; then also the name of their abode GEN. 25, 4; Is. 60, 6; 1 CHR. 1, 33. A place at Pelusium was also termed עֵינָה (*Kamus* p. 1211). — 3. *n. p. m.* 1 CHR. 2, 47. — 4. *n. p. f.* ib. 2, 46.

עֵינָה (*protecting one*) *n. p. m.* JER. 40, 8 K'ri, for which K'tib has עֵינָה.

עֵינָה (with *suff.* עֵינָה, *pl.* עֵינָה) *m.* 1. (from עֵינָה V.) prop. the sucking one; hence *a young thing*, like עֵינָה from עֵינָה = עֵינָה, but only the young of an ass, aselus GEN. 32, 16, ZECH. 9, 9, = בְּנֵי-עֵינָה GEN. 49, 11; rarely of עֵינָה JOB 11, 12; metaphor. *an ass*, for riding JUDGES 10, 4; 12, 14, for bearing burdens Is. 30, 6 K'ri, or for husbandry 30, 24 coupled with עֵינָה; Arab. عِي a wild or tame ass. — 2. (from עֵינָה II., only *pl.* עֵינָה) *a city* JUDGES 10, 4, selected for alliteration to עֵינָה, *young asses*, especially as עֵינָה may have sprung from עֵינָה, like עֵינָה from עֵינָה. For *a young ass* there is also עֵינָה, *pl.* עֵינָה Is. 30, 6 K'tib.

עֵינָה as a verb, see עֵינָה I-VI.

עֵינָה (perhaps instead of עֵינָה from עֵינָה II. like עֵינָה 1 SAM. 21, 9 instead of עֵינָה, hence the *pl.* once עֵינָה JUDGES 10, 4 to have an assonance with עֵינָה 1; the common plural is עֵינָה from a singul. עֵינָה, as from עֵינָה the plur. is עֵינָה, the *ô* passing into *â*; but the sing. may also have been עֵינָה, since this form likewise appears) *fem.* (*masc.* only in NUM. 35, 2 3; JUDGES 19, 12) 1. *an enclosed, fenced place*, proceeding from the verb-idea "to fence round, encircle, enclose";

hence a) a tower, a castle, Is. 1, 8 like a tower of watch (see מצודה) = מִגְדָּל 2 KINGS 17, 9; a place of encampment NUM. 13, 19, designated more exactly by מַחֲנֵה. b) a city generally = קִירוֹ Is. 22, 2; but also a village, a hamlet, a nomad village or encampment GEN. 4, 17; JOSH. ch. 15; a fortification, a fortified city NEH. 9, 25; 2 CHR. 11, 5; Hos. 8, 14; but for the latter meaning stand the fuller forms מְצוֹר קִיר PSALM 31, 22; 60, 11; 2 CHR. 8, 5, קִיר מְצוֹר 2 KINGS 3, 19; 17, 9; JER. 1, 18, or with specific mention קִיר חוּמָה LEV. 25, 29; קִיר מְצוֹרוֹת of Sidon DAN. 11, 15; קִיר הַהָרִים Is. 19, 18 see הָרִים. The particular name of a city is sometimes paraphrased, as קִיר הַקֶּשֶׁת NEH. 11, 1, קִיר אֶלֶיָּהוּ Ps. 46, 5 of Jerusalem, and also קִיר הַדְּמִיָּה Ez. 22, 2, קִיר שְׂפָתָהּ Is. 22, 3, הָעִיר 7, 23 or קִיר alone Is. 60, 6; also applied to Nineveh Is. 32, 19; קִיר תְּהֵלָה JER. 49, 25 of Damascus, and so in the most various applications, as may be seen from the context. In the genitive case קִיר (constr. plur. בָּתֵּי קִיר) is considered as a mother to whom belong villages and hamlets like daughters NUM. 21, 25; JOSH. 15, 45; JUDGES 11, 26. To know how to go into the city ECCL. 10, 15 is an expression used instead of, to know how to help oneself, to know how to find. c) of a part of a city, as קִיר דָּוִד of that part of Jerusalem on Zion 2 SAM. 5, 7; 6, 10; קִיר הָעִיר of the middle part of Jerusalem 2 KINGS 20, 4; קִיר הַמִּזְבֵּי the lower city of רַבְּבָה, situated on a river 2 SAM. 12, 27; קִיר בֵּית הַבַּעַל the department of Baal's temple, and therefore nothing but a part of the city of Samaria 2 KINGS 10, 25. d) Metaphor. the inhabitants of a city 1 SAM. 4, 13; Is. 14, 31; elsewhere קִיר appears in contrast with the inhabitants JUDGES 1, 8; on מְחַסֵּם see מִחָ. In this leading sense names of places are compounded with קִיר, as קִיר הַמִּלְחָמָה, קִיר נְחָשׁ, קִיר שֶׁמֶשׁ, קִיר הַתְּמָרִים, which follow below, in order. —

2. (from קִיר VI.) heat, anger, wrath, Hos. 11, 9 (Rashi); but קִיר may be taken in the usual meaning there, I will not come (threatening and destroying) into the city, because the men sink under his fearful presence (1 SAM. 5, 9-12; JER. 49, 38). In Ps. 73, 20 קִיר is contracted from מְהִיר, and מְהִיר Hos. 7, 4 is the part. Hif. of קִיר III. — 3. (from קִיר II, 3) = קִיר anguish, pain JER. 15, 8 (LXX, Pesh.), like קִיר 2. same as קִיר (enemy); hence coupled with מְהִיר. — 4. (a Watcher, viz. El is, from קִיר III.) n. p. m. 1 CHR. 7, 12, for which 7, 7 has קִיר (which see). — 5. on קִיר see קִיר.

קִיר הַמִּלְחָמָה (salt-city, i. e. near יָם הַמִּלְחָמָה) n. p. of a city in the desert of Judah, near the Salt-Sea JOSH. 15, 62.

קִיר-נְחָשׁ (brass-city, perhaps oracle- or magic-city,* see נְחָשׁ) n. p. of a city otherwise unknown 1 CHR. 4, 12.

קִיר שֶׁמֶשׁ (city of the sun) n. p. of a city in Dan Is. 19, 41, so called from the worship of the sun; see שֶׁמֶשׁ, בֵּית שֶׁמֶשׁ.

קִיר הַתְּמָרִים (city of palms) n. p. for various places, 1. a name for יָרְדוֹ JUDGES 3, 13, 2 CHR. 28, 15, DEUT. 34, 3, so called from the palm-groves there (Plin. H. N. 5, 14; Tacit. hist. 5, 6). — 2. name of a place in the peninsula of Sinai, Phoenikon (Diod. Sic. III, 42; Strabo p. 776) in Arabia JUDGES 1, 16.

קִיר (from קִיר III.; pl. קִירִין) Aram. m. a watcher, of archangels DAN. 4, 10 14 20; identical with קִיר, and parall. with it; hence Aq. and Symm. ἐγγεῖτες and the LXX ἄγγελος generally. In the book of Enoch both good angels (12, 2 4; 92, 16) and fallen ones (10, 13; 12, 5) are called watchers, and there are watchers of heaven (13, 11), holy watchers (15, 8), watching angels (20, 1). Amshaspand proceeds from the same meaning.

קִירָא (a Watcher, viz. Jah is) n. p. m. 2 SAM. 20, 26; 23, 26 38; comp. as proper names קִיר 4, קִירִי, קִירִי.

קִירִיד (from קִיר = יָרִיד) n. p. of an

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עֲפָרָה, חֲמֻמָּה, חֲלָה, חֲלָלָה, (עֲפָרָה) = עֲפָרָה, לְבָאִיּוֹת, לְבָרִי, יוֹדָה, לִישׁ, זָאב, שָׁחַץ, עֲהֹן, &c. אִיהָ, עֲבִירָה.

עֲכָבִישׁ (out of עֲכָב from עֲכָב I. with the very old noun-ending יֵשׁ, see חֲלָמִישׁ) *m.* one weaving, spinning; hence a spider, עֲבִירָה a spider's house, a spider's web, Job 8, 14, a figure of fragility (comp. Coran, Sur. 29, 41); עֲבִירָה threads of the spider Is. 59, 5, a figure for intrigues; Targ. עֲבִירָה, def. עֲבִירָה the same, proceeding from עֲכָב, Ar. عَكَب (with *n* inserted) and in the collective form عَكَاب the same, and in the Coran عَنكَبُوت after an Aramaean pattern; Maltese ankabūt. It is obvious, therefore, that עֲכָב alone, Aram. עֲכָב, Ar. عَكَب, may be the stem. In favour of the fundamental explanation now given is the Arab. عَكَبَش to bind, to weave, to put together, Greek ἀράχνη, Latin arā-neā (= arac-neā) a spider, from אֲרָג (which see), and the German Spinne. On the other hand, the Arab. عُكَّاش (a spider) may have come first from عَكَبَاش, and out of that the denomin. عَكَّש to spin, to weave, of the spider.

עֲכָבִירָה (*pl. constr.* עֲכָבִירָה, with *suff.* עֲכָבִירָה; from עֲכָב II. with the noun-ending יָה, as in סִנְדִּירָה) *masc. prop.* a gnawing animal; hence a mouse (along with חֲלָרִי) Lev. 11, 29, Ar. عَكْبَر a field-mouse; comp. Ar. كَعْبَر transposed from عَكْبَر to gnaw off, to draw off, to cut off; Syr. حَمَصَا, Samar. in Lev. l. c. עֲכָבִירָה. The field-mouse was dedicated and sacrificed to certain dark deities, and its flesh consumed at sacrificial feasts (comp. Varro 3, 15) Is. 66, 17. To propitiate such deities in case of a pestilence &c. (see נִחָר), with which the plague of field-mice was united, golden mice of this form were presented 1 Sam. 6, 4 5 11 18. Mice were regarded by magicians as demoniacal animals (Plut. Symp. 4, 5, 2).

עֲכָה (not used) see עֲכָה.

עֲכָה see עֲכָה.

עֲכָן (abridged from עֲכָן) *n. p.* of a city situated on a gulf 250 feet north of where the river Belus flows into the Mediterranean Sea JUDGES 1, 31; assigned to the tribe of Asher, but in Shalmanezzer's time still dependent on Tyre (Joseph. Antt. 9, 14, 2), and usually reckoned by the Greeks (Strabo and others) as belonging to the Phenicians. According to Mic. 1, 10 it appears to have been looked upon merely as a Philistine town, and perhaps it never belonged to Israel. In addition to the form עֲכָן, in the time of the Crusades Accon (עֲכָן), there was another עֲכָה, Ar. عَكَا, Greek Ἀκη instead of Ἀγκη; and also an old one, עֲכָן Mic. l. c., Phen. עֲכָן (on coins); so that either עֲכָן or עֲכָה may be adopted as the stem. עֲכָן i. e. עֲכָן, or עֲכָה, has been wrongly compared by Simonis with the Ar. عَك translated arena fervens solis aestu, which does not at all suit Akko on a gulf in whose vicinity are swamps, and which was abundantly supplied with water. To put it by the side of עֲכָה, עֲכָה is better suited to the topographical situation of the place. See עֲכָן.

עֲכָן see עֲכָן and see ע p. 1002 *.

עֲכָן see עֲכָן.

עֲכָר (sorrow-valley) *n. p.* of a valley near Jericho, to the east, like שְׂרֹן in the west Josh. 15, 7 compared with 7, 25 26; Is. 65, 10; also mentioned on account of its meaning in Hos. 2, 17, like עֲכָר הַבְּנֵה Ps. 84, 7.

עֲכָר (not used) or עֲכָה *tr.* same as עֲכָר (עֲכָר), עֲכָה, to enclose, to encircle, a place, to make it habitable. Deriv. the proper name עֲכָן (עֲכָן, עֲכָה, עֲכָן).

A comparison with the Arab. عَك to be hot, sultry, of day, or to be burnt up, of the ground, is unsuitable to the *n. p.*

עַל (abridged from עָלָה, עָלִי, from עָלָה I., like עָל from עָרָה I.; constr. עָלִי out of alaī, without being a pl., as אֲלֵי, עָלֵי are not plurals; with suff. עָלֶיךָ, עָלָיָהּ, עָלָיו (עָלַיְמוּ) poet. עָלֵיהֶם, עָלֵינוּ same as עָל עָלֶיךָ Hos. 11, 7; see עָל. — 2. A preposition: upon, over, above, ἐπὶ, υπέρ, super, in the widest sense, partly expressing protecting, covering, pressing, resting above upon, answering to the question *where?* partly motion toward the upper surface of a thing, answering to the question *whither?* whether the point of procedure be higher (*down upon*), or lower (*up on*); partly the overtopping of other and lower objects, answering to the question *where or whither?* partly mere local motion and direction to, particularly a more distant agency approaching or joining another; objectively or subjectively, and therefore sometimes interchanged with אֶל. Accordingly its numerous uses may be reduced to the following classes: a) applied to the being above upon an object, conseq. upon, super, ἐπὶ, e. g. עַל-בֶּסֶם 1 KINGS 2, 12, עַל הַשִּׁלְחָן LEV. 24, 6, עַל-הַחֹמֶה Is. 36, 12, עַל-גִּדְּיָהּ JOB 21, 32 (*on the heap of sheaves*), עַל-רִגְלָם (upon the feet) 1 CHR. 28, 2, ZECH. 14, 12, עַל הַמִּצָּה 2 SAM. 4, 7. Hence after verbs of protecting, sparing, as after חָסַד DEUT. 7, 16, חָמַל Jo. 2, 18, JOB 20, 13, רָחַם Ps. 103, 13, of burdening and oppressing, עָבַר 2 SAM. 13, 25, הִכְבִּיד HAB. 2, 6, עָזַר JUDGES 3, 10, לָמַשָּׂא 2 SAM. 15, 33, הָיָה לְטָרָח Is. 1, 14, רָבָה עָלַי it is heavy upon ECCLES. 6, 1; 8, 6; after verbs of covering, veiling, עָבַד LEV. 4, 8, 20, of resting, abiding, as after נָחָה GEN. 8, 4, נָשָׁב JER. 23, 8, therefore after גָּנָה Hos. 11, 11, of sheltering, נָחַן Is. 31, 5, עָבַד Ex. 40, 21 &c. Here belongs also רָגַל עַל-לְשׁוֹן to bear slander upon the tongue, i. e. to slander Ps. 15, 3; עָלָה ib.; and as the mouth or lips are looked upon as the seat of speech, the expressions: הִזְכִּיר = נִשְׁמַע עַל-פִּיהָ Ex. 23, 13, נִשְׂאָה עַל-פִּיהָ to speak Ps. 50, 16, בָּהָל עַל-פִּיהָ ECCLES. 5, 1 to be hasty with

speech; עַל-בֵּית above upon, whether upon the extreme surface Is. 32, 13, or on an elevated place 38, 20. Still farther: in or upon, answering to the question *where?* So in עַל-אֲדָמָה Am. 7, 17, עָלֵי Ps. 49, 12, עַל אֶרֶץ 110, 6, עַל-מִמְלָכָה Is. 9, 6, עַל אֲפָרִים 7, 2; of clothing, of gold or silver coverings, e. g. הָיָה עָלַי to have on, to wear GEN. 37, 23; DEUT. 7, 25; 1 CHR. 15, 27; 2 SAM. 13, 18; and so should be explained JOB 24, 9 עַל עָרֵי what the poor has upon him, i. e. his clothes (*de Bañolas*). To this is easily attached the expression of abiding at a thing, to be translated with, at, as עָלֵי אִמִּי Ps. 131, 2 with his mother, עָלֵי נָחִיר JOB 18, 10 at the way, this at or with being at the same time a local upon. Connected with the latter is its figurat. use as dat. commodi and incommodi, lying like a burden or duty upon one: so הָיָה עָלַי 2 SAM. 15, 33; רָע עָלַי ECCLES. 2, 17 and 6, 1; GEN. 48, 7; 2 SAM. 18, 11; PROV. 7, 14; and some verbs are construed with עָל instead of the dat., as שָׁיר עַל-לֵב Prov. 25, 20 to sing to the heart, דַּבֵּר עַל-לֵב Is. 40, 2 to speak to the heart. — b) it expresses motion to the upper part or surface of an object, answering to the question *whither?* to be translated by upon, down or up on, up to; in Greek sometimes ἐπὶ, sometimes κατά, Lat. deorsum in, in, ad, and sometimes interchanging with אֶל. stands in this meaning after הִשְׁלִיךְ Ps. 60, 10, הִמָּטִיר JOB 38, 26, הִלִּיךְ LEV. 1, 7, הִבִּיךְ 2 SAM. 15, 20, הִנָּחָה 2 KINGS 25, 20, בִּוא 2 SAM. 15, 4, נָקְרָה Ex. 3, 18, עָלָה GEN. 38, 12, אָרַב JUDGES 9, 34, פָּנָה GEN. 24, 49, הִוָּשִׁיב = הוֹשִׁיב Hos. 11, 11 compared with 1 KINGS 20, 43 &c. It is interchanged with אֶל after שָׁנָה Is. 36, 12, נָפַל Am. 3, 5, Is. 24, 18, הִנָּחָה Ex. 34, 1, נָחַן Is. 29, 11 12, הִנָּחָה JOB 21, 31 &c. Here belongs also עָלָה ZECH. 7, 14 to drive over to, עָלָה to bow down to LEV. 26, 1, עָלָה Ex. 23, 5 to turn to adulterously; as well as אָסְפָה עַל-בּוֹר to be gathered down into the pit Is. 24, 22, עָלָה עַל-בּוֹר ib., because

וְכֹר were below ground and the prisoners were thrown down from above. — c) It denotes the overtopping of other lower or flat objects, answering to the question *where or whither?* and should be translated by *upon, at, over* &c. So עַל-הַיַּדִּין GEN. 16, 7 *at a fountain*, עַל-יָמִים NUM. 24, 6, עַל-הַיָּם Ex. 14, 2, עַל-הַגְּמָלִים (*near the lying camels*) GEN. 24, 30; עַל אֲבִימִי JOB 39, 9. So too עַל-הַיַּדִּין PROV. 23, 30 *at the wine*, עַל-הַלֶּחֶם 1 SAM. 20, 24 *at the meal*, like ἐπὶ τῷ δεινῷ, *super coenam*, ἐπὶ ἔσθῃ, where the food, wine &c. are conceived of as beneath. Hence after verbs of administration and ruling, oversight &c., as after מָלַךְ GEN. 37, 8, 2 KINGS 11, 3, מָשַׁל PROV. 28, 15, נָיַע JUDGES 9, 9 (an obvious expression of dominion over the trees), פָּקַד 2 CHR. 36, 23, הַפְקִיד GEN. 39, 5, פָּקַח עֵינָי JOB 14, 3, עָיַן &c., so that even עַל alone is sometimes sufficient without a verb 1 KINGS 4, 6; 16, 9; IS. 22, 15. Figur. it denotes a mental overtopping and superiority to a lower thing, as in the relation of the protector to the protected, of the propitiating to the propitiated, of the intercessor, the fighter for &c., to be rendered by *aa) for, pro*, hence עַל הָיָה 1 SAM. 25, 16, בָּרָחָם JUDGES 9, 17, צָוֵּר DAN. 12, 1, בָּפַר LEV. 19, 22, עָוֵר JOB 42, 8, זָרַר EZ. 13, 1; bb) expressing a depressing, ruling over. it is *super, above, over*, hence עַל בָּבֶר JOB 23, 2, נִוְרָא Ps. 89, 8; generally it is put with verbs of coming upon one, of overpowering GEN. 34, 25; JUDGES 18, 27; IS. 10, 28; and mentally, *over one = of one* e. g. דָּבַר עַל JUDGES 9, 3, 1 KINGS 5, 13, שָׁמַע עַל שׁ GEN. 41, 15 *to hear of one*, נִשְׁבַּע עַל LEV. 5, 22 [6, 3] *to swear to*, הוֹדָה עַל Ps. 32, 5 *to make confession to*, הִתְנַבֵּא עַל Is. 1, 1, 1 KINGS 22, 8 *to prophesy over one*, רִיב עַל GEN. 26, 21 *to strive over a thing*, יָרַע עַל *to have the knowledge of a thing*; also *besides, praeter* (i. e. *over or beyond*) GEN. 48, 22; of time, *older* LEV. 15, 26; cc) expressing an addition to a person

or thing, that person or thing super-added being looked upon as overtopping the other and lower, translated by *upon*, *to*, as *וְעַל* Lev. 5, 16. *to add to a thing*, *וְעַל* 2 SAM. 4, 2 *to be reckoned to*; also without a verb, as JER. 4, 20 *breach upon breach*, JER. 32, 10 *days upon or above a year*; *וְעַל* GEN. 28, 9 *in addition to his* (al ready married) *wives*. dd) The idea of overtopping &c. may be perceptible only from the context or from a turn in the signification of the verb, though the translation may be *by*, *about*. So *וְעַל* 1 SAM. 4, 20, *וְעַל* 2 SAM. 1, 9 *to stand by one who lies or sits*; hence *וְעַל* JOB 1, 6 *to place themselves before the* (sitting) ruler (God) and receive his commands, as *וְעַל* 1 KINGS 22, 19, elsewhere *וְעַל* Is. 6, 2; but also generally in the sense of *by*, *around* GEN. 45, 1, 1 SAM. 22, 19; *upon*, GEN. 45, 14 *upon his neck* (without *וְעַל* 45, 15); *וְעַל* Is. 60, 14 *at the soles of thy feet*, i. e. lying in the dust before thee; *וְעַל* *at the bush*. In this sense of *עַל* are formed the prepositions *עַל* *at*, *by*, *prop. at the side* 2 SAM. 15, 2, *pl. עַל* at NUM. 34, 3; *עַל* at the place NUM. 2, 17 (see *עַל*); *עַל* at the right GEN. 24, 49; *עַל* at the rear of it Ez. 41, 15. So too adverbs, as *עַל* Ps. 31, 24 *plentifully*, *עַל* Lev. 5, 22 *falsely*, *עַל* Is. 60, 7 *pleasantly, willingly*, elsewhere *עַל* JER. 6, 14 *slightly, triflingly*. ee) meaning *about*, as *עַל* Ex. 14, 3 = *עַל* 1 SAM. 1, 6, with AM. 3, 15 &c. — d) Different other applications of *עַל*, derived in substance from the fundamental significations mentioned above, are aa) *suitably to*, *according to*, *juxta*, *secundum*, because a thing which covers another is looked upon as corresponding to it and regulated by it, as *עַל* GEN. 48, 6, *עַל* Ex. 12, 51 *according to their posts*, and thus too *עַל* after the manner, in the way of Ps. 110, 4; bb) *although*, *quanquam*, as *עַל* Job 10,

7 *though thou knowest*, prop. over thy knowledge; על מִשְׁפָּטִי 34, 6 *though I am right*; על לֹא-הָיָה 16, 17 *though there be no violence* (i. e. uprightness) in my hands. This should always be considered a preposition, and resolved by *by*, *over*. In Is. 53, 9 על with this meaning is a conjunction. . cc) על for לְ Job 22, 2; 33, 23 &c. dd) before the names of a music choir in the Psalms 8, 1; 45, 1 &c., showing that one should not take those words for the names of instruments. ee) *on account of*, *for the sake of*, hence עלֵיךְ Ps. 44, 23 *for thy sake*, על-תְּשׁוּבוֹת *on account of answers* Job 34, 36, especially with the infin. constr. and a suff. Jer. 2, 35; Job 32, 2; and in this sense are to be explained the particles על-זֶה, על-כֵּן, על-מִדָּה, על-דִּבְרֵךְ, על-אֲדָרֹת, על-יָבֵן, זֶה and כֵּן, דָּרֵךְ, מִדָּה. After the verbs חָרָה אֵף, בָּכָה, שָׁחַק, סָפַר, דִּחְצַנְג, שָׂמַח, חָנָה, רָחַם, נָחַם, סָפַס פָּאִים, שָׁרַק, is used in this sense. ff) *against*, *adversus*, *contra*; *upon a thing*, JUDGES 16, 12; Ez. 5, 8; Job 16, 4; therefore after קִים, חָנָה, חָנָה &c. gg) *towards*, in a friendly sense 1 Sam. 20, 8. hh) in the meaning of עַד Ps. 19, 7, where 18 mss. have עַד. — On אֲשֶׁר, על בְּלִי, עַד אֲשֶׁר see בְּלִי, אֲשֶׁר. — Closer compounds are: 1. כַּעַל *according as*, *sicut*, *secundum*, Is. 63, 7 *according to all that Jehovah has shewed us*, i. e. corresponding to it; its place supplied in the last member by a simple כְּ 2 Chr. 32, 19 *as against the gods*; כַּעַל ... כַּעַל *according to* ... so, 59, 18 *according to their evil deeds* (which the Babylonians did to the Israelites) *will he repay*. — 2. מֵעַל a) *from upon*, *from above*, according to the different meanings of על. So e. g. מֵעַל נָפַל GEN. 24, 64 and 1 Sam. 4, 18 *to fall down from*, because הִכְפָּא על, על הַמֶּלֶךְ is said by antithesis; and so after הִסִּיר 2 Sam. 11, 20, נָשָׂא Ez. 1, 19, הִסִּיר GEN. 48, 17, נָשָׂא 40, 19, נָגְלָה Am. 7, 11 &c. Hence after verbs meaning to give way, to go away, to pull down, to put off, to remove (what is hard), to flee, JUDGES 16, 19 20; GEN. 13, 11; 38, 14; 41, 42; Is. 20, 2; DEUT. 8, 4; where על

always stands in antithesis. Especially note-worthy are the phrases מֵעַל דָּרַשׁ מֵעַל to search out of a book Is. 34, 16; מֵעַל קָרָא Jer. 36, 11 *to read from a book*; מֵעַל מֵעַל away from me, i. e. being upon me no more, of the skin Job 30, 17 30. b) *from at*, *from near*, de ... juxta; *away from the side of* GEN. 17, 22; 18, 3; 35, 13; Num. 16, 26. c) *above*, *upon*, *super*, *supra*, opposite to מֵעַל, as על means sometimes by itself. So לְ מֵעַל above the GEN. 1, 7, above over, JON. 4, 6. above at, 2 Chr. 26, 19, without לְ above NEH. 3, 28. Here belongs also ECCLES. 5, 7 *for a high one watches above the high*, i. e. stands over him.

עַל (from עָלָה I.; with suff. עָלֶיךָ, עָלֵינוּ, עָלֵיהֶם) *Aram.* the same: upon DAN. 2, 10; 3, 12, over 5, 23, on account of Ezr. 4, 15, or same as אֵלַּי to, unto DAN. 7, 16, against 3, 29, or dative 4, 24; עַל-דָּרֵךְ see דָּרֵךְ, עַל-דִּבְרֵךְ see דִּבְרֵךְ.

עַל (def. עָלָה, from עָלָה III. = עָלָה I.) *Aram.* m. same as Hebr. מֵעַל the height, the upper; but commonly as a prepos. only with כֵּן following above, over, DAN. 6, 3; comp. עָלֵי.

עַל (and עַל NUM. 19, 2; DEUT. 21, 3; Jer. 5, 5; with suff. עָלֶיךָ, עָלֵינוּ, עָלֵיהֶם) *from* עָלָה I.) *masc. prop.* a round, roller-like thing, specially a yoke, i. e. the round, bent cross-wood put on the neck of animals and fastened to the pole, so that the yoke is drawn and carried at the same time; hence מִשְׁךְ בָּעֹל to draw the yoke DEUT. 21, 3, עָלָה עַל עַל פֶּ' to put the yoke upon, to yoke NUM. 19, 2; 1 Sam. 6, 7; along with חֶבֶל rope, halter Hos. 11, 4; figur. *servitude*, *dependence*, *oppression*, in which sense are used עָלָה עַל DEUT. 28, 48, עַל כָּבֵד 1 Kings 12, 11, עַל קֶבֶל Is. 9, 3. Putting it on, and burdening with it, are called עָלָה עַל NUM. 19, 2, עָלָה עַל 2 Chr. 10, 11, עָלָה עַל Jer. 28, 14, עָלָה עַל 1 Kings 12, 10, עָלָה עַל 12, 4; breaking and casting it away are חָבַל Is. 10, 27, כָּבַד Jer. 5, 5, פָּרַק מֵעַל GEN. 27, 40. Other metaphorical applications are: *severe*

chastisement, heavy fate LAMENT. 3, 27; a burden, of מוֹטוֹת עַל 1, 14. מוֹטוֹת עַל LEV. 26, 13 the staves of the yoke, i. e. the crooked wood, for which עַל or מוֹטוֹת alone stands elsewhere (JER. 28, 10).

Arab. **عَلَّ** the same.

עָלָא see **עָלָה**.

עָלָא see **עָל**.

עָלָא (עָל with Aram. definit.; a burden) *n. p. m.* 1 CHR. 7, 39.

עָלָא I. (not used) *Aram. intr.* same as Hebr. **עָלָה** I. Deriv. **עָלָיוֹן**, doubtful **עָלִי**, **עָלִיָּה**, **עָל**, which may be from **עָלָא** III. = **עָלָא** I.

עָלָא II. (not used) *Aram. intr.* same as Hebr. **עָלָה** II. Deriv. **עָלִי**, *pl.* **עָלָיוֹן**.

עָלָב (not used) *intr.* to be ashamed, prop. to become white, to turn pale, from shame, proceeding from the fundamental signification "to shine, to lighten", conseq. transposed from **לָעֵב**, Targ. **לָעֵב**, Syr. **لَعَب**, Arab. **لَعَب**; and identical with the organic root **לָב** II., **לָבֵן**, Greek *αλφ*, Lat. *alb*, *alp* &c.; comp. **בָּסָף**, **בָּוֶשֶׁת**. The Ar. **عَلَبَ** to be strong, belongs to another group. Deriv. **עָלָבוֹן**.

עָלָבוֹן (not used; from **עָלָב**) *m.* brightness, clearness, an epithet of God, only in the proper name **אַבְרָם־עַ** (*Ab is splendour, clearness*, i. e. majesty) 2 SAM. 23, 31, for which 1 CHR. 11, 32 has **אַבְרָם־אֵל**, interchanged elsewhere with **נָר** (which see) 8, 33 and 1 SAM. 9, 1. One may also look upon **עָלָבוֹן** as arising from **עָלָיוֹן**, but not (Ar. **عَلَبَ** to be strong) meaning strength = **אֵל**.

עָלָג (not used) *intr.* transposed from **לָעֵב** (which see) like **עָלָב** out of **לָעֵב**, to stammer, stutter, to speak unintelligibly, foolishly, thoughtlessly; the special development of the idea being given under **לָעֵב**. Arab. **عَلَجَ** to speak in a foreign tongue, **عَلِيجٌ** one that speaks in a strange tongue. Derivative

עָלָג (out of *Pihel*) *adj. m.* stuttering, stammering, speaking foolishly, then a substant. Is. 32, 4; opposite **צָה**.

עָלָה I. (*part.* **עָלָה**, **עָלָה**, *pl.* **עָלָה**, *fem.* **עָלָה**, *plur.* **עָלָה**; *inf.* **עָלָה**, *absol.* **עָלָה**, *constr.* **עָלָה**, **עָלָה**; *imper.* **עָלָה**; *fut.* **עָלָה**, *apoc.* **עָלָה**) *intrans.* 1. to be high, above, aloft, to be elevated, raised high, as the nouns **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה**, **עָלָה** &c. shew; hence Prov. 26, 9 is raised in the hand; then to lie high, above, of **עָלָה** Job 5, 26, i. e. a threshing-floor which was always on a height; to be or lie over a thing, as **עָלָה** over a wound JER. 8, 22; to be over, e. g. **עָלָה** over **עָלָה** and **עָלָה** Ez. 37, 8; to be above, over a thing, of a garment; to be covered, with **עָלָה** of the person LEV. 19, 19; comp. Arab. **عَلَا** altus, elatus fuit. — 2. to go to a height, to ascend, to go up, opposite **יָרָד**; hence to shoot up, to shoot forth, of plants, to sprout, to grow GEN. 40, 10; 41, 22; DEUT. 29, 22; AM. 7, 1; to shoot out, of a horn DAN. 8, 3; to mount up, advance, of a thunder-storm, of God in thunder Job 36, 33 comp. HAB. 3, 16; to spring up, of the wind Hos. 13, 15; to rise, of flame JUDGES 13, 20; to ascend, to mount up, of smoke GEN. 19, 28; to rise, of vapour 2, 6. — 3. to go or come up, ascendere, with **עָלָה** of the place whence JOSH. 4, 17, SONG OF SOL. 4, 2, and with **עָלָה** Is. 14, 14, **עָלָה** Ex. 24, 13, **עָלָה** Is. 22, 1, **עָלָה** of the place whither Ps. 24, 3; seldom absol. GEN. 44, 17; with **עָלָה** of the person to whom Ex. 19, 3. In particular it is applied to going from a low to a higher region, as from Egypt to Canaan GEN. 13, 1, Ex. 1, 10; from Assyria 2 KINGS 17, 3, Is. 36, 1, Babylonia 2 KINGS 24, 1, NEH. 7, 6, 'or from other countries to Palestine Hos. 1, 11; ZECH. 14, 16; the reverse being denoted by **יָרָד** (which see); only in Hos. 8, 9 does **עָלָה** stand for going to Assyria (comp. **עָלָה** 1 KINGS 17, 4). Of going into a desert (which is always higher) JOSH. 16, 1; Job 6, 18; of pilgrimages or processions to holy places (usually higher) DEUT. 17, 8;

JUDGES 20, 3; 1 SAM. 1, 3; of going up to a place of judgment NUM. 16, 12, JUDGES 4, 5, RUTH 4, 1, or to a king GEN. 46, 31, or generally to a higher one 46, 29; to ascend, with accusat. מַשְׁכֵּב GEN. 49, 4; superare, to overcome PROV. 21, 22, hence עָלָה לָלֶכֶת to go up against one or something in a military way, in order to subdue NAH. 2, 2; JO. 1, 6; 1 KINGS 15, 17; 20, 22; with accus. of the place IS. 7, 1 or בָּ 7, 6; with לִפְנֵי to go before, in order to fight MIC. 2, 13; to overtop, with עָלָה DEUT. 28, 43; PROV. 31, 29. Figur. to ascend, of God GEN. 35, 13, to overflow, of a river IS. 8, 7, to rise, of a storm HOS. 13, 15, of the dawn GEN. 19, 15, to spread upwards, of a stench JO. 2, 20, to lead up, of a way JUDGES 20, 31, of a border JOSH. 15, 15, to come forth from, of a lot LEV. 16, 9, to mount up PS. 18, 9, to increase 1 KINGS 22, 35, to prance JER. 46, 4; to mount, to spring upon, of the gendering of animals GEN. 31, 10; to cry out JER. 14, 2; to reach, רָכַב JON. 1, 2; עָלָה לָבֵב to come up to mind IS. 65, 17; JER. 3, 16; to graze upon the surface, of a razor JUDGES 16, 17; to reach, of a number, i. e. to result 1 CHR. 27, 24, hence in Talm. to amount to. — These numerous senses of עָלָה have a point of support in the Ar. **ع** to be high, elevated, to ascend; **ع** to shoot forth, to grow up, to rise in value, to be price-worthy; Syr. in Pa. to celebrate, to praise, to offer; Coptic **αλε** to ascend, tr. **ελ** to lead up; as well as in numerous analogies. But a closer examination shews, that an עָלָה II. and an עָלָה III. in themselves and as stems to certain nouns must proceed from entirely different fundamental elements; and therefore they are separately adduced. Deriv. עָלָה (a noun), מַעְלָה, עוֹלָה, 2 עוֹלָה, עוֹלָה, מַעְלָה, מַעְלָה, מַעְלָה, prepos. עָלָה, the proper names עוֹלָה, עוֹלָה, עוֹלָה, עוֹלָה, doubtful עוֹלָה, עוֹלָה, עוֹלָה, עוֹלָה.

Nif. נִשְׁעָלָה (inf. constr. הִשְׁעָלָה, fut. הִשְׁעָלָה) 1. to be high, exalted, of God PS. 47, 10; with עָלָה above others 97, 9. — 2. to lift up oneself, to rise up, to go

away, of a cloud NUM. 9, 17, of an army JER. 37, 5; with מִן of the place, to go away from NUM. 16, 24. On the other hand נִשְׁעָלָה Ez. 36, 3 belongs to עָלָה III. = עָלָה I. to go into.

Hif. הִשְׁעָלָה (once הִשְׁעָלָה HAB. 1, 15, 3 fem. הִשְׁעָלָה and הִשְׁעָלָה 1 SAM. 2, 19; 2 pers. הִשְׁעָלָה, הִשְׁעָלָה, הִשְׁעָלָה &c.; part. הִשְׁעָלָה, plur. מַשְׁעָלִים; inf. absol. הִשְׁעָלָה, constr. הִשְׁעָלָה; fut. הִשְׁעָלָה, apoc. הִשְׁעָלָה, to be distinguished from Kal by the context) caus. to make go up or come up, i. e. to lead or bring up, with accusat. JOSH. 2, 6, אֶל 1 KINGS 17, 19, עָלָה 20, 33 whither, with מִן of the place whence PS. 30, 4; Ez. 29, 4; hence causat. of Kal, to bring, to lead, e. g. out of Egypt into the desert or to Palestine GEN. 50, 24; JUDGES 6, 8; out of other lands to Palestine JER. 27, 22; 39, 2; 2 CHR. 36, 17; metaph. to lead on or up, an enemy, with עָלָה against JER. 50, 9; 51, 27; a troop Ez. 16, 40; 26, 3; to bring forth 19, 13 (comp. on Kal GEN. 49, 9); to make rise, a flood Ez. 26, 3; to draw up, fishes with a hook HAB. 1, 15; with נִשְׁעָלָה, to ruminare LEV. 11, 4, prop. to bring up what is chewed; to bring, tribute 2 KINGS 17, 4 (on Kal see HOS. 8, 9), the giver being conceived of as lower than the receiver; מִנְחָה IS. 57, 6; to put up, lights, i. e. to kindle them EX. 25, 37; 40, 4, but see עָלָה II. Hif.; to impose, מָס 1 KINGS 5, 27; to apply, אָרַבָה JER. 30, 17, i. e. to heal (comp. Kal ibid. 8, 22); to put on, lay on, טָק, with עָלָה of the member AM. 8, 10; בָּשָׂר Ez. 37, 6; to bring upon one DEUT. 28, 61; to cause no remainder to be left, of a sum, i. e. to be sufficient, to be enough, to amount to, with עָלָה 1 KINGS 10, 17; to put upon, with עָלָה 2 CHR. 3, 5 14; to reduce, with לָ 1 KINGS 9, 21; 2 CHR. 8, 8; to bring up, עָלָה לָבֵב into the mind Ez. 14, 3; comp. in JER. 7, 31 and 19, 5 the noun-expression for it מַעְלָה רִיחַ Ez. 11, 5, and עוֹלָה עוֹלָה 20, 32 &c., as a causative of Kal. Still farther: to make a prancing movement, i. e. to prance, of פָּרָשׁ NAH. 3, 3, like Kal JER. 46, 4. Of frequent

occurrence is the formula **הַעֲלֵה עֹלָה** to offer a burnt-offering LEV. 14, 20, with **עַל** Ex. 40, 29 or **בְּ** of the place where GEN. 8, 20, or with the accus. of that which one brings as a holocaust; **עֹלָה** 1 SAM. 7, 9 or **לַעֲלֹה** GEN. 22, 2 being put with it. Here **הַעֲלֵה** is usually rendered *offer*, to offer, after the analogy of **הַעֲלֵה מִנְחָה**; but as **הַעֲלֵה** only means *to sacrifice*, to burn a whole offering JUDGES 13, 19, 2 SAM. 6, 17, it is better to reckon it to **עֹלָה** II. **הַעֲלֵה** Ps. 102, 25 belongs like **עֹלָה** JOB 5, 26 and **נַעֲלָה** EZ. 36, 3 to **עֹלָה** III.

Hof. הַעֲלֵה (for **הַעֲלֵה**) to be offered, as a holocaust, with **עַל** of the place JUDGES 6, 28.

Hithp. הִתְעַלָּה (fut. apoc. **יִתְעַלֵּל**) to lift up oneself, to be elated, with **בְּ** with a thing JER. 51, 3. Others derive it from **הַעֲלֵה** = **בָּלַע** to stretch, to be extended on high; see **הַעֲלֵה**.

עֹלָה II. (fut. **יַעֲלֶה**) intr. 1. same as **קָלָה** to glow, burn, of sacrifices; to blaze, of **לֶהָב** JUDGES 13, 20; figur. of **אֵשׁ** Ps. 78, 21 31, **חֲמָה** 2 SAM. 11, 20; identical in its organic root **עֲלֵה** with **קָל** (to **קָלַל**) II. (to **עָלִיל**) II. (to **עָלִיל**) 2), which see. As verbs having this primitive idea frequently pass into the meaning to lighten, to glitter, to shine, to blossom, to sprout, to grow, so significations 2. to sprout, to grow, of **נֹצֵה** GEN. 40, 10, **שֶׁבֶלֶם** 41, 22, **עֲטָב** DEUT. 29, 22, **לֶקֶשׁ** AM. 7, 1, **הָרֵם** Is. 55, 13, **קִישִׁיִּים** Is. 5, 6, **סִירִים** 34, 13, **שִׁמּוֹר וְשִׁירָה** PROV. 24, 31, metaphor. **קָרַן** DAN. 8, 3, and 3. to lighten, to shine, of **שָׁהַר** GEN. 19, 15, may belong here, and not to **עֹלָה** I. Deriv. **עֲלָה**, **עֹלָה**.

Hif. הַעֲלֵה and **הַעֲלֵה** (fut. **יַעֲלֶה**) caus. to make burn; hence to kindle, set fire to, **נָרוֹחַ** Ex. 25, 37; 40, 4; NUM. 8, 3; to consume, **עֹלָה** i. e. to offer a whole burnt-offering LEV. 14, 20; to sacrifice, without **עֹלָה**, with **לְ** of the person 13, 19, or with **לְפָנַי** 2 SAM. 6, 17. But the extending of this meaning to **Hif.** and **Hof.** is still questionable.

עֹלָה III. (inf. constr. **עֹלָה**) tr. prop. to turn, to wind, to make to move in a circle; hence 1. to handle, to practise, to do often, to carry on, to treat, comp. **עֹלָה** II., **עֹלָה** I. (**עֹלָה**) 3. — 2. to drive away, to roll away, to move onwards, like **גָּל** (**גָּלַל**); hence **עֹלָה עַמִּים** **לְעֹלָה** JOB 36, 20 to drive away peoples immediately (prop. in their place, i. e. on the spot, comp. 40, 12). — 3. to bring home, to bring into the barn, to gather in, **גָּדִישׁ** JOB 5, 26. — 4. to make round or circular; deriv. **עֹלָה**, **עֹלָה** (pl. **עֹלָה**).

The idea of rolling, turning, moving in a circle, making circular, passes into driving, rolling forward or away, moving forward, gathering in; as may be seen from **גָּל** (**גָּלַל**) II. &c., and as has been copiously treated under **עֹלָה** (**עֹלָה**) I.

Nif. נִעְלָה (fut. **יִנְעֹל**, 2 pl. m. **תִּנְעֹלוּ** = **תִּנְעֹלוּ**) 1. to move forward, of an army, with **מִעַל** of place JER. 37, 5 11 and they marched away from Jerusalem. — 2. with **עַל** to enter into a thing, to come into, EZ. 36, 3 and ye enter into the speech of the tongue and into the prattle of the people, i. e. ye come into their talk. **שָׁפָה** there is = **רָבָה** and **לָשׁוֹן** = **לֵשׁ**. The derivation from **עֹלָה** I. is less suitable.

Hif. הַעֲלֵה to drive away, to bring away; hence to destroy, to snatch away PSALM 102, 25.

עֹלָה (constr. **עֹלָה**, with suff. **עֹלָה**; pl. **עֹלָה**, constr. **עֹלָה** II. which see) m. prop. a sprout, usually a leaf of **נֶפֶץ** Is. 34, 4, **תֹּאנָה** GEN. 3, 7, **זֵית** 8, 11, **עֵץ־שֶׁמֶן** NEH. 8, 15, **הָרֵם** and **הָמָר** ibid.; comp. **נֹצֵה**, **נֹצֵה** of like meaning. As a thing sprouting **פָּרַח** PROV. 11, 28, **נָבֵל** JER. 8, 13, **רֶצֶן** 17, 8 are applied to it. **נָרָה** a leaf driven about JOB 13, 25. The forms **עֹלָה** Is. 27, 3 and JER. 11, 16, **עֹלָה** EZ. 17, 7, **יִמְעֹלִי** PROV. 14, 14 are incorrectly referred to this head.

עֹלָה and **עֹלָה** (not used) adj. masc. same as **עֹלָה** **עֹלָה** one elevated, high, only in the proper name **עֹלָה**, **עֹלָה**, which see.

עָלָה (from עָלָה L. Aram. to roll, to turn, to wind) *Aram. f. prop. a turning, same as Hebr. סָבַב, גָּלַל*; hence *a circumstance, concern, occasion, pretext, cause*, DAN. 6, 5 6; Syr. **ܥܠܐ**, Arab. **عَلَا** = Hebr. **אָדָה**.

עֹלָה and **עוֹלָה** (*constr. עֹלָה, with suff. עֹלָהּ; plur. עֹלוֹת fem. 1. (from עֹלָה II.) a whole burnt-offering, i. e. a sacrifice to be entirely consumed, ὁλόκαυστον (Philo, Vulg.), as Jerome (on Ez. ch. 45) explains it "quod totum sacro igne consumitur"; described in LEV. 1, 3-17; 6, 9-13. To bring an עֹלָה is called הָעֹלָה or עֹשֶׂה LEV. 5, 10; JUDGES 13, 16; Ez. 45, 23. It is put with יָבֹחַ Ex. 18, 12, NUM. 15, 3, הִשָּׁאָה Ps. 40, 7, שָׁלַם Ez. 46, 12 as a peculiar kind of sacrifice. — 2. (a contracted form from עֹרָה which is from עָרַל) *perversity, wickedness*, Is. 61, 8; Ps. 58, 3; 64, 7; JOB 5, 16; see עוֹלָה 1. — 3. (from עֹלָה I.) *a step, an ascent* EZEK. 40, 26 42, see עוֹלָה 2.*

עֹלָה (a rare formation, from עֹלָה III., only in *pl. עֹלוֹת fem. prop. something rounded, round-shaped; hence a vessel, for sacrificial use, coupled with פִּסְוֹת* 2 CHR. 24, 14. See עֹלָה).

עָלָה (from עָלָה II., only in *pl. עֹלוֹת*) *Aram. f. same as Hebr. עֹלָה 1. a whole burnt-offering* EZR. 6, 9, in the Targ. also עֹלָה, def. עֹלָה.

עֹלָה *fem. 1. transposed from עֹרָה (from עָרַל) perversity, unrighteousness*, Hos. 10, 9. — 2. (*Majesty, Sublimity, viz. of El; from עֹלָה I.*) *n. p. of an Edomite tribe and an Edomite locality* GEN. 36, 40; 1 CHR. 1, 51 K'ri, where the K'tib has עֹלָה.

עֲלוּמִים (from עָלָה after the form עֲלוּמִי, with suff. עֲלוּמִיךָ) *n. pl. youth, youthful time, youthful age, of the Israelite people* Is. 54, 4, spoken of the time in Egypt; of an individual, fully יָמֵי PsALM 89, 46; JOB 33, 25; *youthful vigour, youthful strength* 20, 11 (Targ., LXX, Pesh.); Targumic עֲלוּמִין

Ar. **غَلِمَة**, but perhaps cognate here with **אָלַם** to be strong. On Ps. 90, 8 see עֲלוּמִים.

עֲלוּן (*a High, Sublime one, of El, conseq. = עֲלוּן n. p. m. of an Idumean* GEN. 36, 23, for which 1 CHR. 1, 40 has עֲלוּן).

עֲלוּקָה (from עָלָה after the form גְּבוּרָה *fem. prop. abstract a sucking, a swallowing, a greedy sort of drinking, especially of blood, concr. a blood-sucking monster, a figure of insatiableness and greediness, like the vampire* PROV. 30, 15 (comp. Targ. on Ps. 12, 9); perhaps a leech, as the LXX, Vulg., *Kimchi* take it, the Aram. **עֲלוּקָה, עֲלוּקָה, חֲכֻמָּא**, Ar. **عَلَقَة** having the same meaning. Also a female demon or ghostly being inhabiting deserts, which sucks out human blood, belonging to the old

Semitic mythology like the Ar. **عَلْرُق** **عَوْلَق**; conseq. a kind of ghou. The Sanskrit *galukā* has an accidental alliteration with it.

עֲלוּת see עֲלוּת.

עָלוּ (*inf. constr. עֲלוּ; imp. עָלִי and עָלִי in 2 different forms; fut. יָעֲלוּ and יָעֲלִי intr. same as עָלָה prop. to be in lively, restless motion; hence to leap up, to leap about, to hop about, and like exultare to exult, to rejoice, absol. 2 SAM. 1, 20; to give up oneself to exciting pleasure* Is. 23, 12; in a good sense Ps. 68, 5; with **עָלָה** of the person or thing in which one rejoices HAB. 3, 18; Ps. 60, 8; a stronger form of expressing the idea in **שָׂמְחָה** JER. 50, 11 *yea, rejoice now, yea, exult*; then *to make a noise, of the drunken* 51, 39, of the merry 15, 17; *to be petulant, wanton* Ps. 94, 3. From this application there results for the fundamental signification *to be moved in a lively manner*, Arab. **عَلِيَ** to be excited, restless, **قَلَصَ** to spring, **قَلَصَ** to be disquieted; conseq. not applied to a joyful shout, = *ἀλαλάω* (Ges.), and not = **שָׂמְחָה** to lighten, to shine (Conc. s. v.),

but like גול. The organic root עִלָּו lies also in לָץ I. (which see). Deriv. עִלָּו.

Pih. עִלָּו (not used) to make a noise carelessly, to be seized with a joyous restlessness, of the noise of a city; to rejoice petulantly, of the drunken; to be wanton, of those eager for fight. Deriv. עִלָּו.

עִלָּו *m.* one rejoicing noisily Is. 5, 14.

עִלָּט (not used) *intrans.* to be veiled, wrapped, covered; metaphor. a) to conceal, to cover, to keep secret; b) to be obscure, dark; the verbs אָפַל (Ar. عَفَلَ to be covered), אָפַל to be concealed, אָפַל, אָפַל &c. proceeding from the same fundamental signification. Ar. غلط to be dense; transp. غُطِل to be obscure. The organic root עִלָּט lies also in לָט I., לָט II., לָט, לָט I., לָט I. Deriv.

עִלָּטָה *f.* darkness, GEN. 15, 17; Ez. 12, 7 12.

עִלָּי (out of עִלָּה and this from עִלָּה, *Jah is Highness*) *n. p. m.* 1 SAM. 1, 3, LXX Hm.

עִלָּי (after the form עִלָּי, from עִלָּה III.) *m. prop.* a round, round-rolled thing; hence a pestle Prov. 27, 22; comp. עִלָּה (*pl.* עִלָּו).

עִלָּי (out of the Pa. of עִלָּא I. = Hebr. עִלָּי, or from עִלָּל = עִלָּל; *def.* עִלָּלָה, in K'tib constantly after the Syriac manner עִלָּל, in Targ. *pl.* עִלָּלָה, *fem.* עִלָּלָה, *def.* עִלָּלָה) *Aram. adj. m.* high, highest, uppermost, elevated; hence עִלָּי, *def.* עִלָּלָה K'ri DAN. 3, 26 32; 5, 18 21 = Hebr. עִלָּי, for which עִלָּל (which see) was used in the Moabitish dialect; *subst.* Highest = God 4, 21 22 29 31; 7, 25.

עִלָּי (out of *Pih.* of עִלָּה I., or from עִלָּל = עִלָּה I.) *adj. m., pl.* עִלָּי (*pl.* עִלָּי) *f.* upper, above, of a cistern JOSH. 15, 19; JUDGES 1, 15; opposite עִלָּי.

עִלָּי see עִלָּה.

עִלָּי (*constr.* עִלָּי, with *sup.* עִלָּי, *pl.* עִלָּי, with *sup.* עִלָּי; from עִלָּה I.)

fem. 1. an upper room, loft, over a gate 2 SAM. 19, 1, on the flat roof of a house or palace 2 KINGS 23, 12, sometimes with windows and walls 2 KINGS 1, 2; 4, 10 11, built for luxurious ease JER. 22, 13 14, or for cooling JUDGES 3, 20; to which one got by a מִסְדָּרוֹן ib. 3, 23; of the upper chambers of the temple between the upper covering of the דְּבִיר and the roof 1 CHR. 28, 11; 2 CHR. 3, 9; fig. the upper chambers or rooms of God, i. e. a couch of clouds Ps. 104, 3 13, for which AM. 9, 6 has מִסְדָּרוֹן; as vice versa מִסְדָּרוֹן in signif. 2. stands for מִסְדָּרוֹן. — 2. ascent, stairs, way up 2 CHR. 9, 4, for which 1 KINGS 10, 5 has עִלָּה. Arab.

עִלָּי, עִלָּי the same.

עִלָּיוֹן (from עִלָּה I.) *adj. m., pl.* עִלָּיוֹן (*pl.* עִלָּיוֹן) *f.* 1. of place: uppermost, of עִלָּה GEN. 40, 17, upper, of שָׁמַיִם 2 KINGS 15, 35, JER. 20, 2, Ez. 9, 2, הָעִיר JER. 36, 10, בְּרִיכָה 2 KINGS 18, 17, of Beth-horon JOSH. 16, 5, בְּשָׂכָה Ez. 42, 5; opposite to תְּהוֹמוֹת and תְּהוֹמוֹת; metaphor. of dignity and rank: elevated, renowned, of the temple 1 KINGS 9, 8, eminent, of persons, with עִלָּה DEUT. 26, 19; 28, 1; an adverb: loudly, after זָמַר Ps. 7, 18; 9, 3; 92, 2; high, great, dignified, after בִּוְנָה 87, 5. — 2. a subst. the Highest, the High, the Exalted, an apposition to עִלָּה GEN. 14, 18, Ps. 7, 18, אֱלֹהִים 57, 3, and still oftener עִלָּיוֹן alone for God NUM. 24, 16, DEUT. 32, 8, especially in the Psalms 9, 3; 18, 14 &c. Phenician עִלָּיוֹן *Elion* (Sanch. p. 24) and עִלָּיוֹן, plur. עִלָּיוֹן and fem. plur. עִלָּיוֹן (Plaut. Poen.), besides עִלָּיוֹן (Gesen. Monum.) the same, of male and female gods, whence many proper names with the one form or other, e. g. מִגְדָּלִיוֹן, Megalios (Augustin), גִּבְלִיוֹן, Givalios (Acta Sanct.), מִסְדָּרוֹן (Morcell. Africa christ.), גִּבְלִיוֹן, Gadalius (Harduin, Acta conc.), עִבְדֵּי-בְלִיָּם, Abd-Alo-nymus (Justin) &c. &c.

עִלָּיוֹן (only *pl.* עִלָּיוֹן; from עִלָּה I.) *Aram. pl.* same as Hebr. עִלָּיוֹן of God, the most High, DAN. 7, 18 22 25 27 the saints of the most High, i. e. the Israelites

(comp. Ex. 19, 6). The pl. is used like עֲלִיָּם &c.

עֲלִיָּה (plur. עֲלִיָּה, constr. עֲלִיָּה) *adj. m.*, עֲלִיָּה *f. noisy, stirring*, of cities Is. 22, 2; ZEPH. 2, 15, along with עֲלִיָּה; of the drunken Is. 24, 8; עֲלִיָּה 13, 3 *a haughty petulant one*. See עֲלִיָּה Pih.

עֲלִיל (constr. עֲלִיל, from עֲלִל II.) *m.* *a crucible*, of a worker in metal, Ps. 12, 7 *silver purified in a crucible of earth*, i. e. which is in the earth; in Targ. translated by עֲלִיל, from עֲלִיל II. to glow, to burn (which see), and cognate in sense with עֲלִיל, from עֲלִיל to glow, to burn. A comparison of it with עֲלִיל (Joseph., *Kimchi*), with עֲלִיל (de Wette), or as = Talmudic עֲלִיל manifesto (*Rashi*), or a workshop (*Rosenmüller*), or lastly as = עֲלִיל (Conc. s. v.) is opposed to the context and to etymology.

עֲלִילָה (pl. עֲלִילָה, with suff. עֲלִילָה, from עֲלִיל I.) *fem. prop. busy working*; hence 1. *deed, doing, work*, especially of the wonderful and gracious deeds of God Ps. 9, 12; 103, 7; Is. 12, 4; עֲלִילָה Ps. 66, 5 *astonishing in wonderful deeds*, with עֲלִיל over, i. e. wonderfully acting upon or over, = עֲלִילָה in a similar connexion 66, 3. — 2. in a bad sense: *an evil, sinful deed*, of men; defined by עֲלִילָה ZEPH. 3, 7, עֲלִילָה PSALM 14, 1 (therefore 53, 2 has עֲלִיל instead), or in some other way by the context ZEPH. 3, 11; Ps. 141, 4; Ez. 24, 14 &c. &c. Similarly עֲלִילָה and עֲלִילָה. On 1 SAM. 2, 3 see עֲלִילָה. Comp. עֲלִילָה 1, עֲלִילָה. — 3. same as Aram. עֲלִילָה pretext, motive, like עֲלִילָה; cause, occasion, עֲלִילָה דְּבָרִים, עֲלִילָה occasions for speech DEUT. 22, 14 17, = עֲלִילָה; conseq. from עֲלִילָה I.

עֲלִילָה *adj. m.*, עֲלִילָה *f.* see עֲלִילָה. עֲלִילָה (from עֲלִילָה) *fem. deed*, JER. 32, 19 *and mighty in deed*.

עֲלִילָה (from עֲלִיל I.) *m. pl.* same as עֲלִילָה. 2. *an evil, sinful deed* ZECH. 1, 4 K'tib, which should be read עֲלִילָהם. עֲלִילָה see עֲלִילָה.

עֲלִיצוֹת (from עֲלִיצוֹ) *f. joy, exultation* HAB. 3, 14.

עֲלִיָּה (fem. of the masc. עֲלִי, from עֲלִי I. or from עֲלִי = עֲלִי I.) *Aram. f.* same as Hebr. עֲלִיָּה *an upper room, loft*, DAN. 6, 11.

עֲלִל I. (Kal not used) *tr. prop. same* as עֲלִל to roll, to turn, to move in a circle, to make circular or round; hence 1. to wrap round about, the head (see Pih.), to encircle, to enclose, to surround, an enemy, cognate in sense with עֲלִיל, עֲלִיל; to make round, roller-shaped (see עֲלִיל). — 2. Metaphor. to act, do, carry on, to perform, not applied to working off, forming or doing a thing at once (עֲלִיל), but to constant, repeated turning and moving about in work or action; the same metaphor happening in עֲלִיל II, עֲלִיל I. See Pih., Puh. and Hithp. I. Deriv. עֲלִילָה 1 and 2, עֲלִילָה, עֲלִילָה 1, עֲלִילָה, עֲלִילָה. — 3. Fig. a) to do repeatedly, constantly, continuously, to exercise often, proceeding from the fundamental signification to turn, to roll, this idea being still farther developed and strengthened in the case of עֲלִיל I. and עֲלִיל II.; used of the gleanings in a vineyard, of the after struggle succeeding a first slaughter. Derivat. עֲלִילָה. b) Like עֲלִיל to effect, to occasion, proceeding from the idea of turning. Deriv. עֲלִילָה 3, comp. Aram. עֲלִילָה. — 4. to gather in, to bring into the barn; or intr. enter, comp. עֲלִיל, Aram. עֲלִיל I. and = עֲלִיל III. (which see). The fundamental signification to turn in, go in, enter, or tr. to gather or bring in, is connected with that of turning, moving forward, as may be still seen from עֲלִיל, עֲלִיל &c.

Pih. עֲלִיל (fut. עֲלִיל) 1. to roll, to roll about, JOB 16, 15 and I rolled my horn (i. e. my head, עֲלִיל Ps. 75, 5 11) in the dust; to encircle, enclose, surround, to beset in a hostile manner. with accus. of the object and עֲלִיל of the place JUDGES 20, 45, to which the idea of destroying is to be supplied from עֲלִילָה 20, 42. — 2. to do, to accom-

Hif. הַעֲלִים (more rarely הַעֲלִים, fut. to hide, with מִן of the person 2 KINGS 4, 27; הִדֵּי עֵינָיו to turn away the eyes, with מִן of the thing Ezr. 22, 26 or of the person Is. 1, 15, LEV. 20, 4, i. e. not to observe; seldom without מִן Prov. 28, 27, or without עֵינָיו Ps. 10, 1; הִדֵּי אָזְנוֹ to turn away the ear, i. e. not to hear LAMENT. 3, 56; הִעֲלִים עֲצָה JOB 42, 3 to mistake the (divine) counsel, comp. הִחֲשִׂיד עֲצָה 38, 2 and הִכְמִידה = עֲצָה 28, 12. The passage 1 SAM. 12, 3 וְהָעֵלִים עֵינָי בּוֹ is difficult, since the construction with בּוֹ is not natural; the LXX, therefore, read (וימִיד מִי לְקַחְתִּי בּוֹ i. e. not to observe; comp. AM. 2, 6; 8, 6.

Hithp. הִתְעַלֵּם (fut. יִתְעַלֵּם, ap. (יִתְעַלֵּם) to hide or conceal oneself, to turn away, with מִן of the person or thing DEUT. 22, 1 3 4; Is. 58, 7; Ps. 55, 2. The construction with עַל JOB 6, 16 is peculiar, where the translation is not altogether appropriate: coming down upon them (the snow) hides itself in them (the streams). It might be better to read וְיִתְעַלֵּם (Hithp. from תָּלַם, whence (הִתְעַלֵּם) the snow rises like a hill upon them.

עַלִּים II. (not used) intr. same as עַלִּים (יִדֵּל) to be moistened, to suck, to swallow, metaphor. to be young, juicy, consec. as the derivatives of עַל, viz. דָּוִל, דָּוִל, דָּוִל, which denote youth; so we have here עַלִּים, עַלִּים, עַלִּים. Thus the stem עַלִּים would be an enlargement of עַל. But we might also adopt for the fundamental signification to be stout, firm, strong, = אָלִים, אָלִים I., Targ. אָלִים, אָלִים, Ar. حَلَم, so that youth would be named from invigoration or strengthening, in favour of which is also the use of גְּלוּמִים JOB 20, 11, rendered by the Targ. הִילָא (vigour). Ar. عَلَم the same. On the other hand, the meaning "to feel the sexual desire, to be hot," is nothing but secondary. Comp. the Syr. اَلْعَلَم to become marriageable.

עַלִּים III. (not used) tr. to divide, se-

parate, metaphor. as in חָקֵר, חָקֵר, חָקֵר, to be judicious, acute, intelligent; Ar. عَلِم the same; hence to know, to understand; ident. in its organic root and fundamental signification with קָלַם (to divide, separate &c.). Deriv. עָלַם.

עָלַם (def. עָלַם, pl. עָלַם, def. עָלַם, from עָלַם) Aram. m. same as Hebr. עָלַם the distant future, later time, of מָלְכוֹ DAN. 3, 33, מָלְכוֹ 4, 31; time past EZR. 4, 15; generally = αἰών, מָלְכוֹ וְעַד עָלַם, DAN. 2, 20 = Hebrew עָלַם וְעַד עָלַם; מָלְכוֹ 2, 4 = Hebrew עָלַם, so also עָלַם 2, 44.

עָלַם (from עָלַם III.) m. understanding, knowledge, apprehension (of the divine operations); hence נָתַן עָלַם בְּלִבְּךָ Eccl. 3, 11 to put understanding into the heart, like נָתַן חִכְמָה בְּלִבְּךָ Ex. 36, 2, and so it is unnecessary to read עָלַם = Ar. عَلِم. In Ben-Sira 6, 22 σοφία γὰρ κατὰ τὸ ὄνομα αὐτῆς &c. it is conjectured that wisdom was expressed in the Hebrew text by עָלַם; which word might be put by the side of עָלַם to cover, to conceal (Eichhorn).

עָלַם (in pause עָלַם, from עָלַם II.) m. a youth 1 SAM. 20, 22, for which in 20, 21 נָעַר, in 20, 35 נָעַר קָטָן stand, prop. a strong one; Ar. غِلْم, غِلْم, Maltese hlym, Syr. كَلْم the same, whence denom. اَلْعَلَم, Targ. עָלַם for Hebrew נָעַר.

עָלַם Aram. n. p. same as Hebr. עָלַם; hence the Gentile pl. עָלַמִּים Elamites EZR. 4, 9.

עָלְמָה (pl. עָלְמוֹת, from עָלַם II.) f. a marriageable, ripe maiden (Aq., Symm., Theod.), either unmarried GEN. 24, 43, Ex. 2, 8, SONG OF SOL. 6, 8, striking the timbrels on solemn processions Ps. 68, 26 (elsewhere נָשִׁים Ex. 15, 20; 2 SAM. 11, 5), or in sexual intercourse with a man Prov. 30, 19, comp. 30, 20; hence applied to a pregnant and bearing mother, Isaiah's wife (Kimchi) Is. 7, 14 (comp. נְבִיאָה 8, 3), consec. different from נְבִיאָה

(*Ibn Ganāch*); Phenic. עֲלָמָה a maiden (Jerome), Arab. غُلَامَة, Targ. עֲלָמָה. It should not, therefore, be translated *παρθένος* with the LXX (on Is. 7, 4).

עֲלָמוֹן (from עָלָם I.; *hiding-place, hidden corner*) *n. p.* 1. of a city in Benjamin Josh. 21, 18, for which 1 Chr. 6, 45 has עֲלָמָה, now *Almuth* near *Anāta* (*Robins.*, New Bibl. Res. p. 376). — 2. of a station of the Israelites in the Sinaitic desert, more exactly defined by דִּבְלַת־מֹאב Num. 33, 46, perhaps in the vicinity of Beth-Diblathaim in the plain of Moab (Jer. 48, 22).

עֲלָמוֹת *n. p.* of a musical choir, dwelling perhaps in עֲלָמָה, over whom was placed a מְנַצֵּחַ (director) Psalm 46, 1. נֶצֶחַ (1 Chr. 15, 21) and מְנַצֵּחַ are always construed with עָל of the corps. See נְחִילָה, נְחִילָה, נְחִיָּה, נְחִיָּה. The expression לְבַנֵּי קֶרֶח there is connected with the following פִּיר, and was a peculiar inscription, as in Ps. 48. In the same manner עֲלָמוֹת-עַל-עֲלָמוֹת (לְנֶצֶחַ) 1 Chr. 15, 20 is to be understood *with harps over the corps Alamoth* (to direct it; לְנֶצֶחַ to be supplied, as it stands in 15, 21).

עֲלָמוֹת (from עָלָם I.) *f. eternity*, and as an *adv. to eternity, for ever and ever* Ps. 48, 15, as עוֹלָמִים עַד Is. 26, 4; 45, 17; hence the LXX *eis tovs aiōnas*, Vulg. *in secula*, which suits the context. One ms. reads עוֹלָמוֹת. But the Masora reads עַל-מָוֶת = *beyond death*, an interpretation proceeding from a mere doctrinal view. — In עַל-מָוֶת לִבָּן Ps. 9, 1 עַל-מָוֶת are connected, being the name of a musical choir (see בָּן 8).

עֲלָמִים (from עָלָם I., with *suppl.* עֲלָמִים) *m. a secret thing*, referring to the preceding עֲוֹנוֹת, *secret sins* Ps. 90, 8, like נִסְתָּרוֹת 19, 13 referring to נִסְתָּרוֹת.

עֲלָמָה (from עָלָם II.; *youthfulness, vigour*) *n. p. m.* 1 Chr. 7, 8; 8, 36.

עֲלָמָה see עֲלָמוֹן.

עָלָם (*fut.* יָעָלָם) *intr.* same as עָלָה, *prop. to hop or leap about; hence to exult, to rejoice, to be joyful*, absol. Job 20, 18. Deriv. עָלָם in עָלָם.

Nif. נָעַלָם (*fem.* in pause נָעַלָה) *to carry oneself joyfully, to wave joyfully*, of the ostrich Job 39, 13, referring to עָלָה.

Hithp. הִתְעַלָּם (*fut.* יִתְעַלָּם) *to rejoice*, with עָ at Prov. 7, 18.

עָלָע (*Kal unused*) *intr.* *to suck up*, *to sip up*, arising from עָלָע, according to some; but see עָל Pih.

Pih. עָלָע (*fut.* יִעָלָע) arising from the reduplicated עָלָע. See עָל Pih. II.

עָלָע (*pl.* עָלָעִין) *Aram. f.* same as Hebr. עָלָע *a rib*. The LXX render both by *πλευρόν*. DAN. 7, 5 and it (the slain beast) *had three ribs in its mouth*, symbolising the three cities Nineveh, Mispila and Larissa, which were destroyed by the Medes (*Xenoph. Exp. Cyr.* 3, 4, 7 8 10; *Herod.* 1, 106). See עָל.

עָלָה (*Kal not used*) *tr.* *to wrap up*, *to veil, to cover; metaphor. a) to conceal, to hide; b) to pine, to be exhausted*, like עָלָה, עָלָה, עָלָה &c. which are metaphor. applied in a similar way; Ar. غلف (to hide) the same, whence غلاف theca.

Pu. עָלָה *to be covered over*, Song of Sol. 5, 14 *covered with sapphires*, i. e. with sapphire- or Dutch-blue; *to be faint* Is. 51, 20. Here too is referred עָלָה Ez. 31, 15, either as = עָלָה, so that the pl. is construed with a fem. sing. (comp. Ez. 32, 13; 35, 12; Deut. 21, 7), or as a farther development of עָלָה, so that עָלָה would correspond to the Aram. עָלָה as a peculiar Pael-form (comp. עָלָה to estrange, עָלָה to reveal); or lastly עָלָה should be read, with עָל about one. Yet עָלָה may also be a noun (which see).

Hithp. הִתְעַלָּה (*fut.* יִתְעַלָּה) *to veil wrap or cover oneself* GEN. 38, 14; metaphor. *to faint, from heat* Jon. 4, 8, or from thirst Am. 8, 13.

עָלָה (formed from the simple form

לְבָנָה, אֲפֻצָּה, פִּשְׁתָּה from עֲלָה, is shortened from -) m. a wrapping, veiling; hence fig. mourning, as עֲנָה (which see); עֲלָה Ez. 31, 15 the mourning for one.

עָלָה (infin. constr. עֲלֵץ, fut. עֲלֵץ) intr. same as עָלָה (which see) to leap, to spring, to exult, to rejoice; absol. PROV. 11, 10; 28, 12; usually with ה of the person Ps. 5, 12; 9, 3, in addition to שִׂמְחָה; with לִפְנֵי ה' to shew joy before one 68, 4; also of mischievous joy 25, 2, where לִי beside אֹיְבָי (my enemies) stands pleonastically as in 27, 2, and עֲלֵץ is not construed with לִי. Deriv. עֲלִיצוֹת.

עָלָה (not used) intrans. to suck, to swallow, to gulp, of blood-sucking animals; cognate in its organic root עֲלָה with לָקַח, לָקַח. Deriv. עֲלִיָּה. Another עָלָה, which does not appear in old Hebrew, signifies to adhere, like the Ar. علق and غلق; and some have incorrectly derived עֲלִיָּה from that.

עָם (with the article הָעָם, constr. הָעָם, which is also put with conjunctive accents; with suff. עָמִי, עָמֶךָ &c.; pl. עַמִּים, poetically abridged עָמִי Ps. 144, 2, 2 SAM. 22, 44, for which in Ps. 18, 44 the collective עָם stands, and עַמִּים is read by the LXX and many mss.; constr. עָמִי; besides the Aramaeising resolved form עַמְמִים NEH. 9, 22, comp. עֲלָה from תִּכְבֵּם, עֲלָה JUDGES 5, 15 from חָק; constr. עָמִי NEH. 9, 24, with suff. עָמִי JUDGES 5, 14; from עָם I.) m. (fem. Ex. 5, 16; JUDGES 18, 7; masc. and fem. at the same time JER. 8, 5) prop. union, association, community, congregation, company; hence 1. a people, constituting a union by common language and descent ESTH. 1, 22; 3, 12; NEH. 13, 24, or by relationship GEN. 34, 16; as a collective construed with the plur. Ex. 5, 5; JUDGES 2, 4; Is. 9, 1; (אֲנִי) 1 SAM. 2, 23. So of the Israelite people as a whole יִשְׂרָאֵל 2 SAM. 18, 7, יִשְׂרָאֵל Ex. 15, 16, הָעָם JUDGES 20, 2, הָעָם DEUT. 4, 20,

עָם Is. 62, 12; or עָם alone 42, 6, i. e. the genuine, pious and good people; עָם DEUT. 32, 21 being = עָם; of the Canaanites DEUT. 1, 28, the Egyptians GEN. 42, 6, Moabites JER. 48, 16 &c. The plur. עַמִּים commonly denotes different peoples, separated by boundaries GEN. 17, 16; Is. 2, 3; 10, 13; but also one people merely, consisting of species, stems and families GEN. 17, 14. Metaphor. a) the human family, the inhabitants of the earth, mankind, considered as one community Is. 40, 7; 42, 5 = עָם; b) persons, i. e. the noblest part of the people JOB 12, 2, like the Arab. عَشِيرَة, hence עַמִּי the richest people Ps. 45, 13; c) many men, like the Arab. قَوْم, English people NUM. 21, 6, or persons of a definite class JUDGES 3, 18, 1 SAM. 9, 24, generally a multiplicity of individuals Ps. 18, 28, like עָם GEN. 20, 4; d) the population, inhabitants, of a city GEN. 19, 4; 47, 21; 2 CHR. 32, 16; LAMENT. 1, 1; or of a country 2 KINGS 11, 18-20; e) country-men, those of the same district GEN. 23, 11; LAMENT. 2, 11 (see עָם and אֲרָץ); f) a troop, of animals, i. e. a number of animals of one kind living together PROV. 30, 25-26, like עָם; hence Ps. 74, 14 עָם לַצִּיִּים the troop of the beasts of the desert (עָם is here a sign of the genitive), where it is not necessary to read עָם for עָם; g) the mass of the people, oppos. to מְדַבְּרֵי (leaders) JUDGES 5, 2, הָעָם 5, 9, אֲדִירִים 5, 13; Arab.

عامة populace; h) a warlike people, an host 5, 18; i) in contrast with the rich and noble MIC. 6, 12, therefore also by itself, the populace, the lower people Ez. 7, 27; comp. Talm. הָעָם used of an individual who is uncultivated or ignorant; k) a tribe, plur. עַמִּים the Israelite tribes LEV. 21, 1; HOS. 10, 14; GEN. 49, 10; l) a kindred, family-stock 2 KINGS 4, 13; hence the phrases עָם-עָמִי (אֲנִי); GEN. 17, 24 to be rooted out of his kindred, called elsewhere מִן יִמֶּנָּה LEV. 17, 4; Arab. عم uncle, relation. — 2. The use

of צם (in united words צמיר-צם) is peculiar in personal names (see אליצם above), where according to the most appropriate acceptance of the nature of Hebr. proper names, it can only be a name or surname of God, an epithet of him; and may perhaps have properly signified *uniter, gatherer, binder together, family-founder*, interchanging with אל, אב, יו, אח &c.; as it appears to be also identical with אם (which see). So in אליצם, אריצם, יחריצם, רחביצם, ישביצם, ירוביזם, יקנניצם, צמיאל, עמישפר, יקרדעם, יקנמעם, יקנניצם, צמיאיד, עמיחוד, עמינדור, עמינדב, doubtful in עמרם, עמד.

עַם (*def.* עַמָּה, *def. pl.* עַמְמָה, in *Targ. pl.* עַמְמָי, *constr.* עַמְמָי, *Syr. pl.* عَمَمَا; from עָמַם I.) *Aram. m.* same as *Hebr.* עַם *people*, along with אָמַם and לְעַם DAN. 3, 29; 7, 14; of the mass of the people, the community EZR. 7, 16; of the heathen 7, 25; of Israel 5, 12.

I, עִמָּם from עִם (a shorter form for עִמָּם from עִם), with *suffix*. עִמָּו, עִמָּו, עִמָּו, עִמָּו, עִמָּו, עִמָּו, together with עִמָּם, עִמָּם; for עִמָּם occurs also עִמָּו, see עִמָּו *masculine*. communion, union, conjunction, then a particle, with, cum, סִבְ, beside, by, expressing independent accompaniment or attachment to, and different from עִם (see p. 173 seq.) and עִתָּ II. (עִתָּ which see); or *and*, as a sign of coordination. It is applied, therefore, 1. as a *prepos.*, with verbs, e. g. עִתָּ עִתָּ to assist, to help in common with 1 CHR. 12, 21, עִתָּ עִתָּ to shew oneself courageous with one, i. e. to prove oneself a helper to one; then עִתָּ עִתָּ GEN. 26, 29, עִתָּ עִתָּ 31, 29, עִתָּ עִתָּ 24, 12, עִתָּ עִתָּ 32, 10, עִתָּ עִתָּ Ps. 50, 18, where עִתָּ is also interchanged with עִתָּ, prop. to deal well, ill, graciously, beneficently, kindly with, i. e. towards one. Here belongs עִתָּ with עִתָּ Ps. 18, 24, עִתָּ 78, 37, עִתָּ 1 KINGS 15, 14. In like manner with verbs of fighting and striving with, עִתָּ 2 KINGS 13, 12, עִתָּ GEN. 32, 26, עִתָּ JUDGES 11, 25, or where a verb of that sort is to be supplied Ps. 55, 19; 94, 16.

or with expressions of participation and communion, as חֶלֶק (to divide with one) PROV. 29, 24, כָּרָה בְּרִיחַ DEUT. 5, 2, דָּבָר NUM. 11, 17, שָׁכַב עִם GEN. 19, 32 &c., to which דָּבָר עִם JOB 15, 11 also belongs. Here also is to be put the use of עִם with דִּירָה, or where the latter can be easily supplied GEN. 13, 1; 21, 22; or with הִלָּךְ 18, 16, אָחַל 1 SAM. 9, 24, יָרַשׁ 21, 10. — 2. a conjunction and preposition, forming the bond of connexion between two adjectives 1 SAM. 16, 12; 17, 42, or substantives NAH. 3, 12, SONG OF SOL. 4, 13 14, where it may be translated by *and* or *also*, and is actually interchangeable with וְ. Also, together with GEN. 18, 23 25, comparable with JOB 3, 14 15; as (comparison) 21, 8; equally with Ps. 73, 5; 120, 4; in like manner as ECCLES. 2, 16; just as 7, 11, עִמָּךְ as well as thee JOB 40, 15, אֶת־אֲנִיחֶיךָ as well as ships 9, 26. As a particle of time עִם־שָׁמֶשׁ as long as the sun (shines) Ps. 72, 5, comp. DAN. 3, 33 and Ovid amor. 1, 15, 16 cum sole et luna semper Aratus erit; hence with נִמְשָׁל Ps. 143, 7, נִהְיֶה 88, 5. Expressing nearness, conseq. at, apud, prope, ad GEN. 25, 11; 35, 4; JUDGES 9, 6, עִמָּנוּ GEN. 24, 25 with us, i. e. in our house; fully 1 עִם־בֵּית 1 CHR. 13, 14; JOB 27, 11 אֵשֶׁר עִם־שָׁמַיִם what is with the Almighty, i. e. his doings, his mode of action; עִמָּךְ 10, 13 (determined) with thee; beside, as עִם־אֵל in the view of God 9, 2; Hos. 12, 1; referring to place, near to, עִם־אֶפְרַיִם 2 SAM. 13, 23 near to (the city of) Ephraim (see אֶפְרַיִם 2), identical with הֶעָזָר in Judah (JOSH. 15, 23); before, in presence of, JOB 1, 12 before the face; in, JOB 6, 4 for the arrows of the Almighty are in me (LXX ἐν τοῖς ἄκμασι μου εἰσὶν), for which Ps. 38, 3 has בִּי נִחָיו; in or with (referring to the mind), JOB 9, 35 for not so am I in myself, i. e. not so disposed in mind; in the consciousness of, in the mind of, as עִמָּדִי Ps. 50, 11 present to me, i. e. in my consciousness, parallel יָדַעְתִּי, Ar. عِنْدִי according to my mind, for which later Hebrew has עִם לְבָבִי or עִם לִבִּי

DEUT. 8, 5; PS. 77, 7; ECCLES. 1, 16; among, between, inter, in medio, apud, *metá* (comp. German *mit* from *Mitte*), as *יְשָׁכָר חָדָל* Is. 38, 11 among the inhabitants of the world; *עַם-אֲדָלִי קָדָר* Ps. 120, 5 among or in the midst of the tents of Kedar; notwithstanding, arising out of with (see *עַל*, *בְּ*), as *עַם-יִשְׂרָאֵל* notwithstanding this NEH. 5, 18. — Connected with *נָקָה* in *נָקָה*, removal and departure from a condition are denoted by *עַם*; hence after verbs of going away, separating from GEN. 13, 14; 26, 16, of dismissing DEUT. 15, 12; hence, away from, with nouns, as *מִן-הַמִּזְבֵּחַ* Ex. 21, 14 away from the altar; from near Ex. 8, 8; out of the possession of, out of the power of &c., after verbs of receiving 2 SAM. 3, 15, taking GEN. 31, 31, demanding Ex. 22, 13, buying 2 SAM. 24, 21; from, as *מִן-יְהוָה* from God 1 KINGS 2, 33; Ps. 121, 2 &c.; away from the mind of, 1 SAM. 16, 14; according to the mind, *מִן-בְּרִיָּה* in a way proceeding from thy mind JOB 34, 33, in the mind of being expressed by *עַם* 27, 11; away from between, GEN. 48, 12 from between his knees; away from the midst of RUTH 4, 10.

The acceptance of *עַם* in the first instance as a noun derived from *עָמַם* I., then as a preposition and conjunction is unquestioned. The Syr. *ܥܡܐ*, Arab. *مع*, *مع* are the same word; but the Arab. *عند*, like *עֲמָדָה* (which see), is not of this stem, as many have asserted. The use of *مع* meaning "notwithstanding, for all that", and particularly that of *عند* agrees with the various applications of *עַם*. But if *עַם* be originally a noun, it can only be the constr. state of a form *עָמַם*.

עַם (from *עָמַם*) *Aram.* a preposition, together with DAN. 2, 18, with 2, 43; 6, 22; with the clouds of heaven 7, 13, i. e. riding on a cloud (like God), *ἐπὶ τῶν νεφελῶν* (MATTH. 24, 30; 26, 64); of time, so long as, as long as, like, as *עַם-יְהוָה* 3, 33 and 4, 31 as long as the

generations of men, i. e. for ever; by, as *עַם-לַיְלָא* 7, 2 by night.

עָמַד I. (*inf. absol.* *עָמַד*, *constr.* *עָמַד*, *fut.* *יִעָמַד*) *intrans.* properly to be extended, to be set up, of a pillar; hence 1. to stand upright (opposite to lie, sit, to be leaning), applied to men GEN. 24, 30, to animals 41, 3, to things DEUT. 31, 15; with *בְּ* Ps. 1, 1, or more frequently *עַל* upon HAB. 2, 1, JER. 6, 16, *עַל-יְהוָה* generally to stand EZEK. 2, 1; to place or set oneself, with *אֵל* 1 SAM. 17, 51, *לְ* 1 KINGS 20, 38, the accusat. HAB. 3, 11 or *בְּ* Ez. 22, 30 of a person or thing whither, and *אֵל* of place where 1 KINGS 20, 38, including the secondary idea of assisting, protecting, defending, giving help; with *עַל* 2 SAM. 1, 9 and ESTH. 8, 11 (see *עַל*) it is used like *עַל* *קִים* JOB 19, 25 to appear or stand up for, elsewhere with *עַל* to be set over NUM. 7, 2, or to stand upon, confide in Ez. 33, 26, for which *אֵל* stands in 31, 14 and = *עַל* *נִסְמָךְ* (Is. 48, 2); followed by *לְפָנַי* GEN. 18, 22 or *אֶחָד* 1 KINGS 12, 6 to stand before one, in a respectful, submissive, ministering position before the great, hence to serve, to wait upon DEUT. 1, 38, DAN. 1, 5, for which *עָמַד* alone with *בְּ* of place stands in 1, 4. — 2. *Figurat.* to stand, absol. DAN. 11, 25; to hold good ESTH. 3, 4; to have steadiness, i. e. not to be subject to change Ps. 102, 27, ECCLES. 1, 4, to transitoriness Ps. 33, 11, to wearing out Ex. 18, 23 (opposite 18, 18); of warriors, to stand firm, to endure JER. 32, 14; Am. 2, 15; metaphor. to continue to live Ex. 21, 21; with *לְפָנַי* of a person to stand before one NAH. 1, 6, DAN. 8, 7, seldomer *נִגַּד* ECCLES. 4, 12, or *נִפְגַּד* JOSH. 21, 42; 23, 9; with *בְּ* of a thing to persist or persevere in ECCLES. 8, 3, opposite *הִלָּךְ*, *הִלָּךְ* (elsewhere *עָמַד* JOSH. 10, 13; 1 SAM. 20, 38); on the contrary in 2 KINGS 23, 3 we should read *וַיַּעֲמֵד* for *וַיַּעֲמֵד* and translate, and he made the whole people enter into a covenant, as in 2 CHR. 34, 31, and as *עָמַד* stands for *לְעָמִידָה* or for *לְעָמִידָה* (LXX) in

20, 9; JOB 6, 4; to me GEN. 3, 12; 19 19 &c.; Ar. *عندي*.

עמד (only with *suff.* עמדי) *m.* a later word for מקום *a stand, a place*, DAN. 8, 17; NEH. 8, 7; *a platform* 2 CHR. 30, 16.

עמדה *f.* a domicile, MIC. 1, 11.

עמה (not used) *intr.* to unite, to bind together, to join, ident. in its organic root עמ-ה with עם (עבם) I. Deriv. עמית.

עמה (constr. עמה, with *suff.* עמתי, *עמהם*, *pl.* עמהם; from עם I.) *f.* 1. prop. *society, union, neighbourhood, companionship, nearness, side*; אצל (which see), and the modern Hebrew קטר proceeding from a like fundamental signification. Constr. עמה as a particle of comparison like *as, similarly to*, prop. in common with, ... כל-עמה ש EccLES. 5, 15 *altogether as*. But ל is commonly prefixed, and stands before nouns in various senses, as EZEK. 40, 18 *parallel to the length*; 48, 13 *reaching along with the border*; compared with 42, 7; *along with* 1 CHR. 24, 31; 26, 12; NEH. 12, 24; זדה לעמה EccLES. 7, 14 *the one like the other*; לעמהם like *as they*, i. e. at the same time Ez. 1, 21; *beside* 2 SAM. 16, 13; *near to* 1 KINGS 7, 20. — 2. (union, kindred) *n. p.* of a locality in Asher JOSH. 19, 30.

עמוד (from עמד I. Pih., *pl.* עמודים) *m.* prop. what is extended, set up; hence 1. *a pillar* Ex. 26, 32, JUDGES 16, 25, of ברוך JER. 1, 18, as a figure of strength; of the seven pillars of Wisdom's house PROV. 9, 1, of those of heaven and earth JOB 9, 6; 26, 11; metaphor. of the pillar of cloud and fire Ex. 13, 22; 33, 9. — 2. *an elevated platform* 2 KINGS 11, 14; 23, 3 (Rashi), for which 2 CHR. 34, 31 has עמד; perhaps *a scaffold*; mod. Hebrew a column.

עמודן (belonging to the people, a countryman = עמ-עמ GEN. 19, 38, out of which it is said to have arisen; perhaps like עם 4. the epithet of an associate deity) *n. p.* of a son of Lot's GEN. 19, 30-38, born in incestuous intercourse, and the ancestor of the Ammonites 1 SAM. 11,

11, who are commonly called בני עמון JUDGES 10, 9 &c.; also standing for the land of the Ammonites Ez. 25, 2-5. The race dwelt east of the trans-jordanic ירדן, north-east of Moab between the rivers יבק and ארנון DEUT. 3, 16; JOSH. 12, 2; JUDGES 11, 13. They lived in enmity with Israel, oppressing at one time the Gileadites, at another all Israel JUDGES 10, 9; 11, 12 seq. down to the latest times 1 SAM. ch. 11; 2 SAM. ch. 10-12; 2 CHR. ch. 20 and 27; 2 KINGS 24, 2; ZEPH. 2, 8; JER. 27, 3; 40, 14; Ez. 25, 1 seq.; NEH. 4, 1 seq.; and the prophets predicted misfortune to them Am. 1, 13; JER. 49, 1-6; ZEPH. 2, 8; Ez. 25, 1 &c. When they perished the Arabs (Saracens) took possession of their land Ez. 1. c. See רבדה *Gent. m.* עמוני DEUT. 23, 4, *pl.* עמונים = עמון 2, 20, *fem.* עמונית 1 KINGS 14, 21, *pl.* עמוניות 11, 1 and once עמנויות NEH. 13, 23.

עמוס (Bearer, Taker upon himself, viz. Jah is) *n. p. m.* Am. 1, 1; 7, 8 seq.; 8, 2. A derivation from the Coptic (Rosell. 1, 194) must be rejected because of the proper name עמון.

עמוק (the Unfathomable, Incomprehensible viz. Jah is) *n. p. m.* NEH. 12, 7 20.

עמית (עמ- the stat. constr. of עם; El is an Uniter) *n. p. m.* NUM. 13, 12; 2 SAM. 9, 4; 1 CHRON. 3, 5, for which 2 SAM. 11, 3 has אליעם 26, 5. עם in such compound names is usually taken like the Greek *laos* or *δῆμος*, which are likewise put either as first or last member of the name (Simonis); but the nature of old Hebrew proper names, according to which they form nothing but consecration-exclamations and eulogies, according to the very ancient Semitic view taken of God, leads us to assume, that עם should be taken simply as an epithet of God = יה, אל (see עם 4).

עמיהוד (not splendid people, but as in יהודה, איהוד, איהודיה God — as uniter — is Renown) *n. p. m.* NUM. 1, 10; 34, 20 28; 2 SAM. 13, 37 K'ri; 1 CHR. 9, 4.

עמיהוד (God is Giver; see אלהוד,

זְבִידָאֵל (c. & יְהוֹזָבָד) *n. p. m.* 1 CHRON. 27, 6.

עֲמִיחֹר (God is Nobility) *n. p. m.* 2 SAM. 13, 37 K'tib; see חוֹר.

עֲמִינֵב (God is the Noble one) *n. p. m.* EXOD. 6, 23; 1 CHR. 6, 7; 15, 10; comp. אֲחִינֵב, אֲבִינֵב &c.

עֲמִיקָא (def. pl. עֲמִיקָהָא) *Aram. fem.* something deep, unfathomable DAN. 2, 22.

עֲמִיר (from עָמַר I.) *m.* same as עָמַר, a bundle, heap of fallen grain, swath, JER. 9, 22 like heaps behind the harvest-man; also a sheaf AM. 2, 13; ZECH. 12, 6.

עֲמִישָׁדִי (God is the Almighty one) *n. p. m.* NUM. 1, 12; comp. צִירִישָׁדִי; Latin Salvator, German Heiland, Herr-Gott, Αἰσχατῆς.

עֲמִית (with suff. עֲמִיתִי) *from* עָמַר (עָמַר) *fem.* 1. abstract: fellowship, ZECH. 13, 7 man of my fellowship, as a king is called by God, He being also king of Israel; parallel קָדַשׁ (to be read for קָדַשׁ). — 2. concrete: neighbour, fellow-man LEV. 5, 21; 19, 15.

עָמַל (*fut. יַעֲמֹל*) *intr. prop.* to work, to bear a burden, to lift up heavily; hence to toil, to labour, abs. ECCLES. 5, 15; once עָמַל עָלַי to strengthen the idea 1, 3; with עָלַי of a thing to labour upon a thing 2, 21, to toil about a thing JON. 4, 10; Ps. 127, 1; followed by the inf. constr. and לֵאמֹר to endeavour, ECCLES. 8, 17 for this reason that בָּשָׂל אֶשֶׁר = Aram. בָּדִיל דָּ (בָּדִיל דָּ) he endeavours to search it out; with עָלַי of the person to toil for one PROV. 16, 26. Deriv. עָמַל, עָמַל.

The Arab. عَمِل "to labour, to do, to strive, to toil" is to be compared with עָמַל, and as the former means also to be vigorous, to be alert, the fundamental signification can only relate to laborious, enduring work; and therefore עָלַי cannot be put with אֶמְלֵךְ, אֶמְלֵךְ. Aram. עָמַל, the same.

עָמַל *adj. m.* toiling, labouring, forming with a personal pronoun the present tense ECCLES. 2, 22; 4, 8; 9, 9;

subst. a labourer, workman JUDGES 5, 26; PROV. 16, 26 the eagerness of the labourer is exerted for him; metaphor. one sorrowful, wretched JOB 3, 20; 20, 22 all the hands of the wretched (עָלַי collect. and = עָלַי 20, 10) come upon him, in order to revenge upon him the wrong they have suffered.

עָמַל (*constr. עָמַל, with suff. עָמַלִי, frequent in Eccles.*) *masc. (fem. ECCLES. 10, 15)* 1. the act of labouring, toiling, working ECCLES. 1, 3, work 2, 10, deed 2, 11. — 2. what is gained by labour 2, 18 19, the object of work 2, 21; Ps. 105, 44. — 3. Metaph. anything wretched, sorrowful; hence toil GEN. 41, 52; life-toil, life-sorrow JOB 3, 10; suffering, Is. 53, 11 far from his sufferings, i. e. free from them; restlessness, disquiet NUM. 23, 21; wickedness Is. 10, 1 = אָנָּן; misfortune Ps. 73, 16, misery DEUT. 26, 7; JOB 5, 6 7; Ps. 25, 18, together with עָנָן, עָנָן; sorrow JER. 20, 18 coupled with עָנָן; mischief JOB 4, 8; 7, 3; and generally associated with אָנָּן Ps. 10, 7, אָנָּן JOB 15, 35, פָּצַח Ps. 10, 14; hence מְנַחֲמֵי עָמַל JOB 16, 2 sorrow-bringing comforters, not = הַבֵּל. — 4. (one Bearing, viz. El is) *n. p. m.* 1 CHR. 7, 35.

עַמְלִיק *n. p.* of a primitive Arabian people, called עַמְלִיקִי NUM. 24, 20, in the ethnographical table of GEN. 10, 22 probably contained in עַמְלִיק; since many Arabian writers look upon 'Am-lak or 'Amlik as a primitive people coming through the medium of Laud, which agrees neither with Ishmael nor with Kachtan. As an ancient Semitic people they dwelt, according to the Hebrew accounts, from עַמְלִיק before Egypt to עַמְלִיקָה 1 SAM. 15, 7, i. e. in Arabia Petraea and Hegas in the Sinaitic peninsula, united themselves with the Moabites, Ammonites, Midianites and the sons of the East JUDGES 3, 13; 6, 3 33; 7, 12; and also settled with the Horites on mount עַמְלִיק 1 CHR. 4, 43; from which mixture with the Horites Amalek is called a grandson of Esau GEN. 36, 12 16; 1 CHR. 1, 36. The Kenites and perhaps also the Kenisites belonged to them

GEN. 15, 19; 1 SAM. 15, 6. Besides, it is observable from many places that the Amalekites dwelt in Palestine also at an early period. In the territory of Ephraim a district and mountain were called עמלק JUDGES 5, 14; 12, 15; and the LXX name the otherwise Aramaean עמלק east of Jordan 2 SAM. 10, 6 8 Amalek. Their history from Abraham's time till that of Hezekiah is found in separate parts of Scripture GEN. 14, 7; Ex. 17, 8-16; JUDGES 3, 13; 1 SAM. ch. 15; 27, 8. The Gentile m. עמלקי GEN. 14, 7, JUDGES 12, 15, is a collective.

As to the derivation, the Ar. عَمَلَق, arising from عَمِق, עמק, may be compared with it in the first instance; and it might signify perhaps *inhabitant of the valley*. Thus out of עמק would arise עמלק and then עמלק. But the stem may also be עמק, and ע a letter prefixed; in which case it would be translated *warrior*.

עמם I. (not used) tr. same as אָנָם to unite, to bind together, to associate together, to join in one, to collect; intr. to come together, to form into a community; Ar. عَمَّ the same (= أَمَّ). The stems אָמַה, אָמַה I. גַּם (גָּם) Ar. جَمَّ, אָנָם Ar. 2 חָמַה, חָמַה (חָם), II. חָמַה, جمع and 3, חָמַה and חָמַה in proper names), אָמַה (אָם), אָמַה (אָמַה, אָמַה), חָמַה (חָם), Ar. كَام have the same organic root, and are to be viewed in relation to an extra-Semitic comparison. Deriv. עָם and עָם, עָם, the proper name עָם, and עָם in proper names.

עמם II. (Kal only in resolved forms עממיה, עממיה tr. prop. to enwrap, to enclose, to embrace, περιέχειν, like the Ar. عَمَّ, comp. חָמַה I. to embrace, enclose, Ar. حَمَا to protect round about, to debar. Metaphor. 1. to be superior to, to overtop, to surpass, Ez. 31, 8 the cedars do not overtop him, i. e. are not higher than he; 28, 3 all secrets have not surpassed thee, i. e. nothing was too

high for thee. Hence a variation in Holmes's Sept. expresses it by υπεραίρω; and Ben-Sira's (48, 13) πᾶς λόγος οὐχ υπερίσταν αὐτόν may have run thus in Hebrew כָּל-מִדָּה לֹא-עֲמָמָה. This metaphorical application proceeds from to embrace, as περιέχειν Thuc. 8, 105 has the same meaning; comp. عَمَامَة a covering for the head, properly what overtops a thing. — 2. (not used) to enwrap, to darken, Aram. עממם (redupl.), Ithpe. עממם the same.

Hof. הוּקַם (fut. יוּקַם) to be darkened, obscured, of the lustre of gold LAMENT. 4, 1.

עממם pl. from עָם which see.

עממין see Aram. עָם.

עממנאל (God with us) n. p. of a son of the prophet Isaiah, so called by his mother symbolically Is. 7, 15; 8, 8; Greek Εμμανουήλ (MATTH. 1, 23).

עמם (once עָמַם NEH. 4, 11; part. עָמַם, part. pass. עָמַם; fut. יִעָמַם) tr. to lift up, a heavy stone, fig. instead of overcoming obstacles; to bear, a burden, hence עממיה Is. 46, 1 a load, of idols; and עממם 46, 3 those borne by God (Hos. 11, 3), of Israel; עָמַם without an object to lift a load GEN. 44, 13; Is. 46, 1; in a good sense with ל of the person to lay upon, to give to, to bestow, Ps. 68, 20 God imparts salvation to us. Deriv. עממיה, the proper names עָמַם, עָמַם, with ש for ס in עָמַם, עָמַם.

Hif. הִעָמַם to lift upon, to load, עָל, עָל, with עָל of the person 1 KINGS 12, 11.

As to the organic root of this stem, עָ-מַם is identical with that in אָ-מַם (m interchanged with n). In the Arab. stems connected with it the fig. meaning difficult lies; hence عَمَس to be difficult, intricate, uncertain, غَبَس to be difficult of comprehension.

עמסיה (from עָמַם, c. עָמַם, and יָה; Jah is Bearer) n. p. m. 2 CHR. 17, 16; comp. עָמַם.

עִמְקָד (perhaps from עִמְדָּה with repetition of the first radical, as in יְרֵדָה from יָרָה, נִרְגַּשׁ from נָרַשׁ; a station, a post) *n. p.* of a city in Asher Josh. 19, 26.

עִמְקָה (Kal rarely) *intr. to be sunk, low, bent in, deep*, of the ground; metaphor. *to sink*, of movement to a distance, into the depth as it were of the circle of vision, = *to be wide*; fig. *to be unsearchable, unintelligible*, of language; *to be unfathomable, mysterious, concealed*, of ideas Ps. 92, 6. Deriv. עִמְקָה, עִמְקָה (fem. עִמְקָה), עִמְקָה, עִמְקָה, the proper name עִמְקָה.

Hif. עִמְקִיךָ (part. מַעֲמִיק, imp. sing. הַעֲמִיק) to make deep, serving merely to define more precisely the following verb or noun, הַעֲמִיק שְׂאֵלָה Is. 7, 11 *make deep, ask*, i. e. ask for a sign from beneath the earth, oppos. to הִגְבִּיהָ; הַעֲמִיק לִשְׁכָּחָה Jer. 49, 8 30 *to sit deep*, i. e. stooped and concealed, so as not to be seen by the enemy; fig. הַעֲמִיק לִסְתִּיר Is. 29, 15 *to hide deep*, i. e. to keep very secret; הַעֲמִיק הַיָּם 30, 33 *to make deep, broad*, i. e. stretched out very wide; הַעֲמִיק סָרָה 31, 6 *to make the revolt deep*, i. e. wide-stretching.

The organic root עִמְקָה lies also in עִמְקָה, only in another application of it. Arab. عَمَق to be deep, wide, transp. معق; Aram. חמם the same.

עִמְקָה (*pl. c. עִמְקָה*) *adj. m. unintelligible, unsearchable*, of שְׂפָה Is. 33, 19, = עִמְקָה Ez. 3, 5 6, figuratively.

עִמְקָה (*pl. c. עִמְקָה*) *adj. m., עִמְקָה (pl. עִמְקָה) f. deep*, of a pit Prov. 22, 14; 23, 27; of waters 18, 4, a figure of what is difficult to be exhausted (see ECCLES. 7, 24); *low, sunk*, of נָגַע Lev. 13, 3; fig. *mysterious* Job 12, 22 (as a noun); *unsearchable* 11, 8; Ps. 64, 7.

עִמְקָה (with *suff. עִמְקָה, plur. עִמְקָה*, with *suff. עִמְקָה*) *m. a sunk deep plain or wide space, a valley*, into which one descends (יָרַד) JUDGES 1, 34 and assembles 2 Chr. 20, 26, adapted for

plantations of trees, for flowers and for sowing on, or better *a furrowed deep place*, oppos. to גֵּל Song of Sol. 2, 1. Job 39, 10, parall. עִמְקָה Ps. 65, 14; adapted also for drawing up an army in battle Job 39, 21; Num. 14, 25; fig. perhaps *an army drawn out in a valley* 1 Chr. 12, 15, if we should not read הַעֲמִיקָם for הַעֲמִיקָם, as is perceptible from 8, 13 (7, 21), and as one might also read עִמְקָם with the LXX for עִמְקָם in Jer. 47, 5, since there is an allusion to נַחַשׁ, the home of the giant race (1 Sam. 17, 4, 2 Sam. 21, 22), and the expression appears adapted to Josh. 13, 12 and 2 Sam. 21, 2. — הַעֲמִיקָה the plain Jer. 21, 13 is a poetical periphrasis for Jerusalem, as the rock of the plain is applied to Zion, which is also termed a mountain in the field 17, 3. Certain valleys or plains denoted by עִמְקָה, were called after localities in their vicinity, or after known persons who acted there, or after natural objects or historical things worthy of notice. Such are: עִמְקָה Jos. 10, 12, so called from the Levitical city in Dan. עִמְקָה (oak- or terebinth-valley) 1 Sam. 17, 2 19; 21, 10, the name of a place in the neighbourhood of Bethlehem, called so perhaps from a sacred oak. עִמְקָה (valley of the balsam-shrub) Ps. 84, 7, name of a valley not far from Jerusalem, through which the pilgrims had to pass (Jos. Antt. 7, 4). עִמְקָה (plain of the pond; עִמְקָה = עִמְקָה, see עִמְקָה 5 and עִמְקָה 2), name of a place not far from עִמְקָה, now Bereikút (Robins. Pal. II. 416) 2 Chr. 20, 26. עִמְקָה (valley of Gibeon) Is. 28, 21, the name of a valley a mile to the north of Jerusalem and the valley of Rephaim, by no means to be identified with that of Ajalon (Josh. 10, 12). עִמְקָה (king's dale) Gen. 14, 17, 2 Sam. 18, 18, also termed עִמְקָה, where childless Absalom set up a monument to himself. It was situated in the neighbourhood of Jerusalem (Joseph.), towards the Dead Sea (Gen. 1. c.), and may have been part of a valley through which the Kedron

flows into the Dead Sea; identical with *עַל הַחֲדָרִין* (*valley near Hebron*) GEN. 37, 14, on which see Robinson, Pal. II. p. 370. III. p. 194. *יְזֶרְעֵאל* (*plain of Jezreel*) see *יְזֶרְעֵאל* *עַל קְצִיץ* (*plain of the border*) JOSH. 18, 21 is the name of a city in Benjamin. *עַל סֻכּוֹת* (*plain at Succoth*) Ps. 60, 8, name of a valley in Gad beyond the Jordan, where foreign settlers came in after the exile. *עַל רְפָאִים* (*valley of the giants*) JOSH. 15, 8; 18, 16; 2 SAM. 5, 18 22, the name of a vale in a north-western direction from Jerusalem, see *רְפָאִים* *עַל הַשְּׂדֵי* see *עַל הַשְּׂדֵי* 2. *עַל יְהוֹשָׁפָט* see *יְהוֹשָׁפָט* *עַל שְׁנֵה* see *שְׁנֵה* and *יְהוֹשָׁפָט* *עַל הַחֲדָרִין* and *חֲדָרִין* see *יְהוֹשָׁפָט* and *חֲדָרִין*.

עֶמֶק *m. depth*, oppos. *רֵם* Prov. 25, 3.

עָמַר I. (Kal not used) *tr.* 1. to knot, to bind, to string together, sheaves; metaphor. to join, to collect, to heap together; identical in its organic root with that in *עָמַר* *עָמַר* III., Targ. *עָמַר* (hence *עָמַר*, *עָמַר*, *עָמַר*); Ar. *عَمَرَ* prop. the same, whence the noun *عَمِير* a heap of waters, abyss, and also a mass of men, an army, a heap of grain. Deriv. *עָמַר* 1 and *עָמַר*. — 2. to exchange, to negotiate, to traffic, as in the case of *עָמַר* (to *עָמַר*) and *עָמַר* (1 *עָמַר*) proceeding from the fundamental signification to bind, by which signification the *Hithp.* in DEUT. 21, 14 and 24, 7 is explained by Onkelos, Peshito and Samar. — 3. (not used) to attach oneself to, to devote oneself to, a religious worship; hence to worship. Ar. *عَمَرَ* the same. Derivat. (perhaps) the proper name *עָמַר*.

Pih. *עָמַר* (*part. עָמַר*) to bind, sheaves, Ps. 129, 7 and the sheaf-binder (fills) his bosom.

עָמַר II. (Kal not used) *tr.* according to tradition and the old interpreters (*Talmud*, *Mose ha-Darshan*, *Saadia*, *Rashi*, *Kimchi* and others) of the same meaning as *עָמַר*, Aram. *עָמַר*, to labour, to do service, so that the *Hithp.* is explained by

הִשְׁתַּעֲבַר. Better, to oppress, to maltreat violently, to crush down, as the Samar. *עָמַר* stands for the Hebrew *עָמַר*; Ar. intr. *عَمِيَ* to be hard, rough, and *عَمِيَ* to be hateful, hostile; identical in its organic root with that in *עָמַר* intr. to be violent, excited, angry, transit. to provoke, to stir up, *עָמַר* I, *עָמַר* II., where the fundamental signific. passes over into to injure, to treat with harshness or violence, to maltreat. Deriv. perhaps the proper name *עָמַר*.

Hithp. *הִשְׁתַּעֲבַר* (*part. עָמַר*) to shew oneself harsh or rough, with *עָמַר* of the person against one DEUT. 21, 14; 24, 7 (LXX).

עָמַר III. (not used) *tr.* to cut into, metaphor. to measure out to, to distribute to; deriv. *עָמַר* 2, and the proper names *עָמַר*, *עָמַר*.

עָמַר a ground-form to the proper name *עָמַר* which see.

עָמַר (*pl. עָמַרִים*) *m.* 1. (from *עָמַר* I.) a bundle of ears of corn, a sheaf DEUT. 24, 19; RUTH 2, 7 15; *עָמַר* *עָמַר* to carry sheaves, in the service of the possessors JOB 24, 10; and here belongs *עָמַר* LEV. 23, 10-15, which was presented as a heave-offering; Targ. *עָמַר*, Ar. *عَمَرَ*, *عَمَرَ* the same (in the Arabic version Ps. 129, 7; Hos. 8, 7), and the same is *עָמַר* (which see). Deriv. perhaps *עָמַר* (to *עָמַר* I.) as a denom. — 2. the name of a measure of dry goods, the tenth part of an *עָמַר* Ex. 16, 36, e. g. for grain 16, 16 22 32 33; elsewhere *עָמַר* (LXX *γομόε*). This meaning may either be derived from *עָמַר* I. to join, to collect, to heap together, so that *עָמַר* would be = *עָמַר* (from *עָמַר* III.) in its fundamental signification; or from *עָמַר* to measure or distribute to, whose organic root *עָמַר* is ident. with that in *μείρειν*, *μερ-ειν*, Latin *mer-ere* &c. (*Fürst*, Conc. s. v.). Better from *עָמַר* III. to deepen or hollow out, *עָמַר*, *עָמַר* having proceeded from similar fundamental senses; and the organic root would be

Puh. ענג (*part.* מְעַנֵּג, *to be delicate, tender, luxurious* JER. 6, 2.

Hithp. הִתְעַנֵּג (*fut.* יִתְעַנֵּג) *to delight oneself* (in copious enjoyment), *to enjoy in luxury*, with בּ wherein Is. 55, 2; *to be delicate* DEUT. 28, 56; *to rejoice in* (עַל), for example שָׂדֵי JOB 22, 26, י" Is. 58, 14, רֵב שְׁלוֹם Ps. 37, 11; *to make merry over*, with עַל Is. 57, 4; *to be nourished abundantly with*, with בָּן 66, 11.

ענג *adj. m.* עֲנָנָה, *f. delicate, effeminate*, cognate in sense with נָךְ DEUT. 28, 54; Is. 47, 1.

ענג *masc. delight, pleasure, enjoyment, satisfaction* Is. 13, 22; joy 58, 13.

ענר (*imper. with suff.* עֲנֵרָם, *fut.* יִעֲנֵר) *tr. to bind, to lace*, with accusat. of the object JOB 31, 36, and עַל of the place PROV. 6, 21; Talm. עֲנֵר the same, whence the noun עֲנִיר, comp. עֲנִיר belonging to עֲנִיר, Ar. عِنْد to the prepos. عِنْد (with). The organic root עֲנִי is also perhaps in עֲנִי, עֲנִי, עֲנִי 3.

ענה I. (*fut.* יַעֲנֶה) *tr. prop. to turn*; hence 1. *to reply, answer, a question* (= הִשָּׁיב), with accusat. of the thing 1 KINGS 18, 21; PROV. 18, 23; JER. 23, 35; MIC. 6, 5; but also with the accus. of the person, whom one answers SONG OF SOL. 5, 6, JER. 23, 37, especially if the speaking to or calling upon be expressed by דָּבָר PROV. 1. c., and SONG OF SOL. 5, 6, שׁוֹעַ אֵל JOB 30, 20, צִעֵק Is. 46, 7, שָׁאֵל 1 SAM. 28, 6. Elsewhere it is made fuller by אָמַר DEUT. 21, 7, דָּבָר 1 KINGS 12, 7. With עִיר III, 3 (which see) in יַעֲנֶה מַלְאָכָא MAL. 2, 12 *the caller and answerer*, i. e. all living. Farther: *to answer*, with the accusat. JOB 40, 2; of God, *to hear* 2 SAM. 22, 42, Ps. 118, 21, once *to hear and deliver*, without an object Hos. 14, 9; *to reply to a summons* (to judgment), i. e. *to appear, to present oneself* (opposite קָרָא in *jus vocare*) JOB 9, 16; *to announce, to reveal*, by prophetic utterances JER. 23, 35; MIC. 6, 3; *to declare* (as an answer), of God GEN. 41, 16; 1 SAM. 9, 17; *to make a sentence, of a judge* Ex. 23, 2. Fig.

to procure ECCLES. 10, 19, *to accomplish* (a hope), i. e. *to hear* Hos. 2, 23, *to comply with* ib. (comp. Arab. جَاب), of the earth by its springing forth. Accordingly metaphor. *to sing an alternate song or in alternate choir* 1 SAM. 18, 7, EZR. 3, 11, *to sing to*, in alternate choir, with לְ of the person 1 SAM. 21, 12; 29, 5; Ps. 147, 7, but always *to sing in reply*, not *to sing merely*; though the Arab. غنى, Syr. حَب, Targ. עֲנִי is used of singing generally, and the Latin *can-ere*, old high German *han* &c. may be easily compared. — 2. *to begin to cry, to shout* Is. 13, 22; עַל עֵל *to raise a cry over one* JER. 51, 14, absol. NUM. 21, 17; *to begin to speak*, with אָמַר following as a supplement DEUT. 21, 7; 26, 5; JOB 3, 2; *to announce* Is. 21, 9; ZECH. 1, 11. Comp. on this meaning generally עֲנָה in Daniel, and ἀποκρίνομαι in the New Testament. In Ethiopic also one verb is used for answering and beginning (to speak). — 3. in judicial style, *to testify, to attest, bear witness*, with בּ of a person for one (doubtful) GEN. 30, 20, 1 SAM. 12, 3, or more frequently *against one* 2 SAM. 1, 16; NUM. 35, 30; DEUT. 19, 18; fully עֲנָה עַד Ex. 20, 16 and generally the same as עַד בְּפִי פִי; הִזְכִּיר בּ פִי JOB 16, 8 and אֶל־פִּינִי are stronger, as בָּרַךְ 2, 5 is stronger than בְּרַךְ; with accus. of the object DEUT. 19, 16 18. The fundamental idea of this sense is clear from Ex. 23, 2, where עֲנָה עַל־דָּבָר means *to testify in a cause*, prop. *to answer the judge*. — 4. (not used) like סָבַב *to effect, to aim at, to intend, to occasion, to cause*, proceeding from the fundamental signification *to turn*. — 5. (not used) *to transact, to do, to carry on*, proceeding from the idea of turning, as in עָלָל. Deriv. בְּעֲנָה, בְּעִנְיָ, עֲנִי, עֲנִי, עֲנִי (if not from עֲנִי 2), עֲנִי, עֲנִי, the proper names יַעֲנִי, יַעֲנִי, יַעֲנִי, and perhaps also the stem יַעֲנִי with its derivatives יַעֲנִי, יַעֲנִי.

Nif. נִעְנָה (*part.* נִעְנָה, *fut.* יִנָּעַה) *to be answered, replied to*, with accusat. of the person JOB 11, 2; *to be heard* 19, 7; PROV. 21, 13; *to answer*, coinciding with Kal, with לְ of the person Ez. 14, 4 7

(LXX, Vulg.), analogous to נִמְצָא, נִדְרַשׁ, to agree to Is. 53, 7.

Pih. עָנָה (imp. עֲנֵה, pl. עֲנִי) to strike up, a singing match Ex. 32, 18, to sing alternately Is. 27, 2. Deriv. perhaps עָנָה.

Hif. הִעָנָה (only part. מַעֲנֶה, fut. יַעֲנֶה) to grant, with בְּ ECCLES. 5, 19 since God grants him the joy of his heart; but better (like עָנָה בְּ) since God witnesses to the joy of his heart. יַעֲנֶה ECCLES. 10, 19 is Kal (which see). See also מַעֲנֶה.

The fundamental signification of the stem is to turn, to wind, to turn to, to turn back, which is applied 1. to answering or replying, like פָּנָה, פָּנָה (comp. פָּנָה) and הִשָּׁבִיב. Another development of the fundamental signif. is — 2. to repeat, to alternate, to respond; and the meanings to sing responsively or alternately, to attest, to call in reply &c. attach themselves closely in the first instance to, to reply; as in the Arab. جَاب the meanings to hear, grant, correspond to, to pledge, are developed out of to answer. Then belongs to this head — 3. to aim at, intend, as in סָבַב, פָּנָה, שָׁוִיב, גָּלַל, אָדָר the fundamental signification to turn is unfolded in the same direction. Lastly — 4. the conception to act, carry on, do, proceeds from turning, as in עָלַל and כָּלַל. In Arabic the corresponding stem is عَنِ (to aim at, to declare &c.), but for the meaning to sing &c. عَنِ stands; so that one might be easily induced to assume here an עָנָה III. (see יָעַן).

Inf. constr. עָנָה II. (inf. constr. עֲנִיָּה, fut. יַעֲנֶה) intr. 1. to be low, sunk, of the ground, as is apparent from מַעֲנֶה and מַעֲנִיָּה. — 2. Transferred to persons: to be bowed down, oppressed; hence to be or become suppressed, of a triumphal song (זִמְרָה) Is. 25, 5; to be faint-hearted, dispirited, with מִן on account of one 31, 4, parall. to הִחֲזִיחַ; to be bowed, unfortunate, miserable Ps. 116, 10; 119, 67; יִדְּעִי ZECH. 10, 2 they will lead a miserable life, as slaves, comp. עָנִי (Is. 48, 10); to be vexed, to be in toil, to carry on toilsomely ECCLES. 1, 13, with an assonance to עָנָה (from עָנָה I.). Also in derivatives: to grieve, to

fast; figur. in derivatives: to be humble, piously-patient, meek, mild; to be miserable, suffering, unfortunate, helpless &c.;

Ar. عَنِ to be troubled about a thing, to trouble oneself, to be troublesome; عَنَا to be bowed down, oppressed. Derivat. עָנִי, עָנִיָּה, עָנָה, עָנָה, עָנָה (fem. עָנִיָּה), מַעֲנִיָּה, מַעֲנֶה, עָנִי, עָנָה, perhaps the proper names עֲנָהוּר, עֲנָהוּר, עָנָה.

Nif. נִעָנָה (part. m. נִעָנֶה, f. נִעָנֶה, inf. constr. הִנֵּעָנָה, but with לְ לְנִעָנָה) to be tormented, oppressed Is. 53, 7, נִפְשָׁה נִעָנָה 58, 10 the bowed soul; to be afflicted Ps. 119, 107; reflexive to humble oneself Ex. 10, 3.

Pih. עָנָה (part. מַעֲנֶה, inf. abs. עָנָה, constr. עָנָה, fut. יַעֲנֶה) to oppress, by imposing heavy labour, to treat hardly GEN. 15, 13, along with עָבַד; with בִּסְבָּלָה Ex. 1, 11, or coupled with עֲבֹדָה נָתַן עֲבֹדָה DEUT. 26, 6; generally to oppress, to tread down, of enemies Is. 60, 14; ZEPH. 3, 19; to weaken, to make faint, פָּה Ps. 102, 24; to maltreat LAMENT. 3, 33, to which what is related in 24-36 belongs; metaphor. a) עָנָה אֶת to humble, to have intercourse with by force, a woman GEN. 34, 2; Ez. 22, 10 11; LAMENT. 5, 11; especially applied to whoredom. b) עָנָה נִפְשָׁה, to afflict the soul, i. e. to chastise or punish oneself, hence to fast LEV. 16, 29, Is. 58, 3, fully נִפְשָׁה בְּצִוּם Ps. 35, 13, as also in Ben-Sira 2, 17, Judith 4, 9. On the contrary עָנִיָּה Ps. 88, 8 does not belong here, but stands rather in the sense of עָנִיָּה, or we should read the latter instead (see מַשְׁבֵּר). For עָנָה לֹא-יַעֲנֶה JOB 37, 23 we should probably read with the LXX, Vulg. and mss. לֹא-יַעֲנֶה (he does not respond, give account).

Puh. עָנָה (part. מַעֲנֶה, inf. constr. עֲנִיָּה, fut. יַעֲנֶה) to be tormented, maltreated Is. 53, 4, to be humbled (by suffering) Ps. 119, 71; inf. constr. עֲנִיָּה the being afflicted, labour, toil 132, 1; to fast LEV. 23, 29.

Hif. הִעָנָה (fut. יַעֲנֶה) to humble 1 KINGS 8, 35 (LXX, Vulg.); 2 CHR. 6, 26; to op-

press, enemies Ps. 55, 20; on the contrary מַעֲנֶה Eccles. 5, 19 belongs to ענה I.

Hithp. הִתְעַנָּה (*inf.* הִתְעַנּוּ, *fut.* יִתְעַנּוּ) to be afflicted, to suffer, endure, 1 Kings 2, 26, with כֵּן on account of a thing Ps. 107, 17; to bow or submit oneself, with לִפְנֵי DAN. 10, 12 or פָּ' יָרָה GEN. 16, 9.

The stem is connected with אָנָה II., הָנָה I. and כָּנַע, הָן, where the same fundamental signification appears.

עָנָה or עָנָא I. (3 *fem.* עָנָה, 3 *plur.* עָנּוּ, *part.* עָנָה, *pl.* עָנִין) *Aram. intr.* and same as Hebrew עָנָה I. to answer DAN. 2, 7 10, to reply to, supplemented by אָמַר 5, 10, with לְ of the person 3, 9; Syr. حَنَّ.

עָנָה or עָנָא II. (*part. pass. m.* עָנִי, *pl.* עָנִין, in the Targ. עָנִין) *Aram. tr.* to bow, to oppress; *part. pass. pl.* DAN. 4, 24 afflicted ones, same as עָנִים; Syr. حَنَّ the same.

עָנָה (*the hearing, granting, viz. is with El; from עָנָה I.*) 1. *n. p. m.* of a son of עֲקִיר, and hence of an Edomite race GEN. 36, 20 29. — 2. *n. p. m.* of a grandson of עֲקִיר, whose father was עֲבֶצֶן and his daughter אֲדִלְכִּיבָהּ, who is also called בַּת-עֲבֶצֶן 36, 2 14, thus named after father and grand-father (the LXX and Samar. read בֶּן for בַּת, to make the verse plainer); then also the *proper name* of a tribe 36, 24.

עָנִי (once K'ri עָנִי, like רָבִי from רָבָה; *pl.* עָנִים, *constr.* עָנִי; *prop. part. pass.* of עָנָה II. developed out of עָנִי = עָנִי and עָנִי sometimes interchanging) *m.* an oppressed, suffering, wretched one PSALM 9, 13; 10, 12; PROV. 3, 34; 14, 21 (in 16, 19 K'tib עָנִים stands for it; the reverse is the case in Is. 32, 7, Ps. 9, 19, so that both forms properly speaking interchange); a pious, patient one Ps. 22, 27; 76, 10; a humble one NUM. 12, 3; in short in all the various significations of the verb. *Aram.* עָנִי, עָנִי, the same.

עָנִיב (*a strong one; see עָנָה*) *n. p. m.* 1 Chr. 4, 8.

עָנִיָּה *fem.* 1. (from עָנָה II.) *humility, modesty*, PROV. 15, 33; 18, 12, coupled with יִרְאָה 22, 4 and = צָדִיק ZEPH. 2, 3. — 2. (from עָנָה I.) *hearing, granting, help* Ps. 18, 36, perhaps *mildness, clemency*; in 2 SAM. 22, 36 עָנִיָּה stands for עָנִיָּה; see עָנָה 2.

עָנִיָּה *f.* the same Ps. 45, 5, where a copulative before צָדִיק has probably been omitted.

עָנִיָּק *m.* same as עָנִיק *a giant*, JOSH. 21, 11. The progenitor of the giant-race may have been called אֲרֶבֶל = אֲרֶבֶק.

עָנִיתָ (*prop. inf. constr. Kal of עָנָה I.*) *f.* 1. *a cry, alternate song, rejoicing*, more exactly described by גְּבוּרָה, גְּבוּרָה Ex. 32, 18. — 2. *a hearing, granting*, 2 SAM. 22, 36, if we should not read עָנִיתָ. — 3. (perhaps from עָנָה II.; *low country*) coupled only with בֵּית, as a proper name JOSH. 15, 59. See בֵּית.

עָנִיתָ (*infin. Pih. of עָנָה I.*) *f.* shouting Ex. 32, 18. עָנִיתָ in the superscription of Ps. 88, 1 is difficult. The LXX and Vulg. translate *for answer* (perhaps *mutual singing*); more correctly *an alternate song* (comp. לְחֹדָה Ps. 100, 1 *a song of praise*).

עָנִיתָ (after the form גָּלוּת, *constr.* גָּלוּת, from עָנָה II.) *f.* solicitude, sorrow, affliction, of the עָנִי Ps. 22, 25; not cry (LXX, Vulg.).

עָנִיתָ (*prop. inf. Puh. of עָנָה II.*) *f.* trouble, sorrow Ps. 132, 1.

עָנִי (not used) a stem adopted for עָנִי, Phenic. עָנִי (*pl.* עָנִים), *fem.* עָנִיָּה, but which should be derived from עָנִי (which see).

עָנִי (*pl.* עָנִים, sometimes interchanged with עָנִי, *constr.* עָנִי, with *sup.* עָנִיָּה) *adj. m.*, עָנִיָּה (according to some) *fem.* properly bowed, oppressed, thence poor, helpless, as an *adj.* to אִישׁ DEUT. 24, 12, עָנִי 2 SAM. 22, 28, but commonly a *subst.* a poor, needy, forsaken, suffering one JOB 24, 9, coupled with אֲבִיּוֹן Ps.

עָנָן (Kal not used) *trans.* 1. *to cover about, to veil around*, of a thick cloud, as **עִיב** belonging to the noun **עֵב** proceeds from the idea of covering; Arab. **عِيبَا** a cloud from **عَمِيَ** to cover or wrap about, **غَفَارَةٌ** a cloud from **غَفَرَ** to cover. Accordingly the stem is connected with **גָּנַן**, Arab. **جَنَّ**, **كَنَّ** to hedge about, to protect or cover round about, **גָּן** (belonging to the proper name **גִּנִּי**) to veil about. Deriv. **עָנָה**, **עֲנִיָּה**, denom. **עָנָן**. — 2. Figur. *to screen or protect round about*, as in the case of **גָּן**. Deriv. the proper names **עֲנִיָּה**, **עֲנִיָּה**. — 3. *to practise enchantment*, prop. *to act secretly, covertly, stealthily* (comp. **לָהֵט** II.), or *to speak covertly, secretly*, of soothsayers and conjurers; without any reason for comparing **עָנָן** with the Arab. **عَنَّ** (to hum). Deriv. **עָנָה**.

Pih. I. **עָנָן** see **עָנָן**, of which it is a denominative.

Pih. II. **עָנָן** (*part.* **מְעַנֵּן** and without Mem **עֹנֵן**, *pl.* **מְעַנְנִים** and **עֹנְנִים**; *fut.* **יְעַנֵּן**) generally *to practise magic, to divine*, along with **נָחַשׁ** Lev. 19, 26, **בִּשְׂפָה** and **קָסָם** Deut. 18, 10; a peculiar sort of soothsaying, which was reputed to be heathenish, together with **נְבִיאֵי שָׁקֶר** and **חֲלָמָוִת** Jer. 27, 9, and was indigenous among the Philistines. In the Talmud it is put along with the modern Hebrew **עֲנִיָּה** *time*, and translated the selecting of time or days; according to *Ibn Esra*, *to view the clouds*, a denom. from **עָנָן**; according to the Targ. and Vulg. from **עָנָן** either *to look, see, spy*, for signs, like *augurari*, or *to look with evil eye*, Ar. **عَانَ**; or lastly *to deceive the eyes* (Targ.), i. e. to confuse the mind; according to the LXX connected with **עָנָה** I. or rather

with the Ar. **عَنَّ** (to hum, to whisper, to utter sounds), therefore *to practise soothsaying by voice, tone and speech, or to give oracles*. But it is better to set out with the fundamental signification *to cover, to wrap up* (see Kal).

Deriv. **מְעַנְנִים** and the proper name **עָנָן** (see **מְעַנְנִים**).

עָנָן (*constr.* **עָנָן**, with *suff.* **עָנָנִי**, *pl.* **עָנְנִים**) *m.* 1. *a cloud*, so called from veiling, covering, and therefore **כֶּסֶד** is applied to it Ex. 24, 15; 40, 34; Num. 9, 15; 17, 7; a figure of darkness and obscurity, coupled with **חֹשֶׁךְ** Deut. 4, 11, **עָרָפֶל** Jo. 2, 2, or a figure of quick disappearance Job 7, 9; hence **בֶּקֶר** Hos. 6, 4 the morning-cloud as a figure of instability; of the might of an army covering all Ez. 30, 18; 38, 9. God appears in a cloud Job 38, 9, Ex. 16, 10, Lev. 16, 2, or rides upon clouds (Is. 19, 1; Psalm 104, 3); also to be inaccessible Lament. 3, 44. As a sign of the divine protection **עָמֹד עָנָן**, a pillar of cloud, accompanied Israel in the wilderness, Ex. 14, 19; 33, 9 10. **עָנָן אֵיזֵר** a cloud pregnant with lightning Job 37, 11. Ar. **عنانة** the same. — 2. (*a Protector, Defender*, viz. Jah is) *n. p. m.* Neh. 10, 27.

Pih. (infin. with suff. עָנְנִי instead of עָנָנִי) a denomin. *to gather clouds, to form clouds* Gen. 9, 14.

עָנָן Aram. same as Hebrew **עָנָן**. Derivative

עָנָן (*constr. plur.* **עָנְנִי**) Aram. *m.* a cloud Dan. 7, 13, on which the son of man moves along; comp. *ἐπὶ τῶν νεφέλων* Matthe. 24, 30; 26, 64.

עָנְנָה (*fem. of עָנָן and collect. = עָנְנִים*) *fem.* a cloud Job 3, 5, *συννεφία* (Theod.) along with **חֹשֶׁךְ**.

עָנְנָה (derived from **Pih. II.** **עָנָן**) *f.* soothsaying, sorcery; hence superstition, heathenism, Is. 57, 3 sons of heathenism, i. e. devoted to heathenism.

עָנְנִי (from **עָנָן** *Jah is Protector*) *n. p. m.* 1 Chr. 3, 24.

עָנְנִיָּה (the same) 1. *n. p. m.* Neh. 3, 23; the Greek *Avavias* is also **עָנְנִיָּה**. — 2. *n. p.* of a city in Benjamin Neh. 11, 32.

עָנָה (not used) *intrans.* *to sprout, to grow*, prop. *to break forth, to push forth*,

identical in its organic root עֲנָה with that in נָה IV. and נָה I. (which see); Aram. עֲנָה, ܥܢܐ the same. Deriv. עֲנָה, עֲנָה and עֲנָה

עֲנָה (*constr.* עֲנָה, *pl. constr.* עֲנָה LEV. 23, 40 cod. Samar., with *suff.* עֲנָה) *m.* a branch Ez. 31, 3, עֲנָה to put forth branches 17, 8, or עֲנָה 17, 23 (עֲנָה) and עֲנָה ibid. being similarly used, in the case of עֲנָה; collat. 31, 3 with עֲנָה as the constituent parts of a tree MAL. 3, 19. עֲנָה אֲדָמָה Ps. 80, 11 its branches are (like) cedars of God, i. e. large and splendid.

עֲנָה *adj. m., fem.* abounding in branches or boughs, of עֲנָה Ez. 19, 10.

עֲנָה (only with *suff.* עֲנָה) *m.* the same; hence עֲנָה to put forth branches Ez. 36, 8; where the LXX read עֲנָה (your grapes), from עֲנָה = עֲנָה.

עֲנָה (*def.* עֲנָה, *pl. with suff.* עֲנָה) Aram. *m.* a branch, DAN. 4, 9 11 18.

עֲנָה (not used) *trans.* to nod, incline, the neck, head; connected in its organic root עֲנָה with the Latin *nic-o*, *nic-to*, Greek *νεύειν*, German *nick-en*, *neig-en* &c. Hence the fundamental signification may have proceeded in the derivatives from the idea of being bent or bowed. It is better, however, to assume for the fundamental signification, to overtop a thing, to stand forth above it; to be stretched, long; to be stretched out; which suits the derivatives (see עֲנָה), and for which linguistic analogies testify. See אֲנָה. Derivat. עֲנָה, denomin. עֲנָה, עֲנָה, עֲנָה.

עֲנָה *m.* 1. (not used) the neck, so called from its being stretched out and long, as עֲנָה neck, from עֲנָה to stretch out, to stand forth; עֲנָה the neck of a camel, from עֲנָה to be extended, stretched out; Aram. עֲנָה (עֲנָה), Ar. عُنُق the same; comp. عُنُق a country rising high and rough. — 2. Probably same as עֲנָה (comp. עֲנָה together with עֲנָה) one who is stretched, long, i. e. a giant; only *n. p.* of

an ancestor of the giant-race, son of אֲנָה (which see) JOSH. 15, 13, for which עֲנָה is used in 21, 11. The race of giants is termed עֲנָה Num. 13, 33, עֲנָה JOSH. 15, 14, עֲנָה Num. 13, 22, or lastly עֲנָה DEUT. 2, 10 or עֲנָה 9, 2; comp. Arab. عُنُق long-neckedness, عُنُق long-necked, عُنُق the same. — 3. same as עֲנָה a neck-ornament, see עֲנָה.

עֲנָה *trans. denomin.* to straighten up the neck, to stretch out the neck, from pride, Ps. 73, 6 pride stretches out the neck and surrounds it.

Hif. עֲנָה (*fut.* עֲנָה) to lay upon the neck, to load (with gifts) DEUT. 15, 14. Or according to the fundamental signification, to stretch forth, to reach to, to hand over to, with ל of the person; so that neither Hif. nor Kal need be denomin.

עֲנָה and עֲנָה (*pl.* עֲנָה and עֲנָה) *m.* a neck-ornament, a neck-lace, SONG OF SOL. 4, 9; JUDGES 8, 26; PROV. 1, 9.

עֲנָה (not used) *tr.* 1. to push, to precipitate, to drive, same as עֲנָה II., from which it may be transposed. Derivat. עֲנָה the name of a place. — 2. *intrans.* same as עֲנָה III. to sprout, to grow; deriv. עֲנָה the name of a person.

עֲנָה (from עֲנָה) 1. (sprout, descendant) *n. p. m.* GEN. 14, 13; comp. עֲנָה. — 2. (water-fall) *n. p.* of a Levitical city in Manasseh 1 CHRON. 6, 55, elsewhere עֲנָה, if we should not read עֲנָה (from עֲנָה) = עֲנָה.

עֲנָה (*inf. absol.* עֲנָה, *constr.* עֲנָה) *trans. prop.* to pierce, to sting, to injure, identical in its organic root עֲנָה with that in עֲנָה, Aram. עֲנָה, hence metaph. to punish, to impose punishment, with accusat. of the object and accusat. wherewith DEUT. 22, 19; in money 2 CHR. 36, 3, but also with ל of the person PROV. 17, 26; to chastise, absol. 21, 11. The wine procured by the effect of punishment is called עֲנָה AM. 2,

8, which the judges drank. Derivat. עָנַשׁ.

Nif. נִעְנַשׁ (fut. נִעְנָשׁ) to be punished, to suffer punishment, Ex. 21, 22; to pay for, suffer Prov. 22, 3; 27, 12.

The stem עָנַשׁ, identical with the Aram. עָנַשׁ, has been already compared with עָנַשׁ; an intrans. signification of the stem appears to lie in עָנַשׁ I., עָנַשׁ and עָנַשׁ I., where are also farther comparisons. The signification to incline, to bend in the Ar. عَنَسَ, عَنَرَ, عَنَدَ is in the Hebrew עָנַשׁ.

עָנַשׁ (not used) Aram. trans. same as Hebrew עָנַשׁ. Deriv. עָנַשׁ.

עָנַשׁ *m.* punishment, atonement, a fine; hence עָנַשׁ 2 Kings 23, 33 to inflict punishment upon; עָנַשׁ אֶת to suffer punishment Prov. 19, 19.

עָנַשׁ Aram. *m.* same as Hebrew עָנַשׁ EZR. 7, 26.

עָנַת 1. (from עָנָה I. after the form עָנָה granting, hearing, viz. by Jah) *n. p. m.* JUDGES 3, 31, comp. עָנָה. — 2. (from עָנָה II.; low ground) only in union with בָּיִת as a proper name Josh. 19, 38; see בָּיִת עָנָה.

עָנַת in עָנַת see עָנַת (from עָנָה) and עָנָה.

עָנָתוֹת (prop. a plur. of עָנָה, where the feminine termination ה has remained, as in עָנָתוֹת, עָנָתוֹת, עָנָתוֹת) 1. (hearing) *n. p. of a Benjamite race* NEH. 10, 20, 1 CHR. 7, 8, perhaps because they dwelt in the Benjamite city Anathoth. — 2. (perhaps from עָנָה II.) *n. p. of a priestly city in Benjamin* JOSH. 21, 18, 1 KINGS 2, 26, EZR. 2, 23, NEH. 11, 32, 1 CHR. 6, 45, the birth-place of Jeremiah JER. 1, 1, twenty stadia north of Jerusalem (Josephus, Jerome); now a small village, an hour and half north-north-east of Jerusalem, called 'Anátha (Robinson); *Gentile m.* עָנָתוֹת 2 SAM. 23, 27; JER. 29, 27.

עָנָתוֹת (hearings of Jah) *n. p. m.* 1 CHRON. 8, 24; compare עָנָתוֹת and עָנָה.

עָסִיס (constr. עָסִיס, from עָסַס *m.* the pressed-out juice of grapes) SONG OF SOL. 8, 2 or of grapes JO. 1, 5; fig. 4, 18 the mountains shall drop with mead, i. e. a luxurious fruitfulness will prevail; cognate in sense עָסִיס.

עָסַס (2 pers. pl. עָסִיס) *tr.* prop. to press, to squeeze, then to tread, to stamp upon, עָסִיס MAL. 3, 21; to press out, grapes. Deriv. עָסִיס. The stem עָסַס is connected with עָסַס (= עָסַס), Aram. עָסַס, Pa. עָסַס, modern Hebr. עָסַס, whence עָסַס, and with the Ar. عَصَّ, عَصَّ.

עָעַר (to עָעַר) see עָעַר III. Pih. III.

עָעַר (not used) Aram. *intr.* same as Hebrew עָעַר (which see). Deriv. עָעַר.

עָעַר (not used) *intr.* to be green, to sprout, to bloom, Aram. עָעַר (Af. to send out shoots), Ar. عَفَا the same; in its organic root עָעַר it is connected with that in עָעַר (עָעַר), Targ. עָעַר, Syr. عَفَا (Pa. عَفَا), II.; conseq. it does not proceed from the fundamental signification to cover, to be dense. Deriv. עָעַר.

עָעַר see עָעַר.

עָעַר (pl. עָעַר; from עָעַר *m.* twig, branch, shoot Ps. 104, 12, where the LXX read עָעַר (rocks) incorrectly.

עָעַר (from עָעַר; def. עָעַר, with suff. עָעַר) Aram. *m.* the same DAN. 4, 9 11 18; Syr. عَفَا bough, عَفَا bush.

עָעַל (Kal not used) *intr.* to swell, to become tumid, turgescere, of a boil; to rise up, to be prominent, of a hill; fig. to be puffed up, to be high-minded; the opposite of all the meanings is עָעַל. Ar. عَفَلَ the same, as well as عَفَلَ (to mount up). Deriv. עָעַל.

One may perhaps assume as the fundamental signification to be thick, dense, large, capacious, so that it is possibly connected with the Ar. جبل (the same), as also with עָעַל. The organic root עָעַל is also in עָעַל (to be hill-shaped)

belonging to פול I. (to be stretched high) belonging to פול, Arab. **قَالَ** (to be fat, thick, gross), **גִּבְלִי** II. (to be arched), Ar. **جَبَل** (to be prominent, to overtop) &c.

פּוּ to be inflated, of the soul, to be lifted up HAB. 2, 4, along with **לֹא יִשָּׁר**.

חִיף (fut. **יַחֲפִיל**) to act proudly, presumptuously NUM. 14, 44, for which DEUT. 1, 43 has **יָחִיד**.

עֵפֶל (plur. only in signific. 2 **עֵפְלִים**) masc. 1. a hill, a tower, a) upon Zion, where was also a watch-tower Is. 32, 14, Mic. 4, 8, identical with the earlier **מְצִיּוֹן** (2 SAM. 5, 9), which became a mountain-fort 2 CHR. 27, 3; 33, 14; called in Josephus (Jewish Wars 6, 6, 3) **Ὀφλά** (עֵפֶל); b) a fortified hill at Samaria 2 KINGS 5, 24, where the LXX and Vulg. read **עֵפֶל** incorrectly. — 2. (only pl. and in K'tib, while the K'ri has **מְצִיּוֹן**) a hill-shaped rise; hence a *boil* DEUT. 28, 27, 1 SAM. 5, 6 sq., which was understood by many interpreters as used euphemistically for the *hinder parts* (clunes), and to which has been referred **אֲחֹזֵר** Ps. 78, 66 on account of the following **הֲרִפָּה**, and so the K'ri has been explained. But the first explanation appears to be more correct; comp. Ar. **عَفْل**.

עֵפֶל see **עֵפֶל** 1

עָפֶן (not used) intr. either same as **גָּפֶן** to be hill-shaped, uneven; or the stem is ident. with **עָפֶל**. Deriv. the proper name **עָפֶן**, Gentile **עָפֶן**.

עָפֶן (hill; comp. **גָּבֶעַ**, **גִּבְעָה**) n. p. of a locality in Benjamin, *Gofen* or *Gofna* in later writers, according to Eusebius 5 Roman miles from **גִּבְעַת שְׂאִי** (Jos. Jewish Wars 5, 2, 1). This **עָפֶן** is expressed in Aramaean **עָפֶנָא**, **עָפֶנָא**, **גָּפֶנָא**, in Josephus and Euseb. *Gofna*, Talm. **גּוֹפֶנָא**, **גּוֹפֶנִית**; deriv.

עָפֶן Gent. m. from **עָפֶן**, the *Ophnite*,

i. e. born in *Ophen* or *Gofna*. A colony of these *Ophnites* in the neighbourhood of **חֶמֶל** founded the place **חֶמֶל** (*hamlet of the Ophnites*) JOSH. 18, 24, where **בָּמֶר** is omitted, as being easily supplied from the preceding context.

עֵפֶר (only du. **עֵפְרִים**, c. **עֵפְרִי**, with suff. **עֵפְרִי**, **עֵפְרִי** &c.; formed from the *Pihel* **עֵפְרִי** of **עֵפְרִי** I.) m. dual, *eye-lashes*, prop. the fluttering ones, then taken for the *eyes*, which weep JER. 9, 17, look straight forward PROV. 4, 25 or high 30, 13, and close in sleep Ps. 132, 4; PROV. 6, 4; fig. in **עֵפְרִי** JOB 3, 9 and 41, 10 the *eye-lashes of the dawn*, i. e. the first rays of the sun, like *ἡμέρας βλέφαρος* (Soph. Antig. 103). The same figure is frequent in Arabic.

עָפָר I. (not used) intr. to be rubbed fine, to be broken in small pieces, of dust, of dry bruised earth, of rubbish &c., ident. with **עָפָר** I., **עָפָר** I. in its fundamental signification. The organic root is here as there **עָפָר**, **עָפָר**, lying also in **עָפָר** I. Ar. **عَفَر** the same, hence **عَفْر** dust. Deriv. **עָפָר**, **עָפָר**.

Pih. **עָפָר** see **עָפָר**, whose denom. it is.

עָפָר II. (not used) tr. 1. to string together, to bind, to join, connected with **עָפָר** II., **עָפָר** I. (belonging to the proper name **עָפָר** prop. hamlet), **עָפָר** II. (to **עָפָר**). Deriv. the proper names **עָפָר**, **עָפָר**, **עָפָר**, the names **עָפָר**, **עָפָר** proceeding from a similar signification. — 2. Metaphor. to be strong, vigorous, spirited, a metaphor. application which is especially prominent in **עָפָר**, **עָפָר** prop. to be dense, stout; and in **עָפָר**, **עָפָר** the idea of strength also proceeds from that of being pressed together. Deriv. **עָפָר** and the proper names **עָפָר**, **עָפָר**, 3, **עָפָר**.

עָפָר III. (not used) intr. to grow white, gray, identical with **עָפָר**, Targ. **עָפָר**, Syr. **عَفْر**, as also with Aram. **עָפָר** (to **עָפָר** lead), Ar. **عَفَر** (to make white), **عَفَر** (to be whitish). Deriv. **עָפָר**.

עָפָר (c. עָפָר, with *suff.* עָפָר, עָפָר, עָפָר; from עָפָר I.) *m. prop.* a thing bruised, crushed; hence 1. *dust*, a dry, crushed part of earth, out of which the body of the first man is said to have been formed GEN. 2, 7; 3, 19 (hence man himself is called עָפָר 18, 27; Ps. 103, 14), to which the body turns again after death JOB 10, 9; 34, 15; Ps. 146, 4; which the wind = אֶבֶק blows away Ps. 18, 43; *dry earth*, for filling up GEN. 26, 15, as clay LEV. 14, 42, cast upon the head as a sign of mourning JOB 2, 12; LAMENT. 2, 10. This explains the expression עָפָר בְּיָדֵי אֲדָמָה GEN. 2, 7, עָפָר אֶרֶץ GEN. 13, 16 &c. To עָר are applied אֶבֶר HAB. 1, 10, שֶׁפֶךְ LEV. 14, 41, סָחָה Ez. 26, 4 &c.; and it is looked upon as capable of being scattered DEUT. 9, 21, 2 KINGS 23, 6 15, Ps. 18, 43, like אֶבֶק DEUT. 28, 24 and אֶפֶס NUM. 19, 17. עָכַל GEN. 3, 14 to eat or lick dust, of the serpent (according to an old opinion dust was its food Is. 65, 25; MIC. 7, 17). To creep in the dust MIC. 7, 17 is a sign of lowness or humiliation LAMENT. 3, 29. עָפָר is also used for *sand* JOB 39, 14, hence it is a figure of multitude NUM. 23, 10; *earth* generally JOB 19, 25; 41, 25; *the grave* 20, 11 and 21, 26, for which עָפָר אֲדָמָה DAN. 12, 2, עָפָר בְּיָדֵי Ps. 22, 16 are also used; *something earthly, transitory*, of a corpse Ps. 30, 10; ECCLES. 12, 8; Ar. عَفْر the same.

עָפָר (same as עָפָר) *n. p. m.* GEN. 25, 6; 1 CHR. 4, 17; 5, 24; Ar. عَفْر = עָפָר.

עֹפָר (from עָפָר II.; plur. עֹפָרִים) *m. prop.* a young, vigorous animal, e. g. of אֵיל SONG OF SOL. 2, 9, a young deer, a young roe 4, 5; 7, 4; comp. אֵיל, אֵיל, כֶּבֶשׂ, כֶּבֶשׂ, which are called so from strength; Arab. عَفْر, عَفْر, عَفْر (calf, young goat &c.).

עֶפְרָה 1. (from עָפָר II.; *hamlet*) *n. p.* of a city in Benjamin, not far from the Philistine border JOSH. 18, 23; 1 SAM. 13, 17; called in MIC. 1, 10 לְעֶפְרָה בֵּית (sign of the genitive), to represent it as an עָפָר and therefore written עֶפְרָה. —

2. (with *a* of motion עֶפְרָה, c. עֶפְרָה) *n. p.* of a city in Manasseh. To distinguish it from 'Ofra of the Benjamites it is named לְיוֹאָשׁ JUDGES 6, 11, עֶפְרָה אֶבֶר הַיְזְרִי 6, 24; or described as עֶר גְּדֵדָן 8, 27. — 3. (from עָפָר II.; *strength, power*) *n. p. m.* 1 CHR. 4, 14.

עֶפְרָה see עֶפְרָה.

עֶפְרָה (only *pl.* c. עֶפְרָת) *f.* 1. a little particle of dust, JOB 28, 6 and little particles of gold-dust are to it (sapphire), i. e. the lapis lazuli has golden (iron-pyrites) points. — 2. a heap, hill, wall, PROV. 8, 26 the mass of the hills (walls) of the globe, perhaps from עָפָר II.

עֶפְרָן (same as עֶפְרָה) 1. *n. p.* of a south-western border-city of Benjamin 2 CHR. 13, 19 K'tib (so LXX, Vulg.); also the name of a mountain there JOSH. 15, 9. The K'ri has עֶפְרָן which see. — 2. (a powerful, strong one) *n. p. m.* of a Hittite GEN. 23, 8.

עֶפְרָן (*hamlet*) *n. p.* of a Benjamite city 2 CHR. 13, 19 K'ri, for which the K'tib has עֶפְרָן, 2 SAM. 13, 23 אֶפְרָיִם, 'Eppaiμ or 'Eppaiμ JOHN 11, 54. It lies near the wilderness of Judah, 8 miles from Jerusalem (Eus.) and near Bethel (Joseph). But see אֶפְרָיִם.

עֶפְרָת (from עָפָר III.) *f.* lead EX 15, 10; NUM. 31, 22; JER. 6, 29; JOB 19, 24; a figure of heaviness ZECH. 5, 7 8; so called from its grayish-white colour; Aram. אֶפְרָ, Ar. عَفْرَة gray, earth-colour.

עֵץ (after the form עֵץ, from עָצָה I., with *suff.* עָצָה, עָצָה; plur. עֵצִים, with *suff.* עָצִי, עָצִי retaining Tsere; on the other hand the stat. constr. is עֵצִי) *m.* a stick, so called from its stiffness and firmness, and therefore coupled with עֵקֶל Hos. 4, 12 (of divination by rods); shaft 2 SAM. 21, 19, 1 CHR. 20, 5, for which in 1 SAM. 17, 7 the K'tib is עֵץ; a stake, palus, for fastening criminals to GEN. 40, 19; DEUT. 21, 22; a block, a log, as an idol HAB. 2, 19; JER. 2, 27; לֹא-עֵץ Is. 10, 15 a non-wooden-block, i. e. a man; wood, as a material, along with אֶבֶן EX 15, 25, Is. 40, 20, hence as a genitive to denote

the stuff a thing is made of **LEV. 11, 32**. Metaphor. a tree, with the adjectives **רַעֲיוֹן** **DEUT. 12, 2**, **רַעֲיוֹן** **Is. 56, 3**, **לֵחַ** **Ez. 17, 24**, with **לֵא-יִרְקֶב** **Is. 40, 20**; or with the genitives **פְּרֵי** **GEN. 1, 11**, **הֶגֶן** **2, 16**, **הַשִּׁדָּה** **Ex. 9, 25**, **מֵאֲכָל** **LEV. 19, 23 &c.**; *pl.* **עֲצִים** also sticks of wood **GEN. 22, 3**. Arab. **عَصَا** stick, staff.

עָצַב (Kal in signific. 1. not used) *tr.* prop. to cut, to divide, to carve, ident. with **הָצַב** I. **קָצַב**, **הָצַב**; hence 1. to form, work, fashion, which the verbs just mentioned also signify in part; comp. besides **בָּרָא**, **יָצַר**, **גָּזַר**, **צָר** (צויר) II., which also transfer the fundamental signification "to divide or cut" to that of forming, fashioning. The **Aram. حَكَّ**, **Ar. عَصَب** in the sense of to bind belongs to **הָצַב** II., **הָצַב**, and has nothing in common with this stem. Deriv. **עָצַב**, **עָצַב** 1, **עָצַב** 1. — 2. (3 pers. with suff. **עָצַבוּ**, *part. f.* **עֹצֶבֶת**, *inf.* with suff. **עָצְבִי**) metaphor. to pain, to afflict, to grieve, with accus. of the object **1 KINGS 1, 6**; **1 CHR. 4, 10** **לְבַלְתִּי** **עָצַבְתָּ** and that thou dost not grieve me, where the apodosis is omitted, and must be supplied (after **GEN. 28, 20-22**; **NUM. 21, 2**); **עָצַבְתָּ רִיחִי** **Is. 54, 6** of afflicted, troubled spirit, where **עָצַבְתָּ** is intended to have an assonance with **עֹצֶבֶת**; in derivatives to bring sorrow, trouble, misfortune &c. Signific. 2 has come from signific. 1, a similar metaphor being in **נִיחָא** = **נִיחָא**. Deriv. **עָצַב** 2, **עָצַב** 2.

Nif. **נִעְצַב** (*fut.* **נִעְצַב**) to hurt oneself, with **בְּ** of the instrument **ECCLES. 10, 9**; hence to grieve oneself, to be afflicted **GEN. 45, 5**, to be sorrowful **NEH. 8, 10**, with **אֶל** **1 SAM. 20, 34** or **עַל** of the person **2 SAM. 19, 3**.

Pih. **פִּיעַב** (*fut.* **פִּיעַב**) 1. to make, form or fashion carefully, coupled with **עָשָׂה** **JOB 10, 8** (LXX, Vulg.); deriv. **עָשָׂה** 1. — 2. to pain, to grieve, with **רִיחִי** **Is. 63, 10**; to injure, with accus. **דְּבָרִי** **Ps. 56, 6** my cause. Deriv. **עָשָׂה** 2, **עָשָׂה**.

Hif. **הִעְצִיב** (*inf. c.* **הִעְצִיב**, *fut.* **הִעְצִיב**) 1. to form, fashion, make, with accus. **JER. 44, 19** have we then without the ap-

proval of our men made cakes to her (to the **מַלְכָּה הַשְּׂמִימָה**), in order to fashion her (the goddess) image (**Kimchi**)? The **בְּנֵינִים** like the **σεληναί** of the Greeks had the form of the goddess. — 2. to grieve, to offend **Ps. 78, 40**. Deriv. **נִעְצַבְתָּ**.

Hithp. **הִתְעַצַּב** (*fut.* **יִתְ-**) to grieve oneself, **אֶל-לֵב** to be grieved at heart **GEN. 6, 6**, to feel mortified **34, 7**.

עָצַב (after the form **קָטַן**, *pl.* **עָצָבִים**, *constr.* **עָצָבִי**) *m.* an image, representation; hence an idol, of gold and silver **Ps. 135, 15**, coupled with **אֲשִׁרִים** **2 CHR. 24, 18**; **חֲבִירִי** **Hos. 4, 17** leagued with idols; **בֵּית** **an idol-temple** **1 SAM. 31, 9**.

עָצַב (*pl.* **עָצָבִים**, with suff. **עָצָבִיךָ**) *m.* 1. a thing formed, of an earthen vessel which may be dashed in pieces, **JER. 22, 28** fig. of Coniah. — 2. labour, pain, travail, of a woman bearing **GEN. 3, 16**; exertion, hence the possession gained by this **PROV. 10, 22**; **כָּל-יָמַי** **14, 23** every effort; **דְּבָרִי** **15, 1** a vexing (cutting) word, Vulg. *sermo durus*, Aquila *σκληρός*; *pl.* toil, severe labour **Ps. 127, 2**, what is gained by toil **PROV. 5, 10**, proceeding from signific. 2 of the verb.

עָצַב (only *constr. pl.* with suff. **עָצָבִיהֶם** with Dagesh dirimens, because the **-** is shortened from **-**, as in **עָנְבִי** **DEUT. 32, 32**, **עָנְבִי** **Ps. 77, 20** from **עָנְבוּ**, *m.* a bondman, a labourer, **Is. 58, 3** and all your bondmen press you (to work). But the form may also be **עָצַב**, like **חֲלָקִי** (**Is. 57, 6**) from **חָלַק**, or **עָצַב** (**עָצַב**), like **עָשָׂה** from **עָשָׂה**, and the signification labour, exertion.

עָצַב (with suff. **עָצָבִי**, *part. masc.* **עָצָבִי**) 1. image, idol, **Is. 48, 5**, parallel **פָּסַל**, **נִסְכָּה**. — 2. compulsory service, toilsome hard work **14, 3**; labour, pain **1 CHR. 4, 9**; affliction, injury, which one causes **Ps. 139, 24**, according to the LXX = **ἀνομιᾶς**, hence *ἀνομιᾶς*.

עָצַב (*part. pass.* **עָצִיב**), *Aram. tr.* same as **Hebr. עָצַב**, only in the meaning to injure, to afflict, to trouble **DAN. 6, 21**.

עצלת see **עצלה**.

עֲצָמִים (with suff. עֲצָמִי; 1 pl. עֲצָמֵינוּ, with suff. עֲצָמֵינוּ; 2 pl. עֲצָמְכוֹם, constr. עֲצָמוֹת) masc. prop. the hard, the firm; hence 1. same as עֵץ and pl. עֲצָמִים = עֲצִים Ez. 24, 5 a pile of wood (see דֹּדִי); — commonly 2. a bone, coupled with בָּשָׂר GEN. 2, 23, to which are applied the words שָׁכַר Ex. 12, 46, רָחַק (to quake) Jer. 23, 9, נָתַר Ps. 102, 4, הִתְפַּחֵר 22, 15, יָבֵשׁ Ez. 37, 11, גָּרַם NUM. 24, 8, יָרֵה Ez. 6, 5 &c.; specially the bone of a dead person Ex. 39, 15; in the plur. עֲצָמִים Am. 6, 10 or עֲצָמוֹת Ex. 13, 19; Josh. 24, 32. *The bones cleave to the flesh* JOB 19, 20 i. e. are much emaciated.

like Ps. 102, 6; *the bones are on fire* JOB 30, 30 i. e. elephantiasis has already attacked the bones. — 3. Generally *the body, the bodily form*, LAMENT. 4, 7; in the plur. JOB 7, 15 *so that my soul gives the preference (בְּחַר מֶן) to death over my living body*; opposed to the soul PROV. 15, 30; 16, 24; JOB 33, 19 *and the restlessness of his body is continuous*. As the seat of strength and vigour; hence strength, like גִּבּוֹר. United with בְּטָרִי consanguinity 2 SAM. 5, 1; JUDGES 9, 2; Is. 58, 11; then, a *firm piece*, of הֶחָקִים EZ. 24, 4. For the meaning *body*, comp. ECCLES. 11, 5 *how a body (עֲצָמִים) i. e. the fruit of the body, foetus, is in the womb of the pregnant*. Also a *dead body, a corpse*, EZ. 32, 27 *their clothing or coverings (עֲרוֹתָם) to be read for עֲצָמוֹת upon their bodies*. — 4. *self, prop. essence, body of a thing, res ipsa*, entirely like לֵב, גִּבּוֹר, and נַפֶּשׁ, and therefore followed by a genitive. So in the phrase הַיּוֹם הַזֶּה לְ הַיּוֹם הַזֶּה *the self-same day* GEN. 7, 13; 17, 23; Ex. 12, 17; בְּיָמֵי הַחַיִּים JOB 21, 23 *in his bodily health*, i. e. in health itself; בְּעֵצָם הַשָּׁמַיִם Ex. 24, 10 *as the heaven itself*, i. e. like the very heaven. Here perhaps עֲצָמִי may also be taken in this sense (*I myself*) JOB 30, 30, עֲצָמִי (*he himself*) 2, 5 = בְּשָׂרִי in me Ps. 38, 4; עֲצָמֵינוּ we ourselves 141, 7. עֲצָמוֹת 22, 18 see עֲצָמָה. In Ar. عَيْن (eye) stands for it, but yet there is a distinction. — 5. (*fortress*) *n. p.* of a city in Simeon JOSH. 15, 29; 19, 3; 1 CHR. 4, 29.

Pih. denomin. *to break the bones*, like גִּבּוֹר JER. 50, 17.

עֲצָם (with suff. עֲצָמִי) *m. strength, might*, with פָּח same as פָּח DEUT. 8, 17; JOB 30, 21; metaph. Ps. 139, 15 = עֲצָם *body*, in the sense of נֶפֶשׁ.

עֲצָמָה (only *pl.* with suff. עֲצָמוֹתִי) *fem. act of overpowering, act of overcoming, violence*, Ps. 22, 18 *I relate all the deeds of violence practised toward me*.

עֲצָמָה (from עֲצָם) *f. strength, might*, Is. 40, 29; but also as an *infin. the being strong, the being numerous = multitude*

47, 9, therefore like הִרְבָּה NAH. 3, 9, parallel אֵין-קֶצֶר, and we should not read with the versions עֲצָמָה.

עֲצָמוֹן (*fort*) *n. p.* of a city on the south border of Palestine NUM. 34, 4; JOSH. 15, 4.

עֲצָמוֹת (from Pih.) *fem. plur. a bulwark, strong defence*, like عَصْمَة, figur. *a strengthening, a confirmation*, in causes; *a corroboration, a proof*, Is. 41, 21; comp. JOB 13, 12 (*Rashi*).

עָצָן (not used) *tr. to cut, to pierce*, of a pointed weapon; *to divide, separate*, (Ar. عَصَن originally the same, metaphor. *to keep off*); identical in its organic root עָצָן with that in אָזָן (*to*), אָזָן II, אָזָן, אָזָן, if not with that in אָזָן I, אָזָן, Ar. اسن, حَصَن, حَصَن, Targ. עָצָן (*to be hard, firm*). Deriv. the proper names עָצָן and

עָצָן (with suff. עָצָנִי, after another reading) *masc. a weapon for cutting or piercing, a sword (LXX) or a spear = עָצָן* 2 SAM. 23, 8, where some wish to read עָצָן עָצָן. It is better to take עָצָן (*fortress*) as the name of a place, like עָצָן, and so עָצָנִי would be a *Gent. m. the Eznite*, a family name of one of David's heroes 2 SAM. 23, 8 (LXX עָצָנִי). See עָצָר.

עָצָר (*infin. constr. עָצָר; fut. יַעֲצֵר*, apoc. יַעֲצֵר) also יַעֲצָר *trans. prop. to enclose, to bind about, to join, to bring together, to heap together*; identical with אָזָר, אָזָר, אָזָר, אָזָר II. Hence 1. *to close*, with עָצָר GEN. 20, 18, with the accus. 16, 2, DEUT. 11, 17, or absol. Is. 66, 9; *to enclose, to shut up in, to incarcerate* JER. 33, 1; 36, 5. And so according to some the alliteration עָצָר וְעָזָב DEUT. 32, 36; 1 KINGS 14, 10 26; 21, 21 (see עָזָב under עָזָב I.); but as עָצָר is added, it might be better to explain with relation to the whole: *the man who is hindered and he who is his own master*, i. e. he to whom participation in public life is denied, and he to whom it is

granted, i. e. the small and great. — 2. Metaphor. *to hold back, to hinder*, Ar. **عَصَرَ**; with **מִפְנֵי** of the person 1 CHR. 12, 1; *to hold together*, **כֹּחַ**, i. e. *to have strength, courage*, DAN. 10, 8 16; *to manifest strength*, followed by the infin. with **לֵ** 2 CHR. 2, 5; 13, 20; 22, 9, and without **כֹּחַ** 20, 37; with **עַם** of a person *to have power against one*, i. e. *to be able to accomplish a thing* 14, 10; *to keep back, to withhold*, **בְּמִלִּים** (in discourse) JOB 4, 2; 29, 9; **בְּפָרִים** 12, 15 (in a flood); *to detain*, with accusat. of the person JUDGES 13, 15 16, i. e. *to hold captive* 2 KINGS 17, 4, seldom with **לֵ** 4, 24; *to refuse*, 1 SAM. 21, 6 *a woman has been refused us*, where the LXX read **מֵאֲשֶׁר** **מֵעָצְרוּ**; *to hold back* 1 KINGS 18, 44; **עָצְרוּ**; **עָצְרוּ** DEUT. 11, 17 and 2 CHR. 7, 13 *to withhold rain from heaven*. — 3. Figur. *to rule, prevail, prop. to tame, to keep in with a bridle*, **עָצַר** imperio, dominare (not from **קָוָה**), therefore with **בְּ** 1 SAM. 9, 17, or absol. 2 CHR. 22, 9. In derivatives also, *to be without, to suffer the want of, to be needy; to put up in a string, to confine, hence to oppress*, Ar. **عَصَرَ**; compare also the Aram. **עָצַר** to press, to press out, whence **מֵעָצְרוֹתָא** **מַחְצֵלָה** (a wine-press). Deriv. **עָצָר**, **עָצָר**, **מֵעָצָר**, **עָצָרָה**, **עָצָרָה**.

Nif. **נִעְצָר** (part. **נִעְצָר**, inf. constr. **הִנְעָר**, fut. **יִנְעָר**) *pass. to be shut up* 1 KINGS 8, 35, *to be restrained* NUM. 17, 13, metaphor. *to stay, to remain behind*, with **לִפְנֵי** of the person 1 SAM. 21, 8, i. e. *to be present on account of a festival*.

עָצָר m. *a keeping off, debarring, hindering, deprivation, need*, cognate in sense **מִחְסָר**; hence **יִרְשָׁע** (viz. **אֵין**, to be supplied from the preceding clause) JUDGES 18, 7 *no one (had) need*, i. e. none suffered want, conseq. connected with **אֵין מִחְסָר מִדָּבָר** and **אֵין מִחְסָר כֹּל** — **עָצָרָה** comp. Ar. **عَصْرَة** indigence.

עָצָר m. 1. *a shutting up*, of the **רֵחָם**, i. e. barrenness PROV. 30, 16. — 2. *constraint, oppression, suffering* Is. 53, 8; Ps 107, 39; cognate in sense **מִצְוֵי קָדָה**.

עָצָרָה (only stat. absol., commonly **עָצָרָה**) f. 2 KINGS 10, 20, Is. 1, 13, Jo. 1, 14, commonly *assembly, festive assembly*; Targ. **בְּרִישָׁא** or **בְּרִישָׁא**, Pesh. **ܥܬܪܐ**, Vulg. *coetus, collectio*, LXX *σύνδοτος, πανηγυρίς*, Rashi **אַסִּיפָה**, Kimchi **קָדָה**, conseq. from **עָצָר** meaning *to join, to collect*, = **אַצָּר**. But as it means in Jo. l. c. only *an appointed day of fasting and repentance*, and in 2 KINGS and Is. II. cc. *a festival generally*, it is better explained as = **מוֹדָר** *an appointed, definite time*. The assembling is then the consequence of the *fast- or feast-day*. It should therefore be derived from **עָצָר** *to establish, to appoint*.

עָצָרָה (pl. with suff. **עָצָרָהֶם**) fem. 1. *a feast-day*, of the *eighth day* of the *סִפּוֹת* feast LEV. 23, 36; NUM. 29, 35; NEH. 8, 18; 2 CHR. 7, 9; or of the *seventh* of the *passover* DEUT. 16, 8 (where the cod. Samar. has instead **חֵן**). As in both cases it is just the *closing feast*, the word **ἐξόδιος** (*closing feast*) of the LXX is explained, without having recourse to **עָצָר** *to determine*. Afterwards it was called **עָצָרָה** (**Ἀσπερὰ**) the *feast of pentecost* (Joseph. Antt. 3, 10, 6), Ar. **عَنْصَرَة**. — 2. *a festival-sacrifice*, metaphor. like **חֵן** and **מוֹדָר**, Am. 5, 21. — 3. *covenant, league, statute, confederacy* (metaphor. like **מוֹדָר**), so **בְּנִדְרִים** Jer. 9, 1.

עָקַב I. (inf. **עָקֹב**, fut. **יִעָקֵב**, or according to mss. **יִעָקֵב**, with suff. **יִעָקְבִי**) tr. same as **עָקַב** I. *to interlace, to intertwine, to bind together*; hence 1. *to devise, to weave cunning, to lay wait, to deceive* Hos. 12, 3, with an assonance to **יִעָקֵב**; *to cogitate plans, to forge devices* Jer. 9, 3, *to deceive, to mislead* GEN. 27, 36; comp. **עָקַב** I., **זָמַם**, **דָּבַר**, **קָדַשׁ**. Derivat. **עָקָבָה**, **עָקָב** 3. — 2. (not used) *to stop, to withhold, to interdict, to tarry*, proceeding from the idea of *binding*, as is clear from **קָבַשׁ** (Job 28, 11), **אָקַר**, Ar. **عَقَبَ** I. having the same meaning; comp. Ar. **عَقَبَ** to remain behind, to tarry. Deriv. **פִּיחַ**. — 3. (not used)

to bind about, to enfold, to enclose, therefore in Ethiop. to keep, to watch, to guard; metaphor. to make inaccessible, unfathomable, to close up, to conceal, לִב. Derivat. עָקַב adj. — 4. (not used) intr. either locally to be behind, at the back, last; or referring to time, to be later, to be behind; in both cases connected chiefly with to tarry, to stay, as in אָחַר (which in its organic root אָחַר is related to that in חָרָה II. to bind about). Deriv. עָקַב 1. and 2.

Pih. עָקַב (fut. יַעֲקֹב) 1. to keep back, Job 37, 4 and he does not hold them (the lightnings) back when his voice resounds (the suff. יַעֲקֹב should have an assonance to יַרְעֹם, though referred to אֲוִיר it is grammatically irregular). The Targ. has for it יַעֲקֹב, and many mss. read יַעֲקֹב. — 2. (not used) to go behind, to follow after, in a good sense, protectingly, from עָקַב 4. (which see). Deriv. the proper name יַעֲקֹב.

עָקַב II. (not used) intr. to be high, hill-shaped; ident. in its organic root עָקַב with that in עָקַב, עָקַב, עָקַב, עָקַב, עָקַב &c.; Ar. عَقَب. Deriv. עָקַב 2. and יַעֲקֹב.

עָקַב (constr. יַעֲקֹב; with suff. יַעֲקֹב, pl. יַעֲקֹבִים, c. עָקַבִּי and עָקַבִּי with Dagesh dirimens, with suff. יַעֲקֹבִי, יַעֲקֹבִי) m. 1. the heel, prop. the hinder part of the foot Gen. 3, 15; 25, 26; 49, 17; the foot generally, which is caught in a snare Job 18, 9; עָקַב Ps. 56, 7 to watch the feet, in order to entangle them with a net; יַעֲקֹב יָצָא בְּעָקְבֵי שׁוֹל. 1, 8 to follow at the heel (foot) of one, i. e. close behind, like עָקַבִּי JUDGES 4, 10, and Jer. 13, 22 thy feet are disgraced, by lifting up the train; the hoof, of a horse JUDGES 5, 22. — 2. the rear, Gen. 49, 19 and he will wound the rear, i. e. cause a complete defeat, comp. עָקַב; the rear of an army, Josh. 8, 13, comp. Ar. عَقَب. This may come from עָקַב I. with the signif. 4; but also from עָקַב II. meaning hill-shaped, hunched; so that the other senses have proceeded from heel.

— 3. (from עָקַב I.) a persecutor or lier-in-wait, Ps. 41, 10 the persecutor prevails over me (הַגִּבִּיר עָלַי), but see עָקַב Hif.; עָקַב 49, 6 the iniquity of liers-in-wait.

עָקַב 1. (after the form עָקַב, גָּדוֹל, from עָקַב I.) adj. masc. inscrutable, unfathomable, of the heart Jer. 17, 9 (LXX), without having to read עָקַב; comp. עָקַב Ps. 64, 7, אֵין-יִתְקַר, Prov. 25, 3. — 2. (from עָקַב II.) subst. a hill Is. 40, 4, opposite מִישׁוֹר, comp. Arab. عَقَبَة a mountain ridge, also عَقَاب, Maltese ákba.

עָקַב (from עָקַב I.) m. prop. the later, later-following; hence the end, the last, as adv. even to the end, i. e. always Ps. 119, 33 112; consequence, adv. עָקַב-עָלַי Ps. 40, 16 or עָקַב Is. 5, 23 on account of, because; also עָקַב Gen. 22, 18, עָקַב 2 Sam. 12, 10; and עָקַב alone Num. 14, 24 as a conjunction meaning "propterea quod"; reward, as a consequence of doing Ps. 19, 12; comp. Arab. عَقَاب, عَقَب reward, end, Greek λoισθῆναι reward, from λoισθος last.

עָקַב (from עָקַב 2) f. a mountain, a hill, Hos. 6, 8 a hill of blood, of the city of Gilead, which lay on a mountain (Gen. 31, 47 54).

עָקַב fem. cunning, deceit 2 Kings 10, 19.

עָקַב (only pl. constr. עָקַבִּים) fem. footstep, track, Ps. 77, 20; 89, 52.

עָקַב I. (fut. יַעֲקֹד) tr. to bind, to lay hold of, to knot together, of the binding of a sacrifice Gen. 22, 9, Aram. עָקַב (which see); metaphor. to unite, to collect. Deriv. עָקַב (a proper name).

The stem עָקַב (Aram. עָקַב, חֲסֵ, Ar. عَقَدَ, Maltese ákad) is ident. in this meaning with עָקַב, עָקַב, and in its organic root עָקַב with that in עָקַב II., Ar. عَقَدَ, عَقَدَ.

עָקַב II. (not used) tr. to notch, to cut into, metaphor. to stripe, to variegate, like עָקַב II. to עָקַבִּי and עָקַב I. to עָקַב.

of similar fundamental signification; the organic root ע-ק-ר is also in ע-ק-ר, Ar. **نقد**, **نقط**, **نقت**, **نقت**, **نقت** I, ע-ק-ר. Derivative

עֲקָרָה (pl. עֲקָרִים, from עֲקָר II.) *adj. m. striped, banded, of sheep, properly notched* GEN. 30, 35 39 40; 31, 8. According to the Targ. and Saad. from עֲקָר I., like **أعصم** (striped in the feet) from **عصم** to bind; but Hebrew analogy points to עֲקָר II.

עֲקָר *m. either the binding of sheep, in order to shear them; or union, assembly; only in the proper name* בֵּית עֲקָר (which see) or בֵּית עֲקָרִים (which see).

עֲקָרָה (not used) *tr. to contain, to enclose, ident. with עָקַר (עֲקָר); Ar. عَقَا, عَقَا the same. Deriv. مَعْقَرَة.*

עֲקָרָה (from עֲקָר) *f. constraint, oppression* Ps. 55, 4, elsewhere מִעֲקָרָה.

עֲקָרִיב (a Protecting one, viz. Jah is; comp. **عقوب** successor) *n. p. m.* Ezr. 2, 42 45; 1 Chr. 3, 24.

עֲקָל (Kal not used) *tr. to turn, to twist, to wind, to meander; connected with עָקַל, and ident. in its organic root ע-ק-ל with that in עָקַל, עָקַל II, עָקַל I, עָקַל I; metaphor. to pervert, to make perverse, the conduct; comp. Aram. עֲקַל the same, whence עֲקָל whirlpool; Syr. عَقَل the same; Ar. عَقَلَ to bind, fetter, to entangle, fig. to be discreet, prudent. Deriv. عَقْلَة and عَقْلُون.*

Pih. (redupl.) not used, deriv. עֲקָלָקָל.

Puh. עֲקָלָקָל (part. מִעֲקָל) *to be perverted, twisted, of right* HAB. 1, 4.

עֲקָלָה a ground-form to עֲקָלָהּ which see.

עֲקָלָל (redupl. from עֲקָל) *adj. m., like the Aram. עֲקָל; hence metaphor. of ways* JUDGES 5, 6, opposite יָשָׁר; *subst. a crooked path, apostasy, departure, from the true worship* Ps. 125, 5; Syr. the same.

עֲקָלָהּ (from עֲקָל) *adj. m. crooked, winding, tortuous, of the serpent; together with עֲקָרָה* Is. 27, 1, a figure of Babylon.

עֲקָן (unused) *intr. to wind, to twist, of the serpent, or tr. to turn, to wind, and ident. either with עֲקָל, Aram. عَقَم, or also with עָקַן (which see); metaphor. like عَقْل to be acute, intellectual. Deriv. عَقْن, عَقْن.*

עֲקָן (= עֲקָן, a Sharp-sighted, Intelligent one, viz. Jah is) *n. p. m.* GEN. 36, 27; also of an Edomite race, perhaps the race **Αχχός** (Steph. Byz.), for which עֲקָן stands elsewhere; but comp. עֲקָן. According to Eupolemus (*Euseb. Pr. Ev.* 9, 30) there was also an Arabian place **Αχαρα** (עֲקָר).

עֲקָר (unused) *intr. 1. to be bound, related, entangled, of plants or roots, as עֲקָרָה also (comp. Aram. עֲקָר, Hebr. עֲקָר) proceeds from a like fundamental signification. Metaphor. of the winding of the sinews of the foot, of the uterus of a woman, and the testicles of a man. Comp. Ethiop. עֲקָר to wind about; Arab. عَقَرَ to bind, to fetter. — 2. to be rooted, naturalised. Deriv. עֲקָר (comp. Aram. עֲקָר), denom. עֲקָר (also Nif. and Pih.), and thence עֲקָרָה (with עֲקָרָה, עֲקָרָה); the proper names עֲקָרָה, עֲקָרָה.*

For the organic root ע-ק-ר are to be compared עֲקָר (to put together, to bear together, to heap together), Aram. עֲקָר, (to bargain for, properly to bind), עֲקָר (which see), עֲקָר I, עֲקָר; as well as the Arab. عَقَرَ to bind, to fetter, to hold fast, to attach to, Ethiop. to bind about, to enclose.

עֲקָר (unused) *Aram. the same; deriv. עֲקָר (out of Pael) and denom. עֲקָר.*

עֲקָר *mas. prop. root, root-windings, like the Aram. עֲקָר; hence metaphor. 1. rooting in, naturalising (in a land), עֲקָרָה Lev. 25, 47 one implanted from a foreign family, different from עֲקָרָה. Derivat. the denominat. עֲקָר. —*

2. (unused) the foot-sinews of animals; deriv. Pih. denom. — 3. (naturalisation) n. p. m. 1 CHR. 2, 27.

עקר (inf. constr. עֲקֹר) denom. to pluck up the roots (עֲקָר), to root up, fully עֲקָרָה ECCLES. 3, 2.

Nif. עֲקָרָה (fut. עֲקָרָה) to be destroyed from the ground, of a city ZEPH. 2, 4; having an assonance to 'Ekron, as Ashdod has to שֹׁדֶד, Ashkalon to שְׁכָל, and עֲקָרָה to עֲקָרָה.

Pih. עֲקָרָה (fut. עֲקָרָה) 1. to cut the foot-sinews, of animals; hence to lame, to hough, of סוס JOSH. 11, 6 9 or שֹׁדֶד GEN. 49, 6. — 2. to destroy, רָכַב (war-) chariots 2 SAM. 8, 4; 1 CHR. 18, 4 (LXX, Aq.); Arab. عَقَر the same.

עקר adj. m., עֲקָרָה (constr. עֲקָרָה) f. prop. injured in the roots, i. e. in the testicles or uterus; hence barren GEN. 11, 30; DEUT. 7, 11; coupled with מְשַׁבְּלָה Ex. 23, 26; Targ. the same.

עקר (constr. עֲקָרָה, from עֲקָרָה) Aram. masc. that which binds together, of שֹׁדֶד DAN. 4, 12 20 and the bond of his roots, i. e. their stock (elsewhere עֲקָרָה alone); Syr. عَقْر.

עקר (Peal not used) Aram. denom. to root up; hence to destroy.

Ithpe. עֲקָרָה to be destroyed DAN. 7, 8.

עֲקָרָה (constr. עֲקָרָה, pl. עֲקָרָה) m. 1. a scorpion, σκορπιος DEUT. 8, 15, with נָחַשׁ and שָׂרָף (from עֲקָרָה II. with the meaning to seize, to catch, to pierce); metaphor. a scorpion-like, hooked, and bent locality, hence עֲקָרָה עֲקָרָה JUDGES 1, 36 the scorpion-ascent, of the curved cliffs stretching from the south end of the Dead Sea with a bend towards the east (Robins. III, p. 45 seq.); comp. Ar. مَعْقَرٌ curvus, inflexus. Αραβανωύ 1 Macc. 5, 2 is the same name. — 2. The name of a thorn with prickly branches; in botany Onkoba (comp. Forsk. p. 103) Ez. 2, 6, mentioned with כָּרֵב and סִלִּין, where אֵל stands for עֵל. — 3. an instrument of torture in the form of a scourge furnished with points, a knotted pointed

scourge 1 KINGS 12, 11 14, prob. a thong with sharp hooks; Ar. the same.

עֲקָרָה (naturalisation) n. p. of a Philistine tribe naturalised in Palestine; then of a Philistine territory in the north of Philistia with metropolis of the same name JOSH. 13, 3; assigned first to the tribe of Judah 15, 45, next to that of Dan 19, 43, though never occupied by them 13, 3; JUDGES 1, 18; ZEPH. 2, 4; ZECH. 9, 5. Gent. m. עֲקָרָה JOSH. 13, 3; 1 SAM. 5, 10.

עֲקָשׁ (fut. עֲקָשׁ; Kal not used) tr. prop. to knot, to twist, to wind, to interlace; metaphor. to twist into each other, to twist, to make crooked, opposite עֲקָרָה; to pervert, to entangle; to be sly, cunning; ident. in its organic root עֲקָשׁ with that in עֲקָשׁ, עֲקָשׁ, עֲקָשׁ. The Ar. عَقَص, عَقَص belong here, in their secondary meaning to stop, to hold back, to be refractory, proceeding from the idea of binding; whereas to make crooked, to turn is عَقَش, عَقَش. Job 9, 20 belongs to Hif. Deriv. עֲקָשׁ.

Nif. עֲקָשׁ to be perverted, perverse, with עֲקָשׁ PROV. 28, 18 to be perverted in two ways (i. e. of hesitating way).

Pih. עֲקָשׁ (fut. עֲקָשׁ) to crook, to pervert, עֲקָשׁ Is. 59, 8, עֲקָשׁ PROV. 10, 9; עֲקָשׁ Mic. 3, 9; to act perversely, cunningly, craftily; deriv. עֲקָשׁ and עֲקָשׁ.

Hif. עֲקָשׁ (only fut. with suff. עֲקָשׁ) to regard as an עֲקָשׁ JOB 9 20, parallel עֲקָשׁ from עֲקָשׁ.

עֲקָשׁ (before Makkeph עֲקָשׁ, plur. עֲקָשׁ, constr. עֲקָשׁ) 1. adj. m. perverse, perverted, with accus. אֲרָה PROV. 2, 15, עֲקָשׁ 28, 6 in walk; or with הָרָה DEUT. 32, 5, לָבָב Ps. 101, 4, i. e. corrupt; subst. one perverse, with the genitive לָב PROV. 11, 20 and 17, 20, or שֹׁפְתִים 19, 4, i. e. with reference to the heart, speech; along with נִפְתָּל. — 2. (a prudent one) n. p. m. 2 SAM. 23, 26.

עֲקָשׁ fem. perverseness, perversion, with שֹׁפְתִים PROV. 4, 24; 6, 12, i. e. lying speech, coupled with עֲקָשׁ.

ער (from עיר II., with suff. עָרָךְ; according to some plur. עָרִים, with suff. עָרֶיךָ, which, however, may be the pl. of עִיר after the form יוֹם) 1. same as עִיר a city. Only as a proper name of the metropolis of the Moabite territory on the south bank of the Arnôn Num. 21, 15 (cod. Samar. עִיר); DEUT. 2, 9; fully עִיר מוֹאָב Num. 21, 28; Is. 15, 1; also called elsewhere עִיר מוֹאָב Num. 22, 36, from which the appellative meaning clearly appears. It is named in Greek *Ἀρεόπολις*; Aquila and Symmachus translate *πόλις Μωάβ*. At the present day the ruins, called *Rabba*, i. e. רַבְּתָא מוֹאָב, after the analogy of רַבְּתָא עַמּוֹן (*Burckh.* II, 640; *Robins.* Pal. III, 123), are considered the same; but they are not at the Arnôn. The Targ. renders it לְחֵיטָא or לְחֵיטָא מוֹאָב, with reference to the nature of the place; see רַבְּתָא and לְחֵיטָא. Three hours to the south-east of it was situated עִיר חֲרָשִׁית, קִיר חָרָס or קִיר מוֹאָב which see. — 2. (from עיר III., but doubtful), an enemy, = עֶר 1 SAM. 28, 16, but where לְבָעָה may be read; pl. עָרִים Is. 14, 21, where some would read as a suitable antithesis עָרִים, but better רָצִים (of the Chaldeans), since they are called רָשָׁעִי אֲרָץ 13, 9. For עֲרִידָה Ps. 139, 20 it is more appropriate to read שָׁמְרָה and to translate: *they have uttered thy name lyingly or falsely.*

ער *Aram. m. an enemy* DAN. 4, 16; comp. Hebrew עֶר 2.

עֵר (from עיר III.) *m.* 1. a caller (proceeding from the idea of *to be astir*), only in the formula עֵר וְעֹנֶה MAL. 2, 12 caller and answerer (see page 1029). — 2. (a Watcher, viz. Jah is) *n. p. m.* GEN. 38, 3; 1 CHR. 4, 21; comp. the proper names עִיר, עִירָא, עִירִי, עִירָא.

עֵר see עִיר.

עֵרָא (unused) *Aram.* see עִירָא.

עָרַב I. (*part.* עָרַב, *fut.* יַעְרִיב) 1. *tr.* (unused) *to interweave, to knot, to twist together, of the weft of a web; to mix, to intermingle; intr. to flow together, of men,*

to be in confusion; Aram. עֲרַב, חָבַט (hence עָרַב mixture and union, quadrilite. עָרַב to mix), *Ar.* عَرَب (to mix, to mingle; metaph. to speak confusedly, impurely), Egyptian *ḥp* to bind. *Derivat.* עָרַב 1 and 2, עָרַב 3, יַעְרִיב, Hithp. יַחְרִיב. — 2. *to exchange, to have intercourse, to carry on traffic, proceeding from the fundamental signification of mutual union* Ez. 27, 9 27, as also עָרַב I. (to עָרַב 27, 16); comp. עָרַב. *Deriv.* מַעְרָב 1. — 3. *to pledge, prop. to make obligatory, with accus. of the object, NEH. 5, 3 we pledge our fields, our vineyards, and our houses.* Hence we should read מַעְרָבֵינוּ לְרַבִּים for מַעְרָבֵינוּ in 5, 2. Fig. מַעְרָבֵינוּ לְרַבִּים Jer. 30, 21 *to pledge the heart* (spirit), i. e. to stake, conseq. *to risk, Arab.* عَرَب II. and IV. the same, عَرَب to venture; *to be surety for, a person or thing, i. e. to answer for them, with accusat. of that for which one is security* GEN. 43, 9; with מֵעַם (from with) of the person, to whom the security is given 44, 32. *whom the security is given* 44, 32. עָרַב PROV. 11, 15 *to give security for a stranger; עָרַב לְפָנֵי מִ' 17, 18 to undertake security before i. e. with one, for which לְ of the person is also put* 6, 1, here = לְ תַקַּע בְּתִי לְ Job 17, 3 *be surety for me; Ps. 119, 122; generally, take me under protection* Is. 38, 14. This meaning also proceeds, as עָרַב and חָבַט I. shew, from the fundamental signification *to bind; Aram. עֲרַב, חָבַט*, whence עָרַב (a bailsman), עָרַב (security), Arab. عَرَب the same. *Derivat.* תַּעְרִיבָה, תַּעְרִיבָה (according to some).

Pih. יַעְרִיב (unused) *to pledge* (see Kal 3). *Deriv.* עָרַב.

Hithp. יַחְרִיב (*fut.* יַחְרִיב) *to intermingle, with בְּ among* PSALM 106, 35; PROV. 14, 10; *to associate with, with לְ of a person* PROV. 20, 19; *to have intercourse with, with עִם of a person* PROV. 24, 21.

The stem עָר is connected with אָרַף (which see), *Ar.* أَرَف to knot, عَرَف the same, whence عَرَفَة hair-braid, a cord,

אָרֵב the same, whence **אָרֵב** a knot, **אָרֵב** I., Aram. **אָרֵב** (to bind), whence **אָרֵב** juncus. The organic root **עֲרֵב** is also in **רֶסֶס** I.

עֲרֵב II. (*inf. constr.* **עֲרֵב**) *intr.* 1. to be obscure, to become or be dark, of night setting in; JUDGES 19, 9 the day (already) is obscure (**רֶסֶס**) in order to be dark, i. e. it is night; so that **עֲרֵב** is not a denom. from **עֲרֵב**, and does not, besides, mean to turn. Figur. Is. 24, 11 all joy is dark, i. e. is obscured; to rejoice being symbolised by to lighten (see **אָרֵב**, **נָהָר**, **נִהָר**). Deriv. **עֲרֵב** 1, **מִעֲרֵב** 2, **מִעֲרֵבָה** 2, **עֲרֵבָה** 1. — 2. (not used) to be black, dark-coloured, of the raven; cognate in sense **הִשְׁחָךְ**; Ar. **غَرَب** med. E the same. Derivat. **עֲרֵב** 1 (according to some). — 3. Fig. to be unknown, strange, i. e. to be low, common; **הִשְׁחָךְ** (to **הִשְׁחָךְ**) being so used also; Arab. **غَرَب** I. II. IV. to wander into the dark distance, to go abroad; **عَرِيب** a stranger. Deriv. according to some, **עֲרֵב** 2, perhaps **עֲרֵב** 3.

הִעֲרֵב (*inf. abs.* **הִעֲרֵב**) *prop.* to make at evening, or to do at evening 1 SAM. 17, 16, without being a denom. from **עֲרֵב**.

The stem **עֲרֵב** in this sense is connected with **עֲרֵב** (to **עֲרֵב**), and in its organic root **עֲרֵב** with **רֶסֶס** II. (belonging to **רֶסֶס** pl. **רֶסֶסִים** 1).

עֲרֵב III. (not used) *tr.* same as **קָרַב**, **עֲרֵב** to cut in, to lay hold of, hence fig. to consume, Ar. **غَرَب** = **לָקַח** (Kamôs p. 125). Deriv. **עֲרֵב**.

עֲרֵב I. (*fut.* **יַעֲרֵב**) *intr.* to be pleasant, sweet, with **עֲרֵב** of the person, of **שִׁנָּה** JER. 31, 26; PROV. 13, 19 a wish fulfilled is sweet to the soul; next, to be well-pleasing, of **זֶבַח** Hos. 9, 4, **מִנְחָה** MAL. 3, 4; seldom with **עֲרֵב** of the person Ps. 104, 34; Ez. 16, 37. As in **הִשְׁחָךְ** I. and **רָצָה** the fundamental signification proceeds from to hang upon, to be closely attached to, to incline to; and is therefore but the intrans. form of **עֲרֵב** I.

Arab. the same, whence **عَرُوب** united, a consort. Deriv. **עֲרֵב**.

עֲרֵב II. (not used) *intr.* to be withered, dry, therefore to be waste, desert, of countries, steppes &c.; connected with **חֲרֵב** (which see), Arab. **خَرِبَ**. Deriv. **עֲרֵב** 2, **עֲרֵבָה** 2, **עֲרֵבָה** 2, **עֲרֵבָה** 2, the proper name **עֲרֵב**, **עֲרֵב**, Gent. **עֲרֵבִי**.

עֲרֵב III. (unused) *intr. prop.* to drop, to flow, to be wet, like **עֲרֵב**, **רָעָה**; hence to suck in moisture, to love moisture, of plants growing on water; comp. the Ar. **عَرَب** pure water, **عَارِب** a deep river, **عَرَب** flow of tears or wine, **عَرَب** efflux and pasture; Aram. **אֲרֵבָנָא** reeds, where the same fundament. signif. should be adopted. The organic root **עֲרֵב** is also in **רֵב** **רֵבִיכִים**. Deriv. **עֲרֵבָה** 3 and 4, **עֲרֵב** 1.

עֲרֵב (Peal unused) Aram. *tr.* same as Hebr. **עֲרֵב** I. to mingle, to mix.

עֲרֵב (*only part. pass.* **מִעֲרֵב**) to mix, DAN. 2, 43 mixed.

אֲחֵרֵב to be mixed DAN. 2, 43; comp. Targ. on Is. 1, 22; PROV. 14, 10.

עֲרֵבִים (*pl.* **עֲרֵבִים**, *constr.* **עֲרֵבִי**) *masc.*

1. (from **עֲרֵב** III.) the willow, salix, a tree that likes the water and grows by water-brooks (**עֲלֵי-רֵבִי**) Is. 44, 4; Ps. 137, 2; hence fully **נָחַל עֲרֵבִי** Lev. 23, 40; Job 40, 22; Arab. **غَرَب**; Talm. **עֲרֵבָה**, Syr. **Arabto**. — 2. (from **עֲרֵב** II.) a wilderness; hence Is. 15, 7 a brook of the deserts, viz. the Wady which falls into the Dead Sea between Moab (Kerek) and Edom (G'ebal), and is still called **Wady-el-Achsa** (i. e. brook of the sandy plain); Robinson II, pp. 488. 555. In Am. 6, 14 **נָחַל הָעֲרֵבָה** stands for it.

עֲרֵב (from **עֲרֵב** I.) *adj. masc.* lovely, pleasant, PROV. 20, 17; sweet, of the voice SONG OF SOL. 2, 14.

עֲרֵב (from **עֲרֵב** I.) *m.* 1. prop. insertion, intermixing; hence the weft of a web, Lev. 13, 48-59. — 2. a mixture, a mixed

ערב (in pause ע, dual ערבִים which see) *f.* (1 SAM. 20, 5) 1. (from ערב II. *prop.* a darkening, hence *evening* GEN. 1, 5 8 (opposite בקר); to denote the clear day: מן־בקר עד־עֶרֶב Ex. 18, 14, and a full day: מֵעַרְב־עַד־בֹּקֶר Lev. 23, 32; different from לַיְלָה, which is opposed to יוֹם. Besides: *time of sunset* or still earlier, when the shadows begin to stretch JER. 6, 4. מִבְּקֹרַח עֶרֶב the evening sacrifice DAN. 9, 21; EZR. 9, 4 5 (comp. NUM. 28, 4), conseq. not about the ninth hour of the day (see ערבִים and ACTS 10, 3). Also, *twilight*, fully יוֹם עֶרֶב PROV. 7, 9, but what is farther advanced than and different from נֶשֶׁף, which ZECH. 14, 7 expresses by לֹא־יוֹם וְלֹא־לַיְלָה עֶרֶב בֹּקֶר. DAN. 8, 14 is not a compound like *νύξ-ήμερος*, forming a single conception, but should be translated *evening and morning* and with reference to עֶרֶב; so that 2300 of them there make but 1150 days. לַמָּוֶת עֶרֶב GEN. 8, 11 *at even-tide*; לַמָּוֶת עֶרֶב 24, 63 *at the turning of evening*, i. e. when evening approaches and one goes out (3, 8). As adverbs *at evening*, *in the evening*, *vesperi*, are used בַּעֲרֵב GEN. 19, 1, לַעֲרֵב 49, 27 or the accus. עֶרֶב Ex. 16, 6. See ערבִים, Hif. to ערב II. and מַעֲרֵב. — 2. (from ערב II.) *a wilderness, waste*, זֶמְרֵב HAB. 1, 8 and ZEPH. 3, 3

עֲרָב (*pl.* עֲרָבִים, *c.* עֲרָבִי *m.* 1. (from **עֲרָב** II.) *a raven*, so called from its blackness **SONG OF SOL.** 5, 11; **Arab.** **أَبُو الشَّوْم**. Its preservation was regarded as wonderful **JOB** 38, 41 (**LUKE** 12, 24, comp. **Ps.** 147, 9); and as a prophetic bird, among the ancients (*Aelian.* **H. A.** 1, 48; *Plutarch*, de **Pyth. orac.** 22) it is adduced in the tradition about the flood **GEN.** 8, 7, and appears in connexion with the prophet **Elijah** **1 KINGS** 17, 4 6, on which compare **Jerome** (*Acta Pauli Eremitae*). Because of its abiding in solitary valleys, the expression **עֲרָבִי נָחַל** is employed **Prov.** 30, 17. **Ar.** **عَرَاب**, **Aram.** **עֲרָבָא**, **Malt.** *hráb, hrib* the same; on the other hand the assonant extra-Semitic names (**Sansk.** *kārawa*,

Lat. cor-vus, old high Germ. krab-an, rab-an, Rab-e) proceed from to croak, to cry, or from the sound the bird is supposed to make. — 2. (from ערב II.) *a bird of the desert*, concrete *a bustard* Is. 34, 11, for which קרב stands in ZEPH. 2, 14 (= Ar. خرب). — 3. *n. p.* of a Midianite (i. e. Arabian) prince, who was smitten at צור ערב in a famous battle, and killed JUDGES 7, 25; 8, 3; Ps. 83, 12; a victory which is praised as the work of God Is. 10, 26. Phenix. ערבון *n. p. m.* — The place צור-ע, so called from him JUDGES 7, 25, may have lain not far from Jordan. The ערבנים mentioned in 1 KINGS 17, 4 6 have been also referred to this head.

ערב and ערב (prop. *a steppe*, from ערב II.) 1. *n. p. f.* *Arabia*, the land of the Dedanites (in the neighbourhood of the Edomites), Kedarenes &c. Is. 21, 13; JER. 25, 24. In Ez. 27, 21 and 2 CHR. 9, 14 it stands for ערב 2 (which see); but in Is. l. c. for ערב we should perhaps read ערב (with the Targ. and LXX). Ar. عרב the same. Deriv. Gent. m. ערבי Is. 13, 20, JER. 3, 2, or ערבי NEH. 2, 19 and 6, 1 *an Arabian*; pl. ערבים 2 CHR. 21, 16; 22, 1; NEH. 4, 1, or ערבים 2 CHR. 26, 7 K'tib, or finally ערבים 2 CHR. 17, 11, of the nomadic Arabians extending as far as Babylon (comp. Strabo 16 p. 748), the robber Bedouins (comp. Diod. Sic. 2, 48) &c. But it is also applied to single parts of Arabia the great, and the Gentile to single Arab tribes, as appears from JER. 25, 24; Ez. 27, 21. In the New Test. also (Gal. 1, 17; 4, 25) single regions in northern Arabia bear the name. At a later period there was a locality ערב in Galilee (J. Sabbath 122), which agrees perhaps with the Biblical ערב 2 SAM. 23, 31 (1 CHR. 11, 32), and which might be compared in its appellative signification with ישיקות. — As to the explanation of this name, ערב 1 has sometimes been thought of, and so it is explained Odo-rifera (Plin. 5, ch. 2), Ἀρωματόφορος (Strabo). Sometimes it is derived from

ערב I. and explained *a mixed people*. Or it is traced to ערב II. and so interpreted *land of the evening* (Huetius). But the explanation given above is preferable.

ערב see ערב.

ערבה (with suff. ערבחה) *fem.* 1. *a wilderness, a waste*, of the destroyed environs of Jerusalem Is. 51, 3. — 2. (*steppe-place*) *n. p.* of a locality otherwise unknown, ident. perhaps with the later ערב in Galilee (see ערב). Hence Gent. m. ערבתי 2 SAM. 23, 31; 1 CHR. 11, 32.

ערבה (with a of motion ערבחה) JOSH. 18, 18; pl. ערבות, c. ערבות *f.* 1. (from ערב II.) *a thick, dark cloud*, on which God moves along Ps. 68, 5, as he is generally represented as riding on clouds (עב, שחק) or the heavens (שמים), DEUT. 33, 26; Is. 19, 1; Ps. 68, 34; etymologically and in meaning identical with ערבית. The LXX have derived ערבות from ערב 1, as many interpreters have understood ערבות in JER. 5, 6, explaining it *the setting of the sun*, which gives no proper sense. — 2. (from ערב II.) *a wilderness*, of that between Babylon and Palestine Is. 35, 1, of the Arabian wilderness JER. 2, 6, of the destroyed Babylon 50, 12; 51, 43; or *a steppe* generally JOB 24, 5; 39, 6. Specially applied to the waste neighbourhood of the Dead Sea Ez. 47, 8, which is called ים הערב DEUT. 4, 49; JOSH. 3, 16; 2 KINGS 14, 25; also to the waste places between Jericho and Jordan 2 KINGS 25, 5; JER. 39, 5; 52, 8, for which ערבות המדבר stands in the K'tib 2 SAM. 15, 28 and 17, 16, while the K'tib has ערבות; to the wilderness (Sin) about קנז (in the south-east of Palestine not far from the Edomite border), fully ערבות קנז DEUT. 33, 2, as is to be read for קנז ערבות, and for which ערבות המדבר stands in Ps. 29, 8; lastly to the waste plains and tracts between Moab and Edom, called in full ערבות מואב NUM. 22, 1; 26, 3; DEUT. 34, 8. The plain is more exactly de-

scribed by נַחַל הַעֲרָבָה Am. 6, 14 = נַחַל הַעֲרָבִים Is. 15, 7 (see עֲרָב). — 3. *a richly watered meadow*, particularly of the *Jordan-mead*, the luxuriant Jordan-vale 2 SAM. 2, 29; 4, 7; 15, 28; 17, 16 (comp. *Robins.* III, 159); Josh. 4, 13; 12, 3; 18, 18; 2 KINGS 25, 5; JER. 39, 5; ZECH. 14, 10; called elsewhere בְּקֵר הַיַּרְדֵּן (Gen. 13, 11), and more exactly described by כְּלֵה בְּשָׁקָה. It means the two plains on both sides of the Jordan from the sea of Cinnereth to the Dead Sea, now called *el-Ghur* (الغور), i. e. *the plain*. — 4. same as עֲרָב *pasture*, in נַחַל הַעֲרָבָה Am. 6, 14, the feminine form occurring in Talmudic. But see עֲרָב. — 5. Fully נַחַל הַעֲרָבָה which see.

עֲרָבָה (with suff. עֲרָבָהּ, from עֲרָב I.) *f. security*, עֲרָבָהּ to give security, with תָּקַע לְפָנֶיךָ Prov. 17, 18, coupled with בָּקָה, comp. 6, 1. With this meaning is also classed (*Ibn Parchon, Kimchi* in express quotations) נִאְתַּרְתָּם תִּקַּח וְנִאְתַּרְתָּם תִּקַּח 1 SAM. 17, 18 and thou shalt take a pledge in return from them, i. e. a token of their happiness, which gives besides a tolerable sense. But the Vulg. has read and interpreted נִאְתַּרְתָּם תִּקַּח (cum quibus ordinati sunt, disce); the LXX נִאְתַּרְתָּם תִּקַּח (*inquire after their wish*, from עֲרָב to please). To neither of these does the context compel us to have recourse.

עֲרָבִין (from the Pihel of עֲרָב I.) *m. a pledge, earnest*, GEN. 38, 17-20; Phenici. a pledge to make a bargain secure. From the Phenicians the word came to the Greeks, Romans (ἀρράβων, arrhabo) and Egyptians (Coptic ἀρᾶ); Ar. عَرَبَان, عَرَبَان the same; comp. תַּעֲרָבָה.

עֲרָבִי see עֲרָב.

עֲרָבִי see עֲרָב.

עֲרָבִיָּים see עֲרָב.

עֲרָבִים (*dual* of עֲרָב 1, only in the formula בֵּין הָעֲרָבִים prop. *the two evenings*, i. e. either the time between sunset and complete darkness (Samaritans and Karaites), in the Talm. שְׁמִינִיּוֹת; or the

time when the sun declines to his setting (*Joseph. Jewish Wars* 6, 9, 3); Ar. مَسِي the little evening or when it declines to evening till the evening proper (Greek δειλη ὥρα, Ar. مَسِي full evening) as the Pharisees have understood it, so that בֵּין הָעֲרָבִים the time between these two points was that appointed for slaying and eating the passover-lamb Ex. 12, 6, Lev. 23, 5, Num. 9, 3, and for offering the daily sacrifice Ex. 29, 39 41; Num. 28, 4. But according to DEUT. 16, 6 the first explanation is the more probable one.

עֲרָבִי (from עֲרָב I.) *m. a mixture, a rabble*, only in Ex. 12, 38, as one may read according to the Targ. for עֲרָבִי, and for which אֶכְסֶסֶה stands in Num. 11, 4.

עֲרָבִי see עֲרָבִי.

עֲרָב I. (fut. יַעֲרֵב) *intr. to desire, wish for, long for, a thing*, with אֵל Jo. 1, 20 or עַל Ps. 42, 2 for אֵל, espec. like אֲרָה to have violent, eager desire for (LXX, Vulg., Targ.); ident. in its organic root עֲרָב with the Targ. רָגַב (רָגַב) for the Hebr. רָגַב, רָגַב and אֲרָה, Pa. רָגַב and רָגַב &c. with its numerous derivatt., and ident. with the Syr. ܪܓܒ &c. (comp. *Fürst*, Conc. s. v.). According to the Arabic version ap. Pococke (on Jo. l. c.), as also the Peshito and *Kimchi*, to call, to cry, radically related to rug-ire, ὀ-ρύγ-ειν, ἐ-ρύγ-ειν &c., and ident. in its organic root עֲרָב with that in רָגַב, Ar. رَجَح. But this explanation is not so suitable.

עֲרָב II. (not used) *intr. to rise, to ascend, of steps, garden-beds*, Ar. عَرَج the same, therefore مَعْرَج ascent, Ethiop. the same; ident. in its organic root עֲרָב with that in רָגַב, according to *Kimchi* also with עֲרָב. Deriv. עֲרָבָה.

עֲרָר (not used) *intr. to retreat timidly, to separate oneself, of the wild ass; to flee*; Ar. عَرَّ, عَرَّ the same; originally ident. in its organic root עֲרָב with that

ערג II.) *fem. a garden-bed, border-bed*, so named from the earth being raised; to which cheeks are compared, SONG OF SOL. 5, 13; 6, 2; Ez. 17, 7 10; Vulg. *areola*.

ערוך *m. prop. a fleet one, a swift-runner*, hence *a wild ass* JOB 39, 5, parallel פרא (comp. Xenoph. An. 1, 5, 2); Aram. ערוך, חילו, ערוך, Arab. عروء.

ערוה (constr. ערוה, with suff. ערוה, from ערה I.) *fem. nakedness*, which one covers Ex. 16, 8; *bareness* Hos. 2, 11; generally *the shame*, the pudenda, of a man GEN. 9, 22 or of a woman LEV. 18, 17, for which ע' בשר Ez. 28, 42 is also used. Hence the expression גלה ערוה Lev. ch. 18 to uncover the parts of shame, i. e. to have carnal intercourse with, in an impure, forbidden way, and said of both sexes Ez. 16, 36; 22, 10; stronger in 23, 29; metaph. to uncover the nakedness Is. 47, 3, i. e. to give up to disgrace, ignominy, to the violation of all feeling of shame, and = תרפה; to expose to mockery Ez. 16, 37. Figur. the nakedness of the land GEN. 42, 9 12, i. e. the unoccupied, accessible and undefended places of the land, like γυμνοῦσαι (II. 12, 399) and nudari (Caes. Bell. Gall. 7, 20), Arab. عرّة (Kor. 33, 13); the shame Is. 20, 4; a hateful thing, filthiness, with relation to the sexual act DEUT. 23, 15; 24, 1. בשת ערוה 1 SAM. 20, 30 seems to be a strengthened form, like the reversed ערוה-בשת Mic. 1, 11, properly *disgracefulness* = *uncovering*, i. e. *disgraceful uncovering, disgrace and shame*.

ערוה (from ערה = ערה I.) *fem. a baring, figur. a complete emptying out, a consumption* (of money) Ez. 4, 14.

ערום together with עים (pl. ערים; and עיומים, from ערם I.) *adj. masc., fem. prop. drawn off, undressed, bared*, i. e. with the upper garment cast off 1 SAM. 19, 24; *badly dressed* JOB 24, 7, comp. Seneca, de benef. 5, 13 and Arab. مسلوخ; hence *naked, bare*, JOB 1, 21; 24, 10, along with נקה, of captives

Is. 20, 2-4; metaphor. *needy, poor* JOB 22, 6, as γυμνός; *open, uncovered*, i. e. *well known to*, 26, 6.

ערום (pl. ערומים; from ערם II.) *adj. m. cunning, crafty*, of the serpent GEN. 3, 1 (comp. 49, 17; in the New Test. MATTH. 10, 16); *subtle*, of men JOB 5, 12, where the LXX read עצום (δυνατός); 15, 5; in a good sense, *shrewd, prudent* PROV. 12, 16 23; 13, 16; subst. *a wise one*, opposite to אוריל 12, 16, בקיל 12, 23, and פתי 22, 3; comp. ערם, ערמה.

ערום see עירם.

ערוער see ערוער.

ערוץ (constr. ערוץ; from ערץ II.) *m. a fissure, a gap*, JOB 30, 6, = חרוץ; some mss. read ערוץ, which is of like meaning.

ערוץ (after the form חקלם, מלם) *m. see ערוץ*.

ערוה (a sing. noun from ערה III. after the form חזות, רבוח) *fem. a green meadow*, of the grass- and bushy-meadows on the banks of the Nile Is. 19, 7 (Ibn Sarūk, Kimchi, Saadia); hence the LXX χλωρός.

ערי (from עריה Jah is Watcher) *n. p. m. GEN. 46, 16; comp. ער*.

עריה (from ערה I.) *fem. nakedness*, of a bow, prop. an infin. (on the contrary תעור is from עיר IV. = ערה I.) HAB. 3, 9; עריה-בשת Mic. 1, 11 *nakedness* (and) *shame*, i. e. *shameful nakedness*, of a military captivity (the combination is as in ענה-צדק Ps. 45, 5); *bareness*, used adjectively with עים, עירם (nakedness) EZEK. 16, 7 22 39; 23, 29.

עריסה (pl. עריסות, from ערם) *fem. prop. dough, mixed dough* (perhaps bread from it) NUM. 15, 20 21; NEH. 10, 38; Ez. 44, 30. The first of it was given to the priest; it being a usual bread or mess (comp. Arab. عريسة a mess made of cooked or boiled wheat &c.). All the ancient versions and interpreters have this explanation, which is more pro-

bable than groats, a coarse meal, according to a comparison with גִּרְסָה (therefore = גִּרְסָה), Aram. גְּרוּסָה, of which linguistic tradition knows nothing.

עֲרִיף (only pl. עֲרִיפִים, from עָרַף II.) *m. obscurity, darkness, gloominess* (Vulg.); hence the darkness of clouds, the dark heavens Is. 5, 30 (Syr., Jerome), the figure of a night of misfortune (comp. 8, 22; ZEPH. 1, 15; AM. 5, 18); conseq. = עֲרִפָּל.

עֲרִיץ (instead of עָרִיץ, pl. עֲרִיצִים, constr. עֲרִיצִי, from עָרַץ I. Pih.) *adj. m. prop. terrifying, spreading fear; hence violent, tyrannical, and substantively a powerful one, of God or nations* Is. 25, 3; JER. 20, 11; a violent man, a furious person (stronger than רָשָׁע) JOB 15, 20; Ps. 37, 35; a tyrant Is. 13, 11; רִיחַ עֲרִיץ 25, 4 the snorting of the tyrant; זִמְרֵי עֲרִיץ the triumphing of the tyrant; with זָרִים 29, 5.

עֲרִירִי (pl. עֲרִירִים, from עָרַר I.) *adj. m. prop. naked, bare, metaphor. solitary, forsaken, childless* GEN. 15, 2; 20, 20 21; without a successor JER. 22, 30.

עָרַךְ (*imp. עָרַךְ, lengthened עָרַךְ; fut. (יִעָרֵךְ) tr. to place in a row, to set in order, to put in order, with accus. of the object and with עַל upon a thing, as עָלָה* LEV. 6, 5, עָרַךְ לֶחֶם Ex. 40, 23, עָרַךְ GEN. 22, 9; or with כֵּן LEV. 24, 8, of the shew-bread (see מִעֲרֶכֶת). עָרַךְ לְפָנֶיךָ to prepare a table, i. e. to make ready banquets, feasts, PROV. 9, 2, Is. 21, 5; of the lectisternia and meals, with which the god נֹד was worshipped in Babylon 65, 11 and figurat. Ps. 78, 19; מִלְחָמָה עָרַךְ to prepare war, i. e. to draw up an army JUDGES 20, 22, 1 SAM. 17, 8, with אֶת־ GEN. 14, 8, לְקָרְאָה (and without מִלְחָמָה) 2 SAM. 10, 10, אֶל JUDGES 20, 30 or לְ JER. 50, 9 against a person or thing; עָרַךְ לְיָמָה, עָרַךְ לְיָמָה 1 CHR. 12, 8, JER. 46, 3, i. e. to put them in order, to use them dexterously; in judicial style לְ עָרַךְ to set forth to one (a thing), i. e. to present it to him, to bring it before him Is. 44, 7; מִשְׁפָּחַ עָרַךְ

to set a cause (self-defence) in order JOB 13, 18; 23, 4; מִלִּין אֶל־ to prepare words against one, i. e. to come forth strongly with words 32, 14; omitting מִלִּין and with לִפְנֵי of a person 33, 5; to set over against, with לְ Is. 40, 18 or an accus. JOB 28, 17 19, i. e. to compare with a thing or person Ps. 40, 6; to set an equal value upon, hence JOB 36, 19 will (injustice) equal thy riches (שָׂוִי = שָׂוִי JOB 34, 19, elsewhere הִלֵּל 15, 29), i. e. outweigh them; to order = to establish, 2 SAM. 23, 5 established for all time (LXX) and sure; then to dress, a sacrifice LEV. 1, 12; to direct, תִּפְסָה, which is omitted, however, in Ps. 5, 4. Deriv. עָרַךְ, מִעֲרָכָה and מִעֲרָכָה.

Hif. הִעֲרִיךָ (*fut. הִעֲרִיךָ*) to value, to estimate LEV. 27, 8 12 14, i. e. to compare the value of a thing with its price.

The stem עָרַךְ, which denotes not merely to set in order, to place in a row, but also to set straight up, to set up, is identical in its organic root עָרַךְ with that in אָרַךְ, אָרַךְ, אָרַךְ (perhaps), עָרַךְ; and may be also connected by root with reg-o (to regula, rectus), rig-eo (to rigor), German Reihe (= Reihe), Riege, reckon.

Arab. عَرَك to prepare, and also to rub off = حَرَك.

עָרַךְ (with suff. עָרַכְךָ, עָרַכְתָּ) *m. 1. a row, series, pile, of לֶחֶם* Ex. 40, 23; equipment, of בְּגָדִים JUDGES 17, 10, LXX Vat. σολήματα, i. e. complete clothing, consequently not זֶגֶן (Targ.), ζεύγος (LXX Al.); metaphor. JOB 41, 4 frame of the body, ἀξίς (Aquila, Symm.). — 2. commonly value, price JOB 28, 13; estimation 2 KINGS 23, 35; hence בְּעֲרִיכִי Ps. 55, 14 equally valued with me; estimate, 2 KINGS 12, 5 the silver of the (individual) souls of his estimate, i. e. as each person is valued, at the redemption of the first-born NUM. 18, 16; of what is vowed LEV. 27, 2 12, where the suff. refers to the person valued.

עָרַל (Kal unused) *intrans. 1. to be bare, naked, bared. It is a farther de-*

velopment of ערל I. or ער IV., other verb-stems being enlarged by the addition of liquids; hence equivalent to פשט to be stript, of clothing. The Aram. ערל naked, bare, does not come, however, from ערל, but in the first instance from ערלט, where the simple stem is עטל, Arab. عطل to be naked, bare.

— 2. Metaph. (as in ערה) to be odious, stained, disgraceful, shameful, full of impurity, to be unclean, of ears, heart, of the fruit of trees, of the lips (language), and espec. of the foreskin (בשר הערלה). Deriv. ערל, ערל, ערלה, denom. ערל, and the proper name ערלות.

Nif. נערל (imp. הניערל) to uncover oneself, to bare oneself, of the drunken (GEN. 9, 21). HAB. 2, 16 drink thou and shew thy foreskin; hence Targ. אהערלט; comp. 2, 15. The explanation of it as a denom. from ערל (Rashi) or as transposed from רעל (LXX, Kimchi) is not admissible.

ערל (constr. ערל; pl. ערלים, constr. ערלי) adj. m., ערלה f. 1. naked, stript, unclothed, of those struck down in war, whom the conquerors stript naked (1 SAM. 31, 8) and allowed to lie unburied; hence מותי ערלים Ez. 28, 10 thou shalt die the death of naked (defeated and slain) enemies, same as מותי חלל 28, 8 (see ממות), as in 32, 19 ערלים = ערלים 32, 20 25 28 29 30 32 or מוחלי 32, 26; comp. 32, 21 24 ערלים = חללים 32, 25 (in the text of the LXX חללים stood often, instead of ערלים). — 2. unconsecrated, of the ear, i. e. unfit to hear the truth JER. 6, 10; unsensible, obstinate, of the heart LEV. 26, 41, Ez. 44, 9, opposite to בשר ערל Ez. 44, 7; forbidden as food, unclean, of fruits LEV. 19, 23; difficult, obscure, of speech Ex. 6, 12, i. e. stammering. — 3. Commonly uncircumcised, i. e. still furnished with the foreskin (ערלה), which was reckoned unclean (Is. 52, 3), and by the taking away of which one became consecrated and clean GEN. 17, 14. The right of the covenant was denied to the uncircumcised

Ex. 12, 48; and the foreskin was regarded as the reproach of certain peoples 1 SAM. 17, 26 36; JUDGES 14, 3; comp. also-התן. Derivative

ערל (denom. from ערל) to look upon the foreskin (ערלה) as profane and impure, of fruit not to be eaten LEV. 19, 23.

ערל m. prop. nakedness; hence undevotedness, of לב Ez. 44, 9; concrete the state of being uncircumcised ibid.

ערלה (constr. ערלה, with suff. ערלה; pl. constr. ערלות) fem. 1. uncleanness, undevotedness, of hard hearts DEUT. 10, 16, JER. 4, 4, which is also translated the foreskin of the heart, περιτομή καρδιάς (ROM. 2, 28). — 2. the prepuce 1 SAM. 18, 25; 2 SAM. 3, 14; fully בשר הערל GEN. 17, 11; LEV. 12, 3; prop. the uncleanness, wherefore the LXX (on LEV. 19, 23) have ἀκαθαρσία. Ar. عرلة, Syr. حنة.

ערלות (nakedness, bareness) n. p. of a hill (גבילה) near Gilgal JOSH. 5, 3, but where the writer gives it a reference to ערלה.

ערם I. (unused) intrans. to be naked, bare, of the body; to be unclothed, Ar. عرم the same, comp. جرم to put off, صرم (to cut off), Hebr. ערם II, ערם I. &c. Deriv. ערם, ערם, ערם, ערם and מערם.

ערם II. (only infin. abs. ערם) trans. 1. to bind, to tie, a sheaf; to put together, to mix together, into a heap, hence to heap together, grain. — 2. Metaphor. (as in ערב, ערב, ערב) to spin, to devise, cunning, i. e. to be cunning 1 SAM. 23, 22, coupled with Hifil; to connect ideas, to combine ideas, hence to be prudent. Deriv. ערם, ערם, ערמה, ערמה, ערם.

Nif. נערם to be joined together, to be heaped, to be heaped up Ex. 15, 8.

Hif. הערם (fut. יערם) to act craftily 1 SAM. 23, 22; hence הער קוד Ps. 83, 4 to make a cunning or crafty plan, i. e.

to devise cunning plans; in a good sense, to act prudently, discreetly Prov. 15, 5; 19, 25.

With the stem ע' is connected the Ar.

אָרַם (to join together), עָרַם (to be contracted, to be cold, to unite, to heap together, to mix with one another), Aram. עָרַם; and the organic root עָרַם appears to be also in חָרַם II. (to bind, to tie, whence חָרַם 2. a net), I. (which see).

עָרַם III. (unused) intr. to be high, to project upward, of trees; figurat. to be strong, firm; ident. in its org. root עָרַם with that in אָרַם, רָם, אָרַם I. (הָרַם, חָרַם), III. (חָרַם, חָרַם), Arab. عَرَمَ, عَرَمَ, &c. Deriv. עָרַם.

עָרַם see עָרַם.

עָרַם and עָרַם (pl. עָרַם) adj. m., עָרַם; fem., see עָרַם.

עָרַם (only plur. עָרַם) m. same as עָרַם heap of corn Jer. 50, 26.

עָרַם (from עָרַם II., only with suff. עָרַם) m. cunning, craftiness Job 5, 13; but it is better to refer עָרַם to עָרַם; like it Job 11, 9, גָּלָה Zech. 4, 2, פָּנָה Prov. 7, 8, פָּנָה Neh. 5, 14 to גָּלָה, פָּנָה, פָּנָה.

עָרַם (from עָרַם II.) f. cunning, craft Ex. 21, 14; Josh. 9, 4; prudence Prov. 1, 4.

עָרַם (constr. עָרַם, pl. עָרַם, from עָרַם II.) f. a heap, a heap of grain Song of Sol. 7, 3, of sheaves Ruth 3, 7, of rubbish Neh. 3, 34; see עָרַם. Comp. Arab. عَرَمَ multitude, עָרַם heap, Syr. عَرَمَ.

עָרַם (from עָרַם III.) m. the plane-tree, maple, so called from projecting upward Gen. 30, 37; Ez. 31, 8.

עָרַם (from עָרַם; a Watcher, viz. Jah is) n. p. m. Num. 26, 36; patr. עָרַם.

עָרַם (not used) intr. to be sticky, viscous, soft, of dough; ident. in its org. root with עָרַם I. Deriv. עָרַם.

עָרַם (an enclosed or hedged about place, like עָרַם 1, עָרַם 2, either from עָרַם II. or from עָרַם II.) n. p. of a district-city, situated before Rabbah (עָרַם רַבָּה), i. e. in the Ammonite territory before Rabbath-Ammon JUDGES 11, 26, conseq. the same as עָרַם (which see) Josh. 13, 25, in the midst of the valley of the Jabbok-river, which belonged to Gad 2 SAM. 24, 5 and was built by that tribe Num. 32, 34. Hence it is rightly distinguished from the cities at the side of the Arnon, to which an עָרַם belonged (DEUT. 2, 36; Josh. 12, 2).

עָרַם m. 1. (from עָרַם I.) the naked, the bare, hence the unfortunate, poor, helpless Ps. 102, 18, according to which עָרַם Jer. 17, 6 and עָרַם 48, 6 have been explained, as a helpless, naked one in the wilderness (עָרַם) is still more helpless. But the latter passages belong to signific. 2, according to the Targ., LXX, Vulg., Ibn Ganāch. — 2. (from עָרַם III.) the name of a tree or shrub which grows miserably in the wilderness Jer. 17, 6, and therefore it stands with עָרַם, for which 48, 6 has עָרַם (unnecessarily taken as an Arabicus plur. fractus by some) with עָרַם. The LXX have ἡ ἀγριόφυτος, Symm. ξύλον ἀκαρπον, Vulg. myrice, Targ. עָרַם, and these are followed by the old interpreters, with more or less speciality, though tree or shrub generally suits both passages very well. To the derivation from עָרַם = Ar. عَارَ to come into the heath, so that עָרַם would be one driven into the wilderness, suits neither עָרַם for אָל, nor עָרַם, nor the etymologically baseless signification.

עָרַם and עָרַם 1. (same as עָרַם) n. p. of a Moabite city on the north-side of the Arnon, first assigned to the Sihon-territory, then to Moab and the tribe of Reuben DEUT. 2, 36; 3, 12; 4, 48; Josh. 12, 2; 13, 16 20; Jer. 48, 19; now called عَرَائِر 'Arā'ir (Burckh. Syria, p. 633). — 2. (the same) n. p. of an Ammonite district-city before Rab-

bath-Ammon in the valley of the Jab-bok, belonging to Gad NUM. 32, 34, JOSH. 13, 25, JUDGES 11, 33, and called עֲרֵעוֹר in 11, 26. The Gadites are said to have founded it at first NUM. 1. c. Both cities together, being the most important of the east-Jordan cities, are called by Isaiah עֲרֵי עֲרֵי Is. 17, 2, which can only mean the cities of Arocr. — 3. same as עֲרֵעֵר 2 a tree, a shrub JER. 48, 6. — 4. n. p. of a city in Judah (Arab. ^{عرج} juniper-tree) 1 SAM. 30, 28, Gent. m. עֲרֵעֵר 1 CHR. 11, 44. In the east of Beersheba we find at the present day a Wady 'Arara (عرارة) Robinson's Palest. II. 618.

ערך I. (fut. יַעֲרֶה, pl. יַעֲרִי) intr. prop. to flow, to run; hence 1. to pour out, to drop down, of טֵל DEUT. 33, 28; figur. of instruction 32, 2, along with נָזַל. — 2. Metaphor. to be juicy, fresh, vigorous, youthful. רֶחֶק and רֶחֶק have the same meaning, so that the organic root is עֲרֶה. Deriv. the proper name עֲרֶה.

ערך II. (not used) intr. same as עֲרֶה II. to be or become dark, obscure, ident. in its organic root עֲרֶה with that in עֲרֶה. Deriv. עֲרֶה and עֲרֶה.

ערך III. (not used) intr. to incline, to bend, to nod, of the neck, the nape of the neck, of joints generally; hence עֲרֶה, like מִסְתַּקֵּק prop. joint-work, limb-construction, vertebrated work, from פָּרַק of similar meaning, Aram. פָּרִיקָא, פָּרִיק the neck, the back; so too קֶרֶל nape of the neck, connected in its etymolog. meaning with קָרַד (קָרַד) to bend, to bow, whence קָרַד; Ar. غرق the same, therefore غريق reed, sedge, so called from its waving. The organic root is עֲרֶה, existing also in רָה (רוּה), whence רִשָּׁה, modern Hebr. רִשָּׁה.

ערך (with suff. עֲרֶה; from עֲרֶה III.) m. prop. an inclining, nodding thing; hence the neck, nape, of animals LEV. 5, 8, and of men JOB 16, 12. Phrases are: נָתַן עֲרֶה to turn the back, i. e. to despise

2 CHR. 29, 6 = אֵל עֲרֶה JER. 2, 27, עֲרֶה JOSH. 7, 12, הִסְרֶה JER. 48, 39, עֲרֶה JOSH. 7, 8 to turn the back, i. e. to flee; אֵל נָתַן עֲרֶה Ex. 23, 27 to flee before one. Here also belongs GEN. 49, 8 thy hand is upon the neck of thine enemies, i. e. thou seizest the fleeing enemy. On עֲרֶה see עֲרֶה. Ar. عرق the nape, the ridge of a mountain, a mane.

ערך (fut. יַעֲרֶה) denom. tr. prop. to un-neck, to break the neck (of an animal), i. e. to kill it, כָּלַב Is. 66, 3 (as a heathen sacrifice) = עֲרֶה DEUT. 21, 4 6; fig. to destroy, to break down, מִזְבֵּחַ Hos. 10, 2, i. e. to break off the horns of an altar.

ערך (youthful vigour, youthful freshness, from עֲרֶה I. = עֲרֶה II.; comp. the proper name עֲרֶה) n. p. f. RUTH 1, 4 14.

ערך (from עֲרֶה with the old noun-termination in ל, from עֲרֶה II.) masc. prop. darkness, obscurity; hence a dark cloud, along with עֲרֶה Ps. 97, 2, DEUT. 5, 19 and הֶעֱשֶׂה 4, 11, dark clouds, behind which God hides himself JOB 22, 13; 38, 9; 2 SAM. 22, 10, as עֲרֶה is used of a dense cloud of locusts Jo. 2, 2; also a figure of spiritual darkness Is. 60, 2, as well as of God's judgment, JER. 13, 16 he will make it darkness. See עֲרֶה. To look upon it as compounded of עֲרֶה and אֶל (Gesenius) or formed from עֲרֶה to flow (Gesenius) or from עֲרֶה (Meier), contradicts the spirit of Hebraism; Syr. denom. خرق to darken.

ערך I. (fut. יַעֲרֶה) 1. to terrify, to make to tremble or quake, with accus. of the object JOB 13, 25, of God's terrifying judgment Ps. 10, 18; Is. 2, 19 21; to fear, with accus. of the object, as אֶל הַמּוֹן בְּרָהּ JOB 31, 34. — 2. intr. to be afraid, to fear, with חָחָה JOSH. 1, 9 and יָרָה DEUT. 1, 29, with מִפְּנֵי of the person DEUT. 7, 21; 20, 3; comp. the German erschrecken, both tr. and intr., English to fear, tr. and intr.

Nif. נִיעַרְךָ (only part. נִיעַרְךָ) to be feared, to be fearful, of God; hence נִיעַרְךָ a terrible one Ps. 89, 8, = נִירָה.

Pih. עָרַץ (not used) to terrify, to make quake, to rage. Deriv. עָרַץ.

Hif. הִעָרַץ (part. מִעָרִץ, fut. יַעָרִץ) to manifest fear, towards God, with accus. Is. 29, 23; to fear, to reverence, מוֹרָא (object of reverence) 8, 12; to inspire fear, reverence, of God 8, 13.

The fundamental signification of the stem is *tr.* to move, to make to tremble or quake, hence to terrify, to scare; intr. to be movable, to shake, to quake, to move to and fro violently, from fear, Ar.

עָרַץ the same. The organic root עָרַץ lies also in II. קָרַץ, בָּה, בָּה, קָרַץ.

עָרַץ II. (not used) *tr.* 1. to cut into, to pierce, to press into, of a cutting instrument; deriv. עָרַץ (incision, fissure) and מִעָרָצָה (axe). — 2. Metaphor. to violate, to enslave, to maltreat, like other verbs of cutting; hence to be strong, firm, bold. Deriv. עָרַץ.

This עָ is the Arab. عَرَضَ to divide, to cut in pieces, and is closely connected with עָרַץ I. חָרַץ, קָרַץ, נָרַץ, נָרַץ (חָרַץ), II. חָרַץ, חָרַץ, חָרַץ &c. The organic root עָרַץ appears also in חָרַץ, חָרַץ.

עָרַץ I. (part. עָרֵץ) intr. to go away in haste, to go away, to flee, with accus. whither, Job 30, 3 who flee into the wilderness (to prolong life there), selected for עָרַץ as an Aramaean and poetical word, numerous Aramaeisms being found in other parts of Job. LXX φεύγοντες, Targ. עָרֵץ (from עָרַץ to flee, elsewhere in Targ. for נָוֵס and עָרַץ), and so Saadia, Kimchi. — The stem עָ is ident. with the Aram. עָרַץ (to flee), Arab.

עָרַץ (to flee, to go away); and the organic root עָרַץ is also in עָרַץ, עָרַץ. The signification to gnaw in עָרַץ is from עָרַץ (see עָרַץ).

עָרַץ II. (not used) *tr.* to tie, to bind, cognate in sense עָרַץ II. (to bind); Aram. עָרַץ the same, whence עָרַץ, עָרַץ a thong, girdle, lace, band; Ar. عَرَق the same, therefore عَرَقَة lorum &c.

The organic root עָרַץ is also in עָרַץ, עָרַץ II. Deriv.

עָרַץ (after the form עָרַץ from עָרַץ II., pl. with suff. עָרַץ) *m.* a vein, sinew, cogn. in sense with עָרַץ, עָרַץ, Job 30, 17 and my sinews rest not (in the protasis עָרַץ are spoken of); LXX τὰ νεύρα, and so Ibn Esra, Kimchi (who has compared the Ar. عُرُوق veins), Rashi, de Bañolas.

עָרַץ *n. p.* of a Phœnician city, north of Tripolis in Syria, belonging to the Damascene kingdom at a later period; in Greek Ἀρχα and Ἀρχαί (Joseph. Antt. 1, 6, 2; 8, 2, 3; 9, 14, 2, Steph. Byz. s. v., Ptol. 5, 15), written also Ἀρχα, Latin Arce (Plin. 5, 16) or Caesarea Libani, Syr. عَرَق, Ar. عَرَقَا and عَرَقَا; at present in ruins called Tel 'Arka. Travelers (Itin. Anton. and others) know it under the name of Archas or Arcas (Burckhardt, travels in Syria, p. 162); and Robinson (Palest. III. App. p. 183) adduces Arka as situated in the region of Akkar, where is also an 'Arkaja. See also Robinson, Later Bibl. Res. p. 754 seq. Deriv. the Gentile *m.* עָרַץ, a tribe dwelling about Ark GEN. 10, 17; 1 CHR. 1, 15.

עָרַץ see עָרַץ.

עָרַץ I. (in Kal only *imp.* with עָ appended עָרַץ, according to some) intr. 1. to be bare, naked, like עָ IV. and עָרַץ I., Is. 32, 11 strip you and make you bare (i. e. put off your fine garments) and gird your loins (with the garments of mourning); the *imp. masc.* is used, though referring to the *pl. fem.*, as in עָרַץ ib. But it is better to refer עָרַץ as an infin. to עָ IV. (which see). — 2. to be solitary, forsaken, childless, unfortunate. Deriv. עָרַץ.

Pih. I. עָרַץ to lay bare, עָרַץ, i. e. to destroy to the ground Is. 23, 13, which the other words עָרַץ לְמַפְלָה suit. But see עָרַץ III.

Pih. II. עָרַץ (inf. abs. עָרַץ) 1. to bare, the foundation of a wall, i. e. to lay bare Jer. 51, 58. But it may also come from

III. *to shake, toss, push together*, i. e. *to reduce to ruins*, a stronger form of the idea *to move*, where it is also adduced. — 2. (not used) *to be very solitary or forsaken*. Deriv. ערר 1.

Hithp. *הִתְעַרַּר* *to be destroyed to the ground* JER. 51, 58.

II. (not used) *tr.* same as עיר II. *to surround, to encircle*, a place. From its reduplicated form are taken the proper names ערער, ערער, ערער.

III. (not used) *intr.* *to sprout, to be green*, of trees, comp. יצר (to יצר, יצר, יצר) (to יצר and perhaps יצר); Arab. وَعر (whence forest-place) and عری (whence thorn-bush).

Pih. (redupl.) ערער the same; deriv. ערער 2.

ערש (not used) *intr.* same as ערש *to settle down, to abide, to dwell*.

Hif. *הִעֲרִישׁ* (not used) *to cause to dwell, to make a home*; derivat. the noun יערש *giver of a home or dwelling-place*, only in the proper name יערשתה.

ערש (not used) *tr.* *to bind, to unite, to fit into one another*, of a structure, like קשר NEH. 3, 38; Arab. رباطه a firm building, prop. *ligatio*, comp. אנדה; ערש *to arch, proceeding from the idea of fitting into one another*. The organic root ערש is also in ירש II., ירש II., ירש. Still better as equivalent to ירש *to be bellied*, therefore ערש, Arab. عرش a heightened seat, a bolster, roof, covering. Hence

ערש (with suff. ערשתי; plur. ערשות) *m.* *an arched bed*, as a pleasure-couch AM. 3, 12; 6, 4; a bed of love, in the open air SONG OF SOL. 1, 16; a sick-bed PS. 6, 7; 41, 4; probably from ערש *to be bellied*. Aram. ערשא, ערשא.

עש *m.* 1. only JOB 9, 9 same as עש which see. — 2. (from עשש) *a moth*, prop. *the gnawing, consuming, destroyer of clothes* JOB 13, 28, a figure of de-

struction 4, 19 and of frailty 27, 18; Ps. 39, 12; Hos. 5, 12; Ar. عَشَّ the same, where the stem is عَشَّ, عَشَّ.

עשב (not used) *intr.* *prop. to shine, to glitter, hence to grow, to be green*, of plants (Fürst, Conc. s. v., and so Gesen. Thesaur.), as also אָזב (to אָזב), Ar. اسب the same. The organic root lies also in זָהב, זָהב, זָהב, (to the proper name זָהב), Ar. سَب (hence سَب plant, herb, vegetable), (hence عشب vegetable).

עשב (with suff. עשבם; plur. constr. עשבות with Dagesh dirimens) *m.* *prop. vegetable, sprout, hence grass, herbage, larger seed-growth* GEN. 1, 11 12; 2, 5; 3, 18; Ex. 10, 12; Ps. 104, 14; with genit. הַעֲשָׂבִים GEN. l. c., הָרִים Prov. 27, 25; as fodder for animals DEUT. 11, 15; Ps. 106, 20; vegetables JER. 14, 6; a figure of transitoriness Ps. 72, 16; 102, 5; Is. 37, 27; Ar. عَشَب, Aram. عَشَب, Maltese ushab the same. See ערב.

עשב (def. עשבה) Aram. *m.* the same DAN. 4, 12 22 29 30; 5, 21.

I. (part. act. *m.* עשה, *f.* עשה, *pass.* עשוי, *f.* עשויה; *inf. abs.* עשה, *c.* עשו, *apoc.* יעשה, *apoc.* יעשה, *yet the full form sometimes occurs with Vau consec.*) *tr.* 1. *to feel, to touch* Ez. 23, 21; *to press, like עש*; Aram. עשא, Ar. عَص (comp. Pih.), with which it is connected in the org. root. Hence 2. *to labour = to do, without an object* RUTH 2, 19, fully מְלַאכָה Ez. 20, 9 (opposite לַיָּהּ); (יָהּ) מְלַאכָה labourers NEH. 11, 12, seldom בְּמִלְאָה Ez. 4, 15; also with א of the material in which Ez. 31, 4 or upon 5, 9. Besides: *to work*, as a continual agency; of God, *to create* JOB 23, 9, LXX ποιῶν; *to put into action*, Is. 30, 1; *to accomplish*, הוֹשִׁיעַ JOB 5, 12; JUDGES 11, 39 *to keep a vow*, i. e. *to execute it*; Ez. 5, 8; עֲשֵׂה לְעֵינֶיךָ לְעֵינֶיךָ 1 SAM. 28, 18; *to make, to form, fabricari*, with accus. of the

object, **תָּבַהּ** GEN. 6, 14, **מִזְבֵּחַ** 13, 4, **לְבָנִים** Ex. 5, 16, **חֲנֻלָּה** GEN. 3, 7; *to establish*, **גָּבַר** ECCLES. 2, 5, **בְּרִכּוֹת מַיִם** 2, 6; NEH. 3, 16; *to build up*, **בָּנוּ** GEN. 33, 17, fig. *to maintain an abiding posterity* 2 SAM. 7, 11; *to set up*, **עָץ** ESTH. 5, 14; *to put*, **וַיִּבְרָא** PROV. 22, 28; *to create*, as a single act GEN. 1, 7; 2, 2; Ps. 96, 5, **עָשָׂה** *to make besides one* JOB 40, 15, **עֹשֶׂה** creator Is. 17, 7; Hos. 8, 14; JOB 4, 17; *to construct* = **יָצַר** = **בָּנָה**, with accusat. of the object and accusat. of the material out of Ex. 30, 25; 38, 3; Is. 46, 6, to which **קִרְיָם** also belongs GEN. 6, 14, the accus. of the material as it were; seldom with **לְ** of the object 27, 3; Hos. 2, 10 and out of gold they made Baal; on the other hand constantly with **לְ** to Is. 44, 17. Next: *to acquire* = *to make by labour*, *to make*, with accus. **הָיָל** DEUT. 8, 17, **שָׂכַר** Is. 19, 10, **פָּבוֹר** GEN. 31, 1, **נָשָׂא** 12, 5; **עָשָׂה** 11, 4 *to make a name*, i. e. to attain to fame; *to procure*, with **לְ** of the person 2 SAM. 15, 1, 1 KINGS 1, 5, ECCLES. 2, 8, comp. pecuniam facere, *ποιεῖν πλοῦν*, Engl. make money; without an object *to acquire*, *to make gain* PROV. 31, 13; *to bring*, *to make*, i. e. *to be of use* ECCLES. 2, 2. Farther: *to make ready*, *to prepare*, food, a feast GEN. 8, 7 8, JUDGES 13, 15; therefore *to sacrifice*, to prepare, as it were, the food of God, with the accus. **בָּקָר** Ps. 66, 15, **פָּבֵשׁ** Ex. 36, 41; *to offer*, **מִנְחָה** NUM. 15, 14; 2 KINGS 17, 32 and they offered for them, comp. *ἱεῖν ἑλθεῖν*, Latin sacra facere; **עָשָׂה** 2 SAM. 19, 25 *to shorten the beard*, *to dress it*; **רָגְלִים** *ib. to bathe the feet*. Of the heart: *to devise*, *to resolve upon* Is. 22, 11; 32, 6; 37, 26, like **פָּעַל**. Also: *to constitute*, *to appoint*, *constituere*, to an office, **פָּרָהִים** 1 KINGS 12, 31, **אֶחָד־מֶשֶׁה** 1 SAM. 12, 6, **עָשָׂה** 2 KINGS 21, 6; **לְ** *to make one something*, GEN. 12, 2 *I will make thee a great nation*, comp. JER. 37, 15, and without an accus. of object **עָשָׂה** 1 SAM. 8, 16 *to make for work*, i. e. to use them for that purpose; rarely with a double accusative 1 SAM. 17, 25; or **לְ** *for a person or thing*, JER.

10, 13 *he makes lightnings for rain*, i. e. they become his heralds; *to carry on*, e. g. **מִלְחָמָה** GEN. 14, 2, DEUT. 20, 12, with **עִם** or **אִתּוֹ** of the person; *to establish* or *make*, **עָשָׂה** *to make peace with one*; *to execute*, *accomplish*, of God and men, coupled with **וַיַּעֲלֶיהָ**, without an object DAN. 8, 24; Is. 10, 13; Ps. 52, 11; *to exert* or *practise*, **תָּקַל** NUM. 24, 18, **טוֹב** Ps. 37, 3 or **נָבִלָה** GEN. 34, 7, often with **כְּ** *to the liking or dislike of a person* 1 KINGS 11, 38, Is. 38, 3, Ps. 51, 6, construed with **עִם**, **לְ** or **אִתּוֹ** of the person JUDGES 15, 3; JER. 33, 9; PSALM 15, 3. — 3. Metaphor. *to keep*, *to celebrate*, **שָׁבַח** DEUT. 5, 15, **פָּסַח** Ex. 12, 48, **פִּירִים** ESTH. 9, 27; *to live through* or *spend*, the time of life ECCL. 6, 12, comp. *ποιεῖν χρόνον*, hence **עָשָׂה** *to spend life prosperously* 3, 12; *to perform*, *to practise*, **חָקַר** LEV. 22, 22, **מִצְוָה** DEUT. 15, 5; *to observe*, *to consider*, **רָצוֹן** Ps. 103, 20 21, **מִשְׁשֵׁת** JER. 22, 15, **הָיָל** NUM. 24, 18, **טוֹב** Ps. 37, 3, as well as the reverse **עָשָׂה** Is. 53, 9, Ez. 3, 20, **נָבִלָה** GEN. 34, 7. — 4. *to do*, generally without an object, good or evil GEN. 40, 15, good alone 30, 30, Ex. 13, 8; evil alone GEN. 19, 8; 27, 45; or generally GEN. 12, 18; 20, 9, construed with **לְ** Ex. 14, 31, **עִם** RUTH 2, 19, **אִתּוֹ** 2, 11, and the accusat. of the person Is. 42, 16; *to deal with*, with **לְ** of the person NUM. 5, 30 and he shall deal with her, i. e. execute upon her, hence followed by an accus., the whole law, or with **לְ** of the person LEV. 4, 20; but also **בְּ** Is. 5, 4 and an accus. LEV. 16, 15; usually, however, with **בְּ** of the person, with the accessory idea of *proceeding arbitrarily* JER. 18, 23; DAN. 8, 4; 11, 3 7 36; **עָשָׂה** *to do remote from evil*, i. e. graciously and kindly. — 5. Altogether generally *to act*, *agere*, the *how* or the *what* resulting from the context GEN. 3, 13 14; 6, 22; 8, 21; Is. 46, 4 (like *ποιεῖν*); or there is no reference at all to the special subject of action 2 SAM. 12, 12; with an adverb **עָשָׂה** PROV. 13, 16 *to act considerately*; **עָשָׂה** JER. 8, 6 *to act falsely*.

Nif. נִפְעָה (*fem.* נִפְעָה; *part.* נִפְעָה, *pl.* נִפְעִים, *pl. f.* נִפְעוֹת; *inf. c.* נִפְעוֹת; *fut.* יִפְעֶה, *ap.* נִפְעָה, once פִּיעָה) commonly the passive of Kal in the most varied applications: *to be made* 1 KINGS 10, 20, *to be created* PS. 33, 6, *to be prepared* NUM. 6, 4, *to be sacrificed* LEV. 7, 9; *to be executed*, of a plan 2 SAM. 17, 23, *punishment* DAN. 11, 36; *to be committed*, a crime DEUT. 13, 15; *to be celebrated*, a festival 2 KINGS 23, 23; but also *to become* (a thing), *to happen*, *to be* ECCLES. 1, 9; 4, 3; IS. 26, 18; hence with ה, of the person *to happen to one* EX. 2, 4; IS. 3, 11.

Puh. ^{הָיָה} to be made, created Ps.139,
15. See *Pihel*.

עֲשֵׂה-נָא see עֲשֵׂה-נָא.

לְנִיחָם (El is Former) n. p. m. 2 SAM.

עֲשׂוֹן (after the form עֲשֵׁר, שִׁעֲר; *the hairy, rough*, from עֲשֵׁר II.; comp. שִׁעֲרִי *n. p.* of a son of Isaac and Rebekah, so called from his hairiness GEN. 25, 25; ancestor and founder of the Edomite race 36, 1 which is poetically termed עֲשׂוֹן בְּנֵי DEUT. 2, 4, בֵּית עֲשׂוֹן OB. 18, or עֲשׂוֹן alone JER. 49, 8; הָר עֲשׂוֹן OB. 8 9 19 21 = שִׁעֲרִי).

עֲצוּרִים (from עָצַק) *m. pl. oppression*, of the poor AM. 3, 9, *violence* ECCLES. 4, 1 (LXX, Targ.), JOB 35, 9. Sometimes, however, it is merely a *part. pass. plur.* signifying *the oppressed*, oppressi JER. 50, 33; PS. 103, 6.

עָשׂוֹת (from עָשָׂה I.) *adj. m. prepared, wrought, strengthened*, of iron; hence **בַּיָּזוּל** Ez. 27, 19 *steel, iron prepared for sword-blades, steel (Kimchi)*, which was made excellently in **אֵיזוֹל** (which see), an Indian emporium in Yemen.

עֲשֵׂינָהּ (same as עֲשֵׂהֶנָּה) *n. p. m.*
1 CHR. 4, 35.

עֲשִׂיהַּ (*Jah is Creator*) *n. p. m.* 2 KINGS
22, 12; 1 CHR. 4, 36; 6, 15; 9, 5.

עָשִׂיר (*pl.* עֲשִׂירִים, *constr.* עָשִׂיר, with *suff.* עֲשִׂירִיה; from עָשָׂר I.) *m.* 1. *a rich man* (opposite עָלָה Ex. 10, 15; רָשׁ or רָשָׁה Prov. 22, 2; 28, 6; אֲבִיוֹן Ps. 49, 3; הַלֵּל 2 SAM. 12, 4), who has עָשָׂר JER. 9, 22, הָיוֹן Prov. 10, 15 and אֲהַרְבֵּים 14, 20; therefore עֲשִׂירִים are the distinguished, the noble = רְבִים ECCLES. 10, 6, opposite עָלָה = עָלָה; the influential, mighty, 10, 20 = עָלָה 10, 16. Hence one who rules over the poor Prov. 22, 7, who is sometimes hard 18, 23, and conceited 28, 11; also *a violent man* MIC. 6, 12; *a wicked man* JOB 27, 19, Is. 53, 9, of the luxurious and proud Babylonians (where עָשִׂיר is not = עָשָׂר, nor is the Ar. عَشْر to stumble to be compared), comp. MATTH. 19, 23; a similar metaphor happening to אֲבִיוֹן and עָנִי, which are parallels to עָלָה and עָשָׂר (AM. 2, 6; Ps. 14, 6).

עֲשִׂירִיה *Numeral ord. masc.*, עֲשִׂירִיה, *f.*, the tenth, LEV. 27, 32; NUM. 7, 66; elliptically the tenth month GEN. 8, 5 (i. e. Tebet); *fem.* a tenth part Is. 6, 13; Ex. 16, 36.

עָשָׂן (*fut.* יַעֲשֶׂן) *intrans.* to smoke, to burn, to fume, to be vaporous, Ex. 19, 18; figur. of wrath DEUT. 29, 19; Ps. 74, 1; 80, 5. Deriv. עָשָׂן, עָשָׂן, and the proper name עָשָׂן עָשָׂן.

The stem עָשָׂן (Arab. عَشَن) has עָשָׂן for its organic root, which lies also in the Aram. עָשָׂן (עָשָׂן); but in the noun עָשָׂן the stem is עָשָׂן (עָשָׂן = עָשָׂן to burn).

עָשָׂן (*pl.* עֲשָׂנִים) *adj. m.* smoking Ex. 20, 15; Is. 7, 4.

עָשָׂן (*constr.* עָשָׂן, with *suff.* עָשָׂן, *m.* 1. smoke, vapour, עָשָׂן GEN. 15, 17 *a vapour- or smoking furnace*, a symbol of the luminous essence of God, who appeared in a veil of clouds (Ex. 24, 15; Ps. 18, 9) and marched with Israel in a pillar of cloud and fire Is. 4, 5; 6, 4; caused also by a volcanic fire 34, 10; עָשָׂן 9, 18 the lifting up of smoke; עָשָׂן SONG OF SOLOM. 3, 6 pillars of smoke, of places set on fire Is. 14, 31; a figure of transitoriness Is. 51, 6;

Hos. 13, 3. — 2. Fig. vapour of a snorting animal JOB 41, 12; spoken of violent anger Is. 65, 5; Ps. 18, 9; Arab.

עָשָׂן smoke, a thick, cloud-like mass of dust. — 3. in עָשָׂן-קִיר (a smoking smelting furnace, comp. עָשָׂן) *n. p.* of a locality 1 SAM. 30, 30, for which עָשָׂן alone occurs JOSH. 15, 42; 19, 7; 1 CHR. 4, 32; 6, 44. But for 3 the stem may be עָשָׂן = עָשָׂן (to be firm, strong) = Aram. עָשָׂן, Ar. عَاشِن being also the name of a place.

עָשָׂק (*fut.* יַעֲשֶׂק) *trans.* to press, to squeeze; hence to oppress, comprimere, עָשָׂק LEV. 5, 21, עָשָׂק Ez. 22, 29, עָשָׂק PROV. 14, 31, עָשָׂק LEV. 19, 13; to subjugate Is. 52, 4; to rob MAL. 3, 5, along with עָשָׂק DEUT. 28, 29, עָשָׂק 28, 33; to burden (the conscience), with blood-guiltiness Prov. 28, 17; עָשָׂק the oppressed, the suffering ECCLES. 4, 1, Ps. 146, 7, but see also עָשָׂק particularly. Metaphor. to do violence, of a river, i. e. to overflow and tear along in its course JOB 40, 18. Derivat. עָשָׂק, עָשָׂק, עָשָׂק, עָשָׂק, and the proper name עָשָׂק.

Puh. עָשָׂק (*part. fem.* מְעַשֶּׂקָה) to be pressed down, subdued; of a city, to be conquered Is. 23, 12.

The stem עָשָׂק (Arab. عَسَق to press, to squeeze, to wound) has, like עָשָׂק, the fundamental signification to press, to urge; and the organic root עָשָׂק is also found in עָשָׂק to compel, to force.

עָשָׂק (Kal not used) *tr.* 1. to pierce, to penetrate into, to cut into; cognate in sense עָשָׂק I. עָשָׂק I. &c. The signification of the Aram. עָשָׂק is prop. to press into a thing, to have to do with a thing strongly, and proceeds likewise from this fundamental signification. — 2. Metaphor. to strive, to quarrel; comp. עָשָׂק I. עָשָׂק, רִיב. — Syr. عَسَق to sting, of prickly plants, عَسَق a thorn, عَسَق cleft ground; Arab. عَسَق the same, hence عَسَق a sort of thorn, roughness, عَسَق to pierce, whence عَسَق christ-thorn. Deriv. the proper name עָשָׂק.

with ב, as בָּאֶמְדָּה 1 KINGS 7, 24. — *עֲשָׂרִים* is *ten times* GEN. 31, 7; in JOB 19, 3 *many* as a round number. See *עָשָׂר*, *עֲשָׂרִים*, *עֲשָׂרִים*. Hence

עָשָׂר (*fut. עֲשָׂר*) a *denom.* to *tithe*, i. e. to take the tenth part of a thing (as a tax), with accus. of the object as זֶרַע 1 SAM. 8, 15, זָאֵן 8, 17 (the LXX have also read וְעָשָׂר for וְעָשָׂה 8, 16).

Ph. *עֲשָׂר* (*fut. עֲשָׂר*) to give the tenth part, with accusat. of the object DEUT. 14, 22 and ל of the person GEN. 28, 22; absol. NEH. 10, 38.

Hif. *עֲשִׂיר* (*inf. constr.* with ל or ב excluding the *He* לְעֲשִׂיר and לְעֲשִׂיר the same DEUT. 26, 12; NEH. 10, 39).

עָשָׂר *m.* *riches* GEN. 31, 16; ECCLES. 4, 8; strengthened עַל רֶב PROV. 22, 1 or עַל רֶב Ps. 52, 9; sometimes coupled with נְכָסִים ECCLES. 5, 18, בְּבוֹד 2 CHR. 17, 5, הַכְמָה 9, 22, הוֹן Ps. 112, 3; opposite to רָאשׁ PROV. 30, 8.

עָשָׂר (from *עָשָׂר*) *Aram. m.* same as *Hebr.* *עָשָׂר*, united to a fem. DAN. 7, 7 20 24; *עָשָׂר* *twelve* 4, 26; EZR. 6, 17; *Syr.* *عَشَر*, *Arab.* *عَشَر*.

עֲשָׂרָה (formed in the first instance perhaps from *עָשָׂר*, like נִקְבָּה out of נָקַם, though it may also come from *עָשָׂר*, like *עָשָׂר* from *עָשָׂר*; *constr.* *עֲשָׂרָה* *m.* same as *עָשָׂר*, *ten*, used only with masc. nouns in the plur. So e. g. in the absol. state עַל נְמָלִים GEN. 24, 10, עַל חֲמֻרִים GEN. 45, 23, עַל אֲנָשִׁים GEN. 45, 23, and put after, when what is numbered is meant to be made prominent, as עַל פָּרִים GEN. 32, 16, בִּירֵת GEN. 32, 16, which also happens if the noun stands with a suffix EX. 27, 12; 38, 12. Very often the *constr.* state *עֲשָׂרָה* is used, as עַל יָמִים JER. 42, 7, עַל שָׁנִים LEV. 27, 5, עַל הַדְּבָרִים EX. 34, 28. It occurs without a noun, and simply as a numeral, when it belongs to a larger number EZR. 1, 10, or when it stands in relation to another number NEH. 11, 1, or where the noun is to be inferred from the context GEN. 18, 32, and HAGG. 2, 16 and he gives us

ten (*cor*), כֹּד having also to be supplied before. *עֲשָׂרָה* *עֲשָׂרָה* *ten apiece* NUM. 7, 86. *עַל* is joined to the sing. יָדָה GEN. 24, 22, and טָקַל Ez. 45, 12, when these nouns denote a weight; or with collectives, as לָחֶם 1 SAM. 17, 17, רֶכֶב 2 KINGS 13, 7. The pl. *עֲשָׂרִים* signifies a mass consisting of many tens, as in divisions of people EX. 18, 21; DEUT. 1, 15. *Arab.* *عَشَرَات*.

עֲשָׂרָה (for *עֲשָׂרָה*, the fem. ending *ה* being sometimes weakened into *ה*, like the *Arab.* *عَشْرَة* into *عَشَرَة*, comp. *יָדָה* Is. 59, 5 out of *יָדָה* part. pass. fem., *יָדָה* Mic. 6, 9 out of *יָדָה* infin. of *עָשָׂר*; hence it is formed from *עָשָׂר*, as is also *עֲשָׂרִים* *fem.* same as *עָשָׂר*, and joined only to fem. numbers from 1 to 9, to make up 11 to 19, as *עֲשָׂרָה* 2 KINGS 9, 29 *eleven*, *עֲשָׂרָה* Ez. 32, 1, *עֲשָׂרָה* JER. 25, 3, *עֲשָׂרָה* Ez. 40, 1. As in the case of *עָשָׂר*, *עֲשָׂרָה* stands fluctuating between *עֲשָׂרִים* and *עֲשָׂרָה* GEN. 5, 8; 14, 4.

עֲשָׂרָה *Aram. fem.* same as *Hebrew* *עֲשָׂרָה* and *עֲשָׂרָה*, joined to the masc. DAN. 7, 24; *Syr.* *عَشْرَة*, *Arab.* *عَشْرَة*.

עֲשָׂרֹן (*pl.* *עֲשָׂרֹנִים*) *m.* a tenth part, a measure for grain or meal EX. 29, 40; LEV. 14, 21; NUM. 15, 6; the tenth part of an *Ephah* (LXX, Vulg.), conseq. the same as *עֲשִׂירִית הָאֵפָה* NUM. 5, 15.

עֲשָׂרֹת see *עֲשָׂרָה*.

עֲשָׂרִים (*plur.* from *עֲשָׂרָה* = *עֲשָׂרָה*, which is = *עֲשָׂרָה*, like *פְּשָׁתִים* from *פֶּשֶׁתָה*; in like manner all the other tens from 20 to 90 are formed out of the number in use for a *femin.*) *comm. g.* *twenty*, as *אֲנָשִׁים* 2 SAM. 3, 20 *twenty men*, *עֲשָׂרָה שָׁנָה* GEN. 31, 41; where emphasis is laid upon what is numbered, the number is put after GEN. 32, 15 16. Sometimes for the ordinal number, the *twentieth* NUM. 10, 11; 1 KINGS 15, 9; 16, 10. — As to the meaning of the plural form, one expects, according to the analogy of *שְׁלֹשִׁים* to *הֶעָשָׂר*, a multiplication of unity into

tens, so that it must denote 100. But as there was already a separate word for 100 in the language, the least multiplication of 10 is expressed by it, twice 10, without עשרים being used for that purpose.

עשרין *Aram. plur. common*, same as Hebrew עשרים *twenty* DAN. 6, 2.

עשרת see עשרה.

עָשָׂשׁ (3 fem. עֲשָׂשָׁה, 3 pl. in pause עֲשָׂשׁוּ) *intr.* 1. to fall in pieces, to fall away, to grow old; hence to become dull, weak, of the eyes Ps. 6, 8; 31, 10 (elsewhere בָּהָה, JOB 17, 7); to be dissolved, to decay, of the bones 31, 11; generally with בָּהָה. Arab. عَشَّ to pine, عَسَا to grow old, to wither. — 2. to gnaw in pieces, to eat away, of a moth, Ar. عَشَّ. Deriv. עָשׂ 2.

עָשָׂה I. (Kal unused) *tr.* 1. to tie, to weave, to lace together; hence to be firmly knotted or pressed together, to be strong, derivat. the proper name עֲשָׂה (which see); of iron, to be wrought into steel, whence עָשׂוֹה; figur. like הָשֵׁב to think, to purpose, deriv. עֲשָׂהוּ and עֲשִׂתָּהּ, comp. זָקַם, Ar. عَسَل the same; ident. in its organic root עָשָׂה with that in עָשָׂה II. — 2. to make by art, to form, like הָשֵׁב. Deriv. עָשָׂה 1.

Hithp. הִתְעַשָּׂה to bethink oneself, to recollect, with לְ of the person JON. 1, 6; Targ. הִתְעַשָּׂה *φ* excogitate, to think out.

עָשָׂה II. see עָשָׂה 2.

עָשָׂה (3 pl. עֲשָׂהוּ) *intr.* to shine, of the skin JER. 5, 28, read עֲשָׂהוּ by the Targ. and LXX; modern Hebrew עֲשָׂה the same, whence עֲשִׂתָּהּ light. Deriv. (according to some) עָשָׂה 1.

עָשָׂה (pl. constr. עֲשָׂתִּי) *fem.* (either עָשָׂה a femin. termination or contracted from עֲשִׂתָּהּ, like נִשְׁרָה from נִשְׁרָתָהּ) 1. (from עָשָׂה) a thing formed, hence artificial work SONG OF SOL. 5, 14, Peshito חֲסָא. — 2. only pl. constr. עֲשָׂתִּי, follow-

ed by the masc. עָשָׂה or the fem. עֲשָׂה archaically for עָשָׂה and עֲשָׂה, whence the sing. or the plur. may follow 'Ex. 26, 7 8; 36, 14 15; NUM. 7, 72; 29, 20; 2 KINGS 25, 2; JER. 1, 3; EZ. 40, 49; sometimes for the ordinal number, the eleventh DEUT. 1, 3; JER. 39, 2; EZ. 26, 1; 1 CHR. 12, 13; ZECH. 1, 7. As to the derivation, Ibn Ganāch (see Zachot of Ibn Esra ed. Fürth 1827, 8. p. 41^b) looks upon it as arising from עָשָׂה (not עָשָׂה, as Gesenius has it in his Thesaur. p. 1082); an opinion already rejected by Ibn Esra, because עֲשָׂה must also have appeared. According to Ibn Esra and Kimchi from עֲשָׂה thoughts, so that עֲשָׂה denotes what is thought of as additional to ten. But perhaps from עָשָׂה II. (= הָסָה I.) to incline, to bend, to lean to, so that עֲשָׂה means a turning to, attachment, and עֲשָׂה prop. an attachment to ten.

עָשָׂה (עֲשָׂה = עָשָׂה) *Aram.* same as Hebrew עָשָׂה I. to think, to think upon a thing, to purpose, DAN. 6, 4.

עֲשָׂה (after the form עֲבָדָה; not עֲשָׂה Kimchi and Norzi) *fem.* a thought, opinion, JOB 12, 5 according to the thought, i. e. opinion, of the prosperous one (Rashi, Ibn Esra). Saadia less suitably, obduracy, from עָשָׂה to be strong, fat.

עֲשָׂה (plur. עֲשָׂהוּ) *fem.* a thought, plan Ps. 146, 4.

עֲשָׂה see עֲשָׂה 2.

עֲשָׂה same as עֲשָׂהוּ *n. p.* of a city; deriv. Gentile *m.* עֲשָׂהוּ 1 CHR. 11, 44 of Ashterah.

עֲשָׂה (formed from עָשָׂה by inserting ה, from עָשָׂה to be united, bound together, of married people, friends; only in plur. עֲשָׂהוּ, constr. עֲשָׂהוּ, like the plur. עֲשָׂהוּ, constr. עֲשָׂהוּ ZECH. 4, 12; for the sing. עֲשָׂה appears עֲשָׂה) *fem.* 1. prop. one united, a married female companion, a wife, comp. Arab. عَشِير conjux; hence Astarte, ἡ Ἀστάρτη, the name of the goddess of love and fruitfulness, the Venus of

hither Asia, corresponding in part to the Babylonian Mylitta (מולִּיתָא), whose husband, the god of the productive nature-power, was termed אֶסֶר (*Osir*) in Phenician. This female divinity, called אֶלֹהֵי צִדְוֹנִים 1 KINGS 11, 5 or שֶׁקֶץ צִדְוֹנִים 2 KINGS 23, 13, had also found access to the Israelites through the Phenicians from the time of the judges *ibid.*; and the pl. עֲשְׁתָּרוֹת was in use on account of the different forms and attributes under which the present nature-goddess was worshipped by the Philistines, Phenicians and other races; comp. אֲשֶׁרוֹת and בְּעִלִּים (which see) JUDGES 2, 13; 10, 6; 1 SAM. 7, 3 4; 12, 10. She had a temple in *Sidon* (*Lucian, de Syr. dea* §. 4), Tyre (*ibid.*), Ascalon (*Herod.* 1, 105) and elsewhere; and came to Greece as Aphrodite. See particulars in *Movers, Phönizien* I, 601-27. In Phenician עֲשְׁתָּרוֹת or עֲשְׁתָּרָה was the name of the goddess mentioned (*Kit.* 1, 3; *Zid.* 15, 2; 18, 10), to which a male principle עֲשְׁתָּר, *Ostor*, plur. עֲשְׁתָּרִים also belonged, whence the Phenician proper names אֲמַחְעֲשְׁתָּרָה *Kit.* 2, 3, אֲבַדְעֲשְׁתָּרָה (*ע*) *Karth.* 5, 2, אֲבַדְעֲשְׁתָּרָה *ibid.* 5, 3, אֲבַדְעֲשְׁתָּרָה *Kit.* 30, אֲבַדְעֲשְׁתָּרָה *Abdastartos Jos. c. Ap.* 1, 18, אֲבַדְעֲשְׁתָּרָה *Metuastartus Jos. c. Ap.* 1, 18, אֲבַדְעֲשְׁתָּרָה (*עבד*) *Syncell.* page 345, אֲבַדְעֲשְׁתָּרָה *Joseph. l. c.*, אֲבַדְעֲשְׁתָּרָה *Aristo, Aristus Liv.* 34, 61, אֲבַדְעֲשְׁתָּרָה *Bad- or Ballastartos Jos. l. c.* 1, 21, אֲבַדְעֲשְׁתָּרָה *Bodostor, Oudostor, Jos. l. c.* 1, 21, אֲבַדְעֲשְׁתָּרָה *Δελαιαστάρτος*. A head of Astarte struck off was found not long ago in קִנְהָ (which see) *Porter, III. p.* 106. In cuneiform inscriptions she is called *Iastara* or *Ishtar*. — 2. (for בֵּית עֵ' *place of Astarte*, so called from her worship there) *n. p.* of a leading city in Bashan (בָּשָׁן) DEUT. 1, 4; once עֲשְׁתָּרוֹת קִרְיָה (the horned Astartes) GEN. 14, 5, figured as a moon-goddess with horns (*Kapnain* 1 Macc. 5, 43 is קִרְיָה). According to Euseb. and Jerome it lies 6 Roman miles from *Edrei*, and seems to be the modern *Tel Astarteh* (*Robinson, later Bibl. Res.*). Once אֲבַדְעֲשְׁתָּרָה JOSH. 21, 27 stands instead of it, which is contracted from בֵּית-עֵ' —

3. (from עָשָׂר I.) *multiplication, increase, begetting*, of צֶמַח DEUT. 7, 13; 28, 4 18 51, coupled with שֹׁנֶה (*Ganach, Vulg.*).

עֲשְׁתָּרָה see עֲשְׁתָּרָה.

עֵת = עָה to עָהָה, עָהָה, and the proper name עֵתִי which see.

עֵת (before Makkeph עֵת־, with *suff.* עֵתִי, עֵתִי, עֵתִי, עֵתִי, *pl.* עֵתִים and עֵתִי, with *suff.* עֵתִי; from עָהָה which see) *comm.* (masc. because the ה is radical; fem., many names of time being feminine, as עָרֶב, שָׁבָה, יָבֵל) *prop.* what is bounded, defined, established, of time (as in the derivatives of עָהָה I. עָהָה, עָהָה, hence *time* generally, followed by a genitive, as עָהָה עָרֶב JOSH. 8, 29 *the time of evening*, עָהָה עָהָה SONG OF SOL. 2, 12 *the time of the song of spring*; עָהָה עָהָה Ps. 37, 19 *time of misfortune*; עָהָה עָהָה JER. 51, 6 *time of revenge*; with an infin. following (regarded as a noun) JOB 39, 1, or with a *suff.* JER. 8, 7, more rarely followed by a finite verb as עָהָה יִלְדָה *the time of her bringing forth* MIC. 5, 2, עָהָה יִזְרְבוּ JOB 6, 17, or with an infin. with ל following HAG. 1, 2. מֵעַתָּה אֶל־עַתָּה 1 CHR. 9, 25 *from one time to another*, מֵעַתָּה עַד־עַתָּה EZ. 4, 10 *from time to time*, i. e. very often within a certain space of time. Used specially of definite times in the year, as of עָהָה JER. 50, 16, עָהָה SONG OF SOL. 2, 12, עָהָה EZ. 10, 13 (where עָהָה is to be supplied); rarely *a year*, as עָהָה הָיָה *the year becoming young again, reviving, new*, GEN. 18, 10 14; of human life, as *youth* EZ. 16, 8; *prosperous time* Ps. 81, 16; *suitable, right time* DEUT. 11, 14; Ps. 1, 3; עָהָה הָיָה Hos. 13, 13 *for at the right time*; עָהָה עָהָה ECCLES. 7, 17 *at a time not right*, i. e. before the time; *at an improper time* GEN. 10, 17, עָהָה יִימוֹ Job 22, 16; *a time of punishment* Is. 13, 22, JER. 27, 7, along with עָהָה ECCLES. 9, 11; *a limited time* 3, 1 17, opposite עָהָה; *a final time, future time*, i. e. time of judgment 8, 6. Joined to prepositions: עָהָה GEN. 38, 27, עָהָה 21, 22 *at a time*, *tempore*; עָהָה 8, 11 *at a time*, also *pleonas-*

tically 1 CHR. 12, 22, where לַעֲתָ יוֹם בְּיוֹם = יוֹם בְּיוֹם; יוֹם בְּעֵת; about the time DAN. 9, 21, on the contrary בְּעֵת about this time, now, i. e. in our time NUM. 23, 23, JUDGES 13, 23, hence בְּקָרָ בְּעֵתָּהּ Ex. 9, 18 about this time to morrow, בְּעֵתָּהּ חֲדָה about this time of the new year; בְּעֵתָּהּ more than about the time when Ps. 4, 8, therefore once for עֵתָּהּ now Ez. 27, 34 (LXX, Vulg.), like עַתָּה כְּנֹא 16, 57 as now, thus, comp. עַתָּה 23, 43. הָעֵתָּה 2 KINGS 5, 26 was it in season? where the LXX read הָעֵתָּה. Plur. עֵתִים times = courses of time, occurrences of time, determinations of time, of astronomers and time-calculators ESTH. 1, 13, 1 CHR. 12, 32, in the expressions יָדַע הָעֵתִים, יָדַע בִּינָהּ לְעֵתִים, יָדַע הִשְׁתָּחֲוִיָּה; history 1 CHR. 29, 30; events DAN. 9, 25; relations of time, Is. 33, 6 safety of thy times; adverse times JOB 24, 1; עֵתוֹהָ destiny, fate Ps. 31, 16. Metaphor. times, עֵתִים many times NEH. 9, 28, like the Aram. זְמַן, אֵלֵּי and אֲחֵי, English times. See עֵתָּה, עֵתָּהּ, and the proper name עֵתִי. Another עֵתָּה, contracted from עֵתָּהּ, may be seen under קָצִין.

As to the derivation, sometimes יָעַד I. has been looked upon as the stem, sometimes עָרָ (עָרָה), and עָרָה (= Ar. عَدَّة, Aram. עֵדָן time) as the original form; sometimes עָרָה (so Kimchi) has been taken for the stem, and the noun supposed to be from עָרָה (= עָרָה Ex. 21, 10 = עֵרָה in the Mishna, time, comp.

III., Ar. أَلَى). But see עָרָה.

עָרָה קָצִין (with a of motion קָ: עָרָה: kindred of the border-territory; probably קָ is here contracted from קָרָה; Phenice. עָרָה the same, together with עָרָה or עָרָה n. p. of a city in Zebulun JOSH. 19, 13.

עָרָה Ez. 23, 43; 27, 34; 2 KINGS 5, 26, see עָרָה.

עָרָה (Kal unused) intr. to be strong, prepared, vigorous, of animals, Ar. عَدَّ the same. — 2. to be set, placed; to be brought together, acquired, of property. Deriv. עָרָה, עָרָה, עָרָה.

Pih. עָרָה (imp. עָרָה) 1. (not used) to be very vigorous, firm, strong. — 2. to make ready, prepare PROV. 24, 27. Deriv. עָרָה.

Hithp. הִתְעָרָה to be destined, with לְ for a thing JOB 15, 28.

The stem עָ, Aram. עָ, appears to be identical in its organic root עָרָה with that in קָרָה, קָרָה, קָרָה I.; since this verb stands in Targ. for קָרָה, קָרָה, קָרָה.

עָרָה Aram. intr. same as Hebrew עָרָה. Deriv. עָרָה.

עָרָה (not used) tr. to support, to help, ident. in its organic root עָרָה with עָרָה (עָרָה), עָרָה. Deriv. the proper name עָרָה (= עָרָה).

עָרָה (from עָרָה = עָרָה with הָ final and an exceptional accentuation of the final syllable, but in pause עָרָה; seldom עָרָה Ez. 23, 43, so read for עָרָה 16, 57; 27, 34; 2 KINGS 5, 26) adverb: now, prop. at the time = at present, like עָרָה till now, till the present GEN. 32, 5, opposite of the past in אָז JOSH. 14, 11, Is. 48, 7, Hos. 2, 10, and of the future in עָרָה Is. 9, 6; used also of the future in the case of a prophet looking into the future MIC. 4, 9 10 11 14. Elsewhere עָרָה stands like עָרָה, as a vocable of exhortation, coupled with the imper. or fut. meaning age, obsecro, well! GEN. 31, 13; 2 CHR. 6, 41; Is. 30, 8; or with הָרָה 2 KINGS 18, 21; behold now, now then 1 SAM. 27, 1; 1 KINGS 12, 26; in a short time, then, Is. 43, 19; Hos. 10, 3; now certainly, certo, omnino, profecto Is. 29, 22, Hos. 8, 8; therefore, on that account GEN. 19, 9, Ex. 18, 19, introducing the clause containing the consequence 2 KINGS 4, 26; already, now JUDGES 8, 6, followed by the imperfect expressing the present Hos. 8, 10 13; Ps. 12, 6; DAN. 10, 20; for, nam, 2 KINGS 18, 21; 2 CHR. 7, 15; although NEH. 5, 5; if now, i. e. in case JUDGES 13, 12; but, 2 KINGS 18, 20; JER. 14, 10; however, 1 KINGS 1, 18; Hos. 4, 16; עָרָה just now 2 KINGS 5, 22; עָרָה מְהֵרָה JER. 27,

16 *as soon as possible, right early.* It seldom stands for עָתָה 2 SAM. 18, 3.

עָתִיד (pl. עֲתִידִים K'tib) *adj. m. ready, prepared, same as עָתִיד* ESTH. 8, 13.

עָתִיד (pl. עֲתִידִים, constr. עָתִיד; from Pih. עָתִיד *m. prop. a vigorous one, hence a he-goat* GEN. 31, 10 12, mentioned with כָּבֵשׁ Is. 1, 11, אֵיל JER. 51, 40, פָּקֵד Ps. 66, 15, פֶּרֶר Is. 34, 6; *the leader-goat* JER. 50, 8; figuratively of princes that go before their people (Ar. كَبِش the same), ZECH. 10, 3; Is. 14, 9; Arab. عَتُود the same, عَتَد a vigorous horse.

עֲתִידָה see עֲתִידָה.

עֲתִי (from עָת = עָת; *one born at an opportune time*) *n. p. m.* 1 CHR. 2, 35; 12, 11; 2 CHR. 11, 20; comp. עָדָי.

עֲתִי (from עָת) *adj. m. existing or appointed at a convenient time* LEV. 16, 21; ωραιος.

עָתִיד (pl. עֲתִידִים) *adj. masc. ready, equipped, prepared* ESTH. 3, 14 and 8, 13 like עָתִיד; *practised, skilful, knowing* JOB 3, 8.

עָתִיד *Aram. adj. m. ready* DAN. 3, 15.

עֲתִידָה (once K'tib עֲתִידָה Is. 10, 13; pl. עֲתִידָה) *f. 1. the future* (mod. Hebrew עֲתִיד), *future destiny, plur. as a collect. construed with a sing. masc.* DEUT. 32, 35; *prop. the impending. — 2. what is acquired i. e. prepared for a later time; hence a treasure, riches, property, Is. 10, 13 K'ti, for which 'עָתִי in K'tib (Ibn Koreish); τὰ ἐπ'αρχοντα.*

עֲתִידָה (Jah is Helper) *n. p. m.* NEH. 11, 4.

עֲתִידָה (from עָתָה II.) *adj. m. splendid, shining, of מְכַסֶּה (clothing) Is. 22, 18 (Targ.); Ar. عَتِيق the same.*

עֲתִידָה (pl. עֲתִידָה; from עָתָה I.) *adj. m. old, of דְּבָרִים 1 CHRON. 4, 22; taken away (of place), hence taken off, weaned, מְשָׁדִים Is. 28, 9.*

עֲתִידָה (from עָתָה) *Aram. adj. m. old, advanced, דְּיָמִיָּא, in days, i. e. ancient* DAN. 7, 9 13, of God; comp. πεπυλαιω-

μένος ἡμερῶν (Sus. 52); Syr. عَتِيقَا, Ar. عَتِيق.

עָתָה (not used) *intr. to immigrate, to turn in, to lodge, to dwell (as a stranger), to settle, to encamp, cogn. in sense with יָרָה I., conseq. like the Ar. عَتَكَ to turn in; ident. in its organic root עָתָה with הָכָה, Ar. ثَكَّ to lodge, הָה &c. Phenice. עָתָה the same, in many local names. Derivative*

עָתָה (lodging, inn) *n. p.* of a city in Judah 1 SAM. 30, 30; comp. Phenice. מוּטֻכָּה, Motuca, the name of a Phenician place in southern Sicily, עֲתִיקָה Utika &c. Perhaps written wrongly out of עָתָה (which see).

עָתָה (not used) *tr. prop. to knot together, to tie together; metaphor. to be condensed, vigorous, strong, able.* With this stem should be compared בָּהַל, בָּהַל, בָּהַל. Derivative

עָתָה (instead of עֲתִידָה which see) *n. p. m.* EZR. 10, 28.

עֲתִידָה (from עָתָה, constr. עָתָה, and יָה; Jah is the Strong one) 1. *n. p. m.* 1 CHR. 8, 26; EZR. 8, 7. — 2. *n. p. f.* 2 KINGS 11, 1, for which 8, 26 has

עֲתִידָה see עֲתִידָה.

עָתָה (Kal unused) *intr. to glow, to burn, to consume, Arab. عَتَم the same; perhaps secondarily from עָתָה II., Arab. عَام, like עָתָה (which see) from עָתָה; larger stems and nouns being occasionally lengthened by the insertion of ת (see עֲתִידָה).*

Nif. עָתָה to be set on fire, consumed, of אֶרֶץ Is. 9, 18 (LXX, Targ.). The meaning to be darkened (Ibn 'Ezra, Kimchi, after the Arab. عَتَم) or to fall into confusion (Syr. and Vulg., after the Ar. عَطَم) is unsuitable.

עָתָה (unused) *intr. to be strict, rough, hard, violent, forcible (Ar. عَتَن the same = عَتَل); whose organic root עָתָה lies also in עָתָה, עָתָה (to עָתָה, as עָתָה*

has the meaning of violence and force). Derivat. **עָתָן** in the proper names **עֲתָנִיָּאֵל** and **עֲתָנִיָּאֵל**.

עָתָן (unused) *masc. violent treatment, force*, whence the proper names **עֲתָנִיָּאֵל** and **עֲתָנִיָּאֵל**; Ar. **عَتُون** violence, **عَتُون** a lion.

עָתָנִי (out of **עֲתָנִיָּה**, *Jah is Force*) *n. p.* m. 1 CHR. 26, 7.

עֲתָנִיָּאֵל (*El is Force*) *n. p. m.* JOSH. 15, 17; Greek *Γοθουρίλ* (Jud. 6, 15).

עָתָק I. (*fut. נִעְתָק*) *intr. to be torn away, to be removed, מְקוּקָו, (a rock from its place) by an earthquake* Job 14, 18, a figure of the disarrangement of moral order in the world 18, 4; hence metaphor. (see Hif. and the derivatives) and figurat. *to be displaced, of mountains; to move on or go farther, of nomads (by removing their tent); to be taken off, removed, the child from its mother's breast; to be moved away, of proverbs, i. e. transferred from one collection to another; to be taken away, of words, discourses, i. e. to be silenced; to be advanced, in years, i. e. to be old, Job 21, 7 they advance (in years), i. e. they become old and do not perish early; to become old, i. e. dull, dim-sighted, of the eyes* Ps. 6, 8; *to be released, free, i. e. bold, licentious.* Deriv. **עָתָק**, **עָתָק**.

עָתָק (*unused*) *to be entirely removed, the child from the mother's breast; to be old, of narratives.* Deriv. **עָתָק**.

עָתָק (*part. מִעָתָק, fut. apoc. נִעְתָק*) *to take away, to displace, mountains* Job 9, 5; *to advance, to remove to another place, prop. הָעֵד אֶהָל, but א' is omitted* GEN. 12, 8; 26, 22; *to transfer, from old collections, hence to bring together* Prov. 25, 1 (Talm. *to transfer into another language, to copy*); *הָעֵד מִלִּים to take away words, with מִן of a person, i. e. to reduce one to silence, Job 32, 15 they took speech from them.*

The organic root of **עָתָק** lies also in **עָתָק** (to **עָתָק**, **עָתָק**, Ar. **عَتَق**, and perhaps in **עָתָק**.

עָתָק II. (unused) *intr. to shine, glitter, lighten, hence to be splendid, stately, of dress; ident. in its organic root עָתָק with that in וָק II., צָח.* Deriv. **עָתָק**.

עָתָק (from **עָתָק** I.) *m. wantonness, petulance, boldness* 1 SAM. 2, 3; Ps. 31, 19; 94, 4; **עָתָק** 75, 6 *neck of impudence, i. e. impudently raised neck; Ar. عَتَق in a good sense, frankness.*

עָתָק *adj. m. prop. old, metaphor. solid, enduring, of הָוֶן* Prov. 8, 18.

עָתָר I. (unused) *intr. to breathe, to steam, to smell, of pleasant smells, hence of sacrifices, Ar. عَطَرَ, conseq. same as קָטָר* I., Aram. **עָתָר**, **עָתָר**. Deriv. **עָתָר** 1.

עָתָר II. (*fut. נִעְתָר*) *intr. prop. to look attentively to one, to look out, as one praying or asking; hence to pray, with לָ GEN. 25, 21 or אֶל Ex. 8, 26 to one; also to supplicate. To consider prayer as an offering of incense, and so to mix together עָתָר I. and עָתָר II. is destitute of analogy, since no similar figure is presented in בָּקֵשׁ אֵל, דָּרַשׁ אֵל, הִתְחַנֵּן, וְשָׁאֵל; דָּרַשׁ אֵל, and הִתְחַנֵּן agree with עָתָר.* Deriv. **עָתָר** 2.

עָתָר (*fut. נִעְתָר, inf. abs. נִעְתָרוּ*) 1 CHR. 5, 20 after the form **נִתְחַנֵּן** ESTH. 8, 8, **נִתְחַנֵּן** 9, 1) *to let oneself be entreated, with לָ of the person, i. e. to hear and answer* GEN. 25, 21; 2 SAM. 21, 14; 24, 25; Is. 19, 22.

עָתָר (*fut. נִעְתָר*) *to address prayers or requests to one, with אֶל Ex. 8, 25 or לָ 10, 17; בָּעָרָה with עָתָר to pray for one* 8, 24.

The organic root **עָתָר** II. is also found in **נִתְחַנֵּן** (which see), **עָתָר** I.; Phenice. **עָתָר** the same.

עָתָר III. (Kal unused) *intr. to run over, to overflow, to exceed, measure; to extend; ident. in its organic root with עָתָר I.; hence to be abundant.* Deriv. **עָתָר**.

עָתָר (*to be abundant, of deceitful kisses* Prov. 27, 6.

Hif. עָתַר to make abundant, עָתְרִים
Ez. 35, 13, Ar. كَتَر, i. e. to boast.

עָתַר (c. עָתַר) m. 1. (from עָתַר I.) *sweet smell, scent* Ez. 8, 11, Arab. عَطَر the same, hence Targ. יְעִיִר. — 2. (pl. with suff. עָתְרִי, from עָתַר II.) *a suppliant, worshipper*, i. e. one who looks to God; hence עָתְרִי = מְבַקְשִׁי ZEPH. 3, 10, of the dispersed Israelites (פּוֹצֵיִם). According to others from עָתַר I. *a sacrifice*, to be rendered "from beyond the rivers of Cush they shall bring my sacrifices," which is less suitable. Phenice. עָתַר the same; hence the n. p. עֲתָרְבַעַל, Ἀτάρβας.

עָתַר (riches, fulness, from עָתַר III.)
n. p. of a locality in Simeon Josh. 15, 42; 19, 7; comp. עָתַר the name of a Phenician place in Sicily.

עֲתָרַת (from עָתַר III.) f. *fulness* Jer. 33, 6.

עָתַר (not used) tr. prop. same as עָרַר to divide, to separate, therefore metaphor. to number, determine, appoint, establish, a time, a feast, the same metaphor existing in עָרַר, עָרַר, עָרַר also, as עָרַר 4 comes from עָרַר. Deriv. עָרַר, עָרַר, עָרַר, עָרַר, and the proper name עָתַר.

פ

פ, called פֶּה (same as פֶּה), *Pé*, as a letter of the alphabet means *mouth*, if the origin of the Hebrew characters be derived from pictures and the names be therefore picture-representations. The Greek name *pi* (= פֶּה) is interpreted in the same manner. But in old Hebrew coin-writing (ף), in Phenician (פ,), (פ), in old Greek (Ρ, Π), Samaritan (פ) &c. *Pé* has not the remotest similarity to the form of the mouth, and it should be assumed therefore, that the name was selected solely on account of the initial sound. As a numeral, it denotes 80, being the eighth letter in the series of tens; and it is pronounced in the old Semitic alphabet *Pé* or *Pi*. When it stands at the end of a word, the stroke bent at the right is drawn into a perpendicular direction פ, as in כ, נ, צ.

As to the vocal character of *Pé*, it has, like the בְּנִדְכָה letters, an inclination to an aspirate utterance by which *p* passes gradually into *f*, Greek *φ*, and into *v* (in Arabic the softer pronunciation remained constant), so that the punctuators represented the cases in which the original and harder sound remained, by Dagesh lene. The grammars contain copious information on this head. At the time of the 72 interpreters

there may have been considerable uncertainty in the pronunciation of the letter, because they uttered with a soft sound פֶּלֶג *Phalég*, פֶּלֶדֶשׁ *Phaldés*, אֶרְפֶּכְשֶׁד *Aq-fašād*, פֶּרְזָה *Pharaw*, פֶּלֶשְׁתִּים *Phulustim*, פֶּנוּאֵל *Phonoul*, פֶּדֶר *Phawér*, פֶּאדָאסוֹר *Phadassour*, while the punctuators direct it to be hardened in these cases; but the reverse seldom occurs, as פֶּלֶפֶדֶר *Phal-peder*, Καππαδόκες. In the time of Eusebius and Jerome (Comment. on Isaiah and on DAN. 11, 45) פ was pronounced only like *f*; the latter saying, *P literam sermo hebraeus non habet, sed pro eo φ graeco utitur*. The doubled *Pé* was pronounced *πφ* at the time of the LXX, as פֶּפֶדֶר *Phapheder*, Θαπφούς, coupled with the *s*-sounds ψ, as פֶּפֶדֶר *Phapheder*, which took place with בֶּשׁ, בֶּצ, בֶּס also, as פֶּפֶדֶר *Phapheder*, רֶבֶרֶר *Phapher*, מֶפֶדֶר *Phapher*, conseq. retaining the harder *p*-sound. By the twofold utterance of *Pé* we may perhaps explain why the letter is repeated at the conclusion of alphabetical poems (which have been defectively preserved, it is true) Ps. 25, 22; 34, 23; and the interchange of *Pé* with the weaker sounds ב and ר, is decidedly explicable by that circumstance, as of פֶּפֶל with פֶּה; פֶּפֶר with פֶּה; פֶּפֶר, פֶּפֶר, פֶּפֶר.

"parts" (Symm.) or = פָּחַח, פָּחַחֵי *princes* or *leaders* (LXX, Vulg., Targ., Saadia), cannot be justified by the context.

פָּאָם (not used) *intr.* to be thick, full, corpulent, fat; Ar. فָطِمَ the same, coinciding with فَعِمَ, فَعِمَ; the transitive form is فָאَمَ = فَعِمَ to fill up, to stuff full, to fatten. For the organic root comp. בָּם (בָּים) to be thick, capacious, to swell out, hence to be high, בָּהֵם and בָּדֵן to be thick, swollen, Arab. بَهْم, all of which proceed from the same fundamental signification; but whether the Sanskrit *pina* fat, Greek *πιμ-ελης*, -ελη, *opimus* be connected with it, is questionable. See פָּים. Deriv. perhaps פִּימָה.

פָּאָר I. (Kal unused) *tr.* to hollow out, a vessel; to dig, a pit; to bore in, the ground, to dig through; figur. to search out, to explain; ident. in its organic root with פָּקַר to dig or bore through, פָּאָר to bury, בָּאָר, בָּר, בָּאָר. Deriv. the proper name פָּאָרֵן; on the contrary פָּרָה belongs to פָּר.

Hithp. פָּהֵאָר to explain oneself, to utter plainly or definitely, with עַל of the person Ex. 8, 5; LXX *τάλας πρὸς με*, and so the Vulg. Comp. בָּאָר and נָקַב with עַל.

פָּאָר II. (Kal unused) *intr.* prop. to shine, to glitter, to lighten, ident. with בָּהֵר (בָּהֵר), and in its organic root with that in פָּהֵר, פָּהֵר III. (to פָּהֵר), פָּהֵר II. (to פָּהֵר), פָּהֵר II. (to פָּהֵר). Hence metaphor. 1. to glow, to burn, as in פָּהֵר and פָּהֵר; deriv. פָּהֵר. — 2. to be splendid, excellent, distinguished, renowned; the same metaphor. application being in פָּהֵר and פָּהֵר also; especially, to be beautiful, adorned, ornamented; deriv. פָּהֵר, פָּהֵר, פָּהֵר. — 3. to bloom, to grow, to be green, which ideas proceed from shining and glittering in other cases also; comp. פָּרַח, פָּרַח. Deriv. פָּהֵר, פָּהֵר.

Pih. פָּהֵר (inf. c. פָּהֵר, fut. פָּהֵר) to

glorify, to impart splendour to, מָקוֹם מְקַדֵּשׁ Is. 60, 13, מְקַדֵּשׁ Ezr. 7, 27; a people Is. 55, 5; figur. עַנְיִים Ps. 149, 4.

Hithp. פָּהֵאָר (fut. פָּהֵאָר) 1. to glorify himself, to shew himself glorious, Is. 60, 21; 61, 3; in a thing or person with בָּ Is. 44, 23; 49, 3. — 2. to boast, to glory, with עַל of a person, against one JUDGES 7, 2; Is. 10, 15.

פָּאָר (with suff. פָּהֵאָר; pl. פָּהֵאָרִים, c. פָּהֵאָר, but with suff. פָּהֵאָרִים) *m.* prop. ornament, dress, specially a tire, as part of female dress Is. 3, 20, a head-dress, as a sign of joy 61, 3, the ornament of a bridegroom 61, 10, consisting of a sort of crown or chaplet, but not a turban itself (פָּהֵאָר); hence applied to the turban-like crown of priests מְנַבְּהָה Ex. 39, 28; Ez. 44, 18.

פָּאָרָה (contracted from פָּהֵאָרָה, like שָׂה, שָׂהָ, שָׂהָ, שָׂהָ, pl. שָׂהָ, שָׂהָ, שָׂהָ, שָׂהָ, as the Masora already remarks, and in 2 mss. also פָּהֵאָרָה, especially before a suffix; from פָּהֵאָר II.) *fem.* branches, a leafy sapling, especially a green and tender one Ez. 17, 6; 31, 5 6 8 12 13; but not the ornament of a tree (*Kimchi*), and not from פָּהֵאָר (Ibn Chajjág), or from פָּהֵאָר = פָּהֵאָר.

פָּהֵאָרָה (from פָּהֵאָר, in 22 mss. contracted פָּהֵאָרָה) *fem.* the same Is. 10, 33.

פָּהֵאָרִי (contracted from פָּהֵאָרִי, from פָּהֵאָר II., repeating the last consonant) *m.* the red, the flaming, in the face, Jo. 2, 6 every face draws in (קָבִיעַ like אֶסְתָּה elsewhere) redness of the cheeks, i. e. the blood leaves their cheeks and they become pale (*Ibn Sarák, Ibn Esra*), like אֶסְתָּה 2, 10; 4, 15. An incorrect appeal has been made in this phrase to פָּהֵאָר Is. 13, 8, since the fiery, glowing face in that passage does not suit the chilled and despairing, but should rather be understood of the clear colour of the enemies' face. Nor should it be put by the side of פָּהֵאָר (LXX, Jerome, Syr.) soot, blackness; or derived from פָּהֵאָר to glow, to boil, and be translated, every face assumes an agitated glow (from fear).

פֿאַרן (cod. Sam. פֿאַרן; *region abounding in caverns*, from פֿאַר I.) *n. p.* of the great desert (מִדְבָּר) south of Palestine and west of Edom, which reached westward as far as שׂוּר, and southward to the Elanitic gulf GEN. 21, 21; NUM. 10, 12; 13, 3 26; DEUT. 1, 1. From it David sent messengers into southern Canaan 1 SAM. 25, 1; through it the way led from מִצְרַיִם to מִצְרַיִם 1 KINGS 11, 18; and in it was found מָרָשׁ NUM. 13, 26. In the neighbourhood of Akrobatene and Edom a valley abounding in caverns was called *Páran* specially (*Joseph. Jewish wars* 4, 9, 4). The *Pharavitu* (Ptol. 5, 17, 3) inhabited the part near אֵילֵי הַיָּדֵן, where פֿאַרן bordered upon Arabia (*Istachri*). אֵילֵי הַיָּדֵן HAB. 3, 3 or אֵילֵי הַיָּדֵן DEUT. 33, 2 is a mountain, running through the entire south of this desert, and representing like הַיָּדֵן in Edom (JUDGES 5, 4; DEUT. 33, 2) the entire southern horizon in describing the divine appearance and march. אֵילֵי הַיָּדֵן GEN. 14, 6, with the addition אֵילֵי הַיָּדֵן, is the name of a place or tract between the Dead Sea and שׂוּר, where the Horites lived, and which is identical with אֵילֵי הַיָּדֵן (terebinth-forest of Paran).

פֿאַר same as פֿאַר NUM. 24, 17, see פֿאַר.

פֿאַנג (i. e. פֿאַנג; not used) *intrans.* to be thickly drawn together; to be weighty, close, thick, hard, of unripe fruits; metaphor. to be cold, stiffened. Deriv. פֿאַנג.

The stem פֿאַנג is the Ar. فَح to be raw, unripe, Syr. فَح, as also فَح to be thick, compact, whence the redupl. فَحْفَح crassus, pinguis; metaphor. to be stiffened, cold, as in פַֿח־קָר and קָר. The organic root פֿאַנג is also perhaps in פַֿח־קָר.

פֿאַנג (so is the sing. in modern Hebrew; *pl.* פֿאַנגים) *fem. hard, unripe fig*, i. e. Greek ὄλγυθος, Latin grossus, not merely winter figs SONG OF SOL. 2, 13; Ar. فَحْجَة the same; also in the name of the place בֵּית פֿאַנגי = פֿאַנגי is the

Syr. pl.), Βηθγαγή, near the mount of Olives MATTH. 21, 1.

פֿאַל (not used) *tr.* to stain, to soil, cognate in sense with שָׁקַץ, שָׁקַץ; to make unclean, to render fetid; metaphor. to reject, to abhor, to execrate; identical with the intrans. פֿאַל (which see), Arab. بَعَلَ, whence بَهْلَة imprecation, بَعَلَ = פַֿח־ל to make horrible, detestable, food; but the organic root is פַֿח־ל, lying also in פַֿח־ל (גִּח־ל), جهل. In modern Hebrew this verb is common.

Pih. פֿאַל to make unclean, to reject, to abominate; deriv. פֿאַל.

פֿאַר (*pl.* פֿאַרים) *m.* what is abominable, unclean, rejected, forbidden, LEV. 7, 18; 19, 7; hence of unclean, disgusting animals Ez. 4, 14; of idols and idol-sacrifices Is. 65, 4, like שָׁקַץ.

פֿאַנג (*fut.* פֿאַנג) *tr. prop.* to push, to strike, upon a person or thing; hence 1. to meet with, to light upon, with אֵל of the place where GEN. 28, 11; to border upon, of places, with אֵל JOSH. 16, 7; 17, 10, or אֵל 19, 11; to stumble upon one, to meet him, with אֵל GEN. 32, 2, NUM. 35, 19 21, sometimes with the accusat. of the person EX. 23, 4; 1 SAM. 10, 5; AM. 5, 19; so also Is. 64, 4 thou meetest the joyful; hence = קָרַם to meet helpfully, to interest oneself in one, of the avenger, i. e. to spare Is. 47, 3; to urge one RUTH 1, 16; to go to entreatingly, God, i. e. to pray JOB 21, 15, JER. 7, 16, and with אֵל of the person for whom one intercedes = to intercede for GEN. 23, 8. — 2. to light upon one, with אֵל of the person, i. e. to be hard upon RUTH 1, 16, to fall upon JOSH. 2, 16, to let loose, upon one, to attack him, hence to kill, to slay, JUDGES 8, 21; 15, 12; 2 SAM. 1, 15; once with accus. of the person and אֵל of the thing wherewith EX. 5, 3. Deriv. פֿאַנג, מִפֿאַנג.

Hif. פֿאַנג (part. מִפֿאַנג, fut. פֿאַנג) 1. with אֵל of the person to lay upon one, to cause to fall upon one, Is. 53, 6 but Jehovah laid upon him the iniquity of us all; to make (the enemy) meet, one JER.

15, 11; *מַקְפִּיעַ* an assailant, enemy JOB 36, 32. — 2. same as Kal to press entreatingly, to intercede, *מַקְפִּיעַ* an intercessor, mediator, Is. 59, 16; JER. 36, 25; with ל of the person to intercede for one, Is. 63, 12. Deriv. the noun *מַקְפִּיעַ* (which see).

The organic root of the stem פג- with the fundamental signification "to attack, to press upon" lies also in פק- I., פק, Arab. *قَبَّ* to stumble upon one, and perhaps in *πηγνύω*, German *pochen*.

פגע m. incident, event, ECCLES. 9, 11; fate 1 KINGS 5, 18.

פגעאל (El is Fortune) n. p. m. NUM. 1, 13; 2, 27.

פגר (Kal unused) intr. prop. to be weary, weak, decaying, spent; hence to be lazy, and in this meaning *וַיִּפְּגְרוּ* in 1 SAM. 30, 9 was read for *וַיִּפְּקְרוּ*; to be fallen, lifeless, of a body; Aram. *פגר*, *פ* to be idle, lazy, of a lazy mass, whence *פגל* a body; to be unemployed, Talm. *פגר* to rest from work. The org. root is פג- with the fundamental signification to be weary, stretched out, to rest, to be at leisure, cognate in sense with *פגל* (which see), and is also found in פג- II. as well as in the meaning to be restrained, lamed, hindered (1 SAM. 30, 10 21 according to the Targ.) in *פג-גר* (פג-גר) which see. Deriv. *פגר*.

Pih. *פגר* to be very slack, lazy, with מן 1 SAM. 30, 10 21 (Aquila, Theod.).

פגר (pl. *פגרים*, constr. *פגרי*) m. a corpse, prop. a thing fallen, stretched, cadaver (from *cado*), of men Is. 14, 19; JER. 31, 40; 41, 9, and animals GEN. 15, 11, collect. 1 SAM. 17, 46; Am. 8, 3; an inert mass, hence a body, מן *פג* 2 KINGS 19, 35 and Is. 37, 36 a dead body, like the Syr.; figurat. fallen idol-blocks, *פגרי גלילים* Lev. 26, 30.

פגש (fut. *יפגש*) tr. to strike against, a person or thing; hence 1. to fall upon, to attack, of bears, with accusat. of the object Hos. 13, 8; figur. of God, to kill

Ex. 4, 24. — 2. Metaphor. to light upon a thing, to meet, with פ Prov. 17, 12, an accus. GEN. 32, 18; to meet or come together Is. 34, 14. The organic root פג- is also in פג-.

Nif. *נפגש* to light upon one another, i. e. to live together PROV. 22, 2; to meet one another Ps. 85, 11.

Pih. *פגש* (fut. *יפגש*) to strike against, to attack, with accus. *הפש*, i. e. to grope about in JOB 5, 14.

פגר see *פגר*.

פרה (inf. absol. *פרה*, constr. *פרה*; fut. *יפרה*) trans. properly to sever, to separate, to divide, referring to space (see *פרה*); to release, to loose, hence metaphor. to redeem, with accus. of the object Ex. 13, 13; LEV. 27, 27; with פ of the price for which Ex. 34, 20; generally to free, to deliver, to let go free, with accus. of the object and מן from, as *מכל-צרה* DEUT. 7, 8, *מבית עבריים* 2 SAM. 4, 9, *ממנה* JOB 5, 20; or with *מבנה* from violence JER. 15, 21; 31, 11; JOB 6, 23, or מן followed by an infin. 33, 28, seldom without מן Ps. 34, 23; 71, 25. In Ps. 49, 8 one must supply *יפרה*, if we should not read *יפרה*. It is to be taken like *נאל* to denote the act of delivering from Egypt and Babylon 2 SAM. 7, 23; 1 CHR. 17, 21; Is. 35, 10. — Deriv. *פרה*, *פרה*, *פרה*, and the proper names *פרהאל*, *פרהאור*, *פרהא*, *פרהא*, *פרהא*.

Nif. *נפרה* (fut. *יפרה*) to be redeemed, LEV. 19, 20, to be freed Is. 1, 27.

Hif. *הפרה* to cause to be redeemed Ex. 21, 8.

Hof. *הפרה* (inf. absol. *הפרה*) pass. of *Hif.* LEV. 19, 20.

The stem פ (Arab. *فَدَا*) is identical in its organic root פרה- with פג- and פג-, especially with פג- (to separate, to divide, to plough), whence פג- a bullock of the yoke.

פרהאל (El is Deliverer) n. p. m. NUM. 34, 28.

פֶּה (*prop. part.* of פָּה, like שֵׁה from שָׂה which see; but the *constr. state* is פִּי, not פַּה after the form שָׂה, perhaps contracted from an old form פְּרִי from פָּרָה = פָּדָה = פָּדָה; with *suff.* פֶּךְ, פִּיךְ, פִּירָהם, פִּיכָם, פִּינוּ, פִּירָה, פִּירוֹהוּ and פִּיר, cod. Samar. פִּים, poet. פִּימו; plur. meaning *edges* either פִּים out of פִּירִים or פִּרוֹת from sing. פִּירָה from פִּירָה) *m.* 1. *the mouth*, as a breathing organ, out of which the רִיחַ proceeds Ps. 33, 6; 135, 17; as an organ of breathing anger Job 15, 30; *the jaws*, of an animal Ps. 22, 22, figurat. of צֶרֶב Job 36, 16, of the *jaws* of the crocodile 41, 11; *the bill*, of birds GEN. 8, 11; Is. 10, 14. In like manner as an organ of consuming and devouring GEN. 25, 28, Is. 9, 11, of

kissing SONG OF SOL. 1, 2, of laughing JOB 8, 21, and of speech EXOD. 4, 11; NUMB. 22, 28. Phrases are: פה אל-פה NUM. 12, 8 *to one another directly*, and so פרי עם-פרי JER. 32, 4, דבר, פה 1 KINGS 8, 15; metaphor. *speech, discourse* Ps. 49, 14, *concrete a speaker* Ex. 4, 16, for which 7, 1 has דבר; *tones, sound, song*, AM. 6, 5 *who chant to the tones of the harp* (Vulg., *Ibn Gannâch*, see פה); פה אחר 1 KINGS 22, 13 *with one mouth*; next, *full voice* JOB 19, 16, hence פה adv. *loud* Ps. 66, 17; פה ש' EX. 4, 15, פה נתן דבר פה ש' DEUT. 18, 18 *to put (words) in one's mouth*, i. e. to communicate to him what is to be spoken; פה מה דבר 2 SAM. 17, 5 *what is in his mouth*, i. e. what he says thereto; פה or פה על-פה נח נח נח NAH. 3, 12, MIC. 3, 5 *to fall or give into one's mouth*; פה על-פה 2 SAM. 13, 32 *according to the expressions of one*, where the Targ. take it as = לב, Syr. רעיון = אק, Aq., Symm. and the Vulg. read פה על-פה ש' *to put the hand on the mouth*, i. e. *to be silent* JUDGES 18, 19, JOB 21, 5, also פה ש' PROV. 30, 32; פה כתב פה ש' *to write from the oral communication of one* JER. 36, 4. — 2. Metaphor. *a command, behest*, prop. utterance, especially in the formula על-פה ש' *according to the command or prescription of a person* Ex. 17, 1, LEV. 24, 12, for which פה אל-פה seldom stands JOSH. 15, 13, or פה ש' 1 CHR. 12, 23 = דבר; 11, 3, and so in the phrases פה אחר פה ש' ECCLES. 8, 2, פה אחר פה ש' &c.; *testimony*, hence על-פה DEUT. 17, 6 or פה ש' NUM. 35, 30 *according to the testimony*. — 3. (like *φω*, *στόμα*) *aperture, orifice*, of a sack GEN. 42, 27, of a well 29, 2, of מלכה 1 KINGS 7, 31, of a cavern JOSH. 10, 18, of שאל Is. 5, 14, Ps. 141, 7, of a garment or coat of mail Ex. 39, 23, i. e. *the upper seam, the border*, the opening at the neck Ps. 133, 2, JOB 30, 18, but different from פה (border, edge) Ex. 28, 32; פה דהאש פה דהאש the uppermost opening ib.; then *entrance (to a city) or exit* PROV. 8, 3. Here also belongs the formula פה לפה 2 KINGS 10, 21 or פה

אל-פה EZR. 9, 11 *from entrance to exit*, i. e. *throughout*, prop. from opening to opening. — 4. *the edge, sharpness*, of a sword; hence followed by חרב in the phrases חרב לפי חרב, חרב, חרב GEN. 34, 27; JOSH. 6, 21; 8, 24, where ל denotes *by*. Hence the pl. פים *edges* 1 SAM. 13, 21, for which פיות or פיות is also used. — 5. *margin, bank, border*, of רם PROV. 8, 29 = גבול Ps. 104, 9; of רם Is. 19, 7. — 6. Prop. *a mouthful*, hence *a portion, part* (like רח handful and part) פה ש' DEUT. 21, 17 *the portion of two*, which the first-born was to get; accordingly in a spiritual sense 2 KINGS 2, 9, i. e. *double*, in opposition to one; but in opposition to a third, *two thirds* ZECH. 13, 8. — The stat. constr. פה united with prepositions forms the following particles, when the subst. meaning is not to be retained: a) פה ש' *according to the command of* 1 CHR. 12, 23 = דבר; *according to the measure*, pro ratione EX. 16, 21; LEV. 25, 52; *as*, פה ש' JOB 33, 6 = פה ש' 30, 18 perhaps = פה ש'; *according as*, hence פה ש' prout MAL. 2, 9 and so that ZECH. 2, 4, where פה ש' is omitted. b) פה ש' *according to, as*, secundum, an Elohistic expression GEN. 47, 12; EX. 12, 4; 16, 16 18; LEV. 25, 16 51; *in proportion to*, פה ש' Hos. 10, 12 *in proportion to your love*; followed by the infin. *as soon as*, simulatque JER. 29, 10; NUM. 9, 17. c) פה ש' = על-פה *according to, secundum, pro ratione* LEV. 27, 18; NUM. 26, 56; hence פה ש' על-פה ש' LEV. 27, 8. See also פה ש', פה ש'. The Arabic forms are فاه, فاه, فاه, where the *He* in construct state falls away, and fâ, ff, fû remain.

פה (a pronominal stem, either correlative to פה, or ident. with it by the passing of *k* into *p*, like *ποιός* = *κοιός*, once פה JOB 38, 11, more frequently פה) an adv. of place: *here, in this place*, hic, hoc loco GEN. 19, 12; 22, 5; 40, 15; JOSH. 18, 6; *hither*, huc 1 SAM. 16, 11; EZR. 4, 2. Connected with פה interrogative, פה, which is also put for פה, as פה for פה (which see);

and נָפִי, נָפִי (which see) is the same; נָפִי from here, for which also נָפִי Ez. 40, 21 26 34 37. It is clear from נָפִי, that this particle is compounded of נָפִי.

נָפִי see נָפִי.

נָפִי see נָפִי.

נָפִי (i. e. נָפִי = נָפִי; not used) intr. to breathe, to blow, like נָפִי which see. Derivative

נָפִי (utterance, speech, viz. of El; comp. Ar. نَفْثَة mouth) n. p. m. JUDGES 10, 1; 1 CHR. 7, 1; see נָפִי.

נָפִי (fut. נָפִי, ap. נָפִי) intrans. to be cold, stiff, torpid, of the heart GEN. 45, 26 (opposite 45, 27 נָפִי רִיחִי); ident. in its organic root נָפִי with that in נָפִי (see נָפִי); metaphorically to be slack, to be weak, to cease, Ps. 77, 3, נָפִי הוֹרָה, HAB. 1, 4 the law is torpid, i. e. is relaxed, is not put in force; Arab. نَافَح, Talm. נָפִי the same. See נָפִי I. Deriv. נָפִי, נָפִי.

Nif. נָפִי to be benumbed, without vital force and warmth Ps. 38, 9.

נָפִי fem. = נָפִי prop. a weakening, hence interruption, cessation, LAMENT. 2, 18.

נָפִי (not used) tr. to pierce into a thing, to cut, to split or cut in pieces; metaphor. to hurt, injure, corrupt, ident. with נָפִי (which see); comp. נָפִי and נָפִי. The organic root נָפִי is also according to its first meaning in נָפִי, Aram. נָפִי, Hebr. נָפִי, Sanskrit bhid, Lat. fid in findere, perhaps also in the Sanskrit pīd (contristare, affligere). The Ar. نَفَاة, نَفَاة to die is connected with נָפִי. Deriv. נָפִי.

נָפִי (not used) intr. same as נָפִי to breathe, to blow; derivat. formed from Puh., the proper name

נָפִי (= נָפִי) n. p. m. GEN. 46, 13, for which 1 CHR. 7, 1 has נָפִי.

נָפִי (fut. נָפִי) intr. to breathe, to blow, to fan, נָפִי SONG OF SOL.

2, 17 and 4, 6 the day fans, i. e. causes a cooling, refreshing wind to blow (which takes place shortly before sunset); comp. GEN. 3, 8; Plin. H. N. II, ch. 47. Fig. (in derivatives) to be fragrant, i. e. to breathe out perfumes, Ar. نَافَح; to be in motion, i. e. lively, of fire; to breathe out = to utter; to drive, to press on (intr.), i. e. to hasten, cognate in sense נָפִי; to snort or pant = to be angry, to rage; to be scattered about, of dust, ashes. Derivat. נָפִי, נָפִי and perhaps נָפִי, נָפִי. — The organic root נָפִי is also in נָפִי, נָפִי.

Hif. נָפִי (fut. נָפִי, apoc. נָפִי) to breathe through, to blow through, SONG OF SOL. 4, 16; to blow up, to fan, the fire of anger, with נָפִי of a person Ez. 21, 36; to put in motion, to excite, with accusat. PROV. 29, 8; to breathe out, to speak, נָפִי PROV. 6, 19, נָפִי 12, 17 = נָפִי; to press or drive on, with נָפִי HAB. 2, 3 (but see נָפִי); to puff at, with נָפִי Ps. 10, 5 or נָפִי 12, 6. נָפִי Is. 42, 22 from נָפִי.

פוט (not used) intrans. according to the Syr. فَط to push away, to despise, conseq. = נָפִי (which see); Talm. redupl. נָפִי (another נָפִי is connected with נָפִי), with נָפִי = נָפִי. According to the Ar. فَاط to be dissolved, to die. But both derivations do not suit the noun פוט in the proper name פוט. Better therefore to shine, to glitter, to lighten, ident. in its organic root נָפִי with that in נָפִי, Arab. نَجَتْ. Deriv. פוט 2. in the proper name פוט (which see).

פוט n. p. of a son of Ham, and so like פוט and נָפִי the name of a Hamite people of antiquity GEN. 10, 6; 1 CHR. 1, 8. Along with פוט and נָפִי JER. 46, 9, or with פוט, לִיר, כִּיב, עֶרֶב, בְּנֵי אֶרֶץ הַבְּרִית (i. e. בְּנֵי comp. DAN. 11, 28, Ps. 74, 20) Ez. 30, 5 the Putians are distinguished as warlike (נָפִי), bow-bearing (נָפִי) auxiliary troops of Egypt; and along with

לִיר and פֶּרֶט (which see) as African mercenaries in the army of the Tyrians 27, 10. They appear also, with פֶּרֶט and כּוּשׁ, in the fearful army of the Scythian leader Gog 38, 5. Not merely the race however, but also the region inhabited by them forming a part of Libya, was called פִּיט, since the name of Libya in Coptic is *φαια*; and classical writers are acquainted with a river *Φούρ* in western Mauritania. It is usually derived from the Coptic *דוט* or *פוט* a bow; so that Put would mean the people of the bow. — 2. (from פִּיט *light, splendour*, only in the proper name

פּוּטִיאַל (*El is Light*, from פִּיט) *n. p.* *m. Ex. 6, 25.*

פּוּטִיפֶר (abridged from פּוּטִי פֶרֶע, in the LXX *Πετεφής, Πετεφής, Πετεφής*, which is in Coptic *πετε-φρη*, i. e. *belonging to the sun*, like *πεταμοσιν* belonging to Amūn &c.) *n. p.* of the head of the body-guard at the court of Pharaoh GEN. 37, 36; 39, 1. See *Champollion, Grammaire égypt. p. 310.*

פּוּטִי פֶרֶע (the same) *n. p.* of a superior priest in Egypt, father-in-law to Joseph GEN. 41, 45; 46, 20.

פּוּטֶר (from פֶּטֶר after the form שׁוּרֶק *m. a breaking out, of water* PROV. 17, 14, parallel רֶאשִׁית).

פּוּן (not used) *intr. prop. to glow, to burn, of burning coals; ident. in its organic root פֶּה with that in בֶּן-פֶּה; hence 1. to shine, to glitter, of a clear, red colour (see בֶּזֶז), of ruby or carbuncle, of shining black (comp. בָּהַל, חָכַל with בָּהַל), of a clear-shining coal, of lead-ore (stibium, antimonium). — 2. to be painted, of the eye-brows and eye-lids. The Aram. פִּיחַ to paint, to colour, and conseq. the Sanskrit *piṅ* &c., which I formerly compared, does not belong to it. Deriv.*

פּוּן (from פִּיחַ) *m. 1. the name of a bright-shining precious stone, serving for the setting of other stones in order to heighten their beauty; mentioned with אֶבֶן תִּשְׁתֵּי, אֶבֶן יָקָרָה, בִּדְבָר, סִפִּיר*

Is. 54, 11, comp. בֶּזֶז; fully אֶבֶן פּוּן 1 Chr. 29, 2, along with שֹׁהַם, אֶבֶן שֹׁהַם, אֶבֶן יָקָרָה, אֶבֶן שֹׁהַם. Whether a bright red or black stone is to be understood by it must remain undecided, though by the analogy of בֶּזֶז perhaps a kind of ruby is meant. — 2. *lead-ore* (stibium, antimonium), which was used for the purpose of giving to the eyes a black shining border to heighten their beauty (see בָּהַל = חָכַל = בָּהַל). Hence the expression עֵינֵיהֶם בִּפְּיֹה 2 Kings 9, 30 *to set the eyes in stibium*, i. e. *to paint or colour them with it; קָרַע בִּפְּיֹה Jer. 4, 30 to part the eyes with stibium* (to make them wider), i. e. *so to besmear the upper part of the eye-lids with stibium, that a black edge forms about them and they appear larger; comp. ὑπογράφει ὑποφθαλμούς (Josephus, Jewish Wars 4, 9, 10). — 3. only in קַרְן הַפִּיחַ (horn or box for eye-paint) n. p. f. Job 42, 14.*

פּוּל (from פוּל I.) *masc. a bean, pea, collect. 2 Sam. 17, 28, along with עֲדָשִׁים, עֲדָשִׁים, מִעֲדָשִׁים, חֲשִׁין, קֶקֶר; bean-meal, with חֲשִׁין, קֶקֶר and חֲשִׁין Ez. 4, 9 (comp. Plin. H. N. 18, 12); Targ. פּוּלָא, Ar. فول (pea-like grains).*

פּוּל I. (i. e. פֶּל; not used) *intr. 1. to be swelling, capacious, hill-shaped, round and thick, of beans; ident. in its organic root פֶּל with that in עֶפֶל (to be hill-shaped), Arab. قَال (to be fleshy, thick, round, fat), قَال (the same), قָעַל II. (to be arched, bellied), בָּעַל (which see), גֶּפֶל I. (to be large, high-stretched, thick, strong, to גָּפַל), בָּל II. (see פוּל). It is possible, however, that only the idea of thickness or of tuberosity, lies in פוּל I., as in the Latin *bull-a*, Dutch *hol, peul, balle*; and on the contrary that of strength and vigour may be looked for in פוּל III. Deriv. פּוּל and perhaps נֶפֶל 2. (dew-lap). — 2. Metaphor. *to be strong, vigorous; ideas of thickness, largeness, capaciousness being so applied metaphor. in other cases. Deriv. the proper name פוּל.**

to be reduced to dust, to be scattered about, of nations GEN. 11, 4, enemies Ps. 68, 2; to disperse themselves 1 SAM. 11, 11; with כן of a place 2 SAM. 20, 22; hence to be driven away from Ez. 46, 18; fig. to overflow ZECH. 1, 17; with ב to disperse themselves among 1 SAM. 14, 34; to pour forth PROV. 5, 16; to spread. פוץ ZEPH. 3, 10 see פוץ as a noun = נפץ. Deriv. פוץ, פוץ. — 2. (not used) tr. to break in pieces, to strike asunder, to reduce to ruins, to cast asunder &c.

Nif. פוץ (part. m. נפוץ, pl. נפוצים, fem. sing. נפוצה 2 SAM. 18, 8 K'ri) interchanged with Kal, to be dispersed, of an army 2 KINGS 25, 3, of a people Ez. 11, 17; to be scattered, with ב among 28, 25; to disperse themselves 34, 6, with מכלל away from JER. 52, 8; to extend, of מלחמה 2 SAM. 18, 8.

Pih. I. פוץ (fut. פוץ) to break or dash in pieces, פוץ JER. 23, 9.

Pih. II. (redupl.) פוץ to dash to pieces, a man JOB 16, 12.

Hif. פוץ (part. m. נפוץ; inf. c. פוץ, with suff. פוץ; fut. פוץ, ap. פוץ) to scatter, to disperse, פוץ JOB 37, 11; to lead away, send into exile, the inhabitants of a place Is. 24, 1; to put to flight, to rout, an army HAB. 3, 14; to cause the dispersion (of a flock) JER. 23, 1 2; to hurl, to throw forwards, פוץ (lightnings) Ps. 18, 15 (according to the Masora and 2 SAM. 22, 15); 144, 6; with acc. of the place whither DEUT. 30, 3, JER. 30, 11, or with ב among DEUT. 4, 27, JER. 9, 15, כן whence, from out GEN. 11, 9; to break or dash in pieces, hence part. m. נפוץ NAH. 2, 2 a hammer, like PROV. 25, 18, but which may also mean one driving away or leading into exile; to drive away, put to flight JOB 18, 11; without an object, to scatter, to pour out, to pour forth, to spread, of the air 38, 24, of people who disperse themselves Ex. 5, 12. As to פוץ JER. 25, 34 (as the Masora reads), it is said by the Masora to stand as = פוץ for פוץ, an act being required, and ה occurring elsewhere for ה Hif.; but it is better to read with the LXX, Vulg., Rashi, Kinchi פוץ;

from פוץ = פוץ (Is. 11, 4). Deriv. נפוץ.

Hithp. פוץ (fut. פוץ) to be scattered as dust, to be broken in pieces, of mountains HAB. 3, 5.

The organic root פוץ lies also in פוץ, Ar. قاص (to overflow), فھض (to break asunder), فھض (to turn to dust), נפוץ, פוץ &c.

פוץ m. dispersion, exile, like פוץ (which see), or separate return, ZEPH. 3, 10 the whole (כח) of my dispersed ones, i. e. either exiles or = פוץ Is. 66, 19.

פוץ I. (3 pl. פוץ) intr. to waver, to totter, of the drunken, Is. 28, 7 they waver in (פ) should be repeated) pronouncing judgment, viz. as the drunken, parallel with פוץ; to totter, from exhaustion; to be tormented, by an evil conscience. Derivatives פוץ, פוץ. — The organic root פוץ lies also in פוץ III. (Is. 48, 26), as well as in the Aram.

פוץ (to doubt), Arab. قَلَّ (to be exhausted, to waver); and the Sanskr. vah, Latin veh-o, Gothic vig-an, Latin vac-illo, Sanskr. vig appear to be the same root.

Hif. פוץ (fut. פוץ, ap. פוץ) either to give out, to supply, with ל of the person Is. 58, 10; or to cause to go forth, to aim at, to get from, i. e. to obtain, to get, פוץ PROV. 3, 13, רצון 8, 35; to let succeed or get the desired aim, Ps. 140, 9; to deliver 144, 13; a similar metaphor being also found in נגר, נגר and נגר.

פוץ II. (Kal unused) intr. to flow, to pour out abundantly, ident. in its organic root פוץ with that in פוץ III., פוץ, פוץ II., פוץ; cognate in sense נגר, נגר I.

Hif. פוץ (fut. פוץ, ap. פוץ) either to give out, to supply, with ל of the person Is. 58, 10; or to cause to go forth, to aim at, to get from, i. e. to obtain, to get, פוץ PROV. 3, 13, רצון 8, 35; to let succeed or get the desired aim, Ps. 140, 9; to deliver 144, 13; a similar metaphor being also found in נגר, נגר and נגר.

פוץ (from פוץ I.) f. a stumbling-block, which makes one stagger; conscientious anxiety, along with מְשׁוֹל 1 SAM. 25, 31, Targ. יפּוּס sollicitudo.

פור I. (only *inf. abs.* פִּיר *intr.* to be reduced to ruins, to be fallen in pieces, of the earth; fig. to perish, of the Babylonian empire Is. 24, 19.

Pih. פִּוּר to divide, to break, *Ps.* 74, 13, elsewhere בָּקַע.

Hif. פִּיר to break up, to destroy, בָּרַח, Ez. 17, 19; to reject, צָחַח *Ps.* 33, 10.

Hithp. פִּיר to be reduced to ruins, אָרַץ Is. 24, 19.

The org. root פִּר is in the first instance = פָּר (פָּרַר), and one might even refer Kal, Pih., Hif. and Hithp. to the latter, so that פִּיר I. would fall away entirely; it exists also in פִּיר I., אֶפֶר I. Arab. فَرَى tr. the same.

פור II. (not used) *tr.* to pierce or dig through, to hollow out, a tub, a hole; ident. in its organic root פִּר with that in פָּר II., קָבַר II., חָפַר II., חָפַר, פָּר, talm. פִּיר I. (whence פִּירָא a pit), Arab. فَار, حَفَر, حَبَر. Deriv. פִּירָה, פִּירָה.

פור (*pl.* פִּירִים) *m.* the name of a Jewish festival celebrating the deliverance from Haman's murderous designs, on the 14 and 15 Adar *Esth.* 9, 28 31 32. It is a Persian word and is explained by לוֹט (lot) 3, 7; 9, 24. It is the Persian پارة pâre, باره bâra, بهره behre, باهر bahr, باهره bahre, which denotes *part, lot, fate*, and which has also passed into the Ar. بَهر and Syr. حَرَا (lot). But the festival may have been originally a spring-feast which was borrowed from Persia, to which also the time points, and which is rendered probable by comparison with פֶּסַח (which see); so that we should have to compare the Pers. بهار *spring*, Sanskr. vihâra *spring*. Later Persians called their spring-feast, celebrated about the same time, Neurûz (نوروز), new day, i. e. first day of the new year.

פורא see פִּורָא.

פורה (from פור II.) *f.* a vat, a mea-

sure for liquids *Hag.* 2, 16; according to the LXX = בָּר; a wine-press *Is.* 63, 3.

פִּורְתָּא (old Persian) *n. p. m.* *Esth.* 9, 8, one of Haman's sons. As in other Persian names פִּרְתָּא stands for פִּרְתָּא (see אֲבִנְתָּא, בְּנִתָּא, חֲרִשְׁתָּא, אֲסַפְתָּא, אֲדַמְתָּא, פִּרְמִשְׁתָּא, וְיִזְחָא), the last syllable of this proper name should probably be considered = dâta or as an abridgment of פִּרְתָּא; the last syllable being written -dâta in the LXX. The first part פִּרְתָּא is either the old Persian pōuru, Sanskr. puru (*rich*), or it should be compared, according to the φαφα-, βαφ-, φαφ- of the LXX, with bahr, ber (*fate*), and so translated *one favoured by fate*.

פִּוּשׁ (3 *pl.* פִּשּׁוּ, 2 *pl.* פִּשְׁתֶּם = פִּשְׁתָּם, *fut.* (פִּשִּׁי) *intr.* to be spread, extended, in space; hence to overflow (see פִּשְׁוֹן); to hasten or leap forwards, of פִּרְשִׁים *Hab.* 1, 8, with which it is meant to have assonance; to leap about proudly, wantonly, of מְרַבֵּק מַלְאִי *Mal.* 3, 20, עֲגִלָּה *Jer.* 50, 11 (read in the LXX עֲגִלָּה *Jer.* 50, 11); metaphor. to be proud; also perhaps to be many, numerous. Deriv. פִּשְׁ (= פִּש) and the proper name פִּשְׁוֹן.

Nif. נִפְּשׁוּ (3 *pl.* נִפְּשׁוּ) to be scattered about, of sheep in pastures without the oversight of a shepherd *Nah.* 3, 18.

The organic root פִּש is also in נִפְּשׁוּ, פָּץ, נִפְּץ, נִפְּס, פָּץ, Ar. فَات (to step or spring forward), فَاش (to leap along).

פִּוּת see פִּוּת.

פִּוּחַ (not used) *intr.* to be open, to be wide apart, of the female pudenda, of a door-pan, Arab. فَات to be open, to stand apart from each other, hence פִּוּחַ the interval between two fingers; metaph. in general to be wide, open, of the mind, i. e. to be harmless; to be manifest. Deriv. פִּוּחַ, פִּוּחַ, and the proper names פִּוּחִי, פִּוּחִי.

The organic root פִּח is also in פִּחַ, פִּחַ, פִּחַ; likewise in the Latin patere, Greek πατ-άπτει.

פִּוּחִי (from פִּוּחִי *Jah is Revelation*)

פחא see פחה.

פחד I. (fut. יפחד) intr. prop. to be beaten, reduced to ruins, to be bruised, to be terrified; hence to be afraid, to tremble, to quake Is. 44, 8, with ירה; to despair 19, 16 with חדר, opposite to בטה 12, 2; to throb with joy 60, 5, along with לב; רחב לב; commonly to be uneasy, to be afraid, DEUT. 28, 66, PROV. 3, 24, with ירה Is. 44, 8, פוש 44, 11, רגז JER. 33, 9; with מן of the person or thing of whom one is afraid Ps. 27, 1, JOB 23, 15, MIC. 7, 17, or מפני Is. 19, 16; in a stronger form פחד פ' to have terror of, to quake with fear, Ps. 14, 5; 53, 6; JOB 3, 25 (like חלום חלום GEN. 40, 5); פ' פ' אל-פ' fear comes upon one, i. e. seizes him Is. 19, 17; to hasten to one with joyful throbbing Hos. 3, 5; פ' איש אל-רעה; JER. 36, 16 to manifest fear to one another. Deriv. פחור I., פחורה.

Pih. פחור (part. מפחד, fut. יפחד) to fear continually Is. 51, 13; to be always timid and cautious PROV. 28, 14, opposite to בטה 14, 16.

Hif. הפחיד to make shudder or fear, to make tremble, JOB 4, 14.

The stem פחד may be connected perhaps with the Arab. فخذ (to beat in pieces, to reduce to ruins), بخت (the same), فخت (the same), فخص (to break in pieces), بهت (to be shocked, terrified); in any case its organic root פחד is found also in חח (חתה) I. (= שבר), Arab. هذ, كذ.

פחד II. (not used) tr. 1. to tie, to bind; identical in its organic root פחד with that in אחר, אכר, אקר I., אגר. — 2. Metaphor. to be firm, thick, strong (comp. חזק, וזר, אר, קשר, חזק, Ar. فخذ, whence فخذ femur. Derivat. פחד 2.

פחד (with suff. פחדו, פחדם; pl. פחדים) m. 1. (from פחד I.) terror, fear, objectively to denote danger Is. 24, 17, JER. 48, 43, LAMENT. 3, 47, with

פחח and פח; also pl. JOB 15, 21; subjectively the state of being frightened JOB 4, 14, SONG OF SOL. 3, 8; a terror-exciting thing, Ps. 91, 5; shuddering PROV. 3, 25; anguish DEUT. 28, 67; fear, dislike JOB 21, 9; 39, 16, opposite to בטח; the terror which one inspires, with a genitive, as פחדו 1 SAM. 11, 7, Is. 2, 10, פחדו JOB 13, 11, 1 CHR. 14, 17, but the genitive may also be translated because of, as פ' אל-הים Ps. 36, 2, ארב פ' 64, 2, הרהורים פ' ESTH. 8, 17; object of fear, a terrifying thing, Ps. 31, 12; but also an object of holy fear, i. e. God (comp. מורא, מורא Is. 8, 13), hence יצחק פ' the God of Isaac GEN. 31, 42 53; comp. Aram. ܦܚܕܐ and Statius in Thebais 3, 661 primus in orbe deos fecit timor. — 2. (only pl. with suff. פחדו; from פחד II.) the testicles, the binding of the testicles, JOB 40, 17 [12] (Targ., Pesh., Vulg., Ibn Ezra, Rashi), after the Aram. ܦܚܕܐ, whence the word may have been taken; the Targ. and Peshito have also retained the word.

Better after the Arabic فخذ loins, thighs, so called from their thickness and firmness, which suits the preceding verse.

פחורה fem. same as פחד I., JER. 2, 19 the fear of me, comp. נראה.

פחח (from פחה pachcha, constr. פחח, once פחח, with suff. פחדו, פחדם = פחחם; pl. פחחות, constr. פחחות after the Aramaean manner, with suff. פחחותיה) m. a governor, a stadtholder, the military and civil head of a province, distinct from מנהל, ESTH. 8, 9; 9, 3, JER. 51, 28 57, 2 CHR. 9, 14. First used of Assyrian subordinate stadtholders and generals, 2 KINGS 18, 24; Is. 36, 9; afterwards transferred to the governors and prefects of the Babylonian JER. 51, 57, EZ. 23, 6 23, Median JER. 51, 28 and Persian empires ESTH. 8, 9; 9, 3; applied especially to the Persian governors on this side of the Euphrates and in Judea NEH. 2, 7 9; 3, 7; EZR. 8, 36; HAGG. 1, 1 14; Nehemiah NEH. 5, 14 18 and 12, 26, and Zerubbabel HAGG. I. c.

being such. The word was transplanted into Hebrew by early Assyrian influence, and stands in the late-written 1 KINGS 10, 15 (2 CHR. 9, 14) for נָצַב (1 KINGS 4, 7-19). It is even used of Syrian prefects 20, 24, or of any governor MAL. 1, 8.

As to the derivation, the word may be compounded of *pé* (پی) *the hinder, lower* (from *pâ*, پای = پای *pâi foot*), and *gâh* *kingly office*, conseq. *pégâh* *under-governor*, i. e. he who rules next to the king; to which the modern Persian *paigâh* (the name of a dignity) presents an analogy. It is also possible that the Assyrian *Pakha* (from the Sanskrit *paksha*, Prak. *pakkha*, Zend. *pakhsha* or *pasha*) prop. *signifies friend, companion* (of the king), *adjutant*, then *stadtholder* (*Stern*, *Monatsnamen* p. 196), whence also *Pascha*, پاشا. In any case, derivations from the Persian *magnate* (von Bohlen), Persian *pukhten* *to cook, to prepare*, (Ewald), Persian *paik* *satellite, attendant* (Gesenius), Turkish *بك* *general* (Frähn), and every derivation from the Semitic should be rejected.

פָּחָה (פָּחָה, constr. פָּחָה, def. plur. פָּחָה) *Aram. m. the same* EZR. 5, 3 14; 6, 7; coupled with סָגַן DAN. 3, 2 and דִּרְבָּר 6, 8.

פָּחָה (only constr. pl. פָּחָה, after the form פָּחָה) *m. same as* EZR. 8, 36; NEH. 2, 7 9.

פָּחָה (*part. m. pl.* פָּחָה) *intr. 1. same as* פָּחָה *to move to and fro*, perhaps transposed from דָּחָה *to drive to and fro*, hence *to waver, to be insecure, uncertain*, of a characterless rabble JUDGES 9, 4, LXX *δειλός* (i. e. *meticulosi, nebulo-nes*); of unsafe prophets ZEPH. 3, 4. — 2. (not used) *to hasten, to run, to roam, to exceed; figur. to be unbridled, proud, boastful*. Deriv. פָּחָה, פָּחָה.

Compare for the stem פָּחָה *to be proud, to exceed bounds*, חָס *to be haughty*, Talm. פָּחָה *to overmatch*; the funda-

mental signification lies, however, in דָּחָה (which see), דָּחָה II.

פָּחָה *m. a bubbling up, boiling over, of water; hence fig. wantonness, excess, and so* GEN. 49, 4 *wantonness* (abstr. for concrete) i. e. *wanton like water, thou shalt not excel*. The LXX, Symm. and Vulg. have paraphrased it, without reading פָּחָה as the Sam. cod. has it.

פָּחָה *fem. insecurity, uncertainty, coupled with* שָׁקַר JER. 23, 32.

פָּחָה I. (Kal unused) *tr. 1. to tie, to bind, to intertwine, a net, a snare* (comp.

יָרַשׁ I. (יָרַשׁ); Ar. فَرَج *intr. to be bound or fettered*, hence *figur. to be lame* (comp. אָנַם, אָנַם), *to sleep* (a state in which the senses are bound), Syr. فَم the same. The organic root פָּחָה is also in אָנַם, אָנַם, אָנַם, אָנַם. Derivat. פָּחָה 1. — 2. *to bend, to bow, like* קָוַשׁ *to quash*, which is connected with יָקַשׁ. Deriv. פָּחָה 2.

Hif. הִפָּחָה (*inf. constr. הִפָּחָה*) *to lay snares, to keep bound, to fetter*, Is. 42, 22 *one keeps them all fettered in prison-houses* (in holes). So *Kimchi*. The LXX, Vulg. and Pesh. incorrectly read הִפָּחָה.

פָּחָה II. (not used) *tr. to spread, to spread out, to extend, to beat out, a plate; identical in its organic root פָּחָה with that in* סִפָּח II., טָפָח, צָפָח. Deriv. פָּחָה 3.

פָּחָה (after the form פָּחָה, from פָּחָה) *m. a flame, lightning, parallel with* אָשׁ, אָשׁ, and therefore = פָּחָה Ps. 11, 6 (*Rashi, Ibn Esra*); lightnings being called אָשׁ elsewhere (Ps. 18, 13); Ar. فَحِيم (burning coal) the same. Also by tradition PROV. 22, 5, where צָנִים is referred to צָנִים.

פָּחָה (not used) *intrans. to glow, to burn, of burning coals; metaphor. to be heated, burned, blackened; identical in its organic root פָּחָה with that in* חָם, חָם, Aram. אָחַם, Ar. فَحْم, Syr. فَحْم the same. Deriv. פָּחָה, פָּחָה.

פָּחַם (formed from פָּחַם, from a Pihel of פָּחַם; *pl.* modern Hebrew פָּחָמִים *m.* a coal-fire, by which the smith works *Is.* 44, 12, called also פָּ אֵשׁ 54, 16; the burning, the kindling, of נְהָלִים *Prov.* 26, 21, figur.; *Arab.* حَم the same.

פָּחַר (not used) *Aram. tr.* to fashion, form, make, of a potter; cognate in sense the *Hebr.* יָצַר to יָצַר (a potter) and יָצַר (form of the limbs, structure of the body), *Syr.* فَعَس the same, whence فَعَسَ finxit, to form in clay; *Arab.* فَعَرَ the same (in derivatives), but in the meaning to be proud فَعَرَ is = فخر. I have assumed for the organic root פָּחַר (Concordance s. v.); fig-ere, fig-urare, fig-ulus, and the *Talm.* פָּח (to point) appearing to be connected with it. It is more correct, however, to take פָּחַר as the root.

פָּחַר (out of פָּחַר, which comes from the *Pa.* of פָּחַר) *Aram. m.* a potter *DAN.* 2, 41, *Syr.* فَعَس, *Ar.* فَخَّار the same.

פָּחַת (not used) *tr.* 1. to deepen, to dig out, a pit; to dig through, to pierce, with a spear. — 2. Metaphor. to take away, to lessen, as פָּחַר, פָּחַר; *Arab.* فَخَّت prop. to dig through, hence (comp. פָּחַר) to examine, to search thoroughly; *Aram.* פָּחַת to lessen, فَخַד to bore through. The organic root is פָּחַת, found also in נִפְחַת, שִׁפְחַת, תִּפְחַת. *Deriv.* פָּחַת and פָּחַת

פָּחַת (*pl.* פָּחַתִּים *m.* (*fem.* only in 2 *SAM.* 17, 9, where פָּחַת is looked upon as a *fem.* termination) a pit, a fissure, of rocks 2 *SAM.* 17, 9; 18, 17; a figure of destruction, with an assonance to פָּחַת *Is.* 24, 17; *JER.* 48, 43; *LAMENT.* 3, 47; *Aram.* فَخَد the same.

פָּחַת מוֹאָב (*prefect of Moab*) *n. p. m.*, whose family colonised Palestine under Zerubbabel *EZR.* 2, 6; 8, 4; 10, 30; *NEH.* 3, 11; 7, 11; 10, 15. See פָּחַת.

פָּחַתָּה (from פָּחַת) *fem.* a hollow, made by the leprosy eating into garments *LEV.* 13, 55.

פָּטָר (not used) *intrans.* to be pure, bright, to glitter, of a precious stone; assumed as a stem for פָּטָרָה, and put with פָּטָר, פָּטָר; but see פָּטָרָה.

פָּטָרָה (*constr.* פָּטָרָה *fem.* the name of a topaz of great value brought from פָּטָר (Ethiopia) *JOB* 28, 19. Pliny also (37, 8) mentions a topaz-island in the Red Sea. It is mentioned along with סַפִּיר, שֵׁהָם, כֶּהָם טָהוֹר, כֶּהָם אוֹפִיר, פְּגִינִיָּם and נָבִישׁ, רֵאמֹה, וְזִכְרִיָּה, and rendered topaz, *τοπαζιον*, by the old interpreters. It also stands with בְּרָקָה and אָרָם *Ex.* 28, 17 &c. It is a transparent yellow (*Strabo* 16, 770; *Diod. Sic.* 3, 39) or green (*Plin.* l. c.) gem, which was perhaps in Phenic. transposed טָפָרָה or טָפָרָה, whence the Greek *τοπαζιον* arose. Inasmuch as India is not specified as the native land of the topaz, it can scarcely come from the Sanskrit *pita yellow*, then *topaz* (*von Bohlen*); whereas it was rather a native of Ethiopia. Every other derivation is unsatisfactory.

פָּטָרִי (*plur.* פָּטָרִים, *constr.* פָּטָרִי; after the form נִגְמֹל *m.* prop. the loose, free, moveable (from פָּטָר 2); hence a festoon, a garland, of צִצִּים (flowers) 1 *KINGS* 6, 18 29 32 35, *Targ.* אֶתְיוֹן; 2 *CHRON.* 3, 5 having for it שְׁרָשְׁרֵת (a chain). The bursting of flower-buds is unsuitable.

פָּטָרִי (*part. pass.* from פָּטָר *adj. m.* free, vacant, unbound, of an employment 1 *CHR.* 9, 33 K'ri, for which the K'tib has פָּטָרִי; in the Mishna opposed to חֵיב.

פָּטָרִי *m.* see פָּטָרִי.

פָּטָשׁ (from פָּטָשׁ *m.* a hammer, with which one smooths and makes even *Is.* 41, 7, or beats rocks in pieces *JER.* 23, 29; fig. of Babylon, the hammer of the whole earth, i. e. the desolator of all kingdoms 50, 23.

פָּטִישׁ (*pl.* with *suff.* פָּטִישִׁיהוֹן K'tib, for which the K'ri has פָּטִישִׁיהוֹן; from פָּטָשׁ) *Aram. masc.* a fine upper garment *DAN.* 3, 21, for which the Hebrew trans-

lator has פִּתְרוֹת; Syr. *فتم* under-garment. Herod. (1, 195) *ὑποπόδημα* *lívēos*.

פִּטְרָא (*fut.* יִפְטֹר) *intr.* 1. (not used) to break forth, to burst through, of buds, blossoms; Arab. *فطر*, figur. to cut teeth; to burst out, through the *רחם*, i. e. to be born, Ar. *بدن* to sprout, to bud; on the other hand פִּטְרָא Prov. 17, 14 is a noun of the form *פִּטְרָא*. Deriv. *פִּטְרָא*, *פִּטְרָא*, *פִּטְרָא*. — 2. Metaphor. to be loose, free, unrestrained, of a loose, not firm festoon (see *פִּטְרָא*), prop. to be separated, to be broken loose; hence to slip away, to depart, to separate oneself, with *בְּפִטְרָא* of a person 1 SAM. 19, 10 (*Ibn Ganách*), Aram. *פִּטְרָא*, *פִּטְרָא* to depart, to get away, to die. — 3. *tr.* to separate, to let go free, to dismiss, with accus. of the object 2 CHR. 23, 8; to set free, from employments. Deriv. *פִּטְרָא*, *פִּטְרָא*.

Hif. *הִפְטִיר* (*fut.* יִפְטֹר) to cause to break forth, to send forth, reproaches, words, *בְּשִׁפָּה* (with the lip) Ps. 22, 8, conseq. not = *פִּטְרָא* JOB 16, 10 or *הִרְחִיב פִּה* Ps. 35, 21; mod. Hebrew to release, like the Targ. *אֶפְטֵר*, whence prob. *הִפְטִירָא*, and *נִפְטִירָא* = *מִשְׁכָּנִים* among the Sephardim.

The organic root *פִּטְרָא* is ident. with that in *נִתָּר* II., *שָׁרָה*, Aram. *אֶפְטֵר*.

פִּטְרָא *m.* that which has broken forth, i. e. the first-born, with *רָחֵם* Ex. 13, 2; 34, 19; Num. 3, 12; Ez. 20, 26; seldom without *רָחֵם* Ex. 13, 12; 34, 20.

פִּטְרָא *f.* the same Num. 8, 16.

פִּטֵּשׁ (not used) *tr.* to beat, to pound, to reduce to pieces, ident. in its organic root *פִּיטֵשׁ* with that in *רִיטֵשׁ*, Ar. *هَش*, *فطس* the same, whence *فطيس* a hammer; comp. Greek *πατίσσω*.

Pih. *פִּיטֵשׁ* to beat greatly, to bruise. Deriv. *פִּיטֵשׁ*.

פִּטֵּשׁ (not used) Aram. *intr.* to spread, to extend, of an upper garment (comp. Hebr. *נִטְפָּה*); ident. in its organic root

with that Hebr. in *נִיטֵשׁ* (which see), which stands also for *פִּיטֵשׁ*; so that it is unnecessary to look upon it as transposed from *פִּיטֵשׁ*, Ar. *بسط*. Perhaps it belongs to the Ar. *فدس*, whence *فدس* a cobweb, fine web, hence as a noun a thin upper garment. Derivat. *פִּיטֵשׁ*, *פִּיטֵשׁ*.

פִּטֵּשׁ Aram. *m.* same as *פִּיטֵשׁ* DAN. 3, 21 K'ri.

פִּי (formed from *פִּיָּה* = *פִּיָּה*, and contracted from *פִּיָּר*) *masc.* same as *פִּיָּה*; used only in *stat. constr.* with *suff.*, and in the *pl.* *פִּיָּם*; see *פִּיָּה*. Another *פִּי*, the Egyptian article, see in

פִּיבִּסְתָּה (written together *פִּיבִּסְתָּה*, i. e. dedicated to the goddess *Bast* or *Basht*) *n. p.* of the metropolis of lower Egypt, as also the name of a district; called among the Greeks and Romans *Βουβαστός* (LXX), *Boubasstis* (Herod.), *Bubastus*, Ez. 30, 17; Coptic *ⲡⲓⲃⲁⲥⲧⲉ*. *בִּסְתָּה*, i. e. *Bast*, is obviously the Egyptian *פִּי* i. e. *Pasht*, name of a deity, whom the Greeks compared with *Diana* (Herod. 2, 137. 156; Strabo 17 p. 805; Diod. Sic. 16, 51; Plin. 5, 9), and described as having the form of a cat (Steph. Byz.). *פִּי*, Coptic *ⲡⲓ*, is the *masc.* article, standing here because the word had become the name of a city. See *Quatremère*, *Mémoires sur l'Égypte* I, 98.

פִּיר (not used) as a verb, see *פִּיר*.

פִּיר (from *פִּיר*) *m.* prop. a hurt, like *פִּיר*; hence destruction, misfortune Prov. 24, 22; JOB 31, 29. 30, 24 when one is in misfortune, is there not a cry for help on that account? (*לִפְיָהּ* = *לִפְיָהּ*) JOB 12, 5 for misfortune is contempt. See *לִפְיָהּ*.

פִּיָּה (unused) to breathe, to blow, metaphor. to speak, conseq. a collateral form of *פִּיָּה* and *פִּיָּה* (which see). Deriv. *פִּיָּה*. *Pih.* *פִּיָּה* (unused) stronger than *Kal*. Deriv. *פִּיָּה* and the redupl. *פִּיָּיָה*.

פִּיָּה (after the form *נִכְרָה*, from *פִּיָּה*, *פִּיָּה*) *fem.* edge, JUDGES 3, 16, where the *plur. fem.* may be very well

coupled with the masc. שָׁנִי, as the numbers from 3 to 10 being masc. are joined to fem. nouns. It is unnecessary, therefore, to read שָׁנִי with 27 mss. It is also possible that פִּיּוּה should be referred to פֶּה, after the analogy of שִׁיּוּ from שֹׁה.

פִּיּוּה (from Pih. of פִּיּוּה; pl. פִּיּוּה) *f. edge*, of חֶרֶב Prov. 5, 4; elsewhere פִּיּוּה.

פִּיּוּה־חֶרֶב *n. p.* of an Egyptian city on the northern border of the gulf of Heröopolis, east of צֶמֶךְ Ex. 14, 2 9; Num. 33, 7; without פִּי 33, 8. — פִּי is the article מִן, and חֶרֶב is the Coptic ⲭⲁⲣⲉⲩ, *place of meadows*, i. e. where sedge grows (Jablonski).

פִּיּוּה (from פִּיּוּה) *m. ashes, dust* Ex. 9, 8 10.

פִּיּוּה (after the form שָׁלֵחַ, from פָּכַל; *the great, the strong one*) *n. p.* of a Philistine general GEN. 21, 22 36. If the Philistine name be not Semitic, we may compare the name of the place Φιγολά (Jos. Antt. 12, 4, 2) and Φιγαλία in the land of the Pelasgians, and translate it by *tamarisk*, Sanskrit pitshula, so that it may be sometimes a personal name like אֶלֶה, בְּרוֹשׁ (Βίρωσος), sometimes a local name like חֶרֶב. But it may be Semitic and come from פָּכַל (which see).

פִּיּוּה see פֶּל, פִּיּוּה.

פִּיּוּה see פֶּלֶגֶשׁ.

פִּיּוּה (from פִּיּוּה, i. e. פֶּם = פֶּם) *f. fat, fatness* JOB 15, 27.

פִּיּוּה (from נֶחֱם = נֶחֱם I, and פִּי: *oracle-mouth, utterance*; but it may also have been moulded together from פִּיּוּה; see פֶּה) *n. p. m.* Ex. 6, 25; 1 SAM. 1, 3.

פִּיּוּה GEN. 36, 41 see פִּיּוּה.

פִּיּוּה (redupl. from פִּיּוּה; pl. פִּיּוּה) *f. edge*, of the חֶרֶב, in the pl. *two edges* Ps. 149, 6, but also *many edges*, hence פִּיּוּה Is. 41, 15 *having many edges*.

פִּיּוּה (from פִּיּוּה) *m. a tottering*, NAH. 2, 11.

פִּיּוּה (from פִּיּוּה; *the freely-flowing, unshackled*, like Hyphasis, Sanskrit vipâsa, prop. the fetterless, see Lassen's Pentapotamia p. 9) *n. p.* of one of the four rivers of Paradise, which issued from Eden, flowed round the gold-land חֶרֶב, where were the finest gold, the שֶׁהָהָה or βδέλλη ὄνυξ and the stone שֶׁהָהָה GEN. 2, 11; and so Ben-Sira 24, 25. By the Pishon has been understood: 1. the Phasis of Xenophon, i. e. the Araxes (Karl v. Raumer); and by Havilah the island-shaped Ural, where the Chvalissi dwelt, and from whom the Caspian Sea is called in Russian Chwalinskoye More. 2. the Besynga (Irabatti) flowing through the kingdoms of Pegu and Ava (Buttmann). 3. the Indus (Schult-hess), so that Havila should be combined with India, whose western part is surrounded by the Indus. The river district of the upper Indus is the richest gold-land (Herodotus, Megasthenes, Arrian, Strabo and Pliny). 4. the Ganges (Josephus, Eusebius, Jerome and others); and Havila would then be a name for the whole eastern part of the earth (Bertheau). 5. the Hyphasis (Haneberg). 6. the Nile (Midrash, Saadia, Rashi), for which, however, the Gihon is taken. 7. the Goshap (אֶסְחָפָה), which surrounds Kaffa in a spiral course (Samar.) and flows into the Indian ocean towards the south-east (C. Ritter). But nothing can be decided on the point.

פִּיּוּה see פֶּה.

פִּיּוּה (from פִּיּוּה; *a harmless one*) *n. p.* m. 1 CHR. 8, 35. — פִּיּוּה in cod. Samar. for פֶּה which see.

פִּיּוּה see פֶּה.

פִּיּוּה (from פִּיּוּה which see) *m. prop. anything hollowed out, deepened*, hence *a cruet, a flask*, for oil 1 SAM. 10, 1; 2 KINGS 9, 1 3; identical in root with פֶּה, בֶּהֱבֵה, בֶּהֱבֵה, Syr. ܒܗܒܗ. The LXX have retained it in φάξ-ος as בֶּהֱבֵה in βίξ-ος. In any case not from פִּיּוּה.

פִּיּוּה (Kal unused) *intr. to flow, to burst out*, of water; ident. in its organic

root פכ-ה with that in פכ-ה, פכ-ה, פכ-ה (to פכ-ה) Aram. פכ-ה, פכ-ה, פכ-ה, פכ-ה (to פכ-ה), Ar. بق.

Pih. פכה (part. pl. m. מפכים) to let flow out, of מים Ezek. 47, 2. In form פכה may also come from פה, verbs ע" and ל"ה in other respects also interchanging their forms, as גליתי (I roll, comp. Ps. 22, 9; Prov. 16, 3) Jer. 11, 20 from גלל Job 20, 10 from גלל; רצו, רצו, רצו like ר"ה to flow out freely. פכה is better.

פכה (unused) tr. to hollow out, to deepen, of a cruise; ident. in its organic root פה with that in פה II. (to פכה), פה I (to פה a channel, a pit), פה (which see). Deriv. פה.

פכל (unused) intr. to be thick, capacious, large, Ar. بَحَل; metaphor. to be distinguished, honoured, comp. פכל. Deriv. the proper name פכל.

פכר (unused) tr. to bind, to fetter, to couple together, animals; metaphor. to catch, to draw into, Syr. فَخ the same for the Targumic פכר; perhaps only a transposed form of פכר II. (which see); it is better to adopt for the organic root פכ-ה compared with פה I. Derivative

פכרת (a binding, fettering, catching, from פכר, only united with הצבאים the gazelles) n. p. m. Ezr. 2, 57; Neh. 7, 59.

פכל see under פכר.

פל (from פכל I.) m. a judge, only in the proper name פל = פל.

פל (prop. פל; see פל) m. a strong or powerful one, a hero, only in the proper name פל, פל.

פלא (Kal unused) tr. to split, divide, separate, part, hence to discern, to select; metaphor. to distinguish, to make extraordinary or wonderful; ident. in its organic root פל-ה with that in פל-ה, פל-ה II., פל-ה, פל-ה; Aram. פל-ה, פל-ה, פל-ה, פל-ה, Arab. فَلَ, Sanskrit phal the same, partly in an extended form as it is

here. Deriv. פלא, פלא, פלא, and פלא in the proper names פלא, פלא.

Nif. נפלא (3 f. נפלאה, 2 p. נפלתה; part. pl. נפלאים, נפלות; fut. נפלא) to be distinguished, to be singled out; hence to be great, extraordinary, 2 SAM. 1, 26; with נן to be distinguished above, i. e. to be too great, too wonderful for GEN. 18, 14; Jer. 32, 17 27; Prov. 30, 18; נפלא 'פ' to be extraordinary in one's eyes, i. e. to be hard for one ZECH. 8, 6, to appear wonderful NEH. 6, 16, where נפלי stands for נפלא. The use of the part. is that of a verb DEUT. 30, 11, Ps. 139, 14, but in the pl. fem. נפלות is a noun: extraordinary, superhuman things, astonishing deeds, miracles MIC. 7, 15, Ex. 34, 10, along with נפלות Ps. 131, 1, and an adv. in DAN. 8, 24, JOB 37, 5, comp. נפלות Ps. 139, 14; with נן too wonderful for JOB 42, 3; of the wonders of creation Ps. 9, 2; 26, 7; for the Jewish people Ex. 34, 10; wondrous things, secrets Ps. 119, 18; metaphor. defiant things DAN. 11, 36.

Pih. פלא (inf. constr. פלא) to distinguish, i. e. to consecrate, נדר (the offering vowed), i. e. to pay it by consecration LEV. 22, 21; NUM. 15, 3. Derivat. the proper name פלא.

Hif. הפלא (twice הפלא DEUT. 28, 59; Is. 28, 29; inf. abs. הפלא, constr. הפלא; fut. הפלא) 1. to make wonderful, extraordinary or to do wonderfully, i. e. to punish in an unusual way Is. 29, 14; strengthened by הפלא (inf. abs.) ibid., or adverbially defining a verb following, as הפלא להצדק to be helped in a wonderful manner 2 CHR. 26, 15; הפלא לעצמות JUDGES 13, 19 he has done marvellously, where it is unnecessary to take הפלא as a noun (after the form משהיה) or to point מפלא; in a transposed form עם עשה להפלא Jo. 2, 26; also followed by a noun, as הפלא Is. 28, 29, הפלא DEUT. 28, 59, הפלא Ps. 31, 22. — 2. Metaphor. to consecrate, to sanctify, נדר LEV. 27, 2, NUM. 6, 2, like פלא. But this meaning may here come, as in Pihel, from to announce definitely or accurately, to explain

clearly; the same metaphor. application taking place in פָּרַשׁ.

Hithp. פָּרַשׁ לָא to shew oneself great, i. e. mighty, with פָּ against one JOB 10, 16.

פָּלֵא see פָּלֵא.

פָּלֵא (with suff. פָּלֵאָה, pl. פָּלֵאִים) *m.* a wonder, a wonderful or extraordinary thing, of God EX. 15, 11; פָּלֵאָה to do a wonder Ps. 77, 15; mighty protection Is. 25, 1; a marvellous work, of deliverance Ps. 77, 12; a wonderful doing 89, 6; pl. adverb. in פָּלֵאִים לָא LAMENT. 1, 9 to come down wonderfully; concrete an extraordinary or wonderful one Is. 9, 5; Phenic. פָּלֵא the same, hence פָּלֵא שָׂרָה פָּלֵאָה, the name of a plant (Diosc. 1, 127).

פָּלֵאוֹת *pl. f.* astonishing occurrences, judgments DAN. 12, 6.

פָּלֵא (from פָּלֵאָה) *adj. m.*, פָּלֵאָה *f.* wonderful JUDGES 13, 18 K'tib, for which the K'ri has פָּלֵא from פָּלֵא (which see). For the K'tib פָּלֵאָה Ps. 139, 6 the K'ri has פָּלֵאָה, formed from the masc. פָּלֵא, without distinction of meaning.

פָּלֵא see פָּלֵא.

פָּלֵאָה (*Jah is Distinction*) *n. p. m.* NEH. 8, 7. פָּלֵא is a noun.

פָּלֵאָה (compounded of פָּל = פָּרַשׁ and פָּלֵא) *n. p. m.* of an Assyrian king, successor of פָּרַשׁ (which see), fully פָּלֵאָה 2 KINGS 15, 29; 16, 10, for which latter part are also written פָּלֵאָה 16, 7, פָּלֵאָה 1 CHR. 5, 6 and פָּלֵאָה 5, 26. As to the meaning, פָּל = פָּרַשׁ (which see) and פָּלֵא (also in פָּלֵאָה) is head, commander, and therefore together mighty leader; comp. פָּלֵאָה נְבֻפֹּלָסָר Nebopolassar in Babylonian history. See also פָּלֵאָה, פָּלֵאָה.

פָּלֵא I. (Kal unused) *tr.* to cleave, to divide, to separate; ident. in its organic root פָּלֵא with that in פָּלֵא II., פָּלֵא, פָּלֵא; Ar. فَلَاح the same. Deriv. פָּלֵאָה 1, פָּלֵאָה, פָּלֵאָה, and the proper name פָּלֵא.

Nif. פָּלֵא to be divided or separated,

GEN. 10, 25, where פָּלֵא stands for פָּלֵא אֲרָץ.

Pih. פָּלֵא (*imp.* פָּלֵא) to divide, פָּלֵאָה, i. e. to point out, determine JOB 38, 25; fig. to split, פָּלֵא, i. e. to make disunited, dissident Ps. 55, 10.

פָּלֵא II. (not used) *intr.* 1. to flow, to run, to flood, ident. with פָּלֵא I., Arab.

فَلَاح. The organic root is said (according to Fürst's Concord. s. v.) to lie in פָּל, מל, Sanskrit plu, Latin flu-ere, fluctuare, fle-o, plu-o, Greek φλύω, βλάω. It seems more correct to me now to place the centre in פָּל, a root also found in פָּלֵא, פָּלֵא. Deriv. פָּלֵא 1 and פָּלֵא 2. — 2. (not used) to pour out, of seed, hence to whore, to have illicit intercourse with; פָּלֵא (which see), the Greek μοιχός, prop. mejens, laich-án, λαχ-νεύειν, λοχ-εύειν, German laich-en proceeding from the same idea. Derivat. פָּלֵא.

פָּלֵא (*pl.* פָּלֵאִים, *constr.* פָּלֵאָה, with suff. פָּלֵאָה) *m.* 1. (from פָּלֵא II.) a river, a brook, commonly followed by the genitive פָּלֵאָה Ps. 1, 3, Is. 32, 2, along with פָּלֵא 30, 25, or as a genitive to פָּלֵא Ps. 46, 5; fig. of rich blessing 65, 10; of a stream of tears 119, 136; LAMENT. 3, 48; of פָּלֵא JOB 29, 6; Arab. فَلَاح the same;

Ethiop. פָּלֵא falag, river. — 2. (division, separation, from פָּלֵא I.) *n. p. m.* GEN. 10, 25; 11, 16-18. — 3. the name of a Mesopotamian race and district. The place Φάλαγα (Steph. Byz. s. v.; Isidor. Charac. p. 248) in western Mesopotamia at the confluence of the Chaboras with the Euphrates has this name GEN. 10, 25.

פָּלֵא (part. pass. *m.* פָּלֵאָה, *f.* פָּלֵאָה) *Aram. tr.* same as Hebrew פָּלֵא I. to divide DAN. 2, 41. Deriv. פָּלֵאָה, פָּלֵאָה.

פָּלֵא (*def.* פָּלֵאָה) *Aram. m.* a half DAN. 7, 25; from פָּלֵא.

פָּלֵא see *Aram.* פָּלֵאָה.

פָּלֵא (*pl.* פָּלֵאוֹת) *f.* 1. (from פָּלֵא I.) only *pl.* a family-division, a kindred, of a tribe JUDGES 5, 15 16 (LXX, Pesh.,

Targ.), conseq. = מַפְלֶגָה. — 2. (from פִּלְג II.) *a brook, water, an image of fullness* (parallel מָדָה) JOB 20, 17.

פִּלְגָה (pl. מִפְּלָג, from פִּלְג I.) *f. a division, class* 2 CHR. 35, 5, for which מִפְּלָגָה or מִפְּלָגָה elsewhere.

פִּלְגָה and פִּלְגָה (pl. with suff. מִפְּלָגָה) Aram. *f. division* EZRA. 6, 18.

פִּלְגָשׁ (more frequently פִּלְגָּשׁ, with suff. מִפְּלָגָשׁ; pl. מִפְּלָגָשׁ, constr. מִפְּלָגָשׁ, with suff. מִפְּלָגָשׁ; from פִּלְג, with the termination פִּלְגָּשׁ) *f. 1. prop. a prostitute, a whore, hence a concubine* GEN. 22, 24; 25, 6; 35, 22; JUDGES 8, 31; fully מִפְּלָגָשׁ 19, 1, pl. מִפְּלָגָשׁ 2 SAM. 15, 16. — 2. *a female slave, of the legitimate wife, a woman of the court* 1 KINGS 11, 3; SONG OF SOL. 6, 8 9. — 3. Metaph. *a male courtier, a court-officer* EZ. 23, 20, like מִפְּלָגָשׁ (which see) elsewhere, conseq. not a *puer mollis* or *eunuchus imbellis*, though מִפְּלָגָשׁ stands in the parallel passage 23, 5 9 16 and one might translate *fornicator, lover*. The Aram. מִפְּלָגָשׁ, out of מִפְּלָגָשׁ and Greek forms (πάλλαξ, παλλακίς, παλλακίη. Latin *pellex*, out of מִפְּלָגָשׁ, originated through the medium of the Phenicians, since they are without an obvious etymology in those languages. The Phenicians may have carried on a trade in female slaves who were employed as concubines. The spirit of the language forbids us to regard the word as compounded of מִפְּלָגָשׁ and פִּלְגָּשׁ (Hiller), or of מִפְּלָגָשׁ and מִפְּלָגָשׁ (El. Levita), or as derived from מִפְּלָגָשׁ = Ar. مَحْش (inivit puellam), مَعْس (subegit puellam) with ל inserted.

פִּלְדָּה (unused) *tr. prop. to divide, to cut, to cut or divide in pieces*, like the Arab. فَلَذ, in part also like the Arab. بِلْد, بِلْد, conseq. originally identical in its organic root פִּלְדָּה with that in פִּלְדָּה II.; therefore *to throw out sparks*, like בִּלְדָּה (whence תִּבְלַד to be scattered, בִּלְדָּה a district, i. e. which lies apart); and so it would be ident. with the or-

ganic root in מִפְּלָג, מִפְּלָג. According to others, *to be hard, firm*, of steel, Ar. فَلَذ the same, whence فَالُون hard iron, steel. Better still = לָפַד or ident. in its organic root פִּלְדָּה with that in לָהַד, לָהַד, לָהַד, meaning *to glow, to flash* (Rashi, Kimchi). Deriv. the proper name מִפְּלָגָשׁ and

פִּלְדָּה (only pl. מִפְּלָדָה) *f. commonly steel, hard iron, metaphor. weapons of steel*, proceeding from the idea of *cutting* or of *being firm, hard*; Syr. فَلَذ, Ar. فَالُون, Pers. فولان (steel). Better the act of *flashing*, NAB. 2, 4 the *chariots in flashing fire*, i. e. quick (Kimchi), or (like לָהַד) in the fire of *flashing armour*.

פִּלְדָּשׁ (out of מִפְּלָדָה flame of fire, מִפְּלָדָה = מִפְּלָדָה; comp. מִפְּלָדָה, Greek and Latin Lampis, Lampadion, Lychnos, Phanion as proper names) *n. p. m.* GEN. 22, 22.

פִּלְדָּה (Kal unused) *tr. to separate, to distinguish, to divide off*, like מִפְּלָדָה (which see). Deriv. מִפְּלָדָה.

Nif. מִפְּלָדָה *to be separated, distinguished* EX. 33, 16, *to be preferred* PS. 139, 14.

Hif. מִפְּלָדָה (imp. מִפְּלָדָה, fut. מִפְּלָדָה) *to distinguish* EX. 8, 18 [22], = *to favour*, of God PS. 4, 4; 17, 7; *to separate, to divide*, with מִפְּלָדָה 9, 4; 11, 7.

פִּלְדָּה (a Distinguished one, viz. El is; from מִפְּלָדָה) *n. p. m.* GEN. 46, 9; patronym. מִפְּלָדָה NUM. 26, 5.

פִּלְדָּה (from מִפְּלָדָה) see מִפְּלָדָה.

פִּלְחָה (part. מִפְּלָחָה) *tr. same as פִּלְגָּה I. to divide, to cleave; hence to furrow* PS. 141, 7, *to plow, to cultivate*, the ground; cognate in sense with מִפְּלָחָה (which see); and then like the latter, *to serve, to worship*; Arab. فَلَخ, Aram. מִפְּלָחָה the same. Deriv. מִפְּלָחָה, and the proper name מִפְּלָחָה.

Pih. מִפְּלָחָה (fut. מִפְּלָחָה) *to cleave*, the reins JOB 16, 13, the liver PROV. 7, 23; *to cut in pieces*, מִפְּלָחָה, with מִפְּלָחָה to slice into

a thing 2 KINGS 4, 39; fig. to bring forth, prop. to let break forth JOB 39, 3, like פִּקֵּץ, if we should not here read פִּקֵּץ for פִּקֵּץ.

פֶּלֶחַ *m.* a part cut off, a piece, of רֶמֶן 1 SAM. 30, 12; the half, of רֶמֶן SONG OF SOL. 4, 3; a part, hence פֶּלֶחַ the upper mill-stone JUDGES 9, 53, 2 SAM. 11, 21, for which is also רֶמֶן alone (DEUT. 24, 6); פֶּלֶחַ the lower mill-stone JOB 41, 16; perhaps what is cut and fitted to. Arab. فَيْلَح the same.

פִּלְחָה (*part.* פִּלְחָה, *pl.* פִּלְחָה, *c.* פִּלְחָה; *fut.* יִפְלְחָה) *Aram. tr.* same as Hebrew פִּלַּח, only metaphor. to serve, to worship DAN. 3, 12 14 17 28; 6, 17 21; 7, 14 27; seldom to labour EZR. 7, 24. *Deriv.* פִּלְחָה.

פִּלְחָה (*worship, viz. belongs to El*) *n. p. m.* NEH. 10, 25.

פִּלְחָה (*from* פִּלְחָה) *Aram. m.* service of God, worship EZR. 7, 19; Targ. פִּלְחָה for עֲבֹדָה.

פִּלְחָה (3 *plur.* פִּלְחָה) *intr. prop.* same as פִּלְחָה to glide away, to slip away, to go away in haste, hence to flee, to get off, to escape EZ. 7, 16, Arab.

פִּלְחָה, *Aram.* פִּלְחָה, *Syr.* فَلَاح the same. *Deriv.* פִּלְחָה (פִּלְחָה), פִּלְחָה, פִּלְחָה, and the proper names פִּלְחָה, פִּלְחָה, פִּלְחָה, פִּלְחָה, פִּלְחָה.

Pih. פִּלְחָה (*part.* פִּלְחָה; *imp.* before Mak-keph פִּלְחָה, with פִּלְחָה; *fut.* יִפְלְחָה) 1. to let escape, to let disappear, i. e. to free, to deliver, with accus. of the object PS. 37, 40; 82, 4; 91, 14, and מִן of the person 17, 13, or with מִן 71, 4; also with מִן of the thing 18, 44; to rescue MIC. 6, 14; sometimes the accus. נַפֶּשׁ is omitted JOB 23, 7, as in מִלֵּךְ 20, 20, without its being intrans. on that account. — 2. Fig. to bring forth easily, i. e. to let slip forth (the fruit of the body), of a miscarriage JOB 21, 10, as מִלֵּךְ IS. 34, 15; Ar. فَلَط, Syr. فَلَاح to bear. — 3. Only the *imp.* פִּלְחָה PS. 56, 8 with לְ of the person, but which may

have arisen from פִּלְחָה, according to which the translation would be: according to the measure of their iniquity recompense to them. *Deriv.* פִּלְחָה.

Hif. יִפְלְחָה (*fut.* יִפְלְחָה, *ap.* יִפְלְחָה) to bring into safety MIC. 6, 14; booty IS. 5, 29. *Deriv.* the proper name יִפְלְחָה.

As to the organic root פִּלְחָה = פִּלְחָה, the fundamental signification has been sought in to penetrate, and therefore it has been put along with that in יִפְלְחָה II., לָר; better to take the fundamental signification as to withdraw, to escape, so that the root belongs to that in יִפְלְחָה.

פִּלְחָה (*pl.* פִּלְחָה) *m.* a fugitive, one fleeing JER. 44, 14; 50, 28; 51, 50; see פִּלְחָה and פִּלְחָה.

פִּלְחָה (*prop. inf.* Pih.) *m.* deliverance, freedom, PS. 32, 7 thou surroundest me with the joyous noise of deliverance (Rashi). But the words רִנְיָה פִּלְחָה are suspicious, both on account of their separation from חֲסִידֵיךָ by Athnach, as well as on account of the strange constr. state of the plur. רִנְיָה, for which reason the LXX read רִנְיָה פִּלְחָה (thou, my rejoicing, deliver me!). פִּלְחָה PS. 56, 8 is = פִּלְחָה.

פִּלְחָה see פִּלְחָה.

פִּלְחָה (*deliverance, freedom, refuge, viz. is with El*) 1. *n. p. m.* 1 CHR. 2, 47; 12, 3; also in פִּלְחָה, פִּלְחָה, פִּלְחָה. — 2. (only in פִּלְחָה, place of deliverance) *n. p.* of a city in the south of Judah JOSH. 15, 27; comp. פִּלְחָה proper name of a Syrian city. *Gent. m.* יִפְלְחָה 2 SAM. 23, 26.

פִּלְחָה (only three times, elsewhere פִּלְחָה; *c.* פִּלְחָה) *f.* deliverance, preservation GEN. 45, 7, escape 32, 6; hence the phrases פִּלְחָה פִּלְחָה JO. 2, 3, לְ נִשְׁאָר פִּלְחָה EZR. 9, 13, לְ אִין פִּלְחָה 2 CHR. 20, 24 or לְפִי GEN. 32, 9; 45, 7; remnant, the part saved from punishment, of the Jewish people IS. 4, 2; 10, 20; 15, 9; 37, 3; concrete same as פִּלְחָה the dispersed, the fugitives EZ. 14, 21; JER. 50, 29.

פִּלְטִי (from פִּלְטָה) 1. (abridged from פִּלְטִיָּה *Jah is Deliverance*) *n. p. m.* NUM. 13, 9, 1 SAM. 25, 44, for which 2 SAM. 3, 15 has פִּלְטִיָּה. — 2. *Gent.* from בְּרִית פִּלְטָה 2 SAM. 23, 26; see פִּלְטָה.

פִּלְטִי (abridged from פִּלְטָה and יָהּ, *Jah is Deliverance*) *n. p. m.* NEH. 12, 17.

פִּלְטִיָּה (*El is deliverance*) *n. p. m.* 2 SAM. 3, 15, for which פִּלְטִי (which see) is elsewhere.

פִּלְטִיָּה (the same) *n. p. m.* 1 CHR. 3, 21; 4, 42; comp. נִלְטִיָּה.

פִּלְטִיָּה (the same) *n. p. m.* Ez. 11, 13.

פִּלְי an alleged K'ri JUDGES 13, 18 see פִּלְיָה and

פִּלְי (from פִּלְיָה after the form פִּלְי, in pause פִּלְי) *m. a wonder, a wonderful thing* JUDGES 13, 18 K'ri, not פִּלְי; the K'tib has פִּלְיָה.

פִּלְיָה (from פִּלְיָה) *adj. m., f. wonderful* JUDGES 13, 18, but for which the K'tib has פִּלְיָה and the K'ri פִּלְיָה; Ps. 139, 6 K'ri, for which the K'tib is פִּלְיָה.

פִּלְיָה (contracted from פִּלְיָה) *n. p. m.* 1 CHR. 3, 24; comp. Phenic. פִּלְיָה *Phéles* name of a Tyrian king (*Joseph. contra Ap. 1, 18*), פִּלְיָה *Philaen* name of a Carthaginian (*Sall. Jug. 79*), פִּלְיָה *Philáwon* *n. p. m.*, פִּלְיָה *Fallaba* name of a place in Mauritania, פִּלְיָה *φύλλα* *n. p.* of an herb (*Diosc. 1, 127*).

פִּלְיָה (only *pl.* פִּלְיָה) *m. a courier* Is. 66, 19; a *fugitive* NUM. 21, 29; conseq. = פִּלְיָה, from which פִּלְיָה comes.

פִּלְיָה (*plur. constr.* פִּלְיָה, with *suff.* פִּלְיָה) (*plur. constr.* פִּלְיָה, with *suff.* פִּלְיָה) *m. same as פִּלְיָה, a fugitive, one escaped, from slaughter* AM. 9, 1; *the escaped*, GEN. 14, 13, followed by a genitive *out of*, from JUDGES 12, 5; JER. 44, 28; Ez. 6, 8; coupled with שָׂרִיד JER. 42, 17.

פִּלְיָה see פִּלְיָה.

פִּלְיָה (only *pl.* פִּלְיָה, from פִּלְיָה I.)

m. a judge, a decider, Ex. 21, 22; DEUT. 32, 31; hence JOB 31, 11 פִּלְיָה (עֲוֹן) after many mss. and editions) *a crime before the judges*, i. e. for them to punish (עֲוֹן has arisen from עֲוֹן 31, 28).

פִּלְיָה (from פִּלְיָה I.) *fem. judgment* Is. 16, 3.

פִּלְיָה *adj. m., f. judicial*, עֲוֹן פִּלְיָה *a sin to be punished before the judges* (comp. פִּלְיָה) JOB 31, 11. The *femin.* Is. 28, 7 is a noun, *judgment*, and פִּלְיָה to be supplied.

פִּלְיָה (not used) *trans. to separate, to cut off, to divide, to single out*, from a whole; hence of the dividing of a district, of a piece of tree, as a staff, stick, distaff; Ar. فَلَك the same, particularly of the breasts becoming prominent, of a hill rounded &c., فَلَقَ to distinguish; identical in its organic root with that in פִּלְיָה I., פִּלְיָה II., פִּלְיָה I., פִּלְיָה. Derivative

פִּלְיָה (with *suff.* פִּלְיָה) *m. 1. a circuit, district, divided off from a whole* NEH. 3, 9-18; hence שָׂרֵי פִלְיָה *the ruler of a circuit* 3, 14; commonly שָׂרֵי פִלְיָה *the ruler of half a circuit* 3, 9 12 15; Aram. פִּלְיָה province, modern Hebrew פִּלְיָה (*pl.* פִּלְיָה) and Arab. فَلَك heavenly orb, فَلَك province. — 2. *a staff, crutch*, prop. a thing cut off 2 SAM. 3, 29 (LXX). — 3. *a distaff, a spindle* PROV. 31, 19; Aram. פִּלְיָה, Arab. فَلَك the same.

פִּלְיָה I. (Kal unused) *trans. same as פִּלְיָה, פִּלְיָה prop. to cleave, to divide, to separate; hence to judge, to decide, between parties* (see Hithp. and Pih.) like פִּלְיָה, שָׂפֵט; hence to think. The organic root פִּלְ (Ar. فَال to break asunder) is identical with that in פִּלְיָה, פִּלְיָה, comp. Sanskrit phal findi; on the contrary the Syr. فَلَ in فَحَفَ to mix, to mingle, to roll about, to soil, is connected with פִּלְ I. Deriv. פִּלְיָה, פִּלְיָה,

פְּלִיָּה (femin. פְּלִיָּה), and the proper names פֶּלֶל, פְּלִיָּה, פְּלִיָּה in אֲלִיָּה in אֲלִיָּה.

Pih. פִּיחַ (fut. יִפְּחַל) to decide, i. e. to punish Ps. 106, 30, but where it is better to render to break through with reference to NUM. 25, 7; to judge 1 SAM. 2, 25, but which is better referred to פֶּלֶל II.; to adjudge to, with ל of the person Ez. 16, 52 therefore bear thine one shame, thou that hast adjudged to thy sisters, i. e. thou hast surpassed them by thy heavier sin and so justified the lighter (parallel צָדַק); to think, suppose GEN. 48, 11.

פֶּלֶל II. (Kal not used) intr. prop. to fall down, to sink down, to cast oneself down, to bow, metaphor. to pray, to God; הָנָה, Aram. אָנָה also proceeding from the same fundamental signification. The organic root פֶּלֶל is identical with that in פֶּלֶל.

Pih. פִּיחַ (fut. יִפְּחַל) to pray, absol. Ps. 106, 30, i. e. to appease the wrath of God by prayer (LXX, Vulg.), if it be not better referred to פֶּלֶל I.; with לָא to the person and לָ for the person one prays 1 SAM. 2, 25, where we should read וְיִפְּחַל לִי אֱלֹהִים with the LXX, Vulg. and Syr., as in 14, 45 the LXX read וְיִפְּחַל אֶת־יְהוָה.

Hithp. הִתְפַּחֵל (part. מִתְפַּחֵל, fut. יִתְפַּחֵל, before Makkeph יִתְפַּחֵל) prop. to bow, to cast oneself down; hence to pray to God, coupled with הִתְחַנֵּן 1 KINGS 8, 33, דָּבָר DAN. 9, 20, אֵם NEH. 1, 4, הִשְׁתַּחֲוָה Is. 44, 17, סָ' בָקֵשׁ פָּנָי 2 CHR. 7, 14, either absol. 1 SAM. 2, 1, 2 CHR. 7, 14, or with אֵל 1 SAM. 1, 26, לָ DAN. 9, 4, עַל 1 SAM. 1, 10 = אֵל (LXX); לְפָנָי of the person 1 KINGS 8, 28 to whom, with בָּצַד GEN. 20, 7, עַל JOB 42, 8, לָ 1 SAM. 2, 25 of the person for whom one prays; seldom with אֵל of the place prayed for 1 KINGS 8, 30; to bow down reverentially, with אֵל, before idols Is. 44, 17; 45, 20; before the priestly people of Israel 44, 14. Deriv. הִשְׁתַּחֲוָה.

פֶּלֶל (a Judge, viz. El is; from פֶּלֶל I.) n. p. m. NEH. 3, 28; see פְּלִיָּה.

פְּלִיָּה (Jah is Judge; פֶּלֶל constr. state of פֶּלֶל) n. p. m. NEH. 11, 12.

פֶּלֶם (unused) trans. 1. to conceal, to shut up, to lock up; metaphor. to make solitary, to individualise; identical in its organic root with that in פֶּלֶם II., פֶּלֶם I.; Talmudic פֶּלֶם the same, hence אֲבָקִים covered (mysterious) stones; Arab. فَلََم to separate, to shut off, to debar. — 2. intr. to be shut up, unknown, indefinite. Derivative

פֶּלְמָנִי (an adjective formation from פֶּלֶם, like אֲלִמָּנִי from אֵלֶם which see) m. prop. enclosed, solitary, therefore indefinite, unknown, and so a certain one, ó, ἡ δεινὰ DAN. 8, 13. It may have been originally pronounced together with אֲלִמָּנִי for the sake of assonance, and have been thence abridged פֶּלְמָנִי.

פֶּלֶן (not used) see פֶּלְמָנִי.

פֶּלְמָנִי (prop. an adj. from פֶּלֶן from פֶּלֶה to distinguish) adj. m. 1. a certain one, one distinct, i. e. not known by name, ó, ἡ δεινὰ, constantly joined with אֲלִמָּנִי (which see), 1 SAM. 21, 3, 2 KINGS 6, 8; also in an address RUTH 4, 1; Aram. פֶּלֶן, Arab. فَلَان the same. — It is uncertain whether פֶּלְמָנִי be the stem of it, and if it be not rather abridged from פֶּלְמָנִי; or whether we should not adopt a stem פֶּלֶן for it = פֶּלֶם, so that פֶּלְ is prop. the concealed, the indefinite one, like פֶּלְמָנִי from פֶּלֶם. — 2. Only Gent. m. הִפְּלִי 1 CHR. 11, 37, arising from הִפְּלִי in 2 SAM. 23, 26, and in 1 CHR. 11, 36 from הִפְּלִי 2 SAM. 23, 34.

פֶּלֶם (Kal not used) tr. 1. to tear or cut into, to tear asunder, to cut asunder, e. g. of lightning which rends the clouds (see מִפְּלֵשׁ = מִפְּרֵשׁ); to cut through, to break through, a path (see Pih.). — 2. Metaphor. to determine firmly (see נִזָּךְ, חֲזָקָה), to make firm, a way; figurat. to weigh, as also אָזַן I. to weigh (prop. to determine, to establish, = יָזַן, ident. in fundamental signification with יָזַן II. to cut into, to tear into), פָּסַר, פָּסַר and

מָנָה have the same transference of idea. Deriv. פֶּלֶס, פֶּלֶשֶׁת.

Pih. פֶּלֶס (*part.* מִפְּלֵס, *future* יִפְּלֵס)
1. to break through, נָחַרַב, with ל of the thing for Ps. 78, 50; to cause to press or break through, חָמַס יָרִים 58, 3. —
2. to make fast, מִצָּנַל Prov. 4, 26, coupled with נָכוֹן; Is. 26, 7, oppos. to נָחַס (Job 30, 13); to ground firmly, אָרַח הָרִים, אָרַח 5, 6, oppos. to מָיַד; to determine, מִצָּנָה 5, 21.

The stem is connected with פָּלַשׁ, פָּלַץ (which see); and the organic root פֶּלֶס is identical with that in פָּלַץ II.

פֶּלֶס *n.* prop. establishment, determination; hence a balance Prov. 16, 11; Is. 40, 12; Arab. تَفْلِيس.

פָּלַץ (Kal unused) *intr.* to be broken in pieces, to be reduced to fragments, cognate in sense הָחֵת; hence to be amazed, terrified; the same transition of idea existing in הָחֵת, שָׁבַר (Job 41, 17), Ar. كَسَرَ, accordingly the stem may be united with פָּלַס. Ar. فَلط the same, and فَلَص to save. Derivat. מִפְּלָצָה, מִפְּלָצָה.

Pih. פָּלַץ (not used) to quake greatly, to terrify. Deriv. מִפְּלָצָה.

Hithp. הִתְפַּלֵּץ (*fut.* יִתְפַּלֵּץ) to burst, to crack Job 9, 6; comp. נִבְרַק 1 KINGS 1, 40; prop. rumpi.

פֶּלֶסְתִּי *fem.* terror, horror, Is. 21, 4; Ez. 18, 7.

פָּלַשׁ to מִפְּלָשׁ see פָּלַס.

פָּלַשׁ (Kal unused) *prop. tr.* to break through (see פָּלַס), hence = פָּרַח to go through, to walk or penetrate through, Syr. فَل to break or press into, like the Hebrew בָּקַע, Talm. פָּלַשׁ to break through, to open up, a way; Ethiop. פֶּלַס falasa, to pass on = פָּרַח, hence fallâsi, a wanderer, stranger.

Hithp. הִתְפַּלֵּשׁ (*fut.* יִתְפַּלֵּשׁ) to go through, to press through, בָּאֶפֶר Jer. 6, 26, EZEK. 27, 30, i. e. to roll oneself, identical in object with הִתְהַלֵּל (GEN.

43, 18; Job 30, 14), a custom in mourning; sometimes without בָּאֶפֶר Jer. 25, 34; or פָּרַח stands in the accus. Mic. 1, 10, where the following פָּרַח is caused by it. Derivative

פֶּלֶשְׁתִּי (in pause פֶּלֶשְׁתָּה) *n. p.* of a coast district in the south-east of the holy land on the Mediterranean Sea, Philistia Ex. 15, 14; Is. 14, 29 31; Ps. 60, 10; 83, 8; 87, 4; 108, 10; in prose אֶרֶץ פֶּלֶשְׁתִּים (land of the Philistines) stands for it GEN. 21, 32 33; Ex. 13, 17; 1 SAM. 27, 1 7; 29, 11; 1 KINGS 4, 21; 2 KINGS 8, 2 3; in Herodotus (1, 105; 2, 104) and Josephus (Ant. 1, 6, 2; 2, 16, 2) Παλαιστίνη, Palestine, but it denotes all Palestinian Syria or the whole Jewish land (Josephus l. c. 8, 4), as also in the Talmud and in Arabic. Deriv. *n. Gent.* פֶּלֶשְׁתִּי (which see). — As to the derivation, the word has been regarded either as arising by transposition from רֶשֶׁת (Redslob), since the Philistine lowland is called רֶשֶׁת; or as coming from an older form פֶּלֶשֶׁת and as identical with Παλασγοί (Hitzig after Fourmont, reflexions critiques sur les histoires des anciens peuples II, 254 seq.). But the derivation from פָּלַשׁ (which see) is more correct, meaning migration, emigration (after the Ethiopic), and then concretely the emigrants; a designation that passed over to the land, comp. Φλενσις.

פֶּלֶשְׁתִּי (*pl.* פֶּלֶשְׁתִּים, seldom פֶּלֶשְׁתִּים) *Gentile masc.* (from פֶּלֶשְׁתָּה) a Philistine, Philistaeus GEN. 26, 1; JUDGES 10, 6; 1 SAM. 4, 1; 17, 4. The Philistines belonged to the Semitic race לֵוִי and are also mentioned with the Hamites (GEN. 10, 14). At an earlier period they dwelt in the district of the Egyptian Kasluchim, from which they emigrated into the holy land, as they did also from Crete under the appellation of פֶּרֶתִּים Am. 9, 7; Jer. 47, 4. Sometimes they are mentioned separately Ez. 25, 16; ZEPH. 2, 5. After the Maccabean period they amalgamated with the other peoples of Palestine (Ben-Sira 50, 20) and perished accordingly as a distinct race. אֶרֶץ פֶּלֶשְׁתִּים see פֶּלֶשְׁתָּה. —

פִּלְשְׁתִּים *the Philistine Sea*, i. e. the Mediterranean Ex. 23, 31; comp. פִּלְתִּי.

פִּלְשְׁתִּי see פִּלְשְׁתִּים.

פָּלַח (unused) *intrans. to flee, to flee away, to escape*, after פָּלַח, Hebr. פָּלַח (which see). Derivative

פָּלַח (from פָּלַח; *haste, flight*) *n. p. m.* Num. 16, 1; 1 Chr. 2, 33. It is possible that פָּלַח is from פָּלַח, as פָּלַח from פָּלַח.

פָּלַחִי (formed perhaps from פָּלַח, after the form פָּרַחִי from פָּרַח, conseq. from the stem פָּלַח which see) *adj. m.* (and so the name of a state) *couriership*, belonging to the royal body-guard like the פָּרַחִי 1 Kings 1, 44; 1 Chr. 18, 17; 2 Sam. 8, 18; 15, 18; 20, 7; coupled with פָּרַח (which see) 20, 23 K'tib; hence פָּלַחִי along with פָּרַחִי is used for it at a later time to denote the whole of the body-guard 2 Kings 11, 4, supplying the place of the former פָּרַחִי and פָּלַחִי. But the explanation of פָּלַחִי can only be regulated by that of פָּרַחִי and פָּרַחִי. And as פָּרַחִי (which see) obviously means *Cretans* (in 1 Sam. 30, 14 it has an ethnographical signification, and in Ez. 25, 16 and Zeph. 2, 5 פָּרַחִים is a race) and פָּרַחִי (which see) denotes the valiant *Carian* mercenaries in the royal body-guard (in 2 Chr. 23, 20 אֲדִירָיִם stands for it), פָּ can only be a race of people; and as the form is selected for the sake of assonance with פָּרַחִי, it may have arisen from פָּלַחִי.

פִּם (with suff. פָּמָה) *Aram. m. the mouth* Dan. 4, 28; 6, 23; 7, 5; figur. *edge* 6, 18. It appears to be derived not from פָּאִים, but from פִּם = פִּם to fill.

פָּנָה (from פָּנָה from פָּנָה I, only constr. *state* פָּנָה *m. prop. a removing, only as a conjunct. that not, lest, ne*, 1. introducing the apodosis, connected with the imperf., which apodosis expresses the thing that is to be avoided by a preceding action, Gen. 11, 4 *that we may not be scattered*; 19, 15 *lest thou perish*.

In this sense פָּנָה stands after the verbs נָשַׁבַּד GEN. 31, 31, הִשְׁמַר 31, 24, נָשַׁבַּד JUDGES 15, 12, expressing the wish to avoid a thing. — 2. At the beginning of a clause, like the Latin *ne*, denoting the fear of misfortune and wish to avoid it, *that not, lest*, expressing fear and prohibition GEN. 3, 22, dissuading Is. 36, 18, cautiously prohibiting Job 32, 13, fearing GEN. 44, 34, putting the verb in a clearer light, comp. Latin *ne mittat*. — 3. Followed by a perfect expressing fear of a fact perhaps already done, *that may not* 2 Sam. 20, 6; 2 Kings 2, 16. — 4. *that not*, to increase the power of לֹא, putting the necessary consequence as aim Prov. 5, 6, and not connected with אֲל. — Another פָּנָה assumed for פָּנָה and פָּנָה see under פָּנָה.

פָּנָה (not used) *intr. same as פָּנָה to be soft, tender, savoury, sweet*, connected in its org. root פָּנָה with פָּנָה. Deriv.

פָּנָה (from פָּנָה) *m. only* Ez. 27, 17 prop. *something savoury, sweet* (see פָּנָה), hence the name of a cake sweet as honey (Ibn Parchôn), Targ. קוֹלִיָּא i. e. *κολία* the same; according to the Vulg. *balsam*. But no trace of such an exported ware is found elsewhere. According to the LXX *cassia*, קָצִיעָה, from פָּנָה = فَنَج

to rub off, to shave off, like קָצִיעָה from קָצַע; 3 mss. have פָּנָה = פָּנָה. According to the Peshito *millet*. Modern interpreters have compared the Sanskrit *pannaga*, name of a fragrant wood which was used in therapeutics for cooling and strengthening. All these explanations have arisen either from the endeavour to get a suitable product for exportation without being able to give it an etymological foundation, or from an easy but inappropriate comparison with פָּנָה. It is better to take it, with Ibn Melech, like מִנִּירָה (whence the best wheat was brought), for the name of a place; identical perhaps with פָּנָה (out of פָּנָה) in the Mishna (Parah 8, 10), on the road from Damascus to Baalbeck.

פָּנָה I. (part. פָּנָה, plur. פָּנָה, plur. פָּנָה)

ol. f. פָּנָה; *inf.* פָּנֶה, *constr.* פָּנִיחַ; *fut.* יִפְּנֶה, *ap.* יָפֵן, on the contrary, in other persons אָפֵן, אָפֶן, אָפֵן 1. *intr.* to turn, i. e. to leave a position, direction, or situation; with the accus. *whither*, JOB 24, 18 *he turneth not to the way of the vineyards*; then *to repair* to PROV. 17, 8; *to betake oneself* 1 SAM. 13, 18, with לָ Is. 53, 6; 56, 11, or אֶל *whither* JUDGES 24, 49, Is. 13, 14, seldom with עַל for אֶל GEN. 24, 49 or בָּ of the place 1 SAM. 14, 47; with אֶל of a person *to turn to one*, to God Is. 45, 22, to angels JOB 5, 1, to idols LEV. 19, 4, to sooth-sayers 20, 6, with אֶל of a thing JOB 36, 21. From this meaning comes that of *to direct the attention to*, *to look*, *to behold*, with accus. Ex. 2, 12, followed by לְרִאיוֹת ECCLES. 2, 12, or with אֶל Ex. 16, 10, בָּ JOB 6, 28; *to direct the looks upwards*; פָּ Is. 8, 21 *to turn upwards*, i. e. to direct the looks upwards; פָּ he looked behind him JUDGES 20, 40; of God or a king, *to turn graciously* to 2 SAM. 9, 8; Ps. 25, 16; פָּ to turn away from GEN. 18, 22, and בָּנֵים the same DEUT. 29, 17; also without בָּנֵים or פָּ, when it may be readily supplied 30, 17; פָּ אַחֲרַי פָּ to turn in order to follow, i. e. to follow Ez. 29, 16. With verbs of motion, as הִלֵּךְ GEN. 18, 22, יָצָא Ex. 7, 23, בּוֹא 32, 15, נָסַע DEUT. 1, 7, it gives them the signification of beginning to move by leaving the former state. Fig. הַיּוֹם פָּ JER. 6, 4 and Ps. 90, 9 *the day turns*, i. e. declines; פָּ הַבֹּקֶר *the morning turns* to JUDGES 19, 26, פָּ הָעֶרֶב *the evening turns* to GEN. 24, 63, i. e. approaches; hence לְפָנָיו followed by a genitive *towards* Ex. 14, 27; DEUT. 23, 12 (but see פָּנָה II.); *to turn to*, *look to*, of inanimate things, spectare 1 KINGS 7, 25; Ez. 8, 3; 2 CHR. 4, 4; of the direction of a boundary JOSH. 15, 2. — 2. *tr.* only in the phrase פָּנָה עֲרֵךְ *to turn the neck*, to the pursuing, i. e. to flee JOSH. 7, 12; JER. 2, 27; elsewhere הִפְּנָה. Derivat. פָּנָה and according to the usual acception פָּנָה (plur. פָּנִים, פָּנִים, פָּנִימִי, פָּנִימָה, and the proper names פָּנִימָל, פָּנִימָל, פָּנִימָל.

Pih. פָּנָה prop. to cause to turn; hence *to hunt away*, *to drive away* ZEPH. 3, 15. The meaning *to clear*, *to lighten* belongs to פָּנָה from פָּנָה II.

Hif. הִפְּנָה (*part.* מִפְּנָה, *inf.* with suff. וְנָבֵא אֶל-וֹנֵב, *fut.* ap. יָפֵן) *to turn*, וְנָבֵא אֶל-וֹנֵב 1 SAM. 10, 9; *to turn to*, עָרָה, i. e. *to flee* JER. 48, 39; sometimes פָּנִים NAH. 2, 9, JER. 46, 5 and 47, 3, or עָרָה 46, 21 and 49, 24 is to be supplied; conseq. הִפְּנָה is not intr.

Hof. הִפְּנָה (3 plur. הִפְּנִי) with וְנָבֵא (whither) *to be directed* or turned Ez. 9, 2.

The fundamental signification is properly *to wind*, *roll* or *twist*, accordingly *to turn*; and it is ident. in its organic root פָּנָה with that in אָפֵן, אָפֶן II.

פָּנָה II. (in Kal perhaps only *infin.* *constr.* פָּנָה) *intr.* to shine, to appear, to be or become visible; hence לְפָנָיו בָּקֵר at the appearing of the morning Ex. 14, 27, JUDGES 19, 26, לְפָנָיו עָרָב at the appearing of the evening GEN. 24, 63; perhaps figurat. of God, *to make himself visible* 2 KINGS 13, 23, Ps. 25, 16, like the opposite הִסְתַּחֲרִי פָנִים. Deriv. פָּנָה, פָּנִים, פָּנִי, פָּנִי, פָּנִי (pl. פָּנִיִּים), פָּנִי, פָּנִי in the proper names פָּנִימָל and פָּנִימָל, and the proper name פָּנָה.

Pih. פָּנָה 1. *to make visible*, *to lighten*, a covered space; hence *to clear*, *to clear out*, a house GEN. 24, 31; a country Ps. 80, 10, where אֶרֶץ is to be supplied; especially הָרָה, therefore = יָשָׁר Is. 40, 3; 57, 14; MAL. 3, 1. — 2. (not used) *to be visible afar off*, *to be prominent*. Deriv. פָּנָה, פָּנָה.

Puh. פָּנָה (*fut.* יָפֵן). Deriv. the proper name פָּנָה.

The org. root is פָּנָה, ident. with that in כָּפֵן, אֶרֶץ, אֶרֶץ (to hunger, to thirst), prop. to glow; also with that in כָּפֵן II. (comp. חָרָה); comp. also פָּאִיר-עֵר.

פָּנָה (an unused sing.-form from פָּנָה II., for which in proper names are פָּנִי and פָּנִי see פָּנִים).

פָּנָה (from the Pihel of פָּנָה II. after the form אָפֵר; *constr.* פָּנִי, with suff.

(פְּנוּתָהּ, *pl.* פְּנוּתוֹ, with *suff.* פְּנוּתִי, *f. prop.* what is prominent afar off, what is shining, projecting, visible afar; hence the projecting corner, pinnacle, of a wall; a turret ZEPH. 1, 16; 3, 6; 2 CHR. 26, 15; the corner, of a house JOB 1, 19, of a street PROV. 7, 8, of a roof 21, 9, of a wall Ez. 43, 20; אֲבֵן פִּי a corner-stone, as the firm support of a building JOB 38, 6, which sustains the whole Is. 28, 16; רֹאשׁ פִּי Ps. 118, 22 the head corner-stone; שַׁעַר הַפִּי the corner-gate, at the north-west corner of Jerusalem 2 CHR. 26, 9; JER. 31, 38 (2 CHR. 25, 23 שַׁעַר הַפִּי instead); fig. a pillar, column, of the state Is. 19, 13, *plur.* the chiefs, in JUDGES 20, 2, 1 SAM. 14, 38, Targ. רִישׁוֹן. — For the derivation comp. זִוְרִית (from זָוַר, זָוַר, also proceeds from the same fundamental signification. — פְּנֵה PROV. 7, 8 and פְּנִים ZECH. 14, 10 see under

פְּנֵה (only with *suff.* פְּנֵה, *pl.* פְּנִים; out of the Pihel of פְּנֵה after the form (נֶאֱחָה, נֶאֱחָה) *masc.* same as פְּנֵה a corner PROV. 7, 8, שַׁעַר הַפִּי ZECH. 14, 10 gate of the corner-turrets, 2 CHR. 26, 9; JER. 31, 38; called 2 KINGS 14, 13 שַׁעַר הַפִּי and 2 CHR. 25, 23 שַׁעַר הַפִּי, the name of a gate in Jerusalem.

פְּנוֹנָאֵל (from פְּנוּת from פְּנֵה II. and אֵל; the vision, i. e. *visibleness* of El) 1. *n. p.* of a city on the north side of יִבְקָ, some distance from יִרְדֵּן and from סְבֹת JUDGES 8, 8; 1 KINGS 12, 25. The reason of the appellation is given in GEN. 32, 31. In Josephus (Ant. 1, 19) *Φαρονήλ*. A Phenician promontory, which Strabo (16 p. 754 seq.) calls *Θεοῦ προσωπον*, may have also been so called. — 2. *n. p. m.* 1 CHR. 4, 4; 8, 25, for which the K'tib has פְּנוֹנָאֵל.

פָּנָה (unused) *intr.* same as פָּנָה to be tender, soft, Ar. فنج, whence perhaps, with the termination ס, the proper name פְּנִיחָס (the mild).

פָּנִי (in pause פָּנִי, from פְּנֵה II. after the form פָּנִי = סָנִי, *masc.* the

fore part, front, לְפָנֶיךָ to the front part, i. e. before דָּבִיר 1 KINGS 6, 17.

פָּנִי (only *pl.* פְּנִיָּה K'tib; from פְּנֵה II.) *m.* red corals, so called from their shining colour PROV. 3, 15 K'tib, for which the K'tib has the usual פְּנִיָּה (see פָּנִי).

פְּנוֹנָאֵל (from פְּנוּת from פְּנֵה II. and אֵל; = פְּנוֹנָאֵל) 1. *n. p.* of a city JUDGES 12, 20. — 2. *n. p. m.* 1 CHR. 8, 25 K'tib.

פְּנִים (from a sing. פְּנֵה, *constr.* פָּנִי, with *suff.* פָּנִי, פָּנִי, פָּנִי, &c., from פְּנֵה II.) *m. pl.* (*fem.* only in Ez. 21, 12) *prop.* the visible, external side; hence 1. the upper surface, of a thing, superficies, of the earth GEN. 1, 29, of a field Is. 28, 25, of water JOB 38, 30, פְּנֵי הַיָּם the surface of the covering Is. 25, 7, i. e. the external covering; covering, of לְבִישׁ (this poet. for skin), i. e. coat of mail JOB 41, 5; outside, of בִּטְחָה (= בִּטְחָה) 26, 9; the aspect, of the earth Ps. 104, 30, of sheep PROV. 27, 23. Here belongs פָּנִי as a preposition followed by a genitive: אֶל-פָּנֵי upon the surface of LEV. 14, 53, Ez. 16, 5, אֶל-פָּנֵי over the surface (i. e. upon), of the earth GEN. 6, 1, the water 1, 2, a valley Ez. 37, 2, or also as with אֶל upon the surface LEV. 14, 7; AM. 5, 8; out upon the surface GEN. 11, 8; Is. 18, 2. — 2. the face, i. e. the visible part (in Echikili fene), as a collective idea (Greek τὰ πρόσωπα), construed sometimes with the plural JOB 38, 30, DAN. 1, 10, sometimes with the singular LAMENT. 4, 16; PROV. 15, 14; but the plural also denotes faces EZEK. 1, 6; 10, 21; 41, 18; for which כָּל-פָּנִים (every face) Jo. 2, 6 is not to be taken. Also of the face of animals Ez. 10, 14; JOB 41, 6. To this meaning belong the phrases: פָּנִים אֶל-פָּנִים GEN. 32, 31 face to face, i. e. directly, for which also פָּנִים בְּפָנִים DEUT. 5, 4; פָּנִים לְפָנִים PROV. 27, 19 face to face, reflected in water; אֶל-פָּנֵי in the sight of one, i. e. without any reserve, openly, boldly, defiantly, describing more definitely the ideas in the verbs הִקְדִּים Is. 65, 3; so too הִקְדִּים and הִקְדִּים אֶל-פָּנֵי JOB 2, 5; 13, 15; DEUT. 7, 10, פָּנֵי פָּנֵי

easier or sooner than the moth JOB 4, 19, and *sicut* (Vulg.), *ὡς τὸν ἄνθρωπον* (LXX), not quite = the Latin *ad faciem* (Plaut.); נָתַן לִפְנֵי פ' 1 SAM. 1, 16 *to make as ... i. e. for one*. In many verbs construed with לִפְנֵי, לְ has properly one of the meanings given, but these must be taken in a wider and more extended import while they define the verbs more exactly. So עָמַד לְ GEN. 18, 22 *to serve, to wait upon* (see עָמַד), נִשְׁתַּחֲוֶה לְ NAH. 1, 6 *to stand before one*; הִשְׁתַּחֲוֶה לְ *to pray before* (see שָׁחָה), for which also הִלָּךְ לְ 1 KINGS 12, 30 *stands*, and so it modifies נָתַן (see נָתַן), JUDGES 4, 15, 1 SAM. 14, 13, פָּרַץ לְ 2 SAM. 5, 20, נָפַל לְ JER. 1, 17, נָתַן לְ 2 KINGS 4, 43, עָרַב PROV. 17, 18, כָּסַד 2 SAM. 3, 31. — e) מִלִּפְנֵי *from before, i. e. away from* GEN. 23, 3 4; 41, 46; LEV. 9, 24; hence after the verbs הוֹרִישׁ 1 CHR. 19, 18, הוֹרִישׁ 2 CHR. 20, 7, יָרָא 1 SAM. 18, 12, נָמַסׁ Ps. 97, 5, חוּל 114, 7, נִבְרַחׁה ESTH. 7, 6, seldom after זָעַק 1 SAM. 8, 18, נִבְרַחׁה 1 KINGS 21, 29, where it appears to be = לִפְנֵי, as it also stands for it ECCLES. 1, 10, once for מִפְּנֵי *on account of* 1 CHR. 16, 33. — f) מִפְּנֵי means in the first instance *away from before*, EX. 14, 19 *away from before them*, after verbs of departing, fleeing HOS. 11, 2, GEN. 7, 7, IS. 20, 6, of seeking help 19, 20, of fearing (see יָרָא, חָתַח), of reverencing, humbling oneself 2 KINGS 22, 19, of hiding JOB 23, 17, and such like. Here belongs also מִפְּנֵי *to retreat before one* (from fear) JOB 39, 22, אָבַד מִפְּנֵי *to perish before one* (fleeing) Ps. 9, 4, נָזַל מִפְּנֵי *to totter before one* (retreating) JUDGES 5, 5 and so after other verbs, where the secondary idea of *fearing, fleeing &c.* is to be supplied JOB 9, 21; IS. 17, 9; 1 CHRON. 12, 1. Then, *because of*, expressing the efficient cause, as מִפְּנֵיהֶם GEN. 6, 13 *because of them*, i. e. proceeding from them, *from them* (LXX *ἀπὸ αὐτῶν*); *on account of*, propter, denoting the more remote cause 47, 13; DEUT. 28, 20; HOS. 10, 15; JER. 9, 6; and when a hindrance is spoken of,

prae, for, by reason of, as מִפְּנֵי חֹשֶׁךְ JOB 37, 19 *by reason of darkness* (of understanding); מִפְּנֵי אֲשֶׁר *because that, quia*, EX. 19, 18; JER. 44, 23. In LEV. 19, 32 and JER. 1, 13 מִפְּנֵי belongs to פָּנִים, and has nothing of the meaning of a particle. g) עַל-פְּנֵי stands aa) personally, *before, prop. before a person*, = לִפְנֵי GEN. 32, 22, עַל-פְּנֵי JOB 4, 15 *before me*, עַל-פְּנֵיהֶם 6, 28 *before you*, i. e. in your presence; hence מַעַל-פְּנֵי = מִלִּפְנֵי GEN. 23, 3 *in the presence* GEN. 11, 28. bb) referring to space, *before, ante, in fronte rei*, 1 KINGS 6, 3 *before the breadth of the house*; or *in the front of* 2 CHR. 3, 17, *east of, ab oriente, eastward over against* GEN. 16, 12, 1 KINGS 11, 7, DEUT. 32, 49, 1 SAM. 15, 6, but *before, over against* appears to be the prevailing idea, while מִקְדָּם ZECH. 14, 4, מִמּוֹרָחַ הַשָּׁמַשׁ NUM. 21, 11, יָמָה JOSH. 15, 8, נִגְבְּהָ 18, 14 sometimes complete the sense; on the other hand it stands alone JUDGES 16, 3; 1 SAM. 24, 3. cc) *in sight of, before, prae*, to denote preference DEUT. 21, 16. dd) *towards* GEN. 18, 16; Ps. 21, 13. — As belonging to פָּנִים, פְּנֵי signifies aa) *upon the surface* GEN. 1, 2 29, and of motion *on the surface* AMOS 5, 8, LEV. 14, 7, EZ. 32, 4, *over the surface* GEN. 11, 8; to this belongs מַעַל-פְּנֵי *away from the surface* 1 SAM. 20, 15; AM. 9, 8. bb) *above, i. e. except*, EX. 20, 3 *except me*, Targ. בְּרַ מִי.

For the Hebrew פָּנִים is used the Ar. وَجْهٌ, and with many modifications the Aram. אַפְּיָן, ܐܦܝܢ.

פְּנִים (after the form מַעֲלִי, from מִלְּפָנִים; therefore with לְ לִפְנֵים in מִלְּפָנִים; with a of motion פְּנִימָה m. prop. *a thing covered, concealed, hidden*; hence the inner (opposite חוּץ and cognate in sense פֶּתַח), מִלְּפָנִים *to within, from within* 1 KINGS 6, 29, פְּנִימָה *to within, into the interior* LEV. 10, 18, *within* 2 KINGS 7, 11 (*into the house*); also in answer to the question where? *within* 1 KINGS 6, 18; Ps. 45, 15; לִפְנִימָה prop. *to within*, but also *inside* 1 KINGS 6, 30, opposite לְחוּצוֹן לְחִיצוֹן;

inward Ez. 41, 3, 2 Chr. 29, 16, *inwardly* to Ez. 40, 16, מִפְּנִימָה *from within* 1 Kings 6, 19 21. — A derivation of it from פָּנִים, even if the form could then be justified, would give the opposite meaning *the external*. The ים- here is only an apparent plural which is also wholly unsuitable.

פָּנִימָה see פָּנִים.

פְּנִימִי (out of פָּנִים; *pl.* פְּנִימִים) *adj. m.*, פְּנִימִית (*pl.* פְּנִימִיּוֹת) *f.* *inner*, of בֵּית 1 Kings 6, 27, חֲצֵר Ez. 40, 15, חֲצֵר 40, 19, הֵיכָל 41, 15, הֹרֵר 1 Chr. 28, 11, opposite הֵיזָוֶן Ez. 41, 17.

קָצִין (from פָּנָה II. after the form קָצִין from קָצָה; only the *pl.* פְּנִינִים *m. prop.* *a shining thing*, hence *coral*, of a red colour, to which אָדָם is applied, and to which is compared the dark red colour of the skin of orientals LAMENT. 4, 7 (Boote, Michaelis). In preciousness like gems Prov. 3, 15 K'ri; 8, 11; 20, 15; 31, 10; Job 28, 18. The ancient interpreters understood either a red gem, or a red pearl, unsuitably. See פָּרִי. The Greek *nirva* has nothing to do with it.

פָּנָם (not used) *tr.* *to conceal*, celare, occulere, ident. in its organic root פָּנָם with that in סָפֵן I. צָפֵן (Conc. s. v.), enlarged into a stem by means of *m*, and assumed for פָּנִים and פְּנִימָה, as a reference of it to פָּנִים does not hold good. See these words.

פָּנָן (unused) a stem adopted for פָּנָה, פָּנָה, and compared with the Ar. فَتَن (to mix, to divide, separate &c.); but see these words.

פְּנִימָה (out of פָּנִימָה, as some mss. actually read it; *a coral*) *n. p. f.* 1 Sam. 1, 2 4.

פָּנֵק (Kal unused) *intr.* *to be soft*, tender, delightful, fondled, the Ar. فَتَق, Aram. פָּנֵק and פָּנֵק in their varied applications going back to this fundamental signification; metaphor. *to pine*, *to be slack*, *weak*, *decaying*, for which

فَنَج and فَتَن are used in Arabic; the organic root is פָּנֵק, being also in פָּנֵק.

Pih. פָּנֵק (*part.* פָּנֵק) *to fondle* Prov. 29, 21.

פָּס (*pl.* פָּסִים, from פָּסַס II.) *m. prop.* *extension*, of the feet, *striding* (from פָּס = פָּסַד); hence 1. *the step*, i. e. where it begins, viz. with the ankle, פָּסִים בְּחֵזֶק GEN. 37, 3 and 2 SAM. 13, 18 *a garment reaching to the ankles, an ankle-tunic*, also with sleeves down to the hands, *a sleeve-garment* (Joseph. Antt. 7, 8, 1; LXX on Samuel, Syr. on Genesis, Symm. on both places; Vulg. *tunica talaris* on GEN. 37, 23 and on Samuel), worn over the usual tunica, and also called מְעִיל 2 SAM. 13, 18; it is therefore connected with אֶפְסָרִים Ez. 47, 3. — 2. *the wrist*, whence the palm of the hand with the fingers spreads out, therefore פָּסִים בְּחֵזֶק *tunica manicata* GEN. l. c. 2 SAM. l. c. The old translators either fluctuate between 1 and 2, or unite them both, and the latter may be adopted; comp. Aram. פָּס. — 3. *the speckled, variegated, striped*, of a garment, from the fundamental signification "to distribute, to sprinkle", hence the LXX in GEN. l. c. γῶν ποικίλος, Vulg. *tunica polymita*, and so Jerus. Targ. and Ibn Gadiach.

פָּס (from פָּסַס) *Aram. m.* *wrist*, of the hand, whence the palm with the fingers spreads out; consequ. the whole of that part of the hand itself DAN. 5, 5 24, with יָרֵךְ or יְדֵי יָרֵךְ; Targ. for כַּף.

פָּס דְּמִים (*extension or fulness of brooks*, i. e. *abounding in brooks*; on פָּס comp. פָּסָה דְּמִים; פָּסָה comes from the Pihel of דָּבָה I. *to flow*) *n. p.* of a locality in the western part of the tribe of Judah, between שִׁכָּר and צִקְדָּה 1 Chr. 11, 13 (1 SAM. 17, 1 has for it דְּמִים); in 2 SAM. ch. 23 it has fallen out.

פָּסַג (Kal unused) *tr.* *to split*, *to cut in pieces*, *to separate*, *to divide*, Aram. פָּסַג for Hebr. פָּתַר; it may be connected with פָּשַׁק, פָּשַׁק, Aram. פָּסַק &c. The organic root is פָּ-כָּ, פָּ-כָּ, which exists

also in *פסגה* I., *פסגה* I., *פסגה*, *פסגה*. Deriv. the proper name *פסגה*.

Pih. *פסג* (imp. pl. *פסגו*) to mark off, to fix the limits of, *פסגו*, i. e. to review all over Ps. 48, 14; according to the LXX and Vulg. to divide, to walk through, like the Ar. *חַב* to cut and to walk through. According to *Rashi* and *Kimchi*, to furnish with pinnacles or turrets, as a denom. from *פסגה*.

פסגה (prop. a piece, part, like the Aram. *פסג*, hence a point, a mountain-peak) n. p. of a mountain ridge in Moab, south of Sihon, of which *פסג* forms a part Num. 21, 20; 23, 14; Deut. 3, 17 27; 4, 49; the ancient interpreters render it *פסגה*.

פסג (not used) tr. same as *פסג* (Ar. *فَسَلَ*, Aram. *פסג*) to spread out, to extend, of superabundance and fulness; deriv. according to some *פסגה*, which, however, may better be derived from *פסג*; the proper name *פסגה* is to be derived from *פסג*.

פסג (c. *פסג*, from *פסג* II.) f. prop. expansion, hence *superabundance*, Ps. 72, 16 *superabundance of corn* (*Rashi*), Aram. *פסג*, conseq. like *פסג* of men, *פסג* of fluids, *פסג* of fruit, *פסג* of riches.

פסח (part. pl. m. *פסחים*, inf. abs. *פסח*, fut. *פסח*) intr. prop. to move away from, to move forward from, to move over, from one object to another; cognate in sense with the tr. *פסח*, *פסח*, *פסח*, and like these proceeding from the fundamental signification to split off, to tear away, conseq. ident. with *פסח* in fundamental signification. Hence 1. to go through, to pass through, a river, like *פסח* (which see) to pass through a level expanse, comp. *פסח* to cut asunder and to go pass or go through. Perhaps *פסח* (= *פסח* II. (as *פסח* I.) is to be referred to a like fundamental signification. — 2. with *פסח* to go or pass over a thing, i. e. to spare, like *פסח* Ex. 12, 13 23 27; generally to spare, to deliver, coupled with *פסח*, *פסח*,

and absol. Is. 31, 5, for which 30, 18 has *פסח*. — 3. Metaph. to totter from side to side, of the gait; hence the old saying of Elijah's time *פסח* *פסח* *פסח* 1 Kings 18, 21 to waver upon two knee-bends (see *פסח*), i. e. to bend sometimes the one and sometimes the other, comp. Iliad 15, 280 seq.; to halt (see *Pih.*). Deriv. *פסח*, and the proper names *פסח*, *פסח*.

The explanation of the stem now given is explained by the Ar. *فَسَعَ* to be snatched away, of a thing, *فَسَعَ* to dislocate, hence to limp, to totter, to be lame, *فَسَعَ* to break through, to break, a covenant, *فَسَعَ* to break through, of light, Syr.

פסח to protect, to spare; and *פסח* is also identical in form with *פסח*, *פסח*, *פסח*, Aram. *פסח*. The organic root is *פסח*, which exists also in *פסח*, *פסח*, *פסח*. For extra-Semitic comparisons see *Pott*, *Etymol. Forschungen* I. p. 268.

Nif. *פסח* (fut. *פסח*) to become lame 2 Sam. 4, 4.

Pih. *פסח* (fut. *פסח*) prop. to totter very much, of the Bacchanalian sacrificial dancing of the priests of Baal 1 Kings 18, 26 (Targ.), alluding to 18, 21.

פסח (pl. *פסחים*) m. prop. stepping over, sparing; hence 1. an exemption-sacrifice, in memory of the sparing of Israel Ex. 12, 27, fully *פסח* Ex. 1. c., commonly *פסח* alone in *פסח* Deut. 16, 2, *פסח* 2 Chr. 30, 18, *פסח* 30, 15, *פסח* Ex. 12, 48; pl. the paschal lambs 2 Chr. 30, 17. — 2. the passover-feast, i. e. the passover-meal on the evening of the 14th Nisan; the following seven days as a festival being termed *פסח* Lev. 23, 5 6, and so in *פסח* Num. 33, 3; yet at a later period these were also termed *פסח*, explained by *פסח* Ez. 45, 21; fully *פסח* Ex. 34, 25.

The Greek translators and Hellenists have translated *פסח* in the sense here given, as *ὑπερβασις* (Aq.), *ὑπερμαχῆσις* (Symm.), *ὑπερβασία* (Joseph.), *διαβατήρια* (Philo),

ἀλμα (Graeco-Ven.). Only the LXX (φασίαι, πάσχα = Aram. פֶּסַח), the Syr. (ܦܫܚܐ) and Arab. (فصح) retain the

Hebrew word. Perhaps פֶּסַח may have originally denoted the breaking through of the spring-sun, or the new sprouting of nature or spring; which is justified by analogy. A historical allusion may have originated with the exodus from Egypt.

פֶּסַח (perhaps from פֶּסַח; one born at the passover; comp. Paschalis) *n. p. m.* EZR. 2, 49; NEH. 3, 6; 1 CHR. 4, 12.

פֶּסַח (*pl.* פֶּסַחִים, without Dagesh) *adj. m. lame, limping* LEV. 21, 18, DEUT. 15, 21, 21, 21; פֶּסַחִי רַגְלִי 2 SAM. 9, 13 *lame in both feet*, i. e. going on crutches; *pl. fig. of idols* (see Ps. 115, 5 7) 2 SAM. 5, 6 8, which were placed on the walls for the protection of the Jebusites; elsewhere the lame Is. 33, 23.

פֶּסֶל (only *pl.* פֶּסֶלִים, *c. גִּלְיָה*, with *suff.* גִּלְיָהִים, from פָּסַל) *m. 1. a cut, cast or carved image, of idols* Is. 42, 8; JER. 50, 38; Hos. 11, 2; פֶּסֶלֹתָ Is. 30, 22 *idols of silver*. — 2. *a quarry* JUDGES 3, 19 (Targ.), *n. p. of a place in the neighbourhood of Gilgal*.

פָּסַח (unused) *tr.* same as פָּסַח to separate, to divide, to cut through, Aram. פֶּסַח; or = פָּסַח to totter, to waver, which is more probable according to the derivative. Deriv.

פֶּסֶח (same as פֶּסַח) *n. p. m.* 1 CHR. 7, 33.

פָּסַל (*fut.* יִפְסֹל) *tr. 1. to hew, stones; to carve, of stone-cutters, by smoothing stones, making them square, or by preparing them in any manner* Ex. 34, 1; 1 KINGS 5, 32; more than חָצַב. — 2. *to cut, wood, especially for an image* HAB. 2, 18. — 3. *Metaphor. to form, fashion, of a worker in metal, especially in פָּסֶל, פָּסֶלִי. The organic root פָּסַל is identical with that in חָצַב, חָצַבִּי; Aram. פָּסַל the same, metaph. to destroy, to corrupt, whence פֶּסֶלִי what is bad,*

corrupt, modern Hebrew פָּסִיל, opposite of כָּשֶׁר; פָּסִילָה = Aram. פֶּסֶלָה.

פָּסֶל (with *suff.* פָּסֶלִי; for plur. see פָּסִיל) *m. prop. a hewn, prepared stone; hence an image of stone* Ex. 20, 4; DEUT. 4, 16; but also *a molten image* Is. 40, 19; 44, 10; *one of wood* 44, 15 17; 45, 20; generally *a likeness, image, of אֱשֶׁרָה* 2 KINGS 21, 7, of a קָמֶל 2 CHR. 33, 7 (see Ez. 8, 3), of אֶפְדֹּד, i. e. bound with an Ephod JUDGES 18, 14 18; elsewhere coupled with מַסְכָּה 17, 4, חֲרָסִים 18, 14 20, נֶסֶךְ Is. 48, 5; *an idolatrous image* Ps. 97, 7.

פֶּסֶנְתָּרִין (or פֶּסֶנְתָּרִין; also פֶּסֶנְתָּרִין or פֶּסֶנְתָּרִין) *Aram. m. a stringed instrument like a lyre or harp* DAN. 3, 5 7 10 15. It is the Greek ψαλτήριον (changed into נ), standing in the LXX for the Hebrew כִּנּוּר, נֶבֶל and גִּיטָה. The termination -וֹר is the Aramaean -וֹר.

פָּסַח I. (3 *pl.* פָּסִי) *intr. to disappear, to cease, to be lost* Ps. 12, 2, parallel to נָמַד, conseq. identical in its organic root with that in פָּסַח.

פָּסַח II. (unused) *intrans. to unfold, spread out, extend, to diffuse, of the sole of the foot or palm of the hand, i. e. where the foot expands with its toes or the palm with its fingers; metaph. to expand, of fulness, to be manifold &c.* The stem is connected with פָּשַׁע (which see), פָּשָׁה, פָּשָׁה, where also a comparison is found. See פָּשָׁה, פָּשָׁה.

פָּסַח *Aram. see Aram. פָּסַח.*

פָּסַח (contracted from פָּסַחָה, from פָּסַח = פָּשָׁה; *expansion*) *n. p. m.* 1 CHR. 7, 38.

פָּעַה (*fut.* אֶפְעֶה) *to breathe, to blow, like פָּה, אֶפְסַע, פָּה, where still other comparisons may be found; metaph. to pant violently, to gasp, of the groaning of a woman in travail* Is. 42, 14, of the bleating of herds (Aram. פָּעָה, פָּעָה), of the hissing of the serpent (see אֶפְעֶה,

if it be from פָּנָה, of the panting of an angry man (comp. שָׁאָה, שָׁאָה Is. 42, 14), Arab. فَاغ; to yawn, to open, the throat, of a yawning abyss. Deriv. the proper names פָּנִי and

פָּנִי (in pause פָּנִי, from פָּנָה, a yawning deep; or from פָּנִי = פָּנִי, conseq. = יָפִי) n. p. of a city in Idumea GEN. 36, 39, for which 1 CHR. 1, 50 has פָּנִי, in pause פָּנִי. The LXX translate it by פָּנִי, ψωγώ, meaning hiatus or opening.

פָּתוּר (from פָּתַר; an opening, gaping) m. prop. the opening of the maiden's hymen, then 1. the name of a Moabite deity, in whose honour virgins prostituted themselves NUM. 23, 28; 31, 16; JOSH. 22, 17; fully פָּתוּר NUM. 25, 3 5; DEUT. 4, 3 4; PS. 106, 28; HOS. 9, 10; comp. Jerome on Hos. 4, 14: . . . colentibus maxime feminis Beelphegor ob obscoeni magnitudinem, quem nos Priapum possumus appellare, and on 9, 10, as well as in Jovin. 1, 12: Phegor in lingua Hebraea Priapus appellatur. — 2. the name of a mountain in Moab NUM. 23, 28, so called from the worship of Baal-peor. The mountain itself was afterwards worshipped as a god (Hilary, Comment. on Ps. 133).

פָּתִי see פָּתִי.

פָּעַל (part. פָּעַל, fut. יַפְעֵל, JOB 35, 6 before Makkeph (יַפְעֵל) tr. poet. for עָשָׂה to make (of an iron-smith) IS. 44, 12; to fashion, an idol 44, 15; to form, a pit PS. 7, 16; to create, hence פָּעַל = עָשָׂה creator JOB 36, 3; to put in order, prepare EX. 15, 17, strengthened by עָשָׂה IS. 41, 4, like יָצַר 43, 7; to practise, עָשָׂה PS. 58, 3, צָדֵק 15, 2, עָלַל JOB 34, 32, עָלַל 36, 23, אָנֹן PROV. 30, 20, רָע MIC. 2, 1; to accomplish DEUT. 32, 27; to do JOB 11, 8; always with the accusat. of the object DEUT. 1. c.; also absol. to work IS. 44, 12; with לְ to make into PS. 7, 14, or with לְ of a person JOB 22, 17; seldom with בְּ of the person JOB 35, 6. Deriv. מַפְעֵל, מַפְעֵלָה, מַפְעֵלָה, and the proper name מַפְעֵלָה.

The stem פָּ = פָּעַל is likewise found in the other Semitic dialects (Ar. فَعَلَ, Aram. פָּעַל, פָּעַל, Phenic. פָּעַל, whence the infin. לְפָעַל and a form הִפְעֵל for Kal PLAUT. POEN. 1, 6 13); the organic root means to cut into, to divide, then to form, to create, to make, as in בָּרָא, עָשָׂה, יָצַר the usual significations proceed from the same fundamental one; conseq. identical with פָּל.

פָּעַל (with suff. פָּעַלְךָ, פָּעַלְנוּ, but also פָּעַלְתָּ, פָּעַלְתֶּם) m. work, business PSALM 104, 23; JOB 24, 5; doing, acting JER. 25, 14; PROV. 24, 12; a work, deed JOB 34, 11; fully פָּעַל PS. 9, 17; מַפְעֵל פָּ a deed of violence IS. 59, 6; mighty deed, in רַב-פָּעֻלִים = אִישׁ חַי or אִישׁ חַי, the peculiarity of one בָּנִיָּה 2 SAM. 23, 20; 1 CHR. 11, 22; an evil deed JOB 36, 9 = מַעֲשֵׂה 33, 17 and מַעֲשֵׂה ECCLES. 4, 3, Ar. فَعْلَة; a work accomplished, creation DEUT. 33, 11, of Israel, as the creation of God IS. 45, 11; a punitive work, of God IS. 5, 12; acquisition, property PROV. 21, 6; wages JOB 7, 2, like מַעֲשֵׂה; comp. מַעֲשֵׂה and ἐργον.

פָּעֻלָּה (constr. פָּעֻלָּתִי, with suff. פָּעֻלָּתִי, fem. the doing, of a thing, labour PROV. 10, 16; IS. 61, 8; exertion PS. 17, 4; a mighty deed 28, 5; a great work JER. 40, 10; wages, reward 49, 4.

פָּעֻלָּתִי (abridged from פָּעֻלָּתִי, Jah practises mighty acts) n. p. m. 1 CHRON. 26, 5.

פָּעַם (inf. with suff. פָּעַמִּי) tr. prop. 1. to beat, to strike, of a hammer; of the striking or beating of the feet, i. e. to tread; to knock, of clock- or bell-work; figur. to impel, to drive or urge on, of the spirit JUDGES 13, 25, incorrectly taken by Ibn Ganāch as a denomin. from פָּעַם (times). Deriv. פָּעַם, פָּעַמִּי, פָּעַמִּי. — 2. to stop, i. e. to make fast, to bar, to cause to stagnate; proceeding from the idea of beating (see Nif. 2).

Nif. נִפְעַם (fut. יִפְעֵם) 1. to be moved hither and thither, to be driven to and

fro, i. e. to be restless, of רָוָה GEN. 41, 8; DAN. 2, 3. — 2. to stop, i. e. not to speak; to be restrained in words Ps. 77, 5.

Hithp. הִתְפַּחֵם (fut. יִתְפַּחֵם) same as Nif. in signification 1. DAN. 2, 1.

פָּעַם (dual פָּעַמִּים; pl. פָּעַמִּים, constr. פָּעַמִּי, with suff. פָּעַמִּי, פָּעַמִּיךָ, פָּעַמִּיךָ, פָּעַמִּיךָ) m. (in signif. 1 and 2) prop. a stroke, tread, ictus, hence 1. the instrument on which one hammers, an anvil, incus Is. 41, 7, for which 44, 12 has פָּעַם = פָּעַם. Here some (*Ibn Sarūk*) refer פָּעַמִּיךָ Ps. 74, 3 remove thy blows from uninterrupted desolations. Plur. chariot-wheels JUDGES 5, 28. — 2. foot-step, tread, pace, poet. step, Ps. 17, 5; 119, 133, and = רָגַל Is. 26, 6; פָּעַם פָּעַמִּים 2 Kings 19, 24 = פָּעַם רָגַל; comp. Phenice. פָּעַם (pl. פָּעַמִּים) for the common רָגַל foot (Mass. 4. 6. 8. 10); n. p. Namphamo, נַמְפַּמִּי = נַמְפַּמִּי, which Augustin explains "boni hominis pes"; Pygmalion, i. e. פִּיגְמַלְיוֹן; in *Echklil* the same. — 3. commonly fem. (masc. JUDGES 16, 28; 2 SAM. 23, 8) tread, pace, therefore like רָגַל time, once, usually אֶחָד פָּעַם once, una vice, semel JOSH. 6, 3 11 14, with ordinal numbers פַּ' חֲמִישִׁית the fifth time NEH. 6, 5, הַשְּׁבִיעִית the seventh time JOSH. 6, 16; or in the plur. with the cardinal numbers preceding, שְׁלֹשׁ Ex. 23, 17, שִׁבְעִי LEV. 4, 6, אֶשְׂרֵי NUM. 14, 22, מֵאָה 2 SAM. 24, 3, אֶלֶף DEUT. 1, 11; generally רַבּוֹת פָּעַמִּים many times ECCLES. 7, 22; in the question, פָּעַמִּים עַד-כַּמָּה 1 KINGS 22, 16 how many times? וְשָׁחִים NEH. 13, 20 once and again; הַיּ this time GEN. 2, 23; 30, 20, הַיּ only once 18, 32, עַתָּה הַיּ now at last 29, 34; פָּעַם ... פָּעַם now ... now, modo ... modo PROV. 7, 12; פָּעַם פָּעַם this time as every time, i. e. one time like another, nunc ut antea JUDGES 16, 20; 1 SAM. 20, 25; dual פָּעַמִּים twice GEN. 27, 36; פָּעַמִּים שְׁלֹשׁ JOB 33, 29 twice, thrice is to be taken like שְׁלֹשׁ 40, 5), and it is unnecessary to read, with the versions, פָּעַמִּים שְׁלֹשׁ. Comp. Ar. خَطَرَة

a step and once, مَرَّةً the same, سَافَةً a stroke and once &c.

פָּעַח (plur. with suff. פָּעַחִי) fem. same as פָּעַם 2, but only of artificial feet Ex. 25, 12; 1 KINGS 7, 30.

פָּעַחַן (pl. פָּעַחִים) m. prop. a striking to and fro, a clock, a bell Ex. 28, 33 34; 39, 25 26.

פָּעַחָה (not used) a Pihel-form adopted for פָּעַחָה (which see), meaning to discover, to reveal, to unveil, with the insertion of an ע, as is often the case in Arab. (see Abhandlungen für semitische Wortforschung p. 312), from פָּחַח = פָּחַח II. to be luminous, open, clear, in Pih. to make clear or light, to brighten up, what is dark; to discover. So Onk., Pesh., Joseph, Philo, Samar., Saad. Derivative

פָּעַחָה see פָּעַחָה.

פָּעַר (only perf.) trans. to open, to gape with, פָּעַר Is. 5, 14, Ps. 119, 131, seldom with פָּ and עַל of the person JOB 16, 10, as a gesture of scorn; elsewhere = פָּעַח 29, 23; metaph. to uncover, the pudenda, i. e. to give oneself up to; Arab. فَعَرَ, Aram. פָּעַר, the same. Deriv. the proper names פָּעַר and

פָּעַר (out of פָּעַר revelation of Jak) n. p. m. 2 SAM. 33, 35, which is expressed by נָעַר in 1 CHR. 11, 37.

פָּעַח (part. פָּעַח, fut. יִפְעַח) tr. to tear asunder, to rend, to cut in pieces; hence 1. to open wide, פָּעַח, to eat Ez. 2, 8; to utter a vow JUDGES 11, 36; Ps. 66, 14; to twitter, said of birds Is. 10, 14 = פָּעַחָה to express mischievous joy, with פָּ Ps. 22, 14; LAMENT. 2, 16; פָּעַחָה to prattle foolishly JOB 35, 16; figur. of the earth, to swallow GEN. 4, 11; NUM. 16, 30. — 2. to cut off, to separate, therefore to deliver Ps. 144, 7 10 11 = פָּעַח and like the Arab. فَعَض, Aram. פָּעַח. The organic root פָּעַח is in פָּעַח, פָּעַח, פָּעַח, Arab. فَعَض.

פָּעַח (fut. יִפְעַח) tr. same as פָּעַח,

prop. to break asunder, bones (see Pih.); only figur. to break forth, to break out, into joy, with רָנָה Is. 14, 7; 44, 23; coupled with רָנָן 52, 9; Ar. **فَصَح**, **فَصَح**, also of the breaking forth of dawn (see פָּצַח); comp. **شَقِشَق** to break and to cry aloud, **طَدَعَ** to break and to announce loudly, Greek **ἀνέστηναι φωνήν**, Latin *arumpere gaudium* etc.

Pih. פָּצַח to break in pieces, **פָּצְחוֹת**, **מִצְחוֹת** Mic. 3, 3.

פָּצְרָה (from פָּצַר) fem. a notch, indentation, gap, in cutting instruments, 1 SAM. 13, 21 and there was bluntness in the edges (i. e. the notched edges, **פָּצְרָה** forming a single conception) viz. in **מַחְרָשׁוֹת**, **אֲחִים**, **שָׁלַשׁ קִלְשׁוֹן**, **הַצֵּיב הַהֲרָקָן** and **קִרְדָּמִים**, so that this verse only describes more exactly what precedes. Others (Targ., Rashi, Kimchi) translate a file with edges, an instrument for sharpening (**לְלִטּוֹשׁ**). But this passage does not speak of a sharpening tool, which had been already mentioned before more briefly; nor can **שָׁלַשׁ קִלְשׁוֹן**, **הַצֵּיב הַהֲרָקָן** be correct. The old translators had clearly another text; and therefore it is better to read **הַיָּתִידָה הַמְצַיֵּר הַפִּים** **הַהֲרָקָן** and translate and there be a sharpening of the edges (**הַמְצַיֵּר = הַמְצַרָה**, from **פָּצַר**, where this meaning is shewn). The noun would be an infin. Hif.-form, to which הַ is essential.

פָּצַל (Kal not used) tr. to cut off, to peel off; Syr. **فَصَلَ** dissecuit, Arab. **فَصَلَ** to separate; see **פָּקַל**, **בָּצַל**. Derivat. **פָּצְלָה**.

פָּצְלָה (only pl. **פָּצְלוֹת**) fem. a peeling, a stripping, of rods by peeling them GEN. 30, 37.

פָּצַם tr. to split, to rend, the earth by an earth-quake (**רָעַשׁ**) Ps. 60, 4; Arab. **فَطَمَ**, **فَطَمَ**, Aram. **פָּצַם** the same; identical in its organic root **פָּצַם** with that in **קָרַם**, **פָּרַס**, **גָּרַם**, **זָרַם** (to **קָרַם**).

פָּצַע (part. **פָּצִיעַ**, constr. **פָּצִיעַ**; inf.

absol. **פָּצַעַ** tr. prop. to cut, to cut in pieces, to cleave wood, then to wound 1 KINGS 20, 37; Song of Sol. 5, 7; to crush, to bruise, the testicles, strengthened by **הִכָּה** DEUT. 23, 2. Aram. **פָּצַע** to cut, wood; to cleave, the brain; to press out, olives. **פָּצַע** is connected with **פָּצַע**, Aram. **פָּצַע**, **פָּצַע**, as also with **פָּצַח**; Arab. **فَضَعَ** to crush. Derivative

פָּצַעַ (with suff. **פָּצַעִי**; plur. **פָּצַעִים**, constr. **פָּצַעִי**, with suff. **פָּצַעִי**) m. a wound, PROV. 23, 29; 27, 6; a stronger word is **חֲבוּרָה** Is. 1, 6, or the present is a general expression PROV. 20, 30; GEN. 4, 24.

פָּצַץ (unused) tr. to reduce to ruins, to break in pieces; metaph. to disperse, to scatter; identical in its organic root **פָּצַץ** with **פָּץ** (**פָּצַץ**), **פָּצַץ**; Ar. **فَضَّ**. Deriv.

פָּצַץ (= **נָפַץ**, dispersion, exile) n. p. m. 1 CHR. 24, 15; with the article on account of its appellative meaning.

פָּצַר (fut. **יִפְצַר**) tr. 1. prop. to cut into, to notch, a thing; to rend, Ar. **فَطَرَ** (of notched, hacked edges), whence **فَطْر** (a knife full of notches), therefore to sharpen; metaph. to urge one, instare, urgere; to press vehemently, upon one, with **בְּ** of the person GEN. 19, 3 9; 33, 11; 2 KINGS 2, 17; 5, 16, like **בְּ** **פָּרַץ** (which see). Deriv. **פָּצְרָה**.

Hif. **הִפְצִיר** (only inf. **הִפְצִיר** as a noun) 1. to act in an urgent, incessant, pressing way; hence to be obstinate, obtuse, stubborn, according to which is explained **הִפְצִיר** 1 SAM. 15, 23 = **הִפְצִיר** rebelliousness. — 2. to sharpen, after the fundament. signif. Deriv. **הִפְצִיר** = **הִפְצִיר**. See **פָּצְרָה**.

פָּקַר (fut. **יִפְקַר**) tr. prop. to divide, to split asunder, for the purpose of judging or examining (see **בִּיָּן**), Arab. **فَقَطَّ** the same, **فَقَدَّ** to open, i. e. to cleave asunder; to cut into, to press into, hence 1. to chastise, scourge, punish, absolut. JOB 31, 14; 35, 15; Is. 26, 14; or with accusat. of the object, as **פָּשַׁע** Ps. 89, 33, **הַמָּאָה** Hos. 8, 13, **עָיִן** LAMENT.

4, 22, רָעָה Is. 13, 11, רָע JER. 23, 2; sometimes the accusative lies in a whole clause 1 SAM. 15, 2; often with עַל of the person on whom a chastisement comes Ex. 20, 5; 32, 34; 34, 7; NUM. 14, 18; AM. 3, 2; without an accus. of the object, with עַל JER. 9, 24 25; 44, 13; Hos. 12, 3, אֶל JER. 46, 25; 50, 18 or בָּ of the person 9, 8, according to the way in which the idea of punishment is modified. Comp. בָּקָרוֹ (from בָּקַר) meaning chastisement. — 2. to prove, to examine Ps. 17, 3, to consider carefully JOB 7, 18, to review, to muster, to number, a people, army, NUM. 1, 44; 3, 39, either in order to take a census 2 SAM. 24, 4, or to make a tally 1 KINGS 20, 15; to inspect JOB 5, 24; to count off, therefore בָּקָדִים the counted, numbered NUM. 1, 44, Ex. 38, 21, and the phrase עָבַר עַל-הַבָּקָדִים to pass over to the numbered, i. e. to belong to them Ex. 30, 13; 38, 26. To this head belong: a) to have an urgent care for one, to direct the attention to one, generally to think of, to interest oneself in one, with accus. of the object GEN. 21, 2; 50, 24; Ex. 3, 16; 4, 31; 13, 19; sometimes with the additional idea: to think of at last, to think of again Is. 23, 17; 26, 16, for which the Elohist uses זָכַר (of like fundamental meaning) GEN. 8, 1; 19, 29; 30, 22. b) to look out, for a person or thing, to give close heed to, with לְשָׁלוֹם (referring to the welfare of) 1 SAM. 17, 18, like רָאָה אַחֲ-שָׁלוֹם פִּי (which see); in a bad sense 2 KINGS 9, 34; to visit, with בָּ of the object one takes with him JUDGES 15, 1. In all these meanings בָּקַר is cognate in sense, and proceeds from a similar radical signification. — 3. to set over, to appoint, to give the oversight of, with accus. of the person and עַל (over) of a person or thing whom one is set over NUM. 4, 27; 27, 16; JER. 51, 27; fig. 15, 3; without עַל NUM. 3, 10; DEUT. 20, 9; with אַחֲ- to set with, to join to GEN. 40, 4; to enjoin upon, to charge with, with עַל of the person EZR. 1, 2, 2 CHR. 36, 23, to entrust JOB 34, 13, to prescribe 36, 23, i. e. to give over to the care of; to dispose of, to commit to the care of

another 2 KINGS 5, 24. This meaning is connected with the second, as appointing, giving the oversight of, setting over, is only meant to express committal to one's strict care and inspection. Deriv. פָּקִיד, פָּקִידוֹת, פָּקִידִים, נִפְקָד, and the proper name מִפְקָד.

Nif. נִפְקָד (*inf. constr.* הִפְקָד, *fut.* יִפְקֵד) 1. to be chastised, punished, with מִצֵּם by whom Is. 29, 6; with accusat. by what Prov. 19, 23, with עַל of the person on whom chastisement is inflicted NUM. 16, 29; on the contrary Is. 24, 22 is to be taken in signif. 2. — 2. to lack, to be missed, with מִן of the person NUM. 31, 49, or absol. 1 SAM. 20, 18 25; also with לְ of the person 25, 7; the same signif. existing in Kal also (Is. 34, 16); comp. חָסַר, with which it is ident. in fundamental signification. — 3. to be set over, appointed NEH. 7, 1; 12, 44.

Pih. פָּקַד (*part.* מִפְקֵד) to muster, to set in array, צָבָא Is. 13, 4. Also according to the derivatives to establish, to determine; cognate in sense with חָק (חָקַק) to consign to the care or keeping of. Derivat. פָּקִיד, פָּקִידוֹן.

Puh. פָּקַד 1. to be established, arranged Ex. 38, 21. — 2. to be without, to be lessened by, to want, Is. 38, 10 I want the residue of my years; conseq. = חָסַר.

Hif. הִפְקִיד (*fut.* יִפְקִיד, *ap.* יִפְקֵד) 1. to appoint, set over a thing, to make overseer of, with accus. of a person and עַל GEN. 39, 5, Is. 62, 6, לְ 1 KINGS 11, 28 and בָּ of a thing JER. 40, 5; 41, 18; also absol. 2 KINGS 25, 23, and fig. LEV. 26, 16. — 2. to commit to the care of one, with עַל יְדֵי פִי 2 CHR. 12, 10, פִּי בִידֵי Ps. 31, 6; with אַחֲ- to entrust or deposit with JER. 40, 7; 41, 10; with accus. of the person and בָּ of the thing to give over to the care of in 37, 21; with accus. of the place, to lay up, to place Is. 10, 28.

Hof. הִפְקִיד (*part. pl.* מִפְקָדִים) 1. to be chastised, punished JER. 6, 6. — 2. to be appointed, set over 2 KINGS 12, 12; 22, 5. — 3. to be given over to, entrusted with, with אַחֲ- with one LEV. 5, 23.

Hithp. הִתְפַּקֵּד (*fut.* יִתְפַּקֵּד) to be mustered,

examined, numbered, JUDGES 20, 15 17; 21, 9 (הִחְפָּקְךָ for הִחְפָּקְךָ).

Hoṭhpa. הִחְפָּקְךָ to be mustered, numbered, NUM. 1, 47; 2, 33; 26, 62.

As to the verb פָּקַד, the fundamental signification is sufficiently established by comparison of the analogous פָּקַד, פָּקַד &, as well as by the Ar. فَكَّصَ (to break through) and فَكَّلَ (to open). The organic root פ־ק־ד can therefore be identical only with that in קָד (קָדַר) I. גָּד (גָּדַר) (קָדַר).

פָּקַדְהָ (after the form גָּדְלָה, constr. דָּהָה, with suff. דָּהָם, plur. פָּקַדוֹת) *fem. 1. visitation, chastisement, punishment* Is. 10, 3 = שְׁוֹאָה; JER. 10, 15; 11, 23; Hos. 9, 7; MIC. 7, 4; commonly supposed also in Ez. 9, 1, but which is better referred to 2. בֵּית הַפָּקַדוֹת, a house of punishment, a prison JER. 52, 11, where כְּוִדִין (comp. JUDGES 16, 21) has probably fallen out before it; hence the LXX have εἰς οἰκίαν μολῶντος. — 2. *official class* 1 CHR. 23, 11; 24, 3; generally equivalent to מִשְׁמָרָה, מִשְׁמָרָה watch, watch-post, service, prop. a firm and definite commission or position of service, munus, praefectura NUM. 4, 16; 1 CHR. 24, 19; 26, 30; פֶּ' הַמִּלְכָּה the jurisdiction, office, service of the king 2 CHR. 24, 11; *oversership, headship of overseers, heads* (abstract for concrete) Is. 60, 17, parallel קָדְשִׁים, and so too Ez. 9, 1, where קָדְשִׁים stands = קָדְשִׁי (imperat.); metaphorically a thing laid up, carefully kept, hence substance, goods, property Is. 15, 7, PSALM 109, 8 (comp. 49, 11), if this meaning be not as in בָּצֵעַ taken from the fundamental signification, denoting prop. what is snatched away to oneself, acquired. — 3. *a muster, enumeration* 2 CHR. 17, 14; hence *strict care* JOB 10, 12; *office of overseer* 2 KINGS 11, 18 (comp. 12, 12; JER. 20, 1), as מִשְׁמָרָה is used.

פָּקַדוֹן *m. something laid up, goods deposited, depositum* GEN. 41, 36; LEV. 5, 21 23.

פָּקַדוֹת see פָּקַדוֹת.

פָּקַדְךָ *n. p. of the whole land of* Chaldea or a part of it; hence יוֹשְׁבֵי פָּקַדְךָ JER. 50, 21 its inhabitants, selected to have an assonance with פָּקַדְךָ (to punish) 50, 18, פָּקַדְךָ 50, 27 31. In a similar way it stands associated in EZEK. 23, 23 with שְׁוֹאָה, מִשְׁמָרָה, מִשְׁמָרָה, all which must have been designations of lands and peoples. In the Talmud, as among the Gaonim (e. g. Sherira) a city נְהַר־פָּקַדְךָ in Babylonia is mentioned, whence the Amoreans and Gaonim came forth, where there was a high school in the Talmudic time (J. Nedarim 10^b), and whose inhabitants were characterised by *Rab* in a ryhmed sentence (Chullin 127^a). Comp. Fürst's LB. d. Or. 1850 ch. 2; Kultur- und Literaturgeschichte der Juden in Asien p. 189. 263. 264. 297. It seems to have denoted at first the district and race of the Pactyians, whom Herodotus (3, 93; 7, 67) puts with the Armenians and Caspians, and of whom a branch may have settled in Babylonia.

פָּקַדְךָ (only pl. פָּקַדְךָ, constr. פָּקַדְךָ) *m. precepts, orders, commands*, Ps. 19, 9; 103, 18; especially in Ps. 119, of the law.

פָּקַדְךָ (only pl. פָּקַדְךָ, constr. פָּקַדְךָ, with suff. פָּקַדְךָ; prop. part. pass.) *m. 1. the mustered, numbered, as a people or army* NUM. 1, 46; 2, 9; perhaps abstract a numbering, mustering EX. 30, 13 in the phrase עֵבֶר עַל־הָפָּקַד. — 2. the head, of an army 2 KINGS 11, 15, one set over NUM. 31, 48, = פָּקַדְךָ.

פָּקַדְךָ (part. פָּקַדְךָ, inf. פָּקַדְךָ, constr. פָּקַדְךָ, imp. פָּקַדְךָ, fut. פָּקַדְךָ) *tr. prop. to split, to break asunder, to divide; hence to open, the eyes, to see* 2 KINGS 4, 35; 19, 16, with עַל of the person; in a bad sense JOB 14, 3; to exercise watchfulness over one JER. 32, 19; to have a protecting eye ZECH. 12, 4, comp. עֵינִי עַל. Fig. (not used) to be open-eyed, i. e. to be prudent (see Pih.); to have open eyes, i. e. to be watchful, opposite to be sleepy, lazy PROV. 20, 13; פֶּ' עֵינֵי פֶּ' to open.

one's eyes, i. e. to make him see, of God 2 KINGS 6, 17, hence *פָּקַח עֵינָי* to make the blind see Ps. 146, 8; to make one see GEN. 21, 19; of the ears, to give to hear (the law, admonitions), Is. 42, 20 he has opened his ears, and he heeded it not; usually in a subjective sense. Deriv. *פָּקַחְתִּי, פָּקַחְתָּ*.

Nif. פָּקַחְתָּ (fut. יִפְקַח) to be opened, of the eyes, i. e. to attain to understanding GEN. 3, 5 7; entirely in a spiritual sense Is. 35, 5.

Pih. I. פָּקַח (unused) to open well, the eyes, i. e. to see well; figur. to be intelligent, prudent, wise. Deriv. *פָּקַחְתָּ*.

Pih. II. (redupl.) פָּקַחְתָּ to open, i. e. to unfetter, to set free. Deriv. *פָּקַחְתָּ*.

The stem *פָּ* is closely connected with *פָּקַע, פָּקַע*, Aram. *פָּקַע, פָּקַע*. The Arab. *فَقَّ* to open, of the rose, to open suddenly, the eyes, *بَعَعَ* II. to cut in pieces, *بَعَعَ* to divide, to separate, are the same stem. The organic root is *פָּקַח*, since *فَقَّ* (to divide) has the same meaning.

פָּקַח (watchfulness, oversight) n. p. m. of a king of Samaria 2 KINGS 15, 25; Is. 7, 1; 2 CHR. 28, 6.

פָּקַח (from Pih.) adj. m. seeing, oppos. to *עָקַר*, also a subst. Ex. 4, 11; fig. intelligent 23, 8; mod. Hebr. a wise, prudent one.

פָּקַחְתָּ (Jah is Watchfulness) n. p. m. 2 KINGS 15, 22.

פָּקַחְתָּ (after the form פָּקַחְתָּ, פָּקַחְתָּ, made from the reduplicated form פָּקַחְתָּ, conseq. = פָּקַחְתָּ) m. prop. an opening, hence an unfettering, deliverance, liberatio Is. 61, 1, like *פָּתַח* 14, 17, or with the LXX *ἀνάβλεψις* (a making to see), so far as the *אֲסִירִים* sit in darkness, Vulg. *apertio*. — *Jos.* Kimchi takes *קֶחֶת* to mean a prison, like the Talm. *קֶחֶת* fetter, so that *פָּקַחְתָּ* together would likewise be deliverance; but the common explanation (Vulg., Pesh.) is more suitable.

פָּקִיד (constr. פָּקִיד, with suff. פָּקִידוֹ) pl. (יָדִים) m. an officer, of the high priest

(*פָּקִיד יְהוֹשָׁפָט*) 2 CHR. 24, 12, of the Levites NEH. 11, 22, of the temple (*בֵּית*) JER. 29, 26; a chief overseer GEN. 41, 34; a magistrate JUDGES 9, 28. In *פָּקִיד נָגִיד* JER. 20, 1, *פָּ* is more exactly defined by *נָגִיד*, i. e. a *פָּ* who belongs to the *נָגִידִים* (see 2 CHRON. 35, 8); comp. DAN. 9, 25, where two nouns also stand together.

פָּקִידוֹת (prop. פָּקִידוֹת) f. the office of a פָּקִיד, office, oversight JER. 37, 13.

פָּקַע I. (not used) tr. same as פָּקַע, פָּקַע (which see), to cleave, to divide; intr. to split, to burst asunder, of the wild cucumber, which bursts at the slightest touch, if it be ripe. Deriv. *פָּקַע*.

פָּקַע II. (unused) intrans. to be drawn together, to be firm, hard, of a harsh and bitter plant pumpkin-shaped and lump-like, colocynth; Aram. *פָּקַע* the same, whence *פָּקַע* an unripe fig, grossus.

Pih. פָּקַע (unused) stronger than Kal. Deriv. *פָּקַע*.

פָּקַע (only plur. פָּקַעִים, from פָּקַע I.) m. an egg-shaped, pointed or wild cucumber, whose shape was imitated artificially and applied as an architectural ornament 1 KINGS 6, 18; 7, 24; Targ. *צִירְתָּ בִּדְיוֹן*.

פָּקַעָה (pl. פָּקַעָה, from פָּקַע II.) fem. bitter gourd, פָּקַעָה 2 KINGS 4, 39 wild gourds (LXX, Vulg., Arab.), a sort of pumpkin, so called from its harsh bitter taste (comp. קָשָׁא); it is possible that פָּקַע also belongs here.

פָּר (in pause פָּר, and also with the article הַפָּר, לַפָּר, בַּפָּר; pl. פָּרִים instead of פָּרִים, with suff. פָּרִיהָ; from פָּר I.) m. prop. the burst forth, the cast forth, the born, the young; specially 1. a young bullock, juvenus, especially for sacrifice, coupled with אֵילִל NUM. 23, 2; also a figure of a powerful enemy, and symbolising, like the lion dog and old bullock Ps. 22, 13 the great, the distinguished JER. 50, 27 (Rashi), if this passage should not be otherwise ex-

plained; in the pl. along with אַבְיָרִים (*grown up bullocks*) Is. 34, 7. Often denoted more exactly by בֶּן-בֶּקָר Num. 8, 8; Lev. 16, 3; 2 Chr. 13, 9; seldom of one seven years old and fattened JUDGES 6, 25. It also stands unconnected, after שׂוֹר Ps. 69, 32, or שׂוֹר follows in the genitive JUDGES l. c., but a *young bullock* is always meant. — 2. Fig. *young and vigorous manhood, manly youth* JER. 50, 27 = בְּבָחַר בַּחֲיִים 48, 15. Hos. 14, 3 וְנִשְׁלַמָּה פָּרִים שְׂסֻתָּנוּ is difficult. The old interpreters (Targ., Kimchi) translate: *and we will pay bullocks with our confession*, i. e. the confession will supply the place of sacrificial bullocks; the LXX have: *we will pay with the fruit (פָּרִי) of our lips*, i. e. with the confession of sin; comp. לָקַח דְּבָרִים עִם. But see פָּרִים.

The noun פָּרָה is a feminine form of פָּר, and the same word may lie in the Arab. فَرَار (the young of sheep, a goat), فَرَاث (a young wild cow) and فَرَاث (the same), Greek νόστις (metaphor. a young woman), German Farr, feminine Färse.

פָּרָא I. (Kal unused) *tr.* same as פָּרָה I., פָּרָה I. to urge or drive forth; to cause to break forth, to bear; to bear, fruits; ident. in its organic root פָּרָא with פָּר and פָּר, Ar. فَرى to cut through, to break through, comp. פָּתַר to break forth or through, belonging to פָּתַר, Ar. بَدَرَ to sprout, to grow; on the contrary, the organic root has no connection with the Sanskrit bhri, fer-o, φέρ-ω.

Hif. הִפְרִיא (fut. יִפְרִיא) to bear or bring forth fruit Hos. 13, 15, alluding to אֶפְרַיִם (see אָח = אחי). Ibn Gānāch explains הִפְרִיא as a denom. from פָּרָא, and translates *and he is wild* (i. e. פָּרָא) among his brethren, i. e. the wildest. Others take it as a denom. from פָּאָרָה meaning *to be distinguished for powerful branches*, שְׂפִיחַ פָּאָרָה = הִפְרִיא.

פָּרָא II. (unused) *intr.* same as פָּרָה II. to run swiftly, to flee, of the wild ass;

Aram. (in Talm.) פָּרָא, Arab. فَرَّ, فَرَّ to flee, to be fleeting; cognate in sense עָרַד to flee. Deriv. the proper name פָּרָא and

פָּרָא (*pl.* פָּרָאִים, from פָּרָא II.) *m.* prop. swift-runner, a fleeting one; hence *wild ass*, onager, a figure of roughness, wildness and irrationality Job 11, 12, moving about in troops in solitary places 24, 5, Is. 32, 14, so called from its extraordinary fleetness; פָּרָא אֶדָם a wild ass of a man, i. e. one like a wild ass GEN. 16, 12; Ar. فَرَا, فَرَا the same. See פָּרָה.

פָּרָא (*one roving about, a free one*) *n. p. m.* JOSH. 10, 3.

פָּרָא *f. pl.* see פָּאָרָה.

פָּרָר and פָּרָר (*pl.* פָּרָרִים) *m.* name of a place situated west of the temple-building, and surrounded by a wall 1 Chr. 26, 18, for which 2 Kings 23, 11 has פָּרָר, and Ez. 41, 12 15 בְּנֵי. It is said to mean *an open summer-house*, after the Persian Farwār. In Aram. פָּרָר is suburb.

פָּרַד (*part. pass. f. pl.* פָּרָדוֹת) 1. *tr.* same as פָּרַט to separate, to divide, to sunder; metaphor. to insulate, of grains, cognate in sense פָּרַד; hence פָּרָדוֹת gone asunder, separated Ez. 1, 11; comp. Aram. פָּרַד, פָּרַד, Ar. فَرد, whence فَرْد single; separated, alone, single, فَرد single; in grammar נִפְרַד a noun absolute. Derivat. פָּרָדָה and the proper names פָּרָדָה, פָּרָדָה. — 2. *intr.* to separate oneself, to walk, run, draw by oneself, to move onwards separately; Syr. فَرَد to flee or fly forwards. Deriv. פָּרָדָה, פָּרָדָה.

Nif. נִפְרַד (*part. pres. inf. c.* הִפְרָדָה, נִפְרָד, fut. יִפְרָד) to be parted, of rivers GEN. 2, 10, to be divided, i. e. to be derived from 10, 5 32; to separate oneself JUDGES 4, 11; to proceed from GEN. 25, 23, always with מִן of the person 13, 9 11; to be separated, from a friend Prov. 19, 4; נִפְרָד one going his own way, i. e. who closes his mind to admonition 18, 1; to be divided, dispersed NEH. 4, 13.

Pih. פִּיַּד (*part. pres. inf. c.* יִפְרָד) to take a separate walk, i. e. to go aside Hos. 4, 14.

Pu. פָּרַר (*part.* מִפָּרַר) *to be scattered*, i. e. separated from one another, conseq. = פָּרָה *ESTH.* 3, 8.

Hif. הִפְרִיר (*part.* מִפְּרִיר, *inf. c.* הִפְרִיר, *fut.* יִפְרִיר) *to separate, to divide*, בֵּין אָדָם, i. e. to disperse them; with בֵּין (between), of persons or things 2 *KINGS* 2, 11; *RUTH* 1, 17; *to cause a dispute or quarrel* *PROV.* 18, 18; *to remove* 16, 28; 17, 9.

Hithp. הִתְפָּרַר (*fut.* יִתְפָּרַר) *to be dispersed*, i. e. to go singly, by self *Ps.* 92, 10; *JOB* 4, 11; *to be separated* 41, 9 [17]; *to separate oneself*, of צָמָחוֹת (the extremities), i. e. to refuse service *Ps.* 22, 15.

פָּרָד (with *suppl.* פָּרָדוֹ; *pl.* פָּרָדִים, with *suppl.* פָּרָדִיָּה) *m.* a mule, mulus, an animal used by commanders and kings to ride upon, 2 *SAM.* 13, 29; 18, 9; 1 *KINGS* 18, 5, kept in the royal stable with the כִּסִּי 1 *KINGS* 10, 25; 18, 5, and applied to the carrying of goods *Is.* 66, 20; 2 *KINGS* 5, 17, but which had first to be broken in and subjugated *Ps.* 32, 9. — It is commonly derived from פָּרַר, because the mule lives isolated without copulation (*Hāja*), or because it is quick and vigorous (comp. פָּרָד equus velox), or meaning *separation*, metaphor. half-ass, as in the Greek; but better = פָּרָה.

פָּרָה (*c.* פָּרָה) *f.* the same 1 *KINGS* 1, 33.

פָּרָה (*pl.* פָּרָהוֹת) *f.* seed-corn *Jo.* 1, 17, explained in *Ibn 'Esra* by פָּרָה (in the *Mishna* פָּרָה), prop. the solitary, separated; comp. פָּרָה. *Syr.* פָּרָה corn.

פָּרָדִים (*pl.* פָּרָדִים) *m.* a park- or garden-ground, covered with small plants and flowers, coupled with גֵּן *ECCLES.* 2, 5, or planted with pomegranates *SONG OF SOL.* 4, 13, used of the pleasure-parks of the Persian kings *NEH.* 2, 8. As the word occurs very often in the *Targ.*, *Talm.* and in Greek (*παράδεισος*), and as the latter is used elsewhere by the *LXX* for גֵּן (*GEN.* 2, 8; 3, 1) and גֵּן (Is. 1, 30), as well as in the apocryphal books (*Ben-Sira* 24, 31; 40, 19 30; *Sus.* 4, 8 15 17), there can be no doubt about its meaning, though there may be of

its origin. It cannot be referred to the old Persian, since the word is not preserved there; though writers speak of the *παράδεισος* of Persian kings (*Xenoph.*, *Diodor.*). There only remain 1. the *Zend.* *pairidaēza*, an enclosure of earth or wall, a place hedged round (*Haug*); 2. the Armenian *pardēz*, a garden surrounding a house, a delightful place of trees, fruits, flowers, surrounded by a ditch or wall; 3. the Sanskrit *paradēca* a region of surpassing beauty; or 4. we may assume a Semitic derivation from פָּרַס (*to extend, to spread out*), meaning a flat, a plain. But all these attempts to explain the origin of the word have something uncertain. In the *Talmud* and modern Hebrew פָּרָה is never used for the abode of the blessed, but עֵדֶן or גֵּן is employed for it; on the contrary it was figuratively applied to metaphysical speculation.

פָּרָה I. פָּרָהוֹת, פָּרָהוֹת; *part. m.* פָּרָה, *f.* פָּרָה; *imp.* פָּרָה; *fut.* יִפְרָה *intr.* 1. *to break through, to burst forth*, of the fruit of the body, therefore *to bear*, coupled with רָבָה *to bear often* *GEN.* 8, 17; *JER.* 23, 3; 3, 16 (רָבָה is rarely used in this sense *GEN.* 26, 22; *Ex.* 23, 30), *to cast forth*, of animals in bearing *GEN.* 1, 22. — 2. of plants, *to bring forth fruit* *Is.* 11, 1; *DEUT.* 29, 17. פָּרָה is another form of the *part. fem.* fruitful, of גֵּן *Ps.* 128, 3, *Is.* 32, 12, but also a subst. for זֵיתָה 17, 6 or an adjective (like עֵנָה there) *Ez.* 19, 10. Another feminine form is פָּרָה *GEN.* 49, 22 the fruitful. Figur. of נֶשֶׁע *Is.* 45, 8. Deriv. פָּרָה, the proper names אֶפְרָיִם 1, אֶפְרָיִם and אֶפְרָיִם, perhaps also פָּרָה.

The organic root פָּרָה, *Aram.* פָּרָה, *Heb.* פָּרָה I. (which see) is clear from פָּרָה, *Ar.* فَرَى (*to cut through*); and any connection with φέρω, *fer-o*, *Germ.* gebären, *English* to bear, is inadmissible.

Hif. הִפְרָה (*part.* מִפְּרָה, *fut.* יִפְרָה, *ap.* יִפְרָה) *to make fruitful* *GEN.* 41, 52, *Ps.* 105, 24, coupled with יִפְרָה.

פָּרָה II. (unused) = פָּרָה II. Deriv. פָּרָה.

פרה III. (unused) *tr.* to bear, to lift up; deriv. פָּרִיץ, with אָ prefixed אָפֿ (which see); connected with φέρω, fero.

פרה (with suff. פָּרָהּ, pl. פָּרוֹת, from פָּרָה III.) *f.* 1. a heifer, young cow GEN. 41, 2; NUM. 19, 2; of one that gives milk and bears young JOB 21, 10, 1 SAM. 6, 7, that undergoes the yoke HOS. 4, 16; פָּרוֹת הַבָּשָׁן Am. 4, 1 the heifers of Bashan, i. e. fat, hence unruly, a figure of Samaria's females. See פָּר. — 2. (connected with פָּרָה, פָּרָה; wild-town) *n. p.* of a city in Benjamin JOSH. 18, 23.

פָּרָה *m.* same as פָּרָה, only in JER. 2, 24 and cod. Sam. GEN. 16, 12. See פָּרָה II.

פִּירָה (only pl. פִּירוֹת, from פִּיר II.) *f.* a pit, hole; only in חֲפֹר פִּירוֹת Is. 2, 20 written separately, but where for חֲפֹר should be read חֲפֹר, so that חֲפֹר is a periphrasis for a burrowing animal; comp. Talm. פִּירָא a pit. But see פִּירָה.

פָּרָה (from פָּאָרָה; splendour, beauty, ornament) *n. p. m.* JUDGES 7, 10 11.

פִּירְדָּה (isolation, separation) *n. p. m.* EZR. 2, 55; see פִּירְדָּה.

פָּרוֹץ belonging to

פָּרוֹץ (pl. פָּרוֹץ) K'tib, see פָּרוֹץ.

פָּרוֹץ (increase, viz. by Jah) *n. p. m.* 1 KINGS 4, 17.

פָּרוֹץ (only pl. פָּרוֹץ) *n. p.* of a gold-region whence Solomon is said to have fetched gold for the temple 2 CHR. 3, 6; אֶפְסֵי (DAN. 10, 5) or אֶפְסֵי (Ps. 45, 10) standing elsewhere. Sometimes it is compared with סָפָר (which see) in the south-west corner of Arabia, which the old translators render סָפָרִים, and from which the Gent. *m. pl.* is called in 2 KINGS 17, 31 סָפָרִים K'tib or סָפָרִים K'ri; sometimes with אֶפְסֵי; sometimes with the Sanskrit pūrva (eastern) or rather with parv, a mountain, conseq. ὁ ὀρεῖς ὁ ὀρεῖς, Ptolemy (Geogr. 6, 7, 11) adducing such in Arabia. Accordingly פָּרוֹץ must be a colony trans-

planted from India to Arabia. Particular details respecting the word are not yet brought to light.

פָּרוֹץ see פָּרוֹץ.

פָּרוֹץ (from פָּרָה III.) *m.* prop. something deepened, hence a pot, a kettle NUM. 11, 8; JUDGES 6, 19; 1 SAM. 2, 14; not connected with פָּאָרָה (Targ., LXX, Vulg., Pesh.).

פָּרוֹץ I. (not used) *tr.* to separate, to cut, divide, cleave, metaphor. to decide, to judge, cognate in sense with גָּזַר, שָׁפַט, hence also to lead, to rule; Arab. فَزَّ the same. The organic root פָּרוֹץ is also in פָּרוֹץ which see. Deriv. פָּרוֹץ I.

פָּרוֹץ II. (not used) *tr.* same as פָּרוֹץ II., פָּרוֹץ II. to extend, to spread; to make even, flat, level, Ar. فَزَّ I. the same. The organic root is פָּרוֹץ. Deriv. פָּרוֹץ, פָּרוֹץ 2 and פָּרוֹץ, whence פָּרוֹץ and פָּרוֹץ, with the Gentile noun פָּרוֹץ (from פָּרוֹץ).

פָּרוֹץ (pl. with suff. פָּרוֹץ) *m.* 1. (from פָּרוֹץ I.) a decider, a judge; hence a ruler, a chief HAB. 3, 14 (LXX, Pesh.), like קָצִין (Rashi, Targ.). Vulg. bellator, from פָּרוֹץ = فَزَّ to appear for fight, to fight, to which has also been referred פָּרוֹץ JUDGES 5, 11, which is not so well founded etymologically. — 2. (from פָּרוֹץ II.) a ground-form to פָּרוֹץ which see.

פָּרוֹץ see פָּרוֹץ.

פָּרוֹץ (only pl. פָּרוֹץ; from פָּרוֹץ II.) *f.* an extended, level place, a plain, hence עֲרֵי הַפָּרוֹץ ESTH. 9, 19 cities of the champagne-country, in opposition to the metropolis 9, 18 (Ibn Ganāch); coupled with אֶרֶץ a flat land, Ez. 38, 11 open country; Ar. فَزَّ a plain, a flat land.

פָּרוֹץ (with suff. פָּרוֹץ; from פָּרוֹץ I.) *m.* dominion, concrete a ruler, leader, JUDGES 5, 7 the leaders in Israel were idle (LXX, Vulg.); 5, 11 the righteous acts of his rule.

פָּרוֹץ (formed from פָּרוֹץ 2) *m.* an inhabitant of the flat or level land, a coun-

tryman ESTH. 9, 19 K'ri, for which the K'tib has פְּרוּזִי (from פְּרוּז = פָּרוּז 2); עֲרֵי הַפְּרוּזִי the cities of the countryman, i. e. country towns; כְּפָר הַפְּ a country village 1 SAM. 6, 18, opposite מְבַצֵּר.

פְּרוּזִי (from פָּרוּז; a countryman) n. *Gent.* m. the name of a Canaanitish but subordinate tribe driven out by the Judeans and Ephraimites GEN. 15, 20; EX. 3, 8; JUDGES 3, 5. They dwelt in the middle West-jordan part of Palestine JOSH. 17, 15.

פְּרוּל (def. פְּרוּלָא) *Aram. m.* same as Hebr. בִּירוֹל *iron*, DAN. 2, 33 34 41 42 45.

פָּרַח I. (fut. יִפְרַח) *intrans.* to break through, to burst forth, of a young brood; hence 1. (unused) to be born, to originate, Arab. فَرَح, whence فَرَح pullus.

Deriv. אֶפְרַח and (according to some) פְּרָחָה. — 2. to sprout forth, to put forth, of branches, leaves, blossoms GEN. 40, 10; NUM. 17, 20; HAB. 3, 17; SONG OF SOL. 6, 11, like פָּרַח; to be covered with blossoming plants Is. 35, 2; fig. to thrive, to prosper, of individuals, of peoples and states Hos. 10, 4; 14, 6; PROV. 11, 28; Is. 66, 14. Deriv. פְּרָח and the proper name פְּרוּחָה. — 3. to break through, to come forth, of leprosy, sores EX. 9, 9 10; LEV. 13, 12; 14, 43.

As to the fundamental signification, the same is also in זָרַח (which see) cognate in sense with פָּרַח (GEN. 38, 29), in Arab. طلع, and זָרַח, with the same metaphor. application of the radical meaning. The organic root is פָּרַח.

Hif. הִפְרִיחַ (fut. יִפְרִיחַ) to make blossom, Is. 17, 11 (figur.), עַץ יִבֵּשׁ Ez. 17, 24 (figur.); without an object to blossom JOB 14, 9; metaph. אֶהְלֵ יִשְׂרָאֵל PROV. 14, 11, to flourish Ps. 92, 14. אֶפְרָחָה in cod. Samar. GEN. 40, 10 is a noun = פָּרַח.

פָּרַח II. (unused) *intr.* to flee, to fly forward, to hasten; *Aram.* פְּרָח, פָּרַח the same (hence פְּרָחָה a bird);

closely connected in its organic root פָּרַח with that in פָּרַח, אֶרַח. Deriv. פָּרַח.

פָּרַח (with suff. פְּרָחָה, plur. פְּרָחִים, with suff. פְּרָחִיהָ) *m.* a sprout, out of שָׁרֵשׁ Is. 5, 24; a blossom 8, 5; verdure NAH. 1, 4; metaph. blossom-shaped ornament EX. 25, 31-34; 1 KINGS 7, 26.

פְּרָחָה see פָּרַח.

פְּרָחָה (also פְּרָחָה, reduplicated from פָּרַח I.; a different reading is פְּרָחָה) *m.* a young brood, knaves JOB 30, 12 (Kimchi); a suitable designation of the rabble, according to 30, 1 and 2. Arab. فَرَح pullus. פְּרָחָה may have also the same meaning.

פְּרָחָה (from פָּרַח II.; pl. פְּרָחוֹת) *fem.* the flying, a bird; EZ. 13, 20 and I drive away the people (אֶחָד־הַנְּפֹשֹׁת), whose souls (אֶחָד־נַפְשֹׁתָם) ... אֲשֶׁר, as is to be read for אֶחָד־נַפְשִׁים ... אֲשֶׁר ye lie in wait for, as if they were (ל) like JOB 39, 16) birds, i. e. I let them fly. The bird is a figure of the soul (Ps. 11, 1; 124, 7). שָׁם לְפְרָחוֹת (to be read for שָׁם) ibid. means I make to depart.

פָּרַח (only part. *m. pl.* פְּרָחִים) *trans.* prop. same as פָּרַח, to divide, separate, break asunder; hence 1. to sunder, to insulate; *Aram.* פְּרַח, *Ar.* فَرَح the same. — 2. to break forth, to break out, in a cry, like פָּצַח proceeding from a similar fundamental signification. So AM. 6, 5 they who sing there to the tone of the harp (Vulg., Ibn G'anâch, comp. פָּצַח רָנָה) or they who strike there &c. Derivative

פָּרַח *m.* prop. the single, separated; hence a single berry, which falls off in the vintage LEV. 19, 10 (Targ., Pesh., LXX); Ibn G'anâch has therefore فَرَح for it.

פָּרַי (in pause פָּרִי, with suff. פְּרִיָּה, plur. פְּרִיָּה, פְּרִיָּה, פְּרִיָּה, also פְּרִיָּה; פְּרִיָּה, פְּרִיָּה; from פָּרַח I.; pl. only in modern Hebrew פְּרִיָּה and פְּרִיָּה) *m.* prop. what has broken forth, what has burst forth; hence 1. fruit, either

of the earth, with אֶרֶץ, אֲדָמָה, i. e. its produce NUM. 13, 26, DEUT. 1, 25, of a field GEN. 4, 3, פֶּרִי alone Ps. 72, 16, or of a tree (עֵץ) GEN. 1, 29; Ex. 10, 15. As a genitive to עֵץ GEN. 1, 11 or אֶרֶץ Ps. 107, 34 an *adj.* fruitful, bearing fruit; and עֵצָה GEN. 1, 11, עֵצָה Ez. 17, 8, נָתַן LEV. 25, 19 to bear fruit, to give fruit. Metaphor. applied to living beings, fruit, i. e. what is born, begotten, of animals Is. 14, 29, or men Ps. 21, 11, like זֶרַע, fully בָּטֵן DEUT. 7, 13; 28, 4, and also in this sense עֵצָה 2 KINGS 19, 30; Hos. 9, 16; comp. Arab. ثَمَر fruit, a child. — 2. Figur. the fruit = result, consequence, of an action Is. 3, 10; hence atonement, as the fruit of sin being removed Is. 27, 9; a reward, as a consequence Ps. 58, 12, punishment JER. 6, 19; gain, what is obtained, profit PROV. 8, 19; Is. 10, 12; remnant, what is left, of the Israelite people Is. 4, 2, parallel אֶצְמַח, of the clouds, of rain, conceived of as פֶּרִי פֶּרִי Ps. 104, 13 (Kimchi).

פֶּרִידָא (same as פֶּרִידָא) *n. p. m.* NEH. 7, 57.

פֶּרִים (instead of פָּרִים, from פָּרַם) *m.* the wide opening, of שְׂפָתַיִם, i. e. the unpremeditated letting out of speech, Hos. 14, 3 and we will pay the inconsiderateness of our lips; comp. פֶּטֶר of speech (Ps. 22, 8).

פֶּרִיץ (constr. פֶּרִיץ, plur. פֶּרִיָּצִים, constr. פֶּרִיָּצִי, as if from פֶּרִיץ = פֶּרִיץ) *m.* one rapacious, violent, i. e. wild, of חִירָה Is. 35, 9 and the wildest of beasts, i. e. the wildest beast; an oppressor, robber DAN. 11, 14; JER. 7, 11; בֶּן־פֶּ' Ez. 18, 10 the same; in Ps. 17, 4 נָן is wanting after שָׁמֵר; on the other hand, in Ez. 7, 22 שְׂחָאָם should be read for פֶּרִיָּצִים according to the LXX.

פֶּרֶךְ (unused) *tr.* 1. to separate, to break off, to divide off, hence to debar, to keep off, deriv. פֶּרֶכֶת; identical in fundamental signification with פָּרַץ, to crush, to grind, to bruise, like the Aram. פֶּרֶךְ

(hence פֶּרֶךְ = Hebr. גָּרַשׁ = יָבַשׁ = פֶּרֶךְ); figur. to oppress, Arab. فَرَس the same. Derivative

פֶּרֶךְ *m.* oppression, prop. bruising, crushing; adv. hardly, strongly, fearfully, oppressively Ex. 1, 13 14; LEV. 25, 43.

פֶּרֶכֶת (according to Ibn Esra פֶּרֶכֶת, Milra) *fem.* what keeps off, debars, therefore the curtain, before the holy of holies Ex. 26, 31; 27, 22; 35, 12; 36, 35; Talm. pl. פֶּרֶכֶת, elsewhere פֶּרֶגָד instead.

פָּרַם (*inf.* פָּרַם) *tr.* prop. to cleave, therefore 1. to rend, פָּרַם LEV. 10, 6; 13, 45; Aram. פָּרַם, פָּרַם the same. — 2. (not used) to open wide, the mouth, i. e. to speak inconsiderately. The organic root פָּרַם lies also in חִירָם I. Deriv. פָּרַם (from Pihel).

פֶּרַמְשֶׁתָּה (from the old Persian פֶּרַמְשֶׁתָּה, which also stands in other Persian names for data, -data, see פֶּרַמְשֶׁתָּה; and פֶּרַמְשֶׁתָּה which is in old Persian peramaśh = perama the highest, the highest being, Sanskrit paraméshtḥa a name of the highest being, but where the last syllable is taken from other elements) *n. p. m.* ESTH. 9, 9.

פֶּרֶן see פֶּרֶן.

פֶּרֶן (*inf.* appears to be a termination, as in חִירָן &c. see פֶּרֶן; and פֶּרֶן may be connected with פֶּרֶן which see, but without any thing certain being found out for the signific.) *n. p. m.* NUM. 34, 25. To put it beside the Pers. فَرْنَاك Pharnaces (a glorious one), as Hamaker thought, is to be rejected, since the name already appears in Numbers.

פָּרַם I. (*inf.* פָּרַם, *fut.* פָּרַם) *tr.* to break asunder, to divide; therefore לֶחֶם לֶחֶם Is. 58, 7 to break bread to one, i. e. to impart of it to him. The cake-formed bread was not cut but broken. Without לֶחֶם JER. 16, 7. Comp. Syr. فَرَس the host. Deriv. פָּרַם 2.

Hif. פָּרַם (*part. m.* מִפְּרָם, *fem.* מִפְּרָה) to cleave, to divide, (the

hoof), i. e. to have a cloven hoof LEV. 11, 3-7 26, DEUT. 14, 7, along with קִצֵּב.

פָּרַס II. (unused) *intr.* to be pointed, sharp, of a nail, claw; cognate in sense אָנָךְ אָנָךְ (belonging to אָנָךְ). Deriv. פָּרַס 1, פָּרִיסָה, denom. הַפָּרִיס.

פָּרַס (in pause פָּרַס) *n. p.* of an Aryan land and people, usually mentioned with מִדְּיָא, a Persian, Persia, for which עִירָלִם seems to have been employed at an older period DAN. 8, 20; 16, 1; ESTH. 1, 3. Sallust (Jug. 18) knew of Persians who had settled in Africa at a very early time. Such were the African mercenaries פָּרַס with לִיָד in the army of the Tyrians Ez. 27, 10. But they may also be understood to be the *Pharusians*. Arab. فَارِس, پارس, old Persian Paraça, Pâraç the same. — It has been derived from the Zend. pârs pure, shining, or from פָּרַס (a horse), or from the Zend. parasha, as it is found in the proper name Perasha-ôstra; but these derivations are unsatisfactory. See אֶפְרָסִי, אֶפְרָסִי.

פָּרַס *Aram.* the same DAN. 5, 28; 6, 9.

פָּרַס *m.* 1. (only *pl.* with *suff.* פָּרִיסָה) same as פָּרִיסָה hoof, claw ZECH. 11, 16. — 2. prop. *breaker*, a species of eagle, called by Pliny (H. N. 10, 3; 30, 7) bone-breaker, ossifragus, ossifraga LEV. 11, 13; DEUT. 14, 12; Arab. الكاسر or كاسر العظام; French orfraye.

פָּרַס (*part. pass.* פָּרִיס = פָּרַס, with *personal suffix* פָּרִיסָה) *Aram.* *tr.* same as Hebrew פָּרַס I. to tear away, snatch away, booty, like the Arab. فرس (diripuit); hence DAN. 5, 28 thy kingdom is snatched away, and given to the Medes (not divided, Vulg., Saadia). Deriv.

פָּרַס (only *pl.* פָּרִיסָה) *Aram. m. pl.* a snatching away, of מִלְכֵּי DAN. 5, 25, prop. = שָׁבַר, with an assonance to פָּרַס; on the contrary פָּרַס 5, 28 is = פָּרַס.

פָּרִיסָה (*plur.* פָּרִיסָה, *constr.* פָּרִיסָה, with *suff.* פָּרִיסָה) *fem. prop.* the pointed, the sharp, therefore a hoof (not merely a divided one), a claw (comp. אָנָךְ, אָנָךְ) Ex. 10, 26; LEV. 11, 3 7 26; DEUT. 14, 6; MIC. 4, 13. Hence

הַפָּרִיס (*part.* מִפָּרִיס) *denomin.* to be furnished with a hoof Ps. 69, 32, like מִפָּרִיס from מִפָּרִיס *ibid.*, מִפָּרִיס from מִפָּרִיס.

פָּרִיסָה (from פָּרַס) *Gentile m.* a Persian NEH. 12, 22.

פָּרִיסָה (*def.* פָּרִיסָה or פָּרִיסָה) *Aram.* *Gentile m.* the same DAN. 6, 29.

פָּרַע I. (*fut.* יִפְרַע) *tr.* same as פָּרַץ (see פָּ and פָּ) פָּרַע, to tear off, to separate from, to loosen, to untie (see Hif.); therefore 1. to make bare, to uncover, רָאשׁ NUM. 5, 18, LEV. 13, 45 (prop. to take away the head-covering), so also 10, 6 and 21, 10 an act against the priestly dignity, like פָּרַע; comp. Ar. فَرَعَ to make empty, bare, a vessel.

— 2. *Figur.* to absolve, to loosen, to deliver, Ez. 24, 14 I will not absolve and I will not spare; then to unbridle, to make licentious, unrestrained, with accusat. of the object Ex. 32, 25 for they were licentious, as Aaron had given them the reins (the cod. Sam. has in this sense 32, 22

פָּרַע for פָּרַע), comp. Arab. فَرَعَ V. to be free from work; to reject, to despise, to abandon, מוֹסֵר Prov. 13, 18 and 15, 32, עֲצָה 1, 25, absol. 8, 33; with הִרְדֵּךְ 4, 15; comp. *Aram.* פָּרַע, פָּרַע to loose, meaning to settle, to pay, to requite, like the Hebr. שָׁלַם, therefore to satisfy, to fulfil (an obligation), to redeem, a vow; to revenge, as the redemption of a crime; Ar. فَرَعَ to conclude, to bring to an end.

— 3. (not used) to cut off, to separate, of the hair; like the *Aram.* בִּינִית hair, from בִּין to divide; מִפָּרַע from מִפָּרַע I. to split off. Deriv. פָּרַע.

נִפְרַע (*fut.* יִפְרַע) to be unruly Prov. 29, 18.

הַפָּרִיעַ (*fut.* יִפְרִיעַ) to cause to be unbridled, to make unruly 2 CHR. 28, 19; to separate, with מִן of a thing, i. e.

to dismiss from Ex. 5, 4, where the cod. Samar. has דַּהֲרִיר.

פָּרַע II. (*inf. constr.* פָּרֵץ) *intr.* to project, to stand forth prominently, of a top, point, head; hence figur. to go before, to lead, to stand at the head, used of princes, generals and nobles; Arab.

פָּרַע. So JUDGES 5, 2 when the leaders led the way in Israel, and when the people willingly assembled (for battle), this song was sung (LXX in cod. Alex., Theod.). פָּרַע is a designation of the point of time. The explanations according to **פָּרַע** I. to punish, to revenge (in oriental versions) do not suit. Deriv. פָּרַע and the proper name פָּרַעְתּוֹן.

פָּרַע III. to פָּרַעַשׁ which see.

פָּרַע (from פָּרַע I.) *m.* 1. the hair, of a Nazarite NUM. 6, 5, which the priests were not allowed to let grow Ez. 44, 20; Aram. פָּרִיעַ, Arab. فَرَع the same. — 2. (from פָּרַע II.) only pl. פָּרַעִים see פָּרַע. — פָּרַע in פָּרַע-פָּרַע which see.

פָּרַעָה (after the form מַלְכָּה; plur. פָּרַעִתוֹת, *constr.* פָּרַעִתוֹת, from פָּרַע II.) *fem. prop. supremacy, concrete a prince, leader*, JUDGES 5, 2 when the princes led in Israel (LXX, Theod.; it stands therefore beside מַלְכֵי־בְרִיָּה, as חֲזַקְקִים in 5, 9). So also DEUT. 32, 42 from the head of the princes of the enemy (LXX).

פָּרַעָה (Egyptian) *n. p. m. prop.* a title of the native Egyptian kings till the time of the Persians, but only met with among the Hebrews and the writers that follow them (Josephus, Eusebius). In the *n. p.* פְּרַעֹן Herod. 2, 111 פָּרַעָה seems to lie. It is the proper name of the king, both alone GEN. 12, 15 and 37, 36, and with the addition of מִצְרַיִם מִצְרַיִם־מִצְרַיִם 1 KINGS 3, 1; 9, 16. Rarely is the actual name added, as נִכְהָ 2 KINGS 23, 33, חֲפָרִי JER. 44, 30. It also stands for Egypt generally SONG OF SOL. 1, 9. As to the etymology, Josephus (and after him Eusebius and others) has already rendered it *king*, since the Coptic ϣⲓⲣⲟ, εϣⲟ, εϣⲟⲁ, with the masculine article

ⲥⲟⲩⲟⲩⲁ, signifies *king*. This interpretation is followed by Jablonski (Opusc.) and Kosegarten (de prisca Aegyptiorum literatura p. 17); and the Semitic פָּרַעָה (which see) may also be compared with it. But as the simpler form פָּרַע appears already in פָּרַע-פָּרַע (which see), it is more advisable to refer it thereto, as Rosellini and Lepsius have done, who have taken for the basis ⲥ-ⲡⲁ the sun.

פָּרַעַשׁ (from פָּרַע with the derivative syllable -שׁ) *m.* 1. a flea, 1 SAM. 24, 15; Arab. بُرْعُوش (with the initial sound weakened), Syr. (transp.) ܦܪܥܝܫܐ. As **פָּרַע** is a verb-stem here, it may either mean the pricking one, from פָּרַע = פָּרַץ, or the flying, leaping one, from פָּרַע III. = Ar. فَرَّ to fly, like F'loh, ψύλλ-ος, pul-ex (Sanskrit sphul dissilire). — 2. (a fugitive) *n. p. m.* EZR. 10, 25; NEH. 3, 25.

פָּרַעְתּוֹן (from פָּרַעָה = פָּרַע with the termination -וֹן; -וֹן, *peak, top*) *n. p.* of a city in Ephraim, situated on הַר הַגִּזְמִלְקִי (a part of הַר אֶפְרַיִם) JUDGES 12, 15; Greek Παράθων (1 Macc. 9, 50). This place was again called פָּרַעָה at a later time, and still exists in the modern Ferata (Robinson's New Bibl. Res. p. 175). *Gentile m.* פָּרַעְתּוֹן JUDGES 12, 13.

פָּרַר (the swift river; from פָּרַר IV.) *n. p.* of the Nahr el-Sibarâni descending from the great הַרְמֹן in a steep bed, and flowing past Damascus 2 KINGS 5, 12; but not the little river at the village el-Faiḡah, which falls into the Burâdâ. According to others the 'Awaḡ, which descends from eastern Hermon (Robinson's New Bibl. Res. p. 583), and which is also called in Arabic Barbar = פָּרַר (see Kiepert's map of Lebanon).

פָּרַץ (*part.* פָּרָץ, *inf. abs.* פָּרֵץ, *constr.* פָּרֵץ, *fut.* יִפְרֹץ) *tr.* properly to cut or pierce into a thing, to break in; hence 1. to break through, the mother's womb, GEN. 38, 29 what dost thou break through? i. e. why dost thou press forward? Commonly to break, to rend, i. e. to tear down, נָצַר Is. 5, 5, חֲרָבָה NEH. 3, 13, בָּרַח 2 CHR.

24, 7, with **ב** to make a breach in a thing 2 KINGS 14, 13, and so **פִּירֹצָה** PROV. 25, 28 a city whose walls are broken down, i. e. an open city; **פִּי טֹעֵר** MIC. 2, 13 to break through the gate, opposite to **בָּקָה** ECCLES. 3, 3; to rend asunder, to scatter, with accusat., as **אֹיִבִּים** 2 SAM. 5, 20, where the Vulg. reads **פִּיהֶם** for **פִּירֵץ**; **פִּי נָחַל** to break a shaft through JOB 28, 4; **פִּירֵץ** MIC. 2, 13 the leading ram, who bursts open the fold-door and breaks out first, a figure of a king who goes before his people. Fig. with **ב** to break in upon one, irruit, i. e. to rush upon one with violence and might, of God's strokes EX. 19, 22, 2 SAM. 6, 8, of the plague PS. 106, 29; to break through same as to exceed beyond measure HOS. 4, 2; in a good sense, to press strongly upon one, to urge importunately, with **ב** of a person 1 SAM. 28, 23; 2 SAM. 13, 25. Here belongs 1 CHR. 13, 2 we will send pressing (hastily, in haste). — 2. Metaphor. to spread, to increase, GEN. 30, 30, along with **רָבָה** EX. 1, 12, with accus. of place whither IS. 54, 3; to overflow, to be abundant PROV. 3, 10; fig. to be known, spread abroad 2 CHR. 31, 5. Deriv. **פָּרֵץ**, **פָּרִיץ**, **פָּרָץ**, and the proper names **פָּרֵץ**, **פָּרָץ**.

Nif. **נִפְרָץ** (part. **נִפְרָץ** to be known, to appear 1 SAM. 3, 1.

Puh. **פִּירֹץ** (part. **פִּירֹצָה** to be broken down, of חומה NEH. 1, 3.

Hithp. **הִתְפָּרֵץ** (part. **הִתְפָּרֵץ** to break through, to break away, of slaves 1 SAM. 25, 10.

פָּרַץ (pl. **פָּרָצִים**, with suff. **פָּרָצִיהוּ**) m. 1. a fissure, JUDGES 21, 15; stroke, death 2 SAM. 6, 8; breach, in a wall 1 KINGS 11, 27; **פָּרַץ** IS. 58, 12 a mason of the breach, i. e. a restorer of ruins; a rent, AMOS 4, 3 and ye shall go out through rents; also a wall full of breaches IS. 30, 13; fig. violent pressure, forcible penetration into JOB 30, 14; **פָּרַץ מַיִם** 1 CHR. 14, 11 a breaking forth or rending made by water. — 2. (a bursting through, birth) n. p. m. GEN. 38, 29; 46, 12 (comp. **יָרָח**); Patronym. **פָּרָצִי** NUM. 26, 20. — 3. only in **פָּרַץ עִזָּא** (stroke of Uzza) n. p. of a

place, so called from a certain occurrence there 2 SAM. 6, 8; 1 CHR. 13, 11. See **פָּרָצִים**.

פָּרָצָה (pl. **פָּרָצוֹת**) f. a breach, Ez. 13, 5 ye did not mount (**לֹא גַלִּיתֶם**) into the breach, i. e. ye did not keep off the storming rush of the enemy or danger (**עָמַד** for **עָלָה** Ez. 22, 30; PS. 106, 23).

פָּרָצִים masc. pl. prop. incisions, i. e. clefts, only 1. in the proper name **הַר פָּרָצִים** name of a mountain in the valley **רַמְתַּיִם** IS. 28, 21, where a mighty deed of Jehovah's once took place. — 2. in the n. p. **בַּעַל פָּרָצִים** (Baal of Perazim-mount), a mountain-city, where David smote the Philistines 2 SAM. 5, 20; 1 CHR. 14, 11. **פָּרָצִים** was at an early period, like **הַרְמוֹן** and **פָּעוֹר**, a place where the worship of Baal was established.

פָּרַק (part. **פָּרָק**, fut. **יִפְרָק**) tr. 1. to break off, to separate from, to part from, to unloose, **עַל** (a yoke put on), with **מַעַל** of the person GEN. 27, 40; to lacerate, of a wild beast PS. 7, 3 (elsewhere **פָּרַק**), cognate in sense **טָרַח**; Arab. **فَرَق** (to divide, separate). — 2. Figur. to tear away, from danger; to deliver, with **מִן** PS. 136, 24; LAMENT. 5, 8; Aram. **פָּרַק**, **פָּרַק** the same, for the Hebrew **פָּרַק**, **פָּרַק**, **פָּרַק**, **פָּרַק**. Deriv. **פָּרַק**, **פָּרַק**, **פָּרַק**, **פָּרַק**.

Pih. **יִפְרָק** (part. **יִפְרָק**, imp. pl. **יִפְרָקוּ**, fut. **יִפְרָקוּ**) to break in pieces, to tear off, **פָּרָקִים** (the hoofs), by driving animals in a bad road ZECH. 11, 16; to rend in pieces, **הָרִים** 1 KINGS 19, 11; fig. to tear off, to take away, **נִזְבֵּי הַדָּבָר** EX. 32, 2.

Hithp. **הִתְפָּרַק** (fut. **יִתְפָּרַק**) to be broken off, to be torn off, of **פָּרִי** EZEK. 19, 12, where the LXX read **פָּרִי** for **פָּרִי**; to put off, with accus. of the thing EX. 32, 3 24.

As to the stem, **פָּרַק**, **פָּרַק** (which see) are to be compared with it in the first instance; perhaps also **פָּרַק** I. The organic root **פָּרַק** lies also in **הִרְגָּה**, Ar. **هَرَك** (to bore through), **هَرَك** II, **هَرَك**; in the extra-Semitic department is to

be compared the Sanskrit *prah* (to break), Lat. *frango*, Germ. *brechen*, Engl. *break*.

פרק (*constr.* פָּרַק) *m.* same as מָרַק *broth*, prop. pieces of flesh bruised small, and moistened with liquids Is. 65, 4 K'tib (LXX, Vulg., Targ.), where the K'ri has מָרַק. But as בְּלִיָּהִם there does not suit, and also פָּרַק from מָרַק may be more correctly taken as = פָּרַק, it is better to translate: (sacrificial) *pieces of abominations* (idols) *are their* (sooth-saying) *vessels*, i. e. they seek to divine the future from them; comp. Diod. 2, 29 on hieroscopy in Babylonia. Or, פָּרַק = פָּרַק (Ob. 14) should be translated: *their vessels are an abomination at the cross-ways*; comp. Propert. 4, 1, 23.

פרק *m.* 1. prop. *a tearing in pieces*, by lions (see Ps. 7, 3), then applied to men: *murder* נַח. 3, 1, coupled with בָּהֶשׁ. — 2. *a cross-way or fork* Ob. 14; elsewhere דְּרָכִים (Jer. 3, 2), prop. structure of the limbs, joint, comp. מִפְּרָקוֹ; Aram. פְּרָקָא (limb-structure); Ar. تفرق the parting of ways.

פרק (*imp.* פָּרַק) *Aram. tr.* to deliver, redeem, DAN. 4, 24, with בָּ with; comp. Aram. פְּרִיקָן.

פרק I. (Kal not used) *tr.* = פִּיר I. to break in pieces, to reduce to fragments, to rub into dust, to crush; figur. to destroy, to overthrow. It is possible that the infin. abs. פִּיר Is. 24, 19, united with Hithp. is = פִּיר and belongs here.

Pih. I. פִּירָר to divide, to cleave, ים Ps. 74, 13, elsewhere בָּקַע. See פִּיר I.

Pih. II. (redupl.) פִּירָפִיר (*fut.* יִפְרִיפִיר) to shake to pieces, to crush, Job 16, 12; Ar.

פִּירָפִיר, Aram. פְּרִיפִיר the same. See פִּיר I.

Hif. יִפְרֵר (in pause יִפְרֵר GEN. 17, 14, with suff. יִפְרֵרָם, *part.* יִפְרֵר, *inf.* יִפְרֵר, with suff. יִפְרֵרָם Lev. 26, 15, but which did not come probably from יִפְרֵרָם, but from יִפְרֵרָם; *fut.* יִפְרֵר, *ap.* יִפְרֵר, with suff. יִפְרֵרָנוּ to dissolve, to destroy, to break, בְּרִית, of man with man Is. 33, 8, Ez. 17, 16, of man with God GEN. 17, 14, Is. 24, 5, of God with man

LEV. 26, 44; JER. 14, 21; to violate, despise, תִּוְרָה Ps. 119, 126, מִצְוָה NUM. 15, 31, עֲצָה 2 SAM. 15, 34, מִחְשָׁבָה Job 5, 12, מִשְׁפָּט (righteousness) Job 40, 8; to destroy, to annihilate, יִרְאָה (the fear of God) Job 15, 4; יִפְרֵר כְּעֵם עָ' Ps. 85, 5 to annul the anger that one has against a person, comp. יִפְרֵר יָמָם פ' יִפְרֵר יָמָם פ' 89, 34; to frustrate Is. 44, 25; to annul, a vow NUM. 30, 9. On יִפְרֵר ECCLES. 12, 5 see under הִקָּב 2.

Hof. יִפְרֵר (*fut.* יִפְרֵר) to be dissolved, יִפְרֵר JER. 33, 21; to be despised, עֲצָה Is. 8, 10; to cease ZECH. 11, 11.

Hithp. יִפְרֵרָר to be shaken, to be rent asunder, of אֶרֶץ Is. 24, 19.

פר I. is ident. with the org. root פִּר, which is also in פִּרְסָר, פִּרְסָר, פִּרְסָר I. פִּרְסָר I.

פר II. (unused) *tr.* same as פִּיר II. to bore, to hollow out, to deepen; for meaning and comparison see פִּיר II. Deriv. פִּירִי.

פר III. (not used) *trans.* to break forth, to break through, to bear, to bring forth, of animals; Ar. فَرَّ the same, as is sufficiently obvious from the derivatives פִּרָר pullus ovis, פִּרִי pullus vaccae &c.; cognate in sense with פִּירָר (to break through), whence פִּירָר birth. Deriv. פִּירָר.

פר IV. (unused) *intrans.* same as פִּיר II. פִּירָר to run swiftly, to run, to flee, Ar. فَرَّ the same; then to flow swiftly.

Pih. (redupl.) פִּירָפִיר the same. Deriv. the proper name פִּירָפִיר.

פרש I. (*inf. constr.* פִּרְשָׁה) *tr.* 1. = פִּרְשָׁה I. (not used) to sting, to cut, to bite, of a serpent; Aram. פִּרְשָׁה, Arab. فَرَسَ the same, hence Syr. فَرَسًا a sting. See Hif. — 2. to cleave, to divide, to cut asunder, hence to separate, to split off, to disjoin, of sectaries; Aram. פִּרְשָׁה, therefore mod. Hebrew פִּרְשָׁה a Pharisee, prop. separatus, singularis; to

disperse, scatter, an army (see Pih.). Metaphor. a) *to secrete, to separate, of excrements*, whence פָּרַשׁ, Aram. פָּרַח, פָּרַח, Ar. فَرَسَ; b) *figur. to distinguish, to specify, to declare distinctly*; the same metaphor. application being found in נָקַב (GEN. 30, 28; Is. 62, 2), קָצַב, and in the Ar. حَدَّ, حَدَّ. So LEV. 24, 12 *to declare distinctly to them* (to give an answer to them) *according to the mind of the Lord*. c) *to explain, i. e. to represent accurately and definitely, which idea proceeds from the idea of cutting, as in the case of בָּאֵר*; Aram. and Sam. the same. Deriv. פָּרְשָׁה I.

Nif. פָּרַשׁ (part. pl. f. נִפְרָשׁוֹת) *to be separated, insulated, dispersed, of צֶאֱן*, in order to be better inspected Ez. 34, 12; where some mss. and editions have נִפְרָשׁוֹת.

Pih. I. פָּרַשׁ (at Ps. 68, 15; ZECH. 2, 10) *to disperse, scatter*; see פָּרַשׁ.

Pih. II. פָּרַשׁוּ see פָּרַשׁ II.

Puh. פָּרַשׁ (part. מְפָרֵשׁ) *to be definitely or distinctly declared* NUM. 15, 34; Targ. אֶתְפָּרֵשׁ the same; מְפָרֵשׁ NEH. 8, 8 *distinctly declared, definite, plain, like מְקָרֵשׁ* EZR. 4, 18, opposite to quick, hasty, indistinct, unintelligible (Vulg., Pesh.); traditionally, *with explanation*, after a later application of פָּרַשׁ; but this is unnecessary.

Hif. הִפְרִישׁ (fut. יִפְרֹשׁ) *to sting, to wound, of the serpent, prop. to cut into* PROV. 23, 32.

פָּרַשׁ II. (unused) tr. same as פָּרַשׁ II. *to spread out, to extend, expandere*, whence the quadriliteral פָּרַשׁוּ which see, and whence perhaps the meaning *to explain, to enlarge, to illustrate* may be derived, so that the Puhal פָּרַשׁ would belong here. Deriv. פָּרְשָׁה 2.

Pih. פָּרַשׁ (but only in the Aramaean Paël-Form פָּרַשׁוּ) *to spread out, with עַל* upon a thing JOB 26, 9.

פָּרַשׁ I. (fut. יִפְרֹשׁ = יִפְרֹשׁ) tr. = פָּרַשׁ I: 1. *to break asunder, לָחֵם*, with לְ of the person *to reach or present to, bread* (לָחֵם) LAMENT. 4, 4; hence *to put asunder, to*

put right, with a fork MIC. 3, 3; hence perhaps *to divide, to disperse, to scatter*, as is seen from Nif. and Pih.

Nif. נִפְרָשׁ (fut. יִפְרֹשׁ) *to be dispersed, scattered, with לְכָל-רֵיחוֹ* Ez. 17, 21; ident. with נִפְרָשׁ 34, 12.

Pih. פָּרַשׁ (inf. constr. פָּרֵשׁ) *to disperse, to scatter, with accusat. of the object* ZECH. 2, 10; PS. 68, 15.

פָּרַשׁ II. (part. פָּרֵשׁ; fut. יִפְרֹשׁ, אֶפְרֹשׁ, יִפְרֹשׁ) tr. *to spread out, to extend, as פָּרַשׁ II*; therefore with the accus. הָשָׁח LAMENT. 1, 13, מִכְמָרָה Is. 19, 8, כָּהֵן JER. 48, 40; also figur. RUTH 3, 9; בָּנִיִּי NUM. 4, 6, שְׂמֵלָה DEUT. 22, 17, with עַל of a person or thing Ez. 17, 20, with לְ before LAMENT. 1, 13 or to PS. 140, 6, or with accus. *whither* 1 KINGS 8, 54; also absol. DEUT. 32, 11; *to stretch out, רָךְ* LAMENT. 1, 10, כָּהֵן 1 KINGS 8, 38, with אֶל 2 CHR. 6, 29 or לְ to PROV. 31, 20; *to unfold, כֶּסֶם* Is. 33, 23; 1 CHR. 28, 18 stands for 'הָפָה that spread out the wings (LXX); פִּי לִפְנֵי פִי to spread out before one 2 KINGS 19, 14. Deriv. נִפְרָשׁ according to the common assumption.

Pih. פָּרַשׁ (inf. with suff. פָּרֵשְׁכֶם, fut. יִפְרֹשׁ) *to spread out, יָדִים* Is. 25, 11; seldom with בְּ of the object instead of the accus. LAMENT. 1, 17; with אֶל of the person *to spread out the hand to one* PS. 143, 6; generally in the meanings of Kal.

פָּרַשׁ (with suff. פָּרֵשְׁוֹ, -וֹתָהּ, -וֹתָם, of פָּרַשׁ I.) m. 1. prop. *a thing separated*; hence *excrement, dung, of animals* EX. 29, 14; LEV. 4, 11; 16, 27; MAL. 2, 3 *and I scatter upon your faces the dung* (of the animals used in sacrifice), i. e. they should be cast out of the camp like this dung (EX. 29, 14); Ar. فَرَسَ, Aram. פָּרַח, פָּרַח the same. — 2. (Wonderousness, Extraordinariness, viz. Jah is, like פָּלְאָה; comp. Aram. פָּרַשׁ for פָּלְאָה) n. p. m. 1 CHR. 7, 16.

פָּרַשׁ (from פָּרַשׁ; c. פָּרַשׁ Ez. 26, 10, but doubtful; pl. פָּרֵשִׁים, with suff. פָּרֵשִׁיוֹ) m. 1. *a horse*; hence פָּרֵשִׁים Is. 21, 7

a draught of pairs of horses, i. e. trains (רבב coll.) of horses in pairs; 21, 9 with רבב אים; especially a horse for riding, with קיס (a chariot-horse) Ez. 27, 14, an article of commerce in which Armenia dealt; 1 KINGS 5, 6; רבב אדם פרשים Is. 22, 6 with draughts of men (and) horses, i. e. with horsemen and their steeds in pairs 1 KINGS 20, 20; a war-horse Hos. 1, 7, NAH. 3, 3, who runs swiftly Jo. 2, 4, and is also applied to the turning of a threshing-machine Is. 28, 28. — 2. a rider, eques, fully פרש 2 SAM. 1, 6, or with רבב קיס Ez. 23, 6 12; a warrior on horseback, with רבב קשתה JER. 4, 29, frequently with רבב GEN. 50, 9; a rider as escort, with רבב (state-chariot) 1 KINGS 1, 5 or קיס NEH. 2, 9, a figure of supreme power 2 KINGS 2, 12. Arab. فارس, Aram. פרשא, the same; פרס equus.

As to the derivation, if the Semitic פרש be assumed as the stem, the word can only be translated the vigorous, swift (see קיס), from פרש to break through, to press or leap forward, ident. with פרד, פרץ, and perhaps with פרד to פרץ, Ar. פרط equus velox. To put it with פרס, the land whence it is alleged the horse was brought (see Pott, Etymol. Forschungen), is unsafe.

פרש (Pe. not used) Aram. to explain, to enlarge, to make plain.

Pa. פרש (part. pass. מפרש as an adv.) to make very plain, to make detailed, e. g. reading Ezr. 4, 18.

פרשנ m. a copy, of a royal mandate, a transcript, coupled with רבב, Ezr. 7, 11, copy of the mandate which was made out, Aram. the same; united to אברהם 4, 11 and 5, 6, נשפחה 4, 23, and for which פהשנ, united to רבב or רבב, stands in ESTH. 3, 14; 4, 8. In the Targ. it stands for משנה DEUT. 17, 18, JOSH. 8, 32, מכתב Ps. 60, 1; in like manner in the Peshito and Syriac profane writers פרשא is a transcript, copy; in which sense the word before

us is taken by the LXX, Vulg., Peshito and others.

As to the derivation, Ibn Ganâch, who renders it نسخ (transcript, copy), appears to have thought of פרשנ = פשאנ = פשאק (to transfer, to translate, to paraphrase, generally = תרגום), comp. Aram. פשאק; so that the simple stem פשא is connected with the Ar. نسخ and نسخ (Talm. נסח). But like נשפחה (which see) it may be of old Persian origin, and both Oppert (Journ. Asiat. XVII, 1851 p. 278) and Gildemeister (Zeitschr. für K. des Morgenlandes IV. p. 208-12) have already tried to find an explanation for it from the non-Semitic. פר is said to be the old Persian fra and שנה is çanghana, meaning command, edict, diploma. The Zend root çangh, çangh, may have been already converted into shaghn at the time of writing.

פרשד (unused) tr. to stretch the feet apart; to cleave, like the Arab. فرشد and فرشط; conseq. prop. nothing more than a farther development of פרש II. = פרד, with ד for a terminating sound, as in רפסד to רפסד, Aram. פרקד to פרקדן &c. Deriv. according to some פרשדן (which see).

פרשדן (with a of motion רבב; from פרשד m. only JUDGES 3, 22, which the Targ. translates his food was rejected or cast out, as if compounded of פרש and שדא; which Jerome follows. But the ה local (after רבב) makes it probable, according to Ibn Ganâch and Tanchûm, that it is the name of a place and should be translated: and it (the sword) went out between the legs; if it be not better to take פרשדן as a mere interpretation of the immediately succeeding רבב רבב רבב.

פרשה (c. רבב) f. 1. a determination, appointment ESTH. 4, 7. — 2. explanation, copious announcement 10, 2.

פרש see פרש II. Pih.

פרשנדרתא (old Persian) n. p. of one

of Haman's sons ESTH. 9, 7. As **פְּרָת** is already known sufficiently from other Persian names, it only remains to explain **פְּרָתִין**, and for this end the Zend and old Persian point out the way very easily. Fresheme, Fresho, Frasnō, Perasha already form names in the Zend (*Kleuker* I, 129; II, 231. 260): frashō, fraçna, frashna means *prayer*; so that frashnadata is = *given by prayer*. The proper name *Παρασωνδης* (Diod. II, 33) seems to be the same.

פָּרַת (not used) *intr.* to break through, to break forth, to be precipitated, of a rushing stream, Aram. **פָּרַת**, **פָּרַת** the same; conseq. same as **פָּרַץ**. This stem is assumed for the proper name **פָּרַת**, **פָּרַץ** being thought of Prov. 3, 10, and **פָּרַץ** 2SAM. 5, 20. The Semites living at the Euphrates thought indeed of a Semitic derivation, but that does not exclude the supposition that the Aryans who formerly gave the name, did not think of a Semitic verb-stem. See **פָּרַת**.

פָּרַת (a bursting or rapid stream) *n. p.* 1. of the largest river in western Asia, which, rising in the Armenian mountains, flows from north to south, has the same course as the Tigris, and falls into the Persian gulf: the *Euphrates*; fully **נְהַר-פָּרַת** GEN. 2, 14, a river of Paradise; the symbol of Assyria or Babylon JER. 2, 18 (comp. 46, 7; Is. 8, 7), as far as which the northern boundary of Palestine was to extend GEN. 15, 18; DEUT. 1, 7; 11, 24; also **נְהַר פָּרַת** 1 CHR. 5, 9, or merely **נְהַר** Is. 7, 20; 8, 7; Ps. 72, 8; JER. 2, 18, **נְהַר** *καὶ ἔξωθεν* Ex. 23, 31 and **נְהַר** *καὶ ἔξωθεν* DEUT. 1, 7; Syr. **פָּרַת**, Ar. **فَرَات**, seldom **فَرَات**. The Greek name *Ἐυφράτης* is either from **נְהַר פָּרַת** = **פָּרַת**, as vice versa **פָּרַת** JER. 13, 4 6 7 stands for **נְהַר פָּרַת**, or from the Persian pronunciation *ufrat*, *ufrat* (in cuneiform inscriptions), *ev* being used to give the word a native sound. As to the etymology, **פָּרַת** = **פָּרַץ** should be adopted as the stem, which is very suitable for the name of a river (comp. **נְהַר פָּרַת**); for the

derivation from **פָּרַת** to be weak, soft, **פָּרַת** to be sweet (hence **פָּרַת** sweet water) is inappropriate, a) the Arabic verbs being denominative; b) the derivation having to be looked for only in Aramaean; and c) the Euphrates-water in its natural state being muddy and undrinkable. The derivation from the Zend *frathō breadth* (Benfey and Stern), Sanskrit *pratha* = *πλάτος*, should be rejected for Semites, because the name plainly originated in an Aramaean land only. Comp. *Oppert* in *Journal Asiat.* 1851 p. 425. — 2. same as **פָּרַת** (see signific. 4), like **נְהַר פָּרַת**, selected to have an assonance with the river-name **פָּרַת** JER. 13, 5, with a of motion **פָּרַת** 13, 4 6 7. It denotes *Bethlehem* lying upon a hill, with the clefts of rocks in its vicinity, where the prophet Jeremiah performed symbolical acts.

פָּרַת see **פָּרַת**.

פָּרַת (only *pl.* **פָּרַתִּים**) *m. prop.* the foremost, first; hence a noble, a prince, among the old Persians ESTH. 1, 3; 6, 9; and accordingly among the Jews DAN. 1, 3. It is the Zend. *frathēma*, Sanskr. *prathama* (superlative of *pra before*), Pehlevi *pardom*, Latin *primus*, Greek *πρῶτος* &c.

פָּשַׁת (from **פָּשַׁת** I.) *m.* only Job 35, 15, taken by the LXX and Vulg. as = **פָּשַׁת** (comp. Talm. **פָּשַׁת** for **פָּשַׁת**), and by the old Jewish interpreters as meaning *multitude* or *extravagance*, *degeneracy* from **פָּשַׁת** (which see); the Peshito reads **נָפַשׁ** for **פָּשַׁת**. Better from **פָּשַׁת** to be weak-minded, foolish; hence *folly*, *silliness*, *sin*, metaphor. *mischievous*, and **פָּשַׁת** = **פָּשַׁת**, to be translated accordingly: *and he does not at all consider mischief*.

פָּשַׁת (not used) *tr.* adopted for **פָּשַׁת** (which see).

פָּשַׁת (*inf. abs.* **פָּשַׁת**, *fut.* **פָּשַׁת**) *intr.* to extend, to spread, of **נֶגַע** LEV. 13, 5, **נֶגַע** 13, 36, **מִקְפָּחָה** 13, 8, **בְּהֶרָה** 13, 28, always of sores, leprosy, comp. trans. **פָּשַׁת**; on the contrary the Arab. **فَشَا**,

Aram. פֶּסַח, *peṣaḥ* are general. The organic root פֶּשַׁח- is also in פֶּשַׁח, פֶּשַׁח, פֶּשַׁח, but not in פֶּשַׁח, פֶּשַׁח, פֶּשַׁח.

פֶּשַׁח (Kal unused) *tr.* 1. *to split, burst, tear asunder*, Aram. פֶּסַח, *peṣaḥ* for the Hebr. פֶּשַׁח, פֶּשַׁח, פֶּשַׁח, Talm. in Nifal פֶּשַׁח; comp. the Aramaean nouns פֶּשַׁח, a broken-off date-stalk. Arab. فسق the same. Accordingly the stem is connected with פֶּסַח (Aram. פֶּסַח for the Hebrew פֶּשַׁח), פֶּשַׁח (Aram. פֶּסַח), פֶּשַׁח (which see), פֶּשַׁח, פֶּשַׁח, and the organic root פֶּשַׁח- lies also in פֶּשַׁח, פֶּשַׁח I. &c. — 2. (not used) *to liberate, make free*, by such a metaphor as פֶּשַׁח, פֶּשַׁח, פֶּשַׁח.

Pih. פֶּשַׁח (*tr.* פֶּשַׁח) *to tear in pieces* LAMENT. 3, 11.

פֶּשַׁח see פֶּשַׁח.

פֶּשַׁח (from פֶּשַׁח out of פֶּשַׁח, with the derivative syllable פֶּשַׁח, like the Ar. *yaṭūr* from *yaṭūr*, *yaṭūr* from *yaṭūr*, under *yaṭūr* 1. *n. p.* of a priest and פֶּשַׁח JER. 20, 3. The meaning of the name must have been *freedom, liberation, redemption* (conseq. from פֶּשַׁח 2, which see), whose opposite is designated by the prophet מִגִּיר. — 2. *n. p. m.* JER. 21, 1; EZR. 2, 38.

פֶּשַׁח I. (*tr.* פֶּשַׁח and פֶּשַׁח) *tr.* *to put off, pull off*, פֶּשַׁח LEV. 6, 4; 16, 23, פֶּשַׁח SONG OF SOL. 5, 3, opposite פֶּשַׁח; פֶּשַׁח Ez. 26, 16; hence the noun פֶּשַׁח (which see), with *ah* of motion Is. 32, 11; metaphor. *to strip off*, the skin, of הֶלֶק, therefore *to cast the skin* NAH. 3, 16; comp. *Pih.* and *Hif.*

Pih. פֶּשַׁח (*inf. c.* פֶּשַׁח) *iterative:* *to strip, to plunder*, פֶּשַׁח 1 SAM. 31, 8, absol. פֶּשַׁח 2 SAM. 23, 10 *in order to plunder* (the slain).

Hif. פֶּשַׁח (*tr.* פֶּשַׁח) *to strip*, with accus. פֶּשַׁח and accus. of the person Ez. 16, 39; 23, 26; with accus. of the object *to pull off*, פֶּשַׁח MIC. 2, 8, פֶּשַׁח, and with מִנְּךָ of the person JOB 19, 9; פֶּשַׁח

פֶּשַׁח 22, 6 *to take off the clothes of the needy*, to keep them in pledge; on the other hand פֶּשַׁח Hos. 2, 5 *to strip naked*, i. e. even to nakedness (פֶּשַׁח is here an adverb); *to flay*, the victim for sacrifice 2 CHR. 29, 34; 35, 11; LEV. 1, 6; with מִנְּךָ of the person as a figure of uncovering MIC. 3, 3.

Hithp. פֶּשַׁח (*tr.* פֶּשַׁח) *to strip oneself* 1 SAM. 18, 4.

פֶּשַׁח II. (*tr.* פֶּשַׁח) *intr.* *to spread out, to extend, to roam about*, for plunder, absol. of פֶּשַׁח Hos. 7, 1, commonly with announcement of the place, the tribe, or the object *where* by פֶּשַׁח JUDGES 9, 33 44, 1 SAM. 23, 27, JOB 1, 17, for which פֶּשַׁח is also used, i. e. *to move against a person or thing* JUDGES 20, 37, 1 SAM. 27, 8 and 30, 1 (read also פֶּשַׁח by the Targ. and LXX), and so we should read with the LXX and Vulg. in 27, 10 פֶּשַׁח, as פֶּשַׁח and פֶּשַׁח stand in the answer. Also 30, 14 we should read with the Targ. and LXX פֶּשַׁח, since פֶּשַׁח follows. With פֶּשַׁח of the place *where, to spread* 1 CHR. 14, 9 13; 2 CHR. 25, 13; 28, 18.

As to the signification, the Ar. *yaṭūr* and the Aram. פֶּשַׁח have, it is true, the same meaning, but as the Aram. פֶּשַׁח (to the nouns פֶּשַׁח, פֶּשַׁח) is synonymous, the organic root may be פֶּשַׁח, lying in פֶּשַׁח also. If the organic root be פֶּשַׁח, it would be also in פֶּשַׁח II. (*tr.* פֶּשַׁח), Arab. سطا.

פֶּשַׁח (with *ah* of motion פֶּשַׁח; from פֶּשַׁח I.) *m.* *the putting off, unclothing*, Is. 32, 11 *to the stripping!* i. e. make you bare! comp. פֶּשַׁח Ps. 44, 27 *to the help!*

פֶּשַׁח (*tr.* פֶּשַׁח) *intr.* prop. same as Aram. פֶּשַׁח, פֶּשַׁח, *to separate*, from one; hence *to be rebellious, faithless*, with פֶּשַׁח against one, commonly against God Is. 1, 2; 43, 27; 59, 13, generally of religious JER. 3, 13, AM. 4, 4, or political rebellion Hos. 7, 13; *to transgress, to sin*, with פֶּשַׁח of the person and accus. (אֲשֶׁר) of the thing *whereby* ZEPH. 3, 11;

to apostatise, to sin, absol. AM. 4, 4, where **בא** should be supplied to **הגלגל**; LAMENT. 3, 42; with **על** of the thing to sin for the sake of PROV. 28, 21, and to transgress against one Hos. 8, 1. Part. **פִּשְׁעִים**, pl. **פִּשְׁעִים**, idol-worshippers Is. 46, 8, transgressors Hos. 14, 10.

Nif. נִפְשָׁע (part. **נִפְשָׁע**) to be separated, by **מְדִינָה**, PROV. 18, 19 a brother who separates (from another), is worse than a strong city, i. e. more inaccessible.

פָּשַׁע (fut. **יִפְשָׁע**, 1 pers. **אֶפְשָׁע** as if from **אֶפְשַׁע** tr. prop. to spread apart, same as **פָּשַׁק** (which see); hence to stride, with **בְּ** of a person to rush against or upon one Is. 27, 4. Deriv. **מִפְשָׁע**, **מִפְשָׁע**.

פָּשַׁע (with suff. **פָּשַׁעִי**, **פָּשַׁעִי**, pl. **פָּשַׁעִים**, c. **פָּשַׁעִי**) m. in general, a transgression, fault PROV. 10, 19; 17, 9, sin 28, 24, coupled with **עָוֹן** Ex. 34, 7, NUM. 14, 18, **רָצָה** 1 SAM. 24, 12; defection, corruption MIC. 1, 5; metaphor. sin-offering 6, 7; an idol-image, the object of transgression DAN. 8, 13, heathen worship, = **תְּקוּיָה** 8, 12, political rebellion PROV. 28, 2; punishment of sin JOB 34, 37.

פָּשַׁע (from **פָּשַׁע**) masc. step, 1 SAM. 20, 3.

פָּשַׁק (part. **פִּשְׁקִי**) tr. to divide, to part asunder, **שִׁפְחָה**, i. e. to speak with thoughtlessness PROV. 13, 5, comp. Aram. **פִּשְׁקָא**, Hebrew **פָּשַׁע**, Talm. **פִּשְׁקָא** a gap.

Pih. פִּשְׁקִי (fut. **יִפְשָׁק**) to spread out, **רָגַלְתִּי**, i. e. to give oneself up to whoredom Ez. 16, 25.

פָּשַׁר (not used) tr. prop. same as **פָּתַר** (which is usual in Hebrew) and **בָּתַר**, **פָּתַר** to divide, to cut in pieces, to separate into parts; hence to interpret, to explain (comp. **בָּאֵר**), to unravel, an intricate speech, like **שִׁבְרִי** (JUDGES 7, 15). The organic root is **פִּשְׁר**, **פִּשְׁר**, which see. Derivative

פִּשְׁרָא masc. explanation, interpretation ECCLES. 8, 1, elsewhere **פִּתְרוֹן**.

פִּשְׁרָא (inf. **מִפְשָׁר**) Aram. tr. to explain, interpret, visions in dreams, appearances DAN. 5, 16, frequent in Targumic; Syr. **فِشْر**, Ar. **فَشَرَ** (to uncover, what is concealed; to explain). Derivative

פִּשְׁרָא (c. **פִּשְׁרָא**, def. **פִּשְׁרָא**, twice **פִּשְׁרָא** DAN. 2, 7 and 5, 12, where it is better to read **פִּשְׁרָא**; with suff. **פִּשְׁרָא**, three times **פִּשְׁרָא** 4, 15; 1, 6; 5, 8, where the Vulg. and Theod. read **פִּשְׁרָא**, which is better; pl. **פִּשְׁרָא** m. explanation, interpretation, of **חֲלֻמָּא** DAN. 4, 3, **חֲלֻמָּא** 5, 15, **חֲלֻמָּא** 7, 16; **פִּשְׁרָא** to give explanations 5, 16. In the versions **פִּשְׁרָא** and **פִּשְׁרָא** run into one another.

פִּשְׁשִׁי I. (not used) intr. prop. to be stupid, unfeeling, dull; hence to be weak-minded, foolish, silly; Arab. **فَسَّ**, **فَسَّ** the same, therefore **فَسْفَس** to be weak-minded, **فَسْفָא** and **فَسْفָא** fatuus; in its organic root it is connected with that in **פִּשְׁשָׁ** (see Ps. 119, 70, like **שָׁקַץ** Is. 6, 10), Aram. **פִּשְׁשָׁ** (Pa. **פִּשְׁשָׁ**), by a transition as in **פִּשְׁשָׁ**. Deriv. **פִּשְׁשָׁ**.

פִּשְׁשִׁי II. (not used) trans. to pull or separate or tear asunder; hence to card, flax or wool; to make loose and slack, to break asunder; connected in its organic root **פִּשְׁ** with **פָּץ** 2, **פָּץ**, Arab.

פִּשְׁשִׁי to card, to make loose, **فَشَش** to pull asunder, Syr. **فَش** the same, whence **فَشَمَا** a carding; Targ. **פִּשְׁשָׁ**, modern Hebrew **פִּשְׁשָׁ** to examine, to search, prop. to break through, **rimari**. Deriv.

פִּשְׁשִׁי (after the form **אֶשְׁשִׁי**, only with suff. **פִּשְׁשִׁי**, usually plur. **פִּשְׁשִׁים**, constr. **פִּשְׁשִׁי**) fem. prop. what is fibrous, carded; hence flax, a material for cloth like **פִּשְׁשִׁי** Hos. 2, 7 11, which before it is manufactured flies asunder in fire JUDGES 15, 14, fully **שִׁבְרִי** Is. 19, 9 combed or heckled flax; generally linen, hence **פִּשְׁשִׁי** Ez. 40, 3 a line of flax, **פִּשְׁשִׁי** 44, 17 linen garments, which the priests had to wear (**בִּדָּה** LEV. 16, 4, **שִׁשְׁ** Ex. 39, 28), also used of **פִּשְׁשִׁי** and

מִכְנָסִים 44, 18; opposite to צֶמֶר DEUT. 22, 11. פֶּשֶׁתִּי הָעֵץ JOSH. 2, 6 *flax of the stalk*, stalks of flax, *λινωκαλάμη* (LXX), *stipulae lini* (Vulg.). The Punic name for linen, *Zsapaqois* or *Zsapaqis* (Diosc.) is שְׂרָבָת, Arab. شَرْب, but not from פֶּשֶׁת. Whether *cotton* is also to be understood by it cannot be ascertained. That the פֶּת־ feminine is occasionally looked upon as radical is a thing that happens in other cases also.

פֶּשֶׁתָּה fem. collect. *flax*, growing in the field EX. 9, 31; a wick made from it Is. 42, 3.

פֶּשֶׁתָּה see פֶּשֶׁת.

פֶּת (with suff. פֶּתִי, פֶּתֶךָ, pl. פֶּתִים; from פֶּתַח) fem. a bit, crumb, piece, with לֶחֶם GEN. 18, 5, JUDGES 19, 5, 1 SAM. 2, 36, and without לֶחֶם, a piece of bread PROV. 17, 1; food generally 23, 8; JOB 31, 17; 2 SAM. 12, 3 (modern Hebrew bread); plur. pieces, whether of bread LEV. 2, 6 or hail Ps. 147, 17; Ar. فَتَات the same. — See another פֶּת under פֶּתֶבֶג, פֶּתֶבֶגֶן and פֶּתֶבֶגֶן.

פֶּת (from פֶּתַח which see; with suff. פֶּתֶךָ) m. prop. an opening, a hole; hence the female pudenda Is. 3, 17 (*Ibn G'anách, Kimchi*), the uncovering of which was looked upon as the highest disgrace. The meaning פֶּתֶךָ = פֶּתֶךָ the hair of their head, parallel with קֶדְקֶד (Vulg.), is less suitable. See פֶּתַח.

פֶּתֶאִים pl. of פֶּתִי which see.

פֶּתֶאִם (from פֶּתַח, with the adverbial termination פֶּתֶאִם) adv. prop. in the opening of an eye; hence suddenly, in a moment JOB 5, 3; PROV. 6, 15; also in the genitive with a noun 3, 25; בִּפְתָאִם 2 CHR. 29, 36 is the same; combined with בִּפְתָחֵךָ NUM. 6, 9, לִפְתָחֵךָ Is. 29, 5 to strengthen the idea; לִפְתָחֵךָ also follows 30, 13. See פֶּתַח.

פֶּתֶבֶג and פֶּתֶבֶגֶן (with suff. פֶּתֶבֶגִּי, פֶּתֶבֶגֶךָ) m. food, as opposed to vegetable diet (זֵרִיקִים), united with מֶלֶךְ royal or dainty food; hence principally animal

fare DAN. 1, 5 8 13 15; also without מֶלֶךְ, where the meaning is obvious of itself 1, 16; 11, 26. The word has got into the book of Daniel from the Persian, and under Persian influence (*Ibn Koreish*); whence it has come into the Syriac פֶּתֶבֶג, where it has the same meaning by itself as the פֶּתֶבֶגֶן of Daniel, then fare generally. Accordingly the derivation can only be looked for in Aryan. *Ibn Koreish* considers בָּג as the Pers. بَاق bāg, بَاق food, i. e. Sanskr.

bhag the primitive root of bhakshja food, Greek φαγ, comp. Sanskrit bakhsh, φαγεῖν; and *Ibn G'anách* and *Kimchi* also found this בָּג in Ez. 25, 7, rendering it by מֶמְכֶּלֶךְ. פֶּת pat is either the old Persian pat idol (Lorsbach) or پاد pad father, king (v. Bohlen), or the Sanskrit paiti lord (Benfey); so that the whole word means royal, divine food, lordly food, which explains the Syriac signification dainties, delicate food. But as the idea of "kingly, delicate" is determined by מֶמְכֶּלֶךְ only, and פֶּת in פֶּתֶבֶגֶן is manifestly the old Persian pati-, modern Persian pei-, it is better with Gilde-meister to take בָּג as = the Sankrit. bhaga a part, and פֶּת = the old Persian pati, modern Persian pei, Sanskrit prati, Greek πρὸς (toward, to); so that פֶּתֶבֶג is the old Persian pati-bāg = the Sanskrit prati-bhāga allotment, prop. attributum, Greek νοτίβαζις (only ap. Athenaeus), the thing assigned, i. e. food; comp. Aram. פֶּתֶבֶר, Syr. فَصْلَا, old Persian pati-kara (Nakshi Rustam line 41), modern Persian پیکر peiker, an image, a statue, = the Sanskrit prati-kara. See פֶּתֶבֶג.

פֶּתֶג (not used) tr. to tie around, to cover about, an upper garment; ident. in the organic root פֶּתֶג with that in מִתֶּג (to מִתֶּג II. (to מִתֶּג Is. 23, 10 = מִתֶּג), I. זֶק, מִתֶּג II. מִתֶּג. According to others, = the Aram. פֶּתֶג, فَصْلَا (prop. to divide, to burst), hence to be variegated, sprinkled. But as in Aram. פֶּתֶג (pl. פֶּתֶגִּין) appears with the

meaning *covering*, the first assumption is more correct. Deriv. פתחגיל.

פתח (from the Aramaean, only in Esther and Ecclesiastes) *m.* same as Hebrew דבר *word, sentence* ECCLES. 8, 11; *a command, declaration, edict* ESTH. 1, 20; in the Targ. often with all the various senses of דבר, so too the Syr. פתח. As to the derivation, פת is = פת Sanskrit prati = πρὸς (Doric ποτὶ), old Persian pati, modern Persian pei, پی, and פת gam means *going*, Sanskrit gama; consequently together pat(i) gama, what comes to one, or is issued to him, i. e. *a thing sent, a message, command, account*; Armenian patkam, Persian paigham = pratigam (Gilde-meister). A Semitic derivation from פתח to utter, to decide, = Aram. פתח, פתח (Corcordance s. v.), or from פתח to answer (Schulthess, Simonis), or a comparison of it with the Greek φθέγμα Michaelis, Eichhorn) is untenable.

פתח (def. פתחא) Aram. *m.* *a receipt, message* EZR. 4, 17; 5, 7; 6, 11; *a command, decree* DAN. 4, 14; פתחא EZR. 5, 11 *to give an answer* = the Hebr. פתח, like פתח EZR. 4, 17 = פתח (PROV. 26, 6). See the Hebrew פתח.

פתח (part. פתח, fut. יפתח, apoc. יפתח) *tr.* 1. *to part asunder, to open, to expand*, פתח Prov. 20, 19, i. e. *to prattle*, for which פתח stands in 13, 3; but also without פתח JOB 5, 2; (not used) *to extend widely, to spread out, a district, opposite to narrow or to confine* (see יפתח). — 2. *Figurat. to make wide, accessible, לב, opposite to close; hence without an object and in an intransitive sense, to be open, susceptible, accessible to seduction* DEUT. 11, 16; *to be befooled* JOB 31, 27; פתח simple Hos. 7, 11. Derivat. פתח, פתח, the proper name יפתח and perhaps also פתח.

Nif. פתח (fut. apoc. יפתח) *to open oneself, to shew oneself easily persuaded* JER. 20, 7; with קל of the person JOB 31, 9 *to be enticed to one.*

Pih. פתח (פתח, part. פתח; inf. constr. פתח; fut. יפתח) *prop.* *to make wide, the heart, the mind; to make accessible, susceptible, hence to persuade, to entice* JER. 20, 7; *to persuade, to mislead* 1 KINGS 22, 20 22; Hos. 2, 16; *to deceive* Ps. 78, 36. יפתח PROV. 24, 28 is said to stand for יפתח, meaning *and thou makest broad, i. e. thou betrayest (a secret).*

Puh. פתח (fut. יפתח) *to be persuaded, misled, to let oneself be deceived* JER. 20, 10; Ez. 14, 9.

Hif. יפתח (fut. apoc. יפתח) *to make wide or roomy, with ל of the person* GEN. 9, 27, like ל יפתח (GEN. 26, 22). See Pihel.

As to the stem, the meaning of it is clear from the Aramaean פתח, פתח to make broad, wide, open, Syr. פתח; and from its being compared with פתח, פתח. The organic root is פתח, which also exists in פתח (see פתח); Arab. فتى (in a good sense) *to be free-minded, unsuspicious, youthful, noble.* The root is also connected with πέραιω, paterē.

פתח (from פתח; only pl. פתוח) *fem.* *the hole*, in which the hinge of a door moves 1 KINGS 7, 50, for which the Chronist has פתח; in the Mishna פתח is the same.

פתח (only pl. constr. פתח, from פתח) *m.* *a wide district* NUM. 24, 17, where the cod. Sam. reads פתח for פתח; so too Symm.

פתח (not used) Aram. *tr.* *prop.* *to tear asunder, hence to decide, to judge; identical in its organic root פתח with that in the Hebrew פתח; Arab. فتى the same.* Deriv. פתח.

פתח (El is Deliverance) *n. p. m.* Jo. 1, 1, if it does not stand for פתח.

פתח (with suff. פתח, pl. פתחים, constr. פתחים, with suff. פתחים, out of the Pihel of פתח) *masc. engraving, in stone; sculpture* 2 CHR. 2, 13, in a seal Ex. 39, 30, perhaps also in wood Ps. 74, 6; where we may perhaps read פתחים.

פָּתוּר (with *a* of motion פָּתוּרָה; *extension, enlargement, stretching out*, from פָּתַח II. *to spread out*) *n. p.* of a city in Mesopotamia on the Euphrates NUM. 22, 5; DEUT. 23, 5.

פְּתוּרִי (*pl. constr.* פְּתוּרִי, from פָּתַח) *fem.* same as פָּת Ez. 13, 19, but generally *pay*; we should not read פְּתוּרִים.

פָּתַח (*part.* פָּתַח, *inf.* פָּתַח, *constr.* פָּתַח, with *suff.* פָּתַחוּ; *fut.* יִפְתָּח) *trans.* prop. same as פָּתַח, פָּתַח, also identical with פָּתַח (*comp.* שָׁתַח and שָׁתַח) *to open*, פָּתַח 2 KINGS 9, 3, figurat. פָּתַח Ps. 78, 23, שָׁתַח Ez. 46, 12, פָּתַח 2 KINGS 13, 17, מִבְּתָח (granary, store-chamber) JER. 50, 26, אוֹפֵחַ 50, 25 (*figur.*), פָּתַח Ez. 37, 13; *to throw open*, פָּתַח Is. 14, 17, i. e. *to let go*, from captivity, opposite to כָּבַד; of the master of a house, hence 22, 22 *he opens and shuts not*, i. e. *he walks about free*; פָּתַח 50, 5 *to open the ear* i. e. *to make it capable of hearing*, susceptible of revelations; פָּתַח 41, 18 *to open a stream, a spring*, i. e. *to cause it to spring forth*; פָּתַח Ps. 105, 41 *to open a rock*, i. e. *the spring there*; פָּתַח 37, 14 *to draw the sword*, comp. Ez. 21, 33; פָּתַח Ps. 38, 14, PROV. 31, 26 *to open the mouth*, i. e. *to begin to speak*, but Ez. 3, 2 *to begin to eat*; פָּתַח Ps. 29, 19 *to open to the water*, of שָׁתַח, i. e. *to make itself accessible to the waters*; פָּתַח GEN. 29, 31 *to open the womb*, i. e. *to cause to bear*; פָּתַח Ps. 104, 28 *to open the hand*, i. e. *to give abundantly*; *to open*, of the earth, i. e. *to cause to spring forth* Is. 45, 8; פָּתַח 1 KINGS 8, 29, for which also פָּתַח; *to open up or lead off*, i. e. *to begin* Ps. 49, 5; *to open*, of עֵיר, i. e. *the gates*; *to surrender* DEUT. 20, 11; 2 KINGS 15, 16. Speaking generally פָּתַח is used in the most various applications, like the Arab. فتح (*to open, to free, to conquer a city, to begin*), Aram. פָּתַח, فَتَحَ. But the accus. of the object is sometimes omitted Is. 22, 22, or the da-

tive of the person follows SONG OF SOL. 5, 2; or the expression is abridged, as פָּתַח Am. 8, 5 *to open the grain*, i. e. the granaries, comp. JER. 50, 25. Deriv. פָּתַח, פָּתַח, פָּתַח, and the proper names פָּתַח, פָּתַח, פָּתַח.

Nif. נִפְתָּח (*inf. constr.* נִפְתָּח; *fut.* יִפְתָּח, in pause יִפְתָּח) *to be opened*, of שָׁתַח Ez. 1, 1, אֶרֶץ GEN. 7, 11, שָׁתַח NEH. 7, 3; נִפְתָּח Is. 35, 5 *the ear is made to hear*; next, *to be made accessible* NAH. 2, 7; *to unfold, to begin* JER. 1, 14, where the LXX read תִּפְתָּח (*shall boil, spout, fume*); *to open up*, of מִקְוֶה ZECH. 13, 1; *to be set free*, Is. 51, 14 *the oppressed one will hasten to be set free*, comp. JOB 12, 14; יִפְתָּח 32, 19 *the wine is not opened*, i. e. *it is shut up in the bag*. Deriv. the proper name נִפְתָּח, but not the name פָּתַח.

Pih. פָּתַח (*part.* מִפְתָּח, *inf. constr.* פָּתַח, *fut.* יִפְתָּח, in pause יִפְתָּח) 1. *to open, to keep open*, שָׁתַח for ingress and egress Is. 60, 11 (the plural stands for the indefinite one or they); fig. נִפְתָּח JOB 41, 6, i. e. *to uncover*; then *to loose, to set free*, with accusat. תִּפְתָּח Is. 58, 6, a girdle 1 KINGS 20, 11, oppos. to חָגַר; *to loosen*, מִפְתָּח = מִפְתָּח JOB 12, 18, מִפְתָּח 39, 5, יִפְתָּח (a rope) 30, 11, with לְ for the accus. Ps. 116, 16, or with accus. of the person and מִן of the fetters JER. 40, 4; transferred to captives Ps. 105, 20, or to what is girded GEN. 24, 32; generally *to make free* Ps. 102, 21; *to put off*, שָׁתַח (mourning-garments) Is. 20, 2. — 2. *intr.* נִפְתָּח Is. 48, 8 *the ear is open*, i. e. *it perceives and hears*; *to open itself*, of שָׁתַח SONG OF SOL. 7, 13. — 3. *to engrave*, with accus. of the object and עַל of the stone Ex. 28, 9 36; without עַל 2 CHR. 3, 7; *to plough, to dig through*, the ground Is. 28, 24, proceeding from the fundamental signification to split, to divide, as in חָלַק, which passed over into *to open*; also *to carve*, wood 1 KINGS 7, 36; *to hew*, stones ZECH. 3, 9. Deriv. שָׁתַח, פָּתַח.

Puh. פָּתַח (*part.* מִפְתָּח, *inf.* פָּתַח) *to be engraved* Ex. 39, 6.

Hif. פתח (not used) to open. Deriv. מפתח.

Hithp. פתח to loose oneself, with accus. of fetters Is. 52, 2.

פתח *m.* an opening, revelation Ps. 119, 130, from פתח meaning to illuminate, to give insight, to explain; Syr. and Ar. the same.

פתח (in pause פתח, with *a* of motion פתחה, with suff. פתחי; *pl.* פתחים, constr. פתחי) *m.* 1. an opening, entrance, with the genitive האהל GEN. 18, 3, החצר Ex. 40, 6, המזבח Num. 3, 26, המגדל JUDGES 9, 52, היער 1 KINGS 17, 10, המצודה 19, 13, התבה GEN. 6, 16, צינים GEN. 38, 14 at the entrance to צינים. (הלל denotes the gate by which the פתח is closed.) After verbs of motion is used אל-LEV. 1, 3 or פתחה GEN. 19, 6. — 2. Metaphor. door, like הלל Prov. 17, 19, 1 KINGS 7, 5, especially with prepositions, בפתח 2 KINGS 4, 15 in the gate, לפתח at the door GEN. 4, 7, על-פתח the same JOB 31, 9; or as an adverbial accusat. פתח GEN. 18, 1; יצא פתח JOB 31, 34 to go before the door; or a gate = שער Is. 3, 26, hence פתחי צולם Ps. 24, 7 9 of the outer gates of the temple. פתח is to be taken in a non-figurative sense Hos. 2, 17, as the valley of Achor is said to be changed into a gate of hope (into a pleasant district). Figur. of the lips Mic. 7, 5; so too 5, 5 in its gates (the land's), i. e. in its approaches. חרב is only apparently parallel, and Aquila, Ibn Ezra, Kimchi have allowed themselves to be misled in explaining it by a drawn sword.

פתח *Aram. tr.* same as Hebr. פתח, hence *part. pass. Pe.* פתחה opened DAN. 6, 11; 7, 10.

פתוח (constr. פתוח) *m.* the opening, of the mouth Ez. 16, 63; 29, 21.

פתחיה (*Jah* is פתח i. e. causing to bear, Producer, like יפתחאל, El or Jah conceived of as the creative world-power; comp. *Phtah* among the

Egyptians) *n. p. m.* EZR. 10, 23; NEH. 11, 24; 1 CHR. 24, 16.

פתח (in pause פתח, frequently also without pause Prov. 9, 4 16; 14, 15; *pl.* פתחים 22, 3, פתחים 1, 22 32, usually פתחים, like טלחים, צבאים from טלח, צבי; from פתח) *m.* prop. openness, of heart; undisguisedness, opposite to slyness, cunning; hence 1. *folly*, a) abstract like פסילות, אפילות Prov. 1, 22; *plur.* want of understanding, like פתיות (9, 13) 9, 6; commonly b) *concr.* a simple one 1, 4, like אהיל 12, 16, פסיל 12, 23, opposite to צד, coupled with לץ 1, 22, and yet again different from it 9, 6-9; a fool, to whom צד is wanting 8, 5, who is credulous 14, 15, whose possession is אגל 14, 18, who sins from simplicity Ez. 45, 20, coupled with שגה; an inoffensive one Ps. 116, 6. — 2. a youth (without understanding), who is easily alive to impressions, along with נער Prov. 7, 7; Talm. פתח a boy, Arab. فتى to be young.

פתח (*def.* פתח, with suff. פתחי; from פתח, פתח, פתח) *Aram. m.* prop. width (see Hebrew פתח), hence breadth, cognate in sense with Hebr. רחב DAN. 3, 1; EZR. 6, 3; Syr. فتل the same.

פתח see פתח.

פתח (formed from פתח with the termination פתח, like פתח from פתח with פתח; the stem is פתח which see) *m.* a covering, a mantle, a festive garment Is. 3, 24 (Saadia, Ibn Ganach, Kimchi), opposite to מחנה שק; *Aram.* פתח, פתח a mantle, a variegated garment.

פתח (formed from פתח) *f.* simplicity, folly, Prov. 9, 13 as a predicate foolish.

פתח (*pl.* פתחים) *f.* a sword Ps. 55, 22 (Ibn Saruk), perhaps not so much from פתח meaning to draw, as from its fundamental signification to cut into. Old interpreters have also incorrectly referred to this head פתח Ps. 37, 14, פתחה Ez. 21, 33 and פתחי Is. 13, 2 (Ibn Saruk and Ibn Ganach), פתחי Mic. 5, 5.

פתח (constr. פתח, *pl.* פתחים, from

פתל *m.* 1. prop. what is twisted, wound; hence a *thread, cord*, by which a signet-ring (חֹרֶם) hangs GEN. 38, 18 25; 'פ' פִּשְׁתִּים Ez. 40, 3 a *line of flax*, to measure large distances, as the *rod* was for smaller ones; 'פ' חֲבֵלָה a *purple blue thread* Ex. 28, 37; 'פ' נִצְרָה JUDGES 16, 9 a *thread of tow*, which is easily broken; *gold threads*, which were artificially wrought into blue purple Exod. 39, 3. Arab. قَتِيل, Aram. פְּתִילָא the same; Talm. פְּתִילָה a wick. — 2. same as פָּתוּל bound to NUM. 19, 15.

פָּתַל (in Kal only in *part. pass.* פָּתוּל = פָּתוּל) *trans.* to knot, to twist, to twine, to spin, a rope or thread; hence to bind to NUM. 19, 15, where פָּתוּל = פָּתוּל. Metaphor. to struggle, wrestle with one, prop. to fold about, to intertwine (comp. אָבַק II. = חָבַק). Fig. to be discreet, prudent, crooked, cunning, comp. עָקַל. Deriv. the noun פָּתוּלָה.

Nif. נִפְתַּל (*part. m.* נִפְתָּל) prop. to be knotted or twisted together, hence to be perverse, crooked, i. e. cunning; *part. with* עָקַשׁ (contortus, perversus) PROV. 8, 8, pl. JOB 5, 13; comp. עָקַל, Arab. حال torsit, and جيلة versutia; metaphor. to wrestle, to struggle (see Kal) GEN. 30, 8, Ar. جَدَلَ to twist together and wrestle. Deriv. נִפְתָּלָה, and the proper name נִפְתָּלָה.

Pih. (redupl.) פִּתְּלָה see פִּתְּלָה.

Hithp. הִתְפַּתַּל (*fut.* יִתְפַּתַּל) to shew oneself crooked or cunning Ps. 18, 27, which some mss. have also in 2 SAM. 22, 27. פִּתְּלָה 2 SAM. 1. c. the usual reading, is said by Kimchi to stand for פִּתְּלָה (= הִתְפַּתַּל), to have an assonance with הִתְפַּתַּר; but it may be referred to פִּתְּלָה (which see).

פִּתְּלָה (after the form פִּתְּרָה, from פָּתַל *Pih.*) *adj. m.* twisted, crafty, perverse DEUT. 32, 5, with עָקַשׁ.

פָּתוּם (also in mss. פִּתּוּם, פִּתּוֹן, פִּתּוֹן; Egyptian *n. p.* 1. of a city fortified by the Israelites (by Pharaoh's orders) in lower Egypt or Goshen, east of the Nile Ex. 1, 11, called by Herodotus

(2, 158) and by Steph. Byz. after him *Πάτουμος Αραβίας* (later *Θούμ*, see Itin. Ant. p. 163 ed. Wessel.), and said to be on the way to Heröopolis, 24 miles from it. The Coptic translator at GEN. 46 puts πεσομ for Heroopolis (גִּשְׁוֹן), from the vicinity of the two. — 2. another city of this name in upper Egypt, distant three days' journey from Kahira, called at a later period *Fayyûm* (الفبوم). Saadia whose birth-place it was, and who was called in Hebrew הַפְּתוֹמִי, thinks (at GEN. 46) that such was the place. As to the derivation, סוֹם with the article נו signifies a narrow mountain-pass, which suits *Pithom* in upper Egypt (*Cham-pollion* I, 172; II, 58 seq.). The Egyptian name of the city is said by Brugsch (*Geogr. Aegypt.* I, 260) to be *Prehtmu*.

פָּתַן (not used) *intr.* to wind, to twist, to bend, of the serpent, conseq. = פָּתַח; better = מָתַן to stretch, to extend; to be stretched, extended, connected with פָּתַן in the organic root; metaphor. to be strong, firm, like the organic root in אֶתֶן (to אָתַן); Aram. פָּתַן, Arab. فَعَن, the same. Deriv. מִפְּתָן and מִפְּתָן.

פָּתַן (*pl.* פָּתָנִים) *m.* an adder Is. 11, 8, prop. what stretches or extends itself. It has poison (מְרֹרֶה or מְרֹרֶה) JOB 20, 14 16, cannot be tamed (by charms), and stands with שָׂחַל as a figure of dangers arising from cunning Ps. 91, 13; Aram. פָּתַן, פָּתָנָה, Ar. بَتْن the same.

פָּתַע (not used) *tr.* same as פָּתַח to burst open, to open, of the eyes; Samar. פָּתַע. Deriv. פָּתָא and פָּתָא.

פָּתַע *m.* the opening of the eyes; as a designation of time: a moment, only adverbially in a moment, suddenly PROV. 6, 15; 29, 1; HAB. 2, 7; בָּטָא unexpectedly, fortuito NUM. 35, 22; strengthened by פָּתָא (= פָּתָא) 6, 9; לִפְתָּע the same, where פָּתָא sometimes precedes Is. 30, 13, sometimes follows 29, 5. See פָּתָא.

פָּתַר I. (*inf. constr.* פָּתַר, *fut.* יִפְתַּר, *ap.* יִפְתָּר) *tr.* to break through, to open,

ident. with פִּטְר, פִּטְרָר (which see); metaphor. *to interpret, explain, declare* GEN. 40, 16 22; 41, 8 12 13; comp. פִּתְרָר. Deriv. פִּתְרוֹן.

פִּתְרָר II. (not used) *tr. to spread out*, same as Aram. פִּתְרָר; hence פִּתְרָרָא = the Hebr. שְׁלֵחָה from שְׁלַח. The same fundamental signification appears to lie in the Hebrew פִּתְרָר. Derivat. the proper name פִּתְרוֹר.

פִּתְרוֹן (from פִּתְרָר with the termination יוֹן) *masc. interpretation, explanation* GEN. 40, 5 12 18; 41, 11.

פַּתְרוֹס (Egyptian) *n. p.* of the fifth son of Mizraim, i. e. of an Egyptian race and land, viz. *upper Egypt*; designated as the land of the origin of the Egyptians Ez. 29, 14, as Thebais was reckoned the oldest district of Egypt, by the ancients (Herod. 2, 2 and 15; Diod. Sic. 1, 10 22 50; 3, 3). *The Gent. pl. פַּתְרוֹסִים* only occurs GEN. 10, 14, i. e. *Egyptians of upper Egypt* in Thebais. *Pathros* is adduced along with lower and central Egypt JER. 44, 1 15, Ez. 30, 14, and also separately with Miz-

raim Is. 11, 11; as in classical writers Thebais is mentioned along with Aegyptus (Plin. H. N. 18, 47). As to the derivation and meaning, the orthography of the LXX and Vulg. Παθούρης, Φαθούρης, Phethures, Phatures leads to Thebais or upper Egypt, which πατοურης is termed; hence a nome in Thebais was also called nomos Phaturites (Plin. H. N. 5, 9, 47); comp. Παθούρης in the Greek-Egyptian papyrus. The word denotes *the southern*, from π-ετ-ρης that which is southern, like the Ar. مَرِيَس i. e. upper Egypt and Nubia, from μα-ρης locus meridiei. Hence Saadia translates *one of Yemen*, i. e. one dwelling in the south, the Jer. Targ. נְסִיּוּתָא, i. e. *na-siout*, those of Siout or Lycopolis, which belonged to Thebais.

פִּתְשֵׁן only in ESTH. 3, 14 and 4, 8 for פִּתְשֵׁן. See פִּתְשֵׁן and פִּתְשֵׁן.

פִּתְרָר (inf. abs. פִּתְרוֹר) *tr. to break in pieces, to break*, LEV. 2, 6, Ar. فَتَّ the same, whence فَتَات frustulum; the organic root is also in פִּרְ I., אֶפְרַיִם, אֶפְרַיִם &c. Deriv. פִּתְרוֹר, פִּתְרוֹר.

צ

צ, called צַדִּי (LXX: σαδῆ), *Tzade*, as a letter of the alphabet denotes *reaping hook, fishing-hook* (from צַדִּי = צַד *to lay hold of, to seize*), if the origin of writing be found in pictures, so that the names of the letters resemble outward things. Accordingly it is believed by some that the figure of a hook is perceptible in the Phenician (𐤆, 𐤇, 𐤈), Etruscan and Umbrian (𐌌), old Hebrew (צ, 𐤆) &c. But we should follow the analogy of the other names of letters in assuming that the present name was chosen solely on account of the initial sound; and as the letter was pronounced *Tza*, צַדִּי or צַדִּי may stand for צַדִּי (fem. צַדִּיָּה). As a numeral צ denotes 90, being the ninth letter in the series of tens. At the end

of a word the right stroke which is bent below is straightened, viz. צ, as in כ, נ, ס.

As to the phonetic character of *Tzade*, it is primarily the strongest sibilant, which may gradually change into the softer ז, ש, ס, ש. But it has also a connection with the flat and firm linguals ד, ת, ט, and is sometimes converted into them, partly in Hebrew itself, partly in the Semitic dialects compared with Hebrew. The double pronunciation of *Tzade*, i. e. sometimes a mere sibilant sound, sometimes a flattened one mixed with a *t*-sound, was fully recognised while the language was a living one; since certain verb-stems have separated their meanings by this expedient only, as may be seen from צָלַל I. and II. &c.

m., of thorns; ident. in its organic root with **צל** III. (to **צלון**, **סלון**, II. **סל-ה**, **סל-ה** (to **סלון**, **סלון**, **סל-ה** (= **נצץ**), Aram. **סל-ה**, **סל-ה**, **סל-ה** (to **סלון**, **סלון**, **סל-ה** a thorn, **סל-ה** point), Aram. **סל** (whence **סל** a goad of wood), Ar. **سأل** (whence **سول** *mimosa nilotica*), **سأل** (to tear, to split); but especially **צל** (to **צלצל** Job 40, 31) is identical with it. Deriv.

צל (only *pl.* **צלותים** for **צלותים**; from **צל**) *m.* the prickly, wild lotus, lotus silvestris, Job 40, 21 he lies under the lotus trees, of the Nile-horse; so *Ibn Gánách*, *Saadiah*, who compare the Ar. **صال** (lotus silvestris). This lotus is a kind of prickly, wild tree, which grows in the neighbourhood of the Nile (Herod. 2, 92) and serves as a lair for wild animals; parallel **צל** **צל**.

צל (not used) *tr.* to bring together, to heap, to collect, to crowd together, to join, or *intr.* to be crowded or heaped together, to be collected, to be numerous, many, to be in a heap, spoken of sheep, herds of goats, of masses, troops &c.; **צל** to be together, to be bound, to be collected; **צל** to be numerous, to be or have many in number. The organic root **צל** appears to be connected with that in **צל**, Arabic **צל**, Aram. **צל**, **צל**, **צל**, **צל** &c. Derivat. **צל**, **צל**, the proper names **צל**, **צל**.

צל (from **צל**, once **צל** Ps. 144, 13 K'tib; with *suff.* **צל**, **צל** &c., from **צל**) *f.* (masc. if rams be referred to GEN. 30, 39, but usually of female sheep 30, 38 41; 33, 13) *coll.* prop. a heap, a herd, a mass; hence 1. a troop, of men, fully **צל** a flock of men Ez. 36, 37 38; comp. Mic. 2, 12; Ps. 119, 176; of Israel Mic. 7, 14, interchanged with **צל** Ps. 95, 7, compared with 79, 13, in which sense the proper name **צל** is to be taken; but commonly 2. small cattle, sheep and goats (in Homer *μῆλα*) GEN. 4, 2; 30, 36, without a *pl.* and

along with **צל** (a herd of cows, large cattle) 12, 16; 20, 14; 21, 27. Belonging to the **צל** were **צל** GEN. 38, 17 and **צל** Lev. 1, 10; 22, 21 (comp. verse 19); as it is sometimes described more exactly by **צל** 2 Chr. 35, 7, **צל** being separately mentioned but seldom 1 Sam. 25, 2; like the Arab. **صان**, while **صنم** is employed in the usual sense. Being a collective noun it is never applied to one animal, for which **צל** stands Ex. 21, 37, but only to two Is. 7, 21, and also to **צל**, **צל** Ez. 45, 15; 1 Sam. 25, 18; 1 Kings 5, 3; Job 1, 3. Sometimes **צל** stands in the genitive to **צל** GEN. 29, 2, **צל** 26, 14; or **צל** Ps. 44, 12, **צל** Jer. 23, 1 follow to mark the genitive more closely. See **צל** and **צל**.

צל (from **צל**; the rich in people or flocks) *n. p.* of a city in Judah Mic. 1, 11, in the neighbourhood of the Ephraim-border, like **צל**, which follows in Josh. 15, 37 (*Reland*, Pal. p. 701). For **צל** Josh. 1. c. has **צל**, which bears the same relation to **צל** as **צל** to **צל**.

צל (only *pl.* **צל**, *c.* **צל**, with *suff.* **צל**, **צל**; from **צל** or **צל**) *m.* *pl.* issues, of **צל** Is. 34, 1, i. e. the inhabitants (LXX, Targ.) or plants; produce, of **צל** 42, 5; children, fully **צל** 48, 19, commonly **צל** alone 22, 24; 61, 9.

צל (after the form **צל**, *pl.* **צל**) *m.* 1. prop. a tent for shelter, a roof (from **צל** I. to cover, to roof); hence a covered or roofed litter, a sedan, a palanquin with a cover (a covered conveyance), lectica, for persons of distinction, *plaustra tecta* (Vulg.) Is. 66, 20; fully **צל** Num. 7, 3 (Vulg., LXX, Aq.; Targ. has **צל** = **צל** Is. 49, 22 for **צל** and **צל** Nah. 2, 8 for **צל**, reading **צל**). — 2. (only sing.) the name of a species of lizard, prob. the Libyan Lev. 11, 29, Ar. **صبي**, **صبي**, from **צל** I. to wind together, to bend. The Arabs speak in their proverbs of the long life and cunning of this lizard. Comp. the

Aram. *חַרָּה* a serpent, from *חָרָה* = Hebr. *חָרָה* III. *to twist*.

צָבָא I. (3 *pl.* *צָבָאוּ*, *part.* *צָבֵא*, *pl.* *יִצְבְּאוּ*, *f.* *צָבִיאוּ*; *inf.* *c.* *צָבֵא*, *fut.* *יִצְבְּאוּ*) *intr. prop.* same as *סָפָא*, *צָבָה* I., *to join together, to be assembled, to flock together, to be united*, into a crowd, for the purpose of service Ex. 38, 8, with accus. of the place 1 SAM. 2, 22, and therefore ident. with *עָבְדָה* *עָבְדָה* Num. 4, 23, as if a militia sacra; with *עָל* *to collect about a person or thing* with hostile intent, to besiege or attack Num. 31, 7; Is. 29, 7 8. Metaphor. *to fight* (in troops) Is. 31, 4; *צָבָא* *to do military service* Num. 4, 23. — In its organic root *צָבֵא*, it is connected with that in *אֶסְפָּה*, *אֶסְפָּה*, and also with *צָבָה* I, 2. Deriv. *צָבָה*, *צָבָה* 1 and 2, and the proper name *מִצְבָּה יְהוָה* = *מִצְבָּה יְהוָה* (which see).

Hif. *הִצְבֵּא* (*part.* *מִצְבֵּא*) *to muster, to levy for military service* 2 KINGS 25, 19.

צָבָא II. (not used) *intr.* same as *צָבָה* II. (which see); Ar. *صَبَا* *to flash up, of the sun*. Deriv. *צָבָה* 3.

צָבָא (*c.* *צָבָא*, with *suff.* *צָבָאִי*, *יָצָבָאִי*, *יָצָבָאִי*, *יָצָבָאִי*, on the contrary *צָבָאִי* with *suff.* of the *pl.* *צָבָאִים*, but usually *pl.* *צָבָאוֹת* from *צָבָה* *m.* (fem. Is. 40, 2; DAN. 8, 12) *assembly, multitude*, as *צָבָה* Ps. 68, 12 *a great multitude*, of *מִבְשָׁרוֹת*; *the fulness, the mass*, hence *the appurtenance of, what belongs to* (heaven), same as *מִלָּא* GEN. 2, 1; NEH. 9, 6; *a host, hostile*, hence *יָצָבָא* *חֲלִיקוֹת* JOB 10, 17 *changes and host*, i. e. changing hosts, of sufferings; but usually 1. *an army* 2 SAM. 10, 7; 1 CHR. 19, 8; *צָבָא* *captain of a host* 2 SAM. 2, 8; 19, 14; 1 KINGS 16, 16; *צָבָא* *men of the host*, i. e. *warriors* 1 CHR. 12, 8; NUM. 31, 21 53; *צָבָא* *עָם הַזֶּה* the same 31, 32. Accordingly we meet with the expressions: *צָבָא* *one equipped for the army* Num. 31, 5 and 32, 27, i. e. *armed*, ident. with *צָבָא* Is. 15, 4 or *לְמַלְחָמָה* Num. 32, 29; *צָבָא* *יָצָא* Num. 1, 3, *צָבָא* 31, 36, *צָבָא* 31, 27 *to go into the army*,

i. e. *to march forth to war*; *חֵיל צָבָא* *strength of an army* 2 CHR. 26, 13, i. e. *a corps* (צָבָא having its meaning increased by *חֵיל*). — 2. Figuratively and fully *צָבָא הַשָּׁמַיִם* *the host of heaven*, i. e. a) the angels standing round the throne of God 1 KINGS 22, 19, Ps. 103, 21, for which צָבָא is in JOSH. 5, 14, the angels conceived of as God's army, comp. LUKE 2, 13; b) *the host of stars*, which was thought of as fastened to the tent of heaven, and which the Israelites sometimes worshipped Is. 34, 4; 40, 26 (where צָבָא refers to *שָׁמַיִם*); 45, 12; 2 KINGS 17, 16; 21, 3; if *צָבָא* *שָׁמַיִם* DEUT. 17, 3 or *צָבָא* 4, 19 be mentioned particularly, צָבָא is to be understood generally of all the inhabitants of heaven together, like *חֵיל שָׁמַיִם* DAN. 4, 32, the stars and angels, conceived of as heavenly beings. *צָבָא הַמְּדִינֹת* Is. 24, 21 are the guardian deities of single lands and kingdoms, which were sometimes represented as *ἄγγελοι*, sometimes as *δαίμόνιοι*, and were thought to form God's host. — 3. *military service, warfare, metaphor. hard service, calamity* JOB 7, 1; *a campaign, a service, war* DAN. 8, 12; *the temple-service, worship* 8, 13.

צָבָא (1 *perf.* *צָבִיתָ*, *part.* *צָבֵא*, *inf.* *יִצְבֵּא*, but only with *suff.* *מִצְבֵּיָה*, *fut.* *יִצְבְּאֵה*) Aram. *intr. prop.* *to lean to, to bend to, to turn to; hence to wish, to desire, to will* DAN. 4, 14 32; 5, 19 21; 7, 19; also in the Targ. *צָבִי*, *fut.* *יִצְבִּי*, with the same meaning. Deriv. *צָבִי*.

As to the development of the signification, the Hebrew *צָבָה* (which see) *to bend oneself, to incline, to lean to, to desire, to wish*, אָרָה I. (which see) *to lean to, an object*, = *אָרָה* (to bend, to incline), *חָפֵץ* (which see) *to lean to, to bend or incline to, to desire, to will*, Ar. *حَفِصَ*, and the circumstance that *צָבָא* and *צָבִי* stand in the Targ. for *אָרָה* and *חָפֵץ*, shew that *to will, to wish* have proceeded here from *to lean*, and not from *to overtop, to swell high* (*צָבָה*).

In form too it seems to be connected with the Hebrew **צָבָה**, **צָבָה**, since stems commencing with **צ** are often interchanged with the sibilant- (or *t*-) initial sounds (comp. **צָבָה** II. and **צָבָה**, **צָבָה** and **צָבָה** and **צָבָה** and **צָבָה** &c.), as **צָבָה** and **צָבָה**, **צָבָה** and **צָבָה**, see page 962.

צָבָה (only *pl.* **צָבָהּ**, *c.* **צָבָהּ**, with *suff.* **צָבָהּ**, **צָבָהּ**, **צָבָהּ** *f.* 1. same as **צָבָה** *an army* DEUT. 20, 9; of all Israel as God's host EX. 7, 4; 12, 41; **צָבָה** *to go out with the hosts of one*, i. e. to help PS. 44, 10; 60, 12; **צָבָה** 68, 13 *king of armies*, i. e. their leader. — 2. Fig. heavenly host, i. e. *host of angels or stars*, like **צָבָה**; hence God (especially in 1 and 2 SAM., 1 and 2 KINGS, CHR., PS., IS., JEREM., ZECH., HOS., MAL., AM., MIC., NAH., HAB., ZEPH., HAG.) is called **צָבָה** 1 SAM. 1, 3 11; 4, 4, **צָבָה** PS. 80, 5; 84, 9, **צָבָה** 89, 9, **צָבָה** AM. 3, 13, to describe him as ruling over angels and the hosts of stars; LXX *παντοκράτωρ*; or **צָבָה** is literally translated *δύναμις, στρατιή*, though *σαβώωθ, αββαώθ, αββα*, is also retained as a proper name. — 3. (from **צָבָה** II.) only *c. pl.* **צָבָהּ** *excellency, splendour* JER. 3, 19, = **צָבָה** 1. — 4. same as **צָבָה** (from **צָבָה** III.) and only *pl.* **צָבָהּ**, but see **צָבָה**.

צָבָה see **צָבָה** and **צָבָה**.

צָבָה see **צָבָה** (a noun) and **צָבָה**.

צָבָה (same as **צָבָה**, which occurs as the name of a place, probably derived from **צָבָה**, *a wild place*; see **צָבָה** II.) *n. p.* of one of the five cities in the valley **שָׁדַיִם**, mentioned elsewhere with **צָבָה**, **צָבָה**, **צָבָה** Hos. 11, 8, for which **צָבָה** or **צָבָה** is also put GEN. 10, 19; 14, 2; DEUT. 29, 22.

צָבָה I. (not used) 1. *tr.* to join, to fit together, to bend together, to close; hence to arch, a litter, a sedan. Deriv. **צָבָה** 1. — 2. *intr.* to wind or bend together. Deriv. **צָבָה** 2. The old inter-

preters have taken it as = **צָבָה**, Arab.

צָבָה to flow, **צָבָה** to pour out, and referred to it Hof. **צָבָה** NAH. 2, 8 = **צָבָה** (there); but see **צָבָה** as a noun. This meaning does not suit **צָבָה** 1 and 2.

צָבָה II. (unused) *intr.* to be affable, a collateral form of **צָבָה** (which see). Derivative

צָבָה (appellative, and therefore with the article, *the affable one*) *n. p. f.* 1 CHR. 4, 8.

צָבָה I. (*part.* **צָבָה**) *intr.* 1. same as **צָבָה** I. *to flock together, to draw together in troops*, in order to war, with accus. of the person IS. 29, 7, like **צָבָה** and **צָבָה** (on the contrary **צָבָה** is construed with **עַל**). Derivat. **צָבָה** (a noun). — 2. Metaphor. *to heap up, to grow, of a mass*; hence *to swell, intumescere*, of **צָבָה** NUM. 5, 27, like **צָבָה** of **צָבָה**. The idea of self-extension has arisen from signif. 1; as **צָבָה** II. (= **צָבָה** II.) is connected with the organic root in **צָבָה**, **צָבָה**. Deriv. **צָבָה** (**צָבָה**).

Hif. **צָבָה** (*inf. constr.* with **לְ** is **לְצָבָה** = **לְצָבָה**) *to cause to swell* NUM. 5, 22.

צָבָה II. (not used) *intr.* 1. same as **צָבָה** (= **צָבָה**); hence *to shine, to glitter*, Ar. **צָבָה** and **צָבָה**, Syr. **צָבָה**, and *to be splendid, excellent, shining*. Deriv. **צָבָה** 1, **צָבָה** 3. — 2. *to celebrate, to praise*, comp. **צָבָה**. Deriv. **צָבָה** 2.

צָבָה III. (not used) *intr.* to hasten, to go quickly, to run, proceeding probably from the idea of *shining, glittering*; the same transition being found in **צָבָה**, **צָבָה**, **צָבָה**. Derivat. **צָבָה** 3, **צָבָה** 4, **צָבָה**, and the proper names **צָבָה**, **צָבָה**.

צָבָה (from **צָבָה** I.) *m.* = **צָבָה** *army, march, of enemies*, hence **צָבָה** (= **צָבָה**) ZECH. 9, 8 *against the march of the army or against hostile troops* (Ibn 'Esra, Kimchi). **צָבָה** is to be taken as meaning *against*. The acception as if it were = **צָבָה** (LXX) *a protecting post, a mili-*

tary guard, or the reading מַצָּבָה = מַצֵּב, is unsuitable.

צָבָה (from צָבָה I, 2) *adj. m.*, צָבָה *fem.* swelling NUM. 5, 21.

צָבִיר (from the Aram. צָבִיר = צָבָה, צָבִיר to be inclined, willing) *Aram. fem.* prop. inclination, willingness, hence = Hebrew חֵשֶׁן matter, thing, *ḥāṣān*, DAN. 6, 18 that there might not be any thing else with Daniel, i. e. that there might be no alteration with respect to him; Syr. حَسَّ the same; Arab. صَبَا = حَسَا.

צָבִירִי (from צָבִיר I. *prop. part. pass.*) *m. party-coloured, variegated, speckled*, of עֵיט, JER. 12, 9 is my possession a speckled bird? (Jerome, Syr., Targ., Rashi, Kimchi), i. e. is Israel a speckled bird, that is commonly attacked by all others? (see Pliny H. N. 10, 19; Tacit. annal. 6, 28). An explanation derived from צָבִיר II. (LXX) is unsuitable.

צָבִירִי see צָבִיר.

צָבַר (fut. יִצְבֹּר, יִצְבֹּרֵת) *tr. to bind, to bind together, to fasten together*, קָלִי (for שִׁבְלֵי קָלִי) parched corn, RUTH 2, 14 and they bound together for her parched ears of corn (in bundles), LXX ἐβόνυσεν, without reading יִצְבֹּרֵת; Ar. ضَبَطَ to put together, صَفَدَ to bind, Hebrew צָבַר the same. The meaning to reach out to, after the Targ. אוֹשִׁיט, is merely conjectural.

צָבִיר (in pause once צָבִיר DAN. 8, 9, elsewhere always צָבִיר) *masc.* 1. (from צָבִיר II.) splendour, ornament, glory, of a state IS. 4, 2, together with פָּדִיר; a surname of the temple of Hercules in new Tyre 23, 9; beauty, of flowers, figur. of the people, i. e. the nobles 28, 1 4; heroes 2 SAM. 1, 19; as a genitive to עֲטֹרָה full of ornament IS. 28, 5. The city of Babylon was called מַמְלֶכֶת צָבִיר IS. 13, 19, because the Chaldean empire consisted of many subjected kingdoms; Palestine was termed נַחֲלֵה צָבִיר JER. 3, 19, אֶרֶץ הַצָּבִיר Ez. 20, 6, אֶרֶץ הַצָּבִיר DAN. 11, 16 41, like אֶרֶץ הַמִּדְבָּה ZECH. 7, 14, once אֶרֶץ הַצָּבִיר alone DAN. 8, 9; Moab

was called אֶרֶץ צָבִיר Ez. 25, 9 = אֶרֶץ צָבִיר; so also Tyre (צָר) in the difficult passage Ez. 26, 20 בְּאֶרֶץ חֲתִית and I will make splendour (i. e. Tyre) dwell in the land of terror (חֲתִית should be read for חֲתִים). By הָר צָבִיר קָדֵשׁ DAN. 11, 45 is usually understood the temple-mountain (at Jerusalem), so that קָדֵשׁ צָבִיר is the holy land. But as the passage speaks of an expedition לְהָר יַמִּים לְהָר, it should be understood of the mount of the temple of Nanea, between the Caspian sea and the Persian gulf, where Antiochus waged war last. צָבִיר עָדִי Ez. 7, 20 splendour of ornament, i. e. splendid ornament. Comp. צָבִירָה 3, Aram. צָבִירִין, צָבִירָה. — 2. glorification, glory, praise IS. 24, 16, from צָבִיר II. to praise, to celebrate. — 3. (pl. צָבִירִים 1 CHR. 12, 8, and also צָבִירִים 2 SAM. 2, 18, צָבִירִים NEH. 7, 59, from צָבִיר III.) a gazelle, an antelope, hart, and generally all that belongs to the hart-family, so called from its swiftness 2 SAM. 2, 18; 1 CHR. 12, 8; PROV. 6, 5; comp. Ben Sira 27, 22; SONG OF SOL. 2, 9; 4, 5; 7, 4; a figure of loveliness and pleasure on account of its swift-footedness, SONG OF SOL. 2, 7; 3, 5. The gazelle is described as shy IS. 13, 14; its flesh is eaten as a dainty DEUT. 12, 15; 14, 5; 15, 22; 1 KINGS 4, 23. In the same manner we should understand צָבִירָה SONG OF SOL. 2, 7; 3, 5, which is either to be derived from צָבִיר or from צָבִירָה 4 = צָבִיר. Aram. צָבִיר, טָבִיר, טָבִיר, Ar. ظَبْيٌ the same.

צָבִירָה (hart) *n. p. m.* 1 CHR. 8, 9.

צָבִירָה (gazelle) *n. p. f.* 2 KINGS 12, 2.

צָבִירָה (fem. of צָבִיר 3) *fem. a female gazelle* SONG OF SOL. 4, 5.

צָבִירִים see צָבִירָה from צָבִיר = צָבִיר II.

צָבִירִים see צָבִיר 3.

צָבִירִים see צָבִיר 3.

צָבִירִים see צָבִירִים.

צָבִיר I. (part. pass. m. צָבִירִי) *trans.* commonly same as טָבַע I. to dip in, to immerse (Amharic the same); hence to

dip in colour, to dye; צָבִיעַ JER. 12, 9 *coloured, of צִיט, i. e. variegated, speckled, bright-coloured;* Jerome *discolor*, Targ. מְחַבֵּדִיר i. e. *coloratus*. But the explanation is not given correctly at טָבַע I; for the organic root צ-ב-ע may be connected with that in חֲבָה (Aram. חָב, (יִפּ), חָב, חָה I., חָה, חָה, חָה (to (סִיף), or generally with שָׁבַע, שָׁבַע, שָׁבַע; accordingly the fundamental signification would be *to moisten, to wet*, like the Aram. צָבַע, then *to colour*; comp. صَبَب what is poured out, juice, מָבַע to flow. Deriv. צָבַע.

צָבַע II. (unused) *tr. to lay hold of, to take, seize, catch* (see אֶצְבַּע); hence *to rob, raptuit; to attack, of a wild animal*, Arab. صَبَّ to lay hold of, to seize, صَبَعَ to seize, of a wild beast, صَبَعَ to seize and prey upon; אֶצְבַּע a finger, from צָבַע II., like *finger from fangen*, to take hold of. Derivat. אֶצְבַּע, אֶצְבַּע, according to some צָבִיעַ, the proper names צָבִיעִים, צָבִיעִין and probably also צָבִיעִים.

צָבַע (Peal not used) Aram. *tr. same* as Hebrew צָבַע I. *to moisten, to besprinkle, Syr. to baptize.*

Pa. צָבַע (part. pl. מְצַבֵּעִין) *to water, to moisten* DAN. 4, 22; in the Targ. *to dye.*

Itkpa. אֶצְבַּע (fut. יֶצַע) *to be moistened* DAN. 4, 12 20 30; 5, 21.

צָבַע (plur. צָבִיעִים; from צָבַע I.) *m. prop. colour, but commonly concrete dyed, party-coloured stuff; pl. dyed garments* JUDGES 5, 30; also without a copula beside the synonymous רִקְמָה *ibid.*, as in 5, 13 אֶרֶץ וְאֶרֶץ and עָם are put with שָׁרִיר; or the sing. צָבַע is put beside the dual רִקְמָתַיִם for poetical amplification and strengthening *ibid.*, like רָחַם רִחְמָתַיִם *ibid.* It is also possible that רִקְמָה (*variegated, embroidered, woven garments*) is merely intended to determine צָבַע more exactly.

צָבַע (only *pl. צָבִיעִים*, from צָבַע II.,

wild animal, wild lair) *n. p. of a Benjamite city* NEH. 11, 34, near which a valley called רְחֵבִיעִים lay, in a south-eastern direction towards the wilderness of Judah 1 SAM. 13, 18, and where was also a place רְחֵבִיעִים (Challa 2, 10). Aquila and the Targ. have already understood the appellative signification in this manner; Arab. ضَيْع a hyena. See צָבִיעִים.

צָבִיעִין (*a wild one, a robber, i. e. a wild and inhospitable race; from צָבַע II.*) *n. p. of an ancestor of the Horites* GEN. 36, 2 20 24 29.

צָבִיעִים see צָבַע.

צָבַר (fut. יֶצְבֵּר) *tr. to heap up, בָּר* GEN. 41, 35 49; *to collect, to bring together, בָּרַח* ZECH. 9, 3; JOB 27, 16; *to accumulate, צָבַר, i. e. to make a rampart of attack* HAB. 1, 10, an allusion to the preceding בָּצַר; Targ. צָבַר for Hebrew לָקַט, whence צְבוּרָה an assembly, a congregation; Arab. صَبَرَ to collect, to put together. The organic root is צָבַר, which is also found in חֲבָר I., צָבַר (Arab. جَبَرَ to contract), חֲבָר. Derivative

צָבַר (pl. צָבָרִים) *m. a heap* 2 KINGS 10, 8.

צָבַת (not used) *tr. to bind together, to put together, a sheaf, to knot; Aram. צָבַת and צָבַת, Arab. صَفَد, صَبَط the same; connected in its organic root צָבַת with that in צָבַת, צָבַת. Deriv.*

צָבַת (pl. צָבָתִים) *masc. a sheaf, a bundle*, RUTH 2, 16; Talm. the same.

צָד (with *a of motion* צָדָה, with *suff.* צָדָה; צָדָה; *pl. צָדִים, constr. צָדִי, with suff. צָדִי, צָדִי, צָדִי; from צָדָה*) *m. 1. prop. a turning, a bending, i. e. the side turned away (opposite to נָגַד); hence side, of מִשְׁכָּן* Ex. 26, 13; שָׁנִי (נָכַח) *both sides* 30, 4; of מְנוּרָה 25, 32, תְּבָה GEN. 6, 16; בָּצָר in the side of 2 SAM. 2, 16; the flank JOSH. 3, 16; 12, 9; metaphor. the arm, being at a man's side,

hence עַל יָד upon the arm Is. 60, 4; 66, 12; the side horns, of a ram Ez. 34, 21, like כִּתְּפוֹ. — 2. an adversary, an enemy, לְצָדִיק JUDGES 2, 3 to enemies, LXX *συνοχαι*, Vulg. *hostes*, Targ. מְצִיקֵן, conseq. also from the fundamental signification to turn aside, comp. שָׂטָה, שָׂטָן and שָׂטָן. According to Ibn G'andach same as צִידִים from צִיד meaning a net, a trap. Modern interpreters read לְצָדִיק, because צָרָה Num. 33, 55 so appears; and in JER. 52, 5 מְצִיד is translated *συνοχή*. But the explanation given above agrees with the context.

צָדַר *Aram. m.* the same; hence **מִצָּדָר**
on the side, a parte DAN. 6, 5, **לְצָדָר**,
against, prop. in latus 7, 25 (for which
in Hebrew **לְצִנְדָּר**), only used euphemisti-
cally; Targ. **צָדַר**, Syr. ܥܕܪ the same.

צָרָה (not used) *Aram. intr. prop. to look sharply or attentively, at a person or thing; to direct the eyes (sharply),* Syr. ܥܝܢܐ, with the collateral idea of envy, evil-mindedness, scorn (comp. ܥܝܢܐ ܕܥܝܢܐ); hence *to aspire to, to look after, to look to; to have a person or thing in view, to seek zealously,* Hebr. צָרָה *to lie in wait, or to intend, purpose,* Syr. for ܥܝܢܐ ܕܥܝܢܐ 1 SAM. 12, 3 *to direct the eyes sharply* (i. e. with attention) *to one* (from ܥܝܢܐ III.), *to give great attention to one; for ܥܝܢܐ ܕܥܝܢܐ to attend to a thing* PROV. 9, 18; for ܥܝܢܐ ܕܥܝܢܐ 23, 5. *to cause the eyes to rove upon one; or for ܥܝܢܐ 23, 31. The fundamental signification seems to be to split, divide, separate,* which, as in ܥܝܢܐ, is sometimes transferred to the idea of *looking sharply* (comp. cernere, *ᾔδειν*, videre and dividere), sometimes to that of *determining, deciding* (see ܥܝܢܐ), like other verbs of dividing. The organic root ܥܝܢܐ-ܥܝܢܐ, Hebrew ܥܝܢܐ-ܥܝܢܐ is identical with that in ܥܝܢܐ, Aram. ܥܝܢܐ, II. Deriv.

צָדָה (from **צָדִיק**) *Aram. m. a design*
(evil-minded), *intention* (with respect to
a person or thing), with He interrogative
הֲצָדָה *is it with (an evil-minded) purpose?*

i. e. *purposely* DAN. 3, 14 = Hebr. צָרִידָה
NUM. 35, 20; comp. לֹקֵץ (a looking at,
a sharp look after a person or thing).
The versions and old translators have
rendered it *truth, certainty*.

צָרַר (not used) *intr.* to turn from or away, from a person; to be or go aside, opposed to נָגַד (which see), of men or countries; metaphorically to turn aside or remove from one; to be inimical, disinclined; to be sloping, Arab. **صَدَّ** and **فَصَدَّ** the same. Derivat. **צָר** (*plur.* **צָרִים**), the proper names **צָרִים** and

צִדְדָּה (only with *a* of motion צִדְדָּה; *a sloping place*) *n. p.* of a northern city of Palestine near חֲמַת Num. 34, 8, Ez. 47, 15, perhaps the modern صدد between Hems and Palmyra now in ruins (see Ibn Challikan *n.* 182, II. p. 85); comp. *Robinson, Palestine* III. p. 461. The Greek translators and the cod. Sam. have צִדְדָּה from צִדְרָה.

צָרַח (*part.* צָרֵחַ) *tr.* prop. *to separate, split, divide*, Aram. צָרַח, ܥܪܚ; hence 1. (not used) *to destroy, to split or rend asunder* (see Nif.). — 2. *intr.* *to look sharply at* (with an evil mind or contempt), *to look after, to search for*, with accusat. נֶפֶשׁ *to lie in wait for the life* 1 SAM. 24, 12 = נֶפֶשׁ נֶפֶשׁ; *to lie in wait abs.* Ex. 21, 13. Deriv. צִרְיָה.

Nif. נִצְּדָה (*pl.* נִצְּדוּ) to be cut to pieces, divided, destroyed, of צָרִים ZEPH. 3, 6, parall. נָשָׂם; comp. נִצָּה I. (= נָצַח I., נָצַח), בָּקָע, דָּהָם; it is unnecessary to read נִחָצוּ.

צֵדָה see **צִידָה**.

צָדוֹק (*just*, viz. El or Jah is, comp. יוֹצֵדֶק, יוֹצְדֶק, יוֹצְדִּיק, יוֹצְדִּיק, יוֹצְדִּיק, יוֹצְדִּיק, as also in Phœnician the father of the Cabiri [בַּבְרִים] is called Σάδνα, Σύδνα, Σύδνα, Σίδνα, i. e. צָדֶק and צָדוֹק, the deity exercising right) n. p. of a high priest 2 Sam. 13, 17. His posterity are termed בְּנֵי צָדוֹק Ez. 40, 46. According to an old opinion one צָדוֹק is said to have been the founder of

the sect of the Sadducees, the members being called צדוקים from the sing. צדוקי.

צָדִיקָה (from the masc. צָדִיק; from צָדָה) f. a looking to one, purpose, design NUM. 35, 20 22 (see the letter צ).

צָדִים (only with the article: planks, mountain-sides) n. p. of a city in Naphthali JOSH. 19, 35.

צָדִיק (pl. צָדִיקִים; from Pih. of צָדָק) m. (adj. and subst.) 1. just, righteous, of a ruler 2 SAM. 23, 3, of God JOB 34, 17, who rewards righteously PS. 112, 4, and punishes LAMENT. 1, 18, who keeps his promise NEH. 9, 8, and as the reliable, just one is called הַצָּדִיק Is. 24, 16. The opposite is רָשָׁע Ex. 9, 27. — 2. a truth-speaker, the attribute of a righteous man; hence adverbially Is. 41, 26, like אֱמֶת 43, 9; one honest, right, i. e. practising right PROV. 29, 7; pious, religious, keeping the divine laws, consequently = probus, honestus, pius, integer GEN. 6, 9; 7, 1, united to תְּמִים JOB 12, 4, to נָקִי Ex. 23, 7. To the צָדִיק are ascribed goodness and generosity PSALM 37, 21, PROV. 12, 10, moderation and sobriety 13, 25, calmness 15, 28, love of truth 13, 5, wisdom 9, 9; and therefore צָדִיק stands for חֶסֶד ECCLES. 7, 20, with reference to 7, 16. Rarely: a strong, powerful one, a tyrant, after the fundamental signification (see צָדָק), hence = צָדִיקִי Is. 49, 24 (see 49, 25 LXX, Vulg., Syr.), without our having to read צָדִיקִי.

צָדִיקִי from צָדִיק, see צָדִיקִי.

צָדָק (fut. יִצְדָּק) intrans. prop. to be firm, hard, of a thing; hence 1. to be strong, powerful, authoritative, to conquer, of God PS. 51, 6 that thou mayest overcome in thy utterance, parall. to זָכָה with a like meaning (see צָדִיק 2), cognate in sense with צָדִיק, comp. יִצְדָּק and יִצְדָּקָה; to be established, determined, of statutes (see יִצְדָּקָה, יִצְדָּק); — but commonly 2. to be verified, of מִשְׁפָּטֵי יְיָ Ps. 19, 10; to be reliable, faithful, true, upright, innocent, JOB 9, 15; 10, 15; 13, 18; to be in the right, receive right 22, 3; Is. 43, 9; to be right JOB 33, 12, where זָכָה is the

accus.; יִצְדָּק עִם-אֵל 9, 2 to approve oneself before God; יִצְדָּק לִפְנֵי יְיָ to appear just before God PS. 143, 2; יִצְדָּק מִן פֹּ' to be just with or over against one JOB 4, 17 (כִּן) like NUM. 32, 22) or to be more righteous than GEN. 38, 26; to be justified Ez. 16, 52. Deriv. יִצְדָּקָה, יִצְדָּק; יִצְדָּקָה (to יִצְדָּקָה, יִצְדָּק) and יִצְדָּק (in יִצְדָּקָה, יִצְדָּק) in proper names, and יִצְדָּק (which see).

Nif. יִצְדָּק to be established, קִדְשׁ the sanctuary DAN. 8, 14, i. e. the daily sacrifices, worship, and purity will be restored (LXX, Vulg., Theod.), which took place on the 25th Kislew 164 B. C.

Pih. יִצְדָּק (fut. יִצְדָּק, inf. constr. יִצְדָּק and יִצְדָּקָה Ez. 16, 52) to justify, to make appear just, Ez. 16, 51 52; to declare just JOB 32, 2 = הַצָּדִיק 27, 5; יִצְדָּקָה 33, 32 thy justification, omitting נִפְשָׁהּ with נָפֶשׁ and suffix of the 1st person to justify oneself JER. 3, 11. Deriv. יִצְדָּק.

Hif. הַצָּדִיק (inf. constr. הַצָּדִיק, part. מַצְדִּיק, fut. יִצְדָּק) to give right, of a judge, i. e. to absolve Ex. 23, 7; DEUT. 25, 1; to approve of, an assertion JOB 27, 5; to make righteous, Is. 53, 11 in his salutary knowledge, the righteous one, my servant, makes many righteous, i. e. he makes them what he is himself (DAN. 12, 3); hence מַצְדִּיקֵי רַבִּים ib. = הַמְּסֻבִּיִּים the pious, teachers, servants of God.

Hithp. הִצְדָּקָה (fut. יִצְדָּקָה) to justify oneself GEN. 44, 16.

The development of the meaning is sufficiently clear from the Aram. יִצְדָּק, to be firm, to be established, whence יִצְדָּק a statute, θεσμός; Ar. صَدَقَ to be firm, strong, hard; to be reliable, faithful, true, loyal, proved, whence صَدَقَ firmness, strength, robur, power, might, victory, صَدَقَ hard, of a spear, صَدَقَ what is established (a gift, present), صَدَقَ the same, spoken of tax, impost; صَدَقَ (after the Syriac) to be upright, true, righteous. The organic root is יִצְדָּק, and may be ident. with that in יִצְדָּק I. הִצְדָּק, II. הִצְדָּק I. and יִצְדָּק, in fundamental signification.

צָדֵק (with *suff.* צִדְקָי, יָדֵק) *m. prop.* power; hence *authority, victory* Is. 41, 2; *might*, 41, 10 *with the right hand of my might*, espec. so the feminine form צִדְקָה (JUDGES 5, 11; Mic. 6, 5; Ps. 71, 2 15 16 19); *faithfulness, constancy*, hence like צִדְקָי spoken of God Is. 61, 3, where צִדְקָי is parallel to מִשְׁעָי *rest, security* Ps. 23, 3, parallel מְנוּחָה. Usually *justice, of אֱלֹהִים, דָּיִן, אֲמֵן* Lev. 19, 36; *legality, suitableness, of זְכוּה* Ps. 4, 6; 51, 21; *the right, the just, justice*, especially in the phrases אֲפֵלֶיךָ Ps. 15, 2, אֲפֵלֶיךָ 45, 8, אֲפֵלֶיךָ Is. 11, 20, along with מִשְׁפָּט Ps. 89, 15; *justification* Ps. 4, 2; *truth* 52, 5; *honesty* Is. 1, 21; *religious life or conduct* Ps. 7, 9; 18, 21; frequently with יִשְׁעָי and יְשׁוּעָה meaning *salvation, prosperity, blessing*, as a consequence of righteousness Jer. 33, 16, Ps. 132, 9, parallel to שְׁלֹמֶיךָ. צִדְקָה is also found in the proper names אֶלְנִי-צִדְקָה, אֶלְנִי-צִדְקָה which see.

צִדְקָה *Aram. intrans.* same as Hebrew צִדְקָה. Deriv. צִדְקָה.

צִדְקָה (*def.* צִדְקָה) *Aram. f. beneficence, alms* DAN. 4, 24; Samar. צִדְקָה, Syr. ܥܕܩܬܐ, Ar. صَدَقَة the same.

צִדְקָה (*constr.* צִדְקָת, with *suff.* צִדְקָתִי; *plur.* צִדְקָתוֹ, *constr.* צִדְקָתוֹ, with *suff.* צִדְקָתִי) *fem.* 1. *power, mighty deed*, of God or generals, especially in the *pl.* JUDGES 5, 11; *supremacy, victory* Mic. 6, 5, *might* Ps. 71, 2, = חֲשׂוּיָה 71, 15, parallel גְּבוּרָה 71, 16 or גְּבוּרָה 71, 18; *omnipotence* 71, 19 = גְּדֻלָּת (great things), parallel to זֶרַע (arm, might) Is. 59, 16, and = יְשׁוּעָה 59, 17; metaphor. applied to things, *fulness, copiousness*, of מוֹרָה (early rain) Jo. 2, 23. — 2. *right, justice*, in a state, coupled with מִשְׁפָּט Is. 9, 6; 32, 16, in consequence of which יְהִי שְׁלֹמֶיךָ and בְּטָחָי prevail 32, 17; 60, 17; applied to God, not only in punishing 5, 16, together with מִשְׁפָּט and also equivalent to כְּלִי 10, 22, but also in rewarding Ps. 24, 5; *security, certainty* Is. 33, 15; *claim*, to a thing, 2 SAM. 19,

29; NEH. 2, 20; metaph. *mildness, goodness* Ps. 11, 7; 24, 5; *liberality* Prov. 10, 2, ἐλεημοσύνη (LXX), Ar. صَدَقَة (alms); parallel to חֲסִידָה Hos. 10, 12; *pious deeds* (= religion) DEUT. 6, 25; *salvation* Is. 45, 8; *blessing* Ps. 24, 5, parallel בְּרָכָה.

צִדְקָיָה (*Jah is Might*; see אֶלְנִי-צִדְקָה) *n. p. m.* 1 KINGS 22, 11; NEH. 10, 2.

צִדְקִיָּהוּ (the same) *n. p.* 1. of a king of Judah 2 KINGS 24, 17, who was previously called מַתַּנְיָהוּ. Jeremiah (23, 6) explains צִדְקָה as a good omen by צִדְקָה and יָדֵק; perhaps צִדְקָה is here = מַתָּן (*gift*), so that both names are alike. — 2. JER. 29, 21; 36, 12; 2 CHR. 18, 10.

צִדְקָה only in Ez. 16, 52 *prop. inf.* *constr.* with a *fem.* form for צִדְקָה; see צִדְקָה Pih.

צָהָב (Kal not used) *intr.* to shine, to glitter, like זָהָב which see; Ar. صَهَب. Deriv. צָהָב.

הַצָּהָב (*part.* מַצְהֵב) to be shining Ezr. 8, 27.

צָהָב *adj. masc. shining, gold-coloured* LEV. 13, 30, of צָהָב.

צָהָב (not used) *intr.* same as צָהָב to glow, to burn; hence to be dry, arid, to thirst, of a country; Syr. ܥܕܩܬܐ, Arab. صَهَا. Derivat. according to some צִי, צִי, the proper name צִי. But all these should be referred more correctly to צִי II. See צִי II, צִי II, צִי II.

צָהָל (*imp. f.* צָהָלִי, *pl.* צָהָלִי, with - for - because of צָהָל; *fut.* יִצְהָל) *intr.* *prop.* to shine, to glitter, to lighten; hence fig. 1. to be cheerful, glad, coupled with שִׂמְחָה ESTH. 8, 15 (see Hif.). — 2. to sound, to shout in clear tones, to cry, to huzza, to exult, מִן הַיָּם from the sea Is. 24, 14, coupled with רָנָה 12, 6 or רָנָה 54, 1, or with the additional idea to cry for help; with בָּ on account of 24, 14, with accusat. of the instrument קוֹל with the voice 10, 30; metaphor. to neigh, of a horse JER. 50, 11; to neigh with lust,

applied to men 5, 8; Arab. **صَهْل**, Syr. **ܣܗܠܐ**, the same. Deriv. **מִצְהָלָה**.

Hif. **הִצְהִיל** (*infin. constr.* **הַצְהִיל**) to make to shine, **פְּסִיחַ** PSALM 104, 15, like **הַצְהִיר**, **הִצְהִיר**, Targ. **אַנְהִיר**.

The stem is connected in its organic root and ulterior development with **צָהַר**, **צָהַר**, **זָהַר** (which see); and the metaphor. application of the fundament. signification to *shine* is as in **הִלֵּל** (which see). Signif. 2. is also in **צָל** (**צִלָּל**) I. and in **צָלַע** (see **צָלַע**).

צָהַר (Kal unused) *intrans.* prop. to glow, then to shine, to glitter, to lighten, = **זָהַר**, **צָהַר** (to **צָהַר** moon), **צָהַר** (or **צָהַר**); metaphor. to appear, to break forth, Ar. **ظَهَرَ** the same, **ظَهَرَ** to be pure. The organic root is also found in **חִצְצָר** (metaphor. to clang, to bloom), **חִצְצָר** (to be green, to sprout), **חִצְצָר**. Derivat. **יִצְהָרִים**, **יִצְהָרִים**, according to some **צָר**, and the proper names **צָהַר**, **יִצְהָר**.

Hif. **הִצְהִיר** (*fut.* **יִצְהִיר**) to make or press out oil, JOB 24, 11 *between the walls (of the olive-gardens) they must press out oil* (Targ., *Ibn Ezra*, *Kimchi*), *conseq.* a denomin. from **יִצְהָרִים**. Better, to be exposed to the heat of the sun, like **ظَهَرَ** (Vulg.).

צָהַר *m.* prop. light, splendour, then *f.* (like other words with this idea, **אֶרְבָּה**, **אֶרְבָּה**, **מִחִלָּה**, **מִחִלָּה**) meaning *place of light, opening for light, window* GEN. 6, 16, for which **חִלָּה** stands in 8, 6; comp. Greek **φῶς** light and window; Targ. **נְהִיר**. The *pl.* can only have been **צָהַרִים** **φῶτες**, contracted **צָהַרִים** (see **צָר**), which the Syr. read for **כָּרִים** in Ez. 4, 2.

צָהַרִים (*dual* of **צָהַר**) *fem.* properly double light, i. e. intermediate between the increasing and waning light, like **צָהַרִים** with a similar meaning; hence noon GEN. 43, 16, DEUT. 28, 29, 2 SAM. 4, 5, mentioned together with **עֶרֶב** and **בֹּקֶר**, to denote the three times of the day at which prayers were offered up in the post-exile period, Ps. 55, 18.

To march up and attack at noon, spoken of enemies, i. e. either restlessly, suddenly, or in clear day JER. 6, 4; 20, 16. Fig. noon-brightness = the high point of prosperity JOB 11, 17, Is. 58, 10, opposed to **לַיְלָה**; Aram. **ܢܗܪܐ**, **ܢܗܪܐ**, Ar. **ظَهَرَ** the same, whence the denom. **ظَهَرَ** to do at noon.

צָר (from **צָהַר** I. after the form of **קָדַר** from **קָהַר**; in pause **צָר**, so too with the prefix **לָ**, as in **הָרָץ**, **הָרָץ** *m.* 1. prop. a thing set forth, same as **צִיּוֹן** (JER. 31, 21) a way-mark, a guide, metaphor. a statute, commandment, with the secondary idea of what is ungodly, objectionable; Hos. 5, 11 *for he determined to follow the way-mark (which was set forth)*, i. e. the (idolatrous) statute. Better perhaps here **צָר** = **צוּא**, **צוּאָה** filth, dirt, fig. = **צָרִים**: **צָרִים** of idols, and **הַצְהִיר** from **הָרָץ** I., according to which the translation would be: *for he has followed, in a foolish (sinful) way, filthy idolatry*. The LXX, Vulg., Targ. and Syr. appear to have thought of this meaning. Possibly **צָר** may be an Ephraimite orthography for **צָר** (JOB 15, 31) = **צָרָה** (see **צוּא** III.). — 2. a precept, = **מִצְוָה**, Is. 28, 10 *for (there is there) precept upon precept, rule upon rule*, i. e. he adds direction to direction, to censure. The LXX read **צָר** (**ἐπιτίσις**); Theodot. takes it as **צוּא**, **צוּאָה**, and therefore = **קִיָּא**.

צוּא I. (i. e. **צָרָה**; not used) *intr.* to go away, to go out, of excrements, whence **צוּאָה**, **צוּאָה**, **צוּאָה**, which may, however, be referred to **צָרָה**; the Syr. Pa. **ܥܐܠܐ** (to soil), Arab. **صَبَّأَ** (to be unclean) should be taken as denominatives.

צוּא II. (not used) *intr.* same as **צָהַר** II. prop. to glow, to burn; hence to be arid, dry, waste, of a country. Deriv. **בְּצוּאָה** for **בְּצוּאָה** (wilderness) Ez. 47, 8.

צוּא III. (unused) *intr.* same as **צָהַר** II. prop. to be insecure, slippery, of districts; hence to be waste or desolate; of men, to be uncertain or wavering, to err. De-

rivat. perhaps צו (= צוא) after the form שו (Job 15, 31) = שוא.

צוא to צוא see צאי.

צואה see צואה.

צואר (according to some from צואר, after the form אואר, conseq. from צאר = צער, or a primitive form from the Pih. of צור to twist, and for צור, which is more probable because of the form צורון which is similar in meaning; constr. צואר, with suff. צוארי, once צורם NEH. 3, 5, omitting Alef quiescent; pl. צוארים, only constr. צוארי, renouncing the *d*, with suff. צואריהם, צואריהם) masc. prop. the uppermost part of the trunk, embracing the neck and nape, conseq. 1. the neck, fore and hind parts together GEN. 27, 16; 41, 42; SONG OF SOL. 1, 10; צ' צ' Is. 8, 8 as far as the neck; צ' צ' 30, 28 to break through even to the neck; figurat. the upper story of a house HAB. 3, 13, as ראש (gable) ibid. The plural means either necks JUDGES 8, 21 26, or merely neck in the phrases נפל על צוארי פ' בכה GEN. 33, 4 to fall upon one's neck, 46, 29 to embrace the neck weeping. — 2. the nape, where a burden is borne or a yoke put on GEN. 27, 40, DEUT. 28, 48, Hos. 10, 11, including the neck JUDGES 5, 30; of the nape of the neck of the horse JOB 39, 19, of the crocodile 41, 14. To signif. 1. belong the expressions: צ' צ' Ps. 75, 6 neck of boldness, i. e. elevated; צ' צ' JOB 15, 26 prop. with erect neck, as an adv. proudly.

As to the etymology, one might assume for the original meaning of the stem צור III. to incline, to bend, to nod, judging by the occasional like use of צרף (which see); so that it is cogn. in sense with צרף III. צנק (which see), and צואר means prop. speaking the bending, the nodding; with which the Arab. صار to turn to, to lean to, صير to be inclined to before may be compared. To this signific. would then be attached that of turning or winding about, as in صار; and since ציר a door-hinge appears to

be from the same stem, the Greek στροφεύς a vertebra of the neck, and στροφιξ a socket of the neck and of a door, present an analogy. As this meaning suits neck and nape, and other words in Semitic unite both (see Dietrich, Abhandlungen für die semitische Wortforschung p. 156 sq.), the idea of carrying which this stem has in Ethiopic, might be a denomin. signifying perhaps to burden the nape. Another derivation is from צור II. to divide, to separate, to perforate, and צואר would be a split, cleft, opening, then the gullet, the throat, gula, like fau-ces, γαυ-ρος, i. e. split, cleaving. Another derivation is from צור I. to straiten. But the one first given is the most probable.

צואר Aram. m. same as Hebr. צואר DAN. 5, 7 16; Syr. ܥܘܐܪ.

צוארת (pl. with suff. צוארתיהם) fem. the same MIC. 2, 3.

צוב (i. e. צב; not used) tr. to plant, to found, to occupy, of colonists; its organic root is like that in צב, צב, צב. Deriv. the proper names צובה, צובה, צובה.

צובה (2 SAM. 10, 6, commonly צובה, צובה 23, 36; prop. plantation, establishment, settlement, from צוב n. p. of a Syrian province, fully צובה 2 SAM. 10, 6 8, Ps. 60, 2, צובה merely 1 SAM. 14, 47; 2 SAM. 8, 3 5 12; 1 KINGS 11, 23. It should be looked for on the north or north-east of Damascus in Syria, since it bordered on חמא 1 CHR. 18, 3; hence צובה 2 CHR. 8, 3. It is adduced in addition to צובה Ps. 60, 2, distinct from Aramaea on the other side of the Euphrates 2 SAM. 10, 16, described as near to Ammon, Damascus and northern Palestine, and ruled over by kings of its own. Saul 1 SAM. 14, 27, David 2 SAM. 8, 3 and Solomon 2 CHR. 8, 3 waged war with Zoba; and the inhabitants of it were temporarily confederated with Ammon and Damascus 2 SAM. 8, 5; 10, 6. But if the Zoba-territory was originally situated to the north-east of Damascus and south of

Hamath, it may have embraced at times the whole territory between the Orontes and Euphrates 2 SAM. 8, 5 9; 1 KINGS 11, 23. The identification of צובה with Nisibis (נִסְיִבִּים) in the north of Mesopotamia (Syr.), or with Aleppo (Jewish interpreters) cannot be correct, according to the passages of the Bible relating to it.

צובה see צובה.

צוג (not used) *tr.* assumed for הציג, compared with וצע, see הצג.

צור I. (part. צר, *infin. absol.* צור, *constr.* צור; *imper.* צור, with *ah optat.* צורה; *fut.* (צור) *tr.* 1. to lay hold of, to seize or catch, cogn. in sense with לקד; hence to obtain by hunting, of a hunter, with accus. of the object, as צורה GEN. 27, 3, צור 27, 5, צור אורח LEV. 17, 13, צור JOB 38, 39 (conseq. not = to hunt, but to get by hunting); of שחל, which seizes with violence JOB 10, 16. — 2. For the purpose of taking, to beset, to besiege, of an enemy LAMENT. 4, 18; to lay snares for birds 3, 52; צ' Prov. 6, 26 to take the life; with a double accusat., MIC. 7, 2 one seizes the other like a devoted possession (חרים); figur. Ps. 140, 12 misfortune lay's hold of him with repeated strokes. Derivat. צור 1, צורה 1 (צורה) I, מצור 2, מצורה 2, צור (to the pl. צורים according to some).

Pih. צור (part. מצור, *infin. constr.* צור, *fut.* (יצור) to catch, lay hold of, נפשוה, of lying prophets Ez. 13, 18 (the נפשוה are compared to birds, פרחות, which are caught 13, 20).

Hithp. הצטר denomin. from צור 2.

צור II. (not used) *intr.* to rise up, to go up on high, of a fortress, a high land, bulwarks; identical in its organic root צר with that in צרה I, צר, צר (which see), Tzade passing into Gimel. Deriv. מצר, מצרה, מצור 1, מצור 2, מצור 1 (מצרה), and the proper name צידון.

צור III. (not used) *tr.* prop. to sup-

port, to strengthen, cogn. in sense with קצר; hence to nourish, to feed; Aram. וצר, וצר, Arab. و the same. Deriv. צור 2, צורה 2.

צורה I. (Kal not used) *trans. prop.* to establish, to erect, to set up, proceeding from the fundamental signification to join firmly together, to put closely together (into one), to close or wind together; closely connected in its organic root צור with צב I, (צב) I, (צב) I, farther with צרה (to knot, twist or wrap together), צרה II, צרה, צרה (to be firm, strong), צרה, צרה. Hence 1. (not used) to erect, set up, a monument of stone, Syr. כול (at EZEK. 39, 15 for the Hebrew פנה), Arab. صرة the same, therefore we have صرة, Syr. صرة, a monument, cippus. — 2. (not used) to settle, to appoint, to constitute, to give definite directions, to arrange; identical in its organic root with that in צב, Aram. צב (which see), צב, Aram. צב (to be firm, strong), צב &c.; hence to point out, for performance, to settle, a statute. Deriv. צור, מצור.

Pih. צורה (with suff. צור, 1 pers. צור and מצור; part. מצור; *infin. constr.* מצור, with suff. צור; *imper.* מצור, apoc. צור, in mess. also צור; *fut.* (צור) ap. צור) 1. to make firm, to strengthen, i. e. to impart force to Ex. 18, 23 (LXX κατασχεῖν), in opposition to 18, 18, and therefore וצור follows; with the accus. and על it means to give power over 1 CHR. 22, 12 (LXX κατασχεῖν); to establish, the host of heaven Is. 45, 12, Targ. שכלל and coupled with וצור, צור; to appoint Ps. 33, 9, like 8, 4 צור; to resolve firmly 71, 3, like צור (2 SAM. 17, 15); to constitute, expressly and firmly, as צור (a peculiar power) Ps. 68, 29, משפט (judgment) 7, 7; to command 42, 9; 1 KINGS 17, 4 9; over one with על Is. 45, 11, with אל of the person for whom one appoints Ex. 6, 13; to point out to, definitely Am. 9, 3, to arrange definitely Ps. 91, 11, to declare definitely JOB 38, 12, parallel צור; to set,

with the accusat. of the person and **על** over 1 SAM. 13, 14; to establish, **בִּרְיָה** Ps. 111, 9. — 2. to command, to charge, with accus. of the person GEN. 26, 11; 44, 1; Num. 36, 2, like jubere aliquem; with accus. of him who is commanded GEN. 47, 11; with a double accus. 6, 22; of statutes, doctrines, precepts, so **מִצְוָה** 1 KINGS 13, 21, **חֻקִּים** Num. 30, 17, **תּוֹרָה** JOSH. 1, 7, **פֶּקֶד** Ps. 119, 4; or an infin. constr. with **לֵ** for the accusat. follows GEN. 50, 2; JER. 26, 8; or the object follows as a finite verb GEN. 42, 25; Ex. 36, 6. With accus. of the object and **על** to lay a charge upon, and with **בִּ** of the subject in addition, meaning against JOB 36, 32; to command concerning GEN. 12, 20, or **אֶל** to Ex. 6, 13, **לֵ** Ps. 91, 11; to instruct, teach, shew, with **על** GEN. 2, 16, **אֶל** GEN. 50, 16, **לֵ** Ex. 1, 22; followed by **נָךְ** or **לְבִלְתִּי** to forbid GEN. 3, 11; JER. 35, 8; Is. 5, 6.

פֹּה (fut. **יִצְוָה**) to be commanded or ordered GEN. 45, 19; Ez. 12, 7; with **בִּ** by one NUM. 36, 2.

צוֹה II. (not used) intr. to glow, to burn, hence to be arid or withered, of a country; comp. Aram. **צוּא**, **צוּל** to dry up or wither; Arab. **صَوَا** and **صَوَى** to be dried up. The organic root **צוּ-ה** is identical with that in **צוּב**, **צוּר**, **צוּר**, **צוּר**, **צוּר**. Deriv. perhaps **צוּר**, **צוּר**. See **צוּר** II.

צוּה III. (not used) to **צוּר** see **צוּר** III.

צוּח (not used) intr. same as **צוּח** (which see). Derivat. the proper name **צוּח**.

צוּח (fut. **יִצְוָה**) intrans. to call aloud, to shout exultingly Is. 42, 11 (according to the derivative applied to a shout of sorrow also); Aram. **צוּח**, **צוּח** for the Hebrew **צוּח**, and also for to complain; modern Hebrew like **קָרָא** to call, to name; Phenic. **צוּח**. The organic root **צוּ-ח** is also in **צוּח**, comp. Sanskrit **vac**, Latin **voc-are**; and perhaps we

should also compare **צוּח** (which see). Derivative

צוּחָה (constr. **צוּחָה**, with suff. **צוּחָה**) fem. a shout of joy, at the vintage Is. 24, 11; a cry of sorrow, lamentation JER. 14, 2, Ps. 144, 14, like **צוּחָה** a cry of scorn JER. 46, 12.

צוּל I. (not used) intrans. to roar, to rush, of floods, cognate in sense **רוּח** II.; identical in its organic root **צוּל** with **צוּל** I. and **צוּל** (to sound). Ar. **صَال** to rage, to be furious, of men; to tear away, of a camel; Aram. **צוּל**. Derivat. **צוּלָה**, **צוּלָה** 1 **צוּלָה**, **צוּלָה**.

צוּל II. (not used) tr. to overshadow, to cover or protect around; identical in its organic root **צוּל** with **צוּל** II. (which see). Deriv. **צוּלָה** 2.

צוּלָה (from **צוּל** I.) fem. a roaring river-depth, of the deep Euphrates Is. 44, 27, like **צוּלָה** of the deep Nile (ZECH. 10, 11); altogether like **רוּחָה** (from **רוּח**) in sense.

צוּם (i. e. **צוּם**; inf. absol. **צוּם**; fut. **יִצְוּם**, in pause **יִצְוּם**, apoc. **יִצְוּם**) intrans. prop. to be twisted or wreathed together, of the entrails; hence to fast, to hunger, from melancholy 2 SAM. 12, 21 22 or for repentance Is. 58, 3; united with prayer NEH. 1, 4. **צוּם** is derived from the drawing together of the entrails, as fasten, darben in German from fest, derb; Aram. **צוּמ** (which see; thence the noun **צוּמָה** to be laced or twisted together, hence to fast; Arab.

ظَمَى the same = Hebrew **צוּמָה**; and the verbs **نَكَطَ قَوَى** mean also to be laced together and to fast. Thus **צוּם** = **צוּם** (see **צוּמָה**), identical with the well-known organic root in **צוּם**, **צוּם**, **צוּם**. The meaning to hinder, to keep off, to bind, together with that of fasting in the Arab. **ضَامَ**, proceeds from the same fundamental signification. Derivative

צוּם (with suff. **צוּמָה**, pl. **צוּמָה**) m. fasting, belonging to mourning and penitence 2 SAM. 12, 16, or in commem-

oration of a day of misfortune ZECH. 8, 19; coupled with **בְּכִי** **מִסְפָּר** Jo. 2, 12, ESTH. 4, 3, or **וְאֶפְסָר** **שֶׁקֶד** DAN. 9, 3; whose true sense is in Is. 58, 5 6. **קָרָה** **צָ** JER. 36, 9, or **קָרָה** **צָ** Jo. 1, 14 to consecrate a fast.

צוּן (not used) see **צִין**.

צוֹעַ (not used) *tr.* to form or fabricate, of sculpture, especially of artificial figures made of the wild olive tree (comp. 2 CHR. 3, 10 with 1 KINGS 6, 23); Arab. **صَالَع** to fabricate or form generally, then applied to the trade of a goldsmith. The fundamental signification of **צָעַ** is to cut, to form, to fashion, as in. **בָּרָה**, **חָק**, **זָצַר** (which see); and the stem may be connected with **בִּצְעַ**, **פָּצַע**, **פָּצַע** II, **פָּצַע** I, **פָּצַע** I. Deriv. **פָּצַע**.

צוֹעֵר (GEN. 19, 22 30) see **צִיר**.

צוֹעֵר (littleness, from **צָעַר** after the form **עוֹלָם**, *o* changed into *u*) *n. p. m.* NUM. 1, 8.

צוֹף I. (not used) *intr.* to draw water, to sip, to suck in, of sedges and bulrushes; conseq. identical in its organic root **צָף** with **סָף** (סוֹף) II. (which see). Deriv. **צוֹף** 1 (a noun), and perhaps **צִפְפָּה**.

צוֹף II. (3 *pl.* **צָפוּ**) *intr.* 1. to flow, to overflow, of **נָחַל**, with **עַל** over LAMENT. 3, 54; connected with **זָב**, **זָה** I, **שָׁ-נָה** in the organic root; the Sanskrit tap, Latin sap, German saf in Saft may perhaps be referred to the same; comp. Aram. **צָף**, **נָחַל**, **נָחַל** to flow out. — 2. (not used) metaphor. to swim, as in Aramaean, and like **סָחַף** to tear away from, in Aram. **סָחַף**, and the Hebr. **שָׁחַף** to swim to and fro, to bathe. Derivat. **צָפָה**, and (according to some) the proper names **צוֹף**, **צוֹפִים**, Patron. **צוֹפִי**.

Hif. **הִצִּיף** (*ut.* **הִצִּיף**, *ap.* **הִצִּיף**) 1. to cause to flow, **נָחַל**; with **עַל** of a person to overwhelm DEUT. 11, 4. — 2. to cause to swim or float 2 KINGS 6, 6.

צוֹן III. (not used) *intr.* to borrow,

to take from, same as **זוֹן** II., cognate in sense **שָׁחַל**. Deriv. the proper names **צוֹן** 2, **צוֹן**.

צוֹרֶה (*pl.* **צוֹרִים** *m.* 1. (from **צוֹר** I.) prop. a reed, same as **סוֹרֶה** (so called from sucking in water), applied to that which contains **דְּבַשׁ** Prov. 16, 24 or **נֶחֱם** Ps. 19, 11, i. e. what has a kind of sweet juice (see **נֶחֱם**). The LXX and Vulg. understood *honey-comb*, a thick mass of juice, the Targ. and Kimchi a cake (**כֶּכֶר**, **הֶלֶה**); but both are unsuitable to **דְּבַשׁ** and **נֶחֱם**. See **צִפְפָּה**. — 2. (from **צוֹר** III., hence the proper name **צוֹר** = **שָׂאוֹל**; comp. the *n. p. m.* **זוֹר** *n. p. m.* 1 SAM. 1, 1 and 1 CHR. 6, 20 in K'ti, while the K'tib has **צוֹר**. — 3. (from **צוֹר** II., prop. a moistened, bedewed thing, i. e. fruitful, of **אֶרֶץ**) *n. p.* of a district in Benjamin, in which lay **מִנְחֵם** or **רָמָה**, fully **אֶרֶץ צוֹר** 1 SAM. 9, 5. The *pl.* of it **צוֹרִים** is also used 1 SAM. 1, 1, without any reason for supposing a verb **צָפָה**; and from it **צוֹפִי** (from **צוֹפִי**) may have arisen 1 CHR. 6, 11.

צוֹרֶה see **צוֹר** 3 a noun.

צוֹרִי 1 CHR. 6, 11 see **צוֹר** 3 a noun.

צוֹרִים 1 SAM. 1, 1 see **צוֹר** 3 a noun.

צוֹפֵר (prop. same as **צָפַר** the shaggy or rough, comp. **עָצוּר**) *n. p.* of an Edomite from **נֶחֱמָה** in Edom JOB 2, 11.

צוֹץ (3 *pers. sing.* **צָץ**) *intr.* 1. (not used) to shine, to glitter, to sparkle, cognate in sense **צָה** = **צָה** (to **צָה**); hence to shine forth, to stand forth, to be visible, of a frontlet made of tin, **צָה** also proceeding from the same fundamental signification; comp. **צָה** 2 to Ez. 31, 7; II. **נָס**; **מוֹפֵעַ**, **מִיפָעַה**, **רִפָּעַה** to **רָפַעַה** II. to **פָּנִים** and **פָּנִה**. Deriv. **צָץ** 1 and the proper name **צָץ**. — 2. Metaphor. to bloom, to sprout forth, of blossoms, fig. of **מִשְׁעָה** = **מִשְׁעָה** Ez. 7, 10, to chastise with; parallel **פָּרַח**. A like transition from to shine, to glitter, to the idea of blooming, sprouting, is found in **נָצַץ**, **זָהַר** (which see), **זָהַר**, **נָצַץ**. Deriv. **צָץ** 2, **צָץ**. — 3. (not

used) to move quickly forward, to flee, to flutter, by a metaphor. transference as in *נָצַח*, *נָצַח*, *נָצַח*, *נָצַח* II. Deriv. *נָצַח* (צִיּוֹן), *נָצַח* 3. — Besides these three meanings preserved in Hebrew derivatives there was also in 'צ' 4. the idea of to glance, to look forth, transferred from that of glittering, shining, as in *שָׁרַח* = *שָׁרַח* (to shine forth and to look), *נָצַח* to shine, to blossom and to look), *נָצַח* to glitter, whence *נָצַח*, to burn, whence *נָצַח*, and *נָצַח* to see, to look (see *Hif.* 2).

As to the nature of this stem, it is to be regarded as a reduplication of the root, a complete reduplication, like other monosyllabic equilaterals, since a verb-root consisting of two similar consonants exists neither in Semitic nor Indo-Germanic, whether it has arisen from abridgment and corruption, or to represent ideas objectively and by onomatopoeia. Thus *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח* II. and *נָצַח* I. II. and III. (from *נָצַח* and *נָצַח*), *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח* I. and II.), *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח*), *נָצַח* (from *נָצַח*) originated in mere reduplication. The simple root here is *נָצַח* same as *נָצַח* III. (which see); whence come *נָצַח* belonging to *נָצַח* (which see) to *נָצַח*, whence *נָצַח*, and *נָצַח* belonging to *נָצַח*.

Hif. *נָצַח* (part. *נָצַח*, fut. *נָצַח*) 1. to put forth blossoms, i. e. to bloom; to bring forth flowers NUM. 17, 23; Ps. 90, 6; fig. of peoples and nations, i. e. to form a flourishing state Is. 27, 6; to arise, to begin to bloom, of populations Ps. 72, 16. — 2. to look forth, proceeding from the idea of glittering, glancing SONG OF SOL. 2, 9, parallel *נָצַח*; to become or be visible Ps. 132, 18; comp. Talm. *נָצַח* to look, Arab. *وَصَّصَ* and *وَصَّصَ* the same.

צוק I. (fut. *נָצַח* according to some) tr. prop. to lace, bind or fasten about, ident. with *נָצַח* I. and *נָצַח* II. (which see) in organic root; hence to confine, to enclose, fig. to press hard upon, to oppress,

with *נָצַח* of the person, (according to some) Ps. 41, 9 destruction presses upon him, but according to *Ibn Esra* from *נָצַח* II., according to *Rashi* from *נָצַח* I. (which see). The stems *נָצַח*, *נָצַח*, Ar. *صَاقَ* (to be narrow), *صَاقَ* (whence *مدق* circus), *صَاقَ* (whence *طوق* a ring) the same. Deriv. *נָצַח*, *נָצַח*, *נָצַח*, *נָצַח*.

Hif. *נָצַח* (part. *נָצַח*, fut. *נָצַח*) to straiten, to press upon JER. 19, 9, to prepare oppression Is. 29, 2; to beleague 29, 7 with *נָצַח*. Part. *נָצַח* an oppressor 51, 13. With accus. to urge one JUDGES 14, 17, also with *נָצַח* 16, 16; fig. JOB 32, 18 the spirit in my breast (that fills me) presses me, comp. Virg. Aen. VI, 48. 77.

Hof. *נָצַח* (part. *נָצַח*) to be pressed, JOB 36, 16 a wide space not straitened (*רחב*), where *נָצַח* is pointed for *נָצַח*. But the word may be a noun from *Hof.* (comp. 37, 10; Is. 8, 23). See *נָצַח* 2.

צוק II. (3 pers. perf. pl. according to some *נָצַח* Is. 26, 16; fut. *נָצַח*) tr. same as *נָצַח* I. to pour out, to shed forth; *נָצַח* whispered prayers Is. 26, 16, comp. *funderere preces*, *נָצַח* Ps. 102, 1 (*Saadia, Ibn Ganach, Ibn Chiquitilla*). According to *Kimchi* *נָצַח* stands for *נָצַח*, conseq. from *נָצַח* I. But neither the abridged form nor the irregular shifting of the accent shews a stem *נָצַח*, and it may be better to assume for it *נָצַח* (which see) meaning to make fluid, to melt. With a double accus. JOB 28, 2 and they melt stone into brass. Also to pour out, 29, 6 and the rock pours out rivers of oil to me (*נָצַח*).

צוק III. (fut. *נָצַח*) intr. same as *נָצַח* II. to be firm, pressed, hard, JOB 41, 15 it is solid upon him, viz. the flesh (*בָּשָׂר*), comp. *נָצַח* 11, 15; to be hard, thick, 41, 16 his heart is hard as stone, to denote courageousness; of the hardness of the under millstone 41, 16. Here too is referred by some *נָצַח* Ps. 41, 9, who translate: corruption cleaves fast to him. But all these passages may be referred to *נָצַח* II. and *נָצַח* II. also.

Hif. *נָצַח* (fut. *נָצַח*) see *נָצַח* III.

Hof. הוּצֵק (*part.* מוּצֵק = מוּצָק) to become firm, thick, strong; *part.* firm, strong JOB 11, 15; מוּצֵק as a subst. 38, 38 when the dust thickens (from הִצֵּק = צוּק III.) into a firm mass, parallel דִּבְקָה; metal, from its firmness; hence מוּצֵק מוּצָק 37, 18 a metal mirror. Elsewhere מוּצֵק (1 KINGS 7, 16 23 33 37; 2 CHR. 4, 2) is to be derived either from צוּק II. or הִצֵּק I. to pour. מוּצֵק JOB 36, 16 and 37, 10 straitness from צוּק I.

צוּק IV. (not used) *intr.* to project, to be prominent, of a pillar; comp. the Talm. צוּק a notch, a crag. Deriv. מְצוּק (1 SAM. 2, 8; 14, 5).

צוּק (from צוּק I.) *m.* oppression, distress, of the times DAN. 9, 25.

צוּקָה (from צוּק I.) *f.* oppression, along with צוּרָה PROV. 1, 27; anguish, צוּרָה darkness of anguish, i. e. distressing darkness IS. 8, 22, coupled with צוּרָה 30, 6, from אֲרִץ.

צוּר see צֶר.

צוּר I. (*perf.* צָרַר, *part.* צָר; *ap.* רָצַר, *tr.* 1. to collect, to bring together, colligere, with בָּ in DEUT. 14, 25; 2 KINGS 5, 23; without בָּ and supplemented by מְצִיָּה 12, 11 and they brought together and counted (where it is unnecessary to read with the Vulgate רָצַק, or with 2 CHR. 24, 11 רָצַר). The fundamental signification lies also in הִצֵּר to bring together, to arrange (Phœnician), to heap together, hence הִצֵּר הִצֵּר fulness, a heap, Ar. حَشَرَ to collect; in הִצֵּר to join, to bring together, hence הִצֵּר an assembly, translated by the ancients אֲסִיפָה, קָהֵל, מִסְכָּה; in הִצֵּר to bring together, to heap up, whence the proper name אֲצִר union, אֲצִר (which see), Ar. عَشَرَ to be bound or united, whence عَشِير conjug. — 2. to enclose, to close around, to straiten, to besiege, a city, with עָל DEUT. 20, 12; 2 KINGS 6, 25; 24, 11; JER. 32, 2; also of persons JER. 21, 4, with accus. of the instrument IS. 29, 3 and I will

besiege thee with military posts; also with עָל for עָל DEUT. 20, 19, seldom absol. IS. 21, 2; to straiten, to urge on, with accus. JUDGES 9, 31; ESTH. 8, 14; 1 CHR. 20, 1; comp. מְצִר (where the comparisons may be found) belonging to the noun מְצִר; מְצִר I. (*fut.* יִצֵּר). Deriv. מְצוּרָה, מְצוּרָה, מְצוּרָה 1 and perhaps 3; מְצוּרָה, מְצוּרָה 1. — Attached to the last meaning is 3. to be hard, thick, firm, of the hoofs of horses, of a fortification; to be strong, of persons, as in חֲזָק (which see) the idea of strength proceeding from that of "being wound together, pressed together." (Comp. too קָשָׁר, קָשָׁה, קָשָׁה.) Deriv. מְצִר 1. 2, צוּרָה 1, צֶר IS. 5, 28, צֶר, and the proper names צוּר (and צוּרִיָּאֵל, צוּרִיָּאֵל, צוּרִיָּאֵל, צוּרִיָּאֵל, צוּרִיָּאֵל). Though the 3^d meaning is connected with the fundamental signification, it may nevertheless be put along with צָר meaning to attack, to hurt, to injure; as the forms in DEUT. 2, 9 19, 1 KINGS 8, 37, 2 CHR. 6, 28 may be equally well referred to צָר.

Hif. הִצֵּר (after the form הִקָּב; *fut.* יִצֵּר, *ap.* רָצַר; *part.* m. מְצִר, *fem.* מְצִרָה) see צָר.

צוּר II. (*fut.* יִצֵּר, *ap.* רָצַר = יִצֵּר) *tr.* 1. (not used) to cut, to sear, like the organic root in יִצֵּר II. (which see), יִצֵּר, יִצֵּר, יִצֵּר, יִצֵּר. Deriv. צוּר 3 and see צוּרָה. — 2. to form, fabricate, make, with such metaphor. transference as takes place in בָּרָא and יָצַר; hence יָצַר JER. 1, 5 K'tib I formed thee, for which the K'ri is יָצַר; comp. Arab. صَوَّر. In this sense the LXX, Onk., Sam. and Vulg. took EX. 32, 4, where to pour is = to form in metal, and it would not be necessary to read יָצַר. 1 KINGS 7, 15 (LXX) also belongs here, and יָצַק should not be read. Deriv. צוּר 2 (according to some) and 4, צוּר 1, צוּר 2.

צוּר III. (not used) *intr.* to turn, incline, cognate in sense קָב; metaphor. 1. to turn, move round, of a door-hinge; to writhe, twist, with pain. Deriv. צוּר 2

and 3, צור, צנאר, צנאר, צנאר. — 2. to go, to wander, the same transition also existing in דר, דר, דר. In its organic root צר is connected with קר, קר I., קר II. Deriv. ציר 4. See צנאר.

צור (pl. צורים) m. (from צור I.) 1. a stone, a rock, so called from its hardness, poet. for סלע Ps. 78, 20; 105, 41; Is. 2, 10; מְקַטְוֹל צ' Is. 8, 14 stone of stumbling; נְחָלִים צ' Job 22, 24 stones of the brooks; צ' צ' Job 29, 6 the rock pours forth; חֲלָמִישׁ צ' DEUT. 8, 15 rock of flint, i. e. flinty rock, also vice versa צ' חֲלָמִישׁ DEUT. 32, 13; hence it is a figure of the established order of the world Job 18, 4; rock of the plain JER. 21, 13 i. e. Zion, also called mountain in the field 17, 3; חָצֵב בָּצ' Job 19, 27 to grave in the rock, i. e. to make enduring; חֲבֵק צ' 24, 8 to embrace the rock, i. e. to regard it as the only covering. צ' served for a place of sacrifice JUDGES 6, 21, interchanged with סלע 6, 20, for the bed of one hanged 2 SAM. 21, 10. Sometimes it signifies mountain NUM. 23, 9 (parallel נִבְקָה), like the Aram. כּוּר, כּוּר, Ar. طغر a flatter form of צור. —

2. Fig. of God as a rock which gives safety, protection, refuge DEUT. 32, 18 37; coupled with אֲבָהִים 1 SAM. 2, 2; Ps. 18, 32; hence were used יִשְׂרָאֵל צ' Is. 30, 29, עוֹלָמִים צ' 26, 4, מֶלֶךְ צ' 17, 10, יְהוָה צ' Ps. 95, 1, יְהוָה צ' 89, 27, מְחַכֶּה צ' 94, 22, יִלְכֵּב צ' 73, 26, in other places absol. DEUT. 32, 4, or with other attributes of God Ps. 19, 15. This acceptance of צור, to which סלע 4, מְצוֹר 2 and מְשֻׁבָּב present analogies, is unknown to the ancient versions and interpreters. The LXX have translated צור θεός, αἰσίτης, πλαστός or צור צור and the interpreters have taken it as יצור = creator, former (from צור II.). But our sense of it is more suitable. Comp. the proper names צור, צוריאל, צוריאלי, צוריאלי, סְדֵה-צור, where צור is a primitive epithet of deity, having the conception of firmness and strength. — 3. (from צור II.) an edge, sharpness,

Ps. 89, 44 the edge of the sword, and so vice versa חֲרִבוֹת צורים Josh. 5, 2 3 may be explained knives of edges same as sharp knives; with a like meaning צר Ex. 4, 25 may be taken, put for צר; though in all these passages צור and צר are taken by some in the sense of stone (LXX, Vulg. and others). — 4. (from צור II.) form, shape Ps. 49, 15 K'ri, comp. גִּזְרָה 2, קָצֵב and צורה here. In French taille from tailleur. — 5. (a rock, i. e. God) n. p. m. NUM. 25, 15; 1 CHR. 8, 30; comp. צוריאל. — 6. only in names of places הַצִּירִים הַלְקֵת 2 SAM. 2, 16. It is commonly translated baldness of the rocks, rock-baldness (see under הַלְקֵת), or with Aq., Symm. and Vulg. field of strength (see הַלְקֵת), i. e. of stubbornness, steadfastness; or with the LXX it should be pointed הַצִּירִים, and translated τῶν ἐπιβουλῶν.

צור NEH. 3, 5 see צנאר.

צור as a n. p. Ez. 26, 15; 27, 8 32; 28, 12; Hos. 9, 13; ZECH. 9, 3; Ps. 83, 8; 87, 4; see צר.

צורה (constr. צורה, with suff. צורה, pl. צורות) f. 1. (from צור I, 4) a rock, stone, JOB 28, 10 through stones he breaks canals, i. e. wet passages. — 2. (from צור II.) form, shape, of a house, with צורה, תְּכֵינָה, Ez. 43, 11. For צורה ib. the LXX read צורה.

צורין (pl. צוריקים, constr. צורין; from צור = צנאר with the termination צור, like יתרון, איש from אישון, צור, like יתרון, שֶׁחַם from שֶׁחַם) m. neck, SONG OF SOL. 4, 9. It is not connected with سوار a bracelet; nor is it a denom.

צוריאל (El is a rock) n. p. m. NUM. 3, 35.

צוריאלי (Shaddai is a rock) n. p. m. NUM. 1, 6.

צות I. (Kal not used) intr. prop. to blaze, to burn, hence to be dried up, parched, of fields, plantations; ident. in its organic root צר with that in נֶצֶחַ, נֶשֶׁחַ, נֶשֶׁחַ, נֶשֶׁחַ.

Hif. I. הַצִּית (fut. הַצִּית, with suff.

(אֶצִּיתָהּ) to kindle, to set on fire, to consume Is. 27, 4; in like manner we should read according to the K'ri 2 SAM. 14, 30 וְהִצִּיתָהּ, וְהִצִּיתָהּ.

Hif. II. הוֹצִיתָ with הִצִּיתָ, see יִצֵּת.

צֹה II. (not used) *tr.* to call, only according to the LXX the *Nif.* נִצְּחוּ JER. 46, 19 to be called; Arab. مَات to call (comp. יִצֵּת).

צָה (from צָהָה which see) *adj. m.*, צָהָה (*pl.* צָהָה) *f.* shining, light, clear, serene, of הָיוּ, i. e. calm, not sultry Is. 18, 4; metaphor. sharp, violent, of רִיחַ JER. 4, 11, for which Hos. 8, 7 has טִיפָה; conseq. = מִלֵּא רִיחַ 4, 12, opposed to a restrained, confined wind; white and shining, of colour SONG OF SOL. 5, 10, more than לָבָן, and with אָדָם denoting a natural flesh colour. צָהָה Is. 32, 4 is a noun, like צָה JER. 4, 11.

אֶצֶּה see יִצֵּה.

צָהָה (not used) *intrans.* to glow, to burn; hence to be bright, clear; Arab. فَصَا, فَصَا to be clear, serene, of the sky; Syr. مَات dry, withered; Arab. مَات; metaphor. to gape, to be thirsty, Targ. אֶצֶּה. The organic root צָהָה is also in צָהָה (צָהָה), צָהָה II. (in צָהָה 2) to glow, to blaze, צָהָה, Targ. צָהָה and צָהָה (to צָהָה lightning), perhaps too in צָהָה to burn.

Pih. צָהָה (not used) to gape with great dryness. Derivative

צָהָה (*constr.* צָהָה) *adj. m.* dry, with accus. אֶצֶּה with thirst Is. 5, 13.

צָהָה (or צָהָה, from צָהָה) *fem. pl.* (prop. an *adj.*) something clear, bright; applied to speech: something plain, clear, rational Is. 32, 4.

צָהָה (3 *pl.* צָהָה) *intr.* 1. (not used) same as צָהָה (which see), צָהָה, to glow, to burn, metaphor. to be dry, waste, desolate, of steppes and deserts; to be dry, naked, i. e. exposed to the sun's heat, of rocks; or to be bright, open; to be

bright, clear, calm, of heat; to be strong, violent, of wind; to lighten, to illuminate &c. — 2. Metaph. to be white and shining LAMENT. 4, 7, like צָהָה SONG OF SOL. 5, 10.

Deriv. צָהָה, צָהָה (צָהָה), צָהָה, צָהָה. *Pih.* (redupl.) צָהָה to be very dry, waste or desolate; Aram. צָהָה to make shining or clear, whence צָהָה. Deriv. צָהָה.

צָהָה (after the form סָבִיב, *constr.* צָהָה) *m.* nakedness, of a rock (prop. dryness, parchedness) Ez. 24, 7 8; 26, 4 14. *Rashi:* smoothness, like צָהָה in Aramaean; *Kimchi:* a projecting point, agreeably to the metaphor. transference in נָס, נָפֵס; both unsuitable.

צָהָה *f.* a sun-burnt, parched land Ps. 68, 7 = אֶרֶץ צָהָה 63, 2; cognate in sense חֲרָרִים JER. 17, 6.

צָהָה (*pl.* קִיב, K'tib) *masc.* places open and exposed to the sun, or waste places NEH. 4, 7.

צָהָה (not used) *intr.* prop. to ferment; to be or become dirty, unclean, foul, stinking; Targ. צָהָה, Syr. مَات, Arab. transposed مَات, مَات; but it is not connected with צָהָה. Derivative

צָהָה *f.* stench, a bad smell Jo. 2, 20.

צָהָה (*plur.* צָהָה, from צָהָה *Pih.*) *f.* a dry, waste country, a wilderness Is. 58, 11 (*Ibn Esra* and *Kimchi*).

צָהָה (*fut.* יִצְחַק, before Makkeph-*intr.* prop. to be bright, serene; to utter clear and joyful sounds, hence to laugh (to express doubts of a thing) GEN. 18, 12 13; to jest, about a thing 17, 17. Derivat. צָהָה, and the proper name יִצְחָק.

Pih. צָהָה (*part.* מִצְחָק, *fut.* יִצְחַק) to jest repeatedly, to laugh, to be joyful GEN. 21, 9; toying to kiss, ludere 26, 8; to make sport, to make merry, with לְסַחֵק of a person JUDGES 16, 25; to shout with joy, to be of joyful mind Ex. 32, 6; with צָהָה of a person GEN. 39, 14 17.

As to the stem, צָהָה (which see) is

a collateral form; and the Ar. **فَحْل**, Aram. **ܦܚܠ** (צ interchanged with כ, **כ**, as **ז** is with **ג**, comp. **פָּנ** Ez. 25, 7 for **פֶּנ**, **זָה** 47, 13 for **זֶה**, or coming through the medium of **צ**) is ident. with it. The fundamental signification appears to be: *to be bright, to shine, to illuminate, to shout in clear tones*, as in **צֶהֱל** (which see), Ar. **فَحْل** *to lighten, to illuminate, to appear, then to be bright, clear, to jest, to laugh*; Sanskrit *div* to shine, to be clear, to be serene or joyful, to play. The organic root appears to be **צֶהֱק**, since the Aramaean **ܦܚܠ**, **ܦܚܠ** has the same meaning; but whether the Sanskrit *kakh*, Greek *ααχ-αλω*, Latin *cach-innor* is to be regarded as belonging to it, is questionable.

צֶהֱק *m. laughter*, i. e. an object of laughter GEN. 21, 6; coupled with **לֶצַח** Ex. 23, 32.

צָהָר (not used) *intr. prop. to glow, to burn, therefore to be illuminating, white or red*, Ar. **صَحِر** the same, comp. Ar.

صَحْرَى a wilderness; metaphor. *to be distinguished*, comp. **חָר**. Deriv. **צָהָר**, **צָהָר**, and the proper name **צָהָר**.

צָהָר *m. what is shining, white, candor, of wool*, i. e. the best or finest Ez. 27, 18 (Jerome). The LXX have omitted **צָהָר** because of its assonance with **צָהָר**.

צָהָר (nobility, distinction) *n. p. m.* GEN. 23, 8 and 46, 10, for which NUM. 26, 13 has **צָהָר**; 1 CHR. 4, 7.

צָהָר (after the form **צָהָר**) *adj. m.*, **צָהָר** (*pl. reddish-white, white and red interspersed, of asses* JUDGES 5, 10; Ar. **صَحْرَى** the same, and in this sense **صَحْرَة** and **أَصْحَر**).

צָהָר (out of **צָהָר** from **צָהָר** II. after the form **צָהָר**) *masc. 1. prop. dryness, aridity, the state of being burnt; hence a waste land, a steppe, a desert.* Deriv. **צָהָר** (*fem. of צָהָר*) and **צָהָר** — 2. (contracted from **צָהָר**, after the form **רִי** from **רִי**, from **צָהָר** I. to close up together,

to arch, *pl. צָהָר*) *prop. a thing fitted together, arched or bent; hence a ship*, **צָהָר** Is. 33, 21 *a strong ship*, parallel **צָהָר**; *pl. ships* NUM. 24, 24 (according to the Targ. *an army!*); Ez. 30, 9; see **צָהָר**, **צָהָר** 2, **צָהָר** 3.

In its derivation from **צָהָר** I. the nouns **סָפִיָה** (from **סָפִן** I.) *prop. a thing bent, fitted, arched, thence a ship*, and **אֶנְיָה**, **אֶנְיָה**, **אֶנְיָה** a ship, from **אֶנְיָה** II. = **עֶנְיָה** II., **עֶנְיָה**, *prop. something bent, hollowed, correspond.*

צִיָּה (from **צָהָר**; *plantation, establishment*) *n. p. m.* 2 SAM. 9, 2.

צָהָר (*to pl. צָהָר*) see **צָהָר** and **צָהָר**.

צָהָר (*constr. צָהָר*, with *suff. צָהָר*) *m. 1. (from צָהָר I.) the chase*, GEN. 10, 9; 25, 27; metaphor. *what is taken in hunting, game, venison* 27, 5 7 19 25 33; PROV. 12, 27. — 2. (from צָהָר III.), *prop. support, strengthening (comp. צָהָר)*; hence *nourishment* JOB 38, 41, NEH. 13, 15, Ps. 132, 15, especially *provision for a journey* JOSH. 9, 5 14; Aram. **ܦܚܠ** the same. Deriv. the denomin.

Hithp. צָהָר to provide oneself with provisions i. e. with **צָהָר** (food) JOSH. 9, 12, Aram. **ܦܚܠ**, **ܦܚܠ**, Ar. **وَوَّ**.

צָהָר (*pl. צָהָר*) *m. a hunter, a fisher, prop. a catcher* JER. 16, 16.

צָהָר and **צָהָר** (*fem. of צָהָר* 2) *f. food, nourishment, which is prepared* JOSH. 1, 11, or otherwise JUDGES 7, 8; 20, 10; *living, of manna* Ps. 78, 25; *provision for travelling* GEN. 42, 25; 45, 21; *venison* GEN. 27, 3 K'tib.

צִידוֹן and **צִידוֹן** (from **צָהָר** II.; *a fortress, a castle, a tower, a mountain-fort*; comp. **מָצוֹר**, **מָצוֹר**, **מָצוֹר**, **מָצוֹר** 1, **מָצוֹר**, **מָצוֹר** 2, **מָצוֹר** 1) *n. p. m. of the first-born of Canaan* GEN. 10, 15, i. e. the first colony and city founded by the Phenicians on the Mediterranean (*Justin.* 18, 3; *Curt. Alex.* 4, 1, 15; 4, 4, 15), and called because of its importance **צִידוֹן** the great Sidon JOSH. 11, 8; 19, 28. To the Sidon-district also belonged **צִידוֹן** (which see) 1 KINGS 17, 9, Ornithopolis **תְּרִיגוֹלָה** Jer. Targ. on NUM. 75

34, 9 10; Plin. 4, 19), and at times it extended southwards as far as **בְּרַמֶּל** GEN. 49, 13 and **דָּאֵר** Dorus (Strabo 16. p. 753). It was allotted to the tribe of Asher JOSH. 19, 28, JUDGES 1, 31, but so far from Zebulun or Asher conquering the Sidonians they continued to dwell among them; sometimes even subject to their dominion JUDGES 3, 3; 2 SAM. 24, 6. Eastward it bordered on the territory of Damascus; and **לִיִּשׁ** (לִיִּשׁ) not far from the sources of the Jordan belonged to it JOSH. 13, 6; JUDGES 18, 7 28. With Tyre it formed one kingdom Jo. 4, 4; JER. 25, 22; 27, 3; ZECH. 9, 2; and is used for Phenicia generally Is. 23, 2 4, DEUT. 3, 9, Ez. 32, 30, the LXX translating it so. If Ethbaal be called the king of the Sidonians 1 KINGS 11, 1, Tyre is meant (Menander apud Jos. Antiqq. 8, 13, 2). *Gent. m.* **צִידְנִי** JUDGES 3, 3, *pl.* **צִידְנִים**, **צִידְנִים** 1 CHR. 22, 4, EZR. 3, 7, **צִידְנִי** 1 KINGS 11, 33, *pl. f.* **צִידְנִית** 1 KINGS 11, 1, in some mss. **צִידְנִית**, **צִידְנִית** or **צִידְנִית** (after the form **צִידְנִית** NEH. 13, 23 K^{ri}); Phenician **צִידְנִי** (*Gent. m.*) the same. See on the modern Saida (Sidon) Robinson's Palestine III, p. 415 seq. Van der Velde, Travels I, 62 seq.

צִידְנִי *Gent. m., fem.* **צִידְנִית** see **צִידְנִי**.

צִידָה I. (not used) *tr.* same as **צִידָה** I. (stem-verb to **צָר**) to establish, to set up, hence to erect, a monument. The interchange of verbs **עָרַ** and **בָּרַ** is frequent elsewhere, particularly in derivatives (comp. **חָרַה** I. and **חָרַה** II. and **חָרַה** and **חָרַה** I.); see the comparison of the organic root under **צִידָה** I.

Pih. **צִידָה** (not used) to found, to appoint, to set up (see **צִידָה**). Deriv. **צִידְנִי** the proper name **צִידְנִי** (according to some).

צִידָה II. (not used) *intr.* same as **צִידָה** II. (see the comparison there) to glow, to burn, hence to be dry, arid, of a district; to be dried up, sun-burnt, of a wilderness; **צִידָה** (to **נִצָּה** = **נִצָּה** Ez. 47, 8) likewise belonging to this head. Deriv. **צִידָה** 1 (out of **צִידָה**), **צִידְנִי**.

Pih. **צִידָה** (not used) to be dried up, to be burnt, to gape from dryness, of a

wilderness. Derivat. **צִידָה** 1 (*pl.* **צִידָה**), **צִידָה** 1 (*pl.* **צִידָה**) and the proper name **צִידְנִי** (according to some).

צִידָה III. (not used) *intrans.* to glitter afar, to shine, hence to be conspicuous, of a tower or fortress &c.; ident. in its organic root with that in **צִידָה** III. &c. It may, however, coincide with **צִידָה** II. Derivat. **צִידָה** (according to some), and the proper name **צִידְנִי**.

צִידָה (*pl.* **צִידָה**) *f.* 1. (from **צִידָה** II.) dryness, aridity, a stronger expression of the same idea being **הָאֵשׁ** Job 24, 19; hence a wilderness 30, 3 (opposite **אֶרֶץ** inhabited land 30, 8), fully **אֶרֶץ** Ps. 63, 2, Is. 53, 2, coupled with **צִידְנִית** JER. 2, 6, **מִדְבָּר** 50, 12, **כְּרִיבָה** 51, 43; a dry, desolate waste Jo. 2, 20, ZEPH. 2, 13, poet. for **מִדְבָּר** Ps. 78, 17, for which the *pl.* **צִידָה** 105, 41 also stands. — 2. (from the masc. **צִידָה** 2. from **צִידָה** I) only in *pl.* **צִידָה** rafts, boats Am. 4, 2, which some read for **צִידָה**.

צִידָה (only in the *pl.* **צִידָה**) *m.* (from **צִידָה** II.) a wilderness, Is. 23, 13 (Ewald) Ashur has made it a wilderness; but יִסָּד contradicts this explanation. According to the Targ., Rashi and Kimchi **צִידָה** is the *pl.* of **צִידָה** (from **צִידָה** 2) a sea-faring man, a sailor, whence we ought to translate: Ashur has founded it against sea-farers, which is also unsuitable. Better from **צִידָה** III., so that **צִידָה** (*pl.* **צִידָה**) means a fortress, a castle; and then the passage must be rendered: Behold, the people of the Chaldeans (either **אֲרָץ** **בְּשָׂדִים** should be so taken, or the reading should be **בְּשָׂדִים**) — this people that did not exist before — Assyria designed them for fortresses. They (the Phenicians) set up their watch-towers; but they (the Chaldeans) destroyed their palaces, and brought them to ruins.

צִידְנִי (from **צִידָה** II.) *m.* a dry, parched district, a waste, Is. 25, 5; 32, 2.

צִידְנִי (from **צִידָה** III.; tower, fortress, fort) *n. p. f.* Zion, **צִידְנִי**, Sion, the name of the south-western hill (Joseph. Jewish Wars Book 6) of Jerusalem, the older

and higher part of the city; fully **צָרַר** Is. 8, 18; 18, 7; 29, 8, for which also **צָרַר** 10, 32, and later **צָרַר בְּיָתָא** were used 2 SAM. 5, 7, 1 KINGS 8, 1, because David conquered this **מַצְרָה** 2 CHR. 5, 2. Thenceforward it was described as **צָרַר קְדוֹשׁ** PSALM 2, 6, as the resting-place of Jehovah 9, 12; 14, 7; once **צָרַר יְהוּדָה** *Zion of the holy One of Israel* Is. 60, 14. The special hill **מְרִיחָה** (which see) was naturally reckoned to it. **צָרַר** is universally used by poets and prophets for Jerusalem, Is. 10, 24; 33, 20, or for its inhabitants 1, 27; 49, 14 (for the latter we have also **צָרַר** Is. 30, 19, **צָרַר** Ps. 149, 2, **צָרַר** Is. 52, 2, **צָרַר יְהוּדָה** 12, 6), or for the Jewish exiles ZECH. 2, 11 14. **צָרַר** Is. 3, 16 and SONG OF SOL. 3, 11 are the *females of Jerusalem*.

As to the origin of the name, the Syr. and Ar. write it **صِهْرُون**, as if the stem were **צָרַר** (which see), whence **צָרַר** would mean *a bare, barren mountain*. But **צָרַר** III. might be = **צָרַר**, since the Ar. **صَهْرَة** means *a fortress*.

צָרַר (from **צָרַר** I. = **צָרַר** I.) *m.* a pillar, prop. a thing set up, whether it be a way-mark JER. 31, 21, a sepulchral monument EZ. 39, 15, or any stone erected 2 KINGS 23, 17.

צָרַר (derived from **צָרַר**, only *pl.* **צָרַר**) *m.* 1. (from **צָרַר** 1) *inhabitants of the desert or of steppes*, i. e. Nomads, Arabs, Bedouins PS. 72, 9 (*Ibn Ganāch*, *Kimchi*), but where the Peshito reads **צָרַר** (from **צָרַר** 2). Perhaps we might read **צָרַר** for **צָרַר** on account of **צָרַר** in the parallel member. In Is. 23, 13 *inhabitants of the steppes*, applied to the Chaldeans. — 2. *animals of the desert or of the steppes* Is. 13, 21 (LXX *θηρία*, Vulg. *bestiae*), coupled with **צָרַר**, according to the Targ. **צָרַר** (apes), associated with **צָרַר** 34, 14 and from these places in JER. 50, 39, where, however, **צָרַר** is translated *islands* (LXX) or the reading is **צָרַר**. Comp. Arab. **صَوْرَة** *a wild beast*, of the

desert, **صَيَّوْن** *a cat, a wild cat, a marten*, **صَدَى** *horn-owl*, from **صَدَى** = Hebrew **צָרַר**; on which account *Saadia*, *Ibn Ganāch* and *Jizchaki* have sought some special meaning for **צָרַר** — 3. (from **צָרַר** 2) *a sea-farer*, as *Kimchi* takes it in Ps. 74, 14, and in part 72, 9. So too some render Is. 23, 13.

צָרַר (in mss. a common orthography, but usually **צָרַר**, with *a* of motion **צָרַר** Num. 34, 4; from **צָרַר** i. e. **צָרַר** = **צָרַר**, *a low land, flat land, plain*; comp. Talm. **צָרַר** *a low palm tree*) *n. p.* of a wilderness in the south of Palestine, and west of Edom Num. 13, 21; 20, 1; 27, 14; with *a* of motion 34, 4; JOSH. 15, 3. See **צָרַר**.

צָרַר (after the form **צָרַר**, from **צָרַר** Pih.) *m.* usually *enclosure, confinement*, hence *a prison* JER. 29, 26; but as **צָרַר** ib. must imply an instrument of punishment and that too *a block for confining the hands and feet*, **צָרַר** appears to mean here *a block for the neck*, in the form of a collar (*Joseph Kimchi*), comp. Arab. **زَنَاق** *a collar*, **زَنَاق** *a strap*, **زَنَاق** *a fetter*.

צָרַר (*smallness or straitness*) *n. p.* of a locality in Judah JOSH. 15, 54; comp. **צָרַר**.

צָרַר (same as **צָרַר** 2, from **צָרַר** III.) *n. p. m.* 1 CHR. 6, 20 K'ri; comp. **צָרַר**.

צָרַר as a noun, see **צָרַר**.

צָרַר (from **צָרַר**, *pl.* **צָרַר** and **צָרַר**) *m.* 1. prop. *a shining forth*; hence *a projecting plate on the forehead, a diadem* Ex. 28, 36, coupled with **צָרַר** Lev. 8, 9, comp. **צָרַר**. — 2. *a blossom, a flower* Is. 40, 7, Job 14, 2, fully **צָרַר** Ps. 103, 15, parall. **צָרַר** Num. 17, 23; fig. *flower-festoons or wreaths*, an architectural ornament 1 KINGS 6, 18 29 35 (in 2 CHR. 3, 5 **צָרַר** is used instead). — 3. *a wing, a feather* JER. 48, 9, and therefore *Rashi* and *Kimchi* render it **צָרַר**; comp. Targ. **צָרַר** for **צָרַר** on Ps. 139, 9, Talm. **צָרַר** *a fin*. — 4. (*a pro-*

jecting place) *n. p.* of a locality 2 CHR. 20, 16, with the article.

צִיָּצָה (c. **צִיָּה**, from **צוּץ**) *f.* a flower, **צִיָּה נֶבֶל** Is. 28, 4 a flower of fading, i. e. a fading flower. **נֶבֶל** seems to be a subst. and not an adjective to **צִיָּה**, if we should not read **הַנֶּבֶל** after 28, 1.

צִיָּצִית (commonly **צִיָּצִת**) *f.* 1. formed from **צִיץ** 3, a lock, a forelock, proceeding from the idea of wing, Targ. **פְּרָר**. — 2. a fringe, a tassel, worn on upper garments NUM. 15, 38 39, where the cod. Samar. has **צִיָּצִית**. Targ. **צִיָּצִית**, **צִיָּצִין** the same; yet the Greek **καρπεδα** (LXX) in **כְּרוֹמָסְפִּין** is used there for signfic. 2.

צִיָּצִית see **צִיָּצִת**.

צִיָּקֶלֶג and **צִיָּקֶלֶג** (from **צִיָּקֶל** with the termination **ג**; a winding, bending) *n. p.* of a Philistine city, which **אָקִישׁ** gave to David 1 SAM. 27, 6; 30, 1; 2 SAM. 1, 1; 1 CHR. 4, 30. Formerly it belonged to Judah JOSH. 15, 31, then to Simeon 19, 5, and was also inhabited by Judeans after the exile NEH. 11, 28. In Greek it was called **Σίελα** (Steph. Byz.) or **Σί-καελλα** (Josephus), which would be **צִיָּקֶלֶג**.

On the final letter **ג** comp. Ar. **عَصَج** crooked-boned, from **عَصَلَ** crooked.

צִיָּר as a verb, see **צִיָּר**.

צִיָּר (*pl.* **צִיָּרִים**, c. **צִיָּרִי**) *m.* 1. the hinge of a door PROV. 26, 14; Aram. **צִיָּר**, **צִיָּרִי**, Ar. **صير** the same; from **צִיָּר** III. to turn, to revolve, go in a circle; Saad. = Hebr. **דָּר** (a round handle). — 2. writhing pain, of a woman in labour, prop. writhings, tormentum, as **הַבָּקִים** and **הָיִל** proceed from a similar fundamental signification, 1 SAM. 4, 19; **אָחַז** **צִיָּר** pain seizes one Is. 21, 3, DAN. 10, 16, as also **צִיָּר** III. to twist, with pain, Ar. **صَار**. — 3. (from **צִיָּר** III.) a messenger Is. 18, 2; 57, 9; a herald OB. 1; but **צִיָּר** seems also to have had the abstract meaning wandering, journey, course, whence the denom. **הַצִּיָּרִי** (which

see). — 4. form, shape Ps. 49, 15 K'tib; an image Is. 45, 16 same as **צִיָּה** 2 (which see).

Hithp. **הִצִּיָּר** (denom. from **צִיָּר** 3) to betake oneself to the way, to set off, a stronger expression than **הִלָּךְ** (*Kimchi*) JOSH. 9, 4. Many mss. and versions read **נִהַצִּיָּר** as in 9, 12, which is more appropriate.

צֶל (not used) *m.* same as **צֶלֶל** a shadow, only in the proper names **בְּצֶלְאֵל** (which see), **צֶלְמֶנֶץ**, and according to some in **צֶלְנֶרָה**.

צֶל (with suff. **צֶלִי**, **צֶלֶה**, **צֶלָה** together with the resolved form **צֶלְלִי**; *pl.* **צֶלְלִים**, c. **צֶלְלִי**; from **צָלַל** I.) *m.* (not fem. even in 2 KINGS 20, 11, since **הַשֶּׁמֶשׁ** has fallen out here after **אָחַז**, as appears from Is. 38, 8 and the oriental versions) 1. a shadow, so called from covering, veiling, applied to **דָּרִים** JUDGES 9, 36, **צֶל** **סֵלַע** Is. 32, 2, **קָהָה** GEN. 19, 8; **צֶל** **נְטָרִי** Ps. 102, 12 (comp. 109, 23) an extended or long shadow, which happens towards evening, and therefore stands for the declining day; a figure of intangibility or leanness JOB 17, 7, of the transitoriness and fleeting nature of life 8, 9; Ps. 102, 12; 144, 4. — 2. protection, covering, hence **צֶל** **קוֹרֶה** GEN. 19, 8 protection of the house, prop. shadow of the beams; so **צֶל** **פָּתָח** Ps. 17, 8, **צֶל** **טִדִּי** 91, 1, **צֶל** **הַחֲכִמָּה** and **צֶל** **הַפֶּסֶחָה** ECCLES. 7, 12, **צֶל** **יָד** Is. 51, 16, also **צֶל** alone NUM. 14, 9; JUDGES 9, 15; Ps. 121, 5; comp. Aram. **ܘܢܝܢܐ**, Ar. **ظل** the same. On the plur. **צֶלְלִים** see **צֶלְלִים**.

צֶלָה (Peal not used) *Aram. intr.* to incline, to bend, in the Targ. for **נָטָה**, ident. in its organic root and fundamental signification with that in the Hebr. **צָלַע**, Syr. **ܘܢܝܢܐ**, Ar. **صلا** the same; comp. **אָצַל** and the analogies there.

Pa. **צֶלָה** (*part. m.* **נִצְלָה**, *pl.* **נִצְלִין** as if from **צָלַב**) prop. to make an inclination of the knee, a bow; hence to pray DAN. 6, 11; EZR. 6, 10; Targ. **צֶלָה** prayer.

צלח I. (*inf.* c. **צָלוּחַ**; *fut.* **יִצְלַח**) *tr.* prop. to prepare by seething, cooking &c., metaphor. to roast, **בָּשָׂר** 1 SAM. 2, 15, Is. 44, 19, **צָלִי** 44, 16; connected in its organic root **צָלַח** with that in **בָּשַׁל**; Arab. **صَلَا** and **صَلَّى** the same. Deriv. **צָלִי**.

צלח II. (not used) *intr.* same as Aram. **צָלַח** to incline, hence to pray. Derivat. **צָלוּחַ** and **צָלוּחַ** in the proper names **בְּצָלוּחַ** and **בְּצָלוּחַ** (which see).

צלח (a protection, screen, viz. God is; from **צָלַל** I.) *n. p. f.* GEN. 4, 19 22.

צָלוּל (c. **צָלוּל**, from **צָלַל** III.) *m.* prop. a thing round or circular, hence a round cake, fully **צָלוּל לָהֶם** JUDGES 7, 13 = **צָלוּל** Ex. 29, 23, like **בָּכָר** and **צָלוּל** proceeding from a similar fundamental signification, and **הִתְרוֹפֵּף** suiting the same. This explanation is already in the LXX, Symm., Aq., Vulg. and Targ., and is etymologically established under **צָלַל** III. The meanings clatter from **צָלַל** II. (*Kimchi, de Bañoles*) or bundle, from **צָל** = **תָּל** (*Böttcher*) must be rejected.

צלח I. (in Pause **צָלוּחַ**, *fut.* **יִצְלַח**) *intr.* prop. to move forward, to flow on, Aram. **צָלוּחַ**; hence 1. same as **צָלוּחַ**, **הִתְרוֹפֵּף** 2 SAM. 19, 18 through the Jordan; **הִתְרוֹפֵּף** with the accus. being so used; comp. *peragraré locum*. — 2. to roll on, to flow on, to get on; hence to make progress, to thrive, **הִתְרוֹפֵּף** Is. 53, 10; to prosper, **בָּכָר** (a weapon) 54, 17; to be unopposed, of **הִתְרוֹפֵּף** JER. 12, 1; to thrive, of plants, Ez. 17, 9 10; to have good success Ps. 45, 5; JER. 22, 30; to succeed DAN. 11, 27, consequently with **ל** to suit a thing, to be fit for, to be beneficial JER. 13, 7 10; Ez. 15, 4; 16, 13.

צלח (part. **צָלוּחַ**, *fut.* **יִצְלַח**) 1. to make useful, from **כָּלַל** 2, hence to conduct to a (good) end, **הִתְרוֹפֵּף** GEN. 24, 41; to bless 24, 56; with accus. of the person to prosper, to favour 2 CHR. 26, 5, also with **ל** of the person NEH. 1, 11;

absol. to procure luck, to bring prosperity Ps. 118, 25; to make succeed, with accus. of the thing 2 CHR. 7, 11; to make proceed prosperously, **הִתְרוֹפֵּף** JOSH. 1, 8, **הִתְרוֹפֵּף** DAN. 8, 25. — 2. to have progress, so that it coincides with **כָּלַל**, of **הִתְרוֹפֵּף** JUDGES 18, 5; 1 KINGS 22, 12; 1 CHR. 22, 13; with **ל** of the person by whom something proceeds JER. 2, 37.

צלח II. (*fut.* **יִצְלַח**) *tr.* 1. (not used) to divide, to cut, Aram. **צָלוּחַ**, **חָלַק**, **חָלַק** for **חָלַק** (Ps. 136, 13); the organic root **צָלוּחַ** is also in **חָלַק**, **חָלַק**, **חָלַק** II. Metaph. to cut out, to deepen, a dish, a bowl, a kettle; to hollow out = **חָלַק** belonging to **חָלַק** 2. **חָלַק** belonging to **חָלַק** (which see), the Ar. **حَلَج** to be hollowed out, whence **حَلَج** a hollow reed, and **حَلَج**, whence **حَلِيج** inlet, bay, are the same verbs. Deriv. **צָלוּחַ**, **צָלוּחַ**, **צָלוּחַ**. — 2. Fig. to cut into one, i. e. to press violently upon him, of **חָלַק** with **עַל** of a person JUDGES 14, 6 19; 15, 14; 1 SAM. 10, 10; seldom with **עַל** for **עַל** 16, 13; 18, 10. Here belongs, according to *Kimchi*, Am. 5, 6 'צ' with the accus., like **בָּא** with the accus., but see **צָלוּחַ** III.

צלח III. (*fut.* **יִצְלַח**) *tr.* same as **צָלוּחַ** I. to burn, with accus. of the object Am. 5, 6 (*Rashi*); hence Targ. **רָלַק**.

צלח (Peal unused) Aram. *intr.* same as Hebr. **צָלוּחַ** I. to proceed, to prosper, in the Targ. **צָלוּחַ** = Hebrew **צָלוּחַ** II. is more frequent.

Af. **צָלוּחַ** (for **צָלוּחַ**, part. **צָלוּחַ**, *pl.* **צָלוּחַ**) same as Hebr. **צָלוּחַ** to cause to succeed, to make prosperous, with accus. of the person DAN. 3, 30; to accomplish prosperously, with accus. of a thing EZR. 6, 14; *intr.* to have promotion, to be prospered DAN. 6, 29; to succeed EZR. 5, 8.

צלחה (*pl.* **צָלוּחוֹת**, from **צָלוּחַ** II.) *f.* a dish, a bowl, prop. what is deepened out 2 CHRON. 35, 3; Aram. **צָלוּחַ**, Syr. **حَلِيج**, **حَلِيج** a cruet, a cup; comp.

Greek *σκάφη, σκαφίς* a bowl, a dish, from *σκάπτω*.

צלחית *f.* the same 2 KINGS 2, 20.

צלחית *f.* a dish 2 KINGS 21, 13; metaphor. *bosom, lap* PROV. 26, 13.

צל (*constr.* **צל**, from **צל** I.) *m.* the roasted, fully **צל** Ex. 12, 8 9.

צל (*c.* **צל**, from **צל** III.) *m.* a round cake JUDGES 7, 13 K'ri, for which K'tib has **צל**.

צל I. (3 *pl.* **צל**) *tr.* 1. same as **צל** II. *to overshadow, to cover, of a shadow; to veil, to conceal; metaphor. to protect, to screen.* Deriv. **צל**, **צל** (in the proper names **צל**, **צל**, perhaps in **צל**); **צל** (in the n. p. **צל**), **צל** (perhaps in **צל**, **צל**); **צל** 2 (= **צל**); the proper names **צל**, **צל**. — 2. *to give a shade, to make a shade*, NEH. 13, 19 *when the gates of Jerusalem made a shadow, i. e. when it became evening* (Kimchi);

Arab. **ظل** the same.

Pih. (redupl.) **צל** see **צל**.

Hif. I. **צל** (*part.* **צל**) *to give a shadow, of חרש* Ez. 31, 3. But **צל** may be a noun after the form **צל**, like **צל** in the passage; in which case for **צל** the adj. construct **צל** must be read and the translation be: *and wooded* (i. e. thick) in foliage.

Hif. II. **צל** assumed by some to be **צל**; but see **צל**.

צל II. (3 *pl.* **צל**; *fut.* I. **צל** after the form **צל**, **צל**; 3 *pl. fem.* **צל**; *fut.* II. **צל** after the form **צל**, 3 *pl. f.* **צל**, another intransitive form) *intr.* *to sound, clang, of a bell; to twitter, of a bird; to clatter, of arms; to resound, of musical instruments; to chirp, of an animal; hence to tremble, of the טף* HAB. 3, 16, i. e. by chattering of the teeth; *to tingle, of the אזנים*, hence the proverb 1 SAM. 3, 11 *both ears of every one that hears will tingle* 2 KINGS 21, 12; JER. 19, 3; and probably also *to rush,*

to resound, of a flood, = **צל** I. — **צל** NEH. 13, 19 belongs to **צל** I. Deriv. **צל**, **צל** (which see), **צל** and **צל** according to some.

Pih. (redupl.) **צל** see **צל**.

The organic root **צל** (Arab. **صل**) *to resound, to rush, to whirr, tinnire, صليل* the rushing of water; Syr. **صل**) is also in **צל** (which see), and may be connected with **צל**.

צל III. (3 *pl.* **צל**) *intr.* same as **צל** 1. *to be round, to tumble, to turn; hence 1. to be round or circular, of bread, comp. בצל; of vessels, זל, זל. Deriv. צל, צל. — 2. to roll forward, to drive away, generally to drive, into the water, i. e. to sink* Ex. 15, 10, Samar. **צל**; elsewhere (15, 5) **צל**.

Pih. (redupl.) **צל** see **צל**.

צל (*protection of the presence, viz. of God; צל a collateral form of צל in a resolved state, and פני = פנה = פנה to פנה, conseq. = פנה Ps. 31, 21) n. p. m. 1 CHR. 4, 3, used with the article.*

צל (not used) *intrans. to be shady, dark* (Jos. Kimchi), Ethiop. **צלם** *zalema* to be shady, Ar. **ظل** to be dark; apparently a farther development of **צל** I. But as the fundamental signification is *to cover, to veil* (as in **צל**, **צל**, **צל**), the organic root may be **צל**, which exists also in **צל**, **צל** I. Derivat. **צל** = **צל**, and the proper names **צל** and perhaps **צל**.

צל (with *suff.* **צל**, *plur.* **צל**, *constr.* **צל**, with *suff.* **צל**) *masc. a shade, phantom, which quickly perishes; hence = זל Ps. 39, 7, elsewhere צל עובר* (Ps. 144, 4) or **צל** (Job 14, 2); *seeming existence or being* Ps. 73, 20; metaphor. *an image, a likeness*, Greek *σίκασμα*, of a son having the likeness of his father GEN. 5, 3, also mentally 1, 27, coupled with **צל**; an idol 2 KINGS 11, 18; AM. 5, 26; generally an

image 1 SAM. 6, 5; *painted images* Ez. 23, 14; צִלְמֵי יָדָי 16, 17 *phallus-images*; comp. Greek *συνά, σινάσματα*; Arab. صَم = صِلَم, Syr. denomin. ܠܚܡ (to form).

צִלְמֵי *Aram. m.* DAN. 3, 5 7 10 12 14 18 for the usual צֶלֶם as a noun.

צִלְמֵי (unused) *intr. Aram.* the same. Deriv. צִלְמֵי and

צִלְמֵי (def. צִלְמָא) *Aram. m.* = Hebr. צֶלֶם DAN. 2, 31; 3, 1 15 19.

צִלְמוֹן (from צֶלֶם with the termination -וֹן) *m.* 1. prop. same as צֶלֶם *a shade, obscurity, darkness*, Ps. 68, 15 (Targ., *Kimchi*) *when the Almighty scatters kings in this (land), thou makest it (the land) clear in the darkness*, i. e. freest it from distress (see הַשְׁלִיךְ); but the LXX and Vulg. have taken צִלְמוֹן in signif. 2. — 2. (perhaps from צֶלֶם = צֶלֶם, תֶּלֶם; *a terrace-like thing, an ascent*) *n. p.* of a mountain in Samaria, near שֶׁכֶם JUDGES 9, 48; according to the LXX and Vulg. also Ps. 68, 15. Perhaps from צֶלֶם = צֶלֶל and מִצִּיּוֹן 2, מִצִּיּוֹן, *conseq. place of shadow*. According to the Talmud (Jebamoth 122*) and Tosiftha (Parah ch. 8) a צִלְמוֹן is mentioned near Diospolis. — 3. *n. p. m.* 2 SAM. 18, 28, for which עֵינִי stands in 1 CHR. 11, 29.

צִלְמוֹנָה (the same) *n. p.* of an encampment-place in the wilderness NUM. 33, 41. It is possible that it is compounded of צֶלֶם-מוֹנָה, and that מוֹנָה is = מִצִּיּוֹנָה; hence as appellative, *place of shadow*.

צִלְמוֹת *fem. darkness, obscurity*, along with הַשְׁדָּה JOB 3, 5, oppos. to אֹרֶךְ 12, 22; hence applied to the dark שְׁאֵל 10, 21; 38, 17; 28, 3, to the night of the eyes 16, 16; improperly in opposition to בְּקֵרֶךְ 24, 17, and an image of terror *ibid.*; of a dark prison Ps. 107, 10 14; of the cheerless wilderness JER. 2, 6. Accordingly צִלְמוֹת is = צִלְמוֹת, as *Ibn Ganach* already asserts, Ar. ظلمة; though LXX, Symm., Aqu., Theod., Vulg., Targ. and Saadia take it as a compound from מוֹת and צֶלֶם = צֶלֶל.

צִלְמוֹנֶה (from צֶלֶם = צֶלֶל and מוֹנָה = מִצִּיּוֹנָה;

one denied protection, i. e. *abandoned*) *n. p. m.* JUDGES 8, 5. It is also possible that צֶלֶם has arisen from צֶלֶם and מ because of the following מ is elided, with the same meaning.

צִלְעָה (part. צֹלֵעַ) *intr.* to turn, incline, bend, to one side; hence to limp, GEN. 32, 32 and he halted in his hip (cod. Samar. צֹלֵעַ); comp. Aram. צֹלֵעַ, to halt, Ar. طلع to incline, to be crooked, طلع to limp. Deriv. צֹלֵעַ, צֹלֵעַ, צֹלֵעָה, צֹלֵעָה, and the proper name צֹלֵעַ.

צֹלֵעַ (with suff. צֹלֵעִי, צֹלֵעִי, plur. צֹלֵעִים) *fem.* (masc. only 1 KINGS 6, 34) 1. *a leaning, halting*; metaphor. *a fall, overthrow*, Ps. 38, 18 for *I am destined even to my falling*; 35, 15 and *they rejoice at my fall*; probably belongs here also JER. 20, 10 *who have aimed* (see שָׁמַר Ps. 71, 10) *at my fall*. — 2. *the side, slope*, of a mountain 2 SAM. 16, 13; *the flank*, of the tabernacle Ex. 26, 26, as צֹלֵעָה is of the altar 27, 7; of the ark of the covenant 25, 12; *side-direction* 26, 35; specially *the leaf of the wing of a door* 1 KINGS 6, 34, for which also קִלְעִים *ibid.* (LXX) is used. The fundamental signification is *a turning, bending*, hence too *a wing, rib*; see בָּתָּה page 675 and בָּתָּה page 710.

צֹלֵעָה (after the form נִבְרָה, c. צֹלֵעַ) *fem.* prop. something bent, hence 1. *a rib, costa*, GEN. 2, 22; comp. Ar. ضلع (from being bent) *a rib*, like حواني *a rib*, from inclining (Hebr. הִנָּה). — 2. *the side*, like צֹלֵעַ; collect. *side-chambers, a series of side apartments* 1 KINGS 6, 8; Ez. 41, 5 9 11. — 3. (also צֹלֵעַ, *slope*) *n. p.* of a city in Benjamin, coupled with הָאֵלֶּה (ZECH. 9, 7 אֵלֶּה) and יְבוּסִי (JUDGES 19, 10 יְבוּסִי), the burial-place of Saul 2 SAM. 21, 14. See אֵלֶּה 4.

צֹלֵעַ see צֹלֵעַ.

צֹלֵעָה (after the form מִלְכָּה, plur. צֹלֵעוֹת, constr. צֹלֵעוֹת) *fem.* 1. same as צֹלֵעַ *a rib* GEN. 2, 21. — 2. *side, flank*, of אֶרֶץ Ex. 25, 14, מִזְבֵּחַ 27, 7; 30, 4;

pl. metaphor. side-chambers 1 KINGS 6, 5; *a side-building* Ez. 41, 6-9, enclosing the **הַיִּכָּל** and **דְּבִיר** 1 KINGS 6, 5. — 3. *beams or joists, of a house; a scaffold* 1 KINGS 6, 15 16.

צִלְעָה (prop. part. fem. sing.) *fem. the halt, the lame, of a flock; figur. of the weak, weary Israelites* MIC. 4, 6 7; ZEPH. 3, 19.

צָרָה (not used) *trans. same as צָרָה* (which see) *to smelt, metals; metaphor. to cleanse or purify, in a moral sense.* Deriv. the proper names **צִלְפָּחָר** and

צִלְחָה (*purification, cleansing*) *n. p. m.* NEH. 3, 30; comp. the proper name **צִרְסִי** (= **צִרְסִיָּה** *Jah is Purification*).

צִלְסָחָד (from **צָלָה** = **צָלָה** and **חָד** same as **חָד** the name of a god, like **חָדָה** = **חָדָה**; *purification by Gad*) *n. p. m.* NUM. 26, 33.

צִלְצָח (from **צָל** = **צָל** *protection, and צָח* = **צָח** *the sun; protection from the sun, perhaps protection of the sun-god*) *n. p. of a city in Benjamin* 1 SAM. 10, 2.

צִלְצָל (from a redupl. Pih.-form **צִלְצָל** after the form **סִמְרָר**; *in pause צִלְצָל* DEUT. 28, 42; *constr. צִלְצָל*; *pl. צִלְצָלִים*, *constr. צִלְצָלִי*) *m. 1. (from צָלָל I.) a shadow, a manifold one, different from צָל*; hence an attribute of *Meroë*, where, as in all tropical lands, the shadow falls sometimes to the north, sometimes to the south, and therefore the inhabitants are called *double-shadowed*, *ἀμπίσσοι* (Strabo 2. p. 133), Is. 18, 1 *the land of the shadows of both sides* (**בְּנִשְׁבִּים**), as Aquila and Symm. render; comp. on the peculiarity of the shadow Plinius H. N. 2, 75; Lucan. 10, 300. *Saadia and Ibn Ganâch* also have taken **צָל** to mean *shadow*, though they understood by it that of the two mountain-chains of Egypt. Others derive the word from **צָלָל** III. *to go along rapidly, and translate vessel, ship*; so that the phrase would be *land of the vessels of wings*, i. e. of winged boats (LXX,

Targ., *Kimchi*), which suits the second member. But our explanation is more agreeable to the *usus loquendi*. —

2. (from **צָלָל** II.) the whirling, hence a *cricket* DEUT. 28, 42; *conseq. not rubigo* (LXX and Vulg.). In Syr. and Ar. *l* is changed into *r*, **صَرْصَر**, **صَرْصَر**, **صَرْصَر**.

— 3. *a harpoon, with which large fishes are pierced* JOB 40, 31, from **צָלָל** = **צָלָל** which see. — 4. (from **צָלָל** II.) only in *plur. prop. whirling and clanging instruments, cymbala, hence cymbals, castanets* 2 SAM. 6, 5; Ps. 150, 5; Syr. **صَرْصَر**, **صَرْصَر**, Arab. **جُجْلَة**; comp. **בְּצִלְפָּחִים**.

צָלַק (not used) *tr. to split, to break asunder, in Talm. applied to nuts.* It is connected with **צָלָל** II., Aram. **חָלַח**, **חָלַח**, and in relation to its org. root **צָלַק** with that in **חָלַק**, **חָלַק**, **חָלַק**, **חָלַק**. Derivative

צָלַק (*split, rent*) *n. p. m.* 2 SAM. 23, 37.

צִלְתָּה (from **צָלָה** *Jah is Protection*; from **צָלָה**) *n. p. m.* 1 CHRON. 8, 20; 12, 20.

צָם see **צָמִים**.

צָמָא (without **צ** in **צָמָא** JUDGES 4, 19, **צָמָא** RUTH 2, 9, as if from **צָמָא**; *intr. prop. to glow, to burn, like צָמָא*; *hence to gape, to thirst, of living beings* Ex. 17, 3; JUDGES 15, 18; along with **צָמָא** Is. 49, 10; also in derivatives *to be dry, waste, of districts.* Figurat. *to long for, with לָ* Ps. 42, 3; 63, 2; Ar. **ظَمَى** the same. Deriv. **צָמָא**, **צָמָא**, **צָמָא**.

Pih. צָמָא (not used) *to gape from dryness; deriv. צָמָא*.

The organic root **צָמָא** appears ident. with that in **צָרָה** II.

צָמָא (after the form **רָעַב**, with *suff.* **צָמָא**) *m. thirst, sitis* Ex. 17, 3. *to be quenched with water* NEH. 9, 15 20; increased by vinegar Ps. 69, 22; associated with **רָעַב** DEUT. 28, 48, 2 CHR. 32, 11 as a plague; **צָמָא** JUDGES 15,

18 to perish with thirst; **הָמִית בָּצָא** to kill with thirst Ex. 17, 3; **שָׁכַח צָא** to quench the thirst Ps. 104, 11; with **ל** thirst for a thing Am. 8, 11, fig. longing; also drought, dryness, wasteness, = **צָיָה** Ez. 19, 13.

צָמָא (pl. **צָמָאִים**) *adj.* m. thirsty, thirsting, then subst. Is. 29, 8; 55, 1; coupled with **רָעַב** and **צָמָא** 2 SAM. 17, 29; dry, desert, of a country Is. 44, 3; comp. Pliny H. N. 10, 73.

צָמָה (prop. *adj.* fem., but then an abstr.) fem. thirst, desire, DEUT. 29, 18 so that satiety increases thirst; = **צָמָא**.

צָמָה fem. prop. thirst, hence parching, of the throat JER. 2, 25.

צָמָחוֹן (formed from Pih.) m. a gaping, thirsty, parched land, DEUT. 8, 15; opposite **מִבְּיַעַר מַיִם** Is. 35, 7, **מִבְּיַעַר מַיִם** Ps. 107, 33.

צָמַד (Kal not used) *tr.* to bind together, to knot together, Ar. **صَدَد**, Aram. **צָמַד**; the organic root **צָמַד** lies also in **גָּמַד**. Deriv. **צָמַד**, **צָמַד**.

Nif. **נִצְמַד** (fut. **נִצְמַד**) to attach oneself to, with **ל**, hence to be devoted to, to serve, to dedicate to NUM. 25, 3 5; Ps. 106, 28 (Targ.).

Puh. **צָמַד** (part. **נִצְמַד**) to be firmly bound to, of a sword, with **עַל** 2 SAM. 20, 8.

Hif. **הִצְמַד** (fut. **יִצְמַד**) to knot, to weave, figurat. to contrive, **מִרְמָה** Ps. 50, 19.

צָמַד (with suff. **צָמַדוֹ**; plur. **צָמַדִּים**, constr. **צָמַדֵּי**) m. prop. union, joining together; hence 1. a pair, a yoke, of **חֲמֻרִים** JUDGES 19, 10, **בָּקָר** 1 SAM. 11, 7, **פָּרָדִים** 2 KINGS 5, 17; collect. pairs, Is. 21, 7 pairs of horsemen; **רֶכְבִּים צָמַדִּים** 2 KINGS 9, 25 riding in pairs; absol. JER. 51, 23 the ploughman and his yoke. — 2. as much land as a yoke of oxen can plough in a day, a yoke, jugum, jugerum, 1 KINGS 19, 19 twelve yokes were before him, i. e. were ploughed; **צָמַד** 1 SAM. 14, 14 a yoke of land, as a measure (but the LXX read **הַשָּׂדֶה**); Is. 5, 10 ten yoke of vine-land; metaph.

as the measure of a burden carried by a pair of mules 2 KINGS 5, 17.

צָמָה (with suff. **צָמָהָ**; from **צָמָה**) fem. a covering, veil, SONG OF SOL. 4, 1 and 6, 7 behind thy veil (**נִבְעָר** is related to **בָּעַר** as **נִתְחַח** to **תָּחַח**), and so the LXX, Symm., Peshito, Ibn Gānāch; Is. 47, 2 put off thy veil, as a sign of reproach.

The meaning locks, tresses (Rashi, Kimchi), though etymologically possible, is inapposite.

צָמִיק (pl. **צָמִיקִים**, from **צָמַק** Pih.) m. dried grapes formed into cakes, which were counted 1 SAM. 25, 18; 30, 12; 2 SAM. 16, 1; 1 CHR. 12, 40; conseq. not single pieces of a kind of fruit or figs, (Syr., Arab.), but cakes of raisins pressed together (Targ., Kimchi).

צָמַח (part. **צָמִיחַ**, fut. **יִצְמַח**) *intr.* to sprout forth, to grow up, of plants, **שָׁבִלִים** GEN. 41, 6, **עֵשֶׂב** 2, 5, **קָרַע** Ez. 17, 6, **קֶץ** Ex. 10, 5; of hair LEV. 13, 37; figur. to arise anew, to grow up, of men JOB 8, 19 (see 8, 16); to prosper, become strong, of a people Is. 44, 4; ZECH. 6, 12; to arise, to be developed, of events Is. 42, 9; 43, 19; 58, 8, as also **יָצָא** 51, 5; metaphor. of **עֵנָב** JOB 5, 6, **אֲמָתָה** Ps. 85, 12. Here belongs **צֹמְחָה** as an *intr.* ECCLES. 2, 6 (a wood) growing up in trees, where **יָצָא** is not the accus. of the object. Deriv. **צָמִיחַ**.

Pih. **צָמַח** (in pause **צָמִיחַ**, *inf.* constr. **צָמִיחַ**, fut. **יִצְמַח**) a stronger expression of Kal: to sprout, to grow, of the beard 2 SAM. 10, 5, of the hair JUDGES 16, 22, of the pubes Ez. 16, 7, as **רִגְלִים** Is. 7, 20 is probably to be taken also.

Hif. **הִצְמַח** (fut. **יִצְמַח**) to cause to sprout, **הִצְמַח** Ps. 104, 14, **נִצְמַח** JOB 38, 27, **יִצְמַח** Is. 61, 11, with a double accus. Ps. 147, 8, or the accusat. is omitted DEUT. 29, 22; to bring forth, omitting the accusat. of the plants Is. 55, 10; fig. of **קָרַח** Ez. 29, 21, Ps. 132, 17, i. e. to cause to become powerful or mighty: **יִצְמַח** JER. 33, 15, i. e. to give offspring; also to cause to appear, **יִצְמַח** Is. 61, 11, **הִפְסִיחַ** 2 SAM. 23, 5.

The Aram. **צִמַּח**, **צַמַּח**, Nasor. **صَمَح**, to shine, appears to point to the fundamental signification; whence metaphor. to sprout, to grow. The organic root **צ-ח** is ident. with that in **לְ-חַמֵּד** (which see), **חֲ-מִיד**. The Ar. **صَمَح** to besmear, anoint, is ident. in its organic root with **ח-ח** I.

צִמַּח (with suff. **צִמְחָה**) *m.* a sprout, collect. with **צִמְחָה** GEN. 19, 25, **צִמְחָה** Is. 61, 11 and **צִמְחָה** Ez. 16, 7; **צִמְחָה** Ez. 17, 9 sprouting leaves; **צִמְחָה** 17, 10 beds of growth; fruit Hos. 8, 7; figur. **צִמְחָה** Is. 4, 2 the sprout of Jehovah, i. e. the remnant of the people purified and made holy, comp. JOHN 1, 13 **καὶ ἐκ τοῦ θείου**; of a descendant of the Davidic dynasty, especially of Messiah, fully **צִמְחָה** JER. 23, 5, **צִמְחָה** 33, 15, **צִמְחָה** ZECH. 3, 8, fully **צִמְחָה** 6, 12.

צִמְחָה (*pl.* **צִמְחִים**) *m.* 1. a bracelet; hence **צִמְחָה** GEN. 24, 22 30 47, seldom with **אֶל** Ez. 23, 42; arm-clasp NUM. 31, 50, so called from being attached to or embracing. — 2. a cover, for a vessel NUM. 19, 15, Ar. **صِمَان** the same. See **פָּחִיל**.

צִמְחָה (after the form **צִמְחָה**, from **צִמַּח**) *m.* a noose, gin, JOB 18, 9 the gin takes hold of him (**חֶזֶק** which see), parall. to **חֶזֶק**, **חֶזֶק**, **חֶזֶק** (רָשָׁתָהּ) 5, 5 and the gin snatcheth at their substance. The translation robber (Targ.), or a comparison with **צִמְחָה** meaning lock, tress (*Kinchi*), or the acceptance **צִמְחָה** = **צִמְחָה** same as **צִמְחָה**, parall. to **רָשָׁתָהּ** and relating to **רָשָׁתָהּ** (LXX, Vulg., Pesh., Saad.), or lastly the sense of the Ar. **صِمَان** a hard, parched land (*Ibn Gánách*), are to be rejected.

צִמְחָה (from **צִמְחָה**) *f.* prop. destruction, extinction (cognate in sense **כָּלָה**), but only as an adverb **לְ-חֵלֵל** entirely, for ever (cognate in meaning **לְ-חֵלֵל**) LEV. 25, 23 30.

צִמְחָה (not used) *tr.* to braid, to bind, the hair; to entwine, to bind about, to

cover, of a veil; ident. with **חֶזֶק**. The organic root **צ-ח** is also in **חֶזֶק**, **חֶזֶק** II.; Ar. **صَم** to bind, tie, **طَم** to braid or knot together; Aram. **צִמְחָה** to knot, to enclose. Deriv. **צִמְחָה**.

Pih. **צִמְחָה** a stronger expression than **חֶזֶק**, whence **צִמְחָה**.

צִמְחָה (*part. pl. m.* **צִמְחָה**) *intr.* to be dry, to dry up, of the **חֶזֶק** Hos. 9, 14; to press together into a cake, raisins. Deriv. out of **Pih.** **צִמְחָה**. Arab. **صَم** to gape with thirst; Talm. to shrink together. The organic root **צ-ח** may coincide with **חֶזֶק**, **חֶזֶק**.

צִמְחָה (not used) *intr.* to shoot forth, to sprout forth, of the branches of a tree getting leaves; to spring forth, of wool; to project, to be prominent, of the tops and points of trees; to rise up, of forests. The organic root **צ-ח** is also in **חֶזֶק** (to stick out, of hairs, bristles; to be bristly, rugged); perhaps in **חֶזֶק** (to bring forth, produce, **חֶזֶק** (to **חֶזֶק**), Aram. **חֶזֶק** (to **חֶזֶק**), in **חֶזֶק**. Deriv. **חֶזֶק**, and the proper names **חֶזֶק**, **חֶזֶק**, *Gent. m.* **חֶזֶק**. The Ar. **صَم** to veil, to cover, to hide, is connected with the Aram. **חֶזֶק**; but not with the Hebr. **חֶזֶק**.

Pih. **צִמְחָה** (not used) to shoot forth greatly, of the top of a tree. Derivat. **חֶזֶק**.

צִמְחָה (with suff. **צִמְחָה**) *masc.* wool of sheep Ez. 27, 18, woollen stuff, in opposition to **חֶזֶק** LEV. 13, 47, DEUT. 22, 11, the two together constituting the collective materials of clothing Hos. 2, 7; PROV. 31, 13; not suited for sacred garments as having belonged to an animal and causing perspiration Ez. 44, 17; a figure of white colour Is. 1, 18; Ps. 147, 16; a woollen garment Is. 51, 8. Aram. **חֶזֶק**, Syr. **صَم**.

צִמְחָה (*mountain-place*, from **צִמְחָה** to be prominent) *n. p.* of a Phenician locality at the Eleutherus, mentioned by Strabo (XVI, 753), Ptol. (5, 15) under the name

of *Σύμρα*, *Σύμρος*, in Arabic by *صمر* (Assem. I, 504), and whose ruins are spoken of by *Shaw* as found at the western foot of Lebanon under the name *Sumra* (Travels p. 269); *Gent. m.* צמרי GEN. 10, 18.

צמרים (double-mount forest; see צמיר) *n. p.* 1. of a city in Benjamin, named along with Bethel JOSH. 18, 22, situated on the northern boundary. — 2. fully צמרים *n. p.* of a mountain, belonging to the mountains of Ephraim 2 CHR. 13, 4; not connected with the city צ. צ.

צמרת (with suff. צמרתו, צמרתם, from צמיר) *f.* prop. what is greatly projecting, hence the top of a tree, a high branch, e. g. of the cedar Ez. 17, 3 22; defined and interpreted by ראש היניקוח 17, 4 (*Rashi* and *Kimchi*), made stronger by הרקיה 17, 22, and the figure of a king; Ez. 31, 3 and its (the cedar's) top is between clouds (עבותים for עב); 31, 10 14.

צמח (3 pl. צמחו) *tr.* 1. to destroy, to extirpate, to cut off, LAMENT. 3, 53, Ethiop. the same; not connected in its organic root with צמד, צמד, but with that of שִׁמְרָה. — 2. Fig. (not used) to cause to dry up or disappear, of waters; to cut off, to drive away, with מפני of a thing; to ruin; then to complete, to finish, to conclude, like כלה. Derivat. צמחת (which see).

Nif. נצמח (1 pers. נצמחתי) to be cut off; JOB 23, 17 oh that I might not be cut off by misfortune! fig. to become extinct or be dried up 6, 17.

Pih. I. צמח (צמחתי) to destroy, to consume, of קנאה Ps. 119, 139.

Pih. II. צמחת (3 plur. צמחתו) from צמחתי and צמחתי i. e. compounded of *Pih.* I. and II.) to extirpate, of בעיתים Ps. 88, 17.

Hif. הצמית (part. מצמית, fut. יצמית) to destroy, to extirpate, מן פ' בליונה מן פ' (every apostate) Ps. 73, 27; to root out, אברים 101, 8, משפטים 18, 41, רשע ארץ 143, 12. Instead of מצמית 69, 5 we should read with the Syr. ממצמית.

because of the parallelism (*more than my bones*).

צמחת see צמחת.

צן (only plur. צנים, from צנן I.) *m.* properly a thorn, a prick, then a hook; coupled with פה Prov. 22, 5 (see צנה 3); אֶל-מִצְנִים JOB 5, 5 even out of the thorns, i. e. from places surrounded with thorn-hedges; where אֶל-עַר is a climax (*even*). But many mss. read מִצְנִים or מִצְנִים, which would refer to צון = צן II., meaning an enclosed place, a granary and have to be rendered: and he takes it into the granaries.

צן (with a of motion צנה) see צין.

צנא (not used) a stem assumed for צנא Num. 32, 24, with the meaning of צנא; but the derivative may have arisen from צנא = צנא from צנא, as the cod. Samar. has it.

צנא fem. same as צנא Num. 32, 24; comp. צנה Ps. 8, 8 and see צנא and צנא.

צנה (constr. צנה, pl. צנות) *f.* 1. (from צנן I.) a thorn, prick; perhaps a sing. to the plur. צנים (see צן); metaphor. a hook, a hook for fishing Am. 4, 2; parallel סירות and comp. הורח; a battlement, see צנור. — 2. (from צנן II.) a shield, covering the whole man, so called perhaps from its being fitted together with braided work; different therefore from מִן 1 KINGS 10, 16 17, and along with the latter forming a complete accoutrement EZEK. 23, 24; 38, 4; 39, 9. Also coupled with רִמָּה 2 CHR. 14, 7, סִהָרָה Ps. 91, 4, הִקִּיתָ 1 CHR. 12, 34. Figurat. protection, defence Ps. 5, 13; 91, 4. — 3. (from צנן IV.) the cold, of שֶׁלֵּג Prov. 25, 13, and also according to tradition the pl. צנים Prov. 22, 5; opposite עֲקִים (from עָקָם).

צנה Ps. 8, 8, arising from צנא, same as צנא (which see). See also צנא.

צניה (constr. צניה) *m.* a band, a turban, same as צניה Is. 62, 3 K'tib.

צנור (pl. with suff. צנורו, from צנר) *m.* prop. something hollowed, deepened out,

hollow, bent (see צָנַךְ); hence a *hollow passage, an aqueduct, a water-pipe*; usually 1. a *gutter* 2 SAM. 5, 8 (Joseph., Vulg.), where, however, the LXX and Symm. read צָנֹחַ, understanding it to mean *fortification, bulwark*. — 2. a *canal, water-conduit, metaphorically a cloud* Ps. 42, 8, where the LXX, Symm. and Aqu. understand generally *water-spout, sluice*. Comp. Arab. صَنْعَة ear, handle, prop. a thing bent; Aram. צְנִירָא a hook, צְנִירָא a canal; see צָנַחַר.

צָנַח (fut. צָנַחַר) *intr.* to turn aside or away from, to let oneself down, from a thing, with מִצָּל JUDGES 1, 14; JOSH. 15, 18 (Targ. אֲחֻרָּךְ); to sink, with בָּ into a thing, i. e. to penetrate JUDGES 4, 21. The organic root צָנַח is closely connected with that in צָנַח.

צָנַח (only plur. צָנַחִים, from צָנַח I. = צָנַח) *m.* a thorn, a prickle, spina; *pl.* NUM. 33, 55, JOSH. 23, 13, ident. with צָנַח (which is the reading of the cod. Samar.), so called from *pricking*; comp. Talm. צָנַח a radish, from its sharpness.

צָנַח (constr. צָנַחַת; from צָנַח) *m.* a thing wound about the head, a tiara, turban, of kings Is. 62, 3 K'ri (see צָנַחַת), and nobles JOB 29, 14, or of priests ZECH. 3, 5.

צָנַח (only *pl.* צָנַחֹת) *fem.* same as צָנַח, a turban or diadem, of women Is. 3, 23.

צָנַח (only *part. pass. f. pl.* צָנַחֹת) *intr.* to be hard, of bread, stones; to be dry, of ears of grain GEN. 41, 23; comp. Aram. צָנַח to be withered or dry, to be hard, צָנַח a rock, Syr. ܥܢܬܐ, Samar. for the Hebrew הִלְכִיתִּי. Metaphor. to be lean. Comp. הָקַם and הָקַם.

צָנַח I. (unused) *intr.* same as צָנַח to be pointed or sharp, of thorns, daggers, pinnacles, battlements; Talm. to be sharp, of the taste; ident. in its organic root צָנַח with that in צָנַח (to צָנַח), Arab. خ-صن, Aram. ܥܢܬܐ (to ܥܢܬܐ an axe), II. Derivat. צָנַח (pl. צָנַחִים), צָנַח (pl. צָנַחִים) 1 (pl. צָנַחֹת).

צָנַח II. (not used) *tr.* same as צָנַח, to hedge about, to surround, to enclose; hence to protect, to defend, of a shield, armour. Deriv. צָנַח 2, צָנַח (pl. צָנַחִים) according to the reading of some. צָנַח 2, צָנַח (Ps. 35, 3) according to the Targ.; the Aram. צָנַח and especially צָנַח proceed also from this fundamental signification. See צָנַח III.

צָנַח III. (not used) *intrans.* to fit into one another, to knot, to weave; ident. in its organic root with that in צָנַח, אֲרָכָה, אֲרָכָה, Aram. צָנַח, Ar. صَن (to weave, whence صِن a basket), صِن. Deriv. (according to some) צָנַח 2.

Pih. redupl. צָנַח (not used) to plait, a basket, assumed for the noun צָנַח.

צָנַח IV. (not used) *intr.* to be drawn tightly together, by cold, to stiffen, to freeze (cognate in sense צָנַח, קָרָה, קָרָה); Aram. צָנַח (in ܥܢܬܐ) the same, whence צָנַח. In its fundamental signific. it may be connected with צָנַח (צָנַח) III. Ar. صَر the same, whence صَر cold. Derivat. צָנַח 3.

צָנַח see צָנַח.

צָנַח (part. pass. צָנַח) *intr.* to sink, to bend, a collateral form of צָנַח; hence to be humble, modest PROV. 11, 2, opposite וָרָה; Aram. צָנַח the same, Af. ܥܢܬܐ to lay down, to set down. צָנַח, the Aram. ܥܢܬܐ and the Ar. صَرَع (to submit) are cognate; while صَع is not connected with the word.

Hif. ܥܢܬܐ (infin. absol. ܥܢܬܐ) to act humbly or modestly; infin. abs. Mic. 6, 8, as an adv. humbly, modestly.

צָנַח (inf. צָנַח, fut. צָנַח) *tr.* to envelop, to roll or wind around, LEV. 16, 4, to cover, of a turban, veil; to roll together, a ball of thread, with a double accusative Is. 22, 18; also (as in the radically cognate צָנַח, צָנַח, Targ. צָנַח) to bend or make crooked, as is apparent from the Arab. طَنَبَ (inflexit), طَنَبَ (to be

according to the LXX and Vulg. a choir, i. e. a united troop, who could relieve one another in bearing the ark; conseq. from צָעַר II.

צָעָה fem. 1. (from צָעַר I.) a going, marching 2 SAM. 5, 24; 1 CHR. 14, 15 the rush of a going through the tops of the (balsamic) *baca-trees* (mulberry trees). Perhaps the LXX read סָעָה, Targ. and Syr. (on CHRON.) צֹהָה, but our explanation is the most suitable, agreeing with the Syr. (on 2 SAM.). — 2. (from צָעַר II.) prop. what is bent together, enclosing; hence a *bracelet, an arm-clasp* Is. 3, 20 (LXX), where a step-chain, a foot-ornament does not suit the context; comp. אֶצְעָה, Ar. عَضْد arm, مصعاد clasp.

צָעָה (part. m. צָעֵה, pl. צָעִים, f. צָעָה) tr. 1. to bend downwards, a vessel, i. e. to pour it out, to empty it, JER. 48, 12 and I will send to him (Moab) the emptiers (of vessels), i. e. the depopulators of cities (LXX, Rashi), parallel to הִרְקִי Job 38, 37, which is also used of pouring out a full vessel; Ar. صَعَا intr. to be inclined or bent down, أَصْفَى to pour out (a vessel), to incline the ear, Ar. صَعَرَ to bend; farther, to stretch or lay down, i. e. to conquer or subject Is. 63, 1, like הִכְרִיעַ 2. intr. to lie down, ad concubitum; to be stretched out, extended on a bed, of a זָנָה JER. 2, 20, comp. פָּרַע; to be cast down, hence צָעָה one cast down, i. e. the oppressed, dejected ones Is. 51, 14.

Pih. צָעָה to turn sideways, to incline, a vessel, i. e. to pour out JER. 48, 12.

Probably ident. in its organic root צָעָה with that in רָצַע, רָצַק, רָצַח.

צָעוֹר (pl. צָעוֹרִים, with suff. צָעוֹרֵיהֶם, צָעוֹרָה; from צָעַר m. small, inferior JER. 14, 3; 48, 4 K'tib; elsewhere צָעִיר

צָעִירָה (with suff. צָעִירָהּ, from צָעָה) m. a veil (of a woman), about the head GEN. 24, 65; 38, 14.

צָעִיר (from צָעַר; with suff. צָעִירָהּ; pl. צָעִירִים, c. רָעִי, with suff. צָעִירֵיהֶם, רָעִיָּהּ)

adj. m., צָעִירָה f. 1. small, subst. a small one, oppos. רַב, a younger one 43, 33, opposite בָּכִיר, רַחֵם 29, 26 or בָּכִיר 43, 33; young, בָּכִירִים, צָעִירִים Job 30, 1, with מָן younger, for which 29, 8 has נָעִיר; נָעִירָה the youngest in JUDGES 6, 15; the mean, petty JER. 14, 3, opposite אָדִיר, parallel נָכוֹה Ps. 119, 141; weak, powerless, צָעִירֵי הַצֹּאן JER. 49, 20 the weak of the sheep, an epithet of the tribe of Benjamin, on account of its few numbers Ps. 68, 28. — 2. (only with a of motion צָעִירָה) n. p. of a place in Edom 2 KINGS 8, 21, which cannot, however, be the same as the Moabite צָעִיר (JER. 48, 34); but it appears to stand for שְׂעִירָה, the mountainous district of Edom (LXX, Vulg.); in 2 CHR. 21, 9 even שְׂעִירָה stands instead of it.

צָעִירָה f. youth, late birth GEN. 43, 33, opposite בָּכִירָה. — מִצְעִירָה DAN. 8, 9 is a fem. mixed form from מִצְעִיר and צָעִיר (see מִצְעִירָה), and does not belong here.

צָעֵן (fut. יִצְעֵן) tr. to load, beasts of burden, spoken of nomads; generally intr. to migrate, Is. 33, 20 a tent that does not remove, i. e. is stationary; conseq. ident. with מָצֵן II.; Ar. ظعن the same, opposite قَام. To take the fut. יִצְעֵן as a noun (Kimchi), or to derive it from צָעֵן = נָכַע (Gesen., Commentar über den Jesaia), should be rejected. Deriv. the proper name צָעֵנִים.

Pih. צָעֵן (not used) to migrate, live as a nomad. Deriv. the proper name צָעֵנִים.

צָעֵן n. p. of the metropolis of lower Egypt, and at the same time the oldest city of the country as well as the abode of its kings NUM. 13, 21, the nearest district of which was called צָעֵן Ps. 78, 12 43. It lay on the east bank of the Tanitic arm of the Nile, which received its name from it, and was the seat of a dynasty down to the time of Psammetichus Is. 19, 11 13; 30, 4; Ez. 30, 14, quoted by Manetho as the 21st and 23^d. The LXX and Targ. render it Tanis. Saadia by the Arabic form صان. The

Tanis of classical writers and צ is the Coptic *ⲧⲁⲛⲏ*, *ⲧⲁⲛⲏ*, *ⲧⲁⲛⲏ*, i. e. *low region*; whence the Hebrew and Arabic forms originated. צען has nothing to do with the Semitic stem צען.

צעננים (*double migratory tent*) n. p. of a place of the Kenites near קִיִּב in Naphtali JUDGES 4, 11 K'tib, for which JOSH. 19, 33 has צֶעֱנִיִּים. As a consecrated oak was at this place (see אֵלֹן), אֵלֹן or אֵלֹן is joined to it.

צעננים see צֶעֱנִיִּים.

צֶעֱרָ (not used) tr. to cover, to veil, to envelop, Ar. ضَعَف to be weak, infirm. The organic root lies in עֲרֶה (which see). Deriv. צָעָה.

צֶעֱצָ (pl. צִעִים, from צוֹעַ) m. sculptured work, 2 CHR. 3, 10; Arab. صَوَّاع gold-work; see צוֹעַ.

צֶעֱקָ (*inf. abs.* צָעַק, c. צָעַק, fut. יִצְעַק) intr. same as צָק (Ar. ضَعِق and ضَعَق) to cry out, from pain and sorrow GEN. 27, 34; 2 KINGS 4, 40; to complain aloud, to lament DEUT. 22, 24; Ps. 34, 18; to cry aloud, in a boastful and magniloquent manner Is. 42, 2; with ל of the person to cry to, to implore, God Ex. 8, 8, LAMENT. 2, 18, a king or prophet GEN. 41, 55, 1 KINGS 20, 39, or also with ל of the person 2 CHR. 13, 14; with the accus. of the object to cry complainingly about a thing JOB 19, 7; fig. of the heart LAMENT. 2, 18, of blood GEN. 4, 10. Deriv. צָעָה.

Nif. נִצְעַק (*fut.* יִצְעַק) to be called together JUDGES 7, 23, for which נִצְעַק occurs in 6, 35; 10, 17; with אֲחֵרֵי 1 SAM. 13, 4 to be called to follow.

Pih. מִצְעַק (*part.* מִצְעָק) to call aloud 2 KINGS 2, 12.

Hif. הִצְעִיק (*fut.* יִצְעִיק, ap. יִצְעַק) to call together 1 SAM. 10, 17, elsewhere הִצְעִיק.

צָעָה (*constr.* צָעָה, with suff. צָעָהּ, f. cry, from pain GEN. 27, 34; cry for help Is. 5, 7; shriek JER. 48, 5, elsewhere צָעָה Is. 15, 5; with genitive of

the subject Ps. 9, 13 the cry of the poor, or of the object against whom the cry is raised (JER. 48, 5) GEN. 18, 21; so also 19, 13.

צָעָר (*fut.* יִצְעָר) intr. prop. to be enclosed, straitened, pressed together, ident. with צָר (to be narrow, strait) and צָרָה (which see), Ar. ضَعِف to be little; hence fig. to be despised or low JOB 14, 21, opposite כָּבֵד (to be honoured); to be lessened, to be small JER. 30, 19; to be poor, and like צָר applied to the faithful ZECH. 13, 7; elsewhere הִצְעָרָה JER. 49, 20, or הִצְעָרָה 14, 3 = הִצְעָרָה. According to the derivatives צָעָר has also the meaning to be young, to be born after or late born. Deriv. צָעָר, צָעָר or צָעָר, מִצְעָר, מִצְעָרָה, and the proper names צָעָר, צוֹיָר, צוֹיָרָה, מִצְעָר.

צָעָר (and צוֹיָר GEN. 19, 20 30, with a of motion מִצְעָרָה; smallness, diminutiveness, little town) n. p. of a city at the southern extremity of the Dead Sea, which was preserved amid the destruction of the cities in the vale of Siddim GEN. 13, 10; 14, 2 8; 19, 20 seq. It belonged afterwards to Moab Is. 15, 5; JER. 48, 34. The LXX write Ζηῳά, Ζηῳά, Ζόγορα, elsewhere also Ζόρα. The Arabs write زَغَر. See Robinson's Pal. II, 480. 648.

צָפָד intr. to adhere to, to cleave to, to be attached to, of צָד, with צָל to LAMENT. 4, 8. The stem is connected with צָבָה, צָבָה, צָבָה; and the organic root צָפָד is also in צָפָד (which see); Ar. صَفَد (to bind or twist together, to fetter) the same.

צָפָה I. (*part.* צָפָה, pl. צָפִים, with suff. צָפָהּ, *part.* f. צָפָה, pl. צָפִים; *part.* pass. צָפָה for צָפָה; *fut.* יִצְפָּה, ap. יִצְפָּה) intr. prop. to be bright, shining, to lighten; hence metaphorically to look at, to view, to observe, with the accus. PROV. 15, 3 like שָׁזָה (which see); to oversee, with בֵּית 31, 27; to view, prophetically, with צָד beside, Hos. 9, 8; to look forth, of a

distant view SONG OF SOL. 7, 5; צִפְּהָ *a seer, prophet* Is. 52, 8 and 56, 10, Ez. 3, 17, also מִצְפֵּה Is. 21, 6 or שֹׁמֵר 62, 6, or *a watchman*, on a watch tower, *a scout* 2 SAM. 13, 34; 18, 24; *to look out for, to select*, hence צִפְּי אֶלִי חָרֵב (= צִפְּי, like צִפְּי JOB 41, 25 = קִצְּי) JOB 15, 22 *selected for the (enemy's) sword; to look sharply*, of God, with בֵּין פֶּ' and בֵּין GEN. 31, 49; בֵּין צִ' *to look among* (persons), i. e. *to have a sharp look* Ps. 66, 7. Deriv. מִצְפֵּה 1, מִצְפֵּה (according to some), the proper names צִפְּהָ, צִפְּהָ (צִפְּהָ), צִפְּיִן (according to some), מִצְפֵּה 2, צִפְּיִן 3, צִפְּי and צִפְּי.

Pih. צִפְּהָ (part. מִצְפֵּה, pl. מִצְפֵּי, fut. יִצְפֶּה) *to look out, to view*, of watchmen, prophets MIC. 7, 4; *to watch*, with בֵּין for 7, 7; followed by the infinitive לְרַאֲוֹת HAB. 2, 1; *to look about, for help* Ps. 5, 4; with accus. הַדֶּרֶךְ *for the way* NAH. 2, 2; 1 SAM. 4, 13; צִפְּהָ בְּצִפְּהָ *to watch on the watch for LAMENT. 4, 17* (Targ.). Deriv. צִפְּיָה.

As to the organic root, צִפְּהָ may be ident. in the first instance with the root in שִׁי-צִפְּהָ, which lies also in שִׁי-צִפְּהָ, Arab. شَدِبَ (to be dry), شَسِبَ (to be visible), سَفَ (to look sharply). The organic root and fundamental signification should be judged by צִפְּהָ, אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב, אֶרֶב. A comparison with σκηνω, σκηνουμαι, Latin specio, spectro, German spähren, is questionable; Arab. صَفَى to shine, to be clear, bright.

צִפְּהָ II. (inf. abs. צִפְּהָ) tr. 1. *to extend, to spread*, a cloth, a carpet, in order to eat off it Is. 21, 5, which suits צִפְּהָ שִׁלְחָן; Ibn Ganādh, *to arrange*, generally like צִפְּהָ. Deriv. צִפְּיָה — 2. (not used) metaphor. *to cover over, to overlay*, with stone slabs or wooden tablets, with gold or silver; Talm. צִפְּהָ and צִפְּהָ the same, whence צִפְּהָ and צִפְּהָ (def. צִפְּהָ) *a mat, a covering*.

Pih. צִפְּהָ (fut. יִצְפֶּה) *to cover, to overlay*, walls with wooden planks 1 KINGS 6, 15, with gold 6, 22, stones 2 CHR.

3, 6; commonly with a double accusat. Ex. 25, 11; 26, 29; 27, 2, rarely with accus. of the material only 1 KINGS 6, 15, once with בֵּין ib. Deriv. צִפְּי.

Puh. צִפְּהָ (part. מִצְפֵּה, plur. מִצְפֵּי) *to be overlaid, covered*, Ex. 26, 30; PROV. 26, 23.

The organic root of צִפְּהָ is not connected with צִפְּהָ, since that of the latter, צִפְּהָ, is identical with the root in פֶּה II, מִצְפֵּה II, מִצְפֵּה; but it (צִפְּהָ) is one with פֶּה II. (belonging to מִצְפֵּה) comp. σκηνω to cover, σκηνος a cover.

צִפְּהָ (with suff. צִפְּהָ; from צִפְּהָ II.) fem. *what flows out, efflux, moisture*; metaphor. blood, Ez. 32, 6 and I will soak the earth with (a double accusat.) thy blood on the mountains. מִצְפֵּה (for the accusat. מִצְפֵּה) seems to be a mere gloss upon צִפְּהָ; which suits well 32, 5 (see רְמִיָּה). The Targ. takes צִפְּהָ as an adjective to אֶרֶץ, meaning *inundating, fruitful, covered with slime*, to denote Egypt; which is less appropriate.

צִפְּהָ (watch, watch-tower; from צִפְּהָ I.) n. p. of an Edomite progenitor GEN. 36, 11 15; for which form 1 CHR. 1, 36 has צִפְּי. With the word is compared the place صالبيه at the southern end of the Dead Sea (Robins. Pal. III. p. 31).

צִפְּיָה (from צִפְּהָ II. Pih.) m. *an overlaying, coat, covering*, of metal Ex. 38, 17; NUM. 17, 13; of פֶּסֶת Is. 30, 22, parallel מִצְפֵּה.

צִפְּוֹן (after the form כְּבוֹד, constr. צִפְּוֹן, with a of motion צִפְּוֹנָה, c. צִפְּוֹנָה, but which often indicates only a very remote idea of motion or direction to) fem. (Is. 43, 6; SONG OF SOL. 4, 16) 1. (from צִפְּוֹן) prop. *a district covered, dark, obscure, then the north*, which was conceived of as veiled in obscurity, with high mountains and masses of rock, in contrast with the light and clear south (דְּרוֹם, רִמְיָן); comp. πρὸς ὄζον in Homer, ارض الظلمة (land of darkness for the north) in Ibn Batuta. Hence a genitive to פֶּסֶת Ex. 26, 20,

צָפֹנָה Num. 34, 7, שָׁעַר Ez. 40, 35, אֶלֶּם Ez. 26, 35, רִיחַ Ez. 42, 17 *northerly*; אֶרֶץ צָפֹן Is. 14, 13 *the extreme sides of the north*, i. e. in the extreme corner or point of the north, applied to הַר מוֹקֵד, the mountain of the (gods') assembly, supposed to be in the farthest north and reaching up to heaven, or to the uttermost northern part of Togarmah Ez. 38, 6. Figurat. applied to הַר צִיּוֹן as the Jewish divine mountain Ps. 48, 3; אֶרֶץ אֲשׁוּר to Assyria Jer. 3, 18 (comp. 3, 12); to the land of the Chaldeans 6, 22; 10, 22; to Babylon Zech. 2, 10; also אֶרֶץ alone to Syria and Israel Is. 14, 31, hence מֶלֶךְ דָּוִד Dan. 11, 6 7 8 11 meaning Seleucus and his posterity, opposed to מֶלֶךְ הַגִּבּוֹר (the Ptolemies); to Media and Persia Is. 41, 25; Zeph. 2, 13. The manifestation of God is described as proceeding from the north Ezek. 1, 4. The same quarter is the mysterious gold-land Job 37, 22 (comp. Herod. 3, 116; Plinius H. N. 6, 11; 33, 4); and the north wind brings rain Prov. 25, 23. Metaphor. *the north wind* Song of Sol. 4, 16, and *the north land* Jer. 46, 20. מִצְפֹּן north of Josh. 8, 11, also מִצְפֹּן לְ Ez. 8, 5 and מִצְפֹּן alone Josh. 11, 2; צָפוֹנָה northward Gen. 13, 14 (opposite מִצְפֹּן), fully אֶרֶץ אֲשׁוּר Josh. 18, 12; מִצְפֹּן אֶרֶץ from the north Jer. 1, 13, but also situated toward the north 1, 15; in answer to the question where? 23, 8. מִצְפֹּן the entire length; but also מִצְפֹּן צָפוֹן 21, 9. מִצְפֹּן אֶרֶץ 8, 14 *to the north, in the north*. מִצְפֹּן on the north side 1 Chr. 26, 17. — 2. (*a concealed, inaccessible place*) *n. p.* of a city in Gad Josh. 13, 27; but probably the name of the god (בַּעַל) Typhon, so that צָפוֹן = צָפוֹן as the name of a place is dedicated to (Baal-) Zephon; as the full name is בַּעַל צָפוֹן (which see) is that of a place. See צָפוֹן, צָפוֹן. — 3. (from צָפוֹה I. *mountain-watch*) = מִצְפֹּה the name of a place Judges 11, 11. Hence צָפוֹה מִצְפֹּה Judges 12, 1, where Jephthah lived 11, 34; or it means a consecrated place, place for praying (comp.

1 Sam. 10, 19-24; 1 Macc. 3, 46) 2 Kings 16, 14, for which 16, 15 has לְבַקֵּר (to the place of judgment), which מִצְפֹּה was. — 4. (from צָפוֹה II.) a cover, a carpet; figur. vault of heaven Job 26, 7.

צָפוֹן (prop. *the dark, wintry hemisphere, the dark region*, represented by a deity) 1. *n. p.* of an Egyptian deity (בַּעַל), adopted from Aram and Phenicia (see Hom. II. β, 782; Hes. Theog. 329), and representing the dark, cold region (Jablonsky p. 178; Seyffarth, Systema etc. p. 124), where the sun and stars are extinguished and the light of heaven is swallowed up (Eusebius Praep. Ev. III, 12); in an astral respect the cold star (Virg. Georg. 1, 336; Plinius H. N. 2, 8) Typhon, and probably connected with צָפוֹן. See another explanation under צָפוֹן. Derivat. the name of the city בַּעַל צָפוֹן Ex. 14, 2 in Egypt, ident. with צָפוֹן 2, צָפוֹן in Palestine. — 2. *n. p.* m. Num. 26, 15, for which צָפוֹן stands in Gen. 46, 16.

צָפוֹן (from צָפוֹן, Typhon) *m. coming from the Typhon-region*, spoken of an army of locusts, which came out of the wilderness, from the region ruled over by צָפוֹן Jo. 2, 20. But it may be translated generally *the destroyer*, οὐρανολύτης (Acts 27, 14). — 2. A patronym. from צָפוֹן in signification 2. Num. 26, 15.

צָפוֹת (from צָפוֹת, constr. pl. צָפוֹת) *m. dung, excrements* Ez. 4, 15 K'tib, see צָפוֹת.

צָפוֹר (pl. צָפוֹרִים, from צָפוֹר IV.) *fem.* (*masc.* only in Ps. 102, 8; 104, 17) 1. prop. *the chirping, twittering, singing*; hence *a bird* Lev. 14, 4 49; collect. כָּל-צָפוֹר כָּל-כְּנָף Gen. 7, 14, צָפוֹר כָּנָף Ps. 148, 10, צָפוֹר כָּל-כְּנָף Ez. 39, 17 *all the fowl*, and also אֶרֶץ alone Am. 3, 5, coupled with הָרִיר (which see) Ps. 84, 4, Prov. 26, 2, though the same with it; of birds of prey Ez. 39, 4, of female birds Is. 31, 5. Figur. *the timid, or pious* Psalm 11, 1, where the versions read קָדִים

צ; comp. Aram. צַפְרָא, Ḳṣṣā, Arab. صَافِرٌ (a bird), عَصْفُورٌ (a sparrow). Phenic. צַפְרָר the same. — 2. (Bird) *n. p. m.* Num. 4, 10.

צַפַּח I. (not used) *trans.* to bend, to make crooked, of a vessel, cup, bowl; identical in its organic root צ־פ־ח with פַּח I. (belonging to פַּח 2 meaning a bow Ps. 124, 7); Aram. סַפְחָא; Arab. فَخَّ the same, فَخٌّ a bow, transposed صَخَفَ.

Pih. צַפַּח (not used) a stronger form of Kal. Deriv. צַפְחָה.

צַפַּח II. (not used) *tr.* to spread out, to draw out, to extend, hence to make flat or broad, of a cake, a pancake; identical in its organic root צ־פ־ח with that in פַּח II, ס־פ־ח to מְסַפְּחָה 2; Ar. صَفَحَ the same, spoken of the hammering out of tin or iron plates; شَحَّ to be broad; شَحَّ to spread out. Deriv. the proper name צוֹפְחָה (= צַפְחָה).

Pih. צַפַּח (not used) to spread out largely, to make flat. Deriv. צַפְחִיחָה.

צַפְחָה (in our text צוֹפְחָה, after the form כוֹלֵם, from צַפַּח II.; expansion, breadth) *n. p. m.* 1 Chr. 7, 35 36.

צַפְחָה (from צַפַּח I.) *fem.* a cruise, a flask, for water 1 Sam. 26, 12, 1 Kings 19, 6, or for oil 17, 12, Targ. סַפְּחָה; Syr. ܨܦܚܐ a dish, a platter.

צַפְּי see צַפִּי.

צַפְּיָה (from צַפַּח I. Pih.) *fem.* same as מַצְפֵּה a watch-tower, Lament. 4, 17 (Targ., Syr.); comp. צַפִּי Jer. 6, 1.

צַפִּי (either a looking out, from צַפַּח I.; or = צַפְּיָה a serpent, which has also been adopted for צַפִּי; or finally = צַפְּיָה which see) *n. p. m.* Gen. 46, 16, for which Num. 26, 15 has צַפִּי.

צַפְּיָה (from צַפַּח II. Pih.) *fem.* a pancake, a cake, prop. a flat cake Ex. 16, 31; comp. Italian fladone honey-cake, old high German Preiting cake, from preit = breit; Greek πλακοῦς, Latin placenta from πλαξ = flat.

צַפִּי (prop. part. pass.) *masc.* what is kept, laid up, therefore a treasure, riches, goods Ps. 17, 14 K'tib, elsewhere צַפְּי; plur. Job 20, 26. See צַפִּי.

צַפְּיָה (only pl. צַפְּיָה, constr. צַפְּיָה, from צַפַּח I.) *m.* same as צַפְּיָה, prop. what is pushed or forced out, i. e. dung, excrements Ez. 4, 15 K'ri; Arab. ضَفَع the same.

צַפְּיָה (from צַפַּח I.) *fem.* prop. what has gone forth or out; hence shoot, sprout; figur. a child, only of the ignoble members of a family Is. 22, 24, like צַפְּיָה.

צַפְּיָה (constr. צַפְּיָה, pl. constr. צַפְּיָה, from צַפַּח II.) *m.* prop. the shaggy, the hairy; hence a he-goat, designated like מְצַפְּיָה from its hairiness; with the genitive צַפְּיָה a he-goat Dan. 8, 5 8, 2 Chr. 29, 21, a figure of the Greco-Macedonian monarchy Dan. 8, 21; comp. צוֹפֵר. The derivation from צַפַּח I. to wind, to turn, to move in a circle, to spring, with reference to Is. 13, 21 (Gesenius); or from צַפַּח, Arab. صَفَرَ to wind, to plait (Scheid), must be rejected in consideration of מְצַפְּיָה.

צַפְּיָה (pl. constr. צַפְּיָה, from צַפַּח) Aram. *m.* the same Ezr. 6, 17; Targ. for מְצַפְּיָה, also the *fem.* צַפְּיָה; Syr. ܨܦܚܐ, for the Greek τραγός.

צַפְּיָה (c. צַפְּיָה) *fem.* 1. (from צַפַּח I.) prop. what is circular, round; therefore a crown, tiara, diadem Is. 28, 5 (Targ., Kimchi); Talm. צַפְּיָה enclosure, margin. — 2. (from צַפַּח = צַר to contract, to wind into one another, to intertwine, to alternate) prop. a change of fortune, fate, mishap, Ez. 7, 7 10, for which 7, 5 has צַר as a gloss; comp. Talm. צַרְיָה the name of the goddess of fate at Ascalon, prop. fate, catastrophe; Arab. صَارَف fortune, change of fortune. The derivation from the Aramaean צַפַּח = Hebrew בָּקַר, or from צַר to move in a circle, conseq. signifying a circle (Ibn Ganāch) does not suit.

צָפִית (from צָפָה II.) *fem. prop.* a thing spread out, hence a *covering, carpet, mat*, then a *table*; as **שִׁלְחָן** is *prop.* a thing spread, a *mat, a table*. **צָפָה הָאֵץ** Is. 21, 5 *they spread out the mat*, i. e. *arrange the table*, parallel with **עָרְךָ**; **הַשִּׁלְחָן**; comp. **סִפָּה** (*carpet*) 2 SAM. 17, 28 = **מִשְׁכָּב**, in which sense *Ibn Gándach* has paraphrased the passage. The explanation (from **צָפָה** I., Targ., Peshito, Vulg.) "keep watch", or "the watch spies" is less suitable.

צָפַן (*fut.* יִצְפֹּן) *tr.* same as **סָפַן** I., **שָׁפַן**, **טָפַן** (Aram. **טָפַר**, Ar. **طَمِر**), *prop.* to cover about closely, to cover over, to close up, to enclose; hence 1. to conceal = to protect Ps. 27, 5, parallel **הַסִּתִּיר** with **בָּ** of the place where 31, 21; **צִפּוֹנֵי** **יְיָ** 83, 4 *those protected by God, the concealed ones*, spoken of Israel; **צִפּוֹן** Ez. 7, 22 *a protégé*, i. e. the object of guardianship and care, as a herd is of the shepherd (LXX *ἐπισκοπή*, without reading **סִפָּה**); to keep a strict watch or oversight of, **הִשָּׂאָה** Hos. 13, 12; to treasure up, **רָצוּ** Prov. 10, 14; to preserve or keep, **אִין** Job 21, 19, **דִּיר** Song of Sol. 7, 14, **כִּיב** Ps. 31, 20, **הַיִּשְׁתָּה** Prov. 2, 7; **צִ' בְּלֵב** to keep in the heart, i. e. to oneself, **אֲמָרָה** Ps. 119, 11, **אֵלֶּה** Job 10, 13, **אֲמָרִי פָה** 23, 12 (where the LXX read **בְּהָקִי** for **בְּהָקִי**); also **צִ' אַחֲרֵי** with this meaning Prov. 2, 1; to keep back, restrain 27, 16, with **מִן** of the thing from, to conceal, hide, Job 17, 4; metaphor. to act secretly, privately, with **בָּ** against one, i. e. to lie in wait for Prov. 1, 11 18; without **בָּ** Ps. 56, 7 K'ri; comp. Aram. **כַּפֵּן**, **כַּפֵּן** to conceal, and lie in wait for. — 2. Only **יִצְפֵּי** Ps. 10, 8, either for **יִצְפִּי**, or **יִצְפֵּן** here has the meaning of **צָפָה** 37, 32. — Besides these significations we have also to assume in consequence of the derivat. to be covered, peiled, dark, of a country; to be inaccessible. Deriv. **צִפּוֹנִים**, **צִפּוֹן** (as nouns, see above **צָפַן**), **צִפּוֹנִי**, **צִפּוֹנִי**, **צִפּוֹן** 1, **צִפּוֹן**, and the proper names **צִפּוֹן**, **צִפּוֹנִי** (in **אֶלְיָצִפּוֹן** אל-, **אֶלְיָצִפּוֹנִי**).

Nif. **נִצְפָן** to be hidden, to be concealed, **עֲתִירִים** with **מִן** of a person from Job 24, 1, or absol. Jer. 16, 17, with **לְ** of the person Job 15, 20.

Hif. **הִצְפִּין** (*inf. constr. suff.* **הִצְפִּינִי**, *fut.* **יִצְפִּין**) to hide, conceal, with accus. Ex. 2, 3; Job 14, 13.

צָפַן (*constr.* **צָפֹן**) see **אֶלְיָצִפּוֹן** and

צִפְנִיָּה (*Jah is night or darkness*; see **צָפַן** and **צָפֹן**) *n. p. m.* ZEPH. 1, 1; Jer. 21, 1; elsewhere also **צִפְנִיָּה** 37, 3; ZECH. 6, 10; 1 CHR. 6, 21 (comp. **אֶלְיָצִפּוֹן**), for which is **אֶלְיָצִפּוֹן** in 6, 9.

צִפְנִיָּה see **צִפְנִיָּה**.

צִפְנִיָּה פִּעֲנָה (Egyptian) a surname of Joseph, which he received from Pharaoh when he entered upon the service of the state GEN. 41, 45; and which was probably a high-sounding honorary title. According to Jewish translators and interpreters (Targ., Peshito, Josephus, Philo, and after them Chrysost., Saadia, Kimchi) **צִפְנִיָּה** is a noun from **צָפַן** meaning *what is hidden, concealed* (Targ. **חֲסִיָּה**, Pesh. **حَسْبَى**), i. e. *concealed future*; and **פִּעֲנָה** stands for **מַפְעֲנָה** revealing (see **פִּעֲנָה**), this word being so used in mod. Hebrew. But it is better to adopt the Egyptian origin of the words, in the orthography of the LXX who knew the language **σοφισμῶν**, **σοφισμῶν**, **σοφισμῶν** (= **פִּעֲנָה**), explaining them **σωτήρ κόσμου**, *saviour of the world*, which is the Egyptian **swt** or **swte** (salus) and **enec** (world), while **sw** or **n** with **son** and **enech** is the article, **om** (in the LXX) the sign of the genitive, or we should read **swnt** (preserver). According to Brugsch it is made up of *p-so-nto-p-ench*, i. e. *prince of the life of the world*.

צָפַע I. (not used) *tr.* to thrust out, to take away, to protrude, to extrude, to push out, of excrements; to come forth, of sprouts; Ar. **صَفَعَ** and **سَفَعَ** to push, **صَفَعَ** cacavit. Deriv. **צָפִיעַ**, **צָפִיעַ**, **צָפִיעַ**.

צָפַע II. (not used) *intr.* same as **אָפַע**

to breathe, to blow, to snort; hence to hiss, of adders and vipers. The interchange of the initial sound צ and the aspirates is also in צָהָה = Hebr. צָהָה, צָהָה and צָהָה, צָהָה I. and צָהָה, צָהָה and צָהָה I. as in other languages. The organic root is צָהָה, which lies also in צָהָה, צָהָה, צָהָה. Derivat. צָהָה, צָהָה, צָהָה, and perhaps the proper names צָהָה, צָהָה, צָהָה.

צָהָה (from צָהָה II.) *m.* the name of a serpent, *cerastes* (LXX), *basilisk* (Aq. and Vulg.) or *viper* (Targ.), according to the etymology the little viper a span long which is a native of Africa, whose very hissing was reckoned dangerous (Isidori Orig. XII, 4) ls. 14, 29, a figure of the Assyrian power.

צָהָה (not used; after the form צָהָה, whence צָהָה which see) *m.* same as צָהָה. The name צָהָה (which see) or the Egyptian *Typhon*, representing the injurious and destructive element and resembling Ahriman, is perhaps צָהָה; since the Cilician-Phenician *Typhon* was regarded as a huge serpent (Strabo XVI. 2 p. 386), and the Egyptian one was also represented as a serpent (Plut. de Is. ch. 50). The river Orontes called after *Typhon* and dedicated to him, ap. Malala (p. 197), where we read: *Ἀράχοντος ποταμοῦ τοῦ νυνὶ λεγομένου Ὀρόντιον, ὅστις Τυφῶν καὶ Ὀφίτης καλεῖται* confirms this derivation. Accordingly צָהָה from צָהָה, the proper names צָהָה = צָהָה, צָהָה = צָהָה, צָהָה = צָהָה might be referred to צָהָה.

צָהָה (*pl.* צָהָה) *m.* the same Is. 11, 8; 59, 5; Prov. 23, 32; Jer. 8, 17.

צָהָה I. (Kal unused) *intr.* to chirp, to pipe, to twitter, to coo, of birds; to whisper, to murmur, of soothsayers; to cry out painfully, to mutter, to speak in whispering tones; Targ. צָהָה, Talm. צָהָה, Ar. صَف.

Pih. צָהָה (redupl., part. צָהָה, fut. צָהָה) an intensive form of Kal Is. 8, 19; 10, 14; 29, 4; 38, 14; Ar. and Talm. the same, whence צָהָה a twittering,

צָהָה a sparrow, צָהָה a piping; abridged and altered Syr. צָהָה and צָהָה to pipe, Samar. צָהָה and צָהָה a young bird, prop. piping; Ar. وَصُوص to pipe.

As to the organic root צָהָה, it is found also in צָהָה, צָהָה, צָהָה.

צָהָה II. (not used) *intr.* to flow, to be wet, watered; ident. in its organic root צָהָה with that in צָהָה II., צָהָה I., צָהָה, which may be easily perceived from the noun צָהָה 1 and 3, צָהָה, צָהָה, the proper name צָהָה, צָהָה; comp. צָהָה.

Pih. (redupl.) צָהָה to water, to moisten; to be very moist or fresh. Derivative

צָהָה (from צָהָה II.) *f.* a brook-plant, a river-shrub, a bank-plant, a willow Ez. 17, 5; hence applied to the vine which requires a well-watered soil in hot countries; Arab. صَفَصَف and صَفَصَف water-willow, osier. Amharic *Zafzof salix* (Isenberg, dict. p. 62). The meaning "willow" in צָהָה 4. and צָהָה proceeds from צָהָה III. having a similar fundamental signification.

צָהָה I. (fut. צָהָה) *intr.* to turn, to twist; hence 1. to move in a circle, to wind, to be round about, of a crown or diadem. — 2. Metaphor. to turn about, to turn back, turning to go away JUDGES 7, 3, like the *Nif.* צָהָה (which see); in which sense the LXX, Vulg. and Pesh. take it, comp. Ar. ضَفَر in the secondary meaning to run, to run or go forward, to flee; identical in its organic root צָהָה with that in צָהָה II. and צָהָה II., Ar. ضَفَر. Deriv. צָהָה 1.

צָהָה II. (not used) *intr.* to be shaggy, hairy, bristly, rough, of goats; prop. to stick forth; ident. perhaps with the stem צָהָה (which see). Derivat. צָהָה, and the proper name צָהָה.

צָהָה III. (not used) *tr.* to pierce, to cut into, with the point of a nail, a style; cognate in sense with צָהָה; ident. in its org. root צָהָה with that of צָהָה II.,

פֶּרֶץ II., perhaps also פֶּרֶץ (to פרעש); Aram. טַפֵּר, Arab. غفر the same. Deriv. צַפֵּרִן.

צַפֵּר IV. (not used) *intr.* to pipe, to twitter, of birds (cognate in sense I.), Arab. صَفَر, Aram. צַפֵּר, the same; metaphor. to croak, of frogs. Derivat. צַפֹּר (from Pihel), the proper name צַפֹּר, צַפֹּרה, besides צַפֵּרֶנֶץ.

צַפֵּר V. (not used) *intr.* transposed from צַרָה II. to be mutually intertwined, to be twisted together, bound up with one another, of events; hence to change, to go; Ar. صَرَف. Deriv. צַפֵּרֶה 2.

צַפֵּר I. (unused) *Aram. intrans.* to be shaggy, bristly; Hebr. צַפֵּר II. Derivat. צַפֵּר.

צַפֵּר II. (not used) *Aram. intrans.* to twitter, to pipe, of birds. Deriv. צַפֵּר.

צַפֵּר (from צַפֵּר II., only *pl.* צַפֵּרִין, constr. צַפֵּרִי, def. צַפֵּרִיָּה) *Aram. comm.* a bird, probably from צַפֵּר DAN. 4, 9 11 18 30; Syr. ܥܦܪ, def. ܥܦܪܐ the same.

צַפֵּרֶנֶץ *m. (collect. fem.)* a frog Ex. 7, 28; 8, 3-9; Ps. 78, 45; 105, 30. The small frogs well known as the plague of Egypt are meant, which give forth a sound like two hard pieces of wood struck upon one another (*Hasselquist*, Reise nach Pal. p. 68. 254 seq. 304; *Seetzen*, Reisen III. p. 245. 350. 364. 490). The Arab. شَفْدَع and صَفْدَع, abridged from the Hebrew primitive form, expressly denotes this small species of Egyptian frog. It is compounded of the noun צַפֵּר croaker (from צַפֵּר IV.), and רֶנֶץ, Arab. رَدَاع, Aram. רֶדַע (def. רֶדַע swamp, morass); consequently *what croaks in a morass*. Considering that the ancients were fond of naming animals after their cry, and that קֶחַ, the name of a Syrian frog (LEV. 11, 30), is probably derived from קֶחַ to croak (Ar. قَرَق the noise of frogs), as also the Ar. نَقَّ to croak (whence نَقَّان frog),

Gr. κοῤ, croak (Aristoph.), Lat. coaxare, to croak, Germ. quaken, Ar. قَرَق a frog, called so from its noise, like the Syr. ܩܪܩ, Talm. אַקְרוּקָא, Phenice. קָרַר: the etymology now given is the only probable one. The Aram. אֲוִרְדָּא (from אֲוִרְדַּע) may be formed from אֲוִרְדַּע, if אֲוִרְדַּע is = צַפֵּר (comp. צַלַּע Aram. אֲלַע), or אֲוִרְדַּע is a prefix to רֶדַע a morass.

צַפֹּרה (a little bird) *n. p. f.* Ex. 2, 21, LXX Σαυωράρα.

צַפֵּרִן (from צַפֵּר III.; *pl.* with suff. צַפֵּרִיָּה) *masc. prop.* a thing pointed or piercing; hence a nail DEUT. 21, 12, Aram. טַפֵּר (a nail, claw), ܬܦܥܐ, ܬܦܥܐ, Ar. ظفر; metaphor. the point of a style, a diamond-pointed tool, for graving JER. 17, 1; comp. *Plin.* H. N. 37, 15.

צַפֵּת (not used) *tr.* to enclose, to encircle, to adorn, to wind about, a pillar, especially of a round capital resembling a crown; cognate in sense כֶּתֶר. The organic root צַפֵּת is also in צַפֵּת, אֲפֵד, אֲפֵד, comp. Aram. צַפֵּת, ܥܦܪܐ, prop. to bring together, to fit together, hence to arrange, to adorn. Derivative

צַפֵּת (from צַפֵּת *m. prop.* a binding, a thing wound about; hence a chapter, capital 2 CHR. 3, 15, for which 1 KINGS 7, 16 has כֶּתֶר; Syr. ܥܦܪܐ the same.

צַפֵּת (also in pause, from צַפֵּת I.; *mountain-watch*; see מַצְפֵּה, מַצְפֵּה *n. p.* of a Canaanitish city, the capital of a kingdom, lying at the south border of Edom and in Judah; afterwards allotted to Simeon JUDGES 1, 17. It was subsequently called חֶרְמֶה (which see). The pass el-Safah, forming a steep ascent to the mountains from Wady Fikrah, and lying before the mountains of Judah, may have its name from this. *Robinson*, Palest. II. p. 592. 616.

צַפֵּת (with a of motion צַפֵּתָה, the same) *n. p.* of a valley (צַפֵּת) leading to צַפֵּת (which see), through which the way conducts to מַרְכֶּסֶה 2 CHR. 14, 9; consequ.

like the latter it is in the plain (צפתה) of Judah, into which the Zephath-valley projected; it may be the beautiful valley spoken of by *Robinson*, Pal. II. p. 365.

צפתה see צפת.

צץ see צוץ.

צצים see צוץ (pl. צצים).

צקל (not used) *tr.* to tie, to wind, same as עקל, עקל (which see); hence to make entangled or twisted. Derivat. the proper name צקלג, צקלג.

Pih. צקל assumed for צקלון, which see.

צקל see צקלג.

צקלג see צקלג.

צקלון (from צקל Pih.; with *suff.* צקל) *masc.* a sack, bag, prop. a thing wound 2 KINGS 4, 42.

צר (with *suff.* צר, with a distinctive accent *צר*; *pl.* צרים, *constr.* צרי, with *suff.* צרי, צרינו, צריה, צריה, צריה; from צר) *m.* 1. *concr.* (prop. a part. *m.*) an adversary, enemy, prop. an oppressor, straitener JOB 6, 23; 16, 9; PS. 44, 11; 74, 10; 78, 61, coupled with אריר ESTH. 7, 6, LAMENT. 4, 12, PS. 27, 2, or רקה 119, 158. Regularly only in poetry for אריר, to which GEN. 14, 20, NUM. 10, 9, 2 SAM. 24, 13 and the late books (ESTH. 7, 4 6; NEH. 4, 5; 9, 27) form the sole exception. — 2. *Abstract* (as an infin. form) straitness, along with מצוקה JOB 15, 24; a strait, an exigency 36, 16, distress 38, 23, and so with מצוק Ps. 119, 143, לחץ Is. 30, 20; danger, AM. 3, 11 danger round about the land, i. e. on all sides; trouble, of רונה JOB 7, 11 = מר (a subst.); especially with ל of a person, as לי Ps. 18, 7, צר להם 106, 44, צר לו 2 CHR. 15, 4, צר להם DEUT. 4, 30, i. e. distress to me, to them &c. — 3. same as צר 1. (*pl.* צרים, (*pl.* צרים) a rock, a stone; כצור like the rock, i. e. hard as rock Is. 5, 28; comp. צר (according to some); see צר. — 4. (from צר, *conseq.* contracted from צר) light, clearness, the sun Is. 5, 30, united to אור (by the accent).

צר (from צר) *adj. m.*, צרה *f.* narrow, of מקום NUM. 22, 26, צר Prov. 13, 17; narrowly enclosed, of חותם JOB 41, 7 [15]; pressing, violent, of נהר Is. 59, 19; narrow, straitened, of מפתח 28, 20 (which, however, is better taken as 3^d person perf., according to the accent); limited Prov. 24, 10, of פח. Here belongs also 1 SAM. 2, 32 צר מעין of a fearful look = רע עין (Prov. 23, 6), as one might explain it.

צר (rock, from צר; comp. Ar. ظر silex) *n. p.* of a city in Naphtali JOSH. 19, 35.

צר *m.* 1. stone, rock, so called from its hardness Ez. 3, 9, *conseq.* = צר (Is. 5, 28), like שר = שר; so too perhaps צר 2 SAM. 17, 13 (LXX, Vulg.). — 2. (from צר II.) the edge Ex. 4, 25, for צר, like צור חרב Ps. 89, 44, חרב צר JOSH. 5, 2. See צור. — 3. צר (together with צור which see; rock, rock-city, comp. Rupella, la Rochelle) *n. p.* of the very old seaport Tyre in Phenicia, centre of the Phenician mother-state JOSH. 19, 29; 2 SAM. 24, 7; 1 KINGS 7, 13; 9, 11; Is. 23, 1-7; JER. 25, 22. As a fortress the city was called צר מצור JOSH. 19, 29 or מצור צר 2 SAM. 24, 7; as a sea-fortress צר על-מבואות הים Ez. 27, 2, מצור הים Is. 23, 4. Tyre had excellent buildings Ez. 27, 4, was called צר 27, 3, had great docks 27, 12-25, AM. 1, 9, and was named צר הים Is. 23, 8. For the history of the Tyrian kingdom the reader may compare, in addition to 2 SAM. 5, 11, 1 KINGS 9, 11 seq. and 16, 31 seq., especially Is. ch. 23 and EZEK. chs. 26-28. *Gent. m.* צר a Tyrian 1 KINGS 7, 14, *pl.* צרים 1 CHR. 22, 41. — Aram. צור, Ar. صر the same; on the contrary the Greek Τύρος has obviously originated in צור. In the classical writers there was also a form Sarra.

צרב (not used) *intrans.* to glow, to burn, = שר, שרף; to be burnt (*intr.*), of the פנים; to burn, of wounds, ulcers, fig. of hot kisses, Targ. to exterminate;

metaphor. to pierce, like חר (which see), of wounds; Syr. ܥܪܒ to prick (of thorns), whence ܥܪܒܐ black thistle; Ar. ضرب to pierce, to strike, to which صرم also belongs.

Nif. נצרב to be scorched or to burn Ez. 21, 3 [20, 47].

Pih. צרב (not used) intensive of Kal. Deriv. צרבח, צרב.

צרב (instead of צרב) adj. m., צרבח f. scorching, burning, of אש Prov. 16, 27.

צרבח (instead of צרבח) f. a burn, wound caused by fire, an inflammation Lev. 13, 23 28; perhaps same as נגע.

צרב (not used) tr. same as צרב I. to fit together; hence to build, to arch, to strengthen; comp. אגד. Deriv.

צרה (with a of motion צרהה, also with the article הצרהה; fortress, tower) n. p. of a city on mount Ephraim, Jeroboam's birth place, from which the whole district was called צרהה 1 KINGS 11, 26 (if we restore the verse after the Greek 12, 2 in the following manner: ויהי בשמע ירבעם כי מן שלמה והוא ערנו במצרים אשר ברה מפני שלמה המלך והשב ירבעם ממצרים ונבא אל-עירו (אל-ארץ צרהה אשר ברה אפרים 2 Chr. 4, 17. But the reading צרהה also appears in JUDGES 7, 22. See צרתן.

צרה (not used) intrans. to flow out, to drop out, to trickle, of resin, balsam (Ar. فري the same); connected in its organic root with צרה. Deriv. צרי, צרי, the proper name צריה. Ar. فري to cut into, to cut off; but the Syr. ܥܪܒ "to scratch" corresponds to the Hebr. צרי I.

צרה (from צרה I.; c. צרת, with suff. צרת; pl. צרות, with suff. צרות) f. 1. concr. a female enemy, therefore a rival 1 SAM. 1, 6 (LXX, Vulg.), comp. Lev. 18, 18 וצריה; Syr. ܥܪܒܐ uxor altera, where ܥ is interchanged with ܥ. — 2. (with a of motion צרהה) an abstract: distress, affliction, straits, misfortune, 1 SAM. 26, 24; 2 SAM. 4, 9; it is there-

fore coupled with צרה Ps. 116, 3, צרהה Prov. 1, 27, הצרהה Is. 8, 22, מצרהה ZEPH. 1, 15, parall. to צרה JER. 15, 11; a genitive to צרה 2 KINGS 19, 3, צרה Ps. 37, 39; the pain, or anguish, of a woman in labour JER. 4, 31, coupled with צרהה 49, 24.

צרהה, also צרהה (prop. part. pass. f. צרהה; what has flown forth or dropped out, hence balsam; comp. (זלפה) n. p. f. of the mother of three heroes יואב, אביש, and עשהאל 2 SAM. 2, 18; 3, 39; 8, 16; 16, 9 10; 17, 25; 19, 21 22; 1 CHR. 2, 16.

צרהה (same as צרהה full-breasted, from צרה II.) n. p. f. 1 KINGS 11, 26. Perhaps צרהה as a female proper name is = צרהה (ע interchanged with י).

צרה (also צרה, pl. צרות) m. 1. (from צרה I.) what is packed together, a little packet, a bundle, of כסה GEN. 42, 35, or in which פשע, i. e. condemnation, is sealed up as unalterable JOB 14, 17; צרהה HAG. 1, 6 a holed bag, i. e. wages that disappear quickly; Prov. 7, 20; a bundle, a bunch, of מר SONG OF SOL. 1, 13; an enclosure, enclosed place 1 SAM. 25, 29. — 2. (from צרה II.) a little stone 2 SAM. 17, 13 (LXX, Targ.); hence a kernel Am. 9, 9. צרה Prov. 26, 8 is the infin. constr. of צרה I.

צרה I. (part. צרה) intr. to call, to cry, to cry aloud, stronger than צרהה ZEPH. 1, 14, with the adverb. מר, as in the case of צרהה Is. 33, 7; Ar. صرخ the same.

The organic root צרה may exist also in צרה I. (Kimchi), רהג, Ar. رهم, in rug-ire, ܪܥܝܪܝܬܝܬܝ; comp. too שרק רע (רוע), Sanskrit râç. Deriv. (according to some) צרהה.

Hif. הצרהה (fut. הצרהה) to raise a war-cry, Is. 42, 13, coupled with הצרהה.

צרה II. (not used) tr. to bend, to make crooked, to curve, ident. in its organic root with צרהה, or meaning to bore, to hollow, a pit, with that in הצרהה,

Aram. *נִרְגַּן*; Ar. *ضرع* the same, whence *ضرع* a pit. Deriv. *צָרִיחַ*.

צָרִי *m.* 1. a collateral form of *צָרִי* see *צָרִי*. — 2. *n. p. m.* 1 Chr. 25, 3, for which, however, the fuller *יֶצְרִי* is in 25, 11.

צָרִי (in pause *צָרִי*, after Vau of union *צָרִי*; from *צָרַח* *m.* prop. an efflux, out-dropping; hence *balsam*, exported by the Hebrews to Phenicia and Egypt GEN. 37, 25; 43, 11; Ez. 27, 17; commonly planted about Jericho (*Joseph. Antt.* 14, 4, 1; 15, 4, 2; Jewish Wars 1, 6, 6), as it is at this day in the gardens about Tiberias (*Burckh.* VI. p. 564). That of Gilead was the best for healing external injuries JER. 8, 22; 46, 11; 51, 8. *צָרִי* is mentioned in GEN. 43, 11 as the most precious product of the land of the Hebrews (*זִמְרָה הָאֲחֵרָה*).

צָרִיחַ see *צָרִיחַ*.

צָרִיחַ (from *צָרַח* II.; *pl.* *צָרִיחִים* *m.* a pit, a cellar, a hole, for concealment 1 SAM. 13, 6 (Vulg., Targ.), coupled with *בּוֹר*, without there being any necessity for reading *פְּתָחִים*, still less for reading *צָרִיחִים* (codd. de Rossi) or *סְבָכִים* (LXX). In the temple of *בְּרִית* = *אֵל בְּרִית* was a deep place, i. e. an inner, covered space JUDGES 9, 46, on which it was easy to put wood 9, 49; Ethiop. for *הֵיכָל* (Ps. 5, 8). The meaning *projecting object, tower, palace* (*Tanchûm*), like the Arab. *ضرع*, from *צָרַח* II., is unsuitable.

צָרִיחִים (from *צָרַח* I.) *m. pl.* continual groaning, Is. 43, 14 a reading instead of *בְּרִיחִים* (*Ewald*).

צָרִיחַ (not used) *intr. prop.* to desire or wish for vehemently, to strive, to strive after; ident. in its organic root *צָרַח* with that in *צָרַח* I., Aram. *רג*, hence (like *אָבָה* = *אָבָה* to *אָבָה*) to be needy, metaphor. to be poor, needy, Ar. *ضرع*; Aram. for *הָפֵץ*. Deriv.

צָרִיחַ (with *suff.* *צָרִיחַ*) *m.* need, necessity 2 Chr. 2, 15.

צָרַע I. (in Kal only *part. pass.* *צָרִיעַ*) *tr.* to sting, of wasps, hornets; to eat in, of stains in clothes, of mould, of injury to houses done by saltpetre (leprosy); to push, to strike, to plague (cognate in sense *נָגַע*); hence *צָרִיעַ* is properly one struck, then generally a leper Lev. 13, 44; 14, 3; 22, 4; Num. 5, 2, as *נָגַע* Is. 53, 4 is = *מַכָּה אֱלֹהִים*. Leprosy was considered a punishment from God. There is the same transition in *נָגַע*, *נָגַע*. Arab. *ضرع* (to smite, to push, to scourge), whence *ضرع* epilepsy, *ضرع* a scourge. Probably the Aram. *כְּרִי* should also be taken in the sense of to cut (comp. *כְּרִי*). Deriv. *צָרִיעַ*, and the proper name *צָרִיעַ* (according to some).

Ph. *צָרַע* (not used) the same. Deriv. *צָרִיעַ*.

Puh. *צָרַע* (only *part. m.* *מַצְרַע*, *f.* *מִצְרַעַת*) *prop.* to be scourged, smitten, by God; hence to be leprous Ex. 4, 6; Lev. 14, 2; Num. 12, 10; 2 SAM. 3, 29; put along with *נָגַע* 2 Kings 15, 5.

צָרַע II. (unused) *intr.* to be prominent, to stand out, of the breasts; to project, of a district; Ar. *ضرع* the same. Deriv. the proper names *צָרִיעַ* and *צָרִיעַ*.

צָרַע see *צָרִיעַ*.

צָרִיעַ (from *צָרַע* I.) *fem. prop.* the stinging thing; hence a wasp, a hornet, collect. Ex. 23, 28; comp. WISDOM 12, 8. As a swarm of bees was taken for a figure of wicked enemies (Ps. 118, 12; DEUT. 1, 44); so in a higher degree may a swarm of hornets be considered the type of a plague (*Saadia, Ibn 'Esra*) or of terror sent upon enemies DEUT. 7, 20, Josh. 24, 12, since the literal sense (*Rashi*) is improbable here. The Ar. translates *الخوف* fear, for which is *אִמְדָּה* in Ex. 23, 27, conseq. = *הָרַח אֱלֹהִים* GEN. 35, 5; Aram. *אִרְרִי*, *אִרְרִי* (from *רָרַע* = *צָרַע*) the same, rendered elsewhere *צָרִיעַ* bee; modern Hebr. *pl.* *צָרִיעַ*, *צָרִיעַ*.

צָרִיעַ (either instead of *צָרִיעַ* place

of wasps or hornets, where צ = צרעה, or from צרע II. = Ar. *صرع* to be prominent, and therefore צ = יסיע (which see) n. p. of a city in the plain of Judah, belonging to Dan and not far from אֶתְחָאֵל (now Zar'ah, *صرعة*) Josh. 15, 33; 19, 41; JUDGES 13, 2 25; 18, 2 8 11. It still existed after the exile NEH. 11, 29 (*Robins. Palest. II, 339. 343. 365*). *Gent. m.* צרעי 1 CHR. 2, 54, from a masc. form צרע = צרעה, usually צרעתי 2, 53; 4, 2.

צָרַעַת (after the form אָדַרַת, צָמַרַת; with suff. *צָרַעְתּוּ* fem. prop. stroke, plague, like נֶגַע, spec. leprosy (white), in man Lev. 13, 2, 2 KINGS 5, 3, with פְּצִילָה a saltpetre injury or leprosy, in houses 14, 34-57; mould, stains, in garments 13, 47-59.

צָרָה I. (*fut.* יִצְרֶה; *part.* צָרָה; *inf.* אֲצַרְהוּ). *צָרָה*, c. *צָרָה*, (*צָרָה*) prop. intr. to glow, to burn, then tr. to smelt, gold or silver; *צָרָה* a smelter, goldsmith JUDGES 17, 4; Is. 40, 19; 41, 7, coupled with חָרַשׁ to purify, by fire 1, 25; Ps. 12, 7; to refine ZECH. 13, 9. Fig. to make clear or bright (אֶלֶּה) אָמְרָהּ Ps. 18, 31; PROV. 30, 5; to prove, along with בָּחַן, with the accus. JER. 9, 6 and retaining the figure Ps. 66, 10, Is. 48, 10, coupled with לָבֵן בָּרַר DAN. 11, 35, or without them Ps. 17, 3; 26, 2. Deriv. the proper names צָרַפְתִּי, צָרַפְתִּי.

Nif. נִצְרָה (*fut.* יִצְרֶה) to be cleansed, purified DAN. 12, 10.

Pih. צִרְה (*part.* מִצְרָה) to purify, to smelt, along with טָהַר MAL. 3, 2 3.

Hif. (not used); deriv. מִצְרָה.

צָרָה II. (not used) tr. to draw together, to bind, to tie together, only by transpos. צִפְרָה to צָפַר, which see.

צָרַפְתִּי (from צָרָה I., with the article; a smelter, purifier) n. p. m. NEH. 3, 31. צָרַפְתִּי is the name of a corporation of goldsmiths NEH. 3, 8 32.

צָרַפְתִּי (from צָרָה I., with a of motion אֶתְרַפְתִּי; smelting-hut) n. p. of a city

lying between Sidon and Tyre, but belonging to the former 1 KINGS 17, 9 10; also the name of a distant land which has been combined with Gaul agreeably to tradition in Ob. 20 (see כְּפָרָה). For the Sidonian Zarephath compare the present village and promontory Surafend (*صرفند*), see *Robins. III. p. 413. 414.*

צָרַר I. (3 *perf.* צָרַר, commonly צָר, *fem.* צָרָה, 3 *pl.* צָרְרוּ; *part.* צָרַר and צָר; *part. pass.* צָרְרוּ; *inf. abs.* צָרְרוּ, c. *צָרַר*; *imp.* צֹר, צֹר; *fut.* יִצְרַר together with יִצְרַר) 1. tr. same as צָר (צֹר) I. prop. to collect, to press together, to bring together; hence to drive together, to a place, of רִיחַ Hos. 4, 19; to bind to, a stone to the sling Prov. 26, 8; to bind in, to shut in, מִים 30, 4; Job 26, 8; fig. to bind firmly together, הַצִּירָה and הִצְרָה Is. 8, 16, along with חָתַם; to keep, עֵץ Hos. 13, 12, like הָתַם JOB 14, 17; to roll up, מִצְרָרָה Ex. 12, 34; to fence in, i. e. to make calm, secure 1 SAM. 25, 29; to shut up, seclude, i. e. to make solitary and forsaken 2 SAM. 20, 3. — 2. to straiten, to enclose; hence to press upon, to compass as an enemy Is. 11, 13, parallel קָמָא (to be zealous); generally to persecute NUM. 10, 9; 25, 17; 33, 55; also of the rivalry of two wives (see צָרָה); *part.* צָרַר an enemy, *pl. c.* צָרְרִי, with suff. *צִרְרִיךָ* Is. 11, 13; Ps. 6, 8; 7, 7; 23, 5, coupled with צָר, *pl.* צָרִים (which see). These senses to join, to bind, to make firm, to enclose &c. also belong together in other verbs. — 3. intr. to be straitened, pressed, i. e. to be in distress or necessity, espec. in the contracted form צָר JUDGES 11, 7; 2 SAM. 1, 26; to be narrow, of מִצְרָה Is. 28, 20. The *fut.* is יִצְרַר (after the form יִתְחַם, יִתְחַם), *ap.* יִצְרַר GEN. 32, 7; JUDGES 2, 15; PROV. 4, 12; with לְ of the person Is. 49, 20; with עַל to be anxious for or about. Derivat. צָר, צָרָה, צָרְרוּ, צָרַר (*adj.*), צָרָה (*adj.*).

Puh. צִרְרָה (*part.* מִצְרָר) to be bound together JOSH. 9, 4.

Hif. הִצְרַר (1 *pers.* הִצְרַרְתִּי; *part. fem.* הִצְרַרְתִּי; *inf. c.* הִצְרַר; *fut.* יִצְרַר, *ap.* יִצְרַר,

pl. (רָצַר) to press upon, to persecute, with accusat. DEUT. 2, 9; to oppress, distress 1 KINGS 8, 37; NEH. 9, 27; to besiege DEUT. 28, 52; JER. 10, 18; to have pains, of a woman in childbirth JER. 48, 41; 49, 22. Deriv. מִצָּר.

To the stem צַר corresponds the Ar. صَر (to bind together, to tie together, to surround), صَر (to straiten, to press upon; to be hostile, jealous), Syr. ܥܝܝܐ, ident. with צַר (צוּר) I. (which see).

צָרַר II. (not used) intr. to be firm, hard, of rocks; perhaps like חֲזָק, קָשָׁה, of like signification with צָרַר I. Deriv. צִיר, the proper names צָר, צִיר and perhaps צִירָה.

צָרָה see צָרוּר.

צִירָה (with a of motion צִירָה; fortress) n. p. of a place near הַיְּסֻדָּה

(in Manasseh, between בֵּית שָׁאֵן and אֲבֵל מְחֻלָּה) JUDGES 7, 22, which appears to be merely a collateral form of צִירָה (which see) 1 KINGS 11, 26. Both mss. and versions read the latter here.

צִירָה (contracted from צִירָה; splendour, brightness, viz. is with Jah) n. p. m. 1 CHR. 4, 7.

צִירַת הַפְּתָח (light of the early dawn) n. p. of a city in Reuben, situated on הַדִּי הַיְּמָנִי Josh. 13, 19; perhaps because the first appearance of the morning dawn was seen from it.

צִירָתָה (with a of motion צִירָתָה) n. p. of a city near בֵּית שָׁאֵן 1 KINGS 4, 12, and כָּרוּ 7, 46 in Manasseh Josh. 3, 16. It may either have lain in the neighbourhood of צִירָה or have been the same place.

ק

קָף, called קוֹף or better קוֹה (Ar. قَف or قُفَّة, Aram. קוֹה, defn. קוֹסָא) Koph, as a letter of the alphabet denotes the ear (of an axe or needle), or the back of the head (Ar. قَف); the neighbourhood of קוֹשׁ (= קוֹשׁ) favours the latter meaning. According to the usual assumption that Hebrew writing arose out pictures, and that the names of letters are the likenesses of outward objects, it has been thought, that the form of an ear or the back of the head may be traced in the forms of this letter in the Phenician (𐤒, 𐤓, 𐤔), old Hebrew (𐤀, 𐤁), Samaritan (𐤀), old Aramaean (𐤀, 𐤁), and so in old Greek (Ϟ), and Etrurian (𐌕). But the analogy of the other alphabetical names makes it more probable that the name was selected merely on account of the initial sound. The form and name (Κόππα) passed into the Greek alphabet, and is found with the shape Ϟ on old coins of Syracuse and Corinth (see Mazocchi on the Heracleian table p. 122). Afterwards Κόππα was excluded from the alpha-

bet, κ alone being sufficient, and was retained only as a numeral (ἐπίσημοι Κόππα) on different occasions (see Schol. to Aristoph. Nub. 23; Eckhel IV. p. 390). From ancient Greek, Κόππα passed early into the Latin Q, which suppressed Kόππα vice versa (Quintil. 1, 4, 9). — As a numeral Koph denotes 100, being the first letter in the series of hundreds. In the old Semitic alphabet Koph was pronounced as Ko.

As to the sound of Koph, it is a rough, hard, guttural k-sound, somewhat like the Sanskrit क, and when aspirated it stands in contrast with ח or ע. Hence we represent it exactly by q; as the Latins have retained the same sound in q. The transition of the older hard sound (ק) into the softer and cognate ones (כ, ג), and of the hard, guttural (ק, כ, ג) into the less hard, but aspirated (ח, ע) explains the usual changes existing in stems and words. Thus there originated from ק: 1. ג, as קָבַע out of קָבַע, קָבַע out of קָבַע; 2. כ, as קָבַע out of קָבַע, קָבַע out of קָבַע.

קָאָה and קָאָה (constr. קָאָה, from קָאָה; הָ or הָ is a feminine termina-

קֶבֶד II. (not used) *intr.* to be bent round, to be vaulted, arched; identical in its org. root קֶב with that in קָבַע (קֶבַע), to be hill-shaped, arched, bent, whence קָבַע back, hill, vault, קֶבֶד a bow, a felloe, a hill, קֶבֶד, קֶבֶד, קֶבֶד I, קֶבֶד I. (קֶבֶד), קֶבֶד, Ar. **قَب** the same, Aram. קֶבֶד to build an arch. Deriv. קֶבֶד.

קָבָה (not used) *tr.* same as קָבַד I.; see on קָבָה.

קִבְּהָ (modern Hebrew קִיבְּהָ, *constr.* מִקִּבְּהָ; from קָב = קָב I.) *fem.* the rough stomach with folds (of animals that chew the cud), echinus DEUT. 18, 3 (Targ., Vulg., Saadia); prop. a thing hollowed out or deepened, Arab. قَبَّة (from قَبَّ) the same; but also قَبَّة from قَبِي with the same meaning, so that even in Hebr. קָבָה may be the stem (*Ibn Ganâch*).

קִבְּהָ (with *suff.* מִקִּבְּהָ; from קָב [קִיב] I.) *f.* genitalia muliebria (comp. מִקִּבְּהָ) NUM. 25, 8 (LXX, Vulg., *Kimchi*); according to the Talm. from מִקִּבְּהָ the backside, according to Onk., Symm., Aqu. = קָבָה; but the first is more probable.

קִבְּהָ (from קָבַד II.) *fem.* a vaulted tent, a pleasure-apartment, prop. what is rounded, arched NUM. 25, 8; Aram. קִיבְּהָ (the vault of heaven, a pleasure-chamber), قُمْعَل (a tent, an arch, an arched tent, a cupola); Arab. قَبَّة (a pleasure-tent = أَهْل, an arched tent); comp. cuppa, cuppola, German Kuppel, which may be of like origin. From القُبَّ (el-Kubba) comes the Spanish Alcova, and our alcove.

קִבְּוִץ (*pl.* קִבְּוִצִּים, from קָבַץ) *m.* a heap, mass, throng, troop IS. 57, 13.

קִבְּוִרָה (*constr.* מִקִּבְּוִרָה, with *suff.* מִקִּבְּוִרָה) *fem.* sepulture, field of burial 2 CHR. 26, 23; ECCLES. 6, 3; interment IS. 14, 20; concrete, a grave GEN. 35, 20; 47, 30.

קָבַל (Kal not used) *trans.* 1. to lay hold of, to seize, to catch (cognate in sense אָחַז, יָרַשׁ II.), prop. perhaps to wind together; hence to take, to receive. Thus the stem קָבַל would be connected with קָבַל I., קָבַל, קָבַל. The org. root קָבַל is perhaps also in קָבַל I., so far as the idea of *mixing* has arisen from that of *laying hold of one another*. Aram. קָבַל the same, hence קָבַל from קָבַל a

net; Arab. قَبَلَ to join, to bind, to associate with, whence قَبِيل stem; kindred, heap. — 2. to tie about, to cover about, to veil, to fold around, proceeding from signification 1; hence figurat. to become dark or obscure, Aram. קָבַל (comp. קָבַל I.); Arab. عَفَلَ to be veiled), קָבַל II. proceeding from this fundamental signification. — 3. *intrans.* to be strong, stout, condensed, prop. to be wound together; the same metaphor existing in חֲזָק, קָרָה, קָשָׁר, חָדָל; hence to be fat, thick, solid (comp. אָיִל a verb "to be thick or tight", same as אָיִל I. to clunes), applied to the belly or back, and then as in the cognate נָבַל to an arched, thick mass. Deriv. קָבַל, קָבַל, and the denomin. הִקְבִּיל.

Pih. קָבַל (*fut.* יִקְבֹּל) to receive 1 CHR. 12, 18; to take, with לְ of the person, i. e. to select from the proposed 21, 11; for לָקַח Job 2, 10; to adopt, a doctrine, law ESTH. 9, 23 27; PROV. 19, 20; to receive, with the infin. (in order to) 2 CHR. 29, 16. Modern Hebrew קָבַל doctrines received.

קָבַל (with *suff.* מִקְבָּל, קָבַל, after the form קָטַף 1 KINGS 12, 10, מִקְבָּל from קָבַל; but the better mss. have מִקְבָּל with ל and נ doubled after ו, in order to support the vowel) *mas.* prop. a projecting, standing thickly forward, hill-shaped thing; hence 1. the belly, from קָבַל 3 (which see), like אָיִל, belly, נָגַד prop. fore-head, breast, face, קָבַל belly, body; comp. Arab. قَبَب belly. Metaphor. an (iron) battering-ram = פָּר (Ez. 21, 27), as a projecting thing, Ez. 26, 9 and he shall direct the stroke of his wall-batterer. — 2. (not used) a preposition: before, over against, against; as in קָבַח (and קָבַח) (which see) the force of a preposition before, against, over against, proceeds from a subst. denoting the fore part, the belly, the body, pars antica (see אָיִל I. and II.). Comp. אָיִל, אָיִל.

Ilif. הִקְבִּיל (*part.* בִּקְבִּיל) denomin. to stand over against EX. 26, 5.

קָבַל (pronounce kōbal, abridged from **קָבַל** or **קָבַל**, after the Aramaean form **קָבַל** *m.* same as **קָבַל** 2: *before, in presence of; קָבַל-עַם* 2 KINGS 15, 10 *before the people, openly*; where the LXX have incorrectly taken it for a proper name.

קָבַל (in Targ. **קָבַל**, also with **לְ** instead of **לְקָבַל**, the guttural **ק** causing the **לְ**, Syr. **كَبَلَ**, and **لְ** is absorbed by the preceding **לְ**) *Aram. m.* prop. what stands forward, what is rounded, i. e. face, breast, body, or merely like **פָּנִים**, *facies*, but only 1. with **לְ** a preposition: *before* DAN. 3, 3, *in presence of* 5, 1, *over against* 5, 5, *on account of, because of*, = Hebrew **בְּפָנֶיךָ** 5, 10; **לְקָבַל דָּבָר** *for that very reason* EZR. 4, 16, with **דָּרִי** following *for this reason that* 6, 13. — 2. in the group **לְקָבַל דָּרִי** *notwithstanding that, although* (= Hebrew **לְקָבַל-דָּרִי**) DAN. 2, 8, *granted that* 2, 12, *since* 2, 24, *because* 5, 12 22, *entirely as* 2, 40; 6, 11, like the Hebrew **לְפָנֶיךָ**; **לְקָבַל דָּבָר** *for this reason because* EZR. 7, 17.

קָבַל see **קָבַל**.

קָבַל (Pe. not used) *Aram. tr.* same as Hebrew **קָבַל** prop. *to wind or bind together*; hence 1. metaphor. *to seize &c.* — 2. *to knot around, to veil, to cover*; hence *to become obscure*. — 3. *intr. to be thick, tight*; hence *to be hill-shaped, humped*. Deriv. **קָבַל**, **קָבַל** and **קָבַל**.

Paal **קָבַל** (*fut.* **יִקְבֹּל**) *to take, receive*, **מִלְכִּי** DAN. 6, 1; 7, 18; with **מִן-קָדָם** from one 2, 6.

קָבַל (with *suff.* **קָבַלְךָ**, only with the prepos. **לְ**) *m. Aram.* = **קָבַל**; but only a preposition, *before*; hence **לְקָבַלְךָ** *before thee* DAN. 2, 31.

קָבַע I. (*part.* **קָבַע**, *plur.* **קָבָעִים**; *fut.* **יִקְבֹּעַ**) *tr.* same as **קָבַע** I. (LXX) prop. *to intertwine, to plait into each other, to bind together, to spin*, as is observable from **קָבַע** I. (which see); hence *to plan a cunning device, to deceive, to defraud*,

to overreach, with accus. PROV. 22, 23, with an adverbial accus. **עַד מָוֶת** *even to the life*; *to disappoint* MAL. 3, 8 9; mod. Hebrew **קָבַעַן** a deceiver. The development from the fundamental signification is plainly given by **אָרַב** I., **וָקַם**, **וָקַשׁ**, **וָקַשׁ**. The meaning *to withhold, to restrain, to withdraw*, has arisen from that just given, as is seen from **וָקַשׁ** I.

קָבַע II. (not used) *intr. to be rounded, bent, cupola-shaped*, of a helmet, a cup; identical with **קָבַע**, **קָבַע**; Arab. **قَبَعَ** the same. A like signific. belongs to **קָבַע** II. being the stem for **וָקַעַן** 2. and **וָקַעַה** (which see), and to Ar. **عَقَبَ** (whence **عَقَبَة** and **عُقَاب** the ridge of a mountain); and so the organic root with its comparisons becomes clear. Deriv. **קָבַע**, **קָבַע**.

Puh. **קָבַע** (not used) *to be rounded, arched, bent*, of a bowl. Derivative

קָבַעַת (from **קָבַע** II. *Puh.*) *f.* a bowl, a large cup; fully **קָבַעַת כּוֹס**, *to distinguish it from the calix of flowers*, Is. 51, 17 22; Greek **κάλυξ**; Ar. **قَبْعَة** the same. *Ibn Ganāch*, *dregs*, from **קָבַע** *to settle* (= **שָׁמַר**), which is less suitable.

קָבַץ (*part.* **קָבַץ**, *fut.* **יִקְבֹּץ**) *trans.* *to grasp, with the hand; to carry or bring together*; hence *to collect, with accus. of the object* Ez. 22, 19, **הָיָל** 1 KINGS 20, 1, **שָׁלַל** DEUT. 13, 17, **אָכַל** GEN. 41, 48; *to assemble, to call together*, **וַיִּקְבְּצוּ** Jo. 2, 16, **וַיִּקְבְּצוּ** NEH. 7, 5, **וַיִּקְבְּצוּ** 1 KINGS 18, 20, **וַיִּקְבְּצוּ** 2 SAM. 2, 30, **וַיִּקְבְּצוּ** 2 CHR. 25, 5, with **אֶל** of the person *for* DEUT. 13, 17, also **לְ**, PROV. 28, 8 *he gathers in order to shew love for the poor*; *to accumulate*, **וַיִּקְבְּצוּ** Ps. 41, 7, with **לְ** *to himself*; **וַיִּקְבְּצוּ** *to collect upon the hand*, i. e. *by handfuls, gradually* PROV. 13, 11; with **אֶל** of the place *to* EZR. 8, 15 (for **וַיִּקְבְּצוּ** of a person we have once **וַיִּקְבְּצוּ** 1 KINGS 11, 24). Derivat. **קָבַעַת**, **קָבַעַת** *to the proper name קָבַעַת*.

Nif. **יִקְבֹּץ** (*inf.* **יִקְבֹּץ**, *fut.* **יִקְבֹּץ**) *to be gathered, heaped together* Ez. 29, 5; *to be*

assembled, of men GEN. 49, 2, Is. 43, 9, and animals Is. 34, 15; with אֶל Josh. 10, 6 or עַל of a person 2 Chr. 13, 7; יִקְבְּצוּם the gathered, the exiles returned home Is. 56, 8.

Pih. קָבַץ (*part.* מִקְבֵּץ, *inf. constr.* יִקְבֹּץ, *fut.* יִקְבֹּץ) to embrace, opposite עִיב Is. 54, 7; to take up 40, 11; to assume, פִּאָרִיר Jo. 2, 6; נֶאֱחַז 2, 11; to gather in, to bring home, grapes, sheaves Is. 62, 9; Mic. 4, 12; to heap up, to cause to collect, water Is. 22, 9; to lead together 34, 16; to collect, a scared flock 13, 14, especially the dispersed Israelites 11, 12; 56, 8; Hos. 9, 6, with מֶן whence Hos. 1. c., DEUT. 30, 3, with עַל to Is. 56, 8 or against one Ez. 16, 37. Deriv. קָבִיץ, and the proper name יִקְבָּצֵאל.

Puh. קָבַץ to be gathered, led together Ez. 38, 8.

Hithp. הִתְקַבְּצוּ (*fut.* יִתְּ-) to gather themselves together, to join together Is. 44, 11; JER. 49, 14.

The stem is ident. with קָבַץ (which see), Aram. קִבֵּץ, מִצֵּי, Ar. قبض, قبض, قبط, Zab. حبس; and the organic root קָבַץ may be connected with that in קָבַץ, קָבַץ.

קָבַץ only in

קָבָצֵאל (*El is Gatherer* i. e. of an established congregation) *n. p.* of a city in the south of Judah Josh. 15, 21, 2 SAM. 23, 20, elsewhere יִקְבָּצֵאל (which see).

קִבְצָה *f.* a gathering, heap Ez. 22, 20.

קִבְצִים (*double congregation*) *n. p.* of a city in Ephraim Josh. 21, 22.

קָדַר (*fut.* יִקְדֹּר) *tr.* same as קָדַר to dig, to dig through, to hollow out, to dig out, commonly to bury JUDGES 2, 9; 16, 31; 1 SAM. 31, 13; Ez. 39, 12. Deriv. קְבוּרָה, קְבוּרָה, קְבוּרָה.

Nif. יִקְבָּר (*fut.* יִקְבָּר) to be buried GEN. 15, 15; 35, 8 10; JUDGES 12, 7; JER. 8, 2.

Pih. קָבַר (*only part.* מִקְבָּר, *pl.* מִקְבָּרִים, *inf. constr.* יִקְבֹּר, *fut.* יִקְבֹּר) to bury (repeatedly or many) NUM. 33, 4; 1 KINGS 11, 15; JER. 14, 16; Ez. 39, 14.

Puh. קָבַר to be buried GEN. 25, 10.

By comparing the word with קָבַר we cannot be in doubt about the fundamental signification of קָבַר, especially as חָפִיץ means grave. A comparison

with קָבַר = מָצָא (to heap up, for the Greek σπερμα Rom. 12, 20) is the less admissible, because the graves of the Hebrews were holes in the earth or rocks.

קָבַר (in pause קָבַר, with *suff.* קְבוּרָה, *pl.* קְבוּרִים, *constr.* מִקְבָּרִים) *m.* grave, sepulchre, hole in earth or rock, where the dead were laid GEN. 23, 9, Ex. 14, 11, NUM. 11, 34; hence (see under קָבַר at the end) פְּתוּחָה Ps. 5, 10, JER. 5, 16 and (rock-graves) Is. 22, 16. The *pl.* stands either for graves Ex. 14, 11, hence יֹשְׁבֵי מִקְבָּרִים to sit in grave-vaults Is. 65, 4, i. e. to seek declarations about the future in the abode of demons; or it means place of graves, grave-yard Job 17, 1. Ar. قَبْر, Aram. קְבוּרָה, Phenician קְבוּרָה the same.

קְבוּרָה (*only pl.* קְבוּרִים, *constr.* מִקְבָּרִים) *f. pl.* 1. graves, sepulchres Ez. 32, 22 25 26, grave-chambers 2 Chr. 16, 14; but also place of grave-chambers, grave-yard Job 21, 32. — 2. in קְבוּרֵי הַחַיָּה (graves of lust) *n. p.* of a place in the wilderness, whose appellative meaning is explained in NUM. 11, 34; elsewhere 33, 16; DEUT. 9, 22.

קָדַר *tr.* 1. (not used) to divide, to cut, to split off, to peel off, sweet-smelling barks; cogn. in sense with קָצַע, Ar. قَطَّ, Aram. קָדַר, the same; ident. in its organic root with that in קָדַר I., קָדַר II., קָדַר, קָדַר, Aram. קָדַר, and with that in קָדַר, קָדַר, קָדַר, comp. also קָדַר-אֵל, קָדַר-אֵל, קָדַר-אֵל. Derivat. קָדַר. — 2. (*fut.* יִקְדֹּר, 3 *pl.* יִקְדֹּר) *prop.* to break, to crack, the body, i. e. to bend, to incline, to stoop, with accus. of the object אֵימָן 1 SAM. 24, 9; 28, 14; 1 KINGS 1, 31; 2 Chr. 20, 18; commonly without an object 1 Chr. 29, 20, 2 Chr. 29, 30, without being intransitive on that account; weaker than יִשְׁתַּחֲוֶה.

which follows GEN. 24, 26; 43, 28; Ex. 34, 8; NUM. 22, 31; NEH. 8, 6; comp. *κνίπω*. The taking of this meaning as a denom. from קָרַךְ (*Kimchi*) is to be rejected, both because מַפְסִים only is the object, as in the case of קָרַע (2 Chr. 7, 3) and הִשְׁפַּחְהוּ (GEN. 19, 1), but never קָרַךְ; and the verb מָרַךְ or מָרַךְ in Aram. which is a farther development of קָרַח has always the general meaning *to bend the knee, to fall upon the knees*.

Pih. (redupl.) קָרַךְ (not used) *to incline, to nod*, assumed for קָרַךְ.

קָרַח (not used) an alleged root for the proper name קָרַח; but see יָקַר.

קָרַח (from קָרַח) *fem. prop. what is peeled off, or split off*; hence the rind of a fragrant tree, which was an article of Arabian commerce Ex. 30, 24; Ez. 27, 19; specially according to the Targ., Syr. and Vulg. = קָרַח *cassia*, so called from its reeds being split (*Theophr. hist. plant.* 9, 5; *Pliny* 12, 19); according to Saadia, Ar. *Erp. costus*; according to others *amber* or *stacte*. Diosc. (1, 12) calls a palm-like sort of cassia *κιννάμω*; the south-Arabian *Keura* was termed קָרַח. It is difficult to decide on the point.

קָרַח (after the form קָרַח, *עֲלֵימִים*, נִעְוִיִּים; from קָרַח I.) *m. pl.* (to denote an age) *before time, ancient days, prior age*; hence קָרַח JUDGES 5, 21 *a low plain of ancient time*, i. e. celebrated for old heroic deeds performed on it, applied to the קָרַח (LXX cod. Vat., Targ.), that valley having been the battle-field of Palestine from the remotest times. Thus קָ is somewhat different from קָרַח DEUT. 33, 15; comp. Ar. *قَدِيم* old, everlasting. According to *Ibn Ginnach* from קָרַח II. (which see), to cut, to divide; hence קָרַח *battle*.

קָרַח or קָרַח (*constr. קָרַח, with suff.* קָרַח; *pl. קָרַח, with suff. קָרַח*) *adj. m. clean*, physically and morally, i. e. *fresh, unstained, unsoiled* (see קָרַח), from avoiding unclean meats, debauchery, incest, idolatry LEV. 11, 43 44 45; 19, 2; 20, 26; DEUT. 23, 15; and so far as

the ideas of purity and holiness coincide (also among the Parsees), *holy*: 1. of God, *sacred* (in a religious sense) Is. 6, 3, because nothing unclean or sinful durst approach Him (8, 13). Accordingly קָרַח (JOB 6, 10; Is. 40, 25; HAB. 3, 2) or קָרַח (Is. 1, 4; 10, 17; Ps. 78, 41) is used as an epithet of God; also the *pl. קָרַח* JOSH. 24, 19; HOS. 12, 1; PROV. 9, 10; 30, 3; conseq. it is = אֱלֹהִים Ps. 22, 4, נִרְאָה 99, 3. For intensifying the idea קָרַח is repeated three times Is. 6, 3; comp. the *τρεῖς ἄγιοι* APOC. 4, 8. — 2. of priests as servants dedicated to God: קָרַח LEV. 21, 6 7 8, קָרַח of Aaron Ps. 106, 16, inasmuch as they had to avoid impurity and defilement. — 3. of angels DAN. 8, 13, Aram. קָרַח 4, 10; in other places *pl. קָרַח* ZECH. 14, 5; Ps. 89, 6 8; JOB 5, 1; 15, 15. — 4. of the Nazarites NUM. 6, 5 or of other pious, sanctified men Is. 4, 3; hence of the Israelite people LEV. 11, 44-45; 19, 2; DEUT. 7, 6; the *pl. קָרַח* is also occasionally put for such DEUT. 33, 3; Ps. 16, 3; 34, 10; DAN. 8, 24. — 5. of sacred, consecrated places Ex. 29, 31, LEV. 6, 19, or days NEH. 8, 10 11. — 6. A subst. *the holy place, the sanctuary* Is. 57, 15; 58, 13; Ps. 46, 5 *the holy place of the dwelling* (מִשְׁכָּנֵינוּ) of the most High; 65, 5.

קָרַח (*part. קָרַח, infin. constr. קָרַח*) *intrans.* 1. *to glow, to burn, to kindle*, of אֵשׁ DEUT. 32, 22; JER. 15, 14; also *tr.* with accus. of the object *to set fire to, to burn*, הִקְרַח Is. 64, 1, אֵשׁ (a fire) 50, 11; fig. *to cause destruction, to raise a fire of wrath* JER. 17, 4; in derivat. of fever heat. Derivat. קָרַח. — 2. (not used) *to sparkle, to shine, to be bright-coloured*. Derivat. קָרַח.

The organic root of the stem (Arab. *قَرَح*, Aram. *קָרַח*) is קָרַח, which exists in קָרַח II.

קָרַח (from the *Pih.* of קָרַח) *fem. the burning or heat of fever* LEV. 26, 16, DEUT. 28, 22, cogn. in sense with קָרַח, comp. Aram. *אֲשֵׁתָא* fever-heat, properly fire,

קדם I. in Hebrew. Deriv. קדמה, קדם, קדמי.

קדם (*pl. constr. קדמי*; from קדם I.) *m.* prop. *what is before*, *pars antica*, cognate in sense with נֶחֶד and נָגַד and equivalent to פָּנִים, probably at first a part of the human body that stands forward; hence 1. *the east*, because the Hebrews determined the quarter of the heavens by directing the face to the east Is. 9, 11 (opposite אַחֲרֵי west), Ps. 139, 5, together with יָמִין south, שְׂמָאל north Job 23, 8. מִקְדָּם after verbs of motion means *from the east*, i. e. *towards the east*, *eastward* GEN. 11, 2; 13, 11, like מִמְּרוֹק (Is. 17, 13), מִרְחֹק (22, 4); after verbs of rest *in the east* (see קָן) GEN. 2, 8. מִקְדָּם לְ from the east to, i. e. *on the east side of* 3, 24; Num. 34, 11. — 2. the regions east of Palestine, such as *Arabia*, including *Amalek*, *Midian*, *Kedar*, *the wilderness of Syria*, *Nabathæa*, *Syria* and *Mesopotamia* Is. 9, 11; Num. 23, 7; GEN. 29, 1; fully אֶרֶץ קָדִים GEN. 25, 6; אֶרֶץ בְּנֵי קָן 29, 1 of north-western Mesopotamia, whose mountains were called קָן Num. 23, 7, whose inhabitants were the בְּנֵי קָן, and who were the eastern nomads of the wilderness-part of this territory JUDGES 6, 3 33; 7, 12; 8, 10; Job 1, 3; אֲרָבִים also the *Arabs* generally Is. 11, 14, who pitched their tents beyond the Euphrates Jer. 49, 26. — 3. *things of the east*, i. e. *what is carried on there*, poet. *sorcery* Is. 2, 6, if it be not better to read מִקְדָּם (from קדם II.) or נִיקָם, or to take קָדִים = קָדִים (Job 15, 2). — 4. Referring to time, *former times*, *the past*, poet. = עוֹלָם Ps. 44, 2; 78, 2; hence מִיָּמֵי קָן Is. 19, 11 *kings of old*, יְרֵחֵי-קָן Job 29, 2, Ps. 44, 2; מִקְדָּם *from ancient days*, i. e. *of old* Mic. 5, 1, elsewhere מִיָּמֵי קָן 7, 20; Is. 23, 7; 37, 26, Ar. قَدَم old time, قَدَمָא formerly; then *everlasting time*, *eternity*, in קָן דְּרָבִי DEUT. 33, 15, קָן Ps. 68, 34, אֶלֶּהֱ דְּרָבִי DEUT. 33, 27; יֵשֶׁב קָן Ps. 55, 20 *who is enthroned from eternity*; once *st. c. pl. מִקְדָּם* = מִרְאֵשׁ Prov. 8, 23 *from of old*, *since the beginning*; sel-

dom *adv. aforetime*, *early* Ps. 74, 2, Jer. 30, 20, LAMENT. 5, 21, like לִפְנֵים, מִלְּפָנֶיךָ, or a *prepos. before*, PROV. 8, 22 *before his works*. — 5. (perhaps *high land*) *n. p.* of the Arabian land النجد (high land), with which it is ident. in original meaning, and so קָן GEN. 10, 30 is applied to the mountain surrounding or passing through Nejd (Fresnell); comp. Ar. قَدَم.

קָדִם (with *a* of motion קָדִםָּ *m.* the same, *the east*; קָדִםָּ *towards the east* GEN. 13, 14; 25, 6; sometimes the explanatory מִרְחֹקָה (Num. 2, 3; 34, 15) or מִרְחֹק הַשָּׁמַיִם (Josh. 19, 12) is added; also *in the east* Ex. 27, 13; 38, 13; Ez. 45, 7, as קָדִםָּ, קָדִםָּ, קָדִםָּ are used, in answer to the question *where*.

קָדִם (once before *suff.* קָדִם, Syr. سَمَاء) DAN. 7, 13; only *pl. with suff.* קָדִמֵי, קָדִמֵּיהוֹן, קָדִמֵּיהוֹן, קָדִמֵּיהוֹן, *pl. קָדִמֵי in the Targ.* Aram. *m. prop. the fore part*, then a *prepos. before*, after אָמַר DAN. 2, 9, עָנָא (to answer) 2, 10, אֲדָנָא (to thank) 6, 11, קָרָא (to read) Ezr. 4, 18, to denote the dative of person; קָדִמֵי = Hebr. בְּעֵינַי to me DAN. 3, 32, after verbs of motion 2, 24; 3, 13; 4, 3; קָדִם = Hebr. מִצָּד, מִפְּנֵי, after the verbs קָבַל DAN. 2, 6, בָּטָא 2, 18, דָּחַל 6, 27, שָׁלַח 5, 24; comp. Ar. قَدَم.

קָדִמָּה (from קָדִם; *c. קָדִמָּה*, with *suff.* קָדִמָּה, קָדִמָּה, קָדִמָּה, *pl. with suff.* קָדִמָּה, קָדִמָּה, קָדִמָּה, *f. origin, primitive state* Is. 23, 7, *earlier condition* Ez. 16, 55; *pl. early time* Ez. 36, 11; *st. c. קָדִמָּה* as a *prepos. before* Ps. 129, 6, which should be followed by the relative אֲשֶׁר.

קָדִמָּה Aram. *f.* the same, but only as a *prepos. before*, in מִן-קָדִמָּה דְּרָבִי *before, formerly* DAN. 6, 11, for which Ezr. 5, 11 has מִקְדָּמֵי-דְּרָבִי.

קָדִמָּה (only *constr. קָדִמָּה*) *f.* merely as a *prep. before*, GEN. 2, 14 *before Assyria*, which to a writer in Palestine is = *west*, the Tigris forming the western boundary of Assyria; *east of* 4, 16; *south east of* 1 SAM. 13, 5.

קדמה (*east*) *n. p.* of an Arabian race in the land east of Jordan GEN. 25, 15, different from the other Arabs, from the Amalekites, Midianites, and Kedarenes; comp. *Σαρακηνοί*, Saracens, from *شَرْق* the east.

קדמון *adj. m.*, **קדמונה** *f.* eastern, Ez. 47, 8 into the east regions, i. e. lying east of Jerusalem, towards the Dead Sea.

קדמיות (*east district*) *n. p.* of a desert in Reuben DEUT. 2, 26, and also of a city there JOSH. 13, 18; 1 CHR. 6, 64.

קדמי (*def. קדמאה*, *pl. קדמאין* and *קדמין*, after the Syrian mode *קדמיה* and *קדמיה* *adj. m.*, *קדמיה* (*def. קדמיה* and *קדמיה*, *def. pl. קדמיה*) *f.* going before, former, ancient, of *בְּיָמָיו*, i. e. the Chaldean empire DAN. 7, 4; earlier 7, 8, first 7, 24.

קדמיה (*El of primeval time, primeval El*; see *קָדַם*) *n. p. m.* EZR. 3, 9.

קדמני and **קדמוני** (*pl. קדמנים*) *adj. m.*, **קדמניה** (*pl. קדמניות*) *f.* eastern, of Ez. 47, 18, Jo. 2, 20, ZECH. 14, 8, i. e. the Dead Sea; of *שְׂעִיר* Ez. 10, 19; 11, 1; old, coming from an earlier time 1 SAM. 24, 14; former, ancient, of *יָמִים* Ez. 38, 17, *שָׁנִים* MAL. 3, 4; *קדמנים* forefathers JOB 18, 20, with relation to *אֲחֵרִימ* (posterity, epigoni) contemporaries; *קדמניות* Is. 43, 18 former mighty deeds, modern Hebrew antiquities; old histories.

קדמני (*primitive stem*) *n. p.* of a Phœnician race, formerly constituting a portion of the Hivites GEN. 15, 19.

קדקד (with *suff. קדקדו*, *קדקדו* or *קדקדו*; from *קדר* belonging to *קדר*) *m.* prop. vertebrate work, like *עֲרֵה* from *קד* to incline oneself, to bow, to stoop (see *צרה* III.), hence crown of the head GEN. 49, 26; DEUT. 33, 16 20; Is. 3, 17; *קדקדו שֵׁעַר* Ps. 68, 22 the crown of hair, i. e. the hairy crown, i. e. the hair by which the heads of hated enemies are laid hold of, parallel *ראש* For *קדקד* NUM. 24, 17 we should read after the cod. Sam. and JER. 48, 45 *קדקדו*;

whereas on the contrary Theod. in JER. 1. c. reads *קדר*. Ar. *مَقْد* part of the head from the vertex to the neck behind.

קדר I. (*Kal* without *fut.*) *intr. prop.* to be covered, veiled, enfolded, proceeding from the fundamental signification to tie or bind about; hence 1. to be dark, gloomy, of *יּוֹם* (day of judgment) MIC. 3, 6 (AM. 5, 18 *הַשָּׁד*), elsewhere *הַשָּׁד* (Ez. 30, 18); of *שָׁמַשׁ* to be obscured Jo. 2, 10; of *שָׁמַח*, as mourning JER. 4, 28, parallel *אָבַל*. — 2. Fig. to mourn, to be troubled JER. 8, 21; *קָדְרוּ* 14, 2 they lie mourning on the ground, where perhaps *שָׁחוּ* has fallen out, comp. Ps. 35, 14, parallel *אָבַל*; *קָדְרוּ* to walk along gloomy or mourning JOB 30, 28; Ps. 38, 7; 43, 2; *קָדְרוּ* mourners JOB 5, 11, Ar. *قَدَر* the same, metaphor. to be sorrowful, dark, foul, unclean, *كَدَر* the same; Aram. *קדר*. Deriv. *קדריוח*, *קדריוח*, and the proper name *קדריוח*.

Hif. *הקדר* (*fut. אקדר*) to darken, to obscure, *בְּיָמָיו* Ez. 32, 7, *אֲחֵרִי* 32, 8; to cause to mourn 31, 15, with *עַל* of the person.

Hithp. *התקדר* to be darkened, of *שָׁמַח* (by clouds drawn over) 1 KINGS 18, 45.

The original signification of this stem is to be folded around, covered, veiled, so that *קדר* in its organic root is intimately connected with *קדר* II., *קדר* II., Ar. *كَدَر* 2; the transition to the meaning to be dark or obscure is as in *אָפַל* (Arab. *عَفَلَ* to be veiled), *חָשַׁד*, *עָנָן*, *עִיב*, *עָלַח*.

קדר II. (*part. קדר*) *intr. to be firm, strong, mighty, able*, Ar. *قَدَر*; hence of *יָהֳלִים*, which thicken and become stiff with cold JOB 6, 16. But this meaning may be also related to *קדר* I., after the analogy of *חֹזֶק*, *קָוָה*, *קָשָׁר*. Deriv. the proper name *קדר*.

קדר (*a powerful one, from קדר II.*) *n. p.* of a son of Ishmael GEN. 25, 13, then

of a most powerful nomadic race associated with the Nabatheans (נַבְּתִיּוֹת) GEN. l. c.; Is. 60, 7 (comp. *Plin.* 5, 12); קִדְדָר being Ishmael's eldest sons in Arabian genealog. tradition also (*Ibn Kuteiba* p. 18, 30; *Abulfeda* hist. antëisl. p. 192). The Targ. on Ez. 27, 21 even puts קִדְדָר for קִדְדָר. The Kedarenes, קִדְדָר or קִדְדָר Is. 21, 17, are described as good archers Is. l. c., as a people of herds and tents 60, 7, JER. 49, 28, Ez. 27, 21, SONG OF SOL. 1, 5, who dwelt more easterly than the Nabatheans in a regio solitudinis (Jerome on JER. 2, 10; Is. and Ez. ll. cc.) or regio inhabitabilis (Jerome on Is. 42, 11), i. e. in the desert between Arabia Petraea and Babylonia Is. 42, 11. Yet they came even to Babylonia Ps. 120, 5. The Targ. explains Kedar by Arabians, since they were a leading tribe of this people (Targ. on Is. 21, 16 17; 42, 11). In the modern Hebr. לשון קִדְדָר is the Arabic language. In Pliny (H. N. 5, 11) the Kedarenes are adduced under the name *Cedrei*.

קִדְדָר (the turbid; from קִדְדָר I.) n. p. of a turbid brook, and a valley between Jerusalem and the mount of Olives, which flows into the Dead Sea 2 SAM. 15, 23; 1 KINGS 2, 37; 15, 13; 2 KINGS 23, 4; JER. 31, 40; LXX Κεδρών.

קִדְדָר (from קִדְדָר I.) f. darkness, obscurity Is. 50, 3.

קִדְדָר (after the form קִדְדָר, from קִדְדָר I with the termination -ft, -ût, expressing the way and manner) adv. in a mourning mood, mournfully, i. e. in black garments MAL. 3, 14.

קִדְדָר (once in pause קִדְדָר NUM. 17, 2; fut. יִקְדְּשׁ) intr. prop. to be fresh, new, young, of things; to be pure, shining, bright, of persons and things; ident. in its organic root קִדְדָר with that in קִדְדָר, hence קִדְדָר = קִדְדָר and קִדְדָר = קִדְדָר. According to this fundamental signification it is commonly = to be holy, consecrated (comp. Coptic ሰዓድ, ሰዓድ pure and holy), by contact with sacred objects LEV. 6, 11, the sin-offering 6, 20,

the altar of burnt-offering Ex. 29, 37, the vessels of the tabernacle 30, 29, conseq. = קִדְדָר, to be sanctified, set apart to a sacred use, of things NUM. 17, 2; Ex. 29, 21; of a tent Ex. 29, 43; to be sanctified, by the vessel, the instrument 1 SAM. 21, 6; to be forfeited to the sanctuary, as a קִדְדָר, which is devoted DEUT. 22, 9. קִדְדָר Is. 65, 5 appears to be transitive, I dedicate thee, i. e. by contact with me thou wilt be dedicated; better perhaps, I am holy for thee. Ar. قَدَس the same, but the Syr. ܩܕܝܫ to be vowed is a secondary sense. Deriv. קִדְדָר, קִדְדָר, קִדְדָר, קִדְדָר, and the proper names קִדְדָר, קִדְדָר and קִדְדָר.

Nif. יִקְדְּשׁ (inf. with suff. הַקִּדְּשִׁי, fut. יִקְדְּשׁ) to be regarded as holy i. e. as high and glorious LEV. 10, 3, coupled with קִדְדָר 22, 32; to be looked upon as קִדְדָר Ez. 20, 41; to shew oneself holy, by bestowing favours 28, 25, or by punishment 28, 22, by קִדְדָר Is. 5, 16; to be consecrated, of a tent Ex. 29, 43.

Pih. קִדְדָר (part. מִקְדָּשׁ, inf. c. מִקְדָּשׁ, fut. יִקְדְּשׁ) to consecrate, priests Ex. 28, 41; 29, 1, an altar, the temple 29, 36; LEV. 8, 15, the first-born Ex. 3, 2, the Israelite people 19, 10, the finished temple NEH. 3, 1, Sinai for hedging it round and making it inaccessible Ex. 19, 23; to keep holy, the sabbath 20, 8; to dedicate, שָׁבַת GEN. 2, 3; to appoint for consecration LEV. 20, 8; to institute a holy transaction, צוּם, coupled with קִדְדָר Jo. 1, 14; 2, 15; generally, to call together, קִדְדָר, coupled with אָסַף 2, 16; 2 KINGS 10, 20; to set in order, מִלְחָמָה, by dedicating the army JER. 6, 4; with קִדְדָר of the person MIC. 3, 5. Arab. قَدَس to purify, to dedicate. Deriv. קִדְדָר, קִדְדָר.

Puh. קִדְדָר (part. מִקְדָּשׁ) to be consecrated, of things 2 CHR. 26, 18; 31, 6, of מוֹדְעֵי Ezr. 3, 5, of priests Ez. 48, 11; metaphor. מִקְדָּשִׁים consecrated ones, i. e. warriors, Is. 13, 3 (see under Pihel).

Hif. יִקְדְּשׁ (part. מִקְדָּשׁ; inf. abs. הַקִּדְּשִׁי, c. הַקִּדְּשִׁי; fut. יִקְדְּשׁ) to regard

as holy, to honour as holy IS. 8, 13; to hallow the name of God, i. e. to worship 29, 23; to dedicate = to design JER. 1, 5, coupled with קדש to devote to God JUDGES 17, 3; 2 SAM. 8, 11; to hallow for himself, i. e. to appropriate a dedicated thing to oneself NUM. 3, 13; 8, 17; 1 KINGS 9, 8. Deriv. מקדש.

Hithp. הִתְקַדַּשׁ (*fut.* יִתְקַדַּשׁ) 1. to purify oneself, מְשַׁמָּה, by ablutions 2 SAM. 11, 4, along with הִשְׁתַּדֵּר IS. 66, 17; to regard themselves as pure, of priests and Levites EX. 19, 22; 1 CHR. 15, 12. — 2. to sanctify oneself, by moral purity and conduct conformed to the law LEV. 11, 44; 20, 7; to shew oneself holy, i. e. exalted and renowned EX. 38, 23; to keep or celebrate, הֵג IS. 30, 29. — 3. to set oneself apart NUM. 11, 18; JOSH. 3, 5; 7, 13.

קָדֵשׁ (after the form זָקֵן, *plur.* קְדָשִׁים) *m.* 1. a pure, consecrated one, in the service of Astarte or another heathen deity in Phenicia and Syria, consequently like the Levites or priests of the Hebrews 1 KINGS 14, 24; 15, 12; 22, 47. The Israelites were forbidden to act as a קָדֵשׁ DEUT. 23, 18. The קְדָשִׁים either went about as catamites begging alms for the deity (*Apul. Met. VIII.; Augustin, De civ. Dei VII, 26*), the females sitting by the ways and giving themselves up to prostitution for money GEN. 38, 14, comp. 21, 22; JER. 3, 2; or they lived at spots where worship was established, in order to practise lewdness for wages HOS. 4, 14. The hire for abandoning themselves to lust acquired by female devotees, like the redemption of gifts which would otherwise have belonged to the temple-treasury, was interdicted among the Israelites DEUT. 23, 19; comp. Jerome on Hosea Tom. III. p. 1162. As an appellative noun קָדֵשׁ also comprehends female priestesses or prostitutes 1 KINGS 14, 24 and 22, 47, who had their own בָּתִּים where they dwelt as weavers for אֶשְׁתָּה 2 KINGS 23, 7 (if we should not read here קְדָשִׁים with the Targ.); 1 KINGS 15, 12. Figur. and poet. (*plur.*) boys abused, dying before their time JOB 36, 14. The ancient translators

already apprehended the nature of the קָדֵשׁ correctly, speaking sometimes of his initiation into the mysteries (LXX), sometimes of his lewdness (Targumim, Peshito, Vulg.) and love of boys. — 2. קָדֵשׁ (with *a* of motion קָדְשָׁה; a holy place), fully קָדֵשׁ בְּרֶנֶז (see בְּרֶנֶז) *n. p.* of a place in the wilderness of פָּאֲרָן NUM. 13, 26, between שִׁיִּר and אֲזָרָם, or better in the north-western part of the Paran-desert, which is specially called מִדְבַּר-פָּאֲרָן 27, 14; 33, 36; DEUT. 32, 51; forming the south border of the land of the Hebrews and the western one of Edom NUM. 20, 16; 34, 4; JOSH. 15, 3. From this place Moses sent forth spies NUM. 13, 21; 32, 8; JOSH. 14, 7; and from it the conquest of Canaan was to begin DEUT. 9, 23. The nearest desert to it was termed קָדֵשׁ מִדְבַּר PS. 29, 8 = מִדְבַּר צֶן. *Kadesh* was called at an earlier period, because of a fountain flowing there, צֶן מִשְׁפָּט (*spring of judgment*) GEN. 14, 7, and was already a place of worship before Moses, and therefore had not that name on account of the occurrences related in NUM. 20, 13. Afterwards it was מְרִיבָה NUM. 20, 13 14; DEUT. 33, 8; PS. 81, 8; 106, 32; fully מְרִיבָה קָדֵשׁ NUM. 27, 14, DEUT. 32, 51, for which the *pl.* מְרִיבוֹת stands in EZEK. 47, 19 and 48, 28 (for קָדֵשׁ מְרִיבָה DEUT. 33, 2 we should read מְרִיבָה קָדֵשׁ). About four or five hours to the south east of לְחֵי רֵאִי (which see) or Hagar's well, between בְּרַד and קָדֵשׁ, now lies a place *Kudes* with a fountain (*Ritter, Erdk. XIV. p. 1088*), which the Bedouins put at the distance of 11 days from Sinai, agreeing with DEUT. 1, 2 (comp. *Robinson, Palestine III. p. 139. 170 seq.; Williams, the holy city p. 488 seq.; Tuch, Zeitschrift der deutsch-morgenländischen Gesellsch. 1, 69 seq.*).

קָדֵשׁ see קָדֵשׁ.

קָדֵשׁ (*sanctuary, seat of worship, like* 2; with *a* of motion קָדְשָׁה JUDGES 4, 10 or קָדְשָׁה 4, 9 as if from קָדֵשׁ) *n. p.* 1. of a city in Naphtali, fully קָדֵשׁ בְּנֶחֱלִי JUDGES 4, 6 or בְּנֶחֱלִי

to call). Deriv. קָהַל, קְהִילָה, and the proper names קְהִילָה, קְהִילָה.

Nif. נִקְהַל (*inf. constr.* הִקְהִיל, *fut.* יִקְהַל) to assemble, of a multitude of people, with the accus. JOSH. 1, 18 and 22, 12, אֵל LEV. 8, 4, JUDGES 20, 1, or לְ of the place in which 2 CHR. 20, 26, with עַל of the person against or about Ex. 32, 1; NUM. 16, 3; 17, 7; 20, 2; Ez. 38, 7; with אֵל of the person with, at 1 KINGS 8, 2; JER. 26, 9; also absol. ESTH. 9, 2 15.

Hif. הִקְהִיל (*inf. constr.* הִקְהִיל, *fut.* יִקְהִיל, *apoc.* יִקְהִיל) to convoke, with an accus. קָהַל Ez. 38, 13, עֲדָה NUM. 1, 18, עֵבֶר DEUT. 4, 10, to be witness of an accusation or a condemnation JOB 11, 10; with אֵל of the person as a dative DEUT. 31, 28, with עַל of the person against one NUM. 16, 19; omitting the accus. JOB 11, 10. Deriv. מִקְהֵל, and the proper name מִקְהֵלָה.

קָהַל (*constr.* קָהַל, with *suff.* קָהַלָה, *m.* 1. a festive convocation 1 KINGS 8, 65; an assembly or convocation of the people, for sacred objects, = הַעֲדָה, hence applied to the whole congregation of Israel, קָהַל יִשְׂרָאֵל LEV. 16, 27, קָהַל עֲדָה בְּנֵי יִשְׂרָאֵל NUM. 14, 5, קָהַל עֲדָה יִשְׂרָאֵל Ex. 12, 6, קָהַל יִשְׂרָאֵל NUM. 16, 3, קָהַל הָאֱלֹהִים NEH. 13, 1 or הַקָּהַל Ex. 16, 3; generally an assembly 2 CHR. 20, 14, with the adjectives קָהַל 1 KINGS 8, 65, Ez. 38, 4; an union of races and peoples, a multitude of peoples, קָהַל גּוֹיִם GEN. 35, 11, קָהַל עַמִּים 28, 3; 48, 4; a crowd of mercenaries Ez. 16, 40; an army 38, 4 15; 17, 17; a multitude JER. 31, 8; an assembly of the pious PS. 149, 1, or of the unrighteous 26, 3, of angels 89, 6, of the shades PROV. 21, 16. — 2. the act of assembling DEUT. 9, 10; 10, 4; 18, 16.

קְהִילָה (*an assembly of people, with a of motion* קְהִילָה) *n. p.* of a station in the wilderness NUM. 33, 22.

קְהִילָה *fem.* assembly of the people, to sit in judgment, NEH. 5, 7 and I institute against them an assembly; קְהִילָה

of the Jewish church DEUT. 33, 4.

קְהִילָה (*she that collects about her those desirous of learning and hearing, i. e. wisdom, comp. PROV. 1, 20 seq.; 8, 1 seq.; 9, 1 seq.; Solomon being represented as the teacher of such wisdom, WISDOM 9, 7 8; 7, 1 seq.) n. p.* of the (newly established) wisdom, and therefore of its teacher, Solomon, who excelled others in wisdom (1 KINGS 2, 9; 3, 12 28; 5, 9-13). Accordingly it is always *masc.* (even in ECCLES. 7, 27, where we should read אִמְרֵי קְהִילָה, as in 12, 8) ECCLES. 1, 1 2 12; 7, 27; 12, 8-10. Since the author of the book of Ecclesiastes speaks of *Kohleth* personified 12, 10 11 as of a person belonging to history, describes him as *having been* king 1, 12 and notices his posterity as though they were not Solomon's 2, 12 19, it is apparent that a later person must have written the book, and chosen Solomon merely as a type of wisdom.

קָהַת (*fut.* יִקְהַת *cod. Sam.*) *intr.* to assemble, to be joined together, Talm. קָהַת. The *cod. Sam.* on GEN. 49, 10 reads יִקְהַתוּ and translates to flow or run together, as the Targ. too may have understood the passage; but see יָקָה, יָקָה and יִקְהַת. If ת be an enlargement of the organic root קָה = קו, this stem can be explained etymologically, and would be adopted if not for GEN. 49, 10, at least for the proper names קָהַת, קָהַת, תִּקְהַת.

קָהַת (*assembly, gathering or church; perhaps from קָהַת*) *n. p.* of a Levitical leading family GEN. 46, 11; Ex. 6, 16; Patron. הַקָּהָתִי NUM. 3, 27; JOSH. 21, 4.

קָו (*abridged from קָוָה, from קָוָה to wind together*) *m. prop.* a line, hence a measuring-line 2 CHR. 4, 2 (elsewhere חוּט 1 KINGS 7, 15); EZEK. 47, 3; Is. 34, 17; figur. rule of conduct, norm 28, 17, direction, instruction 28, 10, coupled with צִי. See תִּקְוָה, תִּקְוָה.

קָו (*from קָוָה = קָוָה; with suff.* בָּקָו) *m.* 1. same as קָו a line, a measuring-

line Is. 44, 13; JOB 38, 5; used in tearing down, as far as that act is meant to be done with regularity 2 KINGS 21, 13; Is. 34, 11; LAMENT 2, 8; Aram. קו, *qū*, plur. קוין, *qūn* the same; Arab. قَوْءَة *qawwa* sinew, fibre. — 2. *sound, clang*, Ps. 19, 5 *their sound goes forth over the whole earth* (LXX φθόγγος, Symm. ἦχος, Vulg. sonus; parall. מְקוֹה, of the continuance of sound, since מְקוֹה = *teivaw*, tendo, *tōvos* string and tone; so that it is unnecessary to read קלם. Kimchi: *architectural measuring-line or an extended measure generally, and so over the whole earth immeasurably; but in that case we must read מְקוֹהָם for מְקוֹהָם*. On קו-קו see the word.

קוא (only 3 fem. קוּהָ for קוּהָ) *tr.* same as קוּהָ, קוּהָ to *spue, to vomit*, figurat. to *thrust out, to reject* LEV. 18, 28, comp. Arab. قَاءَ *vomit*, Zab. קוא to *feel disgust for*; having for its organic root קא, conseq. same as קט, with the fundamental signification "to push away, to reject", ע being intermediate between צ and א; comp. קוּק. Derivat. קוּהָ, קוּהָ.

Hif. הַקוּהָ (2 pers. with suff. הַקוּהָ; *fut.* יַקוּהָ, *apoc.* יִקוּהָ) to *spue out, a meal* JOB 2, 11; figur. to *reject, to drive away* LEV. 18, 25 28; 20, 22; הַקוּהָ (*riches*), i. e. to *restore or give back* JOB 20, 15; comp. the Latin *devorata evomere pecuniam* (Cic. Pis. 37).

קוה see מְקוּהָ.

קוב (not used) *tr.* same as קב I. to *deepen*. Deriv. קוּבָה, קוּבָה (which see).

קובע (from קוּבָה = קוּבָה, *constr.* קוּבָה as a segolate form) *m.* a *helmet*, 1 SAM. 17, 38; Ez. 23, 24; see קוּבָה II. Syriac a *hat*, also singularly for the Hebrew קוּ.

קוה (in Kal only the *part.* קוּהָ, *pl.* קוּהָ, *constr.* קוּהָ, with suff. קוּהָ, קוּהָ, which may be reckoned, however, to *Pihel*, like דָּבַר to דָּבַר) *tr.* 1. to *bind, to bind together*, Arab. قَوَى, Aram. קוּ.

the same; see the Hebrew קוּ. Deriv. מְקוּהָ, מְקוּהָ, מְקוּהָ and perhaps also מְקוּהָ.

— 2. Figur. *intr.* to *be firmly bound, to be stretched, hence to be firm, strong, valiant*; just as in 4 חוּל, Arab. حَال, (א-חַסֵּד, נ-חַסֵּד, ח-חַסֵּד, זח I. זק (= חזק II. (being classed with חזק I.) the idea of strength, tightness, proceeds from the fundamental signification to *bind*; compare Arab. قَوَى to *be strong, to overpower*; Sanskrit *kā to be mighty*, whence *kavi a valiant one, a king*, Persian the same, whence *kā a king*, mod. Persian *kaw valiant, warlike*. Deriv. קוּ-קוּ (see *Pihel* 2). — 3. Prop. to *hold fast, to hold out; hence to wait, to endure, to hope*, only in the *part.* with accusat. of the person Ps. 25, 3; 37, 9; 49, 23; 69, 7; Is. 40, 30; LAMENT. 3, 25; like 5 חוּל, רחל. Deriv. מְקוּהָ, מְקוּהָ 2. — 4. to *draw together, collect, a multitude, especially of water*. Just so in חוּל the same fundamental signification is transferred to, to *heap up, collect*. Deriv. מְקוּהָ, מְקוּהָ.

Nif. נִקְוָה (*fut.* יִקְוָה) to *be gathered together, in one place, of water* GEN. 1, 9; figur. of *peoples, to be united* JER. 3, 17. Comp. the Arabic verbs اجد, جمع, where the meaning to *be gathered together* proceeds from that of, to *bind*.

Pih. I. קוּהָ (*inf. abs.* מְקוּהָ, *constr.* מְקוּהָ; *fut.* יַקְוָה, *ap.* יִקְוָה) to *expect, to wait for, to hope, with the accus.* JOB 30, 26, אל Ps. 27, 14; 37, 34, or ל JER. 8, 15; 14, 19; or it is followed by an *infin.* with ל Is. 5, 7. Hence the phrases קוּהָ אֶת-יְיָ ל Ps. 25, 5, קוּהָ אֶת-יְיָ 27, 14, and קוּהָ לֵי יְיָ Is. 8, 17, without distinction of meaning. Also to *endeavour for a person or thing, to lie in wait for*, with ל Ps. 119, 95, or the accus. 56, 7.

Pih. II. (redupl.) קוּקוּ (not used) to *be very strong, valiant, robust*; Ar. قَوْءَة *might*. Deriv. קוּ-קוּ.

קוה (a ground-form for קוּ, *constr.* קוּהָ; from קוּהָ) *m.* same as קוּ a *measuring-line or cord* ZECH. 1, 16, 1 KINGS 7,

23, elsewhere **קוה** **הַמִּדְּבָר** 7, 15, fully **קוה** **הַמִּדְּבָר** **הַזֶּה** Jer. 31, 39. In all these passages the K'ri has **קוה**.

קוה see **מִקְוֶה**.

קוה (not used) *trans.* same as **קוה** *to bind, to attach.* Deriv. **קוה**.

קוה (not used) *tr.* *to bind, to knot, to enfold, to enclose, hence to fetter, to shut in, of a prison; adopted only for the noun קוה in **פְּתוּחַ קוה** Is. 61, 1 (*Kimchi*). The organic root **קוה** is perhaps with that in **קוה** (**בְּיָד**) transferred to firmness, strength, and is then ident. with that in **קוה** (**חֵק**), Arab. **حَقَى** (to embrace, to enfold), **حَالَ** (to weave, to join together, to be firm). Thus the one form is transposed from the other. Derivative*

קוה (from **קוה**) *m.* a prison, prop. a thing enclosing; hence **פְּתוּחַ קוה** Is. 61, 1 *the opening of the prison, i. e. freedom* (*Jos. Kimchi*); comp. Talm. **קוה** a fetter. But see **פְּתוּחַ קוה**.

קוה (3 *perf.* **קָהַת** according to some, *fut.* **יִקְהֹת**) *intrans.* same as **קָהַת** (I.), **קָהַת** *to feel loathing, to have a disgust of, with בָּ whereat* Ps. 95, 10. **קָהַת** Ez. 16, 47 does not belong here, since the sense does not suit, and **קָהַת** cannot be taken for **קָהַת**; see therefore **קָהַת**. The form **קָהַת** Job 8, 14, for which some mss. read **קָהַת**, can only be a noun, if we judge by the context, from **קָהַת**; parallel to **בֵּירַת עֲבָרִים**, meaning a thing objectionable, contemptible, a thing to be cast away, cogn. in sense with **מִאֲוֵס**; but if it be a verb, **קָהַת כָּסֶל** means *to throw away hope* (*Kimchi*), or = Arab. **قَاسَى** *to make a breach, to destroy* (see **יִקְהֹת**).

קוה (2 *plur.* **יִקְהֹתֶם**) *to feel a loathing, with מִפְּנֵי of the person Ez. 20, 43; 36, 31. **קָהַת** Ez. 6, 9, likewise with **מִפְּנֵי** of the person in a similar sense, was already found by *Ibn Chajjū* without a Dagesh in **ק**; but though the Masora and many mss. have Dagesh (**קָהַת**), it need not be taken from **קָהַת** on that account. On **קָהַת** Job 10, 1 see **קָהַת**.*

Hithp. **יִתְקַדֵּשׁ** (*fut.* **יִתְקַדֵּשׁ**, in pause **יִתְקַדֵּשׁ**) *to be disgusted, with בָּ with Ps.* 139, 21, also absol. 119, 158.

קוה (not used) *Aram. tr.* same as Hebrew **קוה** II. *to cut off, to pluck, fruit; to reap; Ar.* **قَاصَى** the same. Deriv. **קָהַת**.

קוה (not used) *intr.* *to call, to make a loud noise, to speak loud* (Ar. **قَالَ** the same; Ethiop. of the loud crashing of thunder); ident. in its organic root **קָהַת** with that in **קָהַת** I, comp. Sanskrit **çal**, Greek **καλ-έω**, Latin **cal-o** (in *calendae*), English *to call*. Deriv. **קָהַת** (**קָהַת**), and the proper name **קָהַת**.

קוה (not used) *Aram. intr.* same as the Hebrew **קָהַת**. Deriv. **קָהַת**.

קוה and **קָהַת** (with *suffix* **קָהַת**, *pl.* **קָהַתִּים**, from **קָהַת**) *masc. prop. a rushing noise; hence 1. the voice, of the most various human feelings, as of בָּכִי GEN. 45, 2, Ps. 6, 9, **מִנְחָה** 102, 6, **רָהַת** 42, 5, **שִׁמְחָה** Is. 7, 34, **צִעֲקָה** 1 SAM. 4, 14, **הִרְיָה** 4, 6, of a raging multitude 4, 14, of a lovely singer Ez. 33, 32, of alternate song Ex. 32, 18; *the rush, of a mass of men* 1 KINGS 1, 41; *the voice of speakers* GEN. 27, 22, 1 SAM. 26, 17, of God speaking DEUT. 4, 33; *the sound, of speech* 1 KINGS 19, 13, DEUT. 1, 34, of prayer Ps. 28, 2; SONG OF SOL. 2, 8; Is. 13, 4; *speech* ECCLES. 5, 2; *report* GEN. 45, 16. Adverbially **בְּקוֹל** 1 SAM. 28, 12 or in accus. **קוֹל** DEUT. 5, 19, **קוֹל** רֶם 27, 14 *aloud, alta voce*; **קוֹל** אֶחָד 2 CHR. 5, 13 *unitedly*; poet. **קוֹל** alone *with loud voice, as* **קוֹל** Ps. 3, 5, **קוֹל** Is. 10, 30. — 2. *the voice or cry of animals, as bleating* 1 SAM. 15, 14, *lowing* JER. 9, 9, *roaring* (of the lion) JOB 4, 10, *neighing* 8, 16, *chirping* ECCLES. 12, 4. — 3. *the sound, noise, rattle, crack, crash, of inanimate things, as of שֶׁנֶּר* Ex. 19, 19, **רָעַם** Ez. 26, 13, **פִּצְעוֹן** Ex. 28, 35, **הִמְיוֹן הַיָּם** Ps. 104, 7, **קוֹל** Ez. 1, 24, **קוֹל** thunder Ps. 1 KINGS 18, 41; hence **קוֹל** thunder Ps. 29, 3, Is. 30, 30, *pl.* **קוֹלֹת** Ex. 9, 23, or **קוֹלֹת** 9, 28; fig. GEN. 4, 10. — As the verb of **קוֹל**, viz. **קוֹל**, is not available,*

ק is used for *to weep* GEN. 27, 38, *to cry* JUDGES 9, 7, *to shout for joy* Is. 24, 14; so does קול mean *to lift up the voice*, in weeping GEN. 45, 2, crying LAMENT. 2, 7, calling PROV. 1, 20, *to proclaim* 2 CHR. 24, 9, *to sing*, of birds Ps. 104, 12, *to roar*, of lions AM. 3, 4 (also קולות JER. 12, 8), *to thunder* Ps. 46, 7; שָׁמַע קוֹל פ' is *to give one a hearing* GEN. 4, 23, Is. 28, 23, *to listen to* NUM. 20, 16, for which is also used קול הַדִּיּוּן JOB 9, 16; שָׁמַע בְּקוֹל פ' *to give ear to one's voice* GEN. 27, 8, *to obey* 22, 18; so too שָׁמַע לְקוֹל פ' 3, 17, Ex. 15, 26, and שָׁמַע אֶל-קוֹל פ' *to listen to* GEN. 21, 17; הִעֲבִיר קוֹל is *to make known* Ex. 36, 6. Aram. קוּל, מָל, Ar. قَوْل the voice, also utterance, word.

קולִיה (Jah is Announcer) n. p. m. JER. 29, 21; NEH. 11, 7.

קום = קם (2 KINGS 16, 7), see קום.

קום (perf. קָם, once קָמָם Hos. 10, 14; part. קָם, but in 2 KINGS 16, 7 קום; fut. יִקָּם GEN. 27, 31, ap. יִקָּם, 1 person יִקָּם NEH. 2, 12, אֶקָּם 1 KINGS 3, 21) intr. prop. same as קָן *to be*, *to stand in a place*, *to stand fast* (a farther development may be יָקָם belonging to the nouns יָקָם [constr. יָקָם] and יָקָם [constr. יָקָם] in the formation of proper names, or also קָמָה for קָמָן and קָמָל); hence 1. *to live*, *to exist*, like the Samar. יָקָם, comp. the noun יָקָם (see Pih.); *to stand*, קָם על רַגְלָיִם 2 KINGS 13, 21; קָם על יָמִינוֹ *at the right hand*, i. e. *to accuse* JOB 30, 12, because the accuser stood there; קָם על עֵצָר *in the arena*, for defence 19, 25; of waters, coupled with קָמָה JOSH. 3, 16; with a negative *not to stand* = נִפְּץ, i. e. *to be thrown about* Is. 27, 9; *to abide*, with בָּ of a place Ps. 24, 3; (like קָמָה) *to stand fast*, *to subsist*, *to have continuance*, מְיֻלָּכָה 1 SAM. 24, 21, and קָם על מְיֻלָּכָה 2 CHR. 21, 4 *to stand over a kingdom*, i. e. *to rule it* (like הִתְיַצֵּב, before (בְּ) the judgment Ps. 1, 5, before (לִפְנֵי) enemies JOSH. 7, 12, elsewhere קָמָה לִפְנֵי; *to endure* JOB 15, 29;

to keep its hold, of אֶרֶב JOB 41, 13 [26]; *to remain*, רָיָה בְּאֵשׁ JOSH. 2, 11, [26]; קָם, Is. 40, 8, with לְ of the person LEV. 25, 30, of the thing; *to stand to a thing* Is. 32, 8; with לְ of the person, *to be with one*, *to help* Ps. 94, 16; metaphor. *to be brought about*, of a purchase GEN. 23, 17, a valuation LEV. 27, 14, a plan JOB 22, 28; *to come to pass*, of a prediction JER. 44, 28, opposite יָכַל; *to be firm*, decided, of a testimony DEUT. 19, 15; *to hold good*, of a vow NUM. 30, 5; *to be fixed*, of the עֵינָיִם, i. e. *to be blind with cataract* 1 SAM. 4, 15; קום על-שֵׁם פ' *to stand at the name of one*, i. e. *in his name* DEUT. 25, 6. — 2. *to stand up*, מִדְּאֲרֵץ 1 SAM. 28, 23, 2 SAM. 11, 2; *to rise*, of the falling PROV. 24, 16, kneeling 1 KINGS 8, 54, sitting JUDGES 3, 20; *to get up*, in the morning Ps. 127, 2, fig. מִתְעַצֵּר EZR. 9, 5, in which sense it is differently construed and applied, as with קָמָה GEN. 31, 35 or לְקָרָאתָ of the person 19, 1, i. e. *from reverence and esteem*; *to rise up against one* (in a hostile manner), with עַל JUDGES 9, 43, אֶל GEN. 4, 8, בְּ MIC. 7, 6, לִפְנֵי of the person NUM. 16, 2; hence קָמָה Ps. 92, 12 or קוֹמִים 2 KINGS 16, 7 *enemies*; קום to appear against one (as a witness) JOB 16, 8, like קָם בְּ; fig. of שָׁחַן Hos. 10, 14, צָרָה NAH. 1, 9, with עַל of the person, of מְלָחָמָה Ps. 27, 3; *to arise*, appear, קָם חָדָשׁ Ex. 1, 8, נָבִיא JUDGES 5, 7, דִּבְרָא DEUT. 13, 2, generally of a new time GEN. 41, 30; JUDGES 2, 10; with דָּחָה of a person *to succeed* NUM. 32, 14; 1 KINGS 8, 20; *to rise*, out of misfortune JER. 51, 64; *to arise*, of אֲדָר, הָלָךְ JOB 11, 17; *to start up* PROV. 28, 12; *to prepare*, of God, לְמִשְׁפָּחָה Ps. 76, 10, or followed by an infin.; opposite שָׁכַב, both together representing the entire human agency DEUT. 6, 7; Ps. 139, 2. In this signif. it is prefixed, adverbially, to the verbs יָלַךְ GEN. 22, 3, בָּרָה 1 SAM. 21, 11, יָלַךְ GEN. 21, 32, עָלָה DEUT. 17, 8, to give emphasis, decision and direction to the agency; also before הִבָּה 2 SAM.

קוף (Indian; *pl.* קופים and קפים) *m.* *an ape* 1 KINGS 10, 22, 2 CHR. 9, 21 (LXX, Vulg., *Ibn Ganāch*, *Kimchī*), brought by sea-farers to Ophir; Sanskr. *kapi* (prop. agile, from *kap*, to move about), Greek *ἄρκος*, *ἄρβος*, *αἰβος*, north German and English *ape* (rejecting the *k*), Egyptian *kaf*, Persian *kepi*.

קוף I. (*part.* קוף, *fut.* יהקוף, *ap.* יהקוף, *intr.* same as קטט, קטט to feel loathing, to have disgust, with א at, for GEN. 27, 46; NUM. 21, 5; to stand off from, to turn away from (see קטט), to feel a horror of, with מִפְּנֵי Ex. 1, 12; NUM. 22, 3; Aram. קוף the same, in the Targ. for מִפְּנֵי.

קוף II. (Kal not used) *intr.* 1. to stir, to move, to be restless, hence to awake, opposite to קטט (to be at rest, inactive, asleep); ident. in its organic root קוף with that in קוף (Arab. يَقُطُّ), except that this is only used in Kal, and the former merely in Hifl. — 2. to be living, of thorns, bushes, grasses, i. e. to continue to grow exuberant, to grow after, spoken of weeds difficult to be rooted out; comp. קי Ps. 58, 10 (thorn-bushes) from קיה = קיה, and Germ *Quecke* (after-growth of grass) from *quik*, alive, and see Theophr. 4, 11 14, where plants that continue to luxuriate are = living. Deriv. קוף (yet this has also been derived from קוף III. to pierce, which is also suitable); *n. p.* קוף.

Hif. יהקוף (*הקיותו*, *הקיותו* &c., *inf.* *c.* יהקוף, *imp.* יהקוף, *fut.* יהקוף) to be agile, to perform or do actively; hence to awake, from sleep Is. 29, 8; PROV. 6, 22; Ps. 3, 6; 17, 5, from a dream 73, 20, from the dead, of שְׁכֵנֵי עֵצָר Is. 26, 19, יִשְׁכְּנוּ אֶדְמַת עֵצָר DAN. 12, 2, i. e. rising again, returning to life, along with קיה, קים; of the drunken, to become sober Jo. 1, 5; to awake, in the morning, i. e. to rise PROV. 23, 35; fig. to awake i. e. to be active, spoken of God, in order to help Ps. 35, 23; 44, 24; HAB. 2, 19; to appear Ez. 7, 6 (LXX), but according to the Peshito transposed from קוף.

קוף III. (Kal not used) *tr.* to cut off, to pluck off, to tear off, a branch; hence to reap, comp. Arab. قَاص (med. و) to break to pieces, to burst, med. ی to be broken, قَاط to cut off; קוף (קפץ) the same. Deriv. קוף and denom. קוף.

Hif. יהקוף (*fut.* with *suff.* יהקוף) prop. to cut off round about; hence to beleague, to enclose, a city; by which Is. 7, 6 and Ez. 7, 6 (Pesh.) are explained, if it is not better to take it as = נִצְרָה.

קוף (not used) *tr.* to roll together, to fold together, to intertwine, of grape-clusters, then of bushy hair or locks; comp. Talm. קוף to be curled, entwined, rolled up, of hair, Ar. قَبِص to be contracted, to be entwined or rolled together. It may be put therefore with קוף, קוף. Deriv. קוף, קוף.

קוף (*pl.* קפים, *c.* קפץ) *m.* 1. collect. a thorn-bush, thorns, weeds (see קוף II.), cogn. in sense with קי 2. GEN. 3, 18; also *pl.* Ex. 22, 5; JER. 12, 13; a pricking briar Ez. 28, 24, coupled with קי Is. 32, 13 and קי GEN. 3, 18; JUDGES 8, 7; 2 SAM. 23, 6. — 2. (a nimble one; from קוף II.) *n. p.* 1 CHR. 4, 8, with the article הַקוף 24, 10.

קוף (also in mss. קוף, קוף, קוף, which would be a correct passive form from קוף, whilst the present orthography must be referred to a masc. קוף; two mss. have קוף which see; *pl.* קוף) *f.* prop. a thing twisted, rolled, curled; hence a lock, a ringlet, a cue, SONG OF SOL. 5, 2 11, as הַלְחָל (= הַלְחָל), i. e. entwined, whilst ק alone though not smooth hair is nevertheless not synonymous with הַלְחָל comp. βόστρυχος with βόστρυχος a ringlet, lock, from קוף II. to twist, Syr. ܩܘܬܐ the same. According to *Ibn Ganāch* it denotes the forelock, capillus frontis, antiae, i. e. the hair at the margin (comp. קוף), and so it would be from קוף, if we read קוף, as the Arab. قَصَّة (forelock) is also from قَص; but this meaning is unsuitable.

קוק (not used; arising from reduplication of the organic root in קָקָה, קָקָה, comp. זִיז 1. reduplicated from זָז, from קָה or קָה) *tr.* to spue, to vomit; to purge, another sort of evacuation. Hence the derivative form קִיקִי, קִיקִי would be suitable to denote the ricinus tree, whose seeds of a bitter, sharp, biting taste produce purging (according to Diosc.); Talm. שֶׁמֶן קִיקִי (Sab. ch. 2) *Castor-oil*; Egyptian *κασι* (Herod. 2, 94; Diosc. 4, 164) or *κασι* (see Kircher, *scala* p. 185) the same. Yet the meaning may be secondary, and the first be to sting, to be bitter, biting, pungent, sharp, of the ricinus seeds, which by that very quality cause vomiting or purging. The organic root קָק or קָה would then lie also in קָקִי to be sharp, bitter, sour, Aram. קִיקִי in קִיקִי (sharpness). Deriv. קִיקִי.

קָקָה (= קָקָה after the form קָקָה, from the redupl. Pih. קָקָה belonging to קָקָה) *m.* great power, prop. double power, hence קָקָה Is. 18, 27 a people of great might, spoken of the violent, never subdued Ethiopians (Diod. 3, 2; Plin. H. N. 6, 35), whose king קָקָה (Tearka) is adduced as a conqueror along with Sesostris and Nebuchadnezzar (Strabo

15. p. 686); comp. Ar. قَوَّة might. The ancient versions (LXX, Aq., Vulg.) have taken קָקָה to mean hope, expectation, or in whom hope is put (see תִּקְוָה); the Targ. and Syr. have taken it to signify writhing pain, torment, i. e. maltreatment; but these senses, like those of קָקָה, have arisen from an imperfect view of the whole.

קִיקִי I. (1 pers. קִיקִי) *tr.* to dig, to dig up again, choked up wells 2 KINGS 19, 24, Is. 37, 25, i. e. I can easily have water in abundance; to divide, to cleave asunder, to make deep; ident. in its organic root קָק with that in קָקָה, אֶקָה I, קָקָה I, קָקָה, קָקָה, קָקָה, especially קָקָה I. belonging to קָקָה, קָקָה II. 3 in fundamental signification; Arab. قَار (to cut out). Deriv.

קָקָה (according to some) prop. a split (see קִיקִי II.); קִיקִי 1.

Pih. קָקָה (3 p. perf. קָקָה for קָקָה, part. קָקָה for קָקָה) 1. prop. to break or stick through; hence to lay in ruins, to break down, to destroy, only in the two following places, in קָקָה Is. 22, 5 they lay the walls in ruins (but it is better to take קָקָה as a noun, and a denomin. from קָק, meaning overthrow of the walls, or קָק = Arab. قَر. a chariot, and קָקָה as a noun from קָק, to set forth, to bring together, and then the translation would be, the setting forth of the chariots); next in קָקָה NUM. 24, 17 and he has uprooted (= קָקָה), as the LXX, Vulg. and Onk. have. But we should read with the cod. Samar. and according to JER. 48, 45 קָקָה, to which reading Ps. 68, 22 points, though Theod. also reads קָקָה in JER. l. c. translating it *ἐξεργύσει*. — 2. to deepen out, to make deep, like קָקָה. Deriv. the proper name קָקָה and perhaps also קָקָה (= קָקָה).

Hif. קָקָה, only 3 pers. fem. קָקָה and inf. constr. קָקָה JER. 6, 7; but both, קָקָה after the form קָקָה = קָקָה, and קָקָה as an extension of קָקָה, are better taken as **Hif.** of קָקָה.

קָקָה II. (not used) *intr.* to ooze forth, to trickle; deriv. קָקָה water trickling through, then a spring, fountain. Perhaps ident. in its organic root קָק with that in קָקָה.

קָקָה III. (not used) *tr.* 1. to bind, to fit in to each other, to chain or link together, of beams (cognate in sense קָקָה); hence to arch, for binding (comp. קָקָה AM. 9, 6, קָקָה NEH. 3, 38, Arab. قِطَاعَة a building, arch); to surround, to encircle, to enclose, a district or space; ident. in its organic root קָק with that in קָקָה II. — 2. to knot together, to interlace, hence to weave; Ar. قَار to wind (of the serpent). Deriv. קָקָה 2, 4, קָקָה, and the proper name קָקָה in קָקָה, קָקָה

6, 9, נִקְטְלָהּ 20, 43 see under קיט. Deriv. קט.

קָטַל (*fut.* יִקְטֹל, before Makkeph -טל-, with *suff.* יִקְטֹלְנִי) *trans.* to kill, to massacre, only poet. as an Aramaeism Ps. 139, 19; Job 13, 15; 24, 14; Aram. קַטַּל, Nasir. קַטַּל, Ar. and Ethiop. with Tau قَتَلَ (but also قَطَلَ) to cut off. The organic root ק-טל (not ק-טל) is also in קָטַן, Aram. קַטַּן, and in a modified sense in צָל, צָלַל (belonging to 3) with an interchange of צ and ט. Derivative

קָטַל *m.* murder, slaughter (with the sword) Ob. 9.

קָטַל (*part. act. m.* קָטֵל, *part. pass. m.* קָטִיל and with a *pers. suff.* קָטִילִי DAN. 7, 11) *Aram. tr.* same as Hebrew קָטַל to massacre DAN. 5, 19 30; 7, 11.

קָטַל (*inf. constr.* אֲהַקְטִיל) to be slaughtered DAN. 2, 13.

קָטַל (= קָטַל, *inf. constr.* אֲהַקְטִיל) to kill often or several persons (as in Syr. and Arab.); but also a mere intensive of Peal DAN. 2, 14; 3, 22.

קָטַל (*part. m. plur.* מִקְטָלִים) to be killed DAN. 2, 13.

קָטַן (with *suff.* קָטָנִים, *plur.* קָטָנִים, *constr.* קָטָנִי) *adj. m., plur.* קָטָנִים (*fem.* 1. little, also a subst. a little one 1 KINGS 11, 17; 2 KINGS 2, 23; 5, 2; not marriageable, immature SONG OF SOL. 8, 8; young, younger GEN. 9, 24; 27, 15; with the article the youngest 1 SAM. 17, 14; of animals, as פָּתָנָה 2 SAM. 12, 3, שָׁפָל SONG OF SOL. 2, 15; of things, as עֵרֶר ECCLES. 9, 14, דָּבָר 1 SAM. 20, 2, מִאֲזִיר GEN. 1, 16, שְׂאֵלָה 1 KINGS 2, 20; small, in number, of peoples 1 SAM. 9, 21; in power, estimation Is. 36, 9; a subst. poet. smallness, כְּלִי הַקָּטָן Is. 22, 24 vessels of smallness, i. e. small people; *fem. plur.* small things, יוֹם קָטָנוֹת ZECH. 4, 10 day of small things, i. e. of small, insignificant beginnings and advancements. — 2. (the little one, with the article) *n. p. m.* EZR. 8, 12; comp. Phen. קַטָּנָה Katana or Katone, Ka-

tina, *n. p.* of a city founded by the Phenicians in Sicily; קֶתֶן Kothon, Kathon, the name of a small island near Cythera in the Aegean sea; elsewhere the name of a small, inner haven.

קָטַן (1 *pers.* קָטָנִי, *fut.* יִקְטֹן) *intr.* prop. to be crompt, abridged, cut off, to which belonged also a transitive form קָטַן (see קָטַל) meaning to cut off, to shorten, identical with the Aram. קָטַם. After the analogy of מִקְטָן I, מִקְטָן, מִקְטָן metaphor. to be small, little (see קָטַן); figur. to be little esteemed, to be unworthy GEN. 32, 11; 2 SAM. 7, 19. Deriv. קָטָן, קָטָן, and the proper names קָטָן, קָטָן.

קָטַן (*Hif.* אֵיךְ to make small, AM. 8, 5.

קָטַן (*Hof.* אֵיךְ adopted only for the proper name קָטָן (which see).

קָטָן (after the form קָטָן, but always defective; *constr.* קָטָן) *adj. m. and subst.* same as קָטָן: small, smaller GEN. 1, 16; younger 42, 34; short, of time Is. 54, 7; small, poor (in resources) AM. 7, 2; despised OB. 2; generally in all the senses of קָטָן.

קָטָן (after the form קָטָן, with *suff.* קָטָנִי or קָטָנִי pronounce kothonni, the second ט being an echo of the first, and the doubling of the נ [נ] in some mss. being merely intended to retain the short sound) *m. prop.* smallness, concrete the little finger 1 KINGS 12, 10; 2 CHR. 10, 10.

קָטַף (*part. plur.* קָטָפִים, *fut.* יִקְטֹף) *tr.* to tear off, to pluck off, מְלִיחָה DEUT. 23, 26, מְלִיחָה Job 30, 4; fig. יִקְטֹף Ez. 17, 4, קָטַף (for יִקְטֹף 17, 22); cod. Sam. קָטַף מְרִירִים DEUT. 32, 24 for קָטַב מְרִירִי. — The stem קָטַף (Arab. قَطَفَ, Aram. קָטַף, Coptic ⲕⲁⲧⲁ, ⲕⲁⲧⲁ with a similar meaning) = קָטַף, and the organic root is קָטַף.

קָטַף (*Nif.* יִקְטֹף) to be plucked off Job 8, 12, like שָׁכַח Ps. 129, 6.

קָטַר I. (Kal not used) *intr.* to breathe, to exhale, to give fragrance, of sweet scents; to smoke; identical with קָטַר I.

(which see), Aram. **ܩܬܪ**, **ܩܬܪ**, **ܩܬܪ** (Targ. **ܩܬܪ** scent = **ܩܬܪ** I.), Arab. **قَطِر**, **قَطِر**, **قَطِر**. Derivat. **קָטַר**, **קָטַר**, **קָטַר**, **קָטַר**, and the proper name **קָטַר**.

Pih. **קָטַר** (part. **מְקַטֵּר**, inf. **אֲסַק** and **אֲסַק**, fut. **יִקְטֹר**) to burn incense, to kindle incense; commonly and generally to sacrifice, to offer sacrifice, to worship, with **ל** of the deity: so **אֱלֹהִים** JER. 11, 12, **בַּעַל** 7, 9, **מַלְכֵּת הַשָּׁמַיִם** 44, 17, **אֱלֹהִים אֲחֵרִים** 44, 8; with **ב** 1 KINGS 22, 44, the accus. 2 KINGS 23, 8, and **עַל** of the place Is. 65, 7; JER. 19, 13; but also absol. 1 KINGS 22, 44 or with the accus. of the thing sacrificed 1 SAM. 2, 16; AM. 4, 5; to diffuse a sweet smell 2 CHR. 30, 14. Deriv. **קָטַר** and **קִיטֹר**.

Puh. **קָטַר** (part. fem. **מְקַטֶּרֶת**) to be scented, to be filled with incense or sweet fragrance SONG OF SOL. 3, 6.

Ilif. **הִקְטִיר** (part. **מְקַטֵּר**, inf. **אֲסַק**, **הִקְטִיר**, **הִקְטִיר**, fut. **יִקְטֹר**) to burn incense, with **ל** 1 KINGS 11, 8, or absol. 3, 3; to kindle, with accus. of the incense Ex. 30, 7, of the sacrifice or fat LEV. 1, 9; 3, 11; coupled with **עַל-הַמִּזְבֵּחַ** 9, 13 or **הַמִּזְבֵּחַ** 1, 13, **הַמִּזְבֵּחַ** 6, 8; with **ל** for and accusat. of the object (**אֵשׁ**, **אֵשׁ**) Ex. 30, 20; 2 CHR. 13, 11; sometimes the accus. is omitted 26, 18, or **לְפָנַי** is put 1 CHR. 23, 13.

Hof. **הִקְטִיר** (part. **מְקַטֵּר**; fut. **יִקְטֹר**) to be offered, to be burnt LEV. 6, 15; part. **מִקְטֹר** as a noun, incense, along with **מִנְחָה** a meat-offering (JER. 33, 18) MAL. 1, 11.

קָטַר II. (part. pass. fem. pl. **קָטֵרוֹת**) tr. to bind, to attach to, to bridge over; connected with **קָטַר**, **קָטַר**; hence **הַצִּירוֹת** **קָטֵרוֹת** Ez. 46, 22 courts bridged over (*Kimchí*); conseq. not from **קָטַר** I. (Talm. Midd. 2, 8); nor from **קָטַר** to be small (LXX, Syr.). — For the stem, comp. the Aram. **קָטַר**, **קָטַר** to bind, to join; Ar. **قَطَرَ** the same, whence **قَنْطَرَة** bridge; Ethiop. **קָטַר** *katera*, to close. The organic root is **קָטַר**.

קָטַר (after the form **קָטַר**) m. incense, the burning of incense JER. 44, 21.

קָטַר (not used) Aram. tr. same as Hebrew **קָטַר** IL (which see). Deriv.

קָטַר (pl. **קָטֵרִין**, constr. **קָטֵרִי**) Aram. m. prop. knots, hence joints, of the loins DAN. 5, 6; comp. Syr. **ܩܬܪܐ** joints of the hand; figur. knots = riddles, knotty questions 5, 12 16.

קָטַר (prop. a shortened or small thing, from **קָטַר** = **קָטַר**) n. p. of a city in Zebulun JUDGES 1, 30, which place is not mentioned in JOSH. 19, 15; but **קָטַר** (from **קָטַר**) stands for it with a like appellative meaning. The LXX read *Xεβρων* or *Κεδρων*, which is simply a mistake in orthography.

קָטַר (with suff. **קָטֵרִי**, from **קָטַר** I.) fem. incense, of spices Ex. 30, 7 or some other fragrant materials as a mixture 30, 35; **מִזְבֵּחַ הָעֹלֶה** altar of incense 30, 27; 31, 8; **קָטַר** a strange i. e. not prescribed offering of incense 30, 9; **קָטַר** perpetual i. e. daily-offered incense 30, 8; also of profane incense PROV. 27, 9. The offering of it is represented by **עַל** **הִקְטִיר** Ex. 40, 27, **עַל** **הִקְטִיר** LEV. 10, 1, **עַל** **הִקְטִיר** NUM. 16, 17, **עַל** **הִקְטִיר** NUM. 16, 35. Metaphor. the parts of the sacrifice which were to be burned, the sacrificial flesh, Ps. 66, 15; Ez. 16, 18; prayer is compared to **קָטַר** PSALM 141, 2.

קָטַר (contracted from **קָטַר** = **קָטַר**) or from **קָטַר**; the little one) n. p. of a city in Zebulun JOSH. 19, 15, which is called elsewhere **קָטַר** (which see) JUDGES 1, 30. The LXX read *Kataváth* (i. e. **קָטַר**), and this city is called in the Talmud (Jer. Megillo 1, comp. Tosifta Sotha 15) **קָטַר**, **קָטַר**; it not only existed still in the Talmudic period, but the Biblical **קָטַר** is expressly explained by it. But as **קָטַר** even then was different from **קָטַר** (Bereshith rabba ch. 8), the two should not be identified.

קָיָה (from **קָיָה** after the form **קָיָה**, **קָיָה** along with **קָיָה** like **קָיָה**; with suff. **קָיָה**) m. vomit Is. 19, 14; 28, 8; JER. 48, 26.

קִיָּה (only *imper. plur.* קִיָּי) *intrans.* same as **קָאָה** = **קָאָה** (**קָאָה**) to *spue* JER. 25, 27.

קִיָּץ (from קִיָּט, like the Hebr. קִיָּץ from קִיָּץ) *Aram. m.* same as Hebr. קִיָּץ *fruit-harvest, fruit-time, summer* DAN. 2, 35.

קִיָּזֹר (lengthened from קִיָּז, from קִיָּז to קִיָּז I.) *m. smoke, of the earth, i. e. ascending earth-smoke* GEN. 19, 28, of a furnace (בִּבְשָׁן) *ibid.*; נֶאֱדָר בְּקִיָּזֹר *Ps.* 119, 83 *a bottle in the smoke, i. e. dried up and wrinkled, because empty skin bags were dried in the smoke; a mist, an ascending vapour* 148, 8, incorrectly rendered *ice* by the LXX and Syr.

קִיָּם (from קִיָּם after the form קִיָּק, with *suff.* קִיָּמִי as a rare pause-form for קִיָּמִי) *m. hostile appearance against one* (see קִיָּם), *enmity, opposition* JOB 22, 20. The adoption of a concrete sense = קִיָּם is unnecessary, if it be not better to read קִיָּמִי.

קִיָּם (formed from Pael קִיָּם) *Aram. adj. m., קִיָּמָה fem. abiding, continuing, enduring* DAN. 6, 27, of God, coupled with קִיָּי; of מִלְכֵי 4, 23; Syr. مَمْلُكَة the same.

קִיָּם (from קִיָּם) *Aram. m. a statute, appointment, hence command* DAN. 6, 8 16, coupled with קִיָּם; Targ. for קִיָּם, בְּקִיָּרִית, Sam. קִיָּאֵחַ, Syr. مَعَاهِدَة covenant, statute, compact.

קִיָּמָה (from קִיָּם) *f. the breaking forth, of enemies, as קִיָּמָה is their consessus* LAMENT. 3, 63; comp. קִיָּם.

קִיָּמֹשׁ see קִיָּמֹשׁ.

קִיָּן (not used) assumed for קִיָּן, the proper names קִיָּן, קִיָּה, perhaps קִיָּן, noun Gent. קִיָּי, קִיָּי; see קִיָּן.

קִיָּן (with *suff.* קִיָּי) *m. 1. (from קִיָּן II.) prop. a thing pointed, the iron point of a lance* 2 SAM. 21, 16, *ferrum hastae* (Vulg.), conseq. not *the shaft*; Ar. الْقَنَاة (Jos. Kimchi). — 2. *smith-work* (comp.

Ar. قَيْنٌ a smith, Syr. قَيْنَا), hence *n. p.* of the inventor of sharp iron tools and smith-work, which is ascribed historically to the tribe of the Cainites GEN. 4, 22; but as the people of חִיבְלָה or חִיבְלָה (GEN. 10, 2; Is. 66, 19; Ez. 27, 13; 32, 26; 38, 2 3; 39, 1) carried on mainly the trade of brass- and iron-workers, this word is added (comp. the Pers. تَوِيل scoria ferri, brass). See חִיבְלָה. — 3. (*something brought forth, creature, i. e. קִיָּן* = קִיָּן Ps. 104, 24, from קִיָּן II.) *n. p.* of the first-born of Adam (the derivative is associated with קִיָּה GEN. 4, 1; comp.

Ar. قَان to create), the founder of husbandry 4, 2. From his tribe the Cainites, proceeded the east Asiatic races which roamed about in the steppes without a fixed dwelling 4, 12. After the Cainites had wandered from their original seat Eden, they went eastward and formed the Chinese stem 4, 16, called by the writer קִיָּן (sight). See Knob. Gen. p. 58. — 4. (in pause קִיָּן) *n. p.* of a nomadic tribe camping in southern Palestine and belonging to the Amalekites, conseq. to the primitive Arabian races south of Canaan, of whom a part went subsequently into Canaan NUM. 24, 22; JUDGES 4, 11. Deriv. the Gent. *m.* קִיָּי, קִיָּי which see. — 5. only with the article הַקִּיָּן (*a smithy*) *n. p.* of a city in Judah, coupled with בְּדָה and הַמִּנְהָ Josh. 15, 57.

קִיָּה (from קִיָּן I.; *pl.* once in Ezek. קִיָּיִם, elsewhere קִיָּיִם) 1. *f. a song of complaint or mourning, an elegy*, 2 SAM. 1, 17; קִיָּה to take up a mournful song, i. e. to lament, complain, with קִיָּי of the person JER. 9, 9; Ez. 26, 17; seldom with קִיָּי for קִיָּי 19, 1; a collection of elegies, e. g. upon יִשְׁרָאֵל 2 CHR. 35, 25. — 2. (*smithy*) *n. p.* of a city in Judah Josh. 15, 22, different from הַקִּיָּן 15, 57, though of the same meaning.

קִיָּי 1 CHR. 2, 55 see קִיָּי.

קִיָּי *n. Gent. m.* from קִיָּן 4, the name of an Amalekite or primitive Arabian race, which, however, separated from Amalek, and settled first in the south

of Canaan, the protegee and ally of the Israelites, like the *יִרְחֻמָּאִים*, but they soon marched in nomad fashion northwards GEN. 15, 19; NUM. 24, 21; JUDGES 1, 16; 4, 11 17; 1 SAM. 15, 6; 27, 10; 30, 29; 1 CHR. 2, 55. These passages clearly shew the relation of this tribe to the Israelites. Along with *קִינָן* we find also *קִנִּי* 1 SAM. 1. c. and *קִינִי* 1 CHR. 1. c. The Kenites are also brought into connexion with *שִׁלְמָה*; hence in the Targum on GEN. 1. c. *קִינִי* is rendered *שִׁלְמָה*. *שִׁלְמָה* was the *second* son of *חור* and grandson of *פֶּלֶב* 1 CHR. 2, 19 51. As a peculiar separate Calebite stem they inhabited *בֵּית לָחֶם* (1 CHR. 9, 16; 2 SAM. 23, 28 29; 2 KINGS 25, 23; EZR. 2, 22), *צִיּוֹן הַמִּזְבֵּחַ*, *צִיּוֹן בֵּית יִצְחָק*, (see *מִזְבֵּחַ*) and *צִיּוֹן*. Besides, the association of the *קִינָנִים*, who inhabited *רִעְבֵּץ*, belonged to the Calebite *Salma-stem*, as also the three corporations *שִׁמְעֵתִים*, *חֲרָדִיתִים* and *קִינָנִים*. To these associations belonged also the *קִינָנִים* (Kenites) descended from *רַחֲבִית*, the ancestor of the Rechabites 1 CHR. 2, 55.

קִינָן (same as *קִינִי* 3, conseq. from *קִינִי* II.; a child, one begotten) *n. p. m.* of an antediluvian patriarch, GEN. 5, 9; 1 CHR. 1, 2.

קִיץ (with *suffix* *קִיץ*; from *קִיץ* II.) *m. fruit- or vine-harvest*, proceeding from the idea of cutting off, like *קָצַר* (from *קָצַר* to cut off) of grain-harvest Is. 16, 9; *fig-harvest time* 28, 4; metaphorically 1. *summer*, the *warm time of the year*, the time of fruit-harvest; the *dry summer time*, oppos. to *חֶרֶף* GEN. 8, 22; Ps. 74, 17; Prov. 6, 8; 10, 5; 26, 1; *בֵּית הַקִּיץ*, AM. 3, 15 a *summer-house*, *summer-palace*, as there was a *בֵּית הַחֶרֶף* (JER. 36, 22); *קִיץ חֲרָבִי* Ps. 32, 4 the *heats of summer*. — 2. *the fruit of summer*, or *fruit gathered*, sometimes translated *figs*, sometimes *poma* 2 SAM. 16, 1; Mic. 7, 1; AM. 8, 1 2, verbally alluding to *קִיץ*; JER. 40, 10 12; comp. Ar. *قَيْظ*, *قَيْظ* (the height of summer), Aram. *קִיט*, *קִיט* the same. Derivative

קִיץ (3 *perf.* *קָץ*) *denomin.*; to abide during summer, to pass the summer Is. 18, 6, like *חֶרֶף* from *חָרַף*; Ar. *قَالَط*.

קִיץ (from *קִיץ* II. after the form *קִיץ* from *קָץ*) *adj. m.*, *קִיץ* *f. the last, the extreme* Ex. 26, 4 10; 36, 11 17.

קִיָּוִן (in the first instance from *קִיץ*) *m. palma Christi*, *ricinus* JON. 4, 6-10, a small tree in whose shade Jonah sat; so named from the bitter, sharp taste of its seeds, which cause a disposition to vomit; Ar. *الخروج*. See *קִיָּוִן*.

קִיָּוִן *m. ignominy, shame* HAB. 2, 16, same as *קָלוֹן*, which stands in the first hemistich, conseq. from *קָלוֹה*. The syllable *קִי* prefixed arose either from a mistake in orthography, or it is = *קִיָּה* (Vulg.) and *קָלוֹן* itself = *צוּרָה* (Is. 28, 8), or it stands for *קָלוֹן* from *קָלוֹה*; in no case is there an assonance in it to *קִיָּוִן*.

קִיר (*pl.* *קִירוֹת*) *m. 1.* (from *קִיר* I.) *depth*, of walls JOSH. 2, 15, defined more exactly by *בְּחֻמָּה* to dwell on the wall. — 2. (from *קִיר* III.) *prop. a thing which embraces or encloses; hence a wall*, about a city, *הַקִּיר* NUM. 35, 4, Ez. 12, 5 7 12, and fig. 13, 12 14 15; 2 SAM. 5, 11 *one preparing stones for a wall*, i. e. stone-cutter; *אֶבֶן מִקִּיר* a stone out of the wall HAB. 2, 11; *stone wall* LEV. 14, 37, with *נִבְרָה* Ps. 62, 4, Ez. 13, 12; ident. with *חֻמָּה* (which see); the *circumvallation*, of a court Ez. 8, 7 8; the *wall*, of a house, *הַקִּיר* Ez. 41, 5 6, *הַבִּנְיָן* 41, 9, *הַבִּנְיָן* 41, 12; of the *עִיר* surrounded by a wall 2 KINGS 4, 10; *a seat by the wall*, from within 1 SAM. 20, 25, or from without 25, 22; 1 KINGS 14, 10; of *בְּרֵךְ* NUM. 22, 25. For *קִיר* Is. 25, 4 it is better to read *קִיר* a wintry storm (comp. Ps. 147, 17). In *הַחֻמָּה* JOSH. 2, 15, *קִיר* is to be taken in significat. 1. From the idea of a place enclosed, hedged about it comes to mean generally, a city, like *קִיר*, *קִירָה*. So *קִיר מוֹאָב* *n. p.* of a strong Moabite city three hours south east of *מוֹאָב* (ib.) or *קִיר* (NUM.

21,15) or קיר מואב (22, 36), and in meaning just the same Is. 15, 1. This stronghold was perhaps early called in the Moab. dialect קִרְרָה (which see), i. e. *tower, fortress*; and so it may have arisen that the Targ. put for it קִרְרָה דְּמוֹאב, 2 MACC. 12, 17 *ῥάρακα*, the Greeks *ῥαρακ-Μωβα* (Steph. Byz.), the Ar. *الكرک*, and that at present it is still known by the name *Kerek* (Robinson, Palest. II, 569). On קיר חרש and קיר הַרְשֻׁתוֹ see חרש and הַרְשֻׁתוֹ. — 3. *n. p.* of an Assyrian province, near צִלְחַם, viz. the district lying on the river *Kur* (*Kūros*, קִיר, *Gulistan* or the modern Georgia Is. 22, 6. There the Assyrians transplanted the inhabitants of Damascus and the Israelites 2 KINGS 16, 9; AM. 1, 5. An offshoot of the Aramaeans is said to have come thence 9, 7. On account of various difficulties some understand the place *Karīn*, between Media, Elam (Susiana) and Assyria (Ptol., Isidor.), or *Kurin*, a Median locality; but these opinions are inadmissible. — 4. (only *pl.* קִירוֹת; from קִיר III.) *beams, beams of the roof and floor*; Greek *δοxός*, = קִירוֹת 1 KINGS 6, 15; 6, 16 (LXX); 2 CHR. 3, 7; it is unnecessary to change it into קִירוֹת.

קִירִם (after the form קִרְמֶשׁ, from קִרֶם = קָרֶם; a *strong or powerful one, a giant*) *n. p. m.* NEH. 7, 47, for which EZR. 2, 44 has קָרֶם.

קִישׁ (from קִישׁ; a *bow, fig. power*) *n. p. m.* 1 SAM. 9, 1; 1 CHR. 8, 30; 23, 21; 2 CHR. 29, 12; ESTH. 2, 5.

קִישׁוֹן (from קִישׁ; *the winding, meandering one*) *n. p.* of a brook (נַחַל) or river (נָהָר), rising in mount Tabor and flowing through the plain יִזְרְעֶאל, the great battle-field of the country (hence called after the LXX קִירוֹמִים JUDGES 4, 7; 5, 21; Ps. 83, 10); falling into the gulf of צֶבַי close by the foot of בְּרֶמֶל (1 KINGS 18, 40) which rises 582 feet above the Mediterranean. Later writers name it חֵיפָא (Kheifa), Ar. *حيفا* (נהר חֵיפָא). Now it is *el-Makutta* (Robinson, Palest. III. p. 228 seq.).

קִישְׁיָה (from קִישְׁיָה = קִישְׁיָה which see) *n. p. m.* 1 CHR. 6, 29.

קִיתָרִם (only in K'tib, while the K'ri has קִתָּרִם) *m. a harp*, DAN. 3, 5 7 10 K'tib, the Greek *κίθαρῖς*, but here still in the original form *κίθαρος* (*chest*); Saad. *قِيثَار* and *قِيثَار*.

קָל (from קָלָל L; *pl.* קָלִים) *adj. m.*, קָלָה *fem. light-footed*, and as a *subst. a light-footed one, a runner* AMOS 2, 14; ECCLES. 9, 11; *swift*, Is. 18, 2, fully קָל בְּרַגְלִים 2 SAM. 2, 18; AM. 2, 15; Is. 5, 26; קָל עַב a *light cloud* 19, 1; poet. and concrete a *fleet runner, a fleet horse* 30, 16; a *fugitive* JER. 46, 6; a *fugitive driven about* JOB 21, 18; *nimble*, of בְּכֶרֶה JER. 2, 23; *adv. קָל מְדוּדָה rapidly* JO. 4, 4. Comp. Aram. קָלִיל *swift, quick*, and *ελεγς, celer.*

קָל (from קָלָל) *Aram. m.* same as Hebrew קוֹל DAN. 3, 5.

קָל (an infinit.-noun from קָלָל II. after the form קִי, קִי) *m. lightness, inconsiderateness* JER. 3, 9 (Targ., Jerome), which suits when compared with 1 KINGS 16, 31; the meaning = קָלוֹן *reproach* is not appropriate.

קָל meaning *voice, call* GEN. 27, 22; 45, 16; Ex. 4, 8; 19, 16; see קוֹל.

קָלָא (not used) *intr.* same as קָלָה I. Deriv. קָלִיא.

קָלָה (Kal not used) *tr.* same as קָהַל to collect, only

Nif. נִקְלָה (3 fut. *pl.* יִקְלְהוּ) to be collected 2 SAM. 20, 14 K'tib, for which the K'ri reads with many mss. יִקְרְהוּ.

קָלָה I. (3 perf. with suff. קָלָם, *part. pass.* קָלִי) *tr.* to roast, to parch, grain, same as קָלָה I. (which see), II. קָלָה, also generally to burn JER. 29, 22, with an assonance to קָלָה and קוֹלָה, as קָלָה stands in the Targ. for שָׂדֶה and קָלָה *dried, roasted*, of אֶרֶב LEV. 2, 14; *subst. parched ears of corn* JOSH. 5, 11. Deriv. קָלִי.

Nif. נִקְלָה (not used, only *part. m.*

(נִקְלָה) *to be scorched, to be burning with fever; the part. נִקְלָה as a subst. Ps. 38, 8 fever-heat, inflammation.*

The organic root ק־ל־ה (Arab. قَلَى, Aram. קָלָא, מָלָא, also for שָׁקָה, שָׁקָה), also found in נָחַל (which see), Ar. قَهْل, שֶׁ-נֶּל (= רָחַם), may be connected with that in cal-ere, αλ-ειν.

קָלָה II. (not used) *tr. to despise, to esteem lightly, to value lightly, to attack, to asperse, defame, Ar. قَلَى; it is closely connected with the intr. קָלַל II., cognate in sense with חָרַק. Deriv. קָלִיוֹן, and the proper names מִקְלָה, מִקְלָה.*

Nif. נִקְלָה (part. m. נִקְלָה) to be small or despised, to decay, קָדַר Is. 16, 14; נִקְלָה poor, despised 3, 5, oppos. to נִכְבֵּד, coupled with רָשׁ 1 SAM. 18, 23, oppos. to מִחְפָּזָד Prov. 12, 9; to become despicable Deut. 25, 3. The old expositors took נִקְלָה Ps. 38, 8 in this sense; but it is better referred to קָלָה I.

Hif. הִקְלָה (part. m. מִקְלָה) to make light of, to despise, אָב וָאֵם (parents) Deut. 27, 16 (Targ.). According to others to beat, to injure, to wound, like the Arab. قَلَى, as 27, 24 25; Ex. 21, 15; but this meaning is not in the Hebrew.

Pih. (redupl.) קִלְקִלָה see קִלְקִלָה.

קָלָה (from קָלַל) *m. prop. one lessened, shortened, diminished, i. e. curtailed in a member, opposite to שָׁרִיץ Lev. 22, 23 (Targ. הָרָר, Saad. ناقص diminutus), so that one foot is shorter than the other (Kimchi); comp. قَلَط smallness of stature, قَلَطِي or قَلَط dwarf.*

קָלִיוֹן (*constr. קָלִיוֹן, with suff. קָלִיוֹנִי*; from קָלָה II.) *m. shame, Prov. 3, 35, parallel חֲרָפָה 6, 33; disgrace 9, 7; disregard 11, 2, opposite כְּבוֹד Hos. 4, 7; HAB. 2, 16; affront Prov. 12, 16; small esteem, along with רִישׁ 13, 18; reproach 22, 10; degradation Hos. 4, 18; dishonour Ps. 83, 17.*

קָלַל (not used) *tr. to cut out, to deepen or hollow out, a vessel or kettle;*

only a collateral form of קָלַח II. (belonging to קָלַח = קָלַח); conseq. not to flow, after the Aram. קָלַח, still less = קָלַח. Comp. Ar. قَلَعَ, خَلَعَ to be hollow, whence قَلْع a hollow reed, خَلِيع an inlet, a hollow.

Pih. קִלְחָה (not used) intens. of Kal. Derivative

קִלְחָה (from קָלַח Pih.) *f. a kettle, pot 1 SAM. 2, 14; Mic. 3, 3.*

קָלַט (not used) *tr. 1. to contract, to lessen, to abridge, to make shrink, e. g. a member of the body, to shorten; Ar. قَلَص (intr.) to be contracted, shrunk; قَلَط to be short, little, crippled. Deriv. קָלִיט and the proper name קָלִיטָה. — 2. to draw in, to gather in, to receive, a fugitive, Aram. קָלַט; cognate in sense אָסַק. Deriv. מִקְלָט.*

קָלִי (from קָלָה I. after the form נִקְי) *roasted grain (fully קָלִי בָצָא Lev. 2, 14) or roasted ears, serving the easterns for food Lev. 23, 14, 2 SAM. 17, 28, once קָלִיָּה (from קָלָה = קָלָה I.) 1 SAM. 17, 17; roasted or parched peas, 2 SAM. 17, 28, along with קָדָשִׁים Isaiah de Trani).*

קָלִי (abridged from קָלִיָּה; *Splendour or Light is Jah; comp. קָלַל n. p. m. NEH. 12, 20.*

קָלִיָּה see קָלִי.

קָלִיָּה (from קָלָה poverty from קָלָה II., and קָלָה) *n. p. m. EZR. 10, 23, for which NEHEM. in 8, 7 has*

קָלִיָּה (littleness, poverty) *n. p. m. EZR. 10, 23, who is also called קָלִיָּה (from קָלָה II.) NEH. 8, 7, almost in the same sense.*

קָלַל I. (Kal not used) *intr. 1. same as קָלָה I. to glow, to burn; hence to be luminous, shining, of brass, in which meaning the LXX, Theod., Targ., Pesh., Vulg. have taken the stem קָלַל to the noun קָלִיל. Besides the verbs compared under קָלָה I., we have still to compare*

with the organic root קל those in קלל (to shine, to glitter, to illuminate), (to shine, to glitter, to illuminate), I, perhaps also קלל (to shine, to glitter, to illuminate), the Arab. قَلَّل (to roast, to dry), קל II, קל II. (belonging to קל), Arab. غَلَّ (to glow, to burn), קל (to shine, to glitter), Arab. جَلَّ (to shine, to glitter), whence جليل (shining, distinguished). Derivat. קלל and the proper name קלי. — 2. (not used) *tr.* to pierce, bore, cut into; hence to wound, to injure, to curse, execrate; cognate in sense קל I, קל. This meaning proceeded from that of to glow, to burn, the same metaphor. transference being found in קל II (= קל), קל, קל (see Pih. and Puh.). Derivat. קלל. — 3. (not used) *tr.* to sharpen, to point, proceeding from the idea of cutting into as in the verb קל = קל (קל). See Pih. II. קלל. — 4. to hasten, to run, spoken of the swift gallop of horses and the rapid flight of the eagle 2 SAM. 1, 23, HAB. 1, 8, of a weaver's shuttle JOB 7, 6, of messengers 9, 25; to subside, of מים GEN. 8, 8 11; fig. applied to the fleeting days of life JOB l. c., to enemies hastening forward HAB. l. c., to the swiftness of heroes 2 SAM. l. c. As קלי is used in this sense along with קל HAB. 1, 8, the idea of swiftness seems to be connected with that of sharpness, and the latter with that of glimmering, glittering; comp. קל, קל to glitter and to rush forward in haste (see קל = קל, קל, קל LAMENT. 4, 15), קל (which see); comp. also קל. Derivat. קל.

Pih. I. קלל (part. קלל, inf. c. קלל, fut. קלל) an intensive of Kal 2. to abuse, to revile, with the accus. אלהים Ex. 22, 27, משיח 2 SAM. 19, 22, מלך ECCLES. 10, 20, אב ראם LEV. 20, 9, as קל, קל are used (see Kal 2); seldom with א of the object Is. 8, 21 or with ל 1 SAM. 3, 13 (where, however, the LXX read אלהים for קל). With a stronger meaning, to curse, to execrate GEN. 12, 3, coupled with ארר, opposite ברך; JOB 3, 1; with אבם 2 KINGS 2, 24, באלהים

1 SAM. 17, 43; cursing followed by annihilation and destruction 2 KINGS 2, 24; DEUT. 23, 5. — קלל מללני JER. 15, 10 K'tib, may either have arisen from קלל or from a mixture of קלל and קללני.

Pih. II. קלל or קלל (redupl.) 1. an intensive of Kal 4. to move violently to and fro, to shake, בחרים with arrows, which was a way of casting lots Ez. 21, 26; Ar. قَلَقَل the same. After the old Arabic and Greek custom arrows were put into a helmet and shaken, in divination. — 2. an intensive of Kal 3. to sharpen, to point (opposite קל), with the accus. פנים (edge) ECCLES. 10, 10 (לא should be regarded as existing before קלל).

Puh. קלל (fut. קלל) 1. to be smitten with a curse Is. 65, 20; to be cursed Ps. 37, 22. — 2. to pass away quickly, of possessions JOB 24, 18, coupled with קל.

Hithp. קלל to reel to and fro, of נבחר JER. 4, 24 (Kimchi).

קלל II. (perf. קלל, fut. קלל, pl. קלל) intr. same as קלל II. to be low, small, in power, honour and dignity JOB 40, 4; to be too light NAH. 1, 14 (comp. DAN. 5, 27); with בציני פ' to be lightly esteemed in one's eyes GEN. 16, 4 5; to be despised, coupled with בוי 1 SAM. 2, 30. — In the derivative (קל) and in Nif. and Hif. the meaning to be light still appears, arising from the fundamental signification of swiftness and movability, as levis in Latin, ελαφος in Greek identify the two ideas, consequent from קל I; metaphor. to be few, Arab. قَل, to be insignificant, Aram. קל, so that קלל II. might be omitted as a peculiar stem. But if we put together the meanings of the stem, such as those of being low, in honour and dignity, of being little esteemed, despised, in reputation, of coming down, of starving, of being bad, contemptible, with reference to meats, of being put to shame, corrupted &c., we may readily perceive, that there is the nearest relationship

between קלל II. and קלה II. Deriv. קל (JER. 3, 9).

Nif. נקל, seldom נקל like נמס Ez. 21, 12 in a sense rather impersonal (נקלתי, נקלתי; the fut. יקל Is. 30, 16 belongs to קלל I. and is a fut. Kal like יקל, יקל, on account of its intrans. signific. for יקל; part. f. נקלה) to be little, small, an easy thing, insignificant, with ל of the person Prov. 14, 6, also with ל of the thing 2 KINGS 20, 10, but the verb that follows נקל and supplements it stands with מן Is. 49, 6, Ez. 8, 17, meaning to be too light, too small (see מן); with בְּעֵינֵי אֶל to be small in one's eyes 2 KINGS 3, 18; 1 SAM. 18, 23; על-נקלה prop. upon a small or insignificant thing, but only as an adv. heedlessly, slightly JER. 6, 14; 8, 11. Lastly, to be despised 2 SAM. 6, 22, opposite נבדד.

Pih. קלקל (redupl., not used) an intensive of Kal, to be mean, bad, contemptible, of meats; Aram. קלקל to put to shame, to corrupt. Deriv. קלקל.

Hif. הקל (הקלתי, הקלתי; inf. c. הַקֵּל; fut. יקל) 1. to make easy, light, i. e. to lighten, to lessen, to diminish, יר 1 SAM. 6, 5, with מִזֶּל of the person 1 KINGS 12, 10, where לָל should be supplied; absol. to lighten Ex. 18, 22, JON. 1, 5, seldom with מן of the thing 1 KINGS 12, 4 to lighten from off. — 2. to bring into contempt Is. 8, 23, opposite דִּבְרֵי בִיר to despise, to esteem lightly 2 SAM. 19, 44; to act contemptibly, with א of the person to one Ez. 22, 7.

קלל (from קלל I. = קלה I. after the form הָלַל, שָׁלַל, בָּדַד, after which are the fem. forms קָלְלָה, רָנְנָה, שָׁמְנָה) m. something light, shining, of נְחֹשֶׁת Ez. 1, 7, ξαστραπτων χαλκός (LXX, Theod., Gr. Ven., Trg., Pesch., Vulg.), or glowing, the two together fine brass, like χαλκο-λβαρος (REVEL. 1, 15; 2, 18); unquestionably ident. with הַשְׁמַל (1, 4 27; 8, 2) or נְחֹשֶׁת מִצְהָב Ezr. 8, 27.

קללה (c. קללתי, with suff. קללתי, pl. קללתי; from קלל II.) f. reproach, reviling, aspersion, coupled with דָּרְסָה JER.

44, 8, שָׁמְנָה 44, 22, שָׁמְנָה 24, 9, שָׁמְנָה 25, 18, חָרַב 49, 13; injury, wrong 2 SAM. 16, 12; Prov. 27, 14; commonly imprecation, cursing, oppos. to בִּרְכָה GEN. 27, 12; DEUT. 11, 26; 30, 1, i. e. a curse uttered, or what amounts to that; קִי נִמְרָצוּ a violent curse 1 KINGS 2, 8; concrete one accursed, by God DEUT. 21, 23.

קָלַם (Kal not used) intr. to cry aloud, to shriek (Targ. קָלַם for the Hebr. קָרָא Jer. Targ. GEN. 41, 45; EST. 6, 9 11); metaphor. to mock, scorn, deride, like שָׂרַק; Aram. and modern Hebr. to praise aloud, to celebrate. Hence it is not connected with קָלַם, קָלַם, קָלַם, in which another fundamental signification exists. Deriv. קָלַם.

Pih. קָלַם (inf. c. קָלַם) 1. to mock, scoff at, אָחָז Ez. 16, 31, i. e. to esteem a harlot's hire lightly, to scoff at it. But as the text speaks of a harlot who does not take but give אָחָז (16, 33); we may here take קָלַם in the fundamental signific. translating, and thou art not like a harlot in order to lay claim to a harlot's hire. The reading לְקָשֶׁשׁ (= לְקָשֶׁשׁ) in order to gather in, is an unnecessary conjecture. Deriv. קָלַם.

Hithp. הִתְקַלַּם (fut. יתקלם) to shew oneself scornful or derisive, with א of the person over EZEK. 22, 5; HAB. 1, 10; 2 KINGS 2, 23.

קָלַם m. scorn, derision, coupled with לָע Ps. 44, 14 and דָּרְסָה JER. 20, 8.

קָלַסָה f. the same Ez. 22, 4.

קלע I. (only part. קלע) prop. tr. of קלל I.; hence to move quickly, to put in motion, to swing, to sling, בָּאֶבֶן with a stone JUDGES 20, 16; to expel, drive away, inhabitants, JER. 10, 18. The meaning of the verb to קלעים (curtains) is said to belong to this fundamental signification, agreeably to the analogy of יריעה; but this is better derived from קלע II. Deriv. קלע 1.

The stem is closely connected with גָּלַע (to hurl or drive forth), גָּלַע II.,

קָלַל I., Sanskrit *kal*, Greek *καλλειν*, Lat. *cell-ere*; Aram. קָלַע and קָלַק (to throw); Arab. قَلَعَ (intr.) to move to and fro, to shake, to totter; Ar. قَلَقَ the same.

Nif. קָלַע (fut. יִקָּלַע) to be hurled, to be shaken about, adopted for 1 SAM. 25, 29, where the reading is קָלַעָה.

Pih. קָלַע (fut. יִקָּלַע) to sling, אֲבָן 1 SAM. 17, 49; 25, 29 (see *Nif.*). Deriv. קָלַע.

קָלַע II. (not used) *tr.* to plait, to knot, to weave, a covering, a curtain; Aram. קָלַע the same, whence קָלַעָה plaits of hair, plaited work, קָלַעָה the same, קָלַע covering of a tent, tent-cloth; Arab. قَلَعَ perhaps the same, therefore قَلْعَة a curtain, a flag, قَلْعَة = Hebrew אֲבָנִים a fortification. Deriv. קָלַע 2.

קָלַע III. (only *perf.*) *tr.* to cut in, to make deep, to deepen, to engrave, of figures which have deep-cut outlines, with the accus. מְקַלְעוֹ 1 KINGS 6, 32, 6, 35; ident. in its organic root קָלַע with that in קָלַל (to cut in), קָלַל, Aram. קָל (hence קָלִיל a basin), Latin *cael-are*, Greek *κοιλ-οὖν*. Deriv. מְקַלְעוֹ.

קָלַע (with *suff.* קָלַעוֹ, *pl.* קָלַעִים, *c.* קָלַעִי) *m.* 1. (from קָלַע I.) a sling 1 SAM. 17, 40, beside the bag for holding smooth stones; דִּשָּׁה 25, 29 the dish or hollow of a sling; אֲבָנֵי קָלַע sling-stones JOB 41, 20, a figure of the heathen ZECH. 9, 15, while the Israelites are called אֲבָנֵי קָדֶשׁ; also *pl.* אֲבָנֵי קָלַעִים 2 CHR. 26, 14; Aram. קָלַעָה, Ar. مَقْلَاع the same. — 2. (from קָלַע II.) a covering, cloth, hanging, curtain, of the tabernacle EX. 27, 9; 35, 17; NUM. 3, 26, like מִקְדָּשׁ from a like fundamental signification; Aram. קָלַעָה a flag, tent-cover; Aram. קָלַעָה plaited work. — 3. only the *pl.* קָלַעִים 1 KINGS 6, 34, a collateral form of קָלַעָה, and with the same meaning.

קָלַע (from קָלַע I.) *m.* a slinger 2 KINGS 3, 25.

קָלַק (from קָלַק, from קָלַק to קָלַק II., after the form עֲרַעַר from עֲרַעַר, the vowel being pushed forward and lengthened; the case of סִמְדָּר and אֲצִלָּל is similar) *m.* badness, meanness, worthlessness, of food NUM. 21, 5.

קָלַשׁ (not used) *tr.* to pierce, to prick, of pointed instruments, more or less related in its organic root קָלַשׁ to that in קָלַשׁ (to scratch into), קָלַשׁ (= קָלַע), קָלַשׁ, קָלַשׁ (to cut in, to split), קָלַשׁ, קָלַשׁ; the Aram. verb קָלַשׁ is merely a harder form of קָלַשׁ 2, though in קָלַשׁוֹן (sting, thorn or pointed instrument) the stem קָלַשׁ exists in this sense. Arab. قَلَر to pierce. Deriv.

קָלַשׁוֹן (prop. קָלַשׁוֹן) *m.* a point, tooth, only in קָלַשׁ 1 SAM. 13, 21 a triad of prongs (Kimchi), i. e. a three-pronged fork, mentioned with אֲרָם, מְרָדָם as an instrument to be sharpened; Targ. (on ECCLES. 12, 11) a thing pointed, a thorn. The LXX read קָלַשׁוֹן קָלַשׁוֹן.

קָמָה (not used) *trans.* according to the Arab. قَامَ to collect; assumed for קָמָה, קָמָה, קָמָה, but as קָמָה is lengthened into קָמָה (which see) in the first three proper names, it may in the last be lengthened into קָמָה, and the meaning be accordingly to consist, to endure.

קָמָה (constr. קָמָה, plur. קָמָה, from קָמָה) *fem.* standing grain, corn standing in the stalk EX. 22, 5; DEUT. 16, 9; 23, 26; JUDGES 15, 5.

קָמָה (El has continual existence; see קָמָה) *n. p. m.* GEN. 22, 21; NUM. 34, 24; 1 CHR. 27, 17.

קָמָה (standing place; from קָמָה after the form קָמָה) *n. p.* of a place in Gilead JUDGES 10, 8.

קָמָשׁ (once קָמָשׁ Hos. 9, 6 with Dagesh resolved; from the Pih. of קָמָשׁ) *m.* a thorn, thorn-bushes, a thistle, coupled

with **קמח** Is. 34, 13; generally a *weed* Hos. 9, 6. **קמחשון** is the same (which see).

קמח (not used) *tr.* to rub in pieces, to grind into meal, e. g. grain; cognate in its organic root **ק-מח** with that in **מח-ה**, **מח-ה** II, **מח**, **מח**; comp. Ar. **قمع** to bruise, thence **قمع** dust; Aram. **קמח** the same. A stronger use of the same meaning is in **קמח** (which see); and **קמח**, **קמח**, **קמח** proceed from the same fundamental signification. In Arab. and Ethiop. this stem seems to have had the same meaning as **קמח**; hence the Ar. **قمح** grain, wheat, Ethiop. *kamah* pulse.

קמח (in pause **קח**) *m.* prop. what is crushed or bruised; hence *meal* JUDGES 6, 19, 1 SAM. 1, 24, with the genit. of the sort of grain, as **קמח** NUM. 5, 15, just as the expression **קמח** is used (Ex. 29, 2); in **קמח** GEN. 18, 6 **ק** is in apposition, for the purpose of characterising **ק** more exactly; Aram. **קמח** the same.

קמח (*fut.* **קמח**; with *suff.* **קמח**) *trans.* same as **קמח** to press together, to lay hold of; hence to seize, to take, poet. for **קמח** JOB 16, 8 (LXX); comp. Prov. 5, 22, where the Targ. renders **קמח** by **קמח**; Aram. **קמח**, **קמח**, Ar. **قمت** the same. The meaning to make wrinkled (Vulg.), which the verb has in Aram. and Talm., does not suit.

Puh. **קמח** to be laid hold of, to be seized, i. e. to be snatched away, to be carried off, JOB 22, 16.

קמח (in pause **קמח**, *pl.* **קמח**) *intr.* to die away, to wither, to pine, of plants Is. 19, 6, of **קמח** and **קמח**; 33, 9 of **קמח**. The organic root **ק-מח** is identical with that in **מח-ה** (where a farther comparison is given). Syr. metaphor. **قمت** to be sick, weak. Comp. Ar. **قفل** to be withered or dry.

קמח (without future) *tr.* to press to-

gether, to close, the hand; to take hold of, with the hand; to take a handful LEV. 2, 2; 5, 12; NUM. 5, 26; consequ. identical with **קמח**, **קמח**, **קמח** in form and original signification; modern Hebrew (in the Mishna) to collect, to join, to close, the mouth, the eyes, to be parsimonious. Deriv. **קמח** and

קמח (only *plur.* **קמח**) *m.* the full closed hand, *pl.* **קמח** GEN. 41, 47 *adv.* to full hands, i. e. very abundantly; hence Rashi has **קמח**; Arab. **قمة** a bundle. Grammatically **קמח** is the name of the vowel *o* (*a*), meaning the closing of the mouth.

קמח (with *suff.* **קמח**) *m.* a gripe of the hand, a handful LEV. 6, 8; but **קמח** is usually with it 2, 2; 5, 12; Targ. **קמח**, modern Hebrew **קמח** a miser, **קמח** covetousness.

קמח (not used) *tr.* to pierce, to prick pungere, of a thorn; probably at first to burn, like **קמח** to **קמח** and **קמח** (according to some), and identical with **קמח** I. The Arab. **قمش** "to rake up together" should be referred to **קמח**.

Pih. **קמח** (not used) an intensive of Kal. Deriv. **קמח**, **קמח** and **קמח**.

קמח (only *pl.* **קמח**) *m.* same as **קמח** (which see) Prov. 24, 31; Targ. **קמח**.

קן (*constr.* **קן**, with *suff.* **קני**) *m.* a cell, a habitation, a chamber GEN. 6, 14; of **קני** HAB. 2, 9 (comp. JER. 22, 13), a dwelling JOB 29, 18; metaph. a nest, of birds Is. 10, 14, especially with the young 16, 2; DEUT. 32, 11; Aram. **קנ**, **קנ**; Arab. **قن** the same. Derivat. the denomin.

Pih. **קני** (*fut.* **קני**) to nestle, of **קני** Ps. 104, 17, **קני** Ez. 31, 6, of **קני** JER. 48, 28; to dwell, of the arrow-snake Is. 34, 15; Syr. the same, in Af. **قن**.

Puh. **קני** (*part. fem.* **קני** K'ri, **קני** K'tib) to nestle, to dwell, with **קני** upon JER. 22, 23.

קנא (Kal not used) *intr.* to glow, to burn, to fire, cognate in sense with **קרה** II; metaph. to be angry, to be excited, *jealous*; the fundamental signification in **קרה** (II.) having also passed into these meanings, comp. the Coptic **ⲭⲁⲥ** (to be jealous, envious) with **ⲭⲁⲥ** (flame), Arab. **قَالَ** to become very red, prop. to glow. **קנה** I. (to) **מקנה** Ez. 8, 3, **מקנה** Job 36, 33) has the same sense. Deriv. **קנאה**.

Pih. **קנא** (part. **מקנא**, fut. **יקנא**) to glow, to be zealous, with **ל** of the person NUM. 11, 29; 25, 13; ZECH. 1, 14; to stand up zealously, with **ל** for Ez. 39, 25; Jo. 2, 18; to be zealously active 1 KINGS 19, 10 14, with an adverbial accus. **חמה גדולה**, **קנאה** ZECH. 8, 2; to be excited or displeased, with **ב** of a person with GEN. 30, 1; to be envious, with **ב** NUM. 5, 14; to excite envy, with **ב** against DEUT. 32, 21; 1 KINGS 14, 22; to be envious at Ps. 37, 1; to envy 73, 3; to look enviously, with **ל** of a person 106, 16. Deriv. **קנא**, **קנז**.

Hif. **הקניא** (only fut. **הקניא**, according to some mss. part. **מקנא** as a subst.) to provoke to jealousy, to make angry, with **ב** by Ps. 78, 58; DEUT. 32, 16. **מקנה** EZEK. 8, 3 is a part. noun from **קנה** I. = **קנא**, if we do not read **מקניא** (Targ.).

The organic root **קנא** is identical with that in **קנה**, **קני**, **קנין**; Targ. **קן**.

קנא *Aram. tr.* same as Hebr. **קנה** II. to acquire EZR. 7, 17.

קנא (from **קנא**) *m.* jealous, spoken of God, i. e. against idolatry Ex. 20, 5; 34, 14; DEUT. 4, 24; Targ. **קנא** and **קנאן**.

קנאה (constr. **קנאת**, with suff. **קנאתי**) *fem.* falling into a passion, parallel **פניס** Job 5, 2; anger PROV. 6, 34, explained by **חמה**, also coupled with **חמה** Ez. 16, 38; ZECH. 8, 2; passion, passionate excitement PROV. 14, 30, opposite **מירפא** לב, violent affection SONG

of SOL. 8, 6, to which **קשה** (inexorable) is applied; ardour Is. 42, 13, for revenge 59, 17, parallel **נָקָם**; jealousy, e. g. of God against idols Ez. 8, 3, or the image which excites His ardour and jealousy (see **מקנה**) 8, 5; of a husband against rivals in love NUM. 5, 14 15 29; enmity, hostility, Is. 11, 13; ECCLES. 9, 6, coupled with **שנאה**; with a genit. either of the object as Is. 26, 11 *zeal for the people*, Ps. 69, 10 *zeal for the house*, or of the subject Is. 37, 32; indignation, coupled with **אף** Ez. 35, 11, **חמה** 36, 6, **עברה** 38, 19, compared to fire DEUT. 29, 19; Ez. 36, 5; ZEPH. 1, 18.

קנה I. (not used) *intr.* same as **קנא** (which see); deriv. **מקנה** Ez. 8, 3, **מקנה** (which see) Job 36, 33, and the proper name **מקנאיה**.

קנה II. (3 *perf.* with suff. **קנני**, **קנך**, **קנה**; part. **קנה**, constr. **קנה**, plur. with suff. **קנני**; *inf. absol.* **קנה**, *inf.* **קני**, *constr.* **קנה**, *imper.* **קנה**; fut. **יקנה**, *apoc.* **יקנ**) *trans.* 1. same as **קרה** II. to bring to oneself, to procure, a wife RUTH 4, 9; to appropriate or get, **הקנא** and **בינה** PROV. 4, 7, לב, 15, 32; of God, **הר** (the holy mountain) Ps. 78, 54, **עם** (the people of Israel) EXOD. 15, 16, by redemption from captivity DEUT. 28, 68 or slavery Is. 11, 11; to get by purchase, to buy, **שדה** GEN. 25, 10, **אדמה** 47, 19, **עבד** Ex. 21, 2, **בבשה** 2 SAM. 12, 3, sometimes with **בכסף** Is. 43, 24 and with **מאח** LEV. 27, 24, **מיר** 25, 14 and **מקם** of the person 2 SAM. 24, 21 from whom; **קנה** a buyer PROV. 20, 14, opposite **מכר** Is. 24, 2. — 2. to possess, to rule over, by appropriation, by bringing forth; hence applied to God, *Possessor of heaven and earth* GEN. 14, 19, of man DEUT. 32, 6, **הקנא** PROV. 8, 22 (Vulg.), of **בליות** as the seat of the feelings and propensities of men Ps. 139, 13; **קנה** the master, of a house LEV. 25, 30, of a flock ZECH. 11, 5, parall. **בעל** Is. 1, 3. Deriv. **מקנה**, **מקנה** 2 and 3, **קנני**, and the proper names **קנא**, **קנה** 2 and 3.

Nif. נָקְחָה (fut. נִקְחָה) to be bought JER. 32, 15 43.

Hif. הִקְנָה (with suff. הִקְנִי) to buy, as מִקְנֵי כֶסֶף, i. e. bond-men for field-labour ZECH. 13, 5; conseq. = קָנָה in Kal, like הִנְחָה (GEN. 24, 48) = נָחָה (24, 27). מִקְנָה Ez. 8, 3 see the noun מִקְנָה.

קָנָה III. (not used) *intr.* to overtop, to mount up, to rise up, to be set up straight or stiff, to be grown, of a reed, a lance, Arab. قَنَّ, whence قَنَّة a mountain-peak, so too قَنَا (Kamus p. 1973); cognate with יָשַׁר, and ident. in its organic root with קָנָן (which see); Arab. and Aram. the same. Derivat. קָנָה, קָנָה, and the proper name קָנָה 1.

קָנָה (constr. קָנָה, with suff. קָנָה, pl. קָנָה, constr. קָנָה, from קָנָה III.) *masc.* prop. what stands up straight; hence 1. a measuring-stick, a rod, a reed used for measuring (מִדָּה, δόναξ) Ez. 40, 7; fully קָנָה הַמִּדָּה 40, 3 5. Six ells (אֲמֹרֹת) and a נִפְסָה give a full measuring-reed (מִלֵּי דֶקֶ) 41, 8; like the Greek κάλαμος (comp. REVEL. 11, 1) a measure of $6\frac{2}{3}$ ells. Also the Ar. قَصَب is a reed and the name of a measure of length. — 2. a stalk, κάλαμος, καλάμη GEN. 41, 5 22. — 3. the stiff, straight arm-bone, the upper bone of the arm JOB 31, 22; the reed or hollow shaft of a candelabrum, whether a leading or secondary shaft Ex. 25, 31; 37, 17; the beam of a balance Is. 46, 6. — 4. a staff of reed, for support (מִשְׁעָנָה) Ez. 29, 6; hence a broken reed (קִרְיָצִי) is a figure of the oppressed 2 KINGS 18, 21; Is. 36, 6. — 5. a reed or cane growing in בִּצְדָה JOB 40, 21, coupled with סוּרָה Is. 19, 6 and גִּבְעָה 35, 7; הַיָּהוּ קָנָה Ps. 68, 31 = לִרְיָהוּ 74, 14, i. e. the crocodile, an image of the rulers of Egypt. — 6. Metaphor. sweet cane Is. 43, 24; Ez. 27, 19; SONG OF SOL. 4, 14 (with an assonance to the verb קָנָה); fully קָנָה בְּשֵׁם Ex. 30, 23 or קָנָה הַשּׁוּב JER. 6, 20. It is the κάλαμος αρωματικός of the Greeks, which came

from India and was used not only for incense but medicinally (Diosc. 1, 17; Plinius H. N. 13, 2); Aram. קָנִי (def. קָנִי), Ar. قَنَا (def. قَنَا), Greek κάρη, κάρνη, κάρνα the same.

קָנָה 1. (from קָנָה III. place of reeds) *n. p.* of a brook on the confines of Ephraim and Manasseh JOSH. 16, 8; now Wady Kánah. — 2. (possession, from קָנָה II.) *n. p.* of a city in Asher JOSH. 19, 28; also קָנָה. — 3. (possessor, from קָנָה II.), only in the proper name *masc.* מִלְקָנָה. — 4. only *plur.* קָנָה, same as קָנָה shaft, arm, of the sacred candelabra, Ex. 25, 36; 37, 22.

קָנָה (from the Pihel of קָנָה) *adj. m.* same as קָנָה, with a substantive meaning JOSH. 24, 19; NAH. 1, 2.

קָנָה (or קָנָה) same as קָנָה, see קָנָה.

קָנָה (not used) *tr.* same as קָנָה (according to some); Arab. قَنَّ, قَنَّ to hunt, with the meaning of צָוִד; but we may also compare the Arab. عَنَزَ to incline, to bend, Hebrew אָנָה; conseq. it would be cogn. in sense with אָנָה, so that the noun derived from it, קָנָה, may mean prop. a bend, turn, side, declivity, flank; which suits the name of a place, like אָנָה, אָנָה. Derivative

קָנָה (see קָנָה) 1. *n. p.* of a son of אֱלִיפָז GEN. 36, 11, i. e. of an Edomite tribe and a locality of the same name 36, 15 42. In the latter respect the fort عَيْنَة (Robinson, Palest. III, 860), north-east of Petra, has been compared. Among the Canaanite tribes to be subdued by the Hebrews, between קָנָה and קָנָה, the קָנָה are enumerated, who are obviously ident. with קָנָה. — 2. *n. p.* of an ancestor (not father) of Caleb, who bears the surname הַקָּנָה on that account NUM. 32, 12; JOSH. 14, 6 14. Probably the קָנָה had penetrated into Caleb's tribe. The younger brother of Othniel is called a son of קָנָה JOSH. 15, 17; JUDGES 1, 13; 3, 9 11. A descendant of Caleb's also bore the name קָנָה 1 CHR.

4, 15. — Hence both applications are closely connected.

קָנִי see קָנִי.

קָנִי 1 SAM. 27, 10 see קָנִי.

קָנִי (constr. קָנִי, with suff. קָנִי, from קָנָה II.) *m. acquisition, purchase* LEV. 22, 11; PROV. 4, 7; hence *possession, substance* GEN. 36, 6; PS. 105, 21; *domestics, slaves, flocks, the riches of antiquity, coupled with קָנָה* GEN. 34, 23; EZ. 38, 12 13; *property or goods* PS. 104, 24, not a creature (LXX), which even the Aram. קָנִי does not mean; Ar. قُنْيَان and قُنْيَان the same.

קָנָה (not used) *intr. same as קָנָה*, to be hard, firm, strong, of stones, hail; Aram. קָנָה the same, whence קָנָה = קָנָה (firm substance); comp. צִיָּה *a rock*.

Pih. קָנָה (not used) *to be very hard, to be dried up*. Derivative

קָנָה (from קָנָה a Pihel-form of קָנָה, with the termination -וֹן; constr. state before Makkeph קָנָה *masc. the hard, dried bark of the cinnamon tree*, mentioned with קָנָה, קָנָה, קָנָה, קָנָה, קָנָה PROV. 7, 17; SONG OF SOL. 4, 14; sometimes with קָנָה Ex. 30, 23, to distinguish the genuine, sweet-smelling cinnamon from the *ψευδοκιννάμωμον*, ξυλοκιννάμωμον; in Aram. the simple form קָנָה the same. The Phenicians introduced this production and other spices, as an article of commerce; and from them the word came as *κιννάμωμον* (old German *cynnamet*, whence the German *Zimmt*) to the Greeks; Maltese *Kainamanis*.

קָנָה (not used) *tr. same as קָנָה* 2. *to prepare, to create, to set up, to fit together*, e. g. a nest, a habitation; Ar. قَن. Better perhaps equivalent to קָנָה (קָנָה) *to fence in, to enclose* (whence the Phen. קָנָה tent, house), which is קָנָה in Arabic. Derivat. קָנָה, the denomin. Pih. קָנָה and Puh. קָנָה.

קָנָה (not used) *trans. same as קָנָה* to

catch, to seize, to lay hold of, cognate in sense with קָנָה I., קָנָה; Arab. قَنَّص the same, whence مَقْنَص a net. The fundamental signification appears to be *to bind, to fetter, to seize upon*, as in קָנָה II. (to קָנָה); metaphor. *to compel, to force*, comp. קָנָה I. Hence the organic root קָנָה may be connected with that in קָנָה. Derivative

קָנָה (only constr. pl. קָנָה) *m. a noose, for catching; fig. perversion, contortion, of words* (קָנָה); hence JOB 18, 2 *how long will ye* (Job and his party) *make a perversion of words* (קָנָה for the genitive), i. e. *speak perversely*? The ancients (Targ., Saad., Ibn Chiquitilla) refer קָנָה to קָנָה, and translate *limit, end* (see 16, 3); but the antithesis "*take heed, and afterwards we will speak*", and the strangeness of the plur. give the preference to our explanation.

קָנָה (from קָנָה II.; *possession*) *n. p.* of a city in Manasseh in the Hauran NUM. 32, 42; 1 CHR. 2, 23; in *Josephus* (Jewish wars 1, 19, 2) *Kaváθα*, in Steph. Byz. and Ptol. *Kavóθα* (קָנָה), on coins *Kavóθα* (Eckhel, D. N. 3, 357). It is recognised again in the present *Kunawát* (Burckhardt's Travels in Syria p. 83). Comp. the Phenician קָנָה, *Kavóθα*, *n. p.* of a Numidian town, from קָנָה.

קָסָה (not used) *trans. to receive, to keep, of hollowed vessels; ident. in its organic root קָסָה with that in קָסָה*, קָסָה (to קָסָה, קָסָה); the Aram. קָסָה to קָסָה, קָסָה (pitcher) arose perhaps, like the Ethiop. *kasût* (water-cruet) from the derivative קָסָה.

קָסָה (part. קָסָה, קָסָה, *inf. constr.* קָסָה, before Makkeph קָסָה; *imp. קָסָה*, *fem. קָסָה* or קָסָה; *ful. קָסָה*) *tr. prop. to cut, to divide; ident. with קָסָה*, קָסָה, קָסָה (to קָסָה); as the Arab. قَسَم (to divide, to cut in pieces, then to cast lots, to determine, to divine) still shews. Hence metaphor. 1. *to decide, by utterance* (at a tribunal), *to express firmly*

(see קסם PROV. 16, 10), comp. חָתַךְ, חֵזֶר; *to divine*, by arrows, Ez. 21, 26 [21] *in order to divine*, i. e. to shake arrows like lots, and to decide accordingly 21, 27. — 2. generally, *to prophesy*, with the accusat. כִּזְבֵּן Ez. 13, 9; 22, 28, שִׁנְאָה 21, 28, or with חֲזוֹן שָׁמַר ZECH. 10, 2; absol. *to practise divination* (spoken of false prophets and necromancers) DEUT. 18, 10; *to practise enchantment* 18, 14; JOSH. 13, 22 (on the other hand נִבְיָא is usually applied to true prophets MIC. 3, 7; 1 SAM. 6, 2); *to practise idolatry* 2 KINGS 17, 17. Deriv. מִקְסָם, קִסְמָם.

The fundamental signification of the stem is clear from the Talmudic קִיסָם *chip, festuca*, קִסְמִית *what is split off*; and the transition is as in חָתַךְ, חֵזֶר; the Syr. ܩܝܣܡ is used for idolatrous sooth-saying.

קִסָּם (pl. קִסְמִים) *m.* 1. *decision, irreversible sentence, of a king* PROV. 16, 10; *oracle, of a heathen deity*; hence = חֲזוֹן שָׁמַר Jer. 14, 14, *conseq. a lying revelation, jugglery, fully* Ez. 13, 6; as *magari* against God 1 SAM. 15, 23. — 2. *divination, a sooth-saying oracle, omen, same as נִחָשׁ* NUM. 23, 23; DEUT. 18, 10; 2 KINGS 17, 17; *lot* Ez. 21, 27; Ar. قَسَم opinion, counsel, prop. *determination*. Plur. קִסְמִים NUM. 22, 7 *reward of divination* (Sam. Nagid, David Kimchi), or *divining vessels, divining instruments, or omens* (Talm.).

קִסֵּם (not used) *tr.* same as קָצַץ *to cut off, to lop off, fruits* (Rashi, Kimchi). Pih. קִיסֵם (fut. יִקֵּץ) the same Ez. 17, 9.

קִסְתָּ (not used) *tr.* same as קָשַׁט *to divide, to cleave; metaphor. 1. to divide, to measure off, to weigh*; Arab. قَسَط, Aram. קִסְתָּ the same, connected with קָשַׁט also. — 2. *to hollow or deepen*, as in קָצַר (to קָצַר), קִיר, (בִּיר, בֵּיר). But as this fundamental signification does not suit the noun קִסָּה well, and the nouns קִסְיָה, קִסְיָה are obviously related both in etymology and meaning, it seems more appropriate to assume קִסָּה (which see) for the stem. See קִסָּה.

קִסָּה (from קָסָה, after the form קִלָּה, *Q* from קָסָה, *Q* from קָסָה, *f. a cup, a vessel, a dish*; hence קִסְיָה prop. *a scribe's vessel*, i. e. *an ink-stand* Ez. 9, 2 3 11. The Aram. קִסְיָה may have sprung from קָסָה by changing ת into ט, as in עִמְבָּ a bow.

קִסְיָה (fortress, citadel, or an enclosed place) *n. p.* of a city in Judah, in the plain, in the western part of the tribe, near the Philistine border JOSH. 15, 44; 1 SAM. 23, 1; 1 CHR. 4, 19. After the exile its inhabitants helped to rebuild the walls of Jerusalem NEH. 3, 17 18.

קָעַל (not used) *tr.* transposed from קָעַל, Arab. قَالَع, *to strengthen, to make fast, to enclose*, whence قَلْعَة a citadel, fortress. Deriv. קִסְיָה.

קָעַע (not used) *trans.* same as קָעַע, adopted for the noun קִסְעָה; but see קִיָּע.

קִסְעָה see קִיָּע.

קִסְעָה (from קָעַע to קִיָּע) *m.* an incision, in the skin, a stigma, mark; spoken of signs of sorrow, which consisted of certain symbolical characters (בְּחִיבָה), or memorial sentences LEV. 19, 28.

קָעַר (not used) *tr.* to deepen, to hollow, vessels, dishes; Ar. قَعَر intr. to be deep. The organic root is also in קָעַר, קָעַר I, קָעַר, קָעַר; comp. קָעַר (to קָעַר), Arab. غَار to be deep, קָעַר &c.; mod. Hebrew קָעַר to make deep; קָעַר the same, whence קָעַר hollowed out; see קָעַר. Deriv. קָעַר.

Schifl [i. e. Hifil] שִׁקְעִיר (doubling the last letter; not used) *to make deep*. Deriv. שִׁקְעִירָה.

קָעַרָה (constr. קָעַרָה, pl. קָעַרָה, constr. קָעַרָה, with suff. קָעַרָה) *f. a dish, bowl* NUM. 7, 13 84 85; Ex. 25, 29; Ar. قَعَر scutella, قَعْرَان, a deep dish.

קָפָה (part. *m.* pl. קָפָה; fut. יִקָּפֵה)

intr. to be contracted, thickened, spoken of wine left on its lees, which thickens into a syrup; fig. to be obdurate ZEPH. 1, 12, along with שָׁקֵט; to be congealed, united, of תְּהוֹמוֹתוֹ Ex. 15, 8; to be contracted, drawn in, of יְקָרוֹת (bright stars) ZECH. 14, 6 K'tib, comp. אָקָה. But if יְקָרוֹת be taken in the meaning of קָרָה (NAH. 3, 17), יִקְפְּאוּן, if such be the reading, must be translated, they congeal to ice.

Nif. יִקְפְּאוּ (only 3 fut. pl. יִקְפְּאוּן, if such be the reading) to be drawn in, withdrawn, of bright stars (יְקָרוֹת), or to be congealed ZECH. 14, 6, just as the passage is taken.

Pih. קָפָא (not used) an intensive of Kal: to congeal, of ice. Derivat. קָפְּאוּן.

Hif. הִקְפִּיא (fut. הִקְפִּיא) to make to coagulate, the semen into an embryo mass (גִּלְמִים Ps. 139, 16) JOB 10, 10; an image taken from the curdling of milk into cheese.

The stem קָפָא is ident. with קָפָא II., קָבָה, Targ. קָבָא, (קָבָה) II., קָבָה in fundamental signification. Ar. قَف, Aram. مَف the same.

קָפְּאוּן *m.* congelation, thickening, into ice ZECH. 14, 6; taken and translated as a noun by some interpreters only.

קָפָה I. (Kal not used) *tr.* to make ready, complete, to conclude, cognate in sense with הִשְׁלִים; then like קָצָה to extirpate, to destroy (Kimchi). Ar. قَفَلَ the same; comp. قَفَسَ, قَفَزَ to die. The organic root קָפָה may have the same fundamental signification as that in קָצָה (to cut off), Arab. قَات, قَاد (to die), פָּרָה &c. Deriv. קָפָה.

Pih. קָפְּהָ (only קָפְּהָ Is. 38, 12, for which קָפְּהָ may be emended) to complete, i. e. to put an end to, Is. 38, 12 thou (God) hast completed my life as a weaver does (his web); he has separated me from the thrum; parallel הִשְׁלִים, as נָקַע (to break off) is parallel בָּצַע (to separate).

קָפָה II. (not used) *intr.* to be drawn or rolled together, to be folded together;

Aram. מַפֵּי, קָפָה, Arab. قَفَلَ the same; to shrink up, of the skin, to fall away; fig. to be powerless, contracted, in hands and feet. In this sense קָפָה is connected with קָפָה; see also קָפָה, קָפָה. The mod. Hebrew sense to be short-tempered, impatient, like קָפָה, also belongs here, whence קָפָה the passionate. Deriv. קָפָה (according to some).

Pih. קָפָה (not used) an intensive of Kal. Deriv. קָפָה.

קָפָה (with suff. קָפָה, ה, being without Mappik, because the accent is drawn back, comp. שִׁמְרָה Am. 1, 11 instead of שִׁמְרָה; from קָפָה I.) *m.* destruction, same as קָפָה Ez. 7, 25 (Kimchi), Targ. אֲחֻזָּה. According to others from קָפָה II.; hence shrinking, terror, horror, fear (comp. Ar. جَبَس to shrink and be afraid); or after the Syr. مَعِب to stand up, to be erect, of hair, bristles; as a noun, horror.

קָפָה and קָפָה *m.* an animal that inhabits marshes, mentioned with others that lodge in swamps and ruins, as קָפָה, קָפָה (see עָרַב 2. = עָרַב ZEPH. 2, 14) and עָרַב Is. 14, 23; 34, 11; ZEPH. 2, 14. The LXX and Vulg. understand the hedgehog, ericius, porcupine, so called perhaps from being shrunk up, like the Aram. קִיפָה, Syr. قُنْفَذ, Ar. قُنْفَذ and قُنْفَذ; Rashi also renders it הִרְיָצוֹן (i. e. the French) herisson (ericius), the Aruch explains it רִיזָה i. e. (Italian) riccio. Jos. Kimchi alone translates it incorrigibly i. e. tortoise, Prov. tortuga, French tortue, tortoise.

קָפָה see קָפָה.

קָפָה see קָפָה.

קָפָה (from Pih. of קָפָה) *m.* arrow-snake, anguis jaculus, a native of Africa and Arabia Is. 34, 15. We should not read קָפָה (with the LXX, Targ., Vulg.). Arab. قَمَارَة arrow-snake.

קָפָה (not used) *intr.* to jump or spring forward, to dart forward, of the arrow or rattle-snake; prop. to move on, to roll forwards, in order to spring; ident. in its fundamental signification and form

with קפץ, קפץ, קפץ; Ar. قَفَز (to spring, to leap, to shoot forward), قَفَس, قَفَص, قَفَط, قَبَص, قَبَص the same in very varied applications. Comp. also Aram. קפז grasshopper. Deriv. קפז.

קפץ (fut. יקפץ) tr. prop. to draw together (comp. קפץ, קפץ, קפז and קפד II.); hence to shut, i. e. contract, קר, from covetousness DEUT. 15, 7 (Arab. قبض), קפה, i. e. to be dumb Ps. 107, 42, JOB 5, 16 = קפח יר על-פה 21, 5; to be astonished into silence Is. 52, 15; קר החרים קר Ps. 77, 10 to shut up compassion, i. e. to withhold it. — The fundamental signification is clear from the Arab. قَفَص = קפח, קפה to contract, to be drawn together, from cold; and from the Syr. קפס.

Nif. נקפץ (3 fut. pl. ינקפצו) to draw oneself together, to collect oneself; hence like נאקה 3 (NUM. 20, 26) or נקה רגליו (GEN. 49, 33), Ar. قَفَس and قَفَز, to be drawn up, to die JOB 24, 24; Syr. קפס the same. It is possible that it is = נקפץ Ez. 29, 5 meaning to be interred.

Pth. קפץ (part. מְקַפֵּץ) prop. to leap forward; hence to spring, to dart, with קל of place, SONG OF SOL. 2, 8; see קפז.

קץ (with suff. קציו, קציו, קציו; plur. constr. קציו according to some; from קצץ m. prop. place or time at which a thing is cut off, brought to a limit or end; hence 1. end, close, of the year 2 CHR. 21, 19, of words JOB 16, 3, of war DAN. 9, 26, of פלואות i. e. of judicial punishments, of astonishing events DAN. 12, 6; the end of days, i. e. the last (still remaining) days of life 12, 13; NEH. 13, 6. In apocalyptic discourse: the last historical development, the close, as קצו DAN. 8, 17, מועד קצו 8, 19, by which the seer understands his own time as that of the fulfilment of the ancient oracles, as the true אחרית הימים, in which the close of the old times and the beginning of the *βυστία τοῦ οὐρανοῦ* seemed to present itself, conseq. the last epoch 11, 40; 12, 4; the (appointed)

limit; קצו 12, 13 to go to the end, i. e. to close; קצו יפה HAB. 2, 3 pressing toward the end, i. e. to fulfilment. Next, destruction, death GEN. 6, 13; Ps. 39, 5; קצו Ez. 21, 30 iniquity bringing destruction; 35, 5 a fearful catastrophe 7, 2 6. Here belong the phrases: קצו קצו there is no end to, i. e. it remains perpetual Is. 9, 6, is limitless, numberless ECCLES. 4, 16, also without קצו 12, 12; קצו at the end of, i. e. after the lapse of (see קצו) GEN. 8, 6; 16, 3, for which later writings have קצו 2 CHR. 18, 2; NEH. 13, 6. — 2. a point, a hill, a top 2 KINGS 19, 23; Is. 37, 24; distance, קצו from the far distance, i. e. from the extreme point JER. 50, 26 = מקצה; the limit JOB 28, 3. On קצו see קצו.

קצה (not used) Aram. tr. same as Hebr. קצה. Deriv. קצה.

קצב (fut. יקצב, ap. יקצב) tr. 1. same as קצב to cut, to divide, קצ 2 KINGS 6, 6, Arab. قَصَب (to cut in pieces, to cut off, a vine), conseq. ident. with קצב I, קצב, קצב. Deriv. קצב 1. — 2. Metaphor. to cut, shape, form, especially to shape beautifully; hence קצב קצב SONG OF SOL. 4, 2 a herd of beautifully formed, evenly grown רחלים (Gr. Ven., Ibn Ezra, Kimchi); קצב being used with a like metaphor (in קצב, קצב 1; קצב 1); comp. קצו, קצו, קצו. According to the Vulg. and Pesh. to shear, which the Ar. قَصَب also means; it would then refer to the whiteness of the teeth. Deriv. קצב 2.

קצב (pl. c. קצבי) m. 1. the extreme end; hence of mountains, the roots (Targ.) or the innermost part (Pesh.) JON. 2, 7; ident. with קצו (which some mss. have), though this may also mean the highest top; the Ar. قطب the pole, is from a cognate stem. — 2. cut, shape, = קצה 1 KINGS 6, 25; 7, 37.

קצה (inf. c. קצות) tr. same as קצה, קצו to cut off, to divide; hence 1. (not used) to cease, to close, to end; to reach the limit or end; to be full, en-

tire, of numbers. Deriv. קָצוּה (pl. קָצוֹת), מִקְצֵה, קָצוּה, קָצוֹת, קָצָה, קָצוּ, מִקְצוֹת, מִקְצוֹת, קָצוּה, קָצוֹת, the proper name קָצִין 2. — 2. (not used) *to divide*, hence *to share*, like חָצוּה. Deriv. מִקְצָה 2. — 3. *to destroy*, *to annihilate* HAB. 2, 10, if it be not better to take קָצוֹת there as a noun (which see), and to supply לְ from לְבִיחָה. — 4. as in קָצוּה, קָצוּה, *to decide*, *to judge*, metaphor. *to rule*. Deriv. קָצִין 1.

Pih. קָצַץ (part. מִקְצֵץ, inf. c. קָצוּץ) 1. to cut, to cut off, רָגְלִים Prov. 26, 6 *whoever cuts off his feet* (and so deprives himself of attaining his end) &c., *whoever sends things by the hand of a fool*, i. e. both are equally foolish acts. To adopt a meaning to be abridged, to be mutilated, and read accordingly מִקְצֵץ or also מִקְצַץ, is inadmissible. — 2. to cut into, to make incisions, fig. to inflict wounds, with בָּ in, hence to make conquests 2 Kings 10, 32, where the Targ. and Ar. read לְקָצוּץ.

Hif. הִקְצוּר (inf. c. הִקְצוּר for הִקְצוּר, like הִזְלֵךְ for הִזְלֵךְ, הִסְקִיר Lev. 14, 46 for הִסְקִיר) to scrape off, the clay from a wall Lev. 14, 41 43; comp. קָצַע.

קֶצֶה (*pl.* קְצוֹת, *c.* קְצוֹת, with *suff.* קְצוֹתֶיךָ *f.* (in the *pl. constr.* commonly *masc.*, and only exceptionally *fem.*) *the end, the extreme point, the border* (of a thing) **Ex.** 25, 19, מִקְצֵהָ *at the extremity, at the edge* 26, 4; *pl. constr. ends, with the genitive* בְּקֶצֶת 25, 18, הָשָׁן 28, 24, with שְׁנֵי 28, 23 or שְׁתֵּי 28, 25 and אַרְבַּע 27, 4; *the whole, i. e. the whole compass, קְצוֹת הָאָרֶץ* **Is.** 40, 28 *the compass of the earth, the whole earth* **JOB** 28, 24; קֵץ הַשָּׁמַיִם **JER.** 49, 36 *the ends (quarters) of the heavens; collect. end, Ps. 19, 7 *and its circuit (stretches) even to* (עַד = **צֶד**) *the end of heaven; מִקְצֵהוֹ from the ends* **Is.** 41, 9; also *the point, of a בֶּהָת* **1 KINGS** 6, 24. See קְצוֹת and מִקְצֵהוֹ (*formed like* מִקְצֵה).*

קָצֵה (c. **קָצֵהוּ**, with *suff.* **קָצֵהוּ**, pl. with *suff.* **קָצֵיהֶם** *m.* an end, of place **מִן הַקָּצֵה' אֶל הַקָּצֵה'** from one end to the other Ex. 26, 28; **מִן הַקָּצֵה'** from the extreme point,

i. e. *wholly, altogether*, JER. 51, 31 *from all sides; the extent, the whole* Is. 56, 11, *belonging to* מֵהֶם; *the whole number, pl.* מִמְּצֵיהֶם *from all their number* Ez. 33, 2, *sing.* GEN. 47, 2 (in both cases the vowelless *q* stands without Dagesh, and מִמְּצֵהוּ is not to be taken for a noun); *the border, extremity*, of אֶרֶץ Ex. 16, 35, יָרֵךְ Josh. 18, 16, *the edge, shore*, of יָם Josh. 23, 27, *elsewhere* מִשְׁכָּנֶה JUDGES 6, 11, מִמְּהָה 2 KINGS 7, 5, מִמְּלָה Is. 7, 3, מִמְּהָה GEN. 23, 9, מִיָּרֵךְ Ex. 36, 12, מִמְּדָר NUM. 33, 6; *of time, the lapse* GEN. 8, 3; Ez. 3, 16.

קָצָה (after the form **קָצַר**, as **קָצָה** is found after the form **מָלַךְ**) *m. end* Is. 2, 7; נאח. 2, 10; 3, 3 9.


קָצַר (after the form **חָתַר**, **סָתַר** and
conseq. from **קָצַד**; *pl. constr.* **קָצְרֵי** *m.*
end Is. 26, 15; Ps. 48, 11; 65, 6.

קְצוֹרָה (*fem. of קָצַר*; only *pl.* with *suff.*
קְצוֹרִית *f.* same as קְצוֹר *the extreme end*
 Ex. 37, 8 and 39, 4 K'ri, for which the
 K'tib has קְצוֹרִית.

קָצוֹת (after the form אֲחֻזָּה, אֲחֻזָּה, from קָצָה; only c. קָצוֹת) *f.* edge, extreme line JOB 26, 14.

קָצוֹת (with suff. קָצוֹתַי K'tib, K'ri
(קָצוֹתַי) see קָצַת.

קָצַח (not used) *tr.* to cut, to pierce;
fig. to press into, to pierce into; hence
 to be bitter, sharp, harsh, of cumin, comp.
כֶּמֶן II. **בִּקְוֹן** (which see), **חָרַם** to pierce
 and to be harsh to the Phenic. **חֲרָמֶל**
 (Diosc.), **חֲרָמֶל** a sort of bitter herb,
חָרַר (vulgar) = **חָרַם** to pierce, whence
חָרָר mustard, **מָרַר** to be stinging, biting,
 of taste, whence **מָרָרָה**, **מָרָרָה**,
מָרָרִים. Accordingly it is connected with **כָּסַח**
 (which see); the Ar. **قَرَح** is a denomi-
 native. Deriv.

ΠΣΡ *m. black cumin, nigella*, μελάν-
θιον Is. 28, 25 27, Vulg. *gith*, i. e. 72;
Targ. נפצר, Arab. .

קָצִין (from קָצָה with the termination
 ין, as in שָׁפִין, פָּנִין, חָפִין; c. קָצִין, pl.

c. קָצִיעַ, with suff. קָצִיעִי *m.* 1. prop. a decider, determiner; hence a judge, Kadhi (قاضي); set over עַם, a head of the people, a ruler Is. 1, 10; 3, 6; overseer, superintendant 22, 3; Prov. 6, 7 (comp. מַלְכָּה 30, 27); a prince 25, 15, along with ראש JUDGES 11, 11; general, consul DAN. 11, 18 (of the consul Lucius Scipio). — 2. (border-territory) only in the proper name עֵיר קָצִיעַ (which see), a city in Zebulun Josh. 19, 13.

קָצִיעָה (*pl.* קָצִיעוֹת) *f.* cassia, Ps. 45, 9 (LXX, Vulg.; Arab. قصبه the same), so called from being stript off; Ar. سلیخ cassia, from سَلَخ to strip off. See קָהָה.

קָצִיעַ (border, comp. מְקָעַץ) only in the proper name עֵיר קָצִיעַ, which see.

קָצִיר (*c.* קָצִיר, with suff. קָצִירִי, *pl.* with suff. קָצִירִי *m.* prop. cutting, mowing, reaping; hence 1. harvest, of grain GEN. 45, 6, coupled with חֲרִישׁ ploughing; Is. 17, 11; 18, 5; different from קָרַץ 16, 9 and אָסִיף Ex. 23, 16; especially harvest-time, fully עָרַת הָאֵץ JER. 50, 16; 51, 33; and so קָרַץ GEN. 30, 14, רִיחַ Prov. 25, 13, but for the most part קָ alone Ex. 34, 21; Prov. 6, 8; as a section of time in the revolution of the year along with זֶרַע GEN. 8, 22. Harvest-time began with תְּחִלַּת קָצִיר 2 SAM. 21, 9, and ended with תְּחִלַּת הָאֵץ GEN. 30, 14, which was followed by the feast of pentecost as חַג הַקָּצִיר. Sometimes it also stands for קָצִיר harvest of grapes JER. 18, 5; 16, 9; Jo. 4, 13. — 2. grain, crop LEV. 19, 9; Job 5, 5; קָצִיר הָאֵר harvest of the Nile-valley Is. 23, 2, i. e. the produce of the overflow of the Nile. — 3. concrete a harvest-man Is. 17, 5, as in אֶרֶץ הַקָּצִיר, הַלְכִיכָה the concrete arises out of the abstract. — 4. Figur. mowing, destruction JER. 51, 33; Hos. 6, 11. — 5. a cutting, broken off branches Is. 27, 11; also generally branch, bough Job 14, 9; 29, 19; vine-branch Ps. 80, 12; sig. for posterity Job 18, 16.

קָצַע (Kal not used) *tr.* same as קָרַע,

II. to hew, to cut off, of corners, angles, edges, which cut off a thing; to carve round about, i. e. to form by cutting; to strip off, the rind; Aram. קָטַע, Ar. قطع and قصع the same. Deriv. קָצִיעָה, מְקָעִיצ, מְקָעִיצִי.

Hif. הִקְצִיעַ (*fut.* (יִקְצִיעַ) to scrape off, a wall LEV. 14, 41, = הִקְצִיעָה in the same place; in the deriv. also to carve, to cut, of a plane or cooper's knife. Derivat. מְקָעִיצִי.

Puh. קָצַע (*part.* מְקָעִיצ) to be angled or cornered, i. e. to form or have angles or corners Ex. 26, 23; 36, 28. But מְקָעִיצִי may be also a noun. See מְקָעִיצִי.

Hof. הִקְצַע (*only part.* מְקָעִיצִי, *pl.* *f.* מְקָעִיצוֹת) same as Puh. to have angles or corners Ez. 46, 22; but it is better to take it as a noun = מְקָעִיצִי or to read מְקָעִיצִי.

קָצַף I. (*fut.* יִקְצַף) *intr.* prop. to snort, snuffle, storm; hence fig. to be angry or wroth, with עַל of the person GEN. 41, 10, Num. 16, 22, once אָל Josh. 22, 18; and, as takes place in later writings, strengthened by the accus. of a noun from the same verb (ZECH. 8, 2; JON. 1, 10 16; 4, 6) ZECH. 1, 15, for which אָל and הִקְצַף stand in DEUT. 9, 19; often absol. Is. 57, 17; 64, 4; DEUT. 1, 34. Derivat. קָצַף 1, קָצִיפָה (according to some).

Hif. הִקְצַף (*inf.* c. הִקְצִיף, *fut.* יִקְצִיף) to provoke to anger, to irritate, God, in the accus. DEUT. 9, 7 8 22, ZECH. 8, 14, i. e. to cause him to turn away; abs. Ps. 106, 32, as 106, 7 29.

Hithp. הִתְקַצַּף to fall into a rage, to fret oneself, with קָלַל to curse furiously Is. 8, 21.

With קָצַח is to be compared in the first instance the Aram. קָצַח (which see), whose fundamental signification is to rage, to be angry, as also the Arab. حصف (to rush along furiously, of a horse), خصف (to go along furiously), غضب (to be enraged); but the organic root is קָצַח, ident. with that in קָצַח I

(to *break off*), *זָקַח* I. (Targ. *זָקַח* for *זָקַח*), *זָקַח*, *זָקַח*, *זָקַח*. Similar is *זָקַח*.

קָצַח II. (not used) *tr.* to break off, to break in pieces, to crack off, a dry branch; prop. only a collateral form of *קָצַח* (which see). Arab. *قصف* to reduce to ruins, to break out or off. Deriv. *קָצַח* 2, *קָצַח*.

קָצַח (with *suff.* *קָצַח*, *קָצַח*, *קָצַח*) *m.* 1. (from *קָצַח* I.) *anger, wrath, fury*, especially of God NUM. 1, 53; 18, 5, coupled with *חַמָּה* DEUT. 29, 27, *Ps.* 102, 11; *קָצַח* *effusion of wrath* Is. 54, 8 = *חַמָּה* PROV. 27, 4; *vezation, soreness* ECCLES. 5, 16; *strife, altercation* ESTH. 1, 18. — 2. (from *קָצַח* II.) *a piece of wood, splinter, chip, driving along on water* Hos. 10, 7, comp. *נָצַח* Is. 14, 19 (*Ibn 'Esra*); LXX *φύλλον*. According to the Targ., Rashi, Kimchi, *foam, spuma*, from *קָצַח* I, which is less suitable.

קָצַח *Aram. intr.* to be angry, wroth DAN. 2, 12. Deriv.

קָצַח *Aram. m.* *anger* EZR. 7, 23.

קָצַח (from *קָצַח* II.) *f.* same as *קָצַח* 2, prop. a thing broken off, cracked off; hence *a bough broken off* Jo. 1, 7 (LXX *συγκαλασμός*); but many interpreters compare it with *קָצַח* 1. since the parallel is *שָׁמַח*.

קָצַח (2 *pers.* *קָצַח*; *part. pass.* *קָצַח*) *tr.* to cut off, to hew off, *כָּח* DEUT. 25, 12; to clip or shave off, *פָּחַח*, i. e. the beard at the ears and temples. As the latter was an Arabian custom (*Herod.* 3, 8; *Niebuhr, Descr. de l'Ar.* p. 59), the Arabs were termed *קָצַח* (*cropped at the corners*) JER. 9, 25; 25, 23; 49, 32. The Israelites were forbidden to do this (LEV. 19, 27). Also in derivatives to separate, to fix the limits of (see *מָקַח*, *קָצַח*), to make an end of, to arrive at the extreme point. Syr. *قَص* to shear off; Arab. *قَص* to cut (the nails or locks). Deriv. *קָצַח*, *קָצַח* (according to some), the proper names *מָקַח*, *מָקַח*.

Pih. *קָצַח* and *קָצַח* (*fut.* *קָצַח*) to cut up, into *פְּחִיחִים* Ex. 39, 3; to cut off, *עָבַח*, Ps. 129, 4, the thumbs JUDGES 1, 6, the hands 2 SAM. 4, 12; to cut loose 2 KINGS 16, 17; 18, 16; to break in pieces, *הָקַח* Ps. 46, 10.

Pih. *קָצַח* to be cut off JUDGES 1, 7.

קָצַח (Pe. unused) *Aram. tr.* same as Hebr. *קָצַח*; in the Targ. for the Hebr. *נָצַח*, *הָקַח*, *קָצַח*, *קָצַח*.

Pa. *קָצַח* (3 *pl.* *קָצַחוּ*) to cut off, branches DAN. 4, 11; in the Targ. it also occurs in other conjugations.

קָצַח (in pause *קָצַח*, *part.* *קָצַח*, *inf.* *קָצַח*, with *suff.* *קָצַח*, *קָצַח*; *fut.* *קָצַח*) *tr.* 1. same as *נָצַח* (which see) to cut off, to reap, grain LEV. 19, 9; 25, 5, *שָׁבָרִים* Is. 17, 5, *קָצַח* JER. 12, 13, especially with the object *קָצַח* 1 SAM. 8, 12, also absol. MIC. 6, 15; to harvest, contrasted with *זָרַע* 2 KINGS 19, 29, *הָרַשׁ* AM. 9, 13; fig. *עוֹלָה* Hos. 10, 13, *עָנָל* PROV. 22, 8, *טוֹפָה* Hos. 8, 7, *עָנָל* JOB 4, 8. — 2. to lessen, to crop, to shorten, *קָצַח* shortened, lessened, of cells Ez. 42, 5. Deriv. *קָצַח*.

Hif. *הִקָּצַח* (*fut.* *הִקָּצַח*) to reap JOB 24, 6 K'tib, where the K'ri and best mss. have *Kal.* Ps. 89, 46 belongs to *קָצַח*.

קָצַח I. (*fut.* *קָצַח*; once *הִקָּצַח*) PROV. 10, 27 for *הִקָּצַח* *intrants.* to be short, of a covering Is. 28, 20; hence the figurative expressions *הַיָּד קָצַח* the hand of a person is short, i. e. he is powerless NUM. 11, 23, Is. 50, 2, followed by *מָן* and the infin. 59, 1, a figure used among the Arabs, Persians and others, as vice versa *long hand* denotes strength; *הַיָּד קָצַח* NUM. 21, 4 or *הַיָּד קָצַח* JOB 21, 4 he is short-spirited, impatient, with *בָּ* on account of a thing JUDGES 10, 16, ZECH. 11, 8, opposite *אָרַךְ אַפַּיִם*; also to be short, of the days of life PROV. 10, 27. Deriv. *קָצַח*, *קָצַח*.

Pih. *קָצַח* to shorten Ps. 102, 24.

Hif. *הִקָּצַח* to shorten, as in *Pih.* Ps. 89, 46.

The two stems קָצַר and קָצַר I. belong together, and the different vocalisation was caused merely by the separation between the transitive and intransitive meaning; Arab. قَصَرَ and قَصَرَ.

קָצַר II. (not used) intr. same as קָצַר (which see) to sprout, to grow, assumed for קָצַר 5, but not necessary.

קָצַר (constr. קָצַר, plur. constr. קָצַר) adj. m. short, only in the combinations Is. 37, 27 short in the hands, i. e. confined in power, powerless, impotent (comp. NUM. 11, 23); קָצַר רִיחַ Prov. 14, 29 or קָצַר אַפִּים 14, 17 short-tempered, impatient, passionate; קָצַר יָמִים JOB 14, 1 short-lived.

קָצַר m. shortness, קָר רִיחַ Ex. 6, 9 impatience.

קָצַר (from קָצַר, after the form בָּנָה, מָנָה; plur. קָצַר after the form מָנָה, בָּנָה, so that in the pl. before the termination *oth* the third radical appears again as a semivowel and the *d* is established before it; for the plur. with a suff. the K'tib has קָצַרְתִּי, which perhaps may be referred to a feminine form קָצַרְתִּי, masc. קָצַר, fem. קָצַר, of time; before nouns a part of, some, meanings for which מָקָצַר (which see) is used. Only in the plur. with the sense of, remotest ends, extremities, is this word employed Ex. 38, 5; Ps. 65, 9; then with a suff. קָצַרְתִּי, for which the K'tib has קָצַרְתִּי; but this is better placed under קָצַר (which see).

קָצַר (constr. קָצַר, from קָצַר) Aram. fem. end, לְקָצַר יוֹמֵינָה DAN. 4, 31 at the end of days; the sum, מִן קָצַר 2, 42 of the whole, i. e. a part, parallel מִן קָצַר.

קָר (from קָרַר; plur. קָרִים) adj. m. cold, of מִים Jer. 18, 14; Prov. 25, 25; figurat. cool, quiet, of רִיחַ 17, 27 K'tib, where the K'tib reads קָר (see קָרַר).

קָר Is. 22, 5 see קָרַר.

קָר (from קָרַר) m. cold GEN. 8, 22; comp. the noun קָרָה.

קָרָה (3 fem. קָרָה Is. 7, 14; inf.

constr. קָרָה, once קָרָה JUDGES 8, 1, as if from קָרָה; fut. יִקְרָה, with suff. יִקְרָה for יִקְרָה Jer. 23, 6) intr. 1. to cry, to raise the voice loud, of animals (see קָרָה) or men, like יִקְרָה GEN. 39, 14 and I cried with a loud voice; 39, 15; to call 45, 1; to cry out 41, 43; to raise the voice, introductory to לִמְקָר Ez. 9, 1 or לִמְקָר 2 SAM. 18, 28 or יִדְבַּר 2 KINGS 18, 28; to call to, with מֵל of a pers. Is. 6, 3, followed by לִמְקָר 1 SAM. 26, 14, or יִמְקָר 18, 8 (the construction with מֵל of a pers. Is. 34, 14 belongs to קָרָה II); קָר אַחֲרַי to cry after one 1 SAM. 20, 37; to roar, to rage Ps. 42, 8, like the Aram. קָרָה, מֵל of the sounding of a horn, of the crowing of a cock. — 2. Meanings where, though an object-accus. seems necessary it is usually wanting, according to the nature of קָר, are a) to call upon, to implore, God, without an accus. Ps. 4, 2; 22, 3; 34, 7; 69, 4; followed by מֵל 4, 4 or לִמְקָרִים 57, 3; with מֵל of the person on account of whom one calls DEUT. 15, 9. The accus. of the object is put but seldom Ps. 14, 4; 17, 6; b) to proclaim, announce, preach, like κηρύσσειν Prov. 1, 21; 8, 1; but more commonly in this case with the object-accus., as מֵקָר 20, 6, דָּרֹר Jer. 34, 8, צֹם 36, 9, or the accusat. follows in a whole clause Is. 40, 6; 44, 7; ZECH. 1, 14; c) to praise, to celebrate aloud, to worship, with מֵל of the obj., and not with an accusat., as קָר בְּשֵׁם מֵל to celebrate the name of one (שֵׁם expresses proper personality) Is. 44, 5; Ps. 49, 12; to call upon, for help 1 KINGS 18, 24; to entreat, to pray to, מֵל בְּשֵׁם מֵל GEN. 4, 26; 12, 8; 2 KINGS 5, 11; Is. 64, 6, like בְּשֵׁם מֵל יִקְרִי GEN. 20, 9, seldom without מֵל DEUT. 32, 3. — 3. Transitive meanings: a) to call to, שֵׁם RUTH 4, 11 i. e. to acquire; to call to oneself GEN. 27, 1, EXOD. 2, 8, yet we have oftener in this case מֵל GEN. 20, 9, מֵל 3, 9; Ex. 3, 4; reflexive 2 SAM. 15, 2; to name, מֵל שֵׁם to name a name to one GEN. 26, 18, i. e. to assign a name; Ps. 147, 4. With this meaning a double accus. is also associated, viz. the object I name and the name itself

NUM. 32, 41; IS. 60, 18; שָׁם may also be the object GEN. 4, 25. But what is to be named has also לְ, and the name is in the accus. GEN. 1, 5; 1 SAM. 4, 21. — b) to call together GEN. 41, 8, עָצְרָהּ; Jo. 1, 14; hence קָרָא דְעֵדָה NUM. 1, 16 those convoked to an assembly (to a festival or some other thing); to invite, to table 1 SAM. 9, 13; 1 KINGS 1, 9; compare the Latin "vocare ad coenam", Greek *καλεῖν ἐπὶ δεῖπνον*; absol. PROV. 9, 3; also with אֶל of the object, and לְ whereto one is invited, DEUT. 20, 10 and thou shalt invite them to peace; שָׁלֵם also stands in the accus. JUDGES 21, 13; to summon, for defence JOB 13, 22; to call before a tribunal 5, 1, comp. Greek *καλεῖν εἰς δίκην*, Lat. in jus vocare; to call back, from the lower world 14, 15; to call forth, to appoint IS. 13, 3; to call into existence, of God 41, 4; to choose (= בָּחַר) 42, 6, also with לְ of the object 22, 20. — 4. to read aloud, to declaim, with accus. of the object EX. 24, 7; JOSH. 8, 34; 2 KINGS 23, 2; but sometimes בִּקְרָא only is put NEH. 8, 8, JER. 36, 14, as in Arabic the corresponding verb appears to be construed with ב; there are also added בְּאֶזְנֵי שָׁם EX. 24, 7 or בְּנֶגֶד DEUT. 31, 11; generally to read, DEUT. 17, 19; IS. 29, 11. Derivat. קָרָא, קָרִיא, קָרִיאָה, קָרִיאָה, מִקְרָא.

Nif. נִקְרָא (fut. יִקְרָא) passive of Kal: to be called ESTH. 3, 12; to be celebrated, שָׁם JER. 44, 26; to be named, with a dative of the person or thing GEN. 2, 23, 1 SAM. 9, 9, or with a double nominat. IS. 54, 5; 56, 7; ZECH. 8, 3; or with שָׁם in the accusat. GEN. 17, 5; 35, 10; to be read, recited ESTH. 6, 1, with אֶל of the book NEH. 13, 1. Phrases are: נִקְרָא בְּשֵׁם אֶחָד to be called by one's name, i. e. to be reckoned as entirely belonging to him IS. 43, 7, merely with אֶל GEN. 21, 12; נִקְרָא אַחֲרֵי שֵׁם אֶחָד to be called upon or after the name of one, i. e. to belong wholly to him; נִקְרָא מִן to derive the name from, i. e. to call themselves after a person or thing IS. 48, 2; נִקְרָא אֶחָד שֵׁם אֶחָד one's name is called upon a person IS. 4, 1, i. e. belongs to

him 63, 19; DEUT. 28, 10; generally, to be called after one 2 SAM. 13, 28, of the Israelite people JER. 14, 9, of the temple 1 KINGS 8, 43, of Jerusalem DAN. 9, 18, and of the prophets JER. 15, 16; seldom does קָ stand for אֶל GEN. 48, 16; to be, announcing what shall be IS. 1, 26; 9, 5, i. e. one will be so called, because he will be so in reality, comp. *καλεῖσθαι*.

Puh. קָרָא to be called, chosen IS. 48, 12; to be named 65, 1; oftener with לְ of the person 48, 8; 58, 12.

The organic root is קָרָא, Arab. redupl. قَرَقَر to cry; comp. Syr. صَدَعَا, Greek κραῖν, French crier, English to cry.

קָרָא II. (קָרָא, קָרָא; part. fem. pl. קָרָא; fut. יִקְרָא) trans. same as קָרָא I. prop. to strike upon or hit against a thing, cognate in sense with פָּגַע, פָּגַע; hence to meet, to happen, to befall, with a double accusat. e. g. פָּדַר JOB 4, 14, אָסִין GEN. 42, 38, הָרָעָה DEUT. 31, 29, מִלְחָמָה EX. 1, 10. — קָרָא part. fem. plur. as a noun, occurrences IS. 51, 19. Deriv. קָרָא (see קָרָא).

Nif. נִקְרָא (1 pers. נִקְרִית; inf. נִקְרָא; fut. יִקְרָא) to go or come to one, to hit upon or encounter a person, with אֶל EX. 5, 3 (comp. 3, 18); to be met with (accidentally) 2 SAM. 1, 6; 20, 1; of things DEUT. 22, 6; to meet by chance, with לְאִשִּׁי 18, 9; to happen, of שָׁבֵר JER. 4, 20.

Hif. הִקְרָא (fut. apoc. יִקְרָא) to cause to happen or befall, misfortune JER. 32, 23.

In Arab. قَرَأَ, قَرَأَ correspond to this meaning, whence قَرَأَ = Hebrew קָרָא.

קָרָא (from קָרָא I.) m. 1. prop. the crier, caller, specially a partridge 1 SAM. 26, 20; JER. 17, 11; Arab. كَرَوَان. The LXX translate *κρυκτιόραξ*, horn-owl, which makes its nest on mountains, while the partridge does so only on plains and in fields (in JER. l. c. they render קָרָא partridge). — 2. (caller) n. p. m. 1 CHR. 9, 19.

קָרָא (*part. קָרָא, part. pass. יִקְרָא; inf. יִקְרֶהוּ*; *fut. יִקְרָא and יִקְרֶהוּ*, 3 *pl. יִקְרֶהוּ*) *Aram. intr. same as the Hebrew קָרָא* I. to call DAN. 3, 4; 4, 11; to read 5, 8 17.

Ithpa. יִתְקַרְרֶהוּ (fut. יִתְקַרְרֶהוּ) to be called DAN. 5, 12.

קָרָא (an *infin.-noun* from קָרָא II., only in *constr. קָרָא*, but with לְ, *לְקָרָא*, out of *לְקָרָא*) *fem. prop. encounter, meeting; constr. state with לְ as a preposition, to meet, obviam, as לְקָרָא לֵאלֹהִים to meet God, AM. 4, 12; often before, coram Ps. 59, 5; Is. 14, 9; with respect to Josh. 11, 20; over against GEN. 15, 10; in a hostile sense 1 SAM. 17, 21. After verbs of motion, as קָרָא, יָצָא, הִלָּךְ, to meet, in a friendly or hostile manner Josh. 8, 14; JUDGES 7, 24; 1 SAM. 4, 1; sometimes without the verb of motion, when another has preceded, as לְקָרָאָם נִיחָם GEN. 19, 1, לְקָרָאָם נִיחָם JUDGES 19, 3, and so 1 SAM. 16, 4.*

קָרָא (*prop. part. fem. pl.*) *fem. pl. occurrences Is. 51, 19, from קָרָא II.*

קָרַב I. (not used) *tr. to lay hold of, to seize, to take, applied not only to birds of prey (see קָרַב), but to hostile men; to pierce, to hurt, identical with קָרַב I., קָרַב, where also the organic root is copiously investigated and compared. Deriv. קָרַב, קָרַב 4, קָרַב 1 and קָרַב (which see).*

קָרַב II. (in pause קָרַב, *part. קָרַב; inf. constr. קָרַב, before Makkeph קָרַב, with suff. קָרַבְתָּם* DEUT. 20, 2, but also קָרַב, with *suff. קָרַבְתָּם; imper. קָרַב, קָרַב; fut. יִקְרַב*) *intr. prop. to join a thing, to stick to, to cling to, to approach, as קָרַב, קָרַב II.; hence to draw near, to approach, with אֵל of a person or thing GEN. 37, 18; 2 SAM. 20, 17; PROV. 5, 8; or with עַל 2 KINGS 16, 12; לְ Job 33, 22. Also like other verbs of joining and advancing, with בְּ of place JUDGES 19, 13, and slightly altering the sense, with עַל 2 SAM. 20, 16, לְקָרָא 1 SAM. 17, 48, לְפָנַי Josh. 17, 4,*

DEUT. 2, 19. Often absol. to draw near 25, 11; Is. 41, 5. Specially, a) קָרַב אֵל to draw near to one with good will 1 KINGS 2, 7; with help, spoken of God Ps. 69, 19. b) to draw near to = to devote oneself, especially to God, to appear before Him, to perform service in His presence, as קָרַב לְפָנַי Ex. 16, 9 to come before God, spoken of those who serve before him LEV. 16, 1; Ez. 44, 15; generally, to apply to God hopefully and piously ZEPH. 3, 2; Ps. 32, 9. c) קָרַב אִשָּׁה (euphemist.) to cohabit with a woman GEN. 20, 4, Ez. 18, 6, Greek ἀσώγιστος; so too of a woman קָרַב אֶל-בְּהֵמָה LEV. 20, 16 to have impure connexion with a beast. d) to approach in a hostile sense, with לְקָרָא DEUT. 20, 2, אֶל-הָעִיר 20, 10; also with עַל Ps. 27, 2. The peculiar expression קָרַב אֵלַי Is. 65, 5 is to be explained come near to thyself, i. e. keep to thyself, far from me. Metaphorically applied to time, to approach, יָמַי אֵבֶל GEN. 27, 41, קָרַב, LAMENT. 4, 18. Arab. قَرَبَ and قَرَّبَ, also كَرَّبَ. Deriv. קָרַב, קָרַב, קָרַב, קָרַב 2.

Nif. יִקְרַב to come near, to approach, like Kal Ex. 22, 7; Josh. 7, 14.

Pih. יִקְרַב (fut. יִקְרַב) to bring forward. קָרַב, i. e. to propose Is. 41, 21; to cause to come near, קָרַב 46, 13, i. e. to bring into manifestation; לֵב (the heart) Hos. 7, 6; to admit, Ps. 65, 5; to allow to come to, with accus. of the person Job 31, 37, with קָרַב נָגִיד (as a prince), i. e. without fear. Also, to bring near to one another Ez. 37, 17, or to be very near 36, 8.

Hif. יִקְרַב (inf. constr. יִקְרַב; fut. יִקְרַב) 1. caus. of Kal, to bring near, to bring forward, to command to approach Ex. 28, 1; NUM. 8, 9; to bring on, time Ez. 22, 4; to give access JER. 30, 21; to bring together, of things Is. 5, 8; to bring before one, a cause DEUT. 1, 17. — 2. commonly to offer, a gift, present JUDGES 3, 18; 5, 25; Ps. 72, 10; MAL. 1, 8; particularly, to bring sacrificial gifts, with the accus. קָרַב NUM. 7, 19, עֲלֹתוֹ EZR. 8, 35,

מִקְרָבֵךְ NUM. 16, 35; or קָרַב of the object of the sacrifice is put with it LEV. 1, 14; 3, 3. Generally, *to sacrifice*, also with קָרַבֵּךְ LEV. 3, 12 or לִי־ 2 CHR. 35, 12. See קָרַבָּךְ. — 3. *to be near*, doing a thing, followed by the infin. constr. and לְ, as הִקְרַב לְלֵבָאֵי Is. 26, 17, לָבוֹא GEN. 12, 11; without לָבוֹא Ex. 14, 10. In the passage 2 KINGS 16, 14, where מִן of a place stands after הִקְרַב, הִקְרַב does not mean *to bring away*, *to remove*, but *to bring close to each other*, i. e. removing them from (מִן) their former places.

קָרַב III. (not used) *ir. to fold up or wind together*, applied to certain parts of the body, which are conceived to be folded together on account of their sheaths and covers; cognate in sense לָבַב I. (to לָב), הָ-לָב, (to תָּלַב Ps. 17, 10 = לָב). The fundamental signification lies also in כָּלַב I., הָלַת II. Deriv. קָרַב.

קרב (not used) *Aram. trans.* same as
Hebrew קרב I. Deriv. קרב.

קָרַב (*pers.* קָרַבַּת, 3 *plur.* קָרְבוּ, *inf.* קָרֹב) *Aram. intrans.* same as Hebrew **קָרַב** II. *to draw near, to approach*, DAN. 3, 8 26, with קָל of a person 7, 16 or קָל 6, 21.

Pa. קָרַב (*fut.* יִקָּרֵב) *to offer*, = Hebr. הִקְרִיב, of sacrifices EZR. 7, 17.

Af. הִקָּרַב (part. pl. מְהִקָּרְבִין) to bring, to cause to come DAN. 7, 13; usually to offer, gifts, sacrifices EZR. 6, 10 17.

קָרַב (*pl.* קָרְבִּים) *adj. m.* (prop. part. Kal) *drawing-near, approaching* 1 SAM. 17, 41; DEUT. 20, 3; EZ. 40, 46; elsewhere קָרַב. It is better to take it always as a participle.

מְרֻבָּה, **מְרַבֵּה** or **מְרַבֶּה** (*pl.* מְרַבִּים) *adj. m., near, neighbouring*, with לְ of a person GEN. 45, 10, לְ Ps. 34, 19, with the accus. for לְ 148, 14; absol. JER. 12, 2; with אֲנִי near to Josh. 9, 16; 1 KINGS 21, 2; standing near to, related to 2 SAM. 19, 42; of God who is near to men, i. e. assists them Ps. 34, 19, and so of a people near to God, i. e. pious LEV. 10, 3; Ez. 42, 13; תְּשִׁיבָה *thy name is*

known to me Ps. 75, 2; fig. JER. 12, 2. שָׁכֵן Prov. 27, 10 is merely intensive. Here belongs also JOB 17, 12 *light is near* (say the friends) *before darkness* (הַשָּׁחַר here like 37, 19), i. e. though it is darkness. — 2. of time, *immediate, impending or approaching*, of יוֹם Is. 13, 6, צָדָה 51, 5, יָשַׁע Ps. 85, 10, צָדָה 22, 12, fully לְבֹאָה Is. 13, 22; similar is Ez. 11, 3 בְּהֹוֹת בָּתֵּים לֹא *it is not near to build houses* (Targ.), comp. HAG. 1, 2 (other versions take לֹא unnecessarily = הֵלָא). a) *from a near time onward*, i. e. soon, shortly Ez. 7, 8; b) *from nearness*, i. e. not long ago, *from the nearest time* JER. 23, 23, opposite מִקְרִיב; c) *for a very short time*, i. e. continuing but a short time JOB 20, 5, like the following צָרִירָנִי; d) *late*, newly DEUT. 32, 17, to which מִדְּוָם would be an antithesis. — 3. of relationship, with אֶל LEV. 21, 2 or לְ of a person NEH. 13, 4; with מִן of comparison *nearer than* RUTH 3, 12; also a subst. a *kinsman* Ex. 32, 27, pl. קְרוֹבֵי my kinsmen Ps. 38, 12; JOB 19, 14. — 4. (from קָרַב I.) *warlike*, a quality of the בֶּן־אֲשׁוּר Ez. 23, 5 12 (Arnheim), which versions and interpreters, thinking of the usual meaning of קָרַב, have misunderstood.

קָרֵב (in pause קָרֵב; with suff. קָרִיב, *pl.* with suff. קָרִיבִיךָ Ps. 103, 1; from קָרֵב III.) *m. prop.* (like לָב) what is folded together or wound up, consisting of covers and sheaths; hence 1. in sacrificial enactments, *the bowels, intestines, the mesenteries* Lev. 1, 9 13; 3, 3 9 14; 4, 8 11; 7, 3; 8, 16 21 25; 9, 14, which appear in the sacrificial rites of the Greeks and Romans also (the *hirae* or *fendicae*, *lactes* were offered to the gods, Pers. Sat. 2, 29). The LXX render it ἐνδοσθια, κοιλία, ἐγκοιλια, Josephus τὰ κατὰ νηδύν. Elsewhere also *the belly* GEN. 41, 21, *the womb* 25, 22, *the heart* 1 KINGS 17, 21, as the seat of life; *the innermost part*, as the seat of feeling, of the לָב Ps. 39, 4; 55, 5, רִיחַ נְכוֹן Ps. 51, 12, of חֲכֻמַּת אֱלֹהִים 1 KINGS 3, 28, of

laughter GEN. 18, 12, of cursing Ps. 62, 5 &c. like the לָב, and in JER. 31, 33 קָ is parallel to לָב. — 2. **קָרָבָם** Ps. 49, 12 should be read with the LXX (*oi tápos autōn*), Targ. and Pesh. **קָרָבָם** or **קָרָבָם**. — 2. Metaphor. *the inner part, the middle*, of a thing; hence with **בְּ**, *a preposition in the midst of, among, in*, as **בְּחֹדֶד** GEN. 24, 3; 45, 6; **בְּתֵי הַצִּיּוֹת** Is. 5, 25 *in the streets*; **בְּתֵי פְסִילִים** PROV. 14, 33 *among fools*, i. e. *in their circle*, like 15, 31; **בְּתֵי צָרָה** Ps. 138, 7 *in the midst of distress*; with reference to time, *within* HAB. 3, 2; after verbs of motion *into the midst* JOSH. 1, 11; 1 KINGS 20, 39. **מִקָּרֵב** prop. *away from the midst*, i. e. *out of*, after verbs of taking away, removing, extirpating, like **יָקִיר**, **יָקִירָה** Ex. 31, 14; LEV. 17, 4; DEUT. 13, 6. To understand קָ we should compare **בֶּטֶן** belly, **קֶרֶב** hypochondrium; Talm. **קֶרֶבֶן** the maw.

קָרַב (after the form **קָתַב**, from **קָרַב** I.) *m. prop. (hostile) seizure or laying hold of*, commonly *encounter, battle, war*, Aramaeising and poetical for **מִלְחָמָה** 2 SAM. 17, 11; Ps. 144, 1. **יָוֶם קָ** 78, 9, **בְּלִי קָ** ECCLES. 9, 17, also along with **מִלְחָמָה** JOB 38, 23. **וַיִּקָּרֶב לָבוֹ** and *his heart is war* Ps. 55, 22. **מִקָּרֵב-לִי** 55, 19 *from the battle in which I (find myself)*.

קָרַב (from **קָרַב**) *Aram. m. same as* Hebr. **קָרַב** DAN. 7, 21, in the Targ. for **מִלְחָמָה**.

קָרִיבָה (*c. קָרִיבָה, pl. קָרִיבוֹת*) *f. 1. (from קָרַב I.) same as קָרַב strife, war* Ps. 68, 31. — 2. (from **קָרַב** II.) *nearness, approach* Is. 58, 2; Ps. 73, 28.

קָרִיבָן (also **קָרִיבָן** NEH. 10, 35, after the form **שָׁלָחָן**, *o, u* after the Aramaean manner for **וְ**; in pause **קָרִיבָן**, only in Ez. 40, 43 after the type of **הָרִיבָן**, i. e. the closed syllable at the beginning is given up here, as it is there [*Kimchi*], a fact said to be indicated in some mss. by Metheg left out [*Norzi*], **קָ** being also read with Kametz-Chathuph [*Ibn G'anách*], *c. קָרִיבָן*, with *suff. קָרִיבָי, pl. with suff.*

once **קָרִיבָה** LEV. 7, 38 for **קָרָר**, which latter some mss. really have) *m. prop. offering (see הִקְרִיב)*; LXX *δῶρον*, usually *a sacrifice, a sacrificial gift*, referring to bloody or unbloody oblations, occurring in LEV. and NUMB. and only in Ez. 20, 28 and 40, 43 besides; *a dedicatory gift*, of **זָבִיחַ** for the temple-service NEH. 10, 35; 13, 31. Targ. the same, Arab. **قَرْبَان**, Syr. **ܩܪܒܢܐ** of the holy wafer. *qorban* in MARK 7, 11 is taken in a wider sense. In modern Hebrew **קָרִיבָה** *pl. קָרִיבוֹת* is used of the liturgical hymns which come in place of the temple-sacrifices.

קָרִיבָן see **קָרִיבָן**.

קָרַר see **קָרַר**.

קָרַר (with *suff. קָרַרְמִי*; *pl. קָרַרְמִים*, **קָרַרְמִי**, and **קָרַרְמִי** without Dagesh; from **קָרַר** II. *Pih.*) *m. an axe* JUDGES 9, 48; 1 SAM. 13, 20 21; JER. 46, 22; Ps. 74, 5; Arab. **قَدْرَم** and a form still nearer to Hebrew **קָרַרְמִי**. Besides the above derivation another is possible from **קָרַר** (cognate with **קָרַר**, **קָרַרְמִי**, **קָרַרְמִי**) *to cut*, like **נָרַר** from **נָרַרְמִי**, so that **קָרַרְמִי** would be a noun-ending, which became also an adverbial termination.

קָרַר I. (*part. f. pl. קָרַרְתִּי; fut. יִקָּרֶה*), once **יִקָּרֶה** DAN. 10, 14, *ap. יִקָּרֶה intr. same as קָרַר II. to meet, to encounter* one, in a hostile sense, with the accus. of the person DEUT. 25, 18; *to happen, to befall*, of good or bad fortune and accidents, with accusat. of the person GEN. 42, 29; 44, 29; of **פָּגַע**, **קָרַר** ECCLES. 9, 11; 2, 14; *to occur*, in the future Is. 41, 22; *to come to pass*, of destinies DAN. 10, 14; with **לְ** of the person NUM. 11, 23; with **מִקָּרֶה** *to come upon accidentally* RUTH 2, 3. Deriv. **קָרַרְמִי**, **קָרַרְמִי**.

Nif. יִקָּרֶה (fut. יִקָּרֶה, ap. יִקָּרֶה) to fall in with one, to come to one, to light upon one, with **עַל** Ex. 3, 18 (5, 3 **יִקָּרֶה**), with **אֶל** of the person NUM. 23, 4 16, with **לְקָרֶחַח** 23, 3; *to come by chance*, with **בְּ** of a place 2 SAM. 1, 6 (with **קָרֶחַח**).

Hif. הִקְרָה (*imp.* הִקְרֵה) *to cause to meet or come to, to let happen, to one, with* לְפָנַי GEN. 24, 12; 27, 20. הִקְרָה NUM. 35, 11 belongs to קרה II.

קרה II. (Kal not used) *tr.* same as קר (קיר) III. *to fit or pin together, beams, to bind, to connect; hence 1. to build (see Pih.). — 2. to join to one another, to put together in a series, huts or houses to villages and cities.* Deriv. perhaps קרה or קרה (after the form גִּזְלָה, עֵלָם, כֹּבֵד, כְּרִי, and the proper names קְרִיחַ, קְרִיחַ, קְרִיחַ).

קרה (*part.* מְקֻרָה, *inf.* c. קְרוּחַ) 1. *to beam, to arch* NEH. 3, 3, generally 2, 8; *to build, build up* 2 CHR. 34, 11; Ps. 104, 3. Deriv. מְקֻרָה.

Hif. הִקְרָה (2 pl. m. הִקְרִיתֶם) *to erect,* עָרִים NUM. 35, 11.

The fundamental signification of the stem is sufficiently clear from קר III., Arab. قَار (to twine together), and from the analogy of אָנַד (to bind) to אֲנָדָה a building, arching, קָשַׁר (to knot) *to build up* (NEH. 3, 38), Ar. رباط, a binding and building; Aram. קְרִי and קְרִי, Ar. قَرَى the same. קרה II. (as well as the organic root in שִׁכַּר, אֲנָדָה, Aram. אֲנָדָה) has also the same fundamental signification. The same meaning must belong to קיר, whence קיר (קיר), and not that of *to enclose, to hedge about*, since קיר means also a village or hamlet; Arab. قَرْيَة the same.

קרה (out of קרה, from קרה) *f.* cold PROV. 25, 20; see קר.

קרה (*c.* קרה, from קרה I.) *m.* accident, only in the phrase מִקְרָה לַלַּיְלָה DEUT. 23, 11 *on account of an accident in the night*, an euphemism for involuntary emission of semen (pollution; modern Hebrew קְרִי); *hap, chance, מִקְרָה* 1 SAM. 20, 26 (to be read perhaps for מִקְרָה) *by accident; so too* 6, 9.

קרה see קרה

קרה see קרה

קרה I. (*imp.* f. מְקֻרָה; *fut.* יִקְרָה) *tr.* *to shear off, to cut off, the hair; specif. to make bald (along with נָזַל)* MIC. 1, 16, fully מְקֻרָה קר LEV. 21, 5, different from חָלַק II. Deriv. מְקֻרָה, מְקֻרָה, and the proper names מְקֻרָה, מְקֻרָה.

Nif. נִקְרָה (*fut.* יִקְרָה) *to be made smooth or bald, with לְ of a person for* JER. 16, 6, which was a sign of mourning.

Pih. מְקֻרָה (not used) like Kal. Deriv. מְקֻרָה, מְקֻרָה.

Hif. הִקְרָה *to make bald, like* Kal EZ. 27, 31.

Hof. הִקְרָה (*part.* מְקֻרָה) *to be made bald* EZ. 29, 18.

The fundamental signification of the stem is not that of smoothness and baldness, which is only secondary, but that of cutting or shaving off, as in קָרַע I. (which see) connected with it; Greek κείρω, Latin car-ere, Arab. قَرَعَ (intr.) *to be bald, قَرَعَة baldness; Syr.* مَرَم *to be without horns, spoken of animals.*

קרה II. (not used) *intr.* same as קר (קרה) *to be contracted (by frost), to freeze, to stiffen (comp. קָרָא); conseq. enlarged from* קר (קרה). See קרה. Deriv. מְקֻרָה.

קרה (*bald-head*) *n. p. m.* 2 KINGS 25, 23.

קרה (in pause קר, with *suff.* מְקֻרָה; from קרה II.) *m.* cold, as it is in the East at night GEN. 31, 40, JER. 36, 30 (opposite חָרִיב, by which rivers are frozen JOB 6, 16; hence also ice 37, 10 (compare κρύος ice and cold), but yet = קרה 37, 9, coupled with קָדֹר (rime) 38, 29; hail Ps. 147, 17, where many mss. read קְרִיחַ; metaphor. crystal EZ. 1, 22, like the Greek κρύσταλλος, on account of its resemblance to ice; comp. קְרִיחַ hail and crystal, prop. what is contracted or thickened.

קרה (from Pih. after the form מְקֻרָה) *m.* a bald-head (at the back of the head) LEV. 13, 40, 2 KINGS 2, 23, while מְקֻרָה is used of baldness in the fore part; Targ. קרה, קְרִיחַ, קְרִיחַ, קְרִיחַ the same.

(A special explanation of קָר may be seen in Talm. Bechor. 43^a.)

קָרָח (*baldness*, from קָרַח I.; see קָרַח) *n. p. m.* GEN. 36, 5 16; Ex. 6, 21; 1 CHR. 2, 43; בְּנֵי קָרַח the *Korahites*, a Levitical family in the time of David, to whom eleven psalms are ascribed in the Psalter (42-49; 84. 85. 87. 88). On Ps. 147, 17 see קָרַח.

קָרָח *f.* same as קָרַח (which see).

קָרַח (from קָרַח I., with *suff.* קָרַח) *f. baldness* (of the hinder head), a sign of mourning LEV. 21, 5; Is. 3, 24; 15, 2; 22, 12; Ezr. 27, 31; once equivalent to בְּהָחַת, applied to baldness in the forehead DEUT. 14, 1.

קָרַח (pl. קָרַח) *Patr.* from קָרַח, i. e. *Korahite* Ex. 6, 24; Num. 26, 58; also applied to a Korahite family in David's time 1 CHR. 12, 6; 21, 1; pl. 9, 19.

קָרַח (for קָרַח; with *suff.* קָרַח) *f. baldness* LEV. 13, 42; a bare spot (on cloth) 13, 55.

קָרַי (in pause קָרַי; from קָרַח I.) *m.* 1. *prop. meeting, encounter* (comp. קָרַח), commonly a hostile encounter, opposition; LEV. 26, 21 to walk (act) contrary to one, i. e. to oppose his will, elsewhere also קָרַי 26, 24; קָרַי 26, 28 to act against in anger. In modern Hebr. = קָרַח. — 2. the masculine of קָרַי and קָרַי (which see).

קָרַי (prop. part. pass. of קָרַח I.) *m.* called, chosen, selected NUM. 1, 16 K'tib; 16, 2; elsewhere קָרַי (see קָרַח).

קָרַי and קָרַי (from קָרַח = Hebr. קָרַח II.; def. קָרַח) *Aram. f. city* EZR. 4, 10 12 13 15. In Targ. the plur. is קָרַי and קָרַי.

קָרַי (from קָרַח I.) *f. a calling, proclamation* JON. 3, 2.

קָרַי (from a masc. קָרַי, from קָרַח II.) *f. prop. a connected row, of houses, like קָרַי, then a city, poet. for קָרַי (and קָרַי)* NUM. 21, 28; MIC. 4, 10. DEUT. 2, 36 and 1 KINGS 1, 41 45 are the only ex-

ceptions. *Jerusalem* is called sometimes קָרַי Is. 1, 21, 22, 2, קָרַי 29, 1, קָרַי 33, 20, sometimes קָרַי 24, 10, sometimes קָרַי alone MIC. 4, 10; HAB. 2, 8 12. *Babylon* is called קָרַי Is. 25, 2, קָרַי 26, 5. Syr. مَدِينَا, مَدِينَا, مَدِينَا, Ar. مَدِينَة, the same, also a village. Compounds of קָרַי to express names of cities are:

קָרַי (city of Arba[al]) see קָרַי and קָרַי; also termed קָרַי.

קָרַי (city of Baal) *n. p.* of a city in the mountainous part of Judah, afterwards called קָרַי JOSH. 15, 60; 18, 14; comp. קָרַי NUM. 22, 41. See קָרַי.

קָרַי (city of the steppes) *n. p.* of a city in Moab, near קָרַי NUM. 22, 39.

קָרַי see קָרַי.

קָרַי EZR. 2, 25, see קָרַי.

קָרַי (city of instruction or writing; see קָרַי) *n. p.* of a city in Judah, south of Hebron JOSH. 15, 49, so called probably, because at a very early time the sacred books of the Phenicians were written and preserved there. Hence it was also termed קָרַי (see קָרַי) JUDGES 1, 11 or קָרַי (which see) JOSH. 15, 15, which have the same meaning. The LXX render πόλις γραμματείων. Targ. קָרַי (city of archives). In like manner Ζῆνῶρα or Hipparenum (Ptol. 5, 18; Plin. 6, 30) was the city of the sacred books of the Chaldeans. The travellers Brocad, Fabri and others describe it as situated one hour west of Hebron, on a steep mountain; and G. Rosen went to see the ruins called De-wirbân (קָרַי).

קָרַי (hamlets; from קָרַי) *n. p.* 1. a city in Judah JOSH. 15, 25, LXX Καριώτι. From this arose the surname קָרַי, 'Ισακριώτης. — 2. a city of Moab JER. 48, 24, Am. 2, 2, on account of the appellative meaning קָרַי JER. 48, 41; now Kureidit.

קָרַי JOSH. 18, 28 stands for קָרַי, because קָרַי follows it.

קְרִיתִים (*double city*) *n. p.* 1. of a city in Reuben NUM. 32, 37; JOSH. 13, 19. Formerly it belonged to the אֲמִיטִים, the primitive inhabitants of Moab GEN. 14, 5, but whose territory stretched farther. At the time of the prophets it belonged to Moab JER. 48, 1 23; EZ. 25, 9. According to Euseb. and Jerome it lay four miles west of מִידְבָּחָה. — 2. a city in Naphtali 1 CHR. 6, 61, which may be ident. with מִידְבָּחָה.

קָרַם (*fut.* יִקְרַם) *trans.* to overlay, to cover, with a skin; with עַל of a person EZ. 37, 6; *intr.* EZ. 37, 8. Aram. קָרַם the same, whence קָרוּם.

קָרַן (not used) *intr.* to be prominent, to stretch forth upwards, of a horn; ident. in its organic root קָרַן with that in אָרַן to overtop, spoken of the cedar, Talm. of the mast of a ship; with the Ar. קָרַן to stretch forth, the ears; with דָּרַן (in the proper name בִּית דָּרַן, for which בִּית דָּרַם also occurs) to rise high, of a hill; with סָרַן (to) סָרַן nobleman, prince); perhaps also with that in חָרַם III., דָּרַם and דָּרַם III. To bring it into connection with קָרַה I. and קָרַה II. meaning to push must be rejected, because 1. the ך here manifestly belongs to the verb-formation, and 2. because the idea of pushing is never associated with *horn* either in Semitic or in the so-called Indo-germanic, but that of shooting forth, rising high or projecting; hence דָּרַם, דָּרַם are applied to it in Hebrew, and it is metaph. used for *tooth*, *point*, *summit*, *projecting corner*. Deriv. קָרַן, denom. מְרַנֵּם, the proper names מְרַנֵּם הַיָּדֵם, מְרַנֵּם.

קָרַן (in pause קָרַן, with *suffix* מְרַנֵּם, מְרַנֵּם, מְרַנֵּם; dual מְרַנֵּם DAN. 8, 3 6 20, if only two be really spoken of; on the contrary the dual form מְרַנֵּם is used for the pl. in a figur. sense AM. 6, 13; HAB. 3, 4; 1 pl. מְרַנֵּם, but only constr. מְרַנֵּם, with *suffix* מְרַנֵּם and מְרַנֵּם, מְרַנֵּם, 2 pl. מְרַנֵּם, constr. מְרַנֵּם, with *suffix* מְרַנֵּם; from מְרַנֵּם fem. (masc. מְרַנֵּם) DAN. 8, 9, as in 1 SAM. 25, 27 and 1 KINGS 22, 36, because the verb precedes) prop.

what has sprouted forth, is projecting; commonly 1. a *horn*, of אֵל GEN. 22, 13, רָם, רָם and שָׁר דֵּבִיר DEUT. 33, 17, Ps. 22, 22, צָפִיר DAN. 8, 5; metaph. a) a *point*, of iron, put upon the head like a horn, for a symbolical purpose 1 KINGS 22, 11; b) *horn*, an instrument for blowing upon and giving signals JOSH. 6, 5; Aram. מְרַנֵּם, Latin cornu; c) *ivory*, only in מְרַנֵּם EZ. 27, 15 properly *horn-like* (elephants') *teeth*, like the Latin cornua elephantini (Plin.); d) *projecting points*, *horn-like corners*, of the מִזְבֵּחַ Ex. 29, 12, always put to the four corners of the altar Ex. 27, 2; 30, 2 3; 38, 2, in the first instance perhaps as ornamental (Josephus in Jewish Wars 5, 5, 6 ἰσχυρὰς καρατοειδεῖς), but receiving a higher significance by the propitiatory blood LEV. 4, 7 18 25, so that criminals could save themselves by laying hold of the horns of the altar 1 KINGS 1, 50 51; 2, 28. Hence they formed the most important part of the altar AM. 3, 14; Ps. 118, 27. Other ancient nations too had altars with horns, ὑκέραος βωμός (Nonn. Dionys. 44, 97). e) a *peaked hill*, the summit of a mountain IS. 5, 1; like the Ar. قَرْن, Greek κέρας, Latin cornu, German in Schreckhorn, Wetterhorn, Aarhorn, Buchhorn, English in Cornwall. Here also belongs the expression מְרַנֵּם 2 SAM. 22, 3, Ps. 18, 3, *height*, *mountain of salvation* (deliverance), coupled with מְרַנֵּם, מְרַנֵּם. — 2. Figurat. a) *ray of lightning* HAB. 3, 4, where the dual is chosen, because מְרַנֵּם was originally used of the first sun-rays (as also in mod. Hebrew), and the sun is conceived of as an אֵל (Arab. الغرالة); Arab. قَرْن the same (Hariri Comm. p. 301). b) *might*, *strength*, *power*; horns forming the strength of animals having them. In this sense are used the expressions מְרַנֵּם 1 SAM. 2, 10; Ps. 75, 5; מְרַנֵּם 132, 17; מְרַנֵּם JER. 48, 25; מְרַנֵּם DAN. 8, 8; the dual intensive in AM. 6, 13. Poetically for ראש as the most prominent part of the human body JOB 16, 15 (contrasted with מְרַנֵּם). Hence מְרַנֵּם DAN. 8, 3 5 7

is used symbolically for *Persia* and *Media*, which cast down other kingdoms, but were again destroyed by קרן 8, 5 8, i. e. Alexander of Macedonia. The four horns 8, 8 symbolise Macedonia (Cassander), Syria (Seleucus), Asia (Lysimachus) and Egypt (Ptolemy). The little horn 8, 9 is Antiochus Epiphanes. In like manner in the Aramaean portion 7, 20 the ten horns are: Alexander; Seleucus I. Nicator; Antiochus I. Soter; Antiochus II. Theus; Seleucus II. Callinicus; Seleucus III. Ceraunus; Antiochus III. the great (Epiphanes); Heliodorus; Demetrius I.; Seleucus, brother of Antiochus. In apocalyptic literature the symbolising of horns is carried out still farther.

In the Semitic languages, קרן is represented in all the meanings (Ar. قرن horn, projecting point of a sword or spear, summit of a mountain, corner, ray, power; Aram. קרנא, (قَرْنًا); on the contrary, in the Sanskrit çarnis, Latin cornu, Gothic hauru, German Horn, n is not radical but belongs to the formation of the noun, as is seen from the Sanskrit çir-as, Greek νέφ-as; the central point lies in kar, though having the same meaning as in קרן. Derivative

קרן (denom.) intrans. to emit rays, to shine, of the skin Ex. 34, 29 30 35 (LXX, Targ., Pesh., Ar., Sam. and so Saad. and Ibn Ganâch); on the contrary Aq., Vulg. and Châwi el-Balkhi render incorrectly to be horned or hard like horn).

Hif. הִקְרִין to have or shew horns Ps. 69, 23.

קרן (Targ. קרן; def. קרנא, du. and pl. מִקְרָנִין, Targ. מִקְרָנִין, def. מִקְרָנִיתָא; from קרן Aram. f. same as Hebrew קרן, a horn DAN. 7, 20, a wind-instrument 3, 5; fig. for king 7, 7; Targ. also fem. קרנא, pl. מִקְרָנִין, constr. מִקְרָנִיתָא, def. מִקְרָנִיתָא. In the Talmud קרן also means: the pointed handle of a barrow; a drinking-horn, a horn-shaped vessel; a bright clear colour; the highest point or meridian of the sun; a capital; corner of a

street; tip of a mantle; chiefs in an army &c.

קרן (not used) Aram. intr. same as the Hebrew קרן. Deriv. קרן (קרן).

קרן נִסְפִיד (paint-box, so called from its horn-like form) n. p. f. Job 42, 14.

קרנִים (horns, of the moon goddess עֲשִׂתְרֵת) n. p. of a city in what was once the territory of Bashan, 1 Macc. 5, 43 Καρναῖν, for which עֲשִׂתְרֵת stands in the Bible.

קרם (3 pl. קרמִי part. קרם) intr. to bend, to bend down, to kneel down, to sink, to collapse Is. 46, 1 2 (parallel קרע, קרל having a stronger meaning; Kimchi renders it קרע); to be bent, bowed, of hooks, bracelets; to be flexible, pliant; figur. to be bowed down. Derivat. קרם, קרמִי, the proper name קרם קרמִי.

קרס (only pl. קרסִים, constr. קרסִי, with suff. קרסִי m. a hook, tache, brooch Ex. 26, 6 11 33; also a ground-form to קרסל.

קרס (out of קרס, Pih. of קרס, a bent, bowed one) n. p. m. Ezr. 2, 44, for which Neh. 7, 47 has קרס.

קרסל (only dual קרסלִים, with suff. קרסלִי, from קרס with the old noun-ending (ל) m. prop. a crook, bend; the joint of the lower leg, i. e. the ankle 2 Sam. 22, 37 (LXX); Ps. 18, 37; therefore in the Targ. for קרסִים (Lev. 11, 21); but it must also have meant joints (Syr. مَرَسَل), since the Targ. puts it for אֲסָסִים (Ez. 47, 3), מְדֻקְדָּוִת (JUDGES 1, 6); and the Aramaean קרסִיל has likewise a more extended sense. Arab. قَرَسَل to bend together; قَرَسَل to walk with weak ankles.

קרע (fut. יִקְרַע) tr. 1. to rend asunder, to tear in pieces, with the accusat. קרע 2 Kings 5, 8, Num. 14, 6, מִקְרַע Ezr. 9, 5, מִד 1 Sam. 4, 12, מִקְרַע 2 Sam. 15, 32, מִקְרַע Josh. 7, 6; to tear off, מִקְרַע (the covering of the lying prophets = modern Hebrew מִקְרַע, with יִקְרַע

Ez. 13, 20; to separate, to cut out, נָנַע, with מָן before בָּנָה Lev. 13, 56 (opposite חָסַר Eccl. 3, 7); sometimes with the adverbial accusat. קָרַעַם 1 KINGS 11, 30, or with לְקָרַעַם 2 KINGS 2, 12; to cut in pieces, מִנְגֵּלָה, with חָסַר Jer. 36, 23; to rend, סָנַד לֵב, of שִׁכּוּל יָד Hos. 13, 8; קָרַע שָׁמַיִם Is. 63, 19 to open the heavens (rend them); metaph. לֵב קָרַע to open the heart, to repentance Jo. 2, 13; to slit, to break through, חֲלוּקִים, in walls Jer. 22, 14; to widen, עֲיִינִים, putting stibium on the inside of the eyelids Jer. 4, 30. — 2. Figur. to tear away, to withdraw, take away, מִמְּלָכּוּחַ 1 SAM. 15, 28, מִמְּלָכָה 1 KINGS 11, 11 13, with מַעַל 1 SAM. ib. or מִיָּד 1 KINGS 11, 12 or מִן of the person 14, 8, because the dignity of ruler is conceived of as put on. For קָרַע 2 KINGS 17, 21 meaning to rend we should read נָקַע with the versions. — 3. to slander, calumniate, proceeding, like חָרַק, from the fundamental meaning to tear in pieces Ps. 35, 15, metaphor. applied like the Ar. قَرَعَ. The fundamental signification lies in קָרַע = Ar. عَقَرَ (קָרַע, cognate perhaps with *qer-ner, cer-ner) and קָרַע I. Deriv. קָרַע.

Nif. נִקְרַע (fut. יִקְרַע) to be rent, of a garment 1 SAM. 15, 27; Ex. 28, 32; to be torn in pieces, of מִזְבֵּחַ 1 KINGS 13, 3 5.

קרע (only pl. קָרַעַם) m. a thing torn off, a piece, a tatter, 1 KINGS 11, 30; pl. rags, torn garments PROV. 23, 21.

קָרַץ (part. קָרַץ, fut. יִקְרַץ) tr. prop. to tear asunder, to tear in pieces (comp. Aram. קָרַץ, Ar. قَرَصَ), conseq. same as קָרַע; hence 1. (not used) to destroy, to extirpate. Deriv. קָרַץ. — 2. to open up, עֲיִינִים, a gesture of the malicious, of falsehood, like winking and blinking PROV. 10, 10, Ps. 35, 19, once בְּעֵינַיִם PROV. 6, 13; to open wide, שִׁפְחִים, a gesture of scorn like פָּחַד, PROV. 16, 30.

Puh. קָרַץ to be nipped off, to be torn from, מִזְבֵּחַ Job 33, 6, applied to a

potter, who nips off a piece of clay to make a vessel out of it; transferred to the formation of a man, = קָטַע 10, 9.

קָרַץ m. destruction, extirpation Jer. 46, 20; others (Cocceius, Schultens) unnecessarily, the piercing one, the gadfly (comp. Is. 7, 18) = Arab. قَارَصَ; comp. צָרָה.

קָרַץ (not used) Aram. trans. same as Hebrew קָרַץ to cut off; then fig. to slander; Ar. قَرَصَ the same. Derivat. the noun

קָרַץ (def. מְרַצָּא, pl. מְרַצִּין, with suff. מְרַצִּיחוֹן, מְרַצִּיחוֹ) Aram. m. what is torn or cut off, a piece; hence מְרַצִּיחוֹן אֶכַל לֵבָי אֶת דָּוִד to eat the pieces of one, i. e. to slander him, to inform against him DAN. 3, 8 and 6, 25, like the Latin mordere, dente carpere, dente rodere, rodere carnem; Arab. أَكَلَ لَحْمًا to eat one's flesh, for to calumniate, then simply أَكَلَ and the noun إِكْلَة (slander); Syr. مَرَضَا the same.

קָרַע (from קָרַע [קָרַע] I.) m. 1. soil, ground, pavement, of the מִשְׁכָּן Num. 5, 17, of the temple 1 KINGS 6, 15 16 (opposite קִירָה = קִירָה 30; on the contrary in 7, 7 we should read for מִדְּמִיָּקָרַע with the Vulg. and Syr. מִדְּמִיָּקָרַע from the floor to the rafters; also bottom, of the sea Am. 9, 3. — 2. (deep ground) n. p. of a city in the south of Judah Josh. 15, 3. — As to the etymology of the word, קָרַע has been taken for a derivative from קָרַע = קָרַע, like קָרַע = קָרַע, קָרַע = קָרַע, see above p. 1001^b), a reduplication of קָרַע I. (to deepen, or to be deep) = קָרַע; and compared with the Ar. قَرَقَرٌ deep-lying flat soil, whence the abridged قَرَق ground, soil; Talm. מְרַקָּה, מְרַקָּה the undermost thing, the ground (see above page 1231^b).

מְרַקָּה see מְרַקָּה.

קָרַק (from קָרַע I.; deep ground) n. p. of a city JUDGES 8, 10, a day's journey from סִלַּע according to Eusebius and

Jerome. The LXX read either קָרַר (so Jerome) or קָרַד (so Eusebius).

קָרַר I. (not used) *intr.* to be drawn closely together; hence 1. to stiffen, with cold; to be cool, cold, to freeze; ident. in its organic root and fundamental signific. with קָרַר (see above p. 600 seq.), and קָר III. (which see); Arab. قَرَّ the same; comp. صَبَرَ cold, from صَبَرَ to draw together, to bind. — 2. to be calm, reserved, considerate; Arab. to be calm, persevering, firm. The meaning of the Arab. قَرَّ to be shrunk, to be lean (see קָלַט) proceeds from the same fundamental signification (and also the Ar. قَرَارَة little); and by to thicken, to be thick قَرَّرَ the back must be explained. Derivat. קָר, קָר, קָרָה, קָרָה.

קָרַר II. (not used) *tr.* to arrange or bring together, assumed for קָרַר Is. 22, 5; see קָר I.

קָרַשׁ (not used) *trans.* to split off, to divide, a plate, board, table, plank, which are split off a whole thing (Ar. قَرَش the same); conseq. connected in fundamental signification with קָרַשׁ, קָרַשׁ, קָרַשׁ; comp. לִיחַ from לִיחַ II. with a like meaning; קָרַשׁ from קָרַשׁ I. to split off. The Aram. קָרַשׁ, קָרַשׁ means to draw together. Derivative

קָרַשׁ (with suff. קָרַשׁ) *m.* a plank, a board, for covering the tabernacle Ex. 26, 15; 36, 20 39; 40, 18; collect. tables, panelwork Ez. 27, 6; perhaps like "tabula" benches for rowing.

קָרַת (from קָרַת II., after the form קָרַת) *fem.* same as קָרַת a city, Prov. 8, 3; 9, 3 14; 11, 11; Job 29, 7. In Phenician, קָרַת is frequent in simple or compound names, as Cartil(i), קָרַת (city of El) *n. p.* of a Mauritanian town; Cirta, קָרַת (city) *n. p.* of the metropolis of Mauritania; קָרַת, Carteya (city of Jah) *n. p.* of a Phenician city in Iberia (Strabo); Cartenna, קָרַת (= קָרַת) *n. p.* of a Mauritanian

city, comp. the Hebr. קָרַת (New town, Neapolis), Carth-ada(s), an old name for Carthage; also in names like Μελαγάθος (Philo Bybl.), i. e. מֶלֶאגָּתוֹס (= מֶלֶאגָּתוֹס), the name of Hercules among the Phenicians. For קָרַת appears also the masculine form קָר = קָרַת. This קָרַת has passed from Aramaean into the Armenian, as the cities Tigranocerta, Cercathiocerta, Artasigarta shew; and Hesych. says expressly Κέρτα, πόλις ὑπὸ Ἀρμενίων.

קָרַת (city) *n. p.* of a city in Zebulon Josh. 21, 34.

קָרַת (an old dual-form for קָרַת) *n. p.* of a city in Naphtali Josh. 21, 32; identical with קָרַת 1 Chr. 6, 61.

קָשׁ (from קָשׁ I. = קָשׁ) *masc. dry straw, stubble*, coupled with קָשׁ Is. 33, 11. Straw is easily burnt 5, 14, Jo. 2, 5, Ob. 18, and readily carried away by the wind Is. 40, 24; Ps. 83, 14; קָשׁ Is. 41, 2 and Jer. 13, 24 flying stubble, chaff; sometimes fully קָשׁ Job 13, 25 and Nah. 1, 10, a figure of the worthless and contemptible Job 13, 25; 41, 20 21. Arab. قَش the same, also for the Greek φρύγαρα; قَشَّاش chaff, refuse. The verb קָשׁ, Pih. קָשׁ, Hithp. קָשׁ is not a denomin.; see under קָשׁ II.

קָשָׂא (not used) *intr.* same as קָשׁ to be thick, full, of gourds and cucumbers; identical with קָשָׂא (which see), Arab. خَطِي (to be thick, tight), خَطْلًا (to be fleshy), كَتَّ and كَتَّ (to be tight, intertwined), كَشِي (to be full); cognate in sense with קָשׁ (which see); Aram. קָשׁ, קָשׁ the same.

Pih. קָשָׂא (not used) to be very massive. Derivative

קָשָׂא (from קָשָׂא Pih.; only *pl.* קָשָׂא, cod. Sam. קָשָׂא) a cucumber, a gourd, so called from its lump-shape Num. 11, 5, as קָשָׂא proceeds from the same fundamental signification; Phenic. קָשָׂא, Talm. קָשָׂא (*pl.* קָשָׂא), Aram. קָשָׂא (*def.*

חֲטָא (Arab. قَيْطَان, cucumis Chate (Linnaeus) the same. Whether αινός be transposed from it is uncertain.

קָשַׁב (*fut.* יִקְשֹׁב) *tr.* prop. to point, אָזְזִים, to listen to a person or thing; hence to *hearken to, to listen, to attend*, Is. 32, 3; identical as a stem with קָצַב in its fundamental signification; the Ar. قَشَب has also the ground-meaning to *sharpen, a sword, to polish*. Deriv. קָשַׁב.

Pih. קָשַׁב (not used) intensive of Kal. Deriv. קָשַׁב, קָשַׁב.

Hif. יִקְשֹׁב (*fut.* יִקְשֹׁב) prop. to prick, אָזְזִי Ps. 10, 17; with לְ to attend to a thing Prov. 2, 2. אָזְזִי is commonly omitted and הִיָּן means to give heed, to listen to a person or thing, with אֶל Is. 51, 4, עַל JER. 6, 19, לְ Prov. 4, 20, an accus. of the person or thing Job 13, 6; also absol. Is. 10, 30; with לְקוֹל Ps. 5, 3, בְּקוֹל Ps. 66, 19; or there follows by way of supplement שָׁמַע MAL. 3, 16; to *hearken, of God* Ps. 5, 3; 17, 1; to *obey, of men* 1 SAM. 15, 22; Is. 48, 18.

קָשִׁב (from קָשַׁב *Pih.*) *adj. m.* קָשִׁיבָה *fem.* hearing, perceiving, attentive NEH. 1, 6 11.

קָשִׁב (from *Pih.*) *adj. m.*, קָשִׁיבָה *fem.* plur. the same Ps. 130, 2; 2 CHR. 6, 40; 7, 15.

קָשִׁב (in pause קָ) *m.* an intelligible sound 1 KINGS 18, 29 and so 2 KINGS 4, 31; attention Is. 21, 7 in יִקְשֹׁב.

קָשָׁה I. (*fut.* יִקְשֶׁה, *apoc.* יִקְשֶׁה) *intr.* to be hard, violent, of words 2 SAM. 19, 44; to be heavy, oppressive, in the mode of speaking יִקְשֶׁה יְהוָה 1 SAM. 5, 7; to be difficult, of causes DEUT. 1, 17; 15, 18; to be horrible, inhuman, of עֲבָרָה GEN. 49, 7. In derivatives this idea is still more widely applied, to be hard, of the ground; to be thick, dense, fleshy, of gourds. Deriv. קָשִׁי, קָשָׁה, קָשָׁה (קָשָׁה), 2, and the proper name קָשִׁי.

Nif. נִקְשָׁה (*part.* נִקְשָׁה) to be oppressed, maltreated, i. e. to be harshly dealt with Is. 8, 21; comp. קָשָׁה-יָם.

Pih. קָשָׁה (*fut.* יִקְשֶׁה, *apoc.* יִקְשֶׁה) to have hard labour, בָּלָרָה in bearing GEN. 35, 16; for which *Hif.* stands elsewhere 35, 17.

Hif. יִקְשֶׁה (*part.* מִקְשָׁה, *inf. constr.* הִקְשָׁה; *fut.* יִקְשֶׁה, *apoc.* יִקְשֶׁה) to make difficulty, i. e. to refuse obstinately, לִשְׁלַח Ex. 13, 15; to make difficult (of attainment), לִשְׁאֵל (of getting by asking) 2 KINGS 2, 10; to make oppressive, עָל 1 KINGS 12, 4; to harden, to make obdurate, לָב Ex. 7, 3; PROV. 28, 14; to have hard labour, בָּלָרָה GEN. 35, 17, like *Pih.*; most commonly in the phrase לִקְשָׁה עֲרָה to make the neck stiff, i. e. to offer defiance, to set oneself against, absol. JER. 19, 15, PROV. 29, 1, NEH. 9, 29, or with אֶל of a person, and without עֲרָה JOB 9, 4.

קָשָׁה II. (not used) *tr.* to make firm, to twist or turn together; metaph. to curl, the hair, comp. קָשָׁר, קָשָׁר, Arab. قَسَّ to twist (a cord). Derivat. מִקְשָׁה and מִקְשָׁה 1.

קָשָׁה (*plur.* קָשָׁה) *f.* something hard, 1 SAM. 20, 10, strict 1 KINGS 12, 13, unfortunate 14, 6; Ps. 60, 5; *pl.* something hard, harsh, GEN. 42, 7.

קָשָׁה (not used) *trans.* to receive, to keep, of a hollow vessel; identical in its org. root with קָסָה (קָסָה) belonging to קָסָה, קָסָה to קָסָה. קָסָה (which see) belonging to קָסָה is the same. Derivat. קָסָה and קָסָה.

קָשָׁה or קָשָׁה (*plur. constr.* קָשָׁה, with suff. קָשָׁה; from קָשָׁה) *fem.* a jug, a can, for wine Ex. 25, 29; NUM. 4, 7; Talm. קָשָׁה a bowl, a wine-bowl (*Aruch*). See קָשָׁה.

קָשָׁה (*constr.* קָשָׁה; *pl.* קָשָׁה, *constr.* קָשָׁה) *adjective m.*, קָשָׁה (*constr.* קָשָׁה) *fem.* hard, difficult, of עֲבָרָה Ex. 1, 14; 1 KINGS 12, 4; of דְּבָרָה Ex. 18, 26; refractory, of דְּרָךְ (conduct) JUDGES 2, 19; rigid, of אֲרָמִים Is. 19, 4; hard-hearted, unfeeling 48, 4; 1 SAM. 25, 3; violent, of מִלְחָמָה 2 SAM. 2, 17; unfortunate, bringing mis-

fortune, oppressive, of קָשׁוּם Is. 21, 2, of יָדָם Job 30, 25; *hard*, i. e. *shameless*, of שָׁמָּה = מַצֵּחַ Ez. 2, 4; *without feeling*, of the לֵב 3, 7; *powerful, distinguished* 2 SAM. 3, 39; *vehement*, of רִיחָ Is. 27, 8; also with רִיחָ *melancholy, sorrowful* 1 SAM. 1, 15; most frequently connected with עָרָה (עָרָה קָשָׁה or קָשָׁה עָרָה) DEUT. 31, 27; Ex. 32, 9; see עָרָה.

קָשָׁם (from the verb קָשַׁם) *Aram. m. prop. firmness, probity*; hence *truth* (comp. אֱמֶת from אָמַן, קָדַד *adv.* DAN. 2, 47 *truly*, comp. מְצִיב 2, 8 *certainly*; next, *righteousness*, like צָדִיק, proceeding from a similar fundamental signification (see צָדִיק 4, 34; elsewhere for צָדִיק and מִשְׁפָּטָם. See קָשָׁם).

קֶשֶׁר (only plur. קֶשֶׁרִים, from קָשַׁר) *m. a girdle, an ornament of brides* JER. 2, 32 or of women of distinction Is. 3, 20.

קָשָׁה (Kal not used) *intr.* same as קָשָׁה (interchanging ה and ח in the final letter, comp. צָפָה II. and צָפָה II.) *to be hard*, figur.; Arab. قَسَحَ and قَشَحَ the same.

Hif. הִקְשִׁיחַ (*fut.* יִקְשִׁיחַ) *to harden*, לָבַד, i. e. *to make obdurate* Is. 63, 17 (comp. 48, 4); *to treat harshly or cruelly* Job 39, 16, where we should read הִקְשִׁיחַ (*infin.*) or הִקְשִׁיחַ.

קָשָׁם (not used) *tr.* 1. *to make firm, to establish*, cogn. in sense with אָמַן, צָדִיק; metaphor. *intr.* *to hold fast by, to adhere faithfully to a thing; to be certain, tried, true, just* (Arab. قَسَط I., *Aram.* קָשָׁם, قَسَط the same); allied in its organic root קָשַׁם to that in קָשָׁה I. Deriv. קָשָׁם and קָשָׁה.

קָשָׁם (not used) *tr.* *to divide, to part, to separate* (comp. בָּס, מָדָה); hence *to measure, to measure out to, to weigh, to weigh out to*; Ar. قَسَط II. *to measure, to weigh*, whence قَسَط *measure, weight*, a thing allotted, a portion. Derivat. קָשָׁה.

קָשָׁה (from קָשַׁם) *m. prop. firmness*; hence *fidelity, faithful attachment*, Pa. 60, 6 *thou hast given thy pious ones a banner, that it may shine afar, because of their faithfulness* (מִסְכֵּי קָשָׁה). Thus קָשָׁה here would be = קָשָׁם Prov. 22, 21 and = *Aram.* קָשָׁה, קָשָׁה, and קָשָׁה is as in ZECH. 9, 16. But the versions (Targ., LXX, Symm., Peshito) have taken קָשָׁה = קָשָׁה or read קָשָׁה = קָשָׁה, and therefore they must refer קָשָׁה to נִסַּח translating, *to flee before the bow*. But though ח and נ are often interchanged (see רָחַק and רָחַק, חָרַק and חָרַק, חָרַק and חָרַק, חָרַק and חָרַק) and the Arabians write ط for ط (comp. سكت, فلت, قتر, كطل قتل), the change here is unnecessary.

קָשָׁה (the ground-form to קָשָׁה) *m.* the same, Prov. 22, 21.

קָשָׁה (not used) *Aram. tr.* same as Hebrew קָשָׁה. Deriv. קָשָׁה.

קָשָׁה (from קָשָׁה) *m. hardness of heart* DEUT. 9, 27.

קָשָׁה (*hard ground*) *n. p.* of a locality in Issachar JOSH. 19, 20, for which 1 Chr. 6, 57 has קָדָשָׁה.

קָשָׁה (from קָשַׁם) *femin.* a thing weighed, and so the name of a stamped silver-piece of a certain value, like שֶׁקֶל, GEN. 33, 19; JOSH. 24, 32; Job 42, 11. By comparing GEN. 33, 19 with 23, 16 it has been concluded that a קָ contained four שֶׁקֶל. Tradition and the versions explain it as a coin with a lamb's figure, such as the Cyprian coins were, or as = מָדָה, which is said to have been called קָשָׁה among the Carthaginians (Rosh ha-Shana 26^a), = δαράνη (an obolus of the Persians); but nothing certain can be ascertained.

קָשָׁה (from Pih. קָשַׁם, from קָשָׁה; plur. קָשָׁה, with suff. קָשָׁה) on the contrary plur. קָשָׁה of artificial metal scales) *fem. prop.* what covers or protects; hence *the scale*, of a fish, squama LEV. 11, 9, DEUT. 14, 9, of the

scaly hide of the crocodile Ez. 29, 4, for which JOB 41, 7 has מַגְנֵי־אֶרֶץ; metaphor. of the scaly plates of a שָׂרִיזֶן 1 SAM. 17, 5.

קָשַׁר (*fut.* יִקְשֹׁר) *tr.* 1. *to tie, to bind,* with accus. of the place and *על* of the member, as *על יד* DEUT. 6, 8, *על גִּירָה* PROV. 3, 3, *על לב* 6, 21, *על אֶפְדֵּי* 7, 3; with *ב* *to bind to* JOB 39, 10 [13]; with *ל* of the person for (by way of play); *fig. to bind,* *על נַפֶּשׁ* to (ב) the נַפֶּשׁ of another, i. e. to have intimate friendship with GEN. 44, 30; PROV. 22, 15. — 2. *to conspire, absol.* NEH. 4, 2, with *על* against one 1 SAM. 22, 8; AM. 7, 10; fully *קָשַׁר* קָ 1 KINGS 16, 20; 2 KINGS 15, 15; *part.* קָשְׁרִים 2 SAM. 15, 31 conspirators; comp. Arab. عَقَدَ to bind, to enter into a covenant, to conspire. — 3. *to be firmly tied, to be strong, powerful,* the same metaphor being also in חֲזָק; whence קָשִׁיר *strong, powerful* GEN. 30, 42, Ar. قَسْرَة strong. The Ar. قَسَم "to compel" proceeds from the same fundamental signification as مَب. Deriv. קָשֶׁר.

נִפְּקַר (*fut.* יִנְקֹר) *to be fitted or bound together,* of חֲזָמָה, i. e. to be repaired NEH. 3, 38; *fig. to be intimately united to* 1 SAM. 18, 1.

פִּיחַ (*fut.* יִפְחֹר) *to bind firmly,* the bands of the Pleiades, i. e. to unite the single stars into a group JOB 38, 31; *to bind about, a girdle* Is. 49, 18. Deriv. פִּיחִיר.

פִּיחַ (*part. f. pl.* מִפְּחִירוֹת) *to be strong, powerful* GEN. 30, 41.

חִיתָּה (*to bind themselves together, to conspire,* with *אֶל* 2 KINGS 9, 14.

קָשֶׁר (with *suffix* קָשְׁרִי) *m. a conspiracy* 2 SAM. 15, 12; 2 KINGS 11, 14; *a covenant* Is. 8, 12.

קָשֶׁר see קָשִׁיר.

קָשֶׁשׁ I. (not used) *intr. to be dried up, to be sapless,* same as קָשֶׁשׁ; Arab. قَش. Deriv. קָשֶׁשׁ.

קָשֶׁשׁ II. (*imp. pl.* קָשֶׁשׁוּ) *intr. to as-*

semble, to collect themselves ZEPH. 2, 1; Ar. قَش and قَش.

פִּיחַ (*to collect or bring together,* straw Ex. 5, 7, wood NUM. 15, 32; not to be regarded as a denom. from קָשׁ.

חִיתָּה (*to shew oneself a man* ZEPH. 2, 1, with the imperat. of Kal for emphasis.

קָשֶׁשׁ (not used) *tr. to cover, to veil;* connected with קָשֶׁשׁ in the organic root.

פִּיחַ (redupl.) *קָשֶׁשׁ* an intensive of Kal. Deriv. קָשֶׁשׁ.

קָשֶׁת (with *suffix* קָשֶׁתִּי, קָשֶׁתֶּךָ; plur. קָשֶׁתִּים, constr. קָשֶׁתֶּיךָ, with *suffix* קָשֶׁתֶּיךָ; from קִישׁ or from קָשָׁה = קִישׁ) *f. (masc. only in 2 SAM. 1, 22 and Ez. 1, 28) 1. a bow for shooting, so called from its bent form; coupled with חֲרֹב* Hos. 1, 7, *חֶץ* (arrow) Is. 7, 24. *To shoot with a bow is called בִּקְשָׁה* 1 SAM. 31, 3, *to bend it is* מִשָּׁה Is. 66, 19, or מִשָּׁה 1 KINGS 22, 34; מִשָּׁה ZECH. 9, 13 *to fill a bow, is to furnish it with arrows, if it should not be taken as meaning the same thing with* מִשָּׁה יָד 2 KINGS 9, 24 *to fill the hand with the bow, i. e. to hold it fast* (חֲזָקָה AM. 2, 15); comp. too נִשָּׁק, נִחָה, רִמָּה, דָּרָה, טָחָה. *קָשֶׁת* Ps. 78, 57 and Hos. 7, 16 *a slack (not bent, that misses the mark) bow; an archer* Is. 21, 17, perhaps also 22, 3; comp. קָשֶׁר. — 2. *Fig. strength, power, might, or the martial, valiant and warlike* Hos. 1, 5; JER. 49, 35; Is. 21, 17, with נִשָּׁה, נִשָּׁה, to continue the figure; also same as קָבוֹד (fame) JOB 29, 20, or a figure of the lying tongue JER. 9, 2. — 3. *the rainbow, iris, τόξον* GEN. 9, 14 16, as קָשֶׁת 9, 13. — 2 SAM. 1, 18 has received peculiar explanations. Sometimes בְּנֵי יְהוּדָה קָשֶׁת is said to stand for יְהוּדָה קָשֶׁת (the archers of Judah); sometimes קָשֶׁת is said to mean *the song of the bow*, denoting David's elegy; or it is even translated *a metrical poem*. Ar. قَوْس the same. Since קָשֶׁת was

קִשְׁתָּ (after the form קִצַּת, קִצָּת, hence

קִיתָרוֹם see קִתְרוֹם

pronounced רֶשֶׁת and דְּגוּשׁוֹת; so it is said in praise of the Jews of Tiberias in מחברת עלי בן יהודה הנזיר, that they alone understood the twofold pronunciation of Resh (*Dav. Kimchi* in Michlol 26^b). Accordingly Resh is interchanged,
1. because of its similarity to the letters ר, י, ם) with Daleth, as מַרְהֵבָה and מִרְהֵבָה Is. 14, 4; 2 SAM. 22, 11 and רֶדְלָה = רִדְלָה Ps. 18, 11; Ez. 6, 14 וְרִדְנָם and וְרִדְנָם and וְרִפָּא and וְרִפָּא; שָׂקָה and שָׂקָה; וְיָדָה and וְיָדָה; וְחָמְךָ and וְחָמְךָ; LXX Γεδωρ for Γησων (גֶּרְשׁוֹן), Γαδάδ and גָּדָה, עֲצֵי דָן Ez. 27, 15 and οἱ Ποδίων. This is more frequent in Arabic, as رَجَمَ and دَجِمَ companion, friend; رَعَرَ and دَجَنَ and رَعَرَعَ to be moved, and دُعِنِعَ to move violently; رَمَسَ and دَعَزَ coivit cum aliqua; رَمَسَ and دَنَّ to utter sounds, to cry; دَفَدَفَ and دَمَى and رَمَعَ to glow; رَعَا and دَعَا to move the wings; رَعَا and دَعَا to cry, to call; and thus too we may explain in Hebrew רָחַק = רָחַק, רָק, קָק = קָק, רָק, דָּק = דָּק. — 2. with Lamed, as נָסַר from נָסַל mod. Hebrew and נָסַר; פָּרְהָרִין and פָּרְהָרִין; תָּשַׁר and תָּשַׁר; גָּלְעֵינִי and גָּלְעֵינִי; see more above, page 713. — 3. with Nún, as רָחַק Aram. דָּחַק; פָּנַע דָּחַק; רָחַק Aram. בָּרַח; רָחַק mod. Hebrew נְבוּכָדְנֶצַּר רְבוּבָה (Midd. 3, 3). — As to the writing of Hebrew words by

GEN. 7, 1; most frequently a whole sentence follows, introduced by כִּי JUDGES 20, 41 or וַיִּרְאֵהוּ LEV. 13, 13, or the accusative precedes the sentence GEN. 1, 4; with עַל EZ. 3, 23 or אֶ 10, 15 of the object; or it enlarges the idea of a verb following PS. 40, 4 *many will fear as they see*. Specially: a) *to see*, of the prophets, like נִחָה, i. e. *to have revelations*; also *to invent*, of false prophets IS. 30, 10; JER. 24, 3; רִאָה (which see) *a seer, a prophet*, IS. 30, 10; 1 SAM. 9, 9 (comp. נִרְאָה). — b) *to see*, PS. 49, 20 (comp. נִבֵּא), אֲרוּרֵים אֲחֵרֵים 33, 30), אֲרוּרֵים ECCLES. 7, 11 *for to live*, like the Greek βλέναι or ὁρᾶν φάος or ὁρᾶν alone, Latin diem videre; also for נִחָה generally, GEN. 16, 13 *do I then live here* (רָאִיתִי) *after the vision* (the divine manifestation). — c) *to view, to inspect, to look for*, i. e. *examining, trying*, with the accus. GEN. 11, 5; 37, 14; אֶ 34, 1. So EZEK. 21, 26 *he inspects the liver*, a custom of ancient nations (Chaldeans, Etrurians), who tried to discover the future from the condition of the liver (Cic. de divin. 2, 13); ECCLES. 11, 4 *to look to the clouds*. Still farther: *to look* ON JUDGES 16, 27; כִּי רָאָה *to look how* IS. 18, 3; *to take a look at* ECCLES. 3, 22; *to look through* 12, 3; רָאָה JER. 18, 17 *to look at one with the back*, i. e. *to turn the back*; *to look at a person or thing with satisfaction or joy*, with the accus. IS. 53, 2, PROV. 23, 31, frequently also with אֶ PS. 106, 5; *to feast the eyes upon one with malicious joy* 54, 9; 112, 8; 118, 7; *to look at with pain or emotion*, with אֶ EX. 2, 11; GEN. 21, 16; *to look at with disdain* JOB 41, 26; *to look at with curiosity* SONG OF SOL. 1, 6; *to have respect to, to consider*, with the accus. or אֶ GEN. 39, 23; PS. 9, 14; ECCLES. 7, 14; IS. 26, 10; *to look to with prayer or trust* IS. 22, 11; *to look after, to take care of*, GEN. 39, 23; 1 KINGS 12, 16; *to observe, to look to* . . . PS. 37, 37; *to look out for, to choose, to appoint* GEN. 22, 8 14, with an assnance to נִרְאָה; DEUT. 33, 21; רָאִיתִי ESTH. 2, 9 *selected, chosen*, like ὁρᾶν and Aramaean רִאָה; *to examine*, with accus. GEN. 37, 14; 2 SAM.

13, 5; *to look to for help*, with לָקַח Is.
17, 7, or עָלָה Ex. 5, 21; *to look upon as*
(בֵּן) JUDGES 9, 36 (comp. בְּנִיתָם); שׁוּר
to see (and learn) *from* 7, 17; *to regard*
GEN. 20, 10. — d) Metaphor. like יָדַע,
with which it is coupled (LEV. 5, 1),
and like הֶאָזַן, videre, *to learn*, by the
hearing GEN. 2, 19, by the taste 3, 6,
by feeling Is. 44, 16; *to perceive, expe-*
rience, i. e. *to have*, as מָחָה ר' Ps. 89,
49 *to die*, חָיִים ר' ECCLES. 9, 9 *to live*.
שָׂנְהָה ר' 8, 16 *to sleep*; generally *to know*
from experience, רָצָה ר' JER. 5, 12,
סֹבַח Ps. 34, 13, רָצָה PROV. 27, 12, also
with בֵּן ECCLES. 2, 1; OB. 13; *to perceive,*
to learn, coupled with יָדַע 1 SAM. 24,
12, as חָכְמָה ECCLES. 1, 16; רָאוּ ר' Psa.
distinguishing MAL. 3, 18. Deriv. רָאָה, רָאָה
(according to some), רָאָה, רָאָה, רָאָה,
רָאָה, רָאָה, מָרָאָה, מָרָאָה, רָאָה, רָאָה,
רָאָה, רָאָה, רָאָה, רָאָה, רָאָה, רָאָה,
the proper names רָאָה, רָאָה, רָאָה,
and according to some מָרָאָה.

Nif. הִרְאָה (*part. pres. c.* הֹרֵא, *imp.* הֲרֵא, *fut.* יִרְאֶה, *ap.* רָא) *pass.* of Kal, *to be seen* JER. 13, 26; DAN. 1, 15; commonly *to let oneself be seen, to shew oneself, to appear*, of men and things GEN. 1, 9; 8, 5; 9, 14; *to shew oneself openly* 2 SAM. 17, 17, with אֵל of the person LEV. 13, 19, more rarely לָּ JER. 31, 3; הִרְאָה אֶת־פָּנָיִךְ 1 SAM. 1, 22 *to appear before God*, i. e. in the sanctuary, same as הִרְאָה־אֶל־יְיָ Ex. 23, 17 (see פָּנִים); *to appear*, of God or an angel Ex. 16, 10, 1 SAM. 3, 21, with אֵל or לָּ of a person; of a prophetic vision DAN. 8, 1; *to be shewn* 2 SAM. 3, 1; *to be provided for* GEN. 22, 14, with an assonance כְּרִידָה.

Puh. פֹּחַד (only 3 pl. פָּחַד) to be seen, with a negative to disappear, to be invisible JOB 33, 21. Dagesh or Mappik is in פ, to pronounce it harder as standing between two vowels, i. e. almost like y. This appears besides only in GEN. 43, 26; LEV. 23, 17; EZR. 8, 18.

Hif. הִרְאָה and הִרְאֶה (part. הִרְאֶה inf. c. הִרְאִית; fut. יִרְאֶה, ap. יֵרָא like Kal 2 KINGS 11, 4) *causat.* to let or make one see DEUT. 1, 33; hence to shew, with

accus. of the thing Is. 30, 30, or also with accus. of the person Ex. 25, 9, Num. 8, 4, also in a dream GEN. 41, 28, or a vision 2 KINGS 8, 13; sometimes the object follows in a clause introduced by כִּי 8, 10; to cause to look upon, with a mischievous pleasure, with בְּ Ps. 59, 11; to cause one to feel or experience, good or evil, with a twofold accusative HAB. 1, 3; Ps. 60, 5; to enjoy ECCLES. 2, 24, with accus. of the person and בְּ of the thing Ps. 50, 23.

Hof. הִרְאָה (part. m. מִרְאָה) to be shown Ex. 25, 40; with accus. of the person to whom shown LEV. 13, 49.

Hithp. הִתְרַאָּה (fut. תִּרְאָה) to look upon one another (helplessly) Ex. 42, 1; הִתְרַאָּה פְּנֵים לִפְנֵים to look one another in the face, i. e. to measure themselves with one another 2 KINGS 14, 8 11; 2 CHR. 25, 17.

רִאָּה f. the name of a bird of prey DEUT. 14, 13, probably for רָאָה (cod. Sam. and LEV. 11, 14), interchanging ר and ר. But many look upon ר as original, and think that the bird was so named from its keen sight.

רָאָה (after the form רָאָה, קָשָׁה; constr. רָאָה; prop. an old participle) adj. m. seeing, רָאָה קָשָׁה Job 10, 15 seeing my humiliation; comp. קָשָׁה יוֹם.

רָאָה (prop. part., pl. רִאִים) m. 1. a seer, prophet, a common word (in 1 SAM. 9, 9 the LXX read רִאִים for רָאָה) for רָאָה 1 SAM. 9, 9; Samuel in particular is so named 9, 9 19; 1 CHR. 9, 22; 26, 28; seldom other prophets are so 2 CHR. 16, 7 10; pl. Is. 30, 10 = רִאִים. — 2. abstr. (like הוֹדָה 2 KINGS 17, 13 K'tib) a revelation, oracle, prophetic word, prop. a vision Is. 28, 7, same as רָאָה. — 3. (the All-seeing, i. e. God) n. p. m. 1 CHR. 2, 52, for which 4, 2 רָאָה.

רָאָה (seel a son, i. e. God has favoured me with a son, and looked upon my misery GEN. 29, 32) n. p. m. of the oldest son of Jacob by Leah GEN. 29, 32; 37, 21 seq., then the name of the tribe descended from him NUM. 1, 20; 32, 7, respecting whose habitation information is given in NUM. 32, 33 seq.;

JOSH. 13, 15 seq. *Patron. רִאִיָּבֶנִי* (with Aleph quiescent) 1 CHR. 11, 42; commonly collect. *Reubenites* DEUT. 3, 12; 4, 43; JOSH. 1, 12. — As to the etymology, that just given seems the most suitable (רִאָּה בֶּן), since the interpretation רִאָּה בֶּנִי = רִאָּה בֶּנִי, or רִאָּה בֶּן (sight of a son), cannot be justified linguistically. Besides the orthography רִאִיָּבֶנִי (LXX Ρουβην) there was also רִאִיָּבֶל (Joseph. Ρουβηλος, Pesh. ܪܝܒܝܠ, Arab. روييل), which the Jewish historian (Antt. 1, 19, 7) explains רִאִיָּבֶל.

רִאָּה (prop. inf. Kal of רָאָה after the form אֲרִיבָה f. the act of looking upon one with satisfaction Ez. 28, 17.

רִאָּה (same as רִאָּה pearl or coral, comp. פְּרִיָּה) n. p. f. GEN. 22, 24.

רִאָּה f. sight, seeing ECCLES. 5, 10 K'ti, for which the K'tib has רִאָּה.

רִאָּה m. a mirror, same as מִרְאָה (2) Job 37, 18.

רִאָּה (in pause רִאָּה) m. 1. the being seen GEN. 16, 13, of אֵל, where however, we should read רִאָּה for רִאָּה, since it is in pause; the vision, sight, of God, GEN. 16, 13 do I then still live (רִאָּה) after the vision? (רִאָּה for רִאָּה), i. e. after seeing God. In this sense we have to explain the proper name of the well of Hagar between Kadesh and Bered GEN. 16, 14, fully בְּאֵר לְחַי רִאָּה, i. e. the rock-fountain of vision, viz. where God was seen; לְחַי is = לְחַי 2 (which see), as in 2 SAM. 23, 11 לְחַיָּה stands for לְחַיָּה or is = לְחַיָּה, and רִאָּה stands for רִאָּה, as in the preceding verse. — 2. sight, same as מִרְאָה 1 SAM. 16, 12; יָבֵל מִרְאָה Job 33, 21 is vanished from sight, i. e. is lost to sight. — 3. a spectacle, a warning example, παραδειγμα NAH. 3, 6, comp. מִכָּל.

רִאָּה (from רָאָה Jah is a Seeing one) n. p. m. EZR. 2, 47, 1 CHR. 4, 2, for which is elsewhere (2, 52) הִרְאָה; 5, 5.

רִאָּה see רִאָּה.

רִאָּה see רִאָּה.

רָאִית *f.* same as **רָאוּת** ECCLES. 5, 10 K'tib.

רָאֵל an assumed stem for the name of a place **רָאֵלָה** (Josh. 18, 27); but **רָאֵל** is obviously a fem. form of **רָאָל**, as in the proper names **יִרְאֵלָה** (which see), **יִרְעָלָה** (out of **רָאֵלָה**); **רָאָר** stands for **רָאֵרָר** (which see).

רָאָם I. (only **רָאָמָה** ZECH. 14, 10 according to some) *intr.* same as **רָמָה** I., **רָם**, **רָמָה**, **רָם**, **רָמָה** I. (see **רָמָה**) *to be high, to lift itself on high, to be prominent, of a height*; **רָאָמָה** l. l. *and it (Jerusalem) shall remain in its high position* (according to some); but see **רָאָמָה**. Deriv. **רָאָמָה** 1; **רָאָם**, **רָאָם**, **רָאָם**, **רָאָם** (according to some); proper names **רָאָמָה**, **רָאָמָה**, **רָאָמָה**.

רָאָם II. (not used) *intr.* *to cry, to rage, to bustle, to roar*, of a wild beast, conseq. same as **רָעָם** (which see). Deriv. **רָאָם**, **רָאָם**, **רָאָם**, **רָאָם**.

רָאָם III. (not used) *intr.* *to be red*, = Arab. **رَمِي** *to be blood-red* = **רָמָה** II. (belonging to **רָמָה** Ez. 32, 5); metaphor. applied to red coral. Deriv. **רָאָמָה** 2. and the proper name **רָאָמָה**.

רָאָם (also **רָאָם** Ps. 92, 11, **רָאָם** Job 39, 9, **רָאָם** in the *pl.* Ps. 22, 22; *pl.* **רָאָמָים**, **רָאָמָים**; from **רָאָם** II.) *m. prop.* same as **רָאָם** *a roaring wild animal, the buffalo or wild ox* (so Saadia on Is. **الجَمُوس**, **גַּמּוּס**, which *Hāja* already explains in his dictionary **מִין מְשׁוּר הַבָּר**; see Kaphtor va-Ferach p. 175), comp. **רָאָה** used of bullocks Job 6, 5. It is mentioned along with the animals for sacrifice **פָּרִים**, **אֵילִים**, **אֲבִירִים** Is. 34, 6 7, though **רָאָם** was not to be offered up. The sacrifice is rather to be understood in a figurative sense, in which way also **רָאָה** 40, 16 and **רָאָה** Ps. 50, 10 are to be reckoned beasts for sacrifice. It is described as untameable, and incapable of being used for harrowing and plowing Job 39, 9 10, and rushing with its horns (**קַרְנֵי**) at men, whence it stands sym-

bolically for enemies Ps. 22, 22, sup-
plying the place of the **פָּרִים** 22, 13;
young buffaloes (**בְּנֵי-רָאָמָים**) are parallel
with the **עֲגֵל** 29, 6. Its horns tower
majestically and proudly Ps. 92, 11;
Deut. 33, 17; parallel **שִׁיֹּר**. — In the
Targ. the word appears in the form
רִימָנָה, **רִימָנָה**, **רִימָנָה**, and since it
stands for **רִימָנָה** Deut. 14, 5, it must
have meant that large species of ante-
lope, like the Arab. **رَيْمَان**, which is merely
compared to the buffalo, as does also
βουβάλος. The meaning unicorn (LXX,
Vulg.), or rhinoceros (Aq.), has no founda-
tion.

רָאָמָה (**רָאָמָה**, *pl.* **רָאָמָה**) *f.* 1. (from
רָאָם I.) *fig. something high, unreachable*,
only in the *pl.* Prov. 24, 7, comp. **שָׁנֵב**;
commonly concrete *a height, hill*; hence
as the name of a place a) **רָאָמָה**, **רָאָמָה**
(*hill-town*) *n. p.* of a city in **גִּלְעָד** Deut.
4, 43, where cod. Sam. has **רִימָה**; Josh.
20, 8; 1 Chr. 6, 65; but also written
רָמָה Josh. 21, 36, or **רָמָה** 1 Kings 4,
13; not ident. with **רָמָה** Josh.
13, 26 near **מִצְפֵּה גִלְעָד** Judges 11, 29.
It may be looked for on a projection
of the mountain-block *Gibl G'lad*. —
b) **רָאָמָה** (*heights*) *n. p.* of a city in Is-
sachar 1 Chr. 6, 58, ident. with **רָמָה**
(which see) Josh. 21, 29, but not with
רָמָה 19, 21. — c) **רָאָמָה נָגֵב** (*height of the
south*) *n. p.* of a city in Simeon Josh.
19, 8, where in later editions **רָמָה**
stands; 1 Sam. 30, 27 **רָמָה נָגֵב**. —
d) **רָאָמָה** for **רָאָמָה** *n. p.* of a city in
Judah, suiting the general **נָגֵב** in Judea
(comp. **רָמָה נָגֵב** Ez. 21, 3; prop. *the south
generally*; see **נָגֵב**) and named along
with **רָאָמָה**, ZECH. 14, 16 *like the plain
of Jordan shall Jerusalem and 'r be fruit-
ful and inhabited* (in 7, 7 expressed by
רָשָׁב). That is to say, **רָאָמָה** is here
identical with **רָמָה נָגֵב** (see c), and may
have been a considerable town in Zecha-
riah's time. According to the accents,
it is true, it should be taken otherwise. —
2. (from **רָאָם** III.) *red coral* (*Parchon*,
Kimchi), described as a valuable and

20, 9, JER. 31, 7, MIC. 2, 13, hence applied to the source of a river GEN. 2, 10, opposite קוֹחַ ECCLES. 3, 11; of time, *the beginning, commencement*, הַבִּיָּאָה Ez. 40, 1, הָוֶה Ex. 12, 2, אֶשְׁמְרָה JUDGES 7, 19; מִרְאֵשׁ *from the beginning* IS. 40, 21. — 3. (from רָאָשׁ III.), once רוֹשׁ DEUT. 32, 32 (the cod. Sam. has רָאֵשׁ) *poison*, 32, 32 *poisonous berries*, 32, 33 *poison of asps*; PS. 69, 22 *they gave poison for my food*; coupled with wormwood LAMENT. 3, 19, and distress, 3, 5; מֵי רָאֵשׁ *poisoned water* JER. 8, 14; fig. *viciousness* AM. 6, 12; HOS. 10, 4. Targ. רִישׁ.

רֶאֶשׁ n. p. of a people belonging to the Scythian king רֶגֶג (which see) Ez. 38, 2 3; 39, 1, who had their abode in the high north (רֶבֶתִּי אֶצִּיף) 38, 15; 39, 2; mentioned with מִשְׁכָּד (which see) and הויבֶל, i. e. with the Μόσχοι and Τιβαρηνοί (the former south of the Caucasus, the latter near the Black Sea, see הויבֶל). They are also brought into connection with the Cimmerians (חִמְרִי) and Armenians (הַגִּרְמִי) 38, 6. — By רֶאֶשׁ, 'Pōs, 'Pōs (LXX, Symm., Theod.), Ar. روس, was understood the Russians, whom classical writers since the second century before Christ have found in the mixed people 'Pōsολανοί, dwelling between the Tanais and Borysthenes (Dnieper) and designated Scythians (Strabo, Pliny, Tacitus, Ptolemy). So too the Byzantine writers (Leo Diac., Sim. Logotheta, Georg. monachus, Tzetztes) not only assign the people of 'Pōs to the Scythians but also to the same abodes on the Dnieper (Borysthenes), Don, Wolga (Arab. اَنل), at the Black Sea &c.

ראש to the plur. ראשים see ראש.

רַשׁ for רָשׁ meaning *poor* see רָשׁ.

Prov. 30, 8 for רִישׁ which see;
then as a ground-form to ראשית.

ראש (*def.* ראָשׁ = ראִישׁ, with *suff.* ראִישֵׁן; *pl.* ראָשִׁים, ראִישֵׁי, ראִישֵׁהוּ, ראִישֵׁהוּ, *suff.* Hebraised ראִישֵׁהוּ; from ראָשׁ) *Aram. m. head,* DAN. 3, 27, of animals 7, 6; חַזְרֵי רֹאשׁ (2, 28; 4, 2 7 10; 7, 1

15) *visions of the head*, i. e. dream-visions, = חֲלֻמָּה, and joined to it as a cognate word by the copula; *head*, of an image 2, 32, where before הִי the constr. state ראש is to be repeated. Targ. רִישׁ.

ראש see **ראשון**, **ראש**.

רָאָה (out of the simple form **רָאָה**; only pl. with suff. **רָאָהֶם**) *f.* earlier circumstances Ez. 36, 11; parallel **רָאָהֶם**.

רֹאשָׁה (from **רָאשׁ**) *fem.* same as **רֹאשׁ** *top, head, chief thing, an apposition to אֶבֶן the foundation-stone, corner-stone* ZECH. 4, 7, of Zerubbabel as conductor of the building. It is unnecessary to take **רֹאשָׁה** as an *adjct. fem.* and to read **רֹאשָׁה** after the form of **קִרְיָה**.

ראשון (formed from ראש = ראש with the termination ון; twice in K'tub Josh. 21, 10 and Job 15, 7 from ראש = ראש; once ראשון Job 8, 8; plur. ראשונים adj. m., ראשונה (ראשונה) fem. 1. of place, first, foremost, GEN. 32, 18; the fem. ראשונה as an adv. foremost, at the head 33, 2, NUM. 2, 9, for which there is also ראשונה Is. 60, 9; in the first place, supreme ESTH. 1, 14. — 2. With reference to rank and dignity, first, with ראשון &c. GEN. 32, 18, EX. 12, 15, or contrasted with אחרון 4, 8; hence God calls Himself ראשון Is. 44, 6, or with a periphrasis 41, 4; chief, most distinguished 1 CHR. 18, 17, of שר Dan. 10, 13; comp. Aram. ראשון, ראש, a chief. —

3. Referring to time in manifold ways:
 a) *the first*, in succession of time, of
 יום Ex. 12, 15, הָרֵשֶׁת 40, 2, hence בְּרֵאשִׁיתוֹן
 for בְּהָרֵשֶׁת GEN. 8, 13; *fem.* רֵאשִׁיתָהּ
 as an adverb *first* 38, 28, also בְּרֵאשִׁית 2 SAM.
 20, 18. b) *earlier, former, preceding*,
 in opposition to *later*; of בְּרֵאשִׁיתִים ZECH.
 1, 4, עַתָּה Is. 8, 23, יָמִים DEUT. 4, 32,
 חֲקָרֶיךָ Ps. 89, 50, מִבְּשֵׁשׁ GEN. 40, 13,
 לָחֹם Ex. 34, 1, בְּיָדָהּ (temple) HAGG. 2, 3,
 מִלֶּךְ NUM. 21, 26; בְּרֵאשִׁיתָהּ ZECH. 12, 7
 adv. *sooner*, opposite to בְּאַחֲרֵיהֶּנּוּ (later,
 hereafter); *before-time, formerly* 2 SAM.
 7, 10; כְּבִרְאשִׁיתָהּ Is. 1, 26 *as at the first*;

so too כָּרָא DEUT. 9, 18, for which also לְרִאשֹׁנָה stands in GEN. 28, 19. With this is connected the meaning *oldest* JOB 15, 7; IS. 43, 27 *thy oldest forefather*, i. e. Adam; the fem. *the first time* GEN. 13, 4. רִאשֹׁנִים is used as a noun, *earlier acts* 2 CHR. 9, 29, *forefathers* DEUT. 19, 14, IS. 61, 4, רִאשֹׁנָה *earlier things* 65, 18; רִאשֹׁנוֹת *former mighty acts* 43, 18, *former prophecies* 42, 9.

רִאשֹׁנוֹת see ראשית.

רִאשֹׁנִית *adj. fem.* for רִאשֹׁנָה JER. 25, 1, the femin. termination הָ being also elsewhere interchanged with הִי.

רִאשִׁית (once רִשִׁית DEUT. 11, 12 = רִשִׁית from ראש or רִישׁ; with *suff.* רִאשִׁיתוֹ, once רִאשִׁיתוֹ JOB 42, 12, which should probably be read רִאשִׁיתוֹ *fem.* prop. what is at the head, *beginning, commencement*, of דְּבַר ECCLES. 7, 8, opposite אַחֲרִיתוֹ of מִדּוֹן PROV. 17, 14; רִאשִׁיתוֹ JER. 26, 1; *the first*, in opposition to a second GEN. 10, 10 and 10, 11 12; *the first beginning of all*, GEN. 1, 1, like ἀρχή, principium of the classical writers; *origin*, of הַבָּטָח MIC. 1, 13; *the first time*, of ripe figs HOS. 9, 10; *former state* JOB 8, 7, *earlier time* IS. 46, 10, opposite אַחֲרִיתוֹ; *the chief*, of שְׂמֵנִים AM. 6, 6, הָרֵם 1 SAM. 15, 21; רִאשִׁיתוֹ JOB 40, 19; גִּזְרֵם AM. 6, 1; *the oldest* NUM. 24, 20; *the choice* DAN. 11, 41; JER. 49, 35 *the choice of their heroes* (גִּזְרֵם = גִּזְרֵם like IS. 3, 25); *the highest*, spoken of רֵצֶחַ PROV. 1, 7, חֲכָמָה 4, 7; *firstling*, of קִצְרִי LEV. 23, 10, זֶזֶ DEUT. 18, 4, פָּרִי 26, 10, הַבְּרִיאָה PROV. 3, 9, hence 'רָקִיבָן *an oblation of the first fruits* LEV. 2, 12, בְּכֹרִים 'רָ *the first of the earliest ripe fruits* EX. 23, 19; poet. אֶזְרָא *the first-born* EX. 49, 3; 'רָ, of the divine חֲכָמָה PROV. 8, 22, comp. REVEL. 3, 14; *the best*, i. e. best part of the land DEUT. 33, 21.

רִאשִׁית (from רִאשִׁית; only *pl. constr.* רִאשִׁיתוֹ *fem.* same as מִרְאשִׁית (which see) *side or place of the head*, i. e. at the head 1 SAM. 26, 12.

רָב 1. (from רָבָה I, in pause רָב, *pl.*

רָבִים *adj. m.*, רָבָה (*constr.* רָבָה, an old form רָבָה, *plur. fem. many, numerous*: a) following nouns, e. g. after עָרָב (a mixed people, i. e. Egyptians, Arabians, or remains of the Hyksos; elsewhere אֶסְכָּרָה) EX. 12, 38, מִקְנֵה NUM. 32, 1, זָרַע DEUT. 28, 38, יְהוָה 1 KINGS 10, 2, שָׁלָל 2 SAM. 3, 22; *plur. m.* רָבִים belonging to מִים NUM. 20, 11, יָמִים GEN. 21, 34; *fem. sing.* רָבָה to עֲבָדָה 26, 14, נְחֻשָׁה 1 CHR. 18, 8, *plur. fem.* רָבִים to נְשִׁים JUDGES 8, 30. b) seldomer prefixed to the noun, as חֲלָלִים 1 PROV. 7, 26, רָבִים עָמִים IS. 21, 7, רָבִים עָמִים PS. 89, 51; coupled with עָצוֹם EX. 1, 9; JO. 2, 2. c) the adjective being regulated in gender and number by what precedes, but yet appearing in the genitive, like a noun, in consequence of its being followed by a noun, as רָב הַבְּרִיאָה PROV. 14, 29; רָבָה בָּנִים 1 SAM. 2, 5; רָבָה לַמֶּלֶךְ LAMENT. 1, 1. — 2. Metaphor. *great, extended*, of הָדוֹם GEN. 7, 11, *wide* ESTH. 1, 20, *long*, of רָדָךְ 1 KINGS 19, 7, *violent*, of מַבְּרָה NUM. 11, 33, *grievous* PS. 19, 14, *strong* PROV. 14, 29 &c. — 3. As an adverb, *much*, in *great number* EX. 19, 21, oppos. to מִעוֹת NUM. 26, 56, emphasised by מְאֹד JOSH. 11, 4; *enough* GEN. 45, 28, רָב עַתָּה *enough now!* 2 SAM. 24, 16; *strongly, above measure* PS. 123, 3; hence also with a plur. of the noun, as PS. 18, 15 *lightnings much* (according to some); DEUT. 33, 7 *let his hands be mighty (רָב) to him*; ECCLES. 6, 3 *and the days of his years will be many*. So also the femin. רָבָה *much, especially* JOB 31, 33; PS. 62, 3; *abundantly* 78, 15; *very much* 89, 8, especially רָבָה 65, 10 *richly*; *long enough* 120, 6; *much* 129, 1. רָב is to be taken in this sense particularly when לְ of the person follows and the verb to be should be supplied, as in לְהָם NUM. 16, 3, רָב לָהֶם DEUT. 3, 26, רָב לָהֶם 33, 7. — 4. Subst. *a great one*, a quality ascribed to בְּרִיָּה 2 SAM. 23, 20 (see עָצוֹם); *a mighty one* 2 CHR. 14, 10, opposite אֶיֶן-כֹּחַ *pl. the mighty*, JOB 35, 9; *a violent one* IS. 53, 12, parallel עֲצִימִים; *oldest*

one, GEN. 25, 23, oppos. to צָדִיק, with the additional idea of wisdom JOB 32, 9, LXX *πολύγλωσσος*, and like רַבִּיר 15, 10, parallel זָקֵן; a *chief*, a *head*, interchanged with שָׂר (which see), as רַב *chief* or *commander of the body-guard* JER. 39, 9 (see טַבָּחָה); *head of the magi* JER. 39, 3; רַב בֵּיתוֹ *head* or *president of the house, chamberlain* ESTH. 1, 8; רַב סָרִיסִים *chief of the eunuchs* DAN. 1, 3 or *chamberlain* 2 KINGS 20, 18. See also רַב־סָרִיס as a proper name. רַב shipmaster JON. 1, 6. — Pl. *principal persons, judges*, SONG OF SOL. 7, 5; hence the gate where the judges sat was called בֵּית רַבִּים; *noblemen*, along with שְׁלֵמִים NAH. 1, 12. Here belongs the meaning *fulness* PS. 145, 7; IS. 63, 7; plur. *crowds, masses* JER. 11, 15. — 5. (from רַבב III.) *archer* JER. 50, 29, so too in רַבִּיר JOB 16, 13. רַבִּים NEH. 5, 2 is a mere abridgment of רַבִּירִים. רַבֵּה as an adjective to the name of a city, or as the name of a city itself, see under רַבֵּה. רַב in a proper name see רַב־שָׁקָה.

רַב (def. רַבָּא, without a plur.; from רַבָּא) *Aram. adj. m., רַבָּא (def. רַבָּא) fem. great*, in the widest sense, of מְכָרָה DAN. 2, 10, אֶלֶם 2, 31, טִיר 2, 35, אֶלֶם 2, 45, defn. יִמָּא רַבָּא 7, 2, אֶלֶם רַבָּא EZR. 5, 8, fem. defn. DAN. 4, 27.

רַב (twice רַב, before Makkeph רַב־, with suff. רַבָּם, רַבָּם; plur. constr. רַבִּי K'ri; from רַבב I.) *m. multitude, mass*, in number, followed by a genitive in the plur. as שְׁנֵים LEV. 25, 16, זָבָחִים IS. 1, 11, הַסָּרִיסִים PS. 106, 7, חַבְנָאוֹת PROV. 14, 4, or the sing. collect. רַבִּי GEN. 27, 28, אֶלֶם PROV. 13, 23, חֶלֶל NAH. 3, 3, אֶלֶם 2 CHR. 24, 27 K'tib, עֶשֶׂר PS. 52, 9; *spread* PS. 37, 11; *great quantity* ECCLES. 1, 18; forming along with the following word a single idea, as רַב דְּבָרִים *multitude of words* JOB 11, 2; רַב־כֹּחַ *powerfulness* 30, 18 = יִרְאֵהוּ; *fulness of might* 23, 6; רַב־חֶסֶד *fulness of grace* PS. 69, 14; *totality*, = כֹּל JOB 4, 14 like 33, 19 K'ri (but see רַב = רַבֵּה); *great-*

ness ECCLES. 1, 18; IS. 63, 1. רַבֵּה is used adverbially, in *multitude* JUDGES 6, 5, 1 KINGS 1, 19, increased in force by מְאֹד 2 CHR. 4, 18; 30, 13, or made clear by a comparison DEUT. 1, 10; JUDGES 6, 5; 2 SAM. 17, 11; in *fulness* JOB 26, 3. רַבב for *multitude* GEN. 16, 10; on account of long continuance JOSH. 9, 13. In Hos. 10, 1 רַב should be translated as an infinitive, in *proportion as* (the number of the people) *increased*; רַבִּי 8, 12 K'ri stands for רַב, but the K'tib reads רַבֵּה (which see) expressing a *multitude* generally.

רַב see רַבֵּה.

רַבֵּה see רַבֵּה.

רַבב I. (3 plur. רַבֵּה, in pause רַבֵּה, *trans. prop. to bind, to join*, hence *to bring together, to fit together, to heap together*; *intr. to be heaped, increased, to be many, abundant*, 1 SAM. 25, 10; PS. 3, 2; רַבב מֶן רַבב *to be more than* 69, 5; JER. 46, 23; *infin. רַבב* Hos. 10, 1, לֵרַב GEN. 6, 1. Perhaps also רַב and רַבֵּה in many places belong here, and possibly IS. 9, 6 לֵרַב. Deriv. רַב (subst. and adj.), רַבָּה, רַבָּה, רַבָּה, רַבָּה, רַבָּה, and perhaps too רַבָּה = רַב 2 CHR. 24, 27 K'ri; the proper names רַבֵּה, רַבֵּה, רַבֵּה (out of רַב), רַבֵּה.

Puh. רַבב to be multiplied by myriads PS. 144, 13, perhaps a denomin. from רַבָּה.

The fundamental signification here given rests upon the Ar. رَجَب to collect, to join together, to make great, and رَجَاب a league, an association. But apart from the fact that in Arab. also these meanings may be traced back to *to be much, great, numerous, accumulated*; the idea of *being enlarged, many*, proceeds from that of *to overflow, to be abundant*, as in رَجَب, whence رَجَب a *multitude, troop, band*; so that רַבב is related to the the org. root in רַבֵּה I, רַבֵּה, as also רַבֵּה (which see) testifies (Fürst, Concordance s. v.).

קָשָׁה. But it may also be translated, *grown up as an archer*.

רְבָה *f.* of רַב, *conseq. the great, the principal one*, as a noun, to which עִיר should be supplied, *head of a kingdom, metropolis*, Syr. **رَبْلا**; accordingly we have 1. (with *a* of motion **רַבְתָּה** 2 SAM. 12, 29) *n. p.* of the metropolis of the Ammonites JOSH. 13, 25, 2 SAM. 11, 1, called *עִיר הַמְּלוּכָה* in 2 SAM. 12, 26, especially the acropolis, while the part of the city lying on the river (now Mayet or Nahr Amman) was named *עִיר הַיַּמִּים* 2 SAM. 12, 27; it was called in full **רַבַּת בְּנֵי עַמּוֹן** DEUT. 3, 11; JER. 49, 2; but among classical writers sometimes *Παρθάμυνα* (Polyb. 5, 7, 4), sometimes *Philadelphia* (Joseph. Jewish Wars 1, 6, 3; Ptol. 5, 15; Plin. 5, 16) from Ptolemy Philadelphus; now **عَمَّان**, but only ruins of it exist (Burckhardt II. 612 seq.). **בָּנוֹת רַבָּה** *the daughters of Rabbah* sometimes mean the smaller towns round about JER. 49, 2, sometimes their inhabitants 49, 3. — 2. *n. p.* of the metropolis of Moab, elsewhere **עַר**, still existing only in the name of its ruins, and written fully **רַבַּת מוֹאָב** (see **עַר**). — 3. *n. p.* of a city in Judah JOSH. 15, 60.

רַבָּה (Targ. **רַבָּא**, 3 *f.* **רַבָּה**; 2 *pers.* **רַבְתָּה**, for which the K'ri has **רַבָּת**, so that *ai* is contracted into *e*) *Aram. intr. to become great* DAN. 4, 8 19. In Targ. part. *m.* **רַבִּי** a boy, *fem.* **רַבִּיָּא** a maiden. Deriv. **רַבִּי** to **רָבָה**.

Pa. **רַבִּי** to *make great, to elevate* DAN. 2, 48.

רַבּוֹ (for **רַבּוֹת**, also **רַבּוּא**, **רַבָּא**; *du.* **רַבּוֹת**, *pl.* **רַבּוֹתוֹת**, from **רַבָּב** I.) *f. prop. multitude, manifoldness, more definitely a myriad* 1 CHR. 29, 7; commonly like numerals in the sing. on account of its proper signification JON. 4, 11, EZR. 2, 64, seldom in the pl. DAN. 11, 12; EZR. 2, 69; in NEH. 7, 71 72 **רַבּוֹת** is = **רַבּוּא** and to be taken for a sing.; comp. Ar. **رَبَّ**, *μυριάς*, Syr. **رَبَّع**.

רַבּוֹת see **רַבּוֹת** to **רַבּוֹ**.

רַבּוּ (*c.* **רַבּוֹת**, *def.* **רַבּוֹתָא**, with *suff.* **רַבּוֹתָהּ**, from **רַבָּה**) *Aram. f. greatness, exaltation* DAN. 4, 19 33; 5, 18; Talm. preference.

רַבּוּא see **רַבּוֹ**.

רַבּוּעַ see **רַבָּע** under **אַרְבַּע**.

רַבּוּעָה see **רַבָּע** under **אַרְבַּע**.

רַבּוֹת *f.* see **רַבּוֹ**.

רַבִּי (after the form **פָּרִי**, from **רָבָה** I.; with *suff.* **רַבִּיָּהּ**) *m.* (only in the cod. Sam. DEUT. 33, 25 for **רַבָּאָה**) same as **רַבּוֹ** *Aram. greatness, majesty*.

רַבִּיב (only *pl.* **רַבִּיבִים**) *m. prop. an overflow; hence rain, only poet.* DEUT. 32, 2; *abundant showers* Ps. 65, 11; MIC. 5, 6. The derivation from **רַבּב** I. in the sense of *to be much* (*Ibn Ezra*) or from **רַבּב** II. (*Rashi*) should be rejected. Arab. **رَبَب** *copious water*.

רַבִּיד (from **רַבָּב** II.) *m. a collar* GEN. 41, 42; EZ. 16, 11.

רַבִּיעִי and **רַבִּיעִי** (from **רַבָּע** = **אַרְבַּע**, as a numeral; *pl.* **רַבִּיעִים**) *an ordinal m.,* **רַבִּיעִיָּהּ** *f. fourth, of יוֹם* GEN. 1, 19, **רַבִּיעִי** 2, 14, **רַבִּיעִי** 15, 16, **רַבִּיעִי** ZECH. 8, 19, **רַבִּיעִי** JER. 52, 6; without יוֹם 1 CHR. 27, 2 or **רַבִּיעִי** Ez. 1, 1 *fourth day or month*; **רַבִּיעִים** 2 KINGS 10, 30 *children of the fourth generation, i. e. children in the fifth degree; fem. רַבִּיעִיָּת* belonging to **שָׁנָה** LEV. 19, 24, **מִרְבָּעָה** ZECH. 6, 3, also a *subst. a fourth part, of יוֹם* NEH. 9, 3, *the fourth part, of the תְּרִיבָה* Ez. 48, 20; of the **הָיִן** LEV. 23, 13.

רַבִּיעִיָּהּ (*def.* **רַבִּיעִיָּהּ** and **רַבִּיעִיָּהּ**) *pl. in the Targ. רַבִּיעִיָּהּ and רַבִּיעִיָּהּ* *Aram. an ordinal m.,* **רַבִּיעִיָּהּ** (*def.* **רַבִּיעִיָּהּ** and **רַבִּיעִיָּהּ**) *f. the fourth, of מִלְכִי* DAN. 2, 40, **רַבִּיעִיָּהּ** 7, 7, **רַבִּיעִיָּהּ** 3, 25.

רַבִּית (*great town; from רַבָּב* I.) *n. p.* of a city in Issachar JOSH. 19, 20.

רַבִּין (Kal not used) *tr. to mix, to mingle, to dip into, oil; Arab. رَبَّكَ* *Aram. the same, רַבִּיָּא* *Aram. = Ar. رَبِيكَ* food dipped in oil. The or

ganic root is connected with that in *פ־בָּקָה, פ־בָּקָה*.

Hof. הרבץ (part. f. מְרַבֵּץ as a noun) pass., see מְרַבֵּץ.

רבל (not used) *intr. to be abundant, fruitful*, after the Arab. ربل, adopted for the proper name רבִּלָה; better perhaps in its organic root equivalent to עֲבַל *to be naked, bare*, ע and ר being connected (see ר). Deriv.

רבלָה (*bare place*) *n. p.* of a city in the northern part of *Bikea* on the Orontes 2 KINGS 23, 33; 25, 6; NUM. 34, 11; now Riblêh, *Robins*. III, p. 461, App.; New Biblical Res. p.708.710. The name is interchanged with רִבְלָה (which see).

רַב־כָּרִיס *n. p. m.* of an Assyrian like Rabshakeh and Tartan 2 KINGS 18, 17, or of an Chaldean JER. 29, 3; prop. a mere title. See רב and כָּרִיס.

רָבַע I. (*inf. c. רָבַע, with suff. רַבְעָה*; also רָבַעָה) *intr. to couch down, to lie*; hence *to lie with*, i. e. *to copulate*, with the accus. LEV. 18, 23; 20, 16, especially of unnatural copulation; *to lie, to encamp* generally (see רָבַע), conseq. same as רָבַץ (which see); Arab. ربيع, Aram. רַבַּע the same. Derivat. רָבַע, רָבַע (according to some), מְרַבֵּץ and מְרַבֵּץ (cod. Sam. NUM. 23, 10 for רָבַע).

Hif. הרביע (fut. ירביע) prop. *to cause to gender*, two animals LEV. 19, 19.

רָבַע II. as a denom. from אָרְבַּע or רָבַע, whence רָבִיעַ, as also *Puh. רָבַע*, see under אָרְבַּע (p. 144).

רָבַע (not used) is a ground-form to the numeral אָרְבַּע, to explain which latter many attempts have been made. 1. It has been associated with אָרְבַּע which may have meant originally *four-winged*, and so is said to represent the number four; 2. derived from רָבַע I. = רָבַץ, and applied to the lying of four-footed things, compared with κύβος, cubus, from κύπτω and cumbo, cubo; 3. as originally denoting a *four-cornered tile or stone*, like

κύβος, cubus, after which the number four is said to have been formed; 4. compared with the Sanskrit catwāras, Zend. catwara, Greek τέσσαρες, Latin quatuor. But all these explanations are unsatisfactory. Deriv. אָרְבַּע, רָבַע, רָבִיעַ, רָבַע, רָבַע, denom. רָבַע.

רָבַע (with suff. רָבִיעַ, pl. with suff. רָבִיעִי) *m.* 1. (from רָבַע I.) a couch, along with אָרַח (way) Ps. 139, 3; so in other places מְרַבֵּץ, מְרַבֵּץ. — 2. (from רָבַע, the ground-form to אָרְבַּע) fourth part, of a הֵיזָן Ex. 29, 40, סָקָל 1 SAM. 9, 8; fourth side of a four-sided object Ez. 1, 17; 43, 16 17. — 3. (sprout, descendant, from רָבַע = רָבָה) to sprout, to grow; Arab. ربيع, time of sprouting or spring; many understand רָבַע to mean posterity) *n. p. m.* NUM. 31, 8.

רָבַע (only pl. רָבִיעִים, from אָרְבַּע) *m.* a great grand-child, along with טַנְיָט Ex. 20, 5; 34, 7; NUM. 14, 18; prop. the fourth from the original stock.

רָבַע *m.* a fourth, fourth part, of a רָב, as a measure 2 KINGS 6, 25; Arab. ربيع, Aram. רַבַּע, רַבַּע. Here has been also referred רַבַּעֲלָל Num. 23, 10 fourth part of Israel, i. e. as far as it belonged to a רָבָל (Targ.); comp. τὸ τέταρτον τῆς γῆς (REVEL. 6, 8). But Jewish interpreters (Saadia, Rashi) and the cod. Sam. have explained it here otherwise, some translating offspring, from רָבַע = רָבָה, some after the Aramaean manner generations, seed, from רָבַע I., and therefore the cod. Sam. has מְרַבֵּץ, מְרַבֵּץ after the Aram. מְרַבֵּץ concubitus, מְרַבֵּץ uterus.

רָבַץ (*inf. fut. ירָבֵץ*) *intr. to lie, to lie down*, especially of four-footed creatures GEN. 29, 2; 49, 9; Ex. 23, 5; of נָמִיר, נָמִיר Is. 11, 6; 27, 10; by way of rest GEN. 49, 9; in the folds 49, 14; of birds, to hutch DEUT. 22, 6; of monsters of the deep Ez. 29, 3; metaphor. of men, to settle down calmly, securely or comfortably, to rest JOB 11, 19; Is. 14, 30; of things, as wells, springs, which lie deep down GEN. 49, 25; DEUT. 33, 13; figur.

with בָּ of a person to be with one, of אֱלֹהִים 29, 19. Deriv. רָבַץ, מִרְבֵּץ, רִבְצִי.

Hif. הִרְבִּיצִי (fut. הִרְבִּיצִי) to cause to lie down, אָמַן JER. 33, 12; omitting the object SONG OF SOL. 1, 7; IS. 13, 20; transferred to men PS. 23, 2; EZ. 34, 15; fig. to lay, stones, with בָּ into IS. 54, 11.

The stem is connected with רָבַע I.; Arab. رُبِض, whence رُبُص couch, heap, رِبِص a herd lying at rest, رِبِص to lie in wait.

רָבִיצִי (prop. part. m.) subst. a *liar in wait*, GEN. 4, 7 *sin is a croucher at the door*, after the fig. meaning of the verb to crouch; comp. חָסְאוֹת (which see) and PS. 37, 8.

רָבִיצִי (with suff. הִרְבִּיצִי) m. a *resting-place*, of herds or animals IS. 35, 7; JER. 50, 6; metaphor. *resting-place, habitation*, of men PROV. 24, 15; Ar. رَبِيع the same.

רָבַק (not used) tr. to *fasten, bind or fetter together, to couple together* (Arab. رَبَق to bind, whence رَبَقَة, رَبَق a rope, a noose; Talm. רִבָּק the same); but according to Jewish interpreters to *fatten*, a meaning which the verb may have had, i. e. to tie up, for fattening (Tanchûm). Deriv. מִרְבָּק and the proper name

רִבְכָּה (fettering, by beauty) n. p. f. GEN. 22, 23; 24, 15; Rebekkah according to the writing of the LXX.

רָבַרְבַּ a reduplicated form of the Aram. רָבַב in the meaning to be great, mighty; deriv. רִבְרָבָן and

רִבְרָבָן (plur. רִבְרָבָן) Aram. adj. m., רִבְרָבָה (plur. רִבְרָבָה, def. רִבְרָבָה) fem. great, extraordinary, of אֲחִיו DAN. 3, 33; plur. fem. abundant, of מִתְרָן 2, 48; great, of חֵיוֹן 7, 3 17; also plur. great things 7, 8.

רִבְרָבָן (only plur. רִבְרָבָן, with suff. רִבְרָבָן) (רִבְרָבָה, רִבְרָבָה) Aram. m. a great one, a noble DAN. 4, 33; 5, 23; frequent in the Targ.; Syr. with ܐ instead of ܐ.

רִבְשָׁקָה (Aram., chief cupbearer, same

as Hebrew שָׂר הַמִּשְׁקִים; hence it does not appear to be a proper name, but to have been a title; Syr. ܪܒܫܐ n. p. of an Assyrian general 2 KINGS 18, 17; IS. 36, 2. See שָׂקָה.

רָבַת see רָבָה.

רָנַב (not used) tr. to *heap, to heap together*, clods or stones; connected with רָנַם; identical in its organic root רָנַב with that in רָנַב III., רָנַב II., רָנַב. Deriv. the proper name אֲרָנָב and

רָנַב (only plur. רָנַבִּים, constr. רָנַבִּי) m. a clod JOB 21, 33; 38, 38; prop. a lump.

רָנַו (fut. הִרְנֹו, imper. fem. plur. הִרְנֹו) Is. 32, 11 for רָנַוָה according to Ibn Esra and Kimchi, but better taken as a noun with a of motion) intrans. prop. same as רָנַשׁ, רָנַשׁ to rage, to roar, to tremble, to quake; hence to be restless, to be moved 2 SAM. 7, 10; IS. 14, 9; to be angry, wroth PROV. 29, 9, IS. 28, 21 (Syr. the same), with לְ against one EZ. 16, 43; to be excited, with grief 2 SAM. 18, 33, fear PS. 4, 5; with מִפְּנֵי because of a thing DEUT. 2, 25; IS. 64, 1; to be moved with joy JER. 33, 9; to quake, to tremble, of inanimate nature JO. 2, 10; IS. 5, 25; רָנַו מִן Mic. 7, 17 like רָנַו מִן (PS. 18, 46), רָנַו מִן to flee from, with trembling; Arab. رَجَب to tremble, رَجَب to crash; Aram. רָנַו, רָנַו on the contrary Derivat. רָנַו, רָנַו, רָנַו; on the contrary רָנַו does not belong here.

Pih. רָנַו (not used) an intensive of Kal; deriv. רָנַו.

Hif. הִרְנֹו (fut. הִרְנֹו) to move, to disquiet, with accus. of the person 1 SAM. 28, 15; to put in fear, with לְ for the accus. JER. 50, 34; to make angry, provoke, אֵל JOB 12, 6; to make tremble IS. 14, 16, also of inanimate things 13, 13; JOB 9, 6 who maketh the earth to shake out of its place.

Hithp. הִתְרַנֵּו (only inf. constr. with suff. הִתְרַנֵּו) to rage, with אֵל of a person; to be refractory 2 KINGS 19, 27 28; IS. 37, 28; cod. Sam. GEN. 45, 24

fountain not far from Jerusalem JOSH. 15, 7; 18, 16; near which lay the fuller's field Is. 7, 3. Comp. רגל.

רגל (def. רגל, dual רגל, def. רגל, with suff. רגל, רגל) Aram. comm. the lower part of the human body, also applied to inanimate things DAN. 2, 33, opposite רגל 2, 41; also dual for plur. 7, 4 7.

רגל (formed from רגל; plur. רגלים) m. a footman, in a military sense foot-soldier, comp. Arab. رَجُل, رَجُل; but not after the Ar. رَجُل a man EX. 12, 37, cod. Sam. רגל; with אִשׁ added JUDGES 20, 2; plur. JER. 12, 5.

רגלים (fullers' place) n. p. of a locality in Gilead 2 SAM. 17, 27; 19, 32.

רגלים see רגל.

רגם I. (inf. absol. רגם, constr. רגם; fut. (ירגם) trans. to heap together, to pile up, to collect, stones; hence with the accus. אָבֶן and עַל of the person to heap stones upon one, i. e. to stone EZ. 23, 47; commonly with the accusat. of the person without אָבֶן LEV. 24, 14; DEUT. 21, 21; but אָבֶן EZ. 16, 40 or אָבֶן 2 CHR. 24, 21 are added by way of explanation; seldom with א of the person LEV. 24, 16, 2 CHR. 10, 18, with a modification of the sense. Derivat. רגמה and מרגמה.

As to the stem, the Arab. رَجَم (to heap together stones, i. e. to stone), رָكَم (to bring together), whence رَكَم (a heap), Aram. רגם for רגם and סָקַל (but also with the additional idea of "casting stones"), and its connexion with רגב discover the fundamental signification with sufficient clearness. The organic root רגם is identical with that in רגם, גָּם, אָגָם, I.

רגם II. (not used) tr. same as רגם to make party-coloured, to make spotted or streaked (with figures, flowers), to embroider; comp. Ar. رَجَم party-coloured, رَجَم variegated marble. This meaning

has been adopted for the old Hebrew and Phenician אָרָגָם. But as אָרָגָם denotes fiery-coloured, red purple, in opposition to אָרָגָם (blue purple), the idea of glowing, burning, bright red must lie in the verb-root. The organic root אָרָגָם seems identical with that in אָרָגָם, Ar. رَجَم, Ar. رَجَم, III. אָרָגָם, Aram. אָרָגָם. Deriv. אָרָגָם.

רגם III. (not used) intrans. same as אָרָגָם to be inclined to, to love; to be friendly, united with; Ar. رَجَم the same, with meaning similar to that of رَجَم. Deriv. the proper names רגם, רגם.

רגם IV. (not used) tr. prop. to pierce, to engrave, to inscribe, letters; hence sometimes as in the case of רגם to write, as also γράφειν signifies originally to engrave; sometimes to explain, to clear up (comp. רגם). Manifestly therefore the stem is = רגם, which originally means to pierce, to inscribe, to make an incision (Ar. رَقَم to write, رَقَم to point). Deriv. אָרָגָם, Aram. אָרָגָם.

Pih. רגם (a quadrilateral from רגם IV.; not used) properly to arrange, to explain, interpret, especially a foreign language by explanation, translation &c. like the Ar. رَجَم, and also the Ethiopic; generally to translate. Deriv. modern Hebrew רגם.

Puh. רגם (part. מרגם) to be interpreted, translated EZR. 4, 7. Hence in Targ. מרגם and מרגם for the Hebr. מרגם, נביא, and in the Talmud in a still wider acceptance; and so the Arab. and Persian رَجَمَان, رَجَمَان, whence come Dragoman, Drogeman, French trucheman, Italian turcimanno.

רגם (prop. friendship, association, from רגם III.) n. p. m. 1 CHR. 2, 47; Ar. رَجَم a friend.

רגם מלם (Melek, i. e. Jah, is a friend; see מלם) n. p. m. ZECH. 7, 2.

רגמה (with suff. רגמה, from רגם I.) fem. a throng, assembly PSALM 68, 28

(*Ibn Gūnāch*); — *נָ* has fallen out before it.

רָנַן (*part. m. plur.* רָנָנִים) *intrans.* to murmur, to make a tumult, to rage, metaphor. to be rebellious *Is.* 29, 24 (LXX, Vulg.). — The stem seems to be enlarged by *נ*, since *נָרַג* I (whence *נָרָגָן*) has the same meaning; and its organic root is connected with that in *רָדַג*, *רָדַג*, *רָדַג*, *רָדַג*; *Ar.* *رجم* to reproach, to chide.

Nif. *נִרְנַן* (*fut.* נִרְנַן) to murmur rebelliously, to shew oneself discontented *Deut.* 1, 27; *Ps.* 106, 25.

רָנַע I. (*part.* רָנַע) *trans.* 1. to set in motion, to excite, *Is.* 51, 15; *JER.* 31, 35; *Job* 26, 12; not *intr.* like the Arab.

עָרַע (to tremble, to quake), and not same as *נָעַר* (LXX), since a *trans.* meaning alone suits. The organic root *רָנַע* is identical with that in the Arab.

עָרַע (to move, to excite), and in *חָרַע* (= *רָנַע*, *רָנַע*). — 2. to burst open, to break up, to crack, *Job* 7, 5 (*Ibn Chiquitilla*, *Ibn Esra*), so that *יָרַע* = *יָרַע* merely carries the idea further. — 3. (not used) to open, the eyes or eyelids; to wink. *Deriv.* *רָנַע*.

Hif. *הִרְנַע* (*fut. volunt.* הִרְנַע) to give a wink, *Prov.* 12, 19 till *I* wink, i. e. for a moment; hence *הִרְנַע* is a kind of *adverb* to the verb following *JER.* 49, 19; 50, 44; opposite *לָעַד*. *Ibn Gūnāch* has also referred *הִרְנַע* *Is.* 51, 4 to this head, translating *I* make my judgment in a moment to be the light of the peoples.

רָנַע II. (*Kal* not used) *intr. prop.* to retreat, to turn away from a thing, in order to rest; hence to be calm, still; the Arab. *رَجَعَ* and *رَجَعَ* should be referred to the same fundamental signification. *Deriv.* *רָנַע*, *מִרְנָע*, *מִרְנָע*.

Nif. *נִרְנַע* (*imper. fem.* נִרְנַע) to be quiet, *JER.* 47, 6, coupled with *דָּוָם*.

Hif. *הִרְנַע* (*fut.* הִרְנַע) 1. to make to rest or repose, *Is.* 34, 14; to find rest *Deut.*

28, 65; but also with the *accus.* to procure rest *JER.* 50, 34. — 2. to extend, to establish, = *הִנְיִחַ לְ*, as it has been explained for *רָסַד* in *Is.* 51, 4 and *JER.* 50, 34 compared with *Is.* 51, 16; but in this meaning *רָנַע* = *רָקַע*, *רָקַע*, *רָקַע*.

רָנַע (*plur. constr.* רָנָעִי) *m.* a quiet, still i. e. pious one *Ps.* 35, 20.

רָנַע (*plur.* רָנָעִים; from *רָנַע* I.) *masc.* prop. opening, breaking open, of the eye; a wink, i. e. a moment, like momentum from movimentum *Ex.* 33, 5; commonly an *adv.* suddenly, quickly, momentarily, soon *Job* 34, 20; *Ps.* 6, 11; 30, 6; *Is.* 54, 8; *Job* 20, 5 for a moment, i. e. a short time; *רָנַע* in a wink *Lament.* 4, 6; stronger is *רָנַע* in a very short time *Is.* 54, 7; *רָנַע* suddenly, quickly *Num.* 16, 21; *רָנַע* at moments, every moment *Is.* 27, 3; *Job* 7, 18. *רָנַע* ... *רָנַע* in *JER.* 18, 7 9 some take like *רָנַע* time, i. e. once ... again; but it is better to translate suddenly ... suddenly.

רָנַשׁ *intr.* to come together in heaps or masses, to combine in a mass, connected with *רָכַשׁ*, *רָכַשׁ* in fundamental signification, *Ps.* 2, 1. A meaning to rage, to be tumultuous, like the *Aram.* *רָנַשׁ*, *Ar.* *رجس*, and connected with *רָנַשׁ*, *רָנַשׁ*, is not proved in Hebrew. *Deriv.* *רָנַשׁ*, *רָנַשׁ*.

רָנַשׁ *m.* a heap or crowd *Ps.* 55, 15; *Ar.* *رَكْس*.

רָנַשׁ (*Pe.* not used) *Aram. intrans.* to assemble, in a crowd.

Af. *הִרְנַשׁ* to come together in a crowd, with *עַל* of the person *DAN.* 6, 7; without a preposition 6, 12 16.

רָנַשׁה *f.* crowd, multitude *Ps.* 64, 3; Targumic *אַרְבָּגִישָׁא* a mass, multitude.

רָדַר I. (*only part.* רָדַר and *inf. constr.* *רָדַר* like *שָׁדַר* *JER.* 5, 26) *tr. prop.* to throw down, to lay low; hence to tread down, to subdue (see *רָדַשׁ*), with *accus.* of the object, and *לְפָנֵי* of the person *Is.* 45, 1, Peshito rightly *מַחֲסֵי*; *רָדַר* *פָּ* *הָחַת* *פָּ*; *81*

subdue one to another Ps. 144, 2. Deriv. the proper name רדד.

The organic root רד is connected with that in ירד, ירה I.; Targ. רד, Ar. ردى the same.

רד II. (Kal not used) *tr. to spread over, to stretch over, to overlay*, whether relating to overlaying, or to covering and veiling; cognate in sense with כסח; Targ. רד, ירד for Hebrew צפה; Arab. ردى. Deriv. רדד.

Hif. ירד (fut. ap. ירד) *to spread out*, with accus. of the object and with על over, 1 KINGS 6, 32 and *he spread gold over the Cherubim*, i. e. he overlaid them with it; in Targ. for רכס; and רדד the noun is a broad plate of tin.

רדה I. (part. רדה, pl. רדים, infn. constr. ירדות; fut. ירדה, ap. ירד) *trans. same as רד I. to lay low, to overthrow, to tread down; hence to subdue*, with the accusat. Is. 14, 6 *who subdues the peoples with warlike fury; to keep down* Ez. 34, 4, part. with suff. רדם Ps. 68, 28 *their ruler; to tread*, in the גה Jo. 4, 13 [3, 13]; *to have dominion*, commonly with ב Lev. 26, 17, Is. 14, 2, GEN. 1, 28, as other verbs of ruling are construed with ב (נכס, מנשל, עצר); 1 KINGS 5, 4 of stewards and overseers 5, 30; generally ב קרב אֲבִיבִים Ps. 110, 2; מים 72, 8; ירדו על־ידיהם Jer. 5, 31 *will walk after their (leaders') guidance*, which the Targ. explains improperly to support, after the Ar. ردا; Ar. ردى the same; LAMENT. 1, 13 is Hif. Derivat. מרדה.

Pih. רדה (fut. ap. ירד) *to make ruler, to cause to rule*, JUDGES 5, 13 (Vulg., Ibn Ganâch); but ירד an Aramaeising form for ירד (he hastened down) suits the context better (LXX), with reference to ירדו 5, 11.

Hif. ירדה (fut. ap. ירד) *to subdue, to subjugate*, מלכים Is. 41, 2. Here belongs ירדה LAMENT. 1, 13 for ירד and he caused it (the fire) to become master.

רדה II. (fut. ירדה) *tr. prop. to lay hold of, to seize, to catch*, with accusat. of the object and מן *to take away* JUDGES 14, 9, with אל whither (into the hand), and he took it (the honey) in his hands ib. Targ. נקה לקח proceeds from a similar fundamental signification. Aram. רדה, mod. Hebrew רדה the same.

רדי (from רדה Jah is Subduer; from רד I.) *n. p. m.* 1 CHR. 2, 14.

רדיד (with suff. רדידי; plur. רדידים; from רד II.) *masc. a veil; a light, loose garment*, Is. 3, 23; SONG OF SOL. 5, 7; Targ. רדיד for Hebrew צפה; Syr. the same; Arab. ردا a covering.

רדם (Kal not used) *intr. to be lax, weary, exhausted*; Ar. ردت (to be loose, weary); in Nif. (JUDGES 4, 21) along with רצה; metaphor. *to sleep deeply or soundly*, from exhaustion and weariness, an intensive of ישן (which see); comp. Ar. أردت sleepiness; *to be benumbed, unconscious, in an extatic state; to be motionless*.

The organic root רד appears to lie also in רמה III. (to be still, to rest), רח II. (to be exhausted, inactive). The Ar. رطم (to buzz) is quite another stem. Deriv. הרמה.

Nif. נרדם (part. נרדם, fut. נרדם) *to be weary* JUDGES 4, 21, along with רצה; *to be inactive* PROV. 10, 5; *to be motionless* JON. 1, 6; *to fall upon the face stunned* DAN. 8, 18; 10, 9; *to be senseless, stupefied* Ps. 76, 7.

רדן (not used) is incorrectly assumed for רדן (which see).

רדנים only in 1 CHR. 1, 7, and also in GEN. 10, 4 according to the cod. Samar. and LXX; see רדנים.

רדנים only Ez. 27, 15 for רדנים according to the LXX; see רדנים.

רדה (part. רדה, inf. constr. רדה, with suff. רדדי and רדדי, with מן רדה; fut. רדה, once רדה or in mss. ירדה Ps. 7,

6, which is obviously a mixed form; before Makkeph (רָדָה) *tr.* to thrust, to drive, to scare, to chase; ident. in its organic root רָדָה with that in רָדָה and particularly in רָדָה. Also *intr.* Hence 1. to drive or chase away LEV. 26, 36; to follow after, with the accus., in a good sense Ps. 23, 6; to pursue, strive after, righteousness PROV. 21, 21, peace Ps. 34, 15 (comp. Is. 5, 11; Hos. 12, 2; DEUT. 16, 20); to chase, pursue after GEN. 14, 15, אֲחֵרִים LEV. 26, 7; followed by an infin. and לְ Hos. 6, 3; with לְ JOB 19, 28 or אֶל of the person JUDGES 7, 25 to pursue one; רָדָה לְ to drive tumultuously as far as ... GEN. 14, 14 without the accus. of object; poet. absol. Ex. 15, 9; רָדָה רָדָה persecutors JOSH. 2, 7; commonly רָדָה אֲחֵרִי prop. to hunt after, to follow after GEN. 31, 23; Ex. 14, 4; to follow, JUDGES 3, 28 follow me. — 2. trop. to pursue JOB 30, 15. Deriv. מִרְדָּה = מִרְדָּה.

Nif. נִרְדָּה (part. נִרְדָּה) to be pursued, changed into an impersonal active LAMENT. 5, 5 they pursue us over our neck, i. e. they sit upon our neck as it were; נִרְדָּה ECCLES. 3, 15, prop. what is chased away, put to flight (of time), i. e. the past.

Pih. יִרְדָּה (part. מִרְדָּה, fut. יִרְדָּה before Makkeph (יִרְדָּה) to pursue strongly or violently, with accus. PROV. 13, 21; NAM. 1, 8; in a sense not hostile, to pursue, strive after, as after צִדְקָה PROV. 15, 9; elsewhere also יִרְדָּה 12, 11, יִרְדָּה 11, 19, מִצְדָּה Hos. 2, 9. PROV. 19, 7 hunting after promises (אֲמָרִים, from אָמַר, comp. Ps. 77, 9), i. e. trusting to the promises of friends.

Puh. נִרְדָּה to be driven away, of the chaff of the mountains Is. 17, 13; figur. to be pushed away with violence.

Hif. הִרְדָּה (an intensive of Kal) to pursue JUDGES 20, 43, i. e. to reach by chasing.

רָהַב (fut. יִרְהַב) to rage, to be furious, to bustle, and so to be terrified, or *tr.* to terrify; also to be afraid, of the לָהַב to tremble, with joy Is. 60, 5 (in

many mss. for רָהַב); to importune, רָהַב Prov. 6, 3; to be outrageous, with בָּ against one Is. 3, 5, parall. to נָגַשׁ, conseq. like רָהַב. Deriv. רָהַב, רָהַב, רָהַב.

Hif. הִרְדָּה to put into alarm or fear, SONG OF SOL. 6, 5; to stir up, to excite, Ps. 138, 3 thou excitest me strongly in my soul. Derivat. according to some מִרְדָּה.

As to the stem, רָ is connected with the Ar. رَهَب (to be afraid), رَاب (to be confused, stunned, restless), رَعِب (to be terrified), Syr. رَهِ to rage; perhaps also with the Latin rab-ere.

רָהַב (plur. רָהַבִּים) *m.* violent, proud Ps. 40, 5.

רָהַב (in pause רָהַב) *m.* 1. the tumultuousness, raging, noisy violence, of a multitude, JOB 9, 13 the tumultuous helpers (or such as assail in a raging multitude), so Targ. and Symm.; but most prefer to take רָ here in the 2^d signif.; Is. 30, 7 their violent pressing after (רָהַבִּים for רָהַבִּים, as should be read for רָהַב, especially after Egyptian aid, ceases (רָהַבִּים)). After this passage, where מִצְרַיִם is accidentally contrasted with רָהַב for the first time, 2. Egypt itself receives the name of Rahab in later books, typifying tumultuous violence 51, 9 (Targ.), especially as it was called elsewhere הִרְדָּה Ez. 29, 3, הִרְדָּה Ps. 68, 31; so with רָהַב Ps. 87, 4; also 89, 11. In JOB 26, 12 by his understanding he has smitten Rahab, the writer need not have thought of a sea-monster (as LXX), but of Egypt generally, in allusion to the destruction of Pharaoh in the Red Sea. To regard it as a derivative of the Coptic, or an older form for לָהַב (comp. לָהַבִּים), is unsatisfactory.

רָהַב (only with suff. רָהַבִּים) *m.* vehemence, restlessness, amid which years move on Ps. 90, 10.

רָהַב (not used) *intr.* to cry out, to make a noise, Ar. رَهَب; probably ident. in its organic root with that in יִרְהַב I.

(which see), *rugire*, ḡ-ḡy-ur. Derivat. the proper name

רִהָגָה (*outcry, alarm*) *n. p. m.* 1 CHR. 7, 34 K'ri, for which the K'tib is רִי־הָגָה

רָהָה I (only assumed for רָהָה Is. 44, 8, which others refer to רָהָה) *intr.* to be afraid, to fear, coupled with פָּחַד Is. 44, 8; prop. to tremble; comp. the Ar. رَهَى (to be moved), رَهَى (to glitter), رَهَى (to be moved, to totter).

רָהָה II. or רָהָה assumed for רָהָה; see רָהָה, רָהָה.

רָהַט (not used) *intr.* to be collected, to draw together, of water into a mass, Ar. رَهَطَ the same; to be folded together, to curl, of locks. Hence it is not connected with the Aram. رَهַט. Derivat. 1 and 2; on the contrary, we should read רָהַט in Song of Sol. 1, 17.

רָהַט (*pl.* רָהַטִּים) *m.* 1. the watering troughs, where water is collected GEN. 30, 38; Ex. 2, 16; Aram. רָהַט the same. — 2. curled hair or locks, Song of Sol. 7, 6.

רָהַט see רָהַט.

רָהַם (not used) *tr.* to heap together, to bring together, into a heap; ident. with רָגַם I., Ar. رَجَمَ, رَجَمَ. With the organic root רָהַם see other comparisons under רָהַם. Scripture already compares the organic root רָהַם with that in רָהַם (GEN. 17, 5). Derivative

רָהַם (not used) *m.* multitude, only in the proper name אֲבָרָהָם (which see), Arab. رَهَام, and interchanging *r* and *d* رَهَم the same.

רָהָה (out of רָהָה = רָהָה; with suff. רָהָה; Targ. def. רָהָה, plur. constr. רָהָה, abstr. רָהָה) Aram. *m.* the look, aspect DAN. 3, 25.

רֹב *masc.* 1. for רֹב from רֹב I. JOB 35, 9; ESTH. 10, 3; see רֹב. — 2. same as רֹב *strife*, in the bones, i. e. fever-heat JOB 33, 19 K'ri, where the K'tib has רֹב.

רֹב (*perf.* רָב, רָבָה, רָבָה; *part.* רָב, *inf. constr.* רָב or רָב; *fut.* תָּרֹב K'tib) *intr.* to strive, contend, quarrel, construed with עִם (with) of a person JUDGES 11, 25; to argue with JOB 40, 2; with אֶחָד (אֶחָד) Is. 45, 9; NUM. 20, 13; with אֶל to carry on a dispute with one JUDGES 21, 22 K'tib; with עַל of a thing, to dispute about a thing GEN. 26, 22; with the accus. to conduct a cause (before a tribunal), 1 SAM. 25, 39 who has conducted my cause with respect to my reproach from the hand of Nabal; LAMENT. 3, 58 thou, Lord, pleadest my cause that concerns the life; JER. 51, 36; Is. 19, 20 a defender, deliverer, coupled with מוֹשִׁיעַ. Here also may belong (עַל) רָבָה DEUT. 33, 7 be a pleader for him at his side. Deriv. רֹב 2. and רָבָה in the proper names רָבָה, רָבָה.

Hif. הִרְבִּי, only in the abridged form רָב (2 *perf.* הִרְבִּי; *part. pl. constr.* רָב; *inf. absol.* and *constr.* רָב; *fut.* מְרִיב; *apoc.* רָב, before Makkeph שָׂדֵה, לֵין, שִׁית, בֵּין, שִׁים, רָבָה; so too רָבָה are abridged Hifil-forms) prop. to stir up contention or strife, but commonly like Kal, with the accus., to contend with Hos. 4, 4; MIC. 6, 1; to strive, to plead, with אֶחָד (אֶחָד) JER. 2, 9, עִם NEH. 13, 25, PROV. 3, 30, אֶל JOB 33, 13, בְּ GEN. 31, 36; with לְ of the person for whom we strive JUDGES 6, 31; with עַל of the thing about which strife is GEN. 26, 21; to punish, to chastise Is. 3, 13, coupled with הוֹכִיחַ Hos. 4, 4; to conduct a cause, with accus. of the person for Is. 1, 17, or רָב is added in the accus. PROV. 22, 23. Deriv. מְרִיבָה, מְרִיב, רָב, the proper names מְרִיב (in מְרִיבָה), מְרִיבָה (in מְרִיבָה), מְרִיבָה (in מְרִיבָה), מְרִיבָה K'tib.

The fundamental signification of the stem is prop. (as in נָצַח I.) to pluck, to pull, to tear, Latin *rapere*, hence to reproach, to revile; ident. in its organic root רָב with that in גָּרַב I., גָּרַבָה, גָּרַבָה; Ar. رَابَ to be disputable, to strive against, referring to fate; Aram. رָב the same.

רוג an assumed stem for **רוגל**, see *Fürst*, Conc. s. v.

רוג (3 perf. **רוג**, 1 pl. **רוגו**) intr. to move to and fro, to ramble about, hence *JER. 2, 31 we rove freely about*; **רוג** **עם** *Hos. 12, 1 he rambled about beside God*, i. e. leaving God aside; *Targ. אֵל*; *Arab. رَاغ, رَاغَ* the same, especially of the free running about of animals, and so also *رَوَّحَ* V., *رعد* IV. VIII., *Ethiop. rawid*. Identical in its organic root with **רוג**, **רוג**, **רוג**. Hebrew interpreters (*Kinchi, Ibn Esra*) have sometimes compared this stem with **רוג**, and sometimes given it the meaning to lament, but without foundation. Derivat. the proper name **רוג** (which see); on the contrary **רוג** belongs to **רוג**.

Hif. רוּג (fut. רוּג) to ramble, to go about wild and restless, GEN. 27, 40 when thou rovest about at large, i. e. makest thyself free; *Ps. 55, 3 I will wander about in my complaining*.

רוג (fut. **רוג**, 3 pl. **רוגו** like **רוג**) *DEUT. 8, 13* intr. prop. to overflow, to stream over, cognate in sense **רוג**, hence to drink abundantly, to lap up, with **רוג**, as **רוג**, of the blood-drinking sword *JER. 46, 10, מִדֶּשֶׁן* *Ps. 36, 9*; elsewhere only the accusat. Figur. to enjoy richly, sensual love (**רוג**) *Prov. 7, 18*; in other places of wine (*SONG OF SOL. 1, 2*). According to derivatives also, to be copiously watered, of a garden; to overflow, of a cup; to drench, of rain. Deriv. **רוג**, **רוג**, **רוג** (according to some) out of **רוג**.

Nif. רוּג (only fut. רוּג, for which is רוּג) to be refreshed *PROV. 11, 25*; see **רוג** III.

Ph. רוּג (fut. רוּג, 3 pl. with suff. רוּג) an intensive of Kal, to be drunk, intoxicated; fig. of **רוג** *Is. 34, 5*, comp. *DEUT. 32, 42* of **רוג**; to be soaked, of **רוג** *Is. 34, 7* (fig.); also causat. to satiate, with the fat of sacrifices *JER. 31, 14*; to water, **רוג** *Ps. 65, 11*; fig. of **רוג** =

רוג *PROV. 5, 19*; to moisten, with double accus. in **רוג** *Is. 16, 9 I moisten thee with my tears*. The form has arisen from a fusion of **רוג** and **רוג**, or there was a quadrilateral form **רוג**.

Hif. רוּג (part. מְרוּג) to water copiously, רוּג *Is. 55, 10*; to moisten, to refresh, **רוג** *JER. 31, 25*; to revive *PROV. 11, 25* (see *Nif.*); to drench, to satiate, with **רוג** *LAMENT. 3, 15, זְבוּרוֹם* *Is. 43, 24*.

As to the stem, it is also in the *Arab. رَوَّحَ, رَوَّحَ*, *Aram. tr. to hide, to conceal*; *Syr. ܪܘܫܐ* the same, *Af. ܪܘܫܐ*; *Ar. ܪܘܫܐ* I, **רוג**, **רוג**; see **רוג** or **רוג** belonging to **רוג**.

רוג *adj. m., רוּג f. copiously watered* *Is. 58, 11*; *JER. 31, 12*; *fem. subst. satiety* *DEUT. 29, 18*, opposite **רוג** (which see).

רוג see **רוג**.

רוג (not used) *Aram. tr. to hide, to conceal*; *Syr. ܪܘܫܐ* the same, *Af. ܪܘܫܐ*; *Ar. ܪܘܫܐ* to be hidden, **רוג** to hide oneself, *tr. to conceal. Deriv. רוּג*.

רוג (fut. **רוג**) intr. to be extended, wide, broad, = **רוג**, opposite **רוג**; figur. to be well, unrestrained, alleviated *JOB 32, 20* (*Targ., Pesh. רוּג*); to be easy, refreshed 1 *SAM. 16, 23*. Deriv. **רוג** and **רוג**.

Puh. רוּג (part. מְרוּג) to be roomy, spacious, of apartments *JER. 22, 14*.

The fundamental signification of the stem is in the *Ar. رَوَّحَ* to be extended, wide, broad, **רוג** to grow up, to increase, *Syr. ܪܘܫܐ*, *Targ. רוּג* to be wide, roomy, whence the noun **רוג** suburb; *Sam. רוּג*, **רוג** to be well, easy. The characteristic of this meaning lies in the consonantal utterance of the *Vau*, and therefore *Beth* is sometimes put for it.

רוג (from **רוג**) *m. room, roominess* *GEN. 32, 14*, *Ar. رَوْح*, *Syr. ܪܘܫܐ* the same; fig. enlargement, freedom, hence deliverance *ESTH. 4, 14*.

רוח I. (Kal unused) *intr.* to breathe, to blow, of wind; to smell, of plants and scents (cognate in sense רָחַץ, נָפַח, נָשַׁב, נָשַׁף; hence sometimes to breathe, to draw breath, generally to live and move, sometimes to draw in the air; also to smell at a thing, i. e. fig. to have or feel pleasure in it (comp. רָחַץ, רָחַץ), to perceive, to smell; Ar. رَاح to blow, of the wind, to snuff, to snuff up, prop. to fetch breath, to take breath, to rest; Aram. רָח, נָש the same; the German riechen, Rauch, ruhen may be connected with it. Deriv. רִיחַ, רִיחַ, רִיחַ.

Hif. רָחַץ (inf. constr. רָחַץ, with suff. רָחַץ; fut. רָחַץ, ap. רָחַץ, with Vau consec. רָחַץ) to smell, i. e. to take in scent, with א at a thing; fig. to enjoy the odour Ex. 30, 38, of מִנְחָה בְּרִיחַ sweet smells Lev. 26, 31; Am. 5, 21; with accus. to lick, prop. to breathe, of flames JUDGES 16, 9; to smell, מִלְחָמָה, of a horse; to scent, רִיחַ GEN. 8, 21, מִנְחָה 1 SAM. 26, 19; seldom absol. of the sense of smell DEUT. 4, 28; Aram. נָש, אָרַח, אָרַח the same. Deriv. the proper name רִיחֹה (רִיחֹה, רִיחֹה).

רוח II. (not used) *intr.* to go, to wander; adopted for רָחַץ, רָחַץ and the proper name רִיחֹה (wanderer), Aram. רָחַץ; ident. in its organic root with that in אָרַח. But רָחַץ (which see) may also be the stem.

רוּחַ (from רִיחַ I., with suff. רוּחִי, רִיחֹה; with א of motion רוּחֹה; plur. רוּחֹה) f. (not masc. in Ex. 10, 13, where רוּחֹה refers to קָדִים, and not in Ps. 51, 12 where נָכוֹן is a subst.; but only in ECCLES. 1, 6 and JOB 41, 8; on the contrary the gender changes 1 KINGS 19, 11) 1. the blowing, רִיחֹה GEN. 3, 8 the blowing of the day, i. e. the cooling wind toward evening (see SONG OF SOL. 2, 17; Pliny H. N. 2, 42; hence the Ar. رَاح to do toward evening; Coptic πορσε evening); the air, wind, either a little wind or breeze, aura JOB 41, 8, or a

storm GEN. 8, 1, Is. 7, 2, a violent wind JOB 30, 15, often with רוּחֹה 1, 19, רוּחֹה 8, 2, רוּחֹה Is. 27, 8; also with a genitive defining the thing more closely, רוּחֹה Ex. 10, 13, רוּחֹה Ps. 107, 25, רוּחֹה 11, 6, רוּחֹה Prov. 25, 23. Phrases are: רוּחֹה to catch at the wind JER. 2, 24; רוּחֹה to the wind Ez. 5, 2, רוּחֹה the same 12, 14; poet. רוּחֹה Ps. 18, 11; seldom is the wind called רוּחֹה 1 KINGS 18, 12. Metaphor. like רוּחֹה (which see) quarter, region, district JER. 49, 32; Ez. 5, 10 12; 12, 14; 17, 21; side 42, 19; רוּחֹה JER. 49, 36 the four quarters of the heavens; רוּחֹה 52, 23 to the quarters of the heavens, since here רוּחֹה is collect. — 2. the breath, hence a) with רוּחֹה anger, panting, applied to divine wrath Ps. 18, 16; JOB 4, 9; 15, 13; Prov. 16, 32; sometimes also רוּחֹה JOB 15, 30. b) with רוּחֹה, רוּחֹה breath of the mouth (see רוּחֹה), sometimes a word Ps. 33, 6, an oracle Is. 11, 4; sometimes breath of life, fully רוּחֹה GEN. 6, 17. c) = רוּחֹה quick vanishing breath JOB 7, 7; hence like רוּחֹה nothing, vanity MIC. 2, 11, and so רוּחֹה JOB 15, 2, רוּחֹה 16, 3, רוּחֹה to associate with nothingness Hos. 12, 2, comp. רוּחֹה ECCLES. 1, 14; רוּחֹה in nothingness, i. e. in vain 5, 15. — 3. Like רוּחֹה breath of life, i. e. animal life, anima; applied to men and animals ECCLES. 3, 19 21, especially to men JOB 12, 10. Of the dead or idols it is said רוּחֹה Ez. 37, 8; JER. 10, 14; also of people who almost lose their life through terror 1 KINGS 10, 6. But רוּחֹה GEN. 45, 27 the spirit lives again, i. e. returns; commonly רוּחֹה JUDGES 15, 19. רוּחֹה Is. 38, 16 is tautological; elsewhere רוּחֹה JOB 6, 4; 17, 1. Here belongs also רוּחֹה LAMENT. 4, 20 our life, i. e. our king, the life of the state. As proceeding from God, life is also called רוּחֹה JOB 27, 3, with relation to GEN. 2, 7. — Metaphor. every moving force of a thing Ez. 10, 17; ZECH. 5, 9; the sensuous feelings, the spirit, the passions, to which are attributed taming Prov. 25, 28, restlessness GEN. 41, 8, de-

pression JOB 19, 17, *impatience* Ex. 6, 9, *patience* ECCLES. 7, 8, *pride* PROV. 16, 18, *humility* Is. 57, 15, *embitterment* GEN. 26, 35, *grief* Ps. 34, 19. In this sense are also used רוח נכון Ps. 51, 12, רוח נאמן Prov. 11, 13. — Generally, *spirit*, *direction of life*, of individuals or masses, expressed by the genitive זְנוּקִים Hos. 4, 12, מְנוּחִים Is. 19, 14, תְּרוּמָה 29, 10, קְנָאָה Num. 5, 14; imparted by God Is. 11, 2; 28, 6; 32, 15; *will*, *plan* Ez. 1, 12; 1 CHR. 5, 26; and so the expressions: רוח נכון to impart a direction of the will to one 2 KINGS 19, 7, עֲלָה עַל רוח Ez. 20, 32 = עֲלָה עַל לֵב Ex. 35, 21; then *idea* 1 CHR. 28, 12; *understanding*, *insight* NUM. 27, 18, Is. 29, 24, or in this sense are used חֲכָמָה Ex. 28, 3, and רוח Is. 40, 13; *courage* NUM. 27, 18; a *higher insight*, *genius* JOB 32, 8; Is. 19, 3; of the *moral sense* MAL. 2, 15. — 4. Metaphor. and generally *spirit*, *spiritus* (comp. Sanskrit *atman* = *Athem*, Pers. *dem*, Greek *πνεῦμα*), so רוח Hos. 9, 7; of the spirit that pervades the universe Ps. 139, 2, that fills it with life GEN. 1, 2, being God's power JOB 26, 13 parallel יד יי, commonly רוח אל 33, 4, רוח אלה 27, 3, coupled with נְשִׁמָּה 33, 4; hence used for the word or promise of God Is. 63, 14; רוח קדש a holy spirit Ps. 51, 13. From this spirit of God the Hebrew derived the extraordinary powers and gifts of men, such as the gift of artificial work Ex. 31, 3, of the interpretation of dreams GEN. 41, 38, of prophecy NUM. 24, 2, hence a prophet is called רוּחַ אֱלֹהִים *ἀνθρώπος πνευματικός* Hos. 9, 7 (LXX). The going of the spirit of God into men is expressed by רוח אלה על Judges 14, 6, רוח אלה על 6, 34, פְּעֻמָּה 13, 25, רוח אלה על Num. 24, 2, רוח אלה נחה על 11, 25; but this spirit can also work רוח 1 SAM. 16, 14, טְמָאָה ZECH. 13, 2, שָׁקַר 1 KINGS 22, 21 seq. in men. The same spirit passes from one man to another. For example, that of Moses passed to the 70 elders NUM. 11, 17, that of Elijah to Elisha 2 KINGS 2, 15. In the Messianic age it is to be imparted to all men Jo. 3, 1;

Is. 44, 3. בָּשָׂר, קֶחַ, הָאָרֶץ the earthly elements are the contrast to רוח the divine or spiritual Is. 31, 3; ZECH. 4, 6.

רוּחַ (not used) *Aram. intr.* same as the Hebrew verb רוּחַ. Derivat. רוּחַ and רוּחַ.

רוּחַ (def. רוּחָה; with suff. רוּחָה; pl. constr. רוּחֵי) *Aram. f.* same as Hebrew רוּחַ in all meanings: the wind DAN. 2, 35, quarter of the heavens 7, 2, like לֵב mind 5, 20, for the Hebrew נָפֶשׁ 7, 15, spirit, as the source of understanding 5, 12; 6, 4; especially the divine spirit 4, 5 6 15; 5, 14.

רוּחָה (from רוּחַ) *f.* freedom, respite Ex. 8, 11; LAMENT. 3, 56.

רוּחָה *f.* prop. overflow; hence abundance, fulness Ps. 23, 5; 66, 12.

רוּם (3 fem. according to some רוּמָה ZECH. 14, 10; part. רוּם, usually an adjective. which see; inf. constr. רוּם, with suff. רוּם; fut. רוּם, רוּם, ap. רוּם, after Vau consec. רוּם, once רוּם Ex. 16, 20) *intr.* to be high, of רוּם בְּרוּם JOB 22, 12, בָּשָׂר, מִסְלָה Is. 6, 1, hence to be raised high, of רוּם DEUT. 49, 11, to be grown high, of רוּם DEUT. 9, 2, proud-looking, of רוּם PROV. 30, 13, haughty, of רוּם DEUT. 8, 14, exalted, of God Ps. 99, 2, too exalted, too high, of God, i. e. not helping men Is. 30, 18, comp. מְרוּם Ps. 10, 5; to be mighty, of רוּם Is. 26, 11, קָנָן 1 SAM. 2, 1; to become high, i. e. powerful MIC. 5, 8; NUM. 24, 7; to be glorious Ps. 18, 47, with על of a person over Ps. 13, 3; to be raised, even of inanimate things, and therefore with מָעַל of a place Ez. 10, 4 16; to raise up or exalt oneself Is. 30, 18; to advance, to prosper, of רוּם PROV. 11, 11, opposite נָהַר; to crawl forth, of רוּם Ex. 16, 20, thinking perhaps of רוּם; to shew oneself mighty Ps. 21, 14. Deriv. רוּם (adj., subst.), רוּם, רוּם, רוּם, רוּם, the proper names רוּם, רוּם, especially the numerous compounds of רוּם (in אֲבָרִים, מִלְכִּירָם, אֲדָרָם, עֲמָרָם, אֲחִירָם, אֲבִירָם, אֲבִירָם; see אֲבִירָם).

Pih. (part. מְרוּמָם, fut. יִרְוּמָם) *to make high, to raise, to exalt* Ps. 107, 25; *to erect, a house* EZR. 9, 9; *to make shoot up or grow, plants* EZR. 31, 4; *to bring up, children* IS. 1, 2; *to set on high, i. e. to make secure* = הִשְׁתַּיֵּב Ps. 27, 5, with מִן from Ps. 18, 49; *to help up, one low* 37, 34; *to make to conquer* JOB 17, 4; *to celebrate, praise, extol* EX. 15, 2; *to strive high* HOS. 11, 7. Deriv. רוּמָם, רוּמָם (adj.), רוּמָמִית, רוּמָמִית, and the proper name רוּמָמִית (according to some).

Puh. (part. מְרוּמָם, fut. יִרְוּמָם) *to be or become exalted* Ps. 75, 11, part. elevated NEH. 9, 5.

Hif. הִרְוַם (2 perf. הִרְוַמְתָּ, הִרְוַמְתָּ; part. מְרוּמָם, pl. c. מְרוּמִים, with suff. מְרוּמִי; inf. c. הִרְוֵם, with suff. הִרְוֵמִי, once also infin. absol. EZ. 21, 31; imp. הִרְוֵם, before monosyllables הִרְוֵם; fut. יִרְוֵם, ap. הִרְוֵם, prop. causative of the numerous meanings of Kal, *to make high, a nest* JOB 39, 27; *to exalt* Ps. 75, 8, opposite דִּשְׁפִיל *to lift up, from a low condition, with* 1 KINGS 14, 7; fig. *to elevate the head* Ps. 3, 4, *the right hand* 89, 43, *the horn of one, i. e. to impart distinction, might and strength; to set up, a monument* GEN. 31, 45, *a banner* IS. 49, 22, fig. אֲנִלָּה PROV. 14, 29; *to raise, a thing lying on the earth* 2 KINGS 2, 13; *to lift up, מִטָּה* EX. 14, 16, with בַּ instead of the accus. 7, 20; הִרְוֵם *to lift up the hand, in swearing* EX. 17, 11, אֵל GEN. 14, 22, = נִשָּׂא יָד, on the contrary with בַּ *to lift up the hand against one* 1 KINGS 11, 26; *to lift up the feet, i. e. to go* Ps. 74, 3; *to lift up hands and feet, i. e. to be active* GEN. 41, 44; הִרְוֵם *to look freely at one* EZR. 9, 6; הִרְוֵם *to raise a cry* GEN. 39, 15, seldom בְּקוֹל 1 CHR. 15, 16, with לְ of the person *to call to* IS. 13, 2, with עַל of the person *to lift up the voice against one* 2 KINGS 19, 22, in other places there are put to modify קוֹל the adjuncts בְּחִצְצוֹרוֹ EZR. 3, 12, בְּחִצְצוֹרוֹ 2 CHR. 5, 13; הִרְוֵם *to cause the horn to sound loudly* 1 CHR. 25, 5; *to receive, a tax* NUM. 31, 28; *to set forth, food* 1 SAM. 9, 24;

to offer a sacrificial gift (תְּרוּמָה) NUM. 15, 19; 31, 52; EX. 35, 24; generally of presents or gifts 2 CHR. 30, 24; *to take away, lift up, remove, with a wider application* JOSH. 4, 5; with מִן and accus. of the object LEV. 2, 9; *to lift up, take up* 2 KINGS 6, 7, if it be not better to translate it *take away*; also *to bear or carry away*, PROV. 3, 35 and *shame carries away fools*. Deriv. הִרְוֵם, הִרְוֵם.

Hof. הִרְוַם (fut. יִרְוֵם) *pass.* EX. 29, 27. In DAN. 8, 11 the reading fluctuates between הִרְוֵם and הִרְוֵם.

Hithp. הִתְרוּמָם (fut. יִתְרוּמָם, 1 pers. מְרוּמָם IS. 33, 10 for אֲרִי i. e. אֲתִרוּמָם or אֲתִרוּמָם) *to shew oneself elevated*; DAN. 11, 36 *to exalt oneself, i. e. to look down upon a person or thing with pride and contempt* IS. 33, 10.

As to the organic root, רָם (Aram. רָם, רָם) is also in Coptic ϣⲏⲙ to be high (whence ϣⲏⲙⲁ height, ϣⲏⲙⲁ the upright, high one, i. e. man), in אֲרִי (to אֲרִי), Arab. رَمَّ to be high, رَامَ I, هَرَمَ, Arab. رَمَّ (to lift oneself), whence رَمَّ a pyramid, رَمَّ (to be set up), whence رَمَّ a stone set up; in הִרְוֵם III. (which see). See רָם.

רום (*Pe.* only part. pass. רָם) *Aram. intrans. to be lifted up*, DAN. 5, 20. Derivat. רוֹם.

Paal רוּמָם *to extol, to celebrate* DAN. 4, 34.

Ithpa. אֲתִרוּמָם (הִרְוֵם) *to lift up oneself, with לְ of a person, against*, DAN. 5, 23.

Af. אֲרִי (part. מְרוּמָם) *to raise, out of the dust* DAN. 5, 19.

רוֹם (after the form רוֹם, קוֹל) *masc. height, only as an adverb for רוֹמָה on high* HAB. 3, 10.

רוֹם (or רוֹם *m. height, of שְׂמִים* PROV. 25, 3; figurat. *pride* IS. 2, 14 17, sometimes coupled with לֵב JER. 48, 29, together with רוֹם צִיָּה *pride of look, as a sign of haughtiness* IS. 10, 12, or a free, careless look PROV. 21, 4.

רוֹם (with suff. רוֹמָה) *Aram. m. height*, DAN. 3, 1; 4, 17; EZR. 6, 3.

רוֹמָה *fem. exaltation, pride; as an adverb, proudly* Mic. 2, 3.

רומה (*height*) *n. p.* of a locality in the neighbourhood of שָׁכֶם 2 KINGS 23, 36; identical with יְרִימָה (JUDGES 9, 41), as Josephus has Ἀβούμα (*Αρβούμα*), interchanging ρ and β.

רוֹמָם *m. praise* Ps. 66, 17.

רוֹמְמָה (plur. constr. רוֹמְמוֹת) fem.
praise, exaltation Ps. 149, 6.

רוֹמְמוֹת (after the form הִלְלִית; with
suff. (רִמְמוֹת) *fem. height, majesty* Is.
33. 3.

רִיז to רִיזוּ Prov. 29, 6, see רִיז; so too מִתְרִיזוּ Ps. 78, 65 belongs here.

רוּעַ (Kal not used) *intr.* to cry out, to roar, to make a noise, especially to pierce with loud tones, with the voice; identical in the organic root רָע (râgh) with that in עָרַג I. אָרַח, אָרַק, אָרַח, but especially with רָעַע (which see); then with the Sanskrit râç, Latin rugire, Greek ῥ-ρύειν; Arab. رَغَا. Deriv. רָע 1. (not belonging to רָעַע).

Puh. רָעַע (fut. רָרַע) *to be shouted forth with joy, to be sounded forth* Is. 16, 10, coupled with רָנָן.

Hif. הָרִיעַ (3 *plur.* once הָרִיעוּ for מְרִיעִים 1 SAM. 17, 20; *part. plur.* הָרִיעַ *inf. constr.* הָרִיעַ; *fut.* יָרִיעַ, *apoc.* יָרִיעַ) causative of Kal, to raise a war-shout IS. 42, 13, coupled with הִצְרִיחַ with עַל of the person against or over one (a conquered enemy) JER. 50, 15; to complain aloud, to lament IS. 15, 4; to shout joyfully JUDGES 15, 14; to shout in triumph ZECH. 9, 9; with לְ or לְפָנָי of a person to shout for joy in honour of one PS. 47, 2; 81, 2; 95, 2; 98, 6; to cry after, with עַל of a person, in order to frighten JOB 30, 5; especially to make a noise, with trumpets JO. 2, 1; sometimes with בְּהִצְרִיחֹת NUM. 10, 9, either to stir up or to give a signal JOSH. 6, 10 16, or as a sign of breaking up encampment NUM. 10, 5, distinct from תָּקַע 10, 7; הָרִיעַ תְּרוּעָה also stands for it JOSH. 6, 20. Deriv. תְּרוּעָה.

Hithp. הִתְרַעַץ (*fut.* יִתְרַעַץ) to shout for joy Ps. 65, 14, coupled with קָם; to raise a cry of victory, with קָם of the person 60, 10; see רָעַץ, to which many forms belong that look as if they sprung from רָעַץ.

רָוַף I. (Kal not used) *tr.* to throw
to and fro, to move; **אַרָם** **רָעַף** to tremble,
redupl. **רָעַף** to move, to make flutter,
אַרָם **רָעַף** to shake, to totter.

Pih. רִוּץ (fut. יִרְוֹץ) to tremble, to quake, of עֲמֻדֵי שָׁמַיִם Job 26, 11; elsewhere הִתְפַּלֵּץ.

רָחַף II. (not used) *tr.* to bruise or rub in pieces, grain, to grind; cognate in sense with רָחַץ, רָחַס, רָחַט, Arab. رَحَفَ and رَخَفَ to rub in pieces, to make fine or small; identical in its organic root רֶחַךְ with that in רָחַב I., חָרַב I., חָרַב II., חָרַב III., Deriv. רִיפָה.

רוּחַ III. (not used) *trans.* same as רָפָא I. *to heal*, to which also רָפָא I. belongs; see תָּרַח. Deriv. תְּרוּסָה.

רוץ (*part.* רוץ, *plur.* once רוצין, *inf.* constr. רוץ; *fut.* רוץ, in pause רוץ, *apoc.* רוץ) *intr.* (same as the Sam. רוט, רוט, Aram. רוט, רוט) *prop.* to flow or run off, to precipitate (see רוץ, רוץ); hence to run, of men Num. 11, 27, Prov. 4, 12, of horses Jo. 2, 4; to rush along, of locusts 2, 9; with אל of the person to run to one GEN. 18, 7; with אל of the place, the same 24, 20; with לקרא 18, 2, and אחרי 2 KINGS 5, 20 in a modified sense; with ל to hasten to Is. 59, 7; with את JER. 12, 5 to run with one in a race; with accus. of place to run through, את Ps. 19, 6; to hasten to 1 SAM. 20, 6; *absol.* to hunt (after a thing) JER. 23, 21; to come down swiftly Ps. 147, 15; to run through, quickly i. e. to read currently HAB. 2, 2; to rush, upon a person or thing, with אל Job 15, 26, על 16, 14, accus. Ps. 18, 30; with ב to hasten to one, i. e. to seek protection from one Prov. 18, 10. — רוץ *prop. part.* a) a courier Job 9, 25,

for which 7, 6 has **אַרְגָּב** a weaver's shuttle, comp. Coptic **ⲛⲁⲣⲁⲃ** a runner and a weaver's shuttle. b) only in plur. the footmen who accompany state-chariots 1 KINGS 1, 5; 2 KINGS 11, 13; 2 SAM. 15, 1; royal messengers 2 KINGS 10, 25; hence the riders belonging to Persian kings ESTH. 3, 13; 8, 14; perhaps also like **פָּלְחִי** (which see) applied to the royal body-guard, since it is interchanged with **רָצִים**. — Many forms of **רָצַץ** (which see) are conjugated after **רָוַץ**, see **רָצַץ**. — Derivat. **מְרוֹץ** and **מְרוֹצָה** 1 (on the contrary **מְרוֹצָה** 2 from **רָצַץ**).

Pih. **רוֹצֵץ** (*fut.* **יְרוֹצֵץ**) an intensive of Kal, to run hither and thither in manifold ways, of the zig-zag motion of lightnings NAH. 2, 5.

Hif. **יְרִיץ** (*fut.* **יִרְיֵץ**) to lead up hastily, with **מֶן** GEN. 41, 14; to bring quickly 1 SAM. 17, 17; to cause to run, to chase away JER. 49, 19, with **מֶן** 50, 44. Ps. 68, 32 is difficult, perhaps: *Cush lets her hands hasten to God*, i. e. raises her hands hastily in prayer to God, or in bringing offerings.

רוק I. (Kal not used) *intrans.* to be poured out, to flow out, to be emptied; prop. to be juicy, wet, fluid (comp. **יֶרֶק** and **יֶרֶקָה**).

Hif. **יִרְקֵק** (*fut.* **יִרְקֵק**, *apoc.* **יֶרֶק**) to pour out, **נָשַׁם**, spoken of the clouds, with **עַל** upon ECCLES. 11, 3; of oil-pipes (see **צִנְחָתָהּ**) ZECH. 4, 12; figur. to pour out abundantly, **בְּרִכָּה**, i. e. to distribute MAL. 3, 10; to cause to pour themselves forth i. e. to draw out in a mass, **חֲנִיקִים** GEN. 14, 14; on the contrary **חֲנִיתָהּ** **יִרְקֵק** belong to **רוק** II.

Hof. **הִוֵּק** to be poured out, of fermented wine, from one vessel into another JER. 48, 11; but **הִוֵּקָה** SONG OF SOL. 1, 3 is a noun, which see.

רוק II. (Kal not used) *intr. prop.* to be naked, bare, cognate in sense **יָקָה** I.; hence to be empty, Arab. **رَاقٍ** (med. *Ye*), and like **יָקָה** metaph. to be pure, bright,

clean; comp. **בָּרַר** from **בָּרַר**. Deriv. **יֶרֶק**, **יֶרֶקָה**, **יֶרֶקָה**.

Hif. **יִרְקֵק** (*part. plur.* **יִרְקֵקִים**, *inf. constr.* **יִרְקֵק**, *fut.* **יִרְקֵק**) to leave empty, **נָפֵשׁ רָקָב** Is. 32, 6, i. e. not to feed; to empty, **חָרָם** HAB. 1, 17, **פָּלִים** JER. 48, 12; to make bare, **חָרַב**, i. e. to draw, to draw out clean LEV. 26, 33, EZ. 28, 7, **חֲנִיתָהּ** Ps. 35, 3.

רוק III. (Kal not used) *intr.* same as **רוק** to be dissolved, to be scattered as dust, interchanging **ד** and **ר** (see **ר**).

Hif. **יִרְקֵק** to rub in pieces, to crush PSALM 18, 43, for which 2 SAM. 22, 43 has **אֶדְרֵקָם** = **אֶדְרֵקָם**, explained by **אֶדְרֵקָם**.

רוֹר (3 *perf.* **רָר**) *intr.* to be slimy, to flow toughly, to spit out slimy matter, with the accus. **זֹב** LEV. 15, 3, of corporeal slimy effusions. The form is reduplicated from the simple root **רָר** (which should be assumed perhaps to **רָר** JOB 37, 11 moisture), and is connected with **רָרָה**, **רָר** I. (which see), **רָרָה** III., Arab. **رَرِي** (to suppurate), Greek **ῥέειν**, to run, Sanskrit **ri** to go, = **sri**, **sru** to flow, Latin **riv-us**, Persian **rū-d**, river, Himyar **ruru** sea. From the reduplicated form **רָר** comes the Ar. **رَار** (to be slimy), then **رَال** and **رَام**, with the usual interchange of consonants. Deriv. **רָרִי**.

רוֹשׁ *poppy* DEUT. 32, 32 see **רֹאשׁ** 3.

רוֹשׁ (3 *plur.* **רָשׁוּ**; *part.* **רָשׁ**, four times **רָשׁ** 2 SAM. 12, 1 4; PROV. 10, 4; 13, 23) *intr. prop.* to be weak, pressed down, humbled, wretched; figurat. to be small, insignificant, cogn. in sense with **דָּבָא**, **דָּבָא**, **דָּבָא**; to be poor Ps. 34, 11, *part.* **רָשׁ** poor, needy, along with **נָקְלָה** 1 SAM. 18, 23, opposite **עָשִׁיר** 2 SAM. 12, 1. For the characteristics of **רָשׁ** see PROV. 10, 4; 13, 8; 14, 20; 18, 23; 19, 1 7 22; 28, 3 6; 29, 13; Ar. **رَاشٍ** trans. to weaken, to bring down, **رَاشٍ** to be bruised, to be brought down; conseq. **רָ** is connected with **רָצַץ** (**רָצַץ**). The same

meaning is borne by רוּחַ to the Nif. רוּחַשׁ (GEN. 45, 11; PROV. 20, 13; 23, 21; 30, 9) and to the Hif. רוּחַשׁ (1 SAM. 2, 7), which does not therefore belong to רוּחַ I. Deriv. רוּחַשׁ, רוּחַשׁ, רוּחַשׁ.

Pih. רוּחַשׁ (fut. רוּחַשׁ) to crush, to destroy, hence to depopulate JER. 5, 17.

Puh. רוּחַשׁ (1 pers. plur. רוּחַשְׁנוּ, for which is רוּחַשְׁנוּ) to be brought low; of cities, to be wasted MAL. 1, 4.

Hithp. רוּחַשׁ to represent oneself poor, to feign poverty, PROV. 13, 7.

רוּחַ (from רוּחַ = רוּחַ a female friend, viz. of God; or, El or Jah is Friendship, comp. רוּחַ, רוּחַ; Peshito רוּחַ) n. p. f. RUTH 1, 4; 2, 2.

רוּחַ (def. רוּחַ, plur. רוּחוֹ, def. רוּחוֹ; from רוּחַ) Aram. m. a secret, a thing concealed DAN. 12, 18 19 29 47; 4, 6; in the Targ. for רוּחַ, רוּחַ; Syr. רוּחַ and רוּחַ the same, whence רוּחַ to keep secret.

רוּחַ trans. to lessen, to make thin or lean; figur. to take away, to make disappear, רוּחַ ZEPH. 2, 11; Arab. רוּחַ to lessen, רוּחַ intr. to be wasted. The organic root is also in רוּחַ Deriv. רוּחַ, רוּחַ, רוּחַ 1.

Nif. רוּחַ (fut. רוּחַ) to waste away, to become lean IS. 17, 4 (of flesh).

רוּחַ adj. m., רוּחַ fem. lean, of lambs EZ. 34, 20; unfruitful, of the soil NUM. 13, 20; Zab. רוּחַ.

רוּחַ m. 1. (from רוּחַ after the form רוּחַ) leanness, a figure of distress and misery IS. 10, 16; Ps. 106, 15; scantiness, consumption, of רוּחַ, i. e. smallness, diminutiveness MIC. 6, 10. — 2. (from רוּחַ) a prince, a noble PROV. 14, 28 = רוּחַ, comp. רוּחַ.

רוּחַ (an important, leading one, from רוּחַ) n. p. of the founder of the kingdom of Damascus 1 KINGS 11, 23; comp. רוּחַ from רוּחַ = רוּחַ.

רוּחַ (not used) intr. to cry out, to call, to halloo, spoken of a cry of joy

or grief (Arab. רוּחַ the same); identical in its organic root רוּחַ with that in רוּחַ, רוּחַ, רוּחַ. Deriv. רוּחַ.

רוּחַ (from רוּחַ, after the form רוּחַ, רוּחַ) m. consumption; hence destruction, IS. 24, 16 destruction to me! i. e. woe to me! The LXX and Vulg. take it unsuitably from רוּחַ a secret.

רוּחַ (fut. רוּחַ, 3 plur. רוּחוֹ) intr. to move to and fro, of the eyes, to roll, as a sign of anger JOB 15, 12, where some mss. read רוּחוֹ (see רוּחוֹ); then to wink, as a gesture of insolence, hence רוּחוֹ in the Targ. for רוּחוֹ; Arab. רוּחוֹ, Aram. רוּחוֹ, the same. Thus we should not compare the Arab. רוּחוֹ.

רוּחוֹ (only part. רוּחוֹ) intr. to be heavy, weighty, in repute and dignity; hence רוּחוֹ honoured, distinguished, then a prince JOB 5, 3; Ps. 2, 2; PROV. 8, 15; in other places parallel with רוּחוֹ, Arab. רוּחוֹ, hence רוּחוֹ weighty; the organic root is רוּחוֹ. A comparison with רוּחוֹ, Arab. רוּחוֹ, would give for רוּחוֹ the meaning to hold together, to arrange, which is also suitable. Derivat. רוּחוֹ 2.

רוּחוֹ see רוּחוֹ.

רוּחוֹ intr. to be wide, roomy, extensive, broad; therefore to widen, of chambers EZEK. 41, 7; to enlarge, of the לב, with joy IS. 60, 5; to be opened, of the mouth, i. e. to speak freely (opposite, to be dumb) 1 SAM. 2, 1; according to the derivatives, to be comprehensive, to be wide and broad, to be puffed up. Deriv. רוּחוֹ, רוּחוֹ, רוּחוֹ, the proper names רוּחוֹ (also in רוּחוֹ; רוּחוֹ, רוּחוֹ).

Nif. רוּחוֹ (part. רוּחוֹ) to be wide, extensive IS. 30, 23.

Hif. רוּחוֹ (part. רוּחוֹ, inf. constr. רוּחוֹ, fut. רוּחוֹ) to make wide, broad (in length and breadth) MIC. 1, 16; to enlarge, a tent IS. 54, 2, a couch 57, 8, רוּחוֹ 30, 33, Ex. 34, 24, borders Ex.

34, 24; DEUT. 33, 20; *to make wide for* GEN. 26, 22; *to make place for*, i. e. to give access to PROV. 18, 16; *to make free*, i. e. to rescue from oppression Ps. 4, 2; *לָפֶתֶחַ פִּיהוּ* *to open wide the mouth*, with *לָפֶתֶחַ* of a person, i. e. to scorn Ps. 81, 11; *לִפְתּוֹ* *to make the desire wide*, i. e. to be very greedy Is. 5, 14; *to make susceptible*, לֵב PsALM 119, 32, *to free from anguish* 25, 17.

According to the fundamental signification *רחב* seems to be an enlargement of *רָחֵב*, which means in Ethiop. to extend; *רחח* also (which see) may be connected with it. In Ar. رَحَب, رَحَب are the same.

רחב (constr. *רחב*, pl. constr. *רחבי*) adj. m., *רחבה* (constr. *רחבת*) fem. *wide and broad, roomy*, of a land Ex. 3, 8, fully *רחב ימים* Ps. 104, 25, *רחבת ימים* GEN. 34, 21; *large in circumference*, of a cup Ex. 23, 32; *broad* JOB 30, 14, opposite *long* 11, 9; *thick*, of a wall NEH. 3, 8; figur. *broad*, of a law, i. e. far-reaching, not to be comprehended Ps. 119, 96; *רחב לבב* 101, 5 *puffed up, haughty*, like *רחב נפש* Prov. 28, 25; also a subst. *pride*.

רחב (*freedom*, viz. *is with Jah*) n. p. f. JOSH. 2, 1; comp. *רחביה*.

רחב (pl. constr. *רחבי*) m. *breadth, a wide place* JOB 36, 16, explained by *לֹא מוֹצֵק*, and construed in the fem. like *מָקוֹם* 20, 9; pl. *breadths*, i. e. extent 38, 18.

רחב (with suff. *רחבו*, *רחבה*) masc. *breadth*, opposite *אָרְךְ* GEN. 6, 15; 13, 17; DEUT. 3, 11; *extent, circumference*, מָלֵא רַחֵב Is. 8, 8 *fulness of extent*, i. e. the greatest extent; *רחב לב* 1 KINGS 5, 9 [4, 29] *width of understanding*, i. e. a comprehensive understanding.

רחב and *רחוב* (with suff. *רחבה*; pl. *רחבות*, with suff. *רחבתי*) f. 1. (pl. m. ZECH. 8, 5) *a roomy place, a wide space, in a city; hence a street*, GEN. 19, 2, like *πλατεια*; *a large, open place, forum, vestibule*, at the gate 2 CHR. 32, 6, where the people assembled NEH. 8, 1,

before the temple EZZ. 10, 9, the market-place of orientals, see שוּק. — 2. (*extension*, of a place) n. p. of a Levitical city in Asher NUM. 13, 21, JOSH. 19, 28 30 (there seem to have existed two cities of this name). — 3. Fully *רחוב בית* (*roomy place*) n. p. of a city near יָדֵן, to which an עֵמֶק (plain, valley) belonged; viz. the plain *Huleh* (Robins. III, 611 seq.) JUDGES 18, 28. The *Potōß*, 4 Roman miles from Scythopolis (Onom.), is another *רחוב*. — 4. n. p. of a part of Syria (אֲרָם), for which the Chronist has אֲרָם גִּדְדִּירִים, and which has been identified with *רחבות הנקרה* 2 SAM. 10, 6, for which *רחוב* alone stands in 10, 8. — 5. (*freedom*, viz. *is with Jah*) n. p. m. NEH. 10, 12; 2 SAM. 8, 3.

רחבה f. *freedom, prosperity* PSALM 119, 45.

רחבות (*wide places, spaces*, i. e. *extension*) 1. n. p. of a well GEN. 26, 22, ident. perhaps with the place *Ruchaibah*, three hours south of Elusa (Robins. I, 324 seq.). — 2. *רחבות עיר* n. p. of an Assyrian city founded by Nimrod GEN. 10, 11, mentioned along with *יִנְיָה* and *בִּלְחָ*; if it be Semitic, it stands for *עיר רחבות*. — 3. *רחבות הנקרה* (*Rehoboth on the river*) n. p. of an Edomite city GEN. 36, 37, which is mentioned elsewhere (Notit. dignitt. I, p. 78. 346) by the name *Raboto* along with Edomite localities, and which Eusebius and Jerome adduce as situated in Gebalene. LXX Ροβωθ, Vulg. *Rohoboth*; the Arabians mention a رَحْبَة on the Euphrates, not far from Circesium, and one opposite Bagdad &c.

רחביה (*Jah is a Deliverer*) n. p. m. 1 CHR. 23, 17; for which is *רחביהיה* in 24, 21.

רחביה see *רחביהיה*.

רחבעם (*the Family-founder is a Deliverer*, i. e. God is such; see צָם) n. p. m. 1 KINGS 11, 43; LXX Ροβοάμ, so that ר and פ appear as the vowel o.

רחח (not used) tr. *to rub, to crush*;

ident. in its organic root רח-ה with that in מרחק, מרחק, מרחק; Arab. رَحَّ. Deriv. רחמים.

רחם see רחמים.

רחום (from the Pihel of רחם I.) *adj. masc. merciful, compassionate*, of God, coupled with חַיִּים Ex. 34, 6; Jo. 2, 13; Ar. رَحِيم and رَحِيم.

רחום (*compassion, love*) *n. p. m.* EZR. 4, 8; NEH. 3, 17; 10, 26, for which 7, 7 has רחום (*compassion*); also רחם 12, 3, for which 12, 15 has רחם, probably transposed for רחמים.

רחוק and רחוק (*plur. רחוקים*; after the form קרוב) *adj. masc., רחוקה* (*pl. רחוקות*) *f.* 1. of place, *far, wide, remote, far away*, of countries DEUT. 29, 21, of journeys, ways NUM. 9, 10; *dwelling afar* JO. 4, 8; PROV. 27, 10; רחוק *remote or far* from DEUT. 13, 8; metaphor. and fig. *far off*, said of God, i. e. refusing help PS. 22, 2. Subst. *far space, distance* JOSH. 3, 4; *farness, in מרחוק from far, afar off* GEN. 22, 4; Ex. 20, 18; *from afar* JOB 36, 3, *עד מרחוק to a distance* NEH. 12, 43. Before Makkeph רחוק; see אצל. — 2. of time: a) *future, רחוקים* EZR. 12, 27 *times far off; to distant (future) times* 2 SAM. 7, 19; b) *long ago, as מרחוק* JER. 23, 23 *God from of old*, i. e. who is of old time; *from מרחוק from past times* JER. 22, 11. — 3. *unattainable, hard* DEUT. 30, 11; *valuable, precious* PROV. 31, 10.

רחט (not used) *trans. to hew out, to work*, with the axe, of a carpenter; Ar. transposed حَرَط and also حَت. Deriv. רחית (which see) and

רהט (only *pl. רחטים* cod. Sam.) *m. a wooden channel* Ex. 2, 16, so called from the act of cutting out or deepening.

רחיט (*pl. רחיתים*) *m. carved beams*, so called from cutting SONG OF SOL. 1, 17 K'tib; see רחית, and compare also רחית.

רחים *dual* (from the sing. רחיה; from רחיה) *a hand-mill*, consisting of two grindstones Ex. 11, 5; Is. 47, 2; Ar. رَحَا, the same, dual رَحَوَان, whence the denom. رَحَا to turn a mill.

רחים see רחמים.

רחיק (from the Pihel of רחק) *Aram. adj. m. (pl. רחיקין)* same as Hebr. רחוק *distant* EZR. 6, 6; Targ. רחיק, רחיק.

רחל (not used) *intr. to suck, to draw in*, of lambs; Ar. رَغَلَ to suck, whence رَغْلَة a lamb; also رَحَلَ, whence رَحَل a lamb, which is unconnected with رَحَلَ to wander (Hebrew רָגַל). The org. root רחל is ident. with that in עָל (עָל), Ar. غَال (to lap up, suck in). Derivative

רחל (*pl. רחלים*, with suff. רחליה) *f.* 1. prop. *the sucking one, a sucking lamb* GEN. 31, 38; 32, 15; also an *ewe*, giving suck. — 2. (*lamb*) *n. p. f.* GEN. 29, 16; 30, 22; LXX Παρθένος.

רחם I. (*fut. ירחם*, only 1 pers. with suff. אֶרְחֶמֶךָ) *intr.* 1. prop. *to be attached to, friendly, united with*; hence poet. after the Aramaean signif. *to love* PS. 18, 2 (Aram. رَحِم, رَحِم), and it is unnecessary to read אֶרְחֶמֶךָ; Ar. رَجَم and رَجَم the same (see רגם), and so رَجَم, رَجَم a friend, a companion. — 2. *to be tender, mild, soft*; metaphor. *to be tender, gracious, compassionate, merciful* (see Pih.). Derivat. רחמים, רחם and רחמה (according to some), רחמן, whence רחמני; the proper names רחם 2, רחום, רחם.

Pih. רחם (*part. מרחם, infin. constr. רחם; fut. ירחם*) *to interest oneself in a person with love and fondness, to have compassion upon, the weak, the unfortunate, with the accusat.* Is. 9, 16; 13, 18; 49, 15, opposite רחוק; commonly applied to God 14, 1; 30, 18; seldom with עָל for the accusat. PS. 103, 13, or absol. LAMENT. 3, 32; once referring to things JER. 30, 18. Aram. رَحِم, רחם?

the same. Deriv. רָחַם, and the proper names יִרְחֵם, יִרְחֵמָל.

Puh. רָחַם (*fut.* יִרְחֵם) *to find mercy or compassion* Hos. 14, 4; Prov. 28, 13. Deriv. the proper name יִרְחֵם; symbol. לֹא רָחֵמָה, רָחֵמָה.

רָחַם II. (not used) *intrans.* same as רָחַף *to tarry over a thing, to foster a thing, to cherish*; hence to brood, incubate, fovere, Ar. رَحِمَ. Deriv. רָחַם I, רָחֵמָה, רָחֵם.

רָחַם III. (not used) *intrans.* same as רָחַם II., רָחַם, *to be variegated*; Ar. رَحِمَ the same; deriv. רָחַם, רָחֵמָה.

רָחַם (from רָחַם III.) *m.* the name of a sort of vulture Lev. 11, 18 (cod. Sam. רָחֵמָה), like the Ar. رَحِمَ a vulture of the size of a raven, white in the body and neck, and black in the tips of the wings; conseq. named from its spotted appearance, and not from its fondness for its young; Targ. יִרְחֵמָה the party-coloured; comp. אֲרָחִם spotted, of a horse, like אֲרָחִם variegated. DEUT. 14, 17 רָחֵמָה.

רָחַם (in pause רָחַ, from רָחַם II.) *m.* 1. prop. that which hatches, produces, or the place of hatching, and so the mother's womb, uterus, a figure of birth; מִרְחָם Is. 46, 3 *from birth*, like מִרְחָם (Ps. 22, 11); מִרְחָם *unfruitfulness of the mother's body* Prov. 30, 16; coupled with פְּרִיָּם a figure of fruitfulness GEN. 49, 25; poet. a maiden, a woman, JUDGES 5, 30, like Horace's cunnius (Sat. 1, 3, 107); Ar. رَحِم the womb. — 2. (from רָחַם I; love, fondness) *n. p. m.* 1 CHR. 3, 44.

רָחַם (in pause רָחַ, with suff. רָחֵמָה) *m.* (fem. JER. 20, 17) same as רָחַם the maternal womb, matrix, uterus JOB 10, 18; 24, 20, applied to animals also Ex. 13, 12; פֶּתַח רָחֵם the opening of the mother's womb, i. e. the first birth NUM. 3, 12. To close the womb (see פֶּתַח, פָּתַר) is to make barren, and the opposite is to

open (פָּתַח) מִרְחָם *from birth*, from earliest youth JER. 1, 5.

רָחַם (not used) *Aram.* same as Hebr. רָחַם I. Deriv. רָחֵמִין.

רָחֵמָה (only *du.* רָחֵמָתִים) *f.* a maid, a woman; dual, two damsels JUDGES 5, 30 (after the Hebrew exegesis).

רָחֵמָה see רָחַם.

רָחֵמִים (*pl.* of רָחַם, *pl. constr.* רָחֵמִין) *masc. pl.* compassion, pity, sympathy, for one's kindred GEN. 43, 30, towards the unfortunate AMOS 1, 11, the poor and afflicted GEN. 43, 14, used especially of the mercy of God Ps. 25, 6; 40, 12; with יְדוּלִים Is. 54, 7, רָחֵם PSALM 119, 156, coupled with חָסֵד Hos. 2, 21. Phrases are: יָחַם רָחֵם DEUT. 13, 18, יָחַם רָחֵם Is. 47, 6, צִוָּה רָחֵם ZECH. 7, 9 *to shew mercy to one*; on the contrary יָחַם רָחֵם לְפָנֶי GEN. 43, 14 or לְפָנֶי 1 KINGS 8, 50 means *to commend one to the favour of a person*. Metaphor. the heart, i. e. the seat of feeling Prov. 12, 10, without denoting the uterus, like רָחַם.

רָחֵמִין (from רָחַם) *Aram. masc. plur.* same as Hebrew רָחֵמִים DAN. 2, 18; Syr. رَحِمِينَ.

רָחֵם (not used) *adj. masc. compassionate, merciful*; *Aram.* the same, Ar. رَحِيم; derivative

רָחֵמִין *adj. m., רָחֵמִית (pl. רָחֵמִית) f.* merciful LAMENT. 4, 10.

רָחַף (not used) *tr.* to bend, to incline, to let down, *Aram.* رָحَف, Arab. رَحَن; ident. in its organic root with رָחַף. Deriv. the proper name רָחֵפָה.

רָחַף I. (Kal not used) *tr.* prop. to cover, to protect; hence to foster, to cherish or protect a thing lying over or covering it; to brood over a thing. *Aram.* رָحَف to lie over a thing, in order to animate, protect, cherish it; Pael used of the laying on of the hand in ordination, to descend upon a thing. The organic root רָחַף lies also in רָחַף I.

Pih. רָחַק (*part.* מִרְחָק, *fut.* יִרְחַק) *to lie quickening or brooding, with על over, of the רִיחַ אֱלֹהִים, brooding over chaos, to impart vital power to it* GEN. 1, 2 (LXX, Vulg.); *to hover over, of the eagle protecting her young* DEUT. 32, 11. In both places, the signification *to sink, to settle down* is not applicable.

רָחַק II. (only 3 *pl.* רָחֲקוּ) *intr.* *to hover, to fly to and fro, to wave, to loom, as the Targ. and Saad. explain it also in* GEN. 1, 2 *and* DEUT. 32, 11; *intensive, to quake* JER. 23, 9. The Ar. رَحَف is only a collateral form of رَحِم, like the Syr. رَحَف.

רָחַץ (*inf. c.* רָחֹץ and רָחֲצָה; *imp.* רָחֹץ; *fut.* יִרְחֹץ) *prop. intr. to bubble up, to flow, to pour out, to swell, conseq. only a collateral form of רָחַשׁ to overflow, Arab. رَحَض to perspire much. Then* 1. *like* שָׁפַק *tr. to let water flow over a thing, to rinse, to wash, with the accus.* GEN. 18, 4; 43, 31; *the body* (בָּשָׂר) LEV. 14, 9; *to wash, persons* Ex. 29, 4, *the sacrificial flesh* LEV. 1, 9; *fig. the heart* Is. 4, 4, *the hand* Ps. 26, 6, *hence as a symbolical action* DEUT. 21, 6. In Arabic *to wash clothes* also, for which the Hebr. כָּבַשׁ (which see) is used. — 2. *intr. to wash oneself, to bathe* Ex. 2, 5, LEV. 14, 8, *with מַי of the fluid in which* SONG OF SOL. 5, 12, *seldom with the accus.* Ex. 30, 20, *and with מִן of the vessel out of which* 40, 31. *Deriv.* רָחֹץ, רָחֲצָה.

Puh. רָחַץ *to be washed, cleansed, בִּצְמִים* Ez. 16, 4.

Hithp. יִרְחֹץ *to wash oneself* JOB 9, 30.

רָחֹץ (with *suff.* רָחֲצִי) *m. a washing, רִיחַ a wash-basin* Ps. 60, 10.

רָחַץ (Peal unused) *Aram. tr. to catch, to seize, ident. in its organic root רָחַץ with that in the Hebr. רָחַץ, fig. to trust firmly, in the Targ. for Hebr. בָּטַח.*

Ithpe. אֶחְרָץ (3 *pl.* יִחְרְצוּ) *to trust, with מִן of a person* DAN. 3, 28; *Targ. deriv.* אֶחְרָצָא.

רָחֲצָה *f. a bath, washing-place* SONG OF SOL. 4, 2.

רָחֹק *see* רָחֹק.

רָחַק (*inf. constr.* יִרְחַק and רָחֲקָה; *fut.* יִרְחַק) *intr. to separate, from a person or thing; to remove from, to be away from, with מִן of a person* JOB 30, 10, *Prov.* 19, 7, *opposite* חָבַק *Eccles.* 3, 5; *with מִן of a person* Ez. 8, 6, *in the Targ. tr. for the Hebr. מָאָס, מָעַב, to be far, of place* DEUT. 12, 21, *or time* MIC. 7, 11; *of God, not to be at hand to help, opposite* מָרַב *Ps.* 22, 12; *of men, to be remote from safety* JOB 5, 4. *Derivat.* רָחֹק, רָחֹק (also as a subst.), מִרְחָק, and the proper name מִרְחָק.

Nif. יִרְחַק (*fut.* יִרְחַק K'tib) *to be removed* ECCLES. 12, 6 K'tib, where K'ri has יִרְחַק (see רָחַק); *read by many* יִרְחַק (to be torn), Arab. خرق.

Pih. רָחַק (*fut.* יִרְחַק) *to put far away, with מִן* Is. 29, 13; *to carry far away, to spread far, בָּצָר אֶרֶץ* 26, 15.

Hif. יִרְחֹק (*inf. abs.* יִרְחֹק, *c.* יִרְחֹק; *fut.* יִרְחֹק) *to put far away, with the accus.* אֶנָּה *Job* 11, 14, *and מִן* Ps. 88, 19 *or מִן of the person* JOB 13, 21, *also with מִן of place* Jo. 4, 6, *with מִן of the place to which one takes* Ez. 11, 16; *fig.* *Prov.* 4, 24. רָחַק stands adverbially, when it is followed by the *infin. constr.* with לְ, as *לְרָחֹק he is gone far away* Ex. 8, 24 [28]; yet the *infin.* is often omitted GEN. 44, 4; *JOSH.* 8, 4. *Inf. abs.* יִרְחֹק *as an adv. far, distant* GEN. 21, 16; *Ex.* 33, 7; *JOSH.* 3, 16.

By an interchange of ר and ד (see ר) רָחַק is connected with the Targ. רָחַק, Arab. رَحَق to remove far away, to drive away.

רָחַק (*pl.* רָחֻקִים) *m. one departing far, i. e. going far from God* Ps. 73, 27.

רָחַק (not used) *Aram. intr. same as* Hebr. רָחַק. *Deriv.* from Pa. רָחַק.

רָחַשׁ (only Kal) *intr.* 1. *to boil up or over, to flow, connected with* רָחַץ (which see); *fig. to boil over, of the לב.*

which overflows with **דָּבַר טֹב** Ps. 45, 2, prop. to *move*, like the Aram. **רָחַשׁ** for the Hebrew **רָמַשׁ**. — 2. to *bubble up, to boil up*; deriv. **מִרְחָשׁ**. — The fundamental signification is to *flow, to drip, also in Ethiopic*; and out of it has arisen the meaning to *boil or bubble up, to bubble forth*; the Arab. **رَحَشَ** to move away, to hasten away (proceeding from to flow), **رَقَصَ** to bubble up, belong here. In its organic root **רָחַשׁ** it is ident. with that in **חָשׁ** (Targ. **חָשׁ**), Pers. *gush-iden* (agitari). The LXX and Vulg. assume for **מִרְחָשׁ** a stem **רָחַשׁ** = **רָכַשׁ**, translating the former *craticula*, **רָכַשׁ**, translating the former *craticula*, **ἐσχαρα** (grate), which is unnecessary.

רָחַת (from **רָיַח**, like **נָחַת** from **נָיַח**) *f. ventilabrum, a fan, a winnowing shovel*, Is. 30, 24, prop. what tosses or moves to and fro, from **רָיַח** to blow.

רָטַב (*fut.* **יִרְטַב**) *intr. to be moist, wet*, with **זָרַם** Job 24, 8; metaphor. to be *juicy, fresh*, of plants, whence **רָטַב** (an adj.); Ar. **رَطِبَ** to be moist or green, Targ. **רָטַב**, Af. **أَرَطَبَ** to make wet, to moisten, and from it the deriv. **رָטַב**, **רָטַב**, **רָטַב**, Syr. **رَطِبًا** (moisture). The organic root **רָטַב** is also in **רָטַב**, **רָטַב**, **רָטַב**; comp. Ar. **رَضَبَ** to pour.

רָטַב *adj. m. juicy, fresh* Job 8, 16.

רָטַח (only *fut.* with *suff.* **יִרְטַח** according to some) *tr. to push forth, to throw out, to cast forth*, with **עַל יְדֵי פִּי** Job 16, 11 (LXX, Symm., Vulg., *Rashi*, *de Bañoles*); Arab. **رَطَا** to push forth, almost ident. with **رָטַח**. But see **רָטַח**.

רָטַח (not used) *intr.* same as **רָחַח** to tremble, to quake, to be terrified, Aram. **רָטַח**; ident. in its organic root **רָטַח** with that in **רָחַח**, **רָחַח**. Deriv.

רָטַח *m.* same as **רָחַח** *terror, trembling* Jer. 49, 14; Aram. **רָטַח** the same, where are also Pa. and Ithpa.

רָטַח (not used) a stem assumed for

רָטַח Job 16, 11, compared in its organic root with **רָטַח**, **רָטַח**; but see **רָטַח** and **רָטַח**.

רָטַח (not used) *intr.* same as **רָטַב** (which see) to be moist, fresh, juicy. From it by adding **שׁ** comes the quadrilateral **רָטַח** (not used) to make moist, fresh, juicy, to freshen. The formation of quadrilaterals by **שׁ** at the end is frequent in Arab., e. g. **جَرَفَسَ** (to take or snatch away) from **جَرَفَ**, **عَرَمَسَ** (to be hard) from **عَرَمَ**. A comparison with the Arab. **طَفَشَ** is incorrect, since it comes from **طَفَشَ** = **طَفَشَ**.

רָטַח (*fut.* **יִרְטַח**) to be freshened or juicy Job 33, 25, Targ. **אֲחֻקְלִישׁ** (to be tender).

רָטַח (Kal not used) *tr.* to break smite or dash in pieces; Aram. **רָטַח**, **רָטַח**, Ar. **رَطَسَ** the same. The organic root **רָטַח** is also in **רָטַח**, **רָטַח**, **רָטַח** I., **רָטַח**.

רָטַח (*fut.* **יִרְטַח**) to dash in pieces, **רָטַח** 2 Kings 8, 12 (cognate in sense **נָפַץ** Ps. 137, 9); to dash to the ground Is. 13, 18.

רָטַח (*fut.* **יִרְטַח**) to be dashed to the ground Is. 13, 16; Hos. 10, 14; Neh. 3, 10.

רָיַח *m.* (from **רָיַח** = **רָיַח** to flow over) an overflow, a watering Job 37, 11, Ar. **رَيَّ** the same; but it may also stand for **רָיַח** from **רָיַח**. See **רָיַח** and **רָיַח**.

רָיַח as a verb, see **רָיַח**.

רָיַח (and **רָיַח** Ex. 23, 2; Job 13, 6; 29, 16; 31, 13; Prov. 25, 8; with *suff.* **יִרְיַח**; 1 *pl. c.* **יִרְיַח**; 2 *pl.* **יִרְיַח**; from **רָיַח**) *m.* strife, quarrel, disunion Gen. 13, 7; Deut. 25, 1; Jer. 15, 10; maltreatment, of servants Is. 58, 4; **רָיַח** an adversary 41, 11, an opponent Job 31, 35. Also in other places a castigation, reproach 13, 6; feud, dispute, Ps. 18, 44 from the feuds of the people; fig. in **רָיַח** Job 33, 19 **רָיַח** *in the bones*, i. e. fever-heat, infesting the bones; the K'r'i reads **רָיַח**, either = **רָיַח** or as meaning *all, full*, which is

less suitable. Besides, a cause, suit Is. 1, 23; 41, 21, coupled with מִשְׁפָּט 2 SAM. 15, 4; רִיב לְעַם פ' to have a suit with one MIC. 6, 2; נֶפֶשׁ רִיבֵי נֶפֶשׁ dangerous transactions LAMENT. 3, 58; activity Is. 34, 8.

רִיבֵי (from יָהּ יָהּ *Jah is Agency*) *n. p.* m. 2 SAM. 23, 29; see יָרִיב, יָרִיבֵי.

רִיָּה (Kal not used) *intr.* same as רָהָה which see.

Pih. רִיָּה see *Pih.* of רָהָה.

רִיחַ as a verb, see רִיחַ.

רִיחַ (with *suff.* רִיחֹו; from רִיחַ) *m.* prop. the exhalation, of a scent; hence scent, smell GEN. 27, 27; SONG OF SOL. 1, 12; רִיחַ אָף 7, 9 smell of the nose, i. e. breath; but אָף may also mean mouth (see אָף pag. 132*), so that it should be translated breath of the mouth; רִיחַ מֵיִם JOB 14, 9 the smell i. e. the scent of water; commonly coupled with נִיחֹחַ, see נִיחֹחַ.

רִיחַ *Aram. m.* same as Hebrew רִיחַ DAN. 3, 27.

רִיִּם see רָאָם.

רִיֵּעַ a neighbour JOB 6, 27 see רֵעַ.

רִיבֹות (from רִיב) *f. pl.* pounded corn or grain, grits 2 SAM. 17, 19; PROV. 27, 22.

רִיפָת *n. p.* of a son of גִּמְרִי, i. e. of a Cimmerian tribe GEN. 10, 3, by whom are understood the Celts who marched across the Rhiphaean mountains (ὄρη Πιναία), i. e. the Carpathians, into the farthest regions of Europe.

רִיק as a stem, see רִיק.

רִיק (רִיקִים, רִיקִים) *adj. m.*, רִיק (pl. רִיקֹות) *f.* empty, of בֹּרֶה GEN. 37, 24, כֶּרֶם JUDGES 7, 16, כֶּרֶם 2 KINGS 4, 3; emptied, bared NEH. 5, 13; vain, void, of דָּבָר DEUT. 32, 47; hungry, of נֶפֶשׁ Is. 29, 8; רִיקִים, subst. empty, i. e. wanton, loose people, rabble JUDGES 9, 4; 11, 3; PROV. 12, 11 (not with Symm. and Vulg. an abstract, inaction), but רִיקֹות GEN. 41, 27 stands = רִיקֹות in the

same verse; *Aram.* רִיקֹון, רִיקֹון the same.

רִיק (from רִיק) *m.* emptiness, of כְּלִי JER. 51, 34; metaphor. nothingness, vanity, = הֶבֶל Ps. 2, 1; as an *adv.* in vain, to no purpose, 73, 13, coupled with הֶבֶל Is. 30, 7, fully לְרִיק 65, 23, לְרִיק 49, 4; לְרִיק HAB. 2, 13 and JER. 51, 58 prop. for the satisfaction of nothingness, i. e. in vain.

רִיקִים (i. e. רִיק with the termination הֶם, as in אֲמָנִים) *adv.* emptily, of כְּלִי JER. 14, 3; with empty hands RUTH 1, 21; vainly, without effect 2 SAM. 1, 22; = חֲקָם in vain, without cause, frustra, Ps. 25, 3; 7, 5 (if אֲרִיִּי רִיקִים be not = שְׁנֵאֵי חֲקָם 69, 5).

רִיר as a stem, see רִיר.

רִיר (from רִיר) *m.* spittle, slaver 1 SAM. 21, 14; the white of an egg JOB 6, 6 (see חֲלָמֹות) or anything slimy, curdled milk.

רִישׁ (see רָאָשׁ) *m.* poverty PROV. 28, 19.

רִישׁ (from רִישׁ) *poverty, neediness* PROV. 10, 15.

רִישׁוֹן see רִישׁוֹן.

רִךְ (from רָכַךְ; *pl.* רִכִּים) *adj. m.*, רִכָּה (*pl.* רִכֹּות) *f.* tender, of children PROV. 4, 3; GEN. 33, 13; young, of cattle 18, 7; soft, mild, of the לֶשׁוֹן PROV. 25, 25; meek 15, 1; רִכּוֹחַ an *adv.* mildly, friendly JOB 40, 27; then delicate, coupled with עָנָה DEUT. 28, 54; dull, weak, of יְרִיִּים GEN. 29, 17, LXX ἀσθενεῖς, opposite רִפָּה; desirable, of situation 2 SAM. 3, 39; timid, faint-hearted, with לֶבָב DEUT. 20, 8; רִךְ subst. a tender twig Ez. 17, 22, = יִרְנָק; Targ. רִכִּיךְ, Ar. كيك.

רִךְ (after the form רִחַ, from רָכַךְ) *m.* softness DEUT. 28, 56.

רָכַב I. or רָכַב (*part.* רָכַב, *inf. constr.* רָכַב, *imp.* רָכַב, *fut.* יִרָכַב) *intr.* prop. to lie upon, to be bent, on a thing, Arab. رَكَب (to bend or stoop), *Aram.* רָכַב the same (deriv. רָכַיב, אֲרִכְיבָא, the knee; see פָּרָה I.); connected in its org.

root **רָכַב** with that in **שָׁכַב** (see *Fürst*, Conc. s. v.). Hence 1. *to ride*, Latin *vehi*, with **עַל** of the animal, as **אָחוּן** NUM. 22, 22, **פָּרָד** 2 SAM. 18, 9, **כִּיס** ZECH. 1, 8, **חֲמֹר** 1 SAM. 25, 20, **עֵר** JUDGES 10, 4, **זָמַל** GEN. 24, 61; it is said of God that he *rides along* **עַל כָּל** Is. 19, 1, **עַל-כִּרְיֹב** Ps. 18, 11. For **עַל** is sometimes put the accus. JUDGES 5, 10, 2 KINGS 9, 18, therefore God is said to be **רָכַב שָׁמַיִם** DEUT. 33, 26; seldom **רָכַב** JER. 17, 25; NEH. 2, 12; of God Ps. 68, 34. — 2. *to proceed along*, with **עַל**, of **מִרְכָּב**, LEV. 15, 9; with **בְּ** JER. 17, 25, the accus. HAG. 2, 22, or absol. 1 KINGS 18, 45. Derivat. **רָכַב** 1 and 2, **רִכְבָּה**, **רִכְבִּי**, **מִרְכָּבָה**, **מִרְכָּב**, **רִכְבִּי**.

Pih. **רָכַב** (not used) an intensive of **Kal**; deriv. **רָכַב**.

Hif. **הִרְכִּיב** (*imp.* **הִרְכֵּב**, *fut.* **הִרְכִּיב**) *to cause to ride or proceed*, **עַל-הָסוּסִים** ESTH. 6, 9, elsewhere with **עַל** EX. 4, 20, DEUT. 32, 13, and the accusat. of the object without **עַל** ESTH. 6, 11; with **לְ** Ps. 66, 12 *thou lettest men ride upon our heads* i. e. they rule over us, as the rider does the horse; JOB 30, 22 *thou liftest me up on the stormy wind, and causest me to ride there* (as upon an animal); generally *to subdue, to tame* Hos. 10, 11; metaphor. **הִרְכִּיב יָד עַל הַקֶּשֶׁת** *to let the hand sit upon the bow*, i. e. to grasp it 2 KINGS 13, 16.

רָכַב II. (not used) *to fit together, to fit in, to bind, unite, into a troop*; hence in modern Hebrew to put together, to inoculate, to cram; Aram. **רָכַב**, Arab.

רָכַב, the same. Deriv. **רָכַב** 3 and the proper name **רָכַב**.

רָכַב (in pause **רָכַב**, with *suff.* **רִכְבִּי**; *pl. constr.* **רִכְבֵּי**) *m.* (fem. only in NAH. 2, 5) 1. (from **רָכַב** I.) *a wagon, an easy chariot* 1 KINGS 1, 5; commonly *a war-chariot* EX. 14, 7, 1 KINGS 10, 26, coupled with **פָּרָשׁ** the rider who accompanies the **רָכַב** Is. 22, 7, along with **רָכַב** the charioteer JER. 51, 21; **רָכַב בְּרִזָּה** *chariots covered with iron* (and therefore strong) JOSH. 17, 18; JUDGES 1, 19; **רִכְבֵּי פִרְעֹה**

SONG OF SOL. 1, 9 *the war-chariots of Pharaoh*, i. e. the best, because they were fetched from Egypt; **עַרְיֵי הָעִירִים** appointed to keep the war-chariots 1 KINGS 9, 19; 10, 26; also including the men belonging to them, over whom **סָרִיסִים** were set 1 KINGS 22, 31, or including the horses 2 SAM. 8, 4; 10, 18; though elsewhere the **סוּסִים** are separated from the **רָכַב** JOSH. 11, 8; 1 KINGS 20, 25; comp. Greek *ἀρμα*, Lat. *currus*; figur. *a defence* 2 KINGS 2, 12; of the fiery chariot 2, 11 or the **אֵלֶּיָּהוּ** Ps. 68, 18, which accompanies God in his march. — 2. *the upper millstone*, Lat. *lapis vector*, *the runner* DEUT. 24, 6, called also **גִּלְזָר** JUDGES 9, 53 (see **פָּלַח**). — 3. (from **רָכַב** II.) *prop. union, and so a team, a draught*, Is. 21, 7 *and he saw a team, a draught of horses, a team of asses, a team of camels*; or *a troop, a troop of men* 21, 9, **רָכַב אָדָם** 22, 6 *troops of men or of riders*; **רִכְבֵּי סוּסִים** 2 KINGS 7, 14 *two teams of horses*.

רָכַב (from *Pih.* of the stem **רָכַב** I.) *m.* *a rider* 2 KINGS 9, 17 — **רָכַב כִּיס** 9, 19; *a charioteer* 1 KINGS 22, 34.

רָכַב (from **רָכַב** II.; *companionship*) *n. p.* 1. of the father of a Kenite nomadic race devoted to that sort of life 2 KINGS 10, 15; JER. 35, 2 seq.; 1 CHR. 2, 55; *patron.* **רִכְבָּיִם** *the Rechabites* JER. 1. c. — 2. *n. p. m.* 2 SAM. 4, 2; NEH. 3, 14.

רִכְבָּה *fem.* *a riding* EZ. 27, 20, but perhaps *a chariot* (LXX, Targ.).

רִכְבָּה (from **רָכַב** after the form **רִכְבָּה**; *declivity*) *n. p.* of a place otherwise unknown 1 CHR. 4, 12.

רִכְבִּי *m.* same as **רָכַב** 1 *a chariot* Ps. 104, 3; comp. **מִרְכָּב**.

רִכְבָּשׁ or **רָכֶשׁ** (with *suff.* **רִכְבָּשׁ**; from **רָכַשׁ** I.) *m.* *prop. what is brought together, collected; hence possessions, goods, property, particularly moveable property* GEN. 14, 11 16 21; 15, 14; coupled with **זָהָב**, **בְּהֵמָה**, **בָּרֶמֶשׁ** EZR. 1, 4 6; with **בָּזָה** and **שָׁלַל** DAN. 11, 24; **רִכְבָּשׁ הַמֶּלֶךְ** 2 CHR. 35, 7 *the king's private*

property, over which overseers (שָׂרִים) were placed 1 CHR. 27, 31.

רָכִיל (from רָכַל) *masc.* 1. *traffic, intercourse*, Ez. 22, 9 *merchants*. — 2. *slander*; hence רָכַלְךָ *to slander* LEV. 19, 16; PROV. 11, 13; 20, 19; JER. 9, 2.

רָכַךְ (3 pers. רָכַךְ, 3 plur. רָכְכוּ; *fut.* רָכַךְ after the form רָכַר) *intr. prop.* same as רָקַס, and identical with רָכַךְ, רָכַךְ, רָכַךְ (see ר) *to be soft, weak*; hence *to be bland* Ps. 55, 22, *faint-hearted* DEUT. 28, 56, *timid* 20, 3; Is. 7, 4; the Ar. رَكَ proceed from the same fundamental signification. Derivat. רָכַךְ, מְרַכֵּךְ.

Puk. רָכַךְ *to be softened, soothed*, of wounds Is. 1, 6.

Hif. רָכַךְ *to make faint or timid*, Job 23, 16.

רָכַל (only *part. m.* רָכַל, *fem.* רָכְלָה) *intr.* same as רָגַל, 1. *to go about as a trader*, cogn. in sense with פָּחַר; *to trade*, רָכַל a *trader* NEH. 3, 31 32; 13, 20; רָכְלִים *city of merchants*, i. e. commercial city, of Babylon EZEK. 17, 4; oftenest used of traffic and trading journeys 27, 3 13 15 17 20 22-24; אֶבְרַת רָכַל SONG OF SOL. 3, 6 *powder of the merchant*. Arab. رَكَلَ, *to go*, whence מְרַכֵּל *foot*. Deriv. רָכִיל, רָכְלָה, רָכַל, and the proper name רָכַל. — 2. *to tread down*, i. e. *to slander*, comp. רָגַל. Derivat. רָכִיל 2.

רָכַל (*place of traffic*) *n. p.* of a city in Judah 1 SAM. 30, 29, for which the LXX read רָכְמֵל (perhaps = מְרַכֵּל).

רָכְלָה (with *suff.* רָכְלָהָ, from רָכַל 1) *fem. trade, traffic* Ez. 28, 5 16; *what is gained by trade, goods, wares* 26, 12.

רָכַם (*fut.* יִרְכֹּם) *tr.* *to tie together, to unite, into a mass, and so to heap up, to make up into a hill-shaped thing*; also cognate in sense with קָשַׁר, קָשַׁר, hence *to bind on or to* Ex. 28, 28; 39, 21; Zab. זָכַם (to contract), Ar. رَكَس (to fetter,

to bind); comp. רָכַשׁ I., Arab. رَكَس a rope. Deriv. رَكَس, رَكَس.

רָכָה (only *plur.* רָכָה) *m. prop.* a thing heaped up, a heap; hence a hill, a mountain (comp. רָכַל from רָכַל I.) Is. 40, 4, opposite בְּרָכָה; Targ. בֵּית גְּרוּדִין place of heaps (from גָּדַר = Hebr. גָּדַר II.). Rashi, a chain of mountains, from the same fundamental signification.

רָכָה (only *plur. constr.* רָכָה) *m.* a crowd, troop, band, Ps. 31, 21, Targ. גְּרוּדִין; comp. Arab. رَكَس a crowd, Hebr. רָכָה. According to others a conspiracy, like קָשַׁר.

רָכַשׁ I. *trans.* *to bring together, to collect, goods, property*; hence *to acquire*, רָכִישׁ GEN. 12, 5; 31, 18; comp. רָכָה; identical in its organic root רָכַשׁ with that in קָשַׁר II., Arab. قَش, قَش. Deriv. רָכִישׁ.

רָכַשׁ II. (not used) *intrans.* same as רָגַשׁ (רָכַשׁ) *to rush along, to run quickly, to gallop*; Arab. رَكَص and رَكَص of the swift pace of the horse. Deriv.

רָכַשׁ (in pause רָכַשׁ, from רָכַשׁ II.) *m.* a racer, a swift horse, a courser, ESTH. 8, 10 14 for sending royal messages by; a steed, even one yoked to a chariot MIC. 1, 13; the LXX read רָכַשׁ for רָכַשׁ (GEN. 14, 11 16 21); Aram. רָכַשׁ, Syr. رَكْصًا.

רָכַשׁ see רָכִישׁ.

רָם I. (*plur.* רָמִים) *adj. m.,* רָמָה (*plur.* רָמוֹת) *femin. raised*, of the יָד, as a threatening gesture Is. 26, 11, or as a sign of free, open agency Ex. 14, 8, or of presumption NUM. 15, 30, opposite בָּשָׁלָה; once יָרָם for יָרָה Job 38, 15; *high, prominent*, of things DEUT. 12, 2; Is. 6, 1, or of men DEUT. 1, 28; *plur.* of the heights of heaven JOB 21, 22; *figur. loud*, of the voice DEUT. 27, 14; *powerful* 32, 27; *proud*, of the looks (עֵינַיִם) PROV. 6, 17; *plur. fem.* as a noun 24, 7, where רָמוֹת stands (which see).

רָם II. (*The High one viz. El*) *n. p. m.* of an Aramaean family GEN. 22, 21, prob.

the object whereto DAN. 3, 20 21 24; 6, 17; therefore like the Hebr. רָמָה I. — 2. Like the Hebrew רָמָה to set, to place, thrones DAN. 7, 9; in the Targ. for רָתֵן כְּסֵא (JER. 1, 15); Syr. in Af.; comp. too REVEL. 4, 2 θρόνος ἐθετο; to impose, a tax EZR. 7, 24; comp. Arab. رَمَى intrans. to stand.

Ithpa. אֲרָמָה (fut. אֲרָמָה) to be cast DAN. 3, 6 15.

רָמָה (from רָמָה III.) fem. a worm, collect. worms, prop. what crawls or creeps EXOD. 16, 24; JOB 7, 5 (not mould or mouldering store); 24, 20; as a figure of mean men 25, 6; Is. 14, 11; Arab. رَمَّة, a worm and putridity, Syr. رَمَّة; putredo.

רָמוֹן (with suff. רָמוֹנִי; plur. רָמוֹנִים, once רָמוֹנִי as a plur. SONG OF SOL. 8, 2, where many mss. have רָמוֹנִים, constr. רָמוֹנִי; from רָמָה II.) m. 1. prop. bright-red, shining; hence a pomegranate tree or fruit, so called from the red rind, blossoms, and purple fruit; mentioned with תְּמָרָה and תְּפִיחָה Jo. 1, 12, הָיָה עֵץ הָרָמֹן HAGG. 2, 19, גִּפְנֵי וְרֵמֹן NUM. 20, 5. הָיָה רָמֹן SONG OF SOL. 4, 3 the half i. e. the one side of a pomegranate apple, where a beautiful red colour plays. In Coptic ρωμαν is the same. — 2. Metaphor. pomegranate-shaped balls, made of violet, red purple and crimson threads, an ornament on the high-priest's dress EXOD. 28, 34; 39, 24; artificial pomegranates, in architecture 1 KINGS 7, 18 20 42; 2 CHR. 4, 13. — 3. n. p. of a Syrian deity 2 KINGS 5, 18, whose worship seems to have been indigenous in Palestine also; representing a certain aspect of Adonis. Coupled with הָרִי which is also a name of the supreme Syrian god (1 KINGS 11, 17 25), רָמֹן denotes Adonis, of whose worship the funeral lament has been handed down to us (EZ. 8, 14) ZECH. 12, 11. There was a temple of Rimmon in Damascus 2 KINGS 5, 18; and the kings of Damascus had also רָמוֹן in their names (see נְבֻזַרְדָּן), as well as הָרִי. — 4. n. p.

a) of a city in Simeon on the southern border of Palestine JOSH. 15, 32; 19, 7; ZECH. 14, 10; out of which came רָמוֹן (which see) in NEH. 11, 29; Eusebius writes Ῥεμβων. b) of a city in Zebulun JOSH. 19, 13; identical with רָמוֹנִי (a mistake for רָמוֹן) 1 CHR. 6, 62. The name is still preserved in Rum-māneh, north of Nazareth (Robinson, New Bibl. Researches p. 142). c) of a rock near גִּבְעָה JUDGES 20, 45; now Rum-mōn (Robinson, Palest. II. p. 113; New Bibl. Researches p. 380). d) רָמוֹן פָּרֶץ n. p. of a station of the Israelites NUM. 33, 19. In all these names, רָ is originally the appellation of a god. See too גִּבְרָה מְבָרָכִין, הַדְרָרִיקוֹן, רָמוֹן. מְבָרָכִין see רָמוֹן 4, b.

רָמוֹת (heights) n. p. 1. of a city in Gilead JOSH. 21, 36; 1 KINGS 4, 13 (see רָאמוֹת). — 2. of a city in Simeon, in רָאמוֹת 1 SAM. 30, 27, for which JOSH. 19, 8 has רָאמוֹת נֶגֶב.

רָמָה (from רָמָה IV.) fem. the blood Ez. 32, 5.

רָמַח (not used) tr. to pierce, to penetrate, to beat, to strike, connected in its organic root רָמַח with מַחֲהָ II. In Arabic رَمَحَ may have also had the same meaning, whence رَمَحَ, a lance for pushing and piercing; but there too a stem رَمَحَ = Hebr. רָמָה I exists. Derivative رَمَحَ see רָמַח.

רָמָה (plur. רָמָהִים from רָמַח, with suff. רָמָהִים) m. a lance, a spear, belonging to the heavy-armed; coupled with צִנְהָ 1 CHR. 12, 8 24, used especially of the point JER. 46, 4; JO. 4, 10.

רָמִיָּה (Jah is exalted; רָם is either abridged from רָם, or should be referred to the stem רָמָה II. = רָם) n. p. m. EZR. 10, 25.

רָמִיָּה (after the form רָמִיָּה, קָרִיָּה) f. 1. (from רָמָה I.) deceit, fraud, deception; hence רָמִיָּה = רָמָה JOB 13, 7; דְּבַר צִנְהָ = דְּבַר רָמִיָּה Ps. 52, 4 to prac-

tise deceit; לָשׁוֹן ר' a *deceitful tongue* 120, 2. — 2. (from רָמָה III.) *laziness, slackness, sloth*, as קֶשֶׁת ר' a *slack bow* Hos. 7, 16, Ps. 78, 57, פָּה ר' a *slothful hand* Prov. 10, 4; for אִישׁ ר' a *lazy man, a sluggard*, 12, 24 27; 19, 15; as an *adv. remissly* JER. 48, 10.

רָמִים 2 CHR. 22, 5, see אֲרָמִים.

רָמַךְ (not used) *tr. to bring forth*, of mares, *to whelp*, after the Arab. رَمَعَ to bear, of a wild animal, مَصَّ the same, to which مَكَّ also may be added, whence مَكَّة a mare. This stem is adopted by *Ibn Esra* and *Jos. Kimchi* for בְּנֵי הָרָמָכִים ESTH. 8, 10, and as it serves merely as an explanation of the Persian אחשתירגים (a mule, arising from the union of a horse with an ass) it may be assented to. Derivative

רָמָה (pl. רָמָיִם) *f. a mare*, by which the אחשתירגים were raised, and which are called for that reason בְּנֵי הָרָמָכִים ESTH. 8, 10 (*Ibn Esra, Kimchi*, see רָמַךְ). The Syr. رَمَحًا a herd, a troop, of horses or camels, is the Persian رَمَا a crowd, a multitude, and therefore does not belong here; on the contrary the meaning "mare" is found in Ephrem II, 470, lin. 2. Another explanation may be seen in *Stern and Benfey, Ueber die Monatsnamen der alten Völker &c.* p. 190.

רָמַל (not used) *tr. to heap*, metaph. *to increase*, Arab. رَمَلَ to heap (see ר). Derivative

רָמְלִיָּה see רָמְלִיָּהוּ.

רָמְלִיָּהוּ (*Jah is Increaser*) *n. p. m.* 2 KINGS 15, 25; the LXX read רָמְלִיָּהוּ.

רָמַם I. (3 plur. רָמִי and רָמוּ, most mss. have רָמוּ; *part. f. רָמְמָה*) *intrans.* same as רָם (comp. רָמָה II.) *to be high, to be elevated*, Job 22, 12; 24, 24; Ps. 118, 16. *Fut. ap. רָם* Ex. 16, 20 is referred by the LXX to this; but according to the Targ., Syr. and Vulg. it belongs to the רָם III. Derivat. the proper name רָמְמִיָּעֶזֶר.

Nif. רָם (*fut. יָרָם* for יָרָם, 3 pl. רָמוּ; *imp. pl. (הָרָמוּ)* *to lift up oneself* Num. 17, 10; Ez. 10, 15 17 19.

Hithp. הִתְרָמַם (1 pers. *fut. אֶרְמַם*) see רָם I.

רָמַם II. (not used) *intrans.* same as רָמָה IV. *prop. to glow, to burn*; hence *to be of high or blood-red colour*; Arab.

رَمَّ and رَفَّ the same. Deriv. רָמִין (Ar. رَمَان). The organic root רָם is also in רָם-רָם I.

רָמַם III. (*fut. ap. יָרָם, inf. constr. רָם*) *intrans. to creep, to sneak along*, of worms, Ex. 16, 20 and worms crept forth, i. e. it swarmed with them; Targ. רָחַשׁ, Vulg. scatere; *to creep about*, Ps. 12, 9 as they creep about (רָם = כָּרַם *Kimchi*). Others refer it to רָם. Deriv. רָמָה.

רָמְמָה see רָמְמִיָּעֶזֶר.

רָמְמִיָּעֶזֶר (*height i. e. greatness of help*; ר' from רָמְמָה) *n. p. m.* 1 CHRON. 25, 4.

רָמְמָה *n. p.* of a place in Zebulun, ident. with רָמִין JOSH. 21, 35, but where רָמְמָה stands for רָמְמָה which latter should be read.

רָמַם (*part. רָם, fut. יָרָם*, before Makkeph (יָרָם-) *tr. to tread*, with the feet; with the accus. כָּרִים JER. 41, 25, or with כָּ in בָּרוּךְ נַח. 3, 14; poetically or otherwise with בְּרִגְלֵם Ez. 34, 18; *to tread down*, men, with the accus. 2 KINGS 7, 17 20; 9, 33; with לָאֶרֶץ *to the ground* Ps. 7, 6; *to cast down* 91, 13; *to conquer* Is. 63, 3, the oppressor 16, 4; *to profane*, with the accus. 1, 12. Deriv. מְרָם.

Nif. נִרְמַם *to be trodden down* Is. 28, 3.

רָמַשׁ (*part. m. רָמַשׁ, f. רָמְשָׁה*) *intr. to move, to crawl, to creep*, עַל-הָאָרֶץ GEN. 1, 26, with the accus. of that upon which one creeps 9, 2; of larger water- and land-animals, or reptiles GEN. 1, 21; 7, 21; nearly same as שָׁרַץ, Ar. رَمَزَ to be very movable, رَمَسَ to touch, derived from the idea of "creeping". Derivative

רמש *m. prop. a creeping, crawling thing; hence reptiles* GEN. 1, 25; 6, 7; 7, 14, more exactly described as **רמש** *what creep upon the earth* 1, 25; but also applied to aquatic reptiles Ps. 104, 25; generally to animals crawling on the land GEN. 9, 3. — As to the derivation, perhaps even **רמש** might be considered a very old noun-ending, as in **חַרְמֶשׁ**, **פְּלִגֶשׁ**, **חֶלְמֶשׁ**, **עֶבְרֶשׁ** (see **ש**), and the stem accordingly would be **רם** III. (= rap, Sanskrit s-rip, Latin s-erpere, *εἶπεν-εῖρ*, rep-ere &c.).

רמת (from **רמה** II.; height) *n. p. of a city in Issachar* JOSH. 19, 21.

רן (only constr. pl. **רנני**; prop. *infin.* of **רנן** I.) *m. pl. rejoicing, same as רננה*; hence **רנני-פלט** *shouts of joy for deliverance* Ps. 32, 7; in mod. Hebrew **רן** is a noun frequently used, though not in the *pl. constr.*

רנב (not used) *intr. to run, to rove, currere, adopted by Ibn Ganach in his Dictionary of roots as a stem for רנבה* (prop. *runner*, comp. German *Hase*, Sanskrit *çaça* from *çac*, to spring); existing in its organic root **רנב-רנב** also in **רנב-רנב**, **רנב-רנב** I. (see farther comparisons there); **Ar.** **دَنَب** (with the usual interchange of **ד** and **ר**) to bend, to turn aside (see **זנב**). Derivat. **רנבה**.

רנה (*fut. רננה, intr. same as רן* I. (see **רנן**) to whizz, of arms and missiles; to send forth stridulous sounds, Job 39, 23, where **אֲשָׁפָה** is put for **רננים**).

Ar. **رَنَّا**, the same. But see **רננה** as a noun.

רנה (from **רנן** I.; with *suffix* **רננה**) *f.* 1. *rejoicing, exultation, a shout of joy* Prov. 11, 10; Is. 35, 10 (to shout for joy is **רננה** 14, 7; 55, 12); a loud cry or announcement 1 KINGS 22, 36; **קול רנה** *exulting voice* Is. 48, 20; *loud praying, coupled with תפילה* 1 KINGS 8, 28; Ps. 17, 1; 61, 2; 142, 7; JER. 14, 12; a song of praise 2 CHR. 20, 22. — 2. *waiting, lamentation* Is. 43, 14, comp. the verb

LAMENT. 2, 19. — 3. (*power, strength, from רנן* II.) *n. p. m.* 1 CHR. 4, 20.

רנן I. (*infin. constr. רן, before Mak-keph רן-רן; imp. fem. sing. רנני, in pause רנני; fut. רנני instead of רנני, 3 plur. m. רננו, fem. רננה*) *intr. prop. to sound, to rustle, to whizz; hence 1. to rejoice, to shout for joy, Lev. 9, 24, coupled with שמחה* Ps. 35, 27, **גיל** Is. 49, 13, **צדה** 12, 6; to cry aloud 24, 14; figur. of inanimate nature 44, 23; seldom with accusat. of the object (like *Pihel*) to rejoice in Is. 61, 7, or **ב** 24, 14; with **ל** of the person for JER. 31, 7. — 2. to wail, to lament aloud LAMENT. 2, 19; to rush, of a river (see **אֲרָנוֹן**). Derivat. **רן**, **רנה** 1 and 2, **רננה**, **רננים**, and the proper name **אֲרָנוֹן**.

Pih. **רנן** (*inf. constr. רנן, fut. רנני*) to rejoice greatly, to shout greatly for joy, with **א** of the object JER. 31, 12, with **על** over 51, 48; to sing praise to, with **ל** of a person Ps. 95, 1 or **אֵל** 84, 3; with accusat. of the object, to shout or sing aloud one's praise Ps. 51, 16; 59, 17; 145, 7, for which **ב** (in or over a person or thing) is also used 20, 6; 33, 1; 92, 5; of inanimate objects 96, 12; to praise 71, 23. Derivat. **רנן**.

Hif. **רנני** (*fut. רנני*) to cause to shout for joy, i. e. to rejoice Job 29, 13; Ps. 65, 9; to sound forth loud praise DEUT. 32, 43; Ps. 32, 11; 81, 2.

Puh. **רנן** (*fut. רנני*) to have shouts of joy given Is. 16, 10.

Hithp. **הִתְרַנֵּן** see **רן**.

As to the original meaning of the stem, the **Ar.** **رَن** to sound, **رَن** (interchanging with **و**) to make a rushing noise, **رَن** tinnit, and **רן** give it sufficient support; but this signification proceeds again from *to extend, to stretch* (see **רָחַק**), as may be perceived from **קָרַן**.

רנן II. (not used) *intrans. to be firm, hard, hence to be strong, powerful; ident. in its organic root with that in רָחַק* (to **רָחַק** in **רָחַק**, **רָחַק**, **רָחַק**); **Ar.** **رَاحَن**, the same. Derivat. the

proper names רַנָּה, רַנָּן, אַרְנָן (according to some); but see also רַנָּן.

רַנָּן (out of Pihel) *masc. a cry of joy*, coupled with גִּילָה Is. 35, 2.

רַנָּן see רַנָּנים.

רַנָּה (constr. רַנְנָה, *pl. רַנְנוֹת fem. a shout, a cry of joy* Job 3, 7; 20, 5; *a song of praise, loud praise*, of God Ps. 100, 2; *pl. songs of praise* 63, 6.

רַנָּנים (from a sing. רַנָּן, which is still in mod. Hebrew; *pl. to denote the abstract*) *m. prop. a crying or wailing*, poet. *ostrich-hen*, so called from its wailing cry Job 39, 13 (Vulg.); comp. יַעֲנָה ostrich, *prop. a howl*; יַעֲנָן a howling animal of the desert (Kimchi); Sam. אַנְיָה the same, from אָנָּא to howl; עֲנָנִים *howlers*, i. e. *ostriches* LAMENT. 4, 3 K'tib (see יַעֲנָן); Aram. גַּעֲמִיחָא, גַּעֲמָא ostrich, female ostrich, from נַעַם to utter melancholy cries; Ar. زمار a female ostrich, from زمر (זמר) to sing, to utter loud sounds.

רָכָה (from רָכַס I.; *heaps of ruins*) *n. p. of a station of the Israelites in the desert* Num. 33, 21.

רָכִיס (only *pl. רָכִיסִים, constr. רָכִיסִי*) *m. 1. (from רָכַס I.) breach, rent, gap*, Am. 6, 11, parallel בָּקִיעַ; better, *ruins*, which suits the fundamental signification of the stem, and is an intensive of בָּקִיעַ. — 2. (from רָכַס II.) *dew-drops* Song of Sol. 5, 2.

רָסָן I. (not used) *tr. to bind, to fetter*, then *to bridle, to curb*, Arab. رَسَن, hence رَسَن a rope, halter; the organic root is רָסָן, and is also in רָסָן III. (Ar. رَسَن). Deriv. 1 and 2.

רָסָן II. (unused) *intrans. to be firm, strong*, of a place, Arab. رَصَن; derivat. 3. It is possible that רָסָן I. and II. belong together, since the idea of firm-

ness and strength proceeds in other Hebrew words from that of binding.

רָסָן (with suff. רָסָנִי) *masc. 1. (from רָסָן I.) a halter, bridle, curb*, Is. 30, 28; Ps. 32, 9; שָׁלַח רֶמֶסֶן Job 30, 11 to cast off the bridle before one, i. e. to act licentiously. — 2. *what holds in the bridle*, i. e. *the teeth* Job 41, 5; compare Greek χαλκοί. — 3. (from רָסָן II.; *fortress*) *n. p. of a city founded by Nimrod between בִּלְוֶה and גִּינְוֶה* GEN. 10, 12; identified with Xenophon's *Meapila* (מֶאֱפִילָה low region; Anab. 3, 4, 7 10), which is the modern *Kuyyundshik*. *Resen* was very strong, since it was not possible to take it either by force or time, according to Xenophon (l. c.). The same name appears as *Pisira*, *Pisira* in Mesopotamia (Ptol. 5, 18, 10; Steph. Byz. under *Pisira*).

רָסָם I. (not used) *tr. to reduce to ruins, to break in pieces*, ident. with רָצַץ; Aram. רָסַם, Ar. رَمَس. The organic root is also found in רָסַם. Derivat. 1.

רָסָם II. (*infin. constr. רָסַם*) *trans. to moisten, wet, bedew* Ez. 46, 14; Aram. רָס, whence רָסִיסִין for the Hebrew רָבִיבִים; Ar. رَش; ident. in its organic root רָס with that in the Sanskrit w-rish, ras-a. Deriv. 2.

רָע I. (from רָעַע, already with a slight pause, i. e. after distinctive accents רָע; with the article הָרָע and הָרָע in הָרָע, with Vau הָרָע, in pause הָרָע; *pl. רָעִים*) *adj. m., רָעָה (constr. רָעָה, with suff. רָעָהִי; pl. רָעָהִי, with suff. רָעָהִיכֶם)* *f. bad, unpleasant; expressing what is unsalutary either by its internal unfitness and worthlessness, or injuriousness with relation to use; hence 1. ill-favoured*, of מִרְאֵה GEN. 41, 21; *envious*, of קֶן Prov. 23, 6, a figure of ill-will; *wicked*, of בָּעֵצ HAB. 2, 9; *evil, infamous*, of מַלְאֲכֵי DEUT. 22, 19; *malignant*, of מַלְאֲכֵי 28, 35; *hurtful*, of חָרָב 2 Kings 4, 41, of מַר 2 Kings 2, 19; *troubled*, of מַר GEN. 40, 7; *sorrowful*, of מַר Prov. 15,

15; *wild*, of חַיָּה GEN. 37, 20; *evil*, of רָעָה 37, 2; *unpleasant* Ex. 21, 8; *evil*, of רוּחַ, *spirit*, i. e. sad 1 SAM. 16, 14; *painful* ECCLES. 2, 17 — and so in the greatest variety of applications; opposite טוֹב. — 2. in a moral sense: *evil*, of יָצָר GEN. 8, 21, i. e. sinful; of אָרָה Ps. 119, 101, הָרָךְ Prov. 2, 12, לֵב JER. 16, 12. — 3. as an *adject.* in peculiar phrases, as רָע בְּעֵינֵי פ' to be displeasing in one's eyes GEN. 38, 7, NUM. 22, 34, for which occurs also רָע לְפָנֶיךָ NEH. 2, 1; רָע בְּאַחֲזֵי פ' NUM. 11, 1. Without a noun PROV. 20, 14 *bad, bad!* also as an *adv.* NEH. 2, 1. — As a *subst.* (like טוֹב) see רַע II.

רַע II. (pl. רָעִים) *m.* 1. *abstr. ill, evil*, i. e. a) *the evil*, that one does, opposed to טוֹב GEN. 24, 50; LEV. 27, 10; *misdeed* Is. 59, 7, hence רַע עָשָׂה 1 SAM. 29, 7, וְגָמַל רַע MIC. 2, 1 to do evil, רַע פָּעַל רַע to requite evil Ps. 7, 5; *what is spoken in evil* 41, 6; b) *adversity, calamity, misfortune* JER. 7, 6; an oracle or announcement of misfortune 1 KINGS 22, 8; *pl.* רָעִים = רַע, מַלְאָכֵי רָעִים misfortune, hence רָעִים Ps. 78, 47 *angels of misfortune*, i. e. who execute evil; c) in a moral sense, *wickedness, viciousness, sin*, קוֹר מָרַע JOB 1, 1 to depart from evil; שָׂנְאָה רַע PROV. 8, 13 to hate evil, where it is better to read שָׂנְאָהִי רַע the evil of the wicked Ps. 7, 10. רַע stands in the genitive to denote what is morally bad in the preceding noun, as אֲנָשִׁי רַע Prov. 28, 5, אִשְׁתִּי רַע Ez. 11, 2. — 2. *concr. an evil one, a sinner* JOB 21, 30; 35, 12; HAB. 2, 9; Ps. 10, 15 coupled with רָשָׁע Prov. 15, 3; but רַע רַע, אִישׁ רַע are used as often.

רַע *m.* 1. (from רוּעַ; with *suff.* רָעָה, רָעוּ) *noise*, noise of war Ex. 32, 17; *cry of grief* MIC. 4, 9; *the rolling*, of thunder JOB 36, 33. — 2. (from רָעָה II., abridged from רָעָה, with *suff.* רָעִי, רָעִיָּה, once רָעוּ JER. 6, 21; JOB 6, 27 רִיעָבָם for רָעָבָם; *pl.* רָעִים, *constr.* רָעִי; with *suff.* רָעִי, רָעִיָּה and defect. רָעִיָּה JOB 42, 10 and 1 SAM. 30, 26 instead of רָעִיָּה) *m.* a friend, companion 2 SAM. 13, 3, coupled

with אָהֵב Ps. 88, 19, דוֹר SONG OF SOL. 5, 16, נָאֵל 1 KINGS 16, 11, אָחָי Ps. 122, 8. Fig. and poet. *one like or resembling*, with לֵךְ JOB 30, 29; *one beloved*, amicus SONG OF SOL. 5, 16; see רֵעִיָּה. — 3. a neighbour, fellow, ὁ ἀγασίον, especially in a moral sense Ex. 20, 17; 22, 25; LEV. 19, 13; hence another 1 SAM. 15, 28, spec. as contrasted with אִישׁ, as אִישׁ... אִישׁ one... another GEN. 11, 3; JUDGES 6, 29; 1 SAM. 10, 11; 2 KINGS 3, 23; also applied to animals and things (see אִישׁ). The connection between the two is made by אֵל, לֵךְ, אָחָי, מֵן, עַל, as the sentence requires; comp. אִישׁ... אָחָי, רָעִיָּה... אָחָי. Sometimes the noun stands for אִישׁ Is. 34, 14. — 4. (from רָעָה II., *pl.* with *suff.* רָעִיָּה) *thought, desire* Ps. 139, 2 17; comp. רָעִיָּה, רָעִיָּה 2.

רַע (seldom רוּעַ; from רָעַע) *m.* *badness*, of fruit JER. 24, 2, in a moral sense of מַעַלְלִים Is. 1, 16 = *sinfulness; leanness* GEN. 41, 19, *melancholy*, of לֵב NEH. 2, 2; *fretfulness, moroseness*, of the פְּנִים ECCLES. 7, 3.

רָעָא I. (not used) *Aram. tr.* same as Hebrew רָצָה to will, to wish, to desire; hence in the Targ. for רָצָה, רָצָה, in which sense interpreters have also taken many passages in Hebrew; Syr. רָעָא the same. Deriv. רָעָא.

רָעָא II. (not used) *Aram. tr.* to think, to judge, same as Hebr. רָעָה II. Deriv. רָעִיָּה.

רָעַב (fut. יִרְעַב) *intr. prop. to pant for, to desire, to strive*, after a thing; hence to hunger Is. 8, 21, Prov. 6, 30, to suffer hunger GEN. 41, 55, coupled with צָמָא Is. 49, 10 or רוּשׁ Ps. 34, 11, with לֵךְ to hunger for a thing JER. 42, 14. Deriv. רָעָב, רָעָב, רָעָבָה.

Hif. הִרְעִיב (fut. יִרְעִיב) to cause to hunger, to let famish DEUT. 8, 3, coupled with עָנָה; PROV. 10, 3.

The stem is the Arab. رَغِبَ to pant for, desire, hunger (therefore with مَنْ or عَنْ, not to will), رَغِبَ desire; comp.

Gothic *huggre*, German *Hunger*, prop. appetitus, Ethiop. *רחב* *rachabe*, to hunger. The Arab. رَغَب (to be wide) is connected with the Hebrew רָחַב.

רָעַב (after the form אָנַם, אָנַם; with suff. רָעַבְתִּי) *m. hunger*, רָעַבְתִּי *to die of hunger* JER. 11, 22; fig. *desire*, with לְ for a thing AM. 8, 11; רָעַבְתִּי (see מָוֶה) DEUT. 32, 24 *sucking at hunger* (-clothes), i. e. without the necessities of life, and probably also רָעַבְתִּי Is. 5, 13; רָעַבְתִּי LAMENT. 5, 10 *heat of hunger*; but commonly *scarcity* GEN. 12, 10; 26, 1; 41, 30, as a plague coupled with רָעַב Ez. 7, 15, חָרַב JER. 14, 15, טָשַׁטְשׁ 2 CHR. 20, 9, חָרַבְתָּ Ez. 14, 21. Extreme scarcity is expressed by חָזַק GEN. 41, 57, קָבַד 47, 13.

רָעַב (pl. רָעִיבִים) *adj. m., רָעִיבָה fem. hungry* 2 SAM. 17, 29, coupled with רָעַב, אָנַם; said of the נָפֶשׁ PROV. 27, 7; *subst. a hungry one* Is. 32, 6; 58, 7; fig. JOB 18, 12 *hungry is his mischief*, i. e. mischief hungers after him; *famished* = *enfeebled*, and so coupled with אֵין-כֹּחַ Is. 44, 12.

רָעָבִין (*constr. רָעִיבִין*) *m. hunger* GEN. 42, 31; *scarcity*, רָעִיבִין *days of scarcity* Ps. 37, 19; רָעִיבִין *grain for famine* (i. e. for need) GEN. 42, 33.

רָעַד (*fut. רָעַדְתָּ*) *intr. to be shaken, to quake*, of the earth Ps. 104, 32; *to fear, tremble*, cognate in sense with רָאָה; *to shudder*; AR. عَد, the same. The organic root of this stem is also in חָרַד, רָחַד, רָחַד; comp. old German *rid-an* to tremble, upper Germ. *rad-en*, *räd-en*. Deriv. רָעַדָה and

רָעַד *m. trembling, fear* Ex. 15, 15; Ps. 55, 6.

רָעִיבָה *f. the same* Job 4, 14, coupled with פָּחַד, *holy awe* Ps. 2, 11.

רָעָה I (1 *p. perf.* with suff. רָעִיתִים; *part. pres. c.* רָעִי, *inf. c.* רָעִי, with suff. רָעִי; *ap. pres.* רָעִי, with suff. רָעִי; *fut. ap.* רָעִי according to some instead of רָעִי) 1. *tr. prop. to lead, conduct*, cattle, applied to nomadic people; hence *to feed*,

pascere, with the accus. צֹאן GEN. 30, 36, צֹאן Is. 40, 11, מִקְדָּה GEN. 13, 7, נִדְיָה SONG OF SOL. 1, 7, rarely with בָּ GEN. 37, 2; *to carry away*, of the רִיחַ which drives away JER. 22, 22, but where for רָעִיבִין we should read רָעִיבִין with Jerome; רָעִיבִין *a shepherd*, followed by an accus. GEN. 30, 36 or בָּ of the flock 1 SAM. 16, 11, oftener absol. NUM. 27, 17, with the genitive of the herd GEN. 4, 2 or the master of the herd 26, 20; רָעִיבָה *a shepherdess* 29, 9. — 2. Metaphor. a) *to lead, to guide*, a people, i. e. *to rule, govern, care for them*, with the accus. Ez. 34, 13 23, seldom with בָּ instead of the accus. Ps. 78, 71; hence רָעִיבָה *a shepherd*, i. e. *a prince or king* JER. 2, 8; 3, 15; ZECH. 10, 3, spoken of God Ps. 23, 1, of Cyrus Is. 44, 28; good or bad rulers being generally called shepherds Ez. 34, 7; JER. 2, 8; 50, 6; ZECH. 11, 5; comp. ποιμένες λαῶν in Homer. b) *to teach, to instruct*, PROV. 10, 2, hence רָעִיבָה *teacher, instructor* ECCLES. 12, 11, where we should not read מְרִיעָה (*pasture*). c) of מִקְדָּה, which being fig. represented as a shepherd rules the flock Ps. 49, 15, i. e. destroys them; of נִדְיָה and רָעִיבָה, which *nourish* Hos. 9, 2. — 3. *intr. to feed*, of cattle Is. 5, 17; 11, 7; 65, 25, i. e. *to go about in their pasture, and therefore to rest comfortably, or to lie down quietly* (comp. Arab. رَعَى to lie down, to rest), coupled with רָעִיבִין 14, 30; 27, 10; with the accus. of the place, where the pasture is, כֶּסֶף נִדְיָה, כֶּסֶף נִדְיָה 30, 23; JER. 6, 3 אֶחָדָה in his place; 50, 19 *to feed on Carmel*; so too Ez. 34, 14 (with רָעִיבִין) 18 19, or with עַל Is. 49, 9, בָּ GEN. 41, 2; רָעִיבִין *to feed at one's side* JOB 1, 14. — JER. 2, 16, MIC. 5, 5, JOB 20, 26 and 24, 21 belong to רָעִיבָה III.; another group to רָעִיבָה II. Deriv. רָעִי, רָעִיבָה, רָעִיבָה (*fut. רָעִיבָה*, with suff. רָעִיבִים) *to bring to feed* Ps. 78, 72.

The stem רָעִי is in Arab. رَعَى (to feed, to guard, to have a care for, to rule), whence رَعَى pabulum; Aram. the same.

רעה II. (*part.* רֵעָה, *fut.* יִרְעֶה) 1. *intr.* to unite, with one, to associate with one, with the accus., PROV. 13, 20 *whoever associates with fools* (Vulg.), parallel הוֹלֵךְ אִתּוֹ 28, 7 *whoever associates with spendthrifts*; 29, 3; hence to be friendly with one or to a thing, i. e. to like, אֲהַלֵּךְ PROV. 15, 14, אֲמַנּוּהָ Ps. 37, 3, רִיחַ Hos. 12, 2. Deriv. מֵרַע (out of רֵעָה) 2 and 3, רֵעָה, רֵעָה, רֵעִי, רֵעִי 1 and 2, the proper names רֵעִי, רֵעִי, רֵעִי. — 2. *tr.* (fig.) to think, to meditate, proceeding from the idea of uniting (ideas), as in הִשָּׁב, זָכ, הִשָּׁב, אָרַב, כָּזַב, אָרַב, רֵעָה, רֵעָה, the same; hence רֵעָה Hos. 12, 2 to meditate upon vanity. Deriv. רַע, רֵעָה, 2 רֵעִי.

Pih. רֵעָה to be a friend to, with לְ of the person JUDGES 14, 20.

Hithp. הִתְרַעָה (*fut. ap.* יִתְרַעַע) to have friendship or to hold intercourse with, with אִתּוֹ of a person PROV. 22, 24.

The organic root רֵעָה in this signification is connected with that in אָרַב, אָרַב II.

רעה III. (*fut.* יִרְעֶה, *ap.* גִּרַע, *part.* רֵעָה) *tr.* to reduce to ruins, to beat in pieces, with accus. of the object MIC. 5, 5, with בְּחָרֵב to shatter, קָדַד JER. 2, 16 (Targ.); to destroy JOB 20, 26; fig. to oppress 24, 21. The organic root is ident. with רָעַע (which see).

רעה (*constr.* רֵעָה, with *suff.* רֵעִי; *pl.* רֵעִי, with *suff.* רֵעִי; from רָעַע) *f.* 1. *adj.* *f.* of רַע I. (which see) bad, of רָבָה GEN. 37, 2; evil, of רִיחַ 1 SAM. 16, 16, עָרָה Ps. 37, 19, שְׂמוּעָה 112, 7; wild, of חִיָּה GEN. 37, 20 &c. like רַע which see. — 2. *subst. ill.* evil, badness, opposite טוֹבָה JER. 21, 10; 39, 16; 44, 11, either the evil that one does to another, in רָעָה רֵעָה Ps. 15, 3, with עָם GEN. 26, 29, or רָעָה JUDGES 11, 27; שְׁלֵם רֵעָה GEN. 44, 4; רָעָה רֵעָה Is. 7, 5; נָטָה רֵעָה Ps. 21, 12; or the evil, the ill, that is inflicted upon one, hence misfortune, destruction, ruin GEN. 19, 19, JER. 2, 3, Ps. 71, 13, affliction, misery,

NEH. 1, 3; EX. 32, 12; in which sense the pl. רֵעִי also is used (see רַע II.). Often in a moral sense, *what is bad* religiously speaking, *wickedness, vice*, as a deed, sin GEN. 6, 5; 39, 9; also concrete the wicked JUDGES 20, 13. רֵעָה רֵעָה Hos. 10, 15 is an intensive expression, stronger than רֵעָה רֵעָה JOB 22, 5.

רעה (*pl.* רֵעִי; from רֵעָה II.) *f.* a female companion or friend Ps. 45, 2; JUDGES 11, 37 K'tib, for which the K'tib has רֵעִי from רֵעָה (which see).

רעה (a ground-form to רַע, *c.* רֵעָה, with *suff.* רֵעִי PROV. 6, 3, which is not a pl.; from רֵעָה II.) *m.* a friend 2 SAM. 15, 37; 16, 16; 1 KINGS 4, 5, where mss. and editions have the construct state רֵעָה.

רעה PROV. 25, 19 is perhaps the *fem.* of a *part. m.* Kal רַע, from the intr. רָעַע, meaning friable; comp. Is. 24, 19. See however רָעַע.

רעי (from רֵעָה II., abridged from רֵעִי; friendship, companionship) *n. p. m.* GEN. 11, 18, 'Paya' LUK. 3, 35.

רעי (*c.* רֵעִי, *def.* רֵעִי, from רֵעָה I.) *Aram. f.* will, desire, wish EZR. 5, 17; 7, 18; in the Targ. רֵעִי, רֵעִי.

רעי (*El is Friendship*; see *m.* רֵעִי) *n. p. m.* GEN. 36, 4; EX. 2, 18; NUM. 2, 14, for which 1, 14 has רֵעִי (see רַע), if both have not originated in one primitive form רֵעִי (see רָעַע).

רעית (with *suff.* רֵעִי, *pl.* perhaps רֵעִי JUDGES 11, 37 K'tib; from רֵעָה II.) *f.* 1. *concr.* a female companion or friend, same as רֵעָה JUDGES 11, 37 K'tib; elsewhere another ESTH. 1, 19, contrasted especially with אֲשֶׁה EX. 11, 2; JER. 9, 19 the one ... the other; also of animals Is. 34, 15. — 2. *abstract attachment, adherence*, prop. the attaching of self to, only in the formula רֵעִי רִיחַ adherence to vanity ECCLES. 1, 14 and 2, 11, comp. the verb רֵעָה Hos. 12, 2, if it be not equivalent to רֵעִי רִיחַ (ECCLES. 4, 16 17) vain meditation.

רעי (after the form רֵעִי, from

רָעָה I.) *m. pasture*, בָּקָר רָעִי *cattle of the pasture* 1 KINGS 5, 3. רָעִי stands in apposition.

רָעִי (from רַעֲיָה, *Jah is Friend*) *n. p. m.* 1 KINGS 1, 8.

רָעִי (= רַעָה) *m. a shepherd* Is. 38, 12; ZECH. 11, 17.

רַעֲיָה (*pl. with suff. רַעֲיָתִי* K'tib, from רַעָה II.) *fem. a female friend* JUDGES 11, 37, *one beloved* SONG OF SOL. 1, 9; comp. רַעָה.

רַעֲיוֹן (from רַעָה II.) *m. meditation, thinking*, cognate in sense with מַחְשָׁבָה; hence רַעֲיוֹן לֵב *the meditation of the heart* ECCLES. 2, 22; רַעֲיוֹן רֵי *vain thoughts* 1, 17; 4, 16. The meaning *desire, striving* is not applicable here.

רַעֲיוֹן (only *pl. c. רַעֲיוֹנִי*, with *suff. רַעֲיוֹנִי*, from רַעָה II.) *Aram. m. thought, cogitation* DAN. 2, 29 30; 5, 6 10; 7, 28; in the Targ. for לֵב, סִפְּסִים, זְמִירָה, where is also the noun רַעֲיוֹן with like meaning.

רָעַל (Kal not used) *intr. to tremble, to quake, to reel* (Ibn G'andach, Jos. Kimchi, Ibn Esra), ident. with רָעַד (ד and ל interchanged); hence the Targ. רָעַל for the Hebrew פָּשַׁל to stumble, Syr. ܪܥܠ the same; *to reel, to totter*, of the drunken; *to be in tremulous motion*, of a veil; metaphor. *to hang down*, of the slope of a district; Arab. رَعَلَ to quiver, of a spear, *to hang down*, of a veil; comp. רָעַל I. Deriv. רָעַל, תָּרַעַל, and the proper names רַעֲלָה, רַעֲלָה.

Hof. רָעַל *to be put in motion, to tremble, to quake*, of פָּרוֹשׁ I. (*a spear*) NAH. 2, 4.

רָעַל *m. a reeling*, i. e. drink causing such motion ZECH. 12, 2, = תָּרַעַל.

רַעֲלָה (only *plur. רַעֲלָהּ*) *fem. a veil* (see רָעַל) Is. 3, 19; Arab. رَعَلَ the same; modern Hebrew רַעֲלָה a denom. *to cover with a veil*.

רַעֲלָה (*Jah [appears in] trembling*) *n. p. m.* EZR. 2, 2, for which NEH. 7, 7 has the almost synonymous רַעֲמָה.

רָעַם (*intr. to rage, to toss, to be agitated*, of the sea Ps. 96, 11, cognate in sense with זָעַק; *to be excited*, i. e. *troubled*, of the פָּקִיד Ez. 27, 35, like נִזְעַם and זָעַק, parallel שָׁעַר (*to shudder*); *to be violently moved* = *to be angry*; Arab. رَغِم, cognate in sense with רָגַז; *to crash*, of thunder; Aram. רַעַם *to murmur, to complain*; — identical in its organic root with רָאָם II. Derivat. רַעֲמָה 1, the proper name רַעֲמָה.

Hif. הִרָעַם (*apoc. רַעַם*) *to provoke to anger, to offend* 1 SAM. 1, 6, where הִרָעַם has Dagesh in Resh; *to thunder, to cause to crash*, with שָׁמַיִם Ps. 18, 14, מִן-שָׁמַיִם 2 SAM. 22, 14; בָּקוֹל 1 SAM. 7, 10, which Josephus understands of an earthquake; בָּקוֹל גָּאוֹן *with a majestic crash* JOB 37, 4; בָּקוֹל alone 40, 9, or without an apposition Ps. 29, 3; *to send terror*, 1 SAM. 2, 10 *the most High* (עֲלִיּוֹן) should be read for the K'tib (עֲלוֹ) *in the heavens sends terror*.

רָעַם (with *suff. רַעֲמָה*) *m. the crashing of thunder* JER. 29, 6, with a paronomasia to רָעַשׁ; fully קוֹל רָעַם Ps. 77, 19; סִתָּה 81, 8 *the cloud-cover of thunder*; גְּבוּרָה רַעֲמָה *mighty thunder* JOB 26, 14, opposite שִׁמְעָה; a loud call (of commanders) 39, 25 = תְּרוּעָה.

רַעֲמָה (see רַעֲלָה) *n. p. m.* NEH. 7, 7.

רַעֲמָה *fem. 1. a trembling, shuddering*, poet. *the quivering mane* of the horse JOB 39, 19 (LXX, Ibn Esra), comp. φόβη the mane with φόβος. The meanings *neighing* (Symm., Gersoni) or *terror* (Rashi) are unsuitable. — 2. *n. p. m.* of a Cushite and therefore of a Cushite tribe which was dark-coloured GEN. 10, 7, and supplied the Phenicians with spices, precious stones and gold Ez. 27, 22. By the noun is generally understood a race in south eastern Arabia dwelling in the modern Oman, where we still find a town Regma, 'Regma (LXX and Vulg. write רַעֲמָה so) together with a bay on the Persian gulf.

רעמס (and רעמסס GEN. 47, 11; Egyptian) *n. p.* of one of the Egyptian leading cities in the land of גֹּשֶׁן (which see) GEN. 47, 11 compared with 45, 10, after which the whole province was called רֶאֱמֶסֶס 47, 11. The Israelites as feudal servants were obliged to fortify it as well as Pithôm Ex. 1, 11. It was from this city they went forth under Moses 12, 37; NUM. 33, 3 5. The following views have been expressed as to the locality of the city: 1. *Raamses* is identified with *Heliopolis* (Jos. Antt. 2, 7, 6; Saadia, the Arabian version); but the latter is termed אֶן (which see) and the LXX put Heliopolis beside Raamses. 2. Raamses is identical with *Heroopolis* which is said to have lain at the modern Abu Reisheib or Turbet Jehûdi (*Hengstenberg, Lengerke, Ewald*), especially as the LXX explain אֶשְׁכְּנָה by καθ' Ἡρώων πόλιν εἰς γῆν Παμσοῦ; but this only proves that Heroopolis lay in the land of Raamses or Goshen. 3. Raamses should be looked for at the site of the modern *Belbeis*, a day's journey north-east of Cairo, on the Syro-Egyptian road (*Stickel*); the metropolis of the province Scharkeyyah (*Abulfeda*). *Belbeis* is the old *Ὀρίον* (in Ptolemy 4, 5, 53), built by *Onias* out of the ruins of the temple *Βουβάστως ἀγίου* (Jos. Antiqq. 13, 3, 11), and *Makrizi* identifies it with the ancient Raamses. The Jerus. Targ. translates it פִּלּוּסִין i. e. Pelusium, as Belbeis was called in old time (*Wilhelm* of Tyre 13, 13; 20, 5). The last explanation is the most probable. As the name Raamses appears as a royal name, the city and province may have been called from it; and then it should be explained by the Coptic *ⲡⲏ-ⲙⲥⲥ* (son of the sun), *Rosellini*, monum. II, 258 seq.

רען (not used) *intrans.* to be green, fresh, juicy, of plants; to sprout, to grow; metaphor. to prosper, to be fortunate, of men; to be fresh, of oil; Syr. ܪܥܢ the same, hence ܪܥܢܐ mallow, so called from its tenderness and softness like *μαλάγη* (mallow) from *μα-*

λάσσω; the Arab. رَعْن is only a collateral form of رَعْل. Deriv. رَعْن.

רען see רען.

רען (not used) *Aram. intr.* same as Hebrew רען. Deriv. רען.

רען (plur. רענים; from רען with the termination -ן) *adj. m., רענה fem. green, sprouting fresh, flourishing vigorously*, of עץ DEUT. 12, 2, וַיֵּרָא Ps. 52, 10, כַּפֶּה JER. 17, 8, בְּרוֹשׁ Hos. 14, 9, כַּפֶּה (palm-twist) JOB 15, 32, אֶזְרָח (a tree not transplanted) Ps. 37, 35; metaphor. fresh, of שֹׁמֵן Ps. 92, 12, a figure of prosperity 92, 15; fresh-green, of עֵרֶשׁ SONG OF SOL. 1, 16.

רען *Aram. adj. m. prosperous, fortunate*, of persons DAN. 4, 1 [4].

רעע (perf. רע; 3 plur. רעי JER. 11, 16, MIC. 5, 5, which, however, may also belong to רעה III.; an *intr.* form is in the perf. רע; imper. plur. רעי Is. 8, 9; *infin. absol.* in an intrans. signification רע PROV. 11, 15, according to some like רע JER. 5, 26, רע, רע, רע, but which is a noun perhaps, but רע JER. 7, 6 may be taken as an *infin.*; on the contrary רעה Is. 24, 19 is an *infin. absol.* from רע, like כב NUM. 23, 25, lengthened by -ה; *part. m.* in an intrans. sense רע, with an accentless -ה רעה PROV. 25, 19; fut. רעי, רעי, with suff. רעם, in an intrans. sense רע after the form (רעל) 1. *trans.* same as רעץ to break in pieces, to dash in pieces, to shatter Ps. 2, 9; to destroy JOB 34, 24; MIC. 5, 5; to crush, JER. 15, 12 shall iron crush the iron of the north? *infin.* as an intensive to רע-רע Is. 24, 19; perhaps also רע PROV. 11, 15 (see Nif.). — 2. *intrans.* to be broken, to be rotten, of שֵׁן PROV. 25, 19; to be crushed, of בְּלִיּוֹת JER. 11, 16; to be destroyed JOB 20, 26, where רע refers to שָׂרִיד. — 3. Metaphor. *intrans.* to rage, to storm, cogn. in sense with רח Is. 8, 9 (רעי); to be restless = bad, i. e. injurious 2 SAM. 19, 8; to be disagreeable, with בְּעֵינֵי פ' NUM. 22, 34, Ex. 21, 8, or with ל' of the person who is displeased

GEN. 21, 11, NEH. 13, 8, with קל *respecting* GEN. 21, 12; 1 CHR. 21, 7; strengthened by גְּדוּלָהּ NEH. 2, 10; of עֵין *to be envious, jealous*, with בָּ of the person DEUT. 28, 54; of פָּנִים *to be sorrowful, vexed* NEH. 2, 3, ECCLES. 7, 3, of לֵב; DEUT. 15, 10. Deriv. רָע (an adj.), רָעָה (subst.), רָעָה, רָעָה, רָעָה.

Nif. נָרַע (only fut. נָרַע) 1. *to be reduced to ruins, to be dashed to pieces, to perish*. PROV. 11, 15 *he that gives security for a stranger, goes to ruin entirely* (*Ibn Esra*); viz. רָע as the infin. of Kal and נָרַע as Nifal. But רָע may also be a noun meaning *an evil-doer*. — 2. *to be evil, bad, foolish*, PROV. 13, 20 *he that is a friend of fools* (see רָעָה), *becomes foolish*; opposite יָחֶסֶם.

Hif. הִרָעָה (abridged הִרָעָה, הִרָעָה, הִרָעָה; part. m. מִרָעָה, in pause מִרָעָה, plur. מִרָעָה; inf. absol. מִרָעָה, constr. הִרָעָה and הִרָעָה; fut. הִרָעָה and הִרָעָה) 1. *to break in pieces, to destroy*, Ps. 74, 3 *all that (= פְּלִאֲשָׁר) the enemy has destroyed in the sanctuary; also to drive away, to scatter* (תָּרַע) 44, 3, parallel הִרָעָה; *to annihilate* (הִרָעָה) JER. 31, 28, coupled with נָחַץ, הִרָעָה, destructive. — 2. *to make bad, evil, destructive*, מַעֲלִים Mic. 3, 4; *to do evil*, expressing with הִרָעָה the moral agency of man generally LEV. 5, 4, Is. 41, 23, ZEPH. 1, 12, JER. 4, 22, i. e. *to do good or evil to one*; also an adv. *to עָשָׂה*, which is either in the infin. constr. 1 KINGS 14, 9, or follows as a finite verb GEN. 44, 5; yet it stands oftenest without עָשָׂה meaning *to do evil, to act wickedly or viciously* GEN. 19, 7; Is. 1, 16. The person to whom evil or wickedness is done stands with לָּ Ex. 5, 22, the accus. (אֶת-) NUM. 16, 15, 1 KINGS 17, 20, עָם GEN. 31, 7, 1 CHR. 16, 22, with slight modifications of the meaning. — *Part. m.* מִרָעָה (plur. מִרָעָה) *an evil-doer* JOB 8, 20; Ps. 22, 17; Is. 1, 4, 9, 16, coupled with הִרָעָה; on the other hand מִרָעָה is a noun after the form מִצָּר meaning *viciousness, badness, discord*, PROV. 17, 4; DAN. 11, 27. Another מִרָעָה (which see) is from

רָעָה II. לְהָרַע Ps. 15, 4 is taken by some as an abridged form instead of לְהָרַע אוֹ לְהָרַע (LEV. 5, 4); others translate it *to one's own hurt*; better to take it = לְרָע (to the bad) i. e. a promise, even though it be false. Deriv. מִרָעָה.

Hithp. הִתְרָעָה 1. *to be reduced to ruins, to be broken to pieces*, of אֶרֶץ Is. 24, 19, i. e. of the Babylonian empire; הִתְרָעָה there is the infin. Kal. — 2. *to prove oneself bad* (i. e. unreliable, unfaithful), PROV. 18, 24 *a man of (many) friends*, i. e. a friend to all the world, *must prove himself bad*, cannot continue faithful. The similar הִתְרָעָה (Ps. 60, 10; 65, 14; 108, 10) can only be derived from רָעָה, as far as its signification is concerned.

The ground-form of the stem רָע lies also in the Aram. רָע, ܪܥ (to break in pieces, to reduce to ruins), in Arab. رَع, redupl. عَرَع, intr. (to be shaken, moved), with which رَع, redupl. رَعَع (to move violently) is connected, by interchanging ر and ع.

רָעָה (i. e. רָע; fut. הִרָעָה) *Aram. trans.* same as Hebrew רָע, *to put in ruins, to crush*, coupled with הָךְ DAN. 2, 40.

Pa. רָעָה (from רָעָה; part. m. מִרָעָה) *to break in pieces* DAN. 2, 40.

רָעָה (fut. הִרָעָה) *intrans. to flow, to drop; to overflow, to drip*, with the accus. טֵל PROV. 3, 20, הִשָּׁן Ps. 65, 12; also absol. *to be fat, fruitful* 65, 13; with עַל JOB 36, 28 *they distil upon many men*; Arab. رَعف, the same. Identical in its organic root with that of יָרָה I., יָרָה I., יָרָה I.

Hif. הִרָעָה *to cause to drop* Is. 45, 8.

רָעָה (fut. הִרָעָה) *trans.* same as רָעָה, *to break or dash in pieces; metaph. to destroy*, אֹיֵב Ex. 15, 6; *to oppress, to torment* JUDGES 10, 8, coupled with רָעָה, prop. *to crush*; Arab. رَعَص, the same; comp. עָרַץ I.

רָעָה (fut. הִרָעָה) *intrans. to quake, to*

tremble, of אָרען JUDGES 5, 4; Ps. 18, 8; with מִמְקוֹמָהּ *to tremble from its place* Is. 13, 13; of שְׁמֵימָם Jo. 2, 10 and 4, 16, הָרִים JER. 4, 24, Ps. 46, 4, אֲיִים Ez. 26, 15, מוֹסְרֵי אָרֶץ Is. 24, 18, הוֹמִיּוֹת Ez. 26, 10, סָפִים Am. 9, 1; with מֶן of a person *before one*, i. e. *on account of* JER. 10, 10, or with מִפְּנֵי Ez. 38, 20; of the motion of fruit on the stalk Ps. 72, 16; elsewhere coupled with זָעַשׁ, רָנַז, Arab. رَعَس, رَعَس the same. Deriv. רָעַשׁ.

Nif. נִרְעַשׁ *to quake*, of the אָרֶץ JER. 50, 46.

Hif. הִרְעִישׁ (part. מְרַעֵשׁ, fut. יִרְעִישׁ) *to cause to quake*, אָרֶץ Ps. 60, 4; *to shake* (as a prognostic of destruction), שְׁמֵימָם HAGG. 2, 6; *to put in terror*, מַמְלָכוֹת Is. 14, 16; *to set in motion*, זוֹרִים HAGG. 2, 7; figur. *to cause to leap or spring*, of אֲרָבָה &c. JOB 39, 20; comp. רָבַשׁ.

רָעַשׁ masc. *a noise*, by the movement of the יָד כְּבוֹד Ez. 3, 12 13; *an earthquake* 37, 7; 38, 19, LXX σεισμός (comp. MATTH. 27, 51); AM. 1, 1; ZECH. 14, 5; *war-terror* Ez. 12, 18; *military uproar*, of an army JER. 10, 22; *the noise of horses' hoofs striking the ground* 47, 3, of those calling to one another Is. 9, 4, or of כִּירוֹן JOB 41, 21; *rushing noise*, coupled with קוֹל Is. 29, 6; *a stamping* JOB 39, 24, with רָנַז.

רָפָא I. (part. רָפֵא; inf. absol. רָפֹא, constr. רָפִיא, with suff. רָפִיאָ; fut. יִרְפֹּא) trans. prop. *to bind about, to bind*, a wound, hence *to put on a bandage, to heal*, פְּחִלּוּאִים Ps. 103, 3, מָכָה, Is. 30, 26; opposite מָחַץ DEUT. 32, 39, נָגַח Is. 19, 22, נָחַח Hos. 6, 1; generally *to heal a wounded man* ECCLES. 3, 3; with accusat. of the person GEN. 20, 17, or (like the Latin *mederi*) with the dative NUM. 12, 13; רָפָא *healer of wounds* Ex. 15, 26, *a physician* generally JER. 8, 22. Figur. *to bring into better circumstances* Is. 6, 10; *to restore* 19, 22; 57, 19; רָפֵא אָרֶץ *to make the land to bloom again* 2 CHR. 7, 14; *to help*, men Hos. 5, 13; *to heal the wounds of a state* JER. 17, 14; DEUT. 32, 39; Hos. 6, 1; *to forgive*, to

pardon JER. 3, 22; 2 CHR. 30, 20; *to comfort* (comp. Ps. 103, 3; JER. 6, 14; 8, 11); אֵלֶּל רָפָא אֵלֶּל JOB 13, 4 *an empty comforter*; comp. Arab. أَسَّ (to heal and comfort), عَفَا (to heal and forgive). Derivat. מְרַפֵּא, רָפְאוּ, רָפִיאָ, רָפִיאָל.

Nif. נִרְפָּא (inf. constr. יִרְפֹּא; fut. יִרְפֵּא) *to be healed*, of נָחַק LEV. 13, 37, נָגַח 14, 3, שָׁחִין 13, 18; *to become sound*, of מִיָּם 2 KINGS 2, 22, i. e. *to become drinkable or sweet* Ez. 47, 8, which does not take place by מַלְאָה 47, 11, but by a miracle 2 KINGS I. c.; figurat. לְ נִרְפָּא *to be healing to one* Is. 53, 5; *to be restored*, i. e. *forgiven* DEUT. 28, 27; metaphor. *to become whole*, of a pot JER. 19, 11.

Pih. רָפֵא (inf. abs. רָפֹא, fut. יִרְפֹּא) *to heal*, a wound JER. 6, 14, a wounded person ZECH. 11, 16; *to make drinkable or sweet*, מִיָּם 2 KINGS 2, 21; *to take measures for a cure* Ex. 21, 19; fig. *to repair*, a thing broken down 1 KINGS 18, 30; *to comfort* JER. 8, 11.

Hithp. הִתְרַפֵּא *to let oneself be healed* 2 KINGS 8, 29; 2 CHR. 22, 6.

רָפָא II. (not used) intr. *to be meek, mild, calm, peaceful*; only in מְרַפֵּא 2. Comp. Ar. tr. رَفَّأَ *to still, to calm*, to bring to rest, to be mild, to flatter, رَافَ intr. *to be calm, still*, رَافَ *to be gracious, mild*.

רָפָא III. (not used) tr. *to make to quake, to excite fear*, applied to terror-raising forms, to giants, who are hence called אֲרִמִּים. Derivat. רָפֵא, and the proper name רָפֹא.

רָפָא (from רָפֵא III. = רָפִיא III.) m. properly *a fearful one*; hence *a giant* (Targ., Syr., Ar.), with the article the proper name of the founder of a race of giants belonging to the primitive inhabitants of Palestine 1 CHR. 20, 4 6 8, individual families of whom lived among the Philistines; יְלִידֵי הָרָפָא *the descendants of the giant* 1 CHR. 20, 4 (רָפִיא archai-

cally for בן). The *pl.* רפאים should be referred to the *sing.* רפה II. רפאון (from רפא III.) is the name of a city at קרנים 1 MACCAB. 5, 37; 'Paphon' (apud Pliny Raphana).

רפאה (*pl.* רפאות, from רפא I.) *fem.* medicament, medicine, JER. 30, 12; 46, 11; שים תהיל נהן רפאות coupled with Ez. 30, 21.

רפאות (from רפא I.) *fem.* healing PROV. 3, 8.

רפאים to רפאי, see רפה II.

רפאל (from רפא after the form רחם, and אל, *El is Healer*) *n. p. m.* 1 CHR. 26, 7; afterwards the name of an angel TOB. 9, 5, 'Papaḡl'.

רפד (*fut.* ירפד) *tr.* same as רבד I. (whence מרפד) *intrans.* 1. to extend, to spread, of a couch; to spread out, JOB 41, 22 [20] a pointed threshing-roller (the scaly belly) spreads out upon the slime; generally to lie down, to stretch oneself out; to cover over, of a bed-cover; comp.

Ar. رَفَد, to spread out, whence رَفَادَة a cover spread out, مَرَفَد a pillow. Derivat. רפידה, the proper names רפידים, ארפד (according to some). — 2. (not used) to lean, to be supported, connected with signif. 1, like סמך, סמך with the Aram. דמך (to stretch oneself out, to lie), and like שָׁאן to rest stretched out, comfortably, with שָׁען to lean. See Pih.

Pih. רפד (1 pers. רפדתי) 1. to spread out, יצויע, for convenience JOB 17, 13. — 2. to support, to make firm, to strengthen, and so like סָדַד to give food to, to refresh SONG OF SOL. 2, 5, parallel סמך; Ar. رَفَد, to support, to help.

רפה I. (*imp.* רפה, 3 *fut. fem. plur.* תרפיה) *tr.* same as רפא I. to heal PS. 60, 4; JOB 5, 18. Derivat. מרפה and the proper name רפה.

Nif. נרפה (3 *perf. f.* נרפחה; *inf. constr.* נרפה; 3 *fut. plur.* ירפיו) same as רפא from רפא I. JER. 19, 11; 51, 9; 2 KINGS 2, 22.

Pih. רפה (3 *fut. plur.* ירפיו) same as רפא from רפא I. JER. 8, 11.

רפה II. (only Kal) *intr.* to darken, to be or become dark, JUDGES 19, 9 the day already darkens (רפדה), so as to be obscure (לְעֵיב); ident. in its organic root רפה with that in עֵיב II., עֵיבָה II. (to עֵיב and עֵיבָה). Derivat. רפה II. (רפאים).

רפה III. (not used) *trans.* to excite shuddering or fear, of giants; connected in its organic root with רה (רוה). Deriv. רפה II, 2, רפה, the proper name רפה.

רפה IV. (*fut.* ירפה, *apoc.* ירה) *intr.* prop. to be loose, to be unbound, opposite רהק; hence to be slack, of ריה (= אה) JUDGES 8, 3; to be feeble, weak JER. 49, 24; to let go, with כן of the person EX. 4, 26, oppos. to hold fast; רפיו ידים the hands are slack, i. e. lazy, inactive, 2 CHR. 15, 7, from fear JER. 50, 43, 2 SAM. 4, 1, IS. 13, 7, hence to be spiritless; with כן of a thing to desist from activity; lastly, to become loose, i. e. to be dissolved, broken, of stubble by fire IS. 5, 24. Derivat. רפה I. (*fem.* רפה), רפיון.

Nif. נרפה (*part. pl.* נרפים) to be remiss, idle EX. 5, 8.

Pih. רפה (*part. מרפה, plur.* מרפים, once מרפא JER. 38, 4) to loosen, to unbind, מרפה JOB 12, 21; with ידים to slacken, the hands, i. e. to discourage JER. 38, 4; EZR. 4, 4; to let down, to sink, כְּנָסִים EZ. 1, 24.

Hif. הרפה (*imp. ap.* הרפה; *fut.* ירפה, *ap.* ירה) to slacken, רה 2 SAM. 24, 16, of God, to avert punishment; with כן of a person, to withdraw the hand from a person JOSEPH. 10, 6, also without יד, and merely with כן of the person or thing JUDGES 11, 37; to let alone DEUT. 9, 14, JUDGES 11, 37, also with ל of the person 1 SAM. 11, 3; 2 KINGS 4, 27; absol. 1 SAM. 15, 16; to let go, opposite אָזוּ SONG OF SOL. 3, 4; JOB 7, 19; to forsake, with עֵזב DEUT. 4, 31; to leave off NEH. 6, 3.

רפה (from רפה III.) *m.* 1. same as

רָפָא, *appell.* a giant, then the *n. p.* of the founder of a race of giants dwelling among the Philistines 2 SAM. 21, 16 18 20 22. — 2. (from **רָפָה** I.; a *Healing one*, viz. *Jah is*) *n. p. m.* 1 CHR. 8, 37, for which 9, 43 has **רָפִיָה**.

רָפָה I. (*constr.* **רָפָה**, from **רָפָה** IV.) *adj. m.*, **רָפָה** (*pl.* **רָפָה**) *f.* weak, slack, loose, opposite **חָזָק** (prop. firmly laced or pressed) NUM. 13, 18, coupled with **יָדָיִם** *slack-handed*, i. e. inactive 2 SAM. 17, 2, coupled with **רָגֵז**; *spiritless, faint-hearted, powerless* JOB 4, 3; ISA. 35, 3.

רָפָה II. (*subst.*) *m.* 1. (from **רָפָה** II) after the form **נָחָה**, **נָחָה**, **נָחָה**; only *pl.* **רָפָהִים**, like **נָכָהִים**, **נָכָהִים** a shadow, a shadowy being (of the nightly, dark form of the inhabitants of the region of death, a figure similar to that in the Germ. *Schatten*). They are stirred up out of their rest ISA. 14, 9, but do not rise 26, 14 (coupled with **מָתִים**); 26, 14 (with **מָתִים**); only at the resurrection does the earth bear (**הַיָּסִיל**) i. e. call them to life 26, 19; parallel **מָתָה** PROV. 2, 18, **עֲמָקֵי שָׁאֵל** 9, 18. **קָהָל רָפָהִים** *assembly of the shades*, i. e. the region of shadows 21, 16, whose inhabitants feel the administrative agency of God JOB 26, 5. — The interpretation *slack, powerless, weak ones* is less suitable; and its being mixed with significat. 2. (Vulg., LXX, Theod., Pesh., Targ., Saad., Symm.) seems to have arisen solely on account of the Greek tradition about the Titans. — 2. (from **רָפָה** III.) only *plur.* **רָפָהִים** prop. *the formidable*, hence *giants*, a general name of the gigantic primitive inhabitants of Palestine and the east-Jordan regions. They dwelt in **עֲשָׂתָרוֹת** GEN. 14, 5; and in the time of Moses **לֵן**, king of **בָּשָׁן**, belonged to the remnant of them DEUT. 3, 11; JOSH. 12, 4; 13, 12; in the land of Ammon the remnant were called **זִמְזִמִּים** DEUT. 2, 19-21 = **זִמְזִמִּים** GEN. 14, 5; in the Moabite district they were termed **אֲמִיִּים** DEUT. 2, 10, dwelling in **קִרְיָתִים** GEN. 14, 5, the well-known Moabite city JER. 48, 1 23; EZ. 25, 9; the **עֲנָקִים**, **בְּנֵי עֲנָק**, also belonged to them.

רָפָהִים (see **עֲנָקִים**) also belonged to them. From the **רָפָהִים** a valley north-west of Jerusalem was called **רָפָהִים** JOSH. 15, 8; 18, 16; 2 SAM. 5, 22, for which **עֲמָק** alone stands in the Chronicles. As to the etymology, the name **אֲמִיִּים** supplies the right key; **זִמְזִמִּים**, **עֲנָקִים** (which see) proceed from other views of this primitive people.

רָפוּא (*the Feared*, viz. *Jah is*; from **רָפָה** III.) *n. p. m.* NUM. 13, 9.

רָפַח (not used) *trans.* same as **רָפַק** (which see) *to stay, to lean upon*; hence *to support*. Derivative

רָפָה (*support, help*, viz. *is with Jah*) *n. p. m.* 1 CHR. 7, 25.

רָפִידָה (from **רָפַד**) *f.* a couch, a couch-covering SONG OF SOL. 3, 10 (Pesh.); AR. **رَفَادَة**; the same. The meaning *back-support* (LXX) is not proved.

רָפִידִים (*plains*, from **רָפַד** to spread out) *n. p.* of a station near **חֶרֶב** EX. 17, 1; 19, 2; NUM. 33, 14. It may be ident. with the plain *el-Racha* (**أَرَحَة**), which has the same meaning (see *Robinson I*, p. 178).

רָפִיָה (*Jah is a Healing one*; from **רָפָה** II) *n. p. m.* 1 CHR. 9, 43, elsewhere **רָפָה** 2. Another **רָפִיָה** (from **רָפָה** III; *place of giants*) was the *n. p.* of a city near **עֵיִל** 3 MACC. 1, 1; *Ῥαφία, Ῥάφεια*.

רָפוּן (from **רָפָה** IV.) *m.* *slackness, remissness*, JER. 47, 3.

רָפַס (Kal unused) *intrans.* perhaps same as **רָמַשׁ**, prop. *to be movable, to move, to move forward, hence to hasten, to hasten on; to go or walk to; to drive, to pass along*, of a raft (see **רָפְסָה**); AR. **رَفَس**, the same, hence **رَفَسَة** a raft, a ship (comp. **רָפְסָה**); connected in its organic root **רָפַס** and also in its fundamental signification with that in **רָפַץ** II, AR. **رَفَضَ**, **رَفِضَ**, AR. **رَفِضَ** (to drive to and fro), **رَفِضَ** (in JOB 40, 17), **رَفِضَ** (to flow along or hasten), AR. **رَفِضَ**.

(to pour out without limit), פָּשׁ (to hasten forward). Deriv. רָפָסָה.

Hithp. הִתְרַפֵּס (*part. fem.* מְתַרַפֶּס) *to speed, to hasten*; Prov. 6, 3 *go, make haste and importune thy friend* (Vulg.), in order to obtain a postponement of harsh measures; Targ. to stir up or move (גָּרַג); Ps. 68, 31 *hastening with bars of silver, as gifts*; comp. 68, 32.

רָפַס (*part. fem.* רַפְּסָה) *Aram. tr. to trample, to tread in pieces* DAN. 7, 7; comp. Hebrew רָמַס, Syr. رَفَس; Arab. رَفَس, the same; رَفَس to thrust (with the feet).

רַפְסָה (*from רָפַס with the termination -ה, comp. גִּלְמָיִר; from רָפַס; pl. (רַפְסָה) fem. a float, prop. what drives or goes along* 2 Chr. 2, 15, for which 1 Kings 5, 23 has לִבְרָה of similar meaning; Ar. رَمَتْ the same (*Ibn G'andch*).

רַפָּה a stem assumed for רָפַת see רַפַּת. On רופף see רוף.

רָפַק (*Kal not used*) *intr. same as רָפַח to lean upon, to rest on, to attach to, to associate; ident. in its organic root רָפַק with that in רָבַק II., רָבַק, Aram. דִּבְכָּד; Ar. رَفَق (to lean, to support), رَفَق (to be united); Ethiop. rafeka accubuit; Ar. مَرَفَق cubitus.*

Hithp. הִתְרַפֵּק like *Kal to lean or rest upon, with קָל of a person* Song of Sol. 8, 5.

רַפֵּשׁ (*not used*) *intr. to be soft, viscous, tough, slimy, cognate in sense with רָה I. (belonging to טָיַט); connected in its organic root רָפֵשׁ with that in טָפַשׁ, טָבַשׁ. Deriv. רָפַשׁ.*

רָפַשׁ (*fut. (יִרְפֹּשׁ) trans. to muddy, to roll together, of נָהָר Ez. 32, 2, by the casting up of slime, with the בְּרִנְלִים 34, 18. The fundamental conception seems to lie not so much in to tread as to mix, to jumble together, as in the Arab. رَمَز, but without having any con-*

nection with רָמַס; Ar. فَث prop. the same, رَقَس a rope. Deriv. مَرَفَش.

Nif. נִרְפַּשׁ *to be muddy, of a spring* Prov. 25, 26.

רָפַשׁ (*from רָפַשׁ*) *m. slime, along with יָט Is. 57, 20, that which the יָט throws up.*

רָפַת (*not used*) *tr. to carry together, to collect, to accumulate, in a granary, trough, crib; cognate in sense with אָבַס (which see). The same fundamental signification is in the Ar. رَمَتْ, رَفَس, which mean "to go together, to be mixed, to bind". Derivative*

רַפֶּת (*pl. (רַפְתִּים) m. a place where the fodder of cattle is collected, a stall for fodder* HAB. 3, 17; mod. Hebrew the same; the LXX and Vulg. have *crib*, from the same fundamental signification.

רָץ *m. a runner, see רָצוּ.*

רָץ (*plur. constr. רָצִי; from רָצוּ*) *m. prop. a thing broken off, a piece; hence a bar, of פָּסָה Ps. 68, 31, Kimchi הַחֲכִימִים; comp. בָּצָר.*

רָצָא (*inf. abs. (רָצוּא) intr. to run away* Ez. 1, 14, a farther development of רָץ, Ar. رَاض. Others read רָצוּא. Ez. 43, 27 is = רָצִי from רָצָה.

רָצַד (*Kal not used*) *intr. to spring up, to start up; consequ. a collateral form of רָקַד, so that the Pih. תִּרְצְדוּן Ps. 68, 17 is = תִּרְקְדוּן Ps. 29, 6; 114, 4 6 (Targ., Ibn Sarúk), an explanation that suits best. According to Hâya same as رَصَد to observe sharply, to look for, or to lurk, to spy, as in Talmudic.*

Pih. יִרְצַד (*fut. (יִרְצַד) to quake* Ps. 68, 17 (Targ., Ibn Sarúk); but interpreters following the Ar. render it אָרַב, עָרַב.

רָצָה (1 pers. perf. רָצִיתִי for רָצִיתִי; *part. m. רָצָה, pass. רָצוּי, constr. רָצִי; inf. constr. רָצוּ; imp. רָצָה; fut. יִרְצָה, ap. (רָצִי) 1. intr. same as רָכַה II. to join or associate with; with עָם to be a friend to one* JOB 34, 9; Ps. 50, 18; with פָּ to

have pleasure in one Is. 42, 1 (בּוֹ should be supplied); 1 Chr. 28, 4; also with בּוֹ of the thing Ps. 147, 10; בּוֹפִיָּהֶם יִרְצִי 49, 14 they have pleasure in their words; with accusat. to like Prov. 3, 12; with accus. of the thing Ps. 85, 2; רָצִי beloved, pleasing (elected), with לֵּי ESTH. 10, 3, or followed by a genitive DEUT. 33, 24; to esteem, with the accusative JOB 14, 6; to love PSALM 102, 15; to like, כִּזְבֹּב 62, 5; מִיִּשְׁרָיִם 1 Chr. 29, 17, עוֹלָה Ps. 51, 18; to be favourable or gracious, with accus. of the person 2 Chr. 10, 7; to be kind Ps. 44, 4; JOB 33, 26; to approve, with accusat. of the thing DEUT. 33, 11; Am. 5, 22; followed by an infin. Ps. 40, 14 be gracious to save me; also to receive graciously or kindly GEN. 33, 10; with בּוֹ whereby Ez. 20, 41. All these meanings proceed from the intransitive idea. — 2. tr. to appease, to pacify; hence to pay off, a debt, figur. LEV. 26, 34 43; 2 Chr. 36, 21; in other cases the Hif. has this sense. Derivat. רָצִין, רָצִין (cod. Sam.), and the proper names רָצִיָּה, רָצִיָּה.

Nif. רָצִיָּה (fut. רָצִיָּה) to be well-pleasing, to be agreeable, of sacrifices LEV. 7, 18; 22, 23 = הִיָּה לְרָצוֹן 22, 20; with the dativ. commodi 1, 4; metaphor. to be appeased, satisfied, paid off, of עֵלֶן Is. 40, 2.

Pih. רָצִיָּה (fut. רָצִיָּה) to conciliate, to appease, בְּלִיָּם JOB 20, 10, i. e. by restoring possessions taken by robbery.

Hif. הִרְצִיָּה (3 perf. f. הִרְצִיָּה instead of הִרְצִיָּה) to appease, to pay off, LEV. 26, 34 and (the land) shall pay off its sabbaths (i. e. those that it owes).

Hithp. הִתְרַצֶּה (fut. יִתְּ) to shew oneself pleasing, with אֵל 1 SAM. 29, 4.

The stem רָצָה = רָצָה II. is connected with the Arab. رَضَّ (to unite), رَضَعَ (to attach firmly), (to join firmly), رَضِيَ (to shew oneself disposed to).

רָצִי (instead of רָצִי after the form קָלִי, from רָצָה) m. favour, acceptance LEV. 22, 29 cod. Sam. for רָצִין.

רָצִין (from רָצָה; with suff. רָצִיָּי) m.

good will, favour, of God, and so of יוֹם Is. 58, 5; שְׁנָה 61, 2, adv. לְרָצוֹן 56, 7, 60, 7 graciously; grace, kindness Ps. 5, 13; 145, 16; for יוֹם Prov. 11, 27 and 14, 9 the favour = blessing of God DEUT. 33, 23; what is acceptable or pleasing PROV. 10, 32; an acceptable and willingly given present MAL. 2, 13; metaphor. inclination, will, wish Ps. 145, 19; PROV. 14, 35; בְּכָל-רָצוֹן 2 Chr. 15, 15 with the entire will, i. e. with all the heart; עָשָׂה כְּרָצוֹן to do according to the pleasure of one DAN. 8, 4; arbitrariness, wantonness, self-will GEN. 49, 6; עָשָׂה כְּרָצוֹנוֹ Neh. 9, 24 to act capriciously towards one.

רָצַח (part. רָצָח; inf. abs. רָצַח; fut. יִרְצַח) tr. prop. to cut in pieces, to cut through, to pierce, to crush, like רָצַע; Arab. رَضَحَ, رَضَحَ, رَضَحَ; hence to kill, to murder (by cutting instruments), with object-accusative DEUT. 4, 42; רָצַח לְנַפְשׁוֹ 22, 26, like רָצַח לְנַפְשׁוֹ commonly absol. Ex. 20, 13; DEUT. 5, 17; רָצַח a murderer NUM. 35, 16. — The organic root is רָצַח, which exists also in רָצַח, רָצַח, רָצַח (to שָׁכַח, חָשַׁח, חָשַׁח). Deriv. רָצַח.

Nif. יִרְצַח (fut. יִרְצַח) to be slain JUDGES 20, 4; PROV. 22, 13.

Pih. יִרְצַח (part. מִרְצָח; fut. יִרְצַח) an intensive of Kal, to murder, to act as a murderer, to destroy Ps. 94, 6; part. a murderer 2 KINGS 6, 32; Is. 1, 21. Ben Asher refers here מִרְצָחֵי Ps. 62, 4, as he also takes מִדְּוִלֵּהֵי in the first member for Pih.

Puh. רָצַח (= רָצַח), only מִרְצָחוֹ Ps. 62, 4 according to Ben Naphtali, whence we must likewise take מִדְּוִלֵּהֵי as a passive.

רָצַח m. destruction, death, and so a breaking in pieces Ps. 42, 11, with the meaning of רָקַב (Prov. 12, 4), and therefore we should read כְּרָצַח with Symm. and some mss.; a breaking into, breach, of walls, Ez. 21, 27 in order to open a hole (לְפָתוֹחַ) by a breach (כְּרָצַח); comp. שָׁם כְּרָיִים 4, 2, consequently not = צָרַח as the LXX render (βοή).

Hithp. הִתְרוֹצֵץ to dash against one another, to struggle GEN. 25, 22.

רָק (from רָקָה I.) 1. *adj. m., רָקָה (pl. רָקוֹה) f. prop. same as רָק broken, crushed, reduced, and then thin, lean, withered, GEN. 41, 19 20 27, interchanged with רָק, coupled with רָע — 2. רָק a subst. prop. leanness, hence fig. limitation, as a limiting adv., only, except JOB 1, 15; but, as an adversative GEN. 19, 8; 24, 8; strengthening other particles, as רָק אֵין רָקִי not the smallest NUM. 20, 19; after a negative nothing but 2 CHR. 5, 10; sometimes closely attached to nouns, mere, Is. 28, 19 mere vexation, or to adjectives, as רָק רָע mere evil GEN. 6, 5; wholly, entirely, DEUT. 4, 6 a people thoroughly wise; generally = אָדָּךְ, with this difference, that רָק limits what is previously said, and אָדָּךְ refers to the following word; רָק אִם if only; stronger רָק אָדָּךְ NUM. 12, 2.*

רָק see רָקִי.

רָק (with *suff.* רָקִי; from רָקָה II.) *m.* spittle Is. 50, 6; JOB 7, 19 (see רָקֵץ).

רָקָה (*fut.* יִרָקָה) *intr.* to be carious, rotten, putrid, of עֵץ Is. 40, 20; fig. to decay or perish quickly, of שָׁם PROV. 10, 7, but perhaps (see רָקָה) to be cursed. The organic root רָקָה is also in רָקָה, רָקָה, רָקָה, רָקָה I., רָקָה I. (to the noun רָקָה). Deriv. רָקָה.

Pih. רָקָה (not used) intensive of Kal; deriv. רָקָה.

רָקָה (*c.* רָקָה) *m.* caries, rottenness, of עצמות, applied to the eating away of joints and the consuming of bones PROV. 12, 4; 14, 30, a figure of the breaking up of the body HAB. 3, 16; metaphor. an object seized with rottenness or caries, parallel רָקָה JOB 13, 28, Hos. 5, 12, without its signifying the same as σῆς or σαώλης on that account, as the LXX interpret; Aram. רָקָה, רָקָה the same.

רָקָה (from the *Pih.* of רָקָה) *m.* same as רָקָה JOB 41, 19.

רָקָה (*inf. c.* רָקָה; *fut.* יִרָקָה) *intr. prop.* to move to and fro, to hasten, to run; hence to leap, to spring, for joy ECCLES. 3, 4, opposite קָפָה; to start, to leap up, from fear Ps. 114, 4 6, comp. רָקָה, רָקָה.

Pih. רָקָה (*part.* מְרָקָה, *fut.* יִרָקָה) to leap about joyfully, of בָּלָדִים JOB 21, 11; to dance 1 CHR. 15, 29, for which 2 SAM. 6, 16 has פָּזָה; to leap about wildly, of שְׂעִירִים Is. 13, 21; to drive about rapidly, of מְרָבָה NAH. 3, 2; to run swiftly Jo. 2, 5.

Hif. הִרָקָה (*fut.* יִרָקָה) to make leap or skip, mountains, Ps. 29, 6; comp. הִרָקָה.

The Aram. רָקָה, רָקָה, Ar. رَقَصَ, رَقَصَ are ident. with רָק. In the Targ. it stands for פָּזָה, and רָקָה for the Hebr. רָקָה; the meaning to tremble, to fear, to sorrow, in Syr. رَقَصَ, seems merely metaphorical as in רָקָה. The organic root רָקָה appears also in רָקָה.

רָקָה (with *suff.* רָקָה; from רָקָה III.) *f. prop.* what pulsates or beats, and so the temples JUDGES 4, 21 22; 5, 26; including the upper cheeks SONG OF SOL. 4, 3; 6, 7.

רָקָה (bank-district, a place well watered; from רָקָה II.) *n. p.* of a place in Dan on the Mediterranean Sea JOSH. 19, 46.

רָקָה (*part.* מְרָקָה, *fut.* יִרָקָה) *tr. prop.* to beat or pound together, to mix, to prepare by mixing, to spice, to make unguent, essences being extracted from spices and mixed with oil, used also for incense Ex. 30, 25 35; 37, 29; רָקָה a maker of unguents, a perfumer ECCLES. 10, 1. Deriv. מְרָקָה, מְרָקָה, מְרָקָה, מְרָקָה.

Pih. רָקָה (not used) to mix oil with spices, to prepare unguents. Deriv. רָקָה, רָקָה, רָקָה.

Puh. רָקָה (*part.* מְרָקָה) to be mixed, (by aromatic spicing) 2 CHRON. 16, 14.

Hif. הִרָקָה (*imp.* הִרָקָה, a Babylonian reading according to Ibn Gándach, on the contrary the Palestinian one is הִרָקָה)

to mix aromatic essences, Ez. 24, 10 brew the spiced mixture.

Hof. *הַרְקָח* see Hif.

The Ar. *رَقْم* = *اصلح* (Hariri p. 57)

has also the fundamental signification of our stem, used of an artificial mixture, whether it be brewed, boiled, or in its cool state. Oil (*שֶׁמֶן*) and wine (*יַיִן*) were spiced with aromatic substances. To bring the word into connection with *רָחַח* (like *שָׁחָה* and *שָׁחָה* and *פָּחָה*) is inapplicable, since its fundamental signification is to mix. The organic root *רָחַח* is connected with *קָח* (*קָחָה*).

רָקִיחַ *m.* spice, made by the mixing of aromatic substances SONG OF SOL. 8, 2.

רָקִיחַ *m.* a spiced mixture, Ex. 30, 25 as a spiced mixture of perfumed oil (*מִרְקָחָה*); a perfume 30, 35.

רָקִיחַ (*plur.* *רָחִים*) *m.* a mixer of ointments, belonging to a peculiar corporation like the *פְּרוֹחִים*, NEH. 3, 8 a son (*בֶּן*) i. e. an associate of the perfumers, if we should not read *קָן*.

רָקִיחַ (*pl.* *רָחִים*) *m.* the anointing, of the body Is. 57, 9.

רָקִיחָה *f.* a female unguent-mixer, servants having been employed in that work 1 SAM. 8, 13 (LXX, Vulg., Targ.); but the Syr. and Arab. read *לְאִרְיָהוּ* (weavers).

רָקִיעַ (*constr.* *רָקִיעַ*) *m.* prop. a thing spread out or extended, and so *שָׁמַיִם* the expanse of heaven, i. e. heaven's arch GEN. 1, 14 15 17 20; but commonly *רָקִיעַ* alone 1, 6 7; heaven Ps. 19, 2, parallel *שָׁמַיִם*; generally an extended surface, either a pavement, a floor Ez. 1, 22, or an upper vaulted arch 1, 23 25 26. The *רָקִיעַ* was conceived to be solid; hence the LXX, Aqu., Symm. and Theod. *στερέωμα*, the Vulg. *firmamentum*, Saadia *جِلْد*, Luther *Veste*, i. e. firm vault. The Greeks also call the arch of heaven *οὐρανός* (Od. 15, 328), *χαλκείον* (Il. 17, 425). Scripture represents *רָקִיעַ* as a solid cast metal-mirror (JOB 37, 18), borne up by the highest mountains as its

pillars (2 SAM. 22, 8; JOB 26, 11). Arab.

رَقِيع, Aram. *רָקִיעַ* (*def.* *רָקִיעַ*).

רָקִיעַ (*constr.* *רָקִיעַ*, *pl.* *רָקִיעִי*; from *רָקַע* I.) *m.* prop. a thing extended, broad, and so a thin cake, a wafer Ex. 29, 2 23, LEV. 2, 4, of the form of the *מִצָּה* NUM. 6, 15; Ar. *رَقَاقَة* the same; comp. *צִפְיָחִית*.

רָקִיעַ (*part.* *רָקִיעַ*) *tr.* same as *רָקַע* II. and IV., prop. to pierce, and so to stitch, to embroider, to put in variegated figures, to variegate, in *הַבְּלִיחַ* or *אַרְגָּמָן* Ex. 35, 35; 38, 23, and so *רָקִיעַ* the work of the embroiderer 26, 36; 38, 18; Ar. *رَقَم* to puncture, to do striped or party-coloured needle-work, whence

رَقْم party-coloured, spotted; variegated woollen stuff, *رَقَن* to engrave, to write. Out of this arose the Spanish *recamare*, Italian *ricamare*, French *recamer*, to embroider. Deriv. *רָקִיעַ*, and the proper name *רָקִיעַ*.

פֹּה *רָקִיעַ* to be formed or wrought, properly to be curiously shaped, of the embryo in the womb Ps. 139, 15; Targ. *אַצְטִיר*; Talm. *רָקִיעַ* of the formation of the foetus.

רָקִיעַ 1. (either a variegated garden, like the Arab. *رَقِيعَة*, or same as *רָקִיעַ* a heap of stones) *n. p.* of a city in Benjamin JOSH. 18, 27. — 2. (perhaps same as *רָקִיעַ* friendship) *n. p. m.* NUM. 31, 8; 1 CHR. 2, 43; 7, 16.

רָקִיעַ (with *suff.* *רָקִיעִים*, *du.* *רָקִיעִים*, *plur.* *רָקִיעִים*) *fem.* an embroidered dress, collect. variegated garments Ez. 16, 10; JUDGES 5, 30, where *רָקִיעַ* is to be supplied before *שָׁלֵל*, coupled with *צִבְעִים* (coloured stuffs); dual *ibid.* to strengthen the expression, like *רָקִיעִים*; fully *בְּרָקִיעַ* *רָקִיעַ* Ez. 16, 18; coupled with the names of stuffs *שָׁשִׁי*, *מָשִׁי*, 16, 13, *בָּרִי*, 27, 16; a kind of *שָׁשִׁי* *בָּרִי*, 27, 7; with *אֲבָנֵי* variegated stones 1 CHRON. 29, 2, with *אֲבָנֵי* *רָקִיעִים* Ps. 45, 15 = *בָּרִי* in variegated garments (on *לָּ* there comp. *לְהָרִיעַ* 2 CHR. 20, 21).

רָקַם (not used) *intr.* to be variegated, party-coloured, Arab. رَقَّش the same; derivat. the proper name בְּרָקִים (which see) out of בְּרִידָקִים (a variegated one).

רָקַע (*part.* רֹקַע, רָקַע; *inf. constr.* רָקַע, with *suff.* רָקַעַה; *imper.* רָקַע; *fut.* יִרְקַע) *trans.* 1. to smite, to stamp, the earth, with בְּרָגֵל, also without an object-accusative, as a gesture of dislike EZEK. 6, 11, of mischievous joy 25, 6; coupled with יָרַח בָּקָה, מָחָא יָרַח בָּקָה, commonly to beat out thin, to expand by beating, a plate (see פָּחָה II); to extend, to spread out, אָרַץ, which is conceived to be a disc resting on pillars IS. 42, 5; 44, 24; PS. 136, 6; to arch, of the vault of heaven; to spread out over a surface, of a pavement (see רָקִיעַ); to tread down, to stamp 2 SAM. 22, 43. — 2. (not used) to make firm or strong, to found, prop. used of the flattening of a solid thing by hammering it out; both meanings also uniting in אָשַׁשׁ. Deriv. רָקִיעַ.

Pih. רָקַע (*fut.* יִרְקַע) to beat out, פָּחִים EX. 39, 3, into a thin plate-covering NUM. 17, 4; to overlay, to cover over, i. e. to spread out IS. 40, 19. Deriv. רָקַעַה.

Puh. רָקַע (*part.* מְרָקַע) to be beaten out, JER. 10, 9 a beaten silver-plate.

Hif. הִרְקִיעַ (*fut.* יִהְרָקַע) to stretch out, to give extension to, לְשַׁחֲקִים, לְהִרְקִיעַ JOB 37, 18, where עָמְדוֹ should be rendered like him.

Hof. הִרְקַע (not used) to be spread out; deriv. יִרְקַע in the proper name יִרְקַעַם.

The organic root רָקַע (with its fundamental signification to stretch, to extend, to spread out, to beat out) may be allied to that in אָרַב; and רָק I. should be particularly compared with it.

רָקַע (*plur. constr.* רָקַעִי) *m.* a plate, prop. what is beaten out NUM. 17, 3.

רָקַק I. (Kal unused) *trans.* to beat out thin, and so to extend, to spread out, of a cake; to be or make thin, tender, fine, of the sides of the skull; figur. to

confine (see רָק); identical in its organic root with that in רָק (see ר), רָקַע, Ar. رَقَّ to be thin, tender), Aram. רָק. Derivat. רָקַק, רָקַק (according to some).

Hif. הִרְקַק (*fut.* יִהְרָק) to break in pieces, to stamp to powder, to beat fine PS. 18, 43, where אֲרִיקָם = אֲרָקָם.

רָקַק II. (*fut.* יִרְקַק) *intrans.* to flow, to run, to flow out; *trans.* to spit, with בָּ to spit upon LEV. 15, 8; the organic root רָק is also in יִרְקַק (which see), רָק I, רָק II, יִרְקַק II, יִרְקַק II, יִרְקַק; Aram. רָק. Deriv. רָק, and the proper names רָקַח, רָקִי.

רָקַק III. (not used) *intrans.* to knock, to beat, of the pulsation of the arteries; perhaps ident. with רָקַק I. Deriv. רָקַח.

רָקַח (from רָקַק II; *bank-place*, Aram. רָקַח; Arab. رَقَّة a bank) *n. p.* of a city in Naphtali, said by tradition to be the site of the later Tiberias JOSH. 19, 35.

רָשׁ poor, see רֹשׁ, רָשׁ.

רָשָׁה (not used) *intrans.* 1. prop. to be firm, strong, Arab. رَسَا (to stand fast); nearly allied in its organic root רָשָׁה to that in בָּרַשׁ II. (to בָּרוּשׁ 2 and the proper name בְּרִשָּׁע which see), בָּרַח (to בָּרוּחַ), חָרַץ II. = Aram. רָשָׁה, to be dense, strong; proceeding perhaps from the idea of binding or knotting, so that בָּרַשׁ II., אֲרַשׁ, אֲרַשׁ in the root also belong to it. — 2. Metaphor. to be in a position to, to be able, to have leave; Aram. רָשָׁה the same, Af. אֲרַשִּׁי to give power, to empower, to permit; deriv. רָשָׁה might, full power, modern Hebrew רָשִׁיוֹן. Deriv.

רָשִׁיוֹן *m.* authorization, permission EZR. 3, 7.

רָשִׁית see רָשִׁית.

רָשַׁם (*part. pass.* רָשֻׁם) *tr.* to engrave, to inscribe, to write, DAN. 10, 21 written in a book of truth, i. e. a book in which the future fates of nations and individuals are recorded (PSALM 139, 16;

REVEL. 5, 1). As to the meaning of the stem, the Aram. רִשְׁמ, רִשְׁמ, Arab. رشم, present the right key; but the organic root is רִשֵּׁם, which exists also in שִׁמְהָ (to שִׁם), כִּמְהָ (to כִּם), (כִּמְהָ) (to כִּם).

רִשְׁמ (2 pers. רִשְׁמָה; part. pass. רִשְׁמִים; fut. רִשְׁמִים) Aram. trans. same as Hebrew רִשֵּׁם to record, to write, כְּחָבָה DAN. 5, 24 25; 6, 9; אֶסְרָה 6, 10, an edict; Targumic for חֲקַק.

רָשָׁע (fut. יִרְשָׁע) intrans. to make a wilful mistake, to sin, to be godless, coupled with חָטָא, הִצְטָה 1 KINGS 8, 47; DAN. 9, 15; to be held as guilty JOB 9, 29, opposite צָדִיק to be guilty 10, 7; to be mischievous, רָשָׁע הִרְבָּה to be very mischievous ECCLES. 7, 17; רִי מִן פִּי (separating) from one to be mischievous, i. e. to apostatise Ps. 18, 22. Derivat. רָשָׁע (adj. and subst.), רָשָׁעָה, רָשָׁע, מְרָשָׁע, מְרָשָׁעָה, רָשָׁעָה, רָשָׁע.

Hif. הִרְשִׁיעַ (part. מְרִשִּׁיעַ, inf. constr. הִרְשִׁיעַ; fut. יִרְשִׁיעַ) to act wickedly DAN. 9, 5, Ps. 106, 6, interchanged with רָשָׁע (which see); to declare guilty or punishable, the רָשָׁע DEUT. 25, 1, opposite הַצִּדִּיק to condemn, צָדִיק PROV. 17, 15; of a judge Ex. 22, 8; JOB 9, 20; מְרִשִּׁיעַ DAN. 11, 32 condemners of the covenant (-sign), i. e. accusers of circumcision (see 1 MACC. 1, 11 15); metaphor. to make one to be in the wrong, i. e. to overcome, to conquer him, Is. 54, 17 and every tongue that raises itself to contend against thee, thou overcomest; generally to conquer 1 SAM. 14, 47 (Vulg. superare), hence the Targ. חִיב to oppress Is. 50, 9; הִרְשִׁיעַ, like חִיב, forming the full idea with לַעֲשׂוֹת following to act wickedly or viciously 2 CHR. 20, 35; commonly הִרְשִׁיעַ alone.

As to the fundamental signification, Kimchi has adopted that of רָשָׁע, i. e. to rage, to frighten, to storm, as the clearest manifestation of a wicked one, רָשָׁע being compared with נִגְרָשׁ Is. 57, 20, who יִכָּל לֹא יִכָּל ibid., with whom is רָגַז JOB 3, 17, and הִרְשִׁיעַ being the opposite of הִשְׁקִית 34, 29; be-

sides, the Aram. רִחַע, רִחַע means to stir up, to excite. But, in opposition to רָצַח it is better to adopt as the fundamental signification to be dispersed, slack, wavering, and so to be oblique, crooked; Arab. رَسَعَ.

רָשָׁע I. adj. m., רָשָׁעָה fem. godless, sinful Ez. 3, 18 19, of הָרָדָה, if we do not read הָרָשָׁעָה; JOB 20, 29; 27, 13; PROV. 11, 7 (but it may be an apposition).

רָשָׁע II. (pl. רָשָׁעִים, constr. רָשָׁעִי) m. an unrighteous, guilty, dishonest one Ex. 23, 7; DEUT. 25, 1; 1 KINGS 8, 32; a guilty one, in a cause Ex. 2, 13; רָשָׁע לְמוֹת guilty of death NUM. 35, 31; an evil-doer, a sinner, a godless person JOB 9, 24; Ps. 9, 6 17, plur. רָשָׁעִים 1, 1; 3, 8; specially one who lies in wait, an oppressor, an injurious man, opposite צָדִיק or חִיב JOB 34, 18, חָסָם 9, 22; also an enemy, of the Jewish people Is. 13, 11; 14, 5, spoken of the Babylonians; comp. οἱ ἀνόμοι the heathen 1 MACC. 2, 44; 3, 5.

רָשָׁע (in pause רָשָׁע, with suff. רָשָׁעִי, plur. רָשָׁעִים JOB 34, 26) unrighteousness, JOB 34, 10; plur. bad actions 34, 26; what is unrighteously acquired MIC. 6, 10; injustice, of מְאֻזְנִים 6, 11; lies, deceit PROV. 8, 7, opposite אֱמֻנָה; sinfulness, vice Ps. 5, 5, opposite צָדִיק 45, 8; רָשָׁע to act wickedly PROV. 16, 12; רָשָׁעִי = רָשָׁעִים JOB 34, 8; also elsewhere רָשָׁע concrete for רָשָׁעִים Ps. 84, 11.

רָשָׁעָה (with suff. רָשָׁעָהּ) fem. same as רָשָׁע wickedness, an evil mind Is. 9, 17; MAL. 3, 15; lies, deceit PROV. 13, 6; a wicked deed DEUT. 25, 2.

רָשָׁעִים JUDGES 3, 8 see פִּיזָן.

רָשָׁף (not used) intr. same as רָצַח II. to glow, to burn; identical in its organic root רָשָׁף with that in רָצַח, רָצַח. Derivative

רָשָׁף (plur. רָשָׁפִים, constr. רָשָׁפִי, with suff. רָשָׁפִי) m. prop. glow, flame, burning; hence fever, pestilence, a pestilential fever, coupled with הָבָה HAB. 3, 5; Ps.

רתק (Kal not used) *to bind, to fetter, to tie together*, Arab. رَتَقَ (to bind, to join), رَجَمَ (to close); identical in its organic root רתק with that in the Aram. יִרְתֵּק (Targ. for יִצְרֵק). Derivat. רִתְקָה.

Nif. יִרְתֵּק (fut. יִרְתֵּק) *to be unchained, loosed* (יִרְתֵּק) ECCLES. 12, 6 K'ri, better taken as a collateral form of יִרְתֵּק. Others read יִצְרֵק (from خرق) *to be broken to pieces*.

Pih. רִתֵּק (not used) an intensive of Kal. Deriv. רִתְקָה, רִתְקָה, רִתְקָה.

Puh. רִתֵּק (3 pl. רִתְקוּ) *to be bound together* NAB. 3, 10.

רתקה (plur. רִתְקוֹת) *fem. a chain, for fastening* Is. 40, 19.

רתת (not used) *intr. same as רָתַת to quake, to tremble, to fear*. Derivative

רתת *m. terror* Hos. 13, 1 = רָתַת.

ש, ש.

ש, called שֵׁן (= שֵׁן), LXX Χσέν (in LAMENT.) or Σίν (cod. A), as a letter of the alphabet signifies *tooth, prong*, if the names generally be considered representations of objects. In the form which the letter has in Phœnician (𐤑, 𐤒), old Hebrew (w, ω), Samaritan (𐤑), Aramaean (𐤑), Palmyrene (𐤑, 𐤒), and therefore in old Greek (Μ, 𐀓), Etrurian (𐀓), the likeness of a tooth or prong has been discerned; but this is no reason for assuming that the name was selected merely on account of the shape. According to the analogy of the other alphabetical names שֵׁן seems to have been chosen only because of the initial sound, and as the letter was pronounced *shi*, שֵׁן has been changed into שֵׁן. In the Ethiopic appellations *Saut* (ሠ) and *Sât* (ሠ) other words were chosen on account of the initial sound. From the Semites the alphabetical figure passed over to the Greeks, Etrurians and Romans, with this exception, that the name was pronounced Σάν in Greek and was called Σάν κισθελόν because of its rough, broader and more sibilant sound (Pind. ap. Athen. 11, 5 p. 467); but afterwards no more than the Σίγμα was retained which the Ionians had from the beginning. — Besides the broad and sibilant pronunciation of the ש there was also a softer and lisping one expressed by the same sign; and the distinction between them was subsequently de-

noted by a point placed either at the right (שֵׁן יִמְיִיתָ) or left (שֵׁן יִמְיִיתָ). This distinction, however, is no reason for considering *Shin* and *Sin* as separate letters in the lexical arrangement of the alphabet. Phœnician and Aramaean are unacquainted with the distinction, ש being put for ש, as שֵׁן, שֵׁן, Aram. שֵׁן, שֵׁן. As an abbreviation ש denoted in Phœnician שֵׁן, שֵׁן, and שֵׁן meant שֵׁן, which may perhaps be adopted in the written Hebrew occasionally. As a numeral *Shin* being the third letter in the series of hundreds signifies 300. The oldest sound of the sign was *shi* and *si*.

As to the pronunciation, ש is the liquid, broad, sibilant and obscure *sh* (French *ch*), whose ground is the corresponding mute ט, for which reason ש is connected with the t-sound, like the other sibilants ט, ט, ט. The LXX have this pronunciation of the *Shin* in their Χσέν (= Σχέν, compare Πέχης = Πήχης), though they could only express it by σ, in transference, agreeably to the nature of the Greek language. Such original sound of ש was frequently resolved into the clear, slender *s* fluctuating between *sh* and *s* (ש and ט), or vice versa (comp. שֵׁן from שֵׁן, שֵׁן from שֵׁן), which was denoted by ש. The modern Hymyaritic presents an analogy to this particular (see *Fresnel* in the *Journal Asiat.* 1838. T. VI. p. 84. 543 seq.). And

ש with Dagesh forte following (which is omitted before gutturals ECCLES. 2, 18; seldom ש followed by Dagesh forte JUDGES 5, 7; before gutturals ש 6, 17, seldom ש ECCLES. 2, 22; 3, 18; arising perhaps from ש or ש, and therefore a compound pronominal stem) 1. a relative pronoun (without gender and number) *who, which*, = אֲשֶׁר Ps. 124, 8; ECCLES. 2, 18; including a demonstrative preceding, *he who, that which, what*, ECCL. 1, 11; אֲתֶּם-הֵם *him whom* SONG OF SOL. 3, 3; forming with שֶׁ ECCLES. 1, 7, Ps. 122, 4, or ל SONG OF SOL. 3, 7 the relation of a proposition or of a genitive. From ל ש has arisen שֶׁ (which see), Aram. דִּיל, ܕܝܠ. — 2. a relative conjunction, like אֲשֶׁר, *that*, after the verbs דָּבַר ECCLES. 2, 13, יָדַע 1, 17, which require a supplement; *he that* ECCLES. 2, 12; *just as* 5, 15; שֶׁ יֵתֵר *it remains* (to say) *that, except that*, ECCLES. 12, 9; שֶׁ בְּמִצֵּת SONG OF SOL. 3, 4 *scarcely that*; שֶׁ עַד *till that* JUDGES 5, 7; שֶׁ עַל דְּבָרָה *till that* ECCLES. 7, 14; then SONG OF SOL. 1, 7. With prepositions בְּ-שֶׁ = בְּאֲשֶׁר *because* ECCLES. 2, 16, בְּ-שֶׁ = בְּאֲשֶׁר *in consequence of that which* = as 5, 14; a particle of time: *at the time when* 9, 12; 10, 3; see אֲשֶׁר and שֶׁ. Respecting the etymological explanation of this relative vocable, the pronominal stem ש is obviously connected with שָׁ, שִׁי, being of similar meaning in poetry (Aram. in flat, low pronunciation שִׁי, שִׁי); and though it coincides entirely with אֲשֶׁר (which see), where א is non-essential and the Dagesh forte following ש might easily be a compensation for ר, it is more probable that ש is an original pronominal stem. This ש is frequently used in Phœnician (in the Poenulus of Plaut. I, 1. 4. 6. 8. 11. 13. II, 56. 63. III, 22), along with אֲשֶׁר (ib. I, 5. 6. 13. 15. III, 23; in the inscription of Marseilles lin. 1. 5. 13. 14. 16. 18. 20. 21; the Sidonian inscription 4, 2; 7, 3. 8. 14; 9, 11; 10, 8. 11; 17, 1. 13; 19, 7. 10) without a trace of אֲשֶׁר being found there.

— On the ש in שָׁדִין Job 19, 29 K'ri, שָׁדִין K'tib, see שָׁדִין and שָׁדִין. On the ש in מְחִישָׁאֵל, מְחִישָׁאֵל, ש in מְחִישָׁאֵל see the words themselves; on שָׁנָם see שָׁנָם.

ש see ש.

שָׁא I. (Kal not used) *trans.* same as שָׁה (שָׁה), שָׁא (to שָׁא), שָׁא I. (which see), *to drive, to push away, to expel*, and so *to lead away*; so also שָׁה I. (which see) to שָׁה; see שָׁא II, שָׁא II, שָׁא II.

שָׁא (redupl. from שָׁא, like שָׁא from שָׁא, שָׁא from שָׁה; 1 pers. שָׁא) *to drive away, to lead*, Ez. 39, 2 *I allure thee* (prop. I make thee turn aside from thy country, I carry thee off) *and lead thee, and cause thee to come up from the extreme north* (Vulg.); *conseq.* שָׁא = שָׁא 38, 4. Targ. שָׁא (from שָׁא) *I cause thee to wander*, Ethiopic שָׁא *savsava*, contracted *sôseva* to go along, to ascend, hence the *trans.* signif. to lead along. The derivation from שָׁא "six" (Jos. Kimchi) and the meaning "to lead astray" are only conjectural.

שָׁא II. (not used) *to make a tumult, to rage, to rush*, like the enlarged form שָׁא I. (which see); and from this the nouns שָׁא 1. (= שָׁא) tumult, and שָׁא 1. may perhaps be derived; though they may as well come from שָׁא I.

שָׁא III. (not used) *intrans.* same as שָׁא II. (which see), *to be desert, waste*, whose organic root it constitutes. Deriv. שָׁא 2, and the proper name שָׁא II. Comp. שָׁא II. (to שָׁא, שָׁא).

שָׁא (not used) *trans.* same as שָׁא (which see). Deriv. perhaps שָׁא, שָׁא, and the proper name שָׁא.

שָׁא (part. m. שָׁא, f. שָׁא; inf. constr. שָׁא; fut. שָׁא) *tr.* prop. *to draw to oneself, to lay hold of, to draw near to, to take*, and so *to draw*, with the accusat. מִים GEN. 24, 13; DEUT. 29, 10; JOSH. 9, 21; seldom absol. GEN. 24, 11; with ל of the person 24, 19 20 and כֵּן of the source from which 2 SAM. 23, 16. The drawing of water at the time of

evening for domestic purposes was an employment of maidens GEN. 24, 11; 1 SAM. 9, 11 (*Robins. Pal. II*, 385. 519. 628), or of domestic slaves DEUT. 29, 10; JOSH. 9, 21. To draw water with joy, is a figure of prosperity Is. 12, 3. Drawing and pouring out before God was a symbol of the heart unburdening itself (Ps. 22, 15; LAMENT. 2, 19) 1 SAM. 7, 6. Deriv. מִשָּׂאָה.

The fundamental signification of שָׂא is in modern Hebrew (מִגְנֵט) a magnet) to draw to self, Arab.

سَآب to seize, to take, سَآب to swallow; the organic root is also in דִּשְׁתָּה II.

שָׂא (inf. abs. שָׂאָה; fut. יִשְׂאָה) intr. same as זָעַק, זָעַק (the organic root is also in דִּשְׁתָּה, Ar. دَشَح; elsewhere شَج "to bleat" belongs to it) to roar, of אֲרִי, Ps. 22, 14, Ez. 22, 25, מִדְּבַר JER. 2, 15; metaphor. of an enemy Ps. 74, 4; of the crash of thunder Job 37, 4; to threaten, of God Jo. 4, 16; AM. 1, 2; of the tumult of war JER. 25, 30; to groan, to lament aloud Ps. 38, 9, where we should perhaps read לָבִיא for לָבִי. Derivat. שְׂאָה.

שְׂאָה (c. שְׂאָה, with suff. שְׂאָהִי; pl. with suff. שְׂאָהִי) fem. the roaring, of a lion Is. 5, 29; groaning Job 3, 24.

שָׂא I. (Kal not used) intr. same as שָׂא II. to make a noise, to rage, to rush, cognate in sense דָּמָה, applied to the tumult of a mass of people or an army, to the rushing of mighty waters, to the noise of a drinking bout; to crash, by falling in; to rage, of a storm. Deriv. שְׂאָה (like מִשְׂאָה from שָׂא), שְׂאָה 1 (after the form בִּלְהָ), perhaps שָׂא 1, שָׂא (= שָׂאָה, שָׂאָה).

Nif. נִשְׂאָה (fut. יִנְשָׂא, pl. יִנְשָׂאוּ) like Kal, to rush, to rage, to roar, of לְאִמִּים Is. 17, 12 13.

Pih. פִּיחָה (not used) to storm or rage greatly, whence the noun פִּיחָה. The form is like פִּיחָה.

שָׂא II. (3 pl. שָׂאוּ) intr. same as

שָׂא III. to be waste or desolate, of עָרִים Is. 6, 11, i. e. to be destroyed; connected in its organic root שָׂא with that in יָצָה I., since this is also used of עָרִים (JER. 4, 7), גְּלִים (Is. 37, 26) like שָׂאָה; comp. יָצָא I. (יָצָא, which see), יָצָה II., יָצָה II.; conseq. the fundamental signification appears to be the same. Derivat. מִשְׂאָה 2, שְׂאָה, שְׂאָה, שְׂאָה 2, מִשְׂאָה, מִשְׂאָה (according to some), and the proper name שְׂאָה (according to some). See שְׂאָה II.

Nif. נִשְׂאָה (fut. יִנְשָׂא) to be laid waste, desolated, with the accus. שְׂמָמָה to wasteness Is. 6, 11, if הַשְׂמָר should not be read for הַשְׂמָרָה.

Hif. הִשְׂאָה (inf. c. with ל: לְהִשְׂאָה, contracted לְהִשְׂאָה) to lay waste, with the accus. גְּלִים to desert heaps 2 KINGS 19, 25; Is. 37, 26.

שָׂא III. (Kal not used) intr. same as שָׂא (which see), of which it is a softer form, to see, to look upon, to view; hence the

Hithp. הִשְׂתָּאָה (part. מִשְׂתָּאָה) to shew oneself looking at, i. e. to contemplate, to behold with attention, with ל of a person GEN. 24, 21 (LXX, Vulg., Targ.); so the Hithp. הִשְׂתָּאָה of שָׂא is used, to look about viz. timidly (Is. 41, 10 23). The meaning to shudder, to be amazed, to be astonished (like שָׂאָה), which is referred sometimes to שָׂא I. (to rush, to rage), sometimes to שָׂא II., so that the Hithp. signifies to be disturbed, to be put into confusion, from astonishment (*Ibn Esra, Rashi*), is less suitable. The cod. Sam. has מִשְׂתָּאָה (from שָׂא II., which see) for מִשְׂתָּאָה.

שָׂא (not used) an adopted stem for שָׂא, see שָׂא (= שָׂאָה, שָׂאָה).

שְׂאָה see שָׂא.

שְׂאָה (from Pih. שְׂאָה I. — like נָאָה = נָאָה, נָאָה, נָאָה from נָאָה, נָאָה, נָאָה — after the form עֲרִיָה) f. a tempest, storm PROV. 1, 27 K'tib (parallel טִיפָה), like שְׂאָה (which see) ZEPH. 1, 15.

שְׁאֵל (seldom **שָׁאֵל**, with *a* of motion **שְׁאֵלָה**; from **שָׁאֵל** which see) *m.* (JOB 26, 6) and *f.* (Is. 5, 14; 14, 9) prop. what is sunk deep, bent in; hence *depth, cleft, ravine, abyss, under-world, place of the shades*, where the **רְפָאִים** (which see) and departed souls abide Ps. 30, 4; 86, 13; 89, 49; Prov. 23, 14. **שְׁאֵל**, for which **שְׁחַר** and **שְׁחָרָה** (which see) were also used poetically, was conceived to be a place *under the earth, in the depths below* JOB 11, 8 (**מִשְׁאֵל**), DEUT. 32, 22, with deep fissures or grottoes Prov. 9, 18, which were thought of as doors (**שְׁעָרִי**) **שְׁאֵל** = **שְׁעָרֵי מָוֶת** JOB 38, 17) and entrances Is. 38, 10, that could be bolted (**בָּרִים**) JOB 17, 16 (comp. JON. 2, 7). Or 'ש' was also supposed to be *dark places* JOB 10, 21 22, into which he that departs from life descends (**יָרַד שְׁאֵלָה**), and whither also the living that do wickedly go down through opened abysses Num. 16, 30; Ez. 31, 15 17; JOB 7, 9; Ps. 55, 16. The insatiability of death Prov. 1, 12; 27, 20, its severity SONG OF SOL. 8, 7 and devouring Ps. 18, 6, are transferred to 'ש'; and 'ש' also stands for the inhabitants JER. 38, 18; Ps. 6, 6. Many images are taken from the grottoes and caves in which Palestine abounded. Aram. **שְׂוִיל**, **שְׂוִיל**, **שְׂוִיל**, **שְׂוִיל**, the under-world, purgatory, the grave; Ethiop. *siöl* hell; comp. **שְׂוִיל**.

שְׁאֵל (*asked*, from God; comp. 1 SAM. 1, 20, where also *Kimchi* makes **שְׁמוֹעַל** arise from **שְׁאֵל מֵאֵל**) *n. p. m.* 1 SAM. 9, 2, whence the appellation of the place **שְׁ** (*which see*) GEN. 36, 37; 46, 10; *patr.* **שְׁאֵלִי** NUM. 26, 13; 1 CHR. 6, 9. For the etymology comp. **שְׁאֵלִי**, **שְׁאֵלִי**.

שְׁאֵל (*c.* **שְׁאֵל**, with *suff.* **שְׁאֵלָה**) *m.* 1. (from **שָׁאֵל** II. or **שָׁאֵל** I.) *noise, loud ostentation*, and so **שְׁאֵל** of Moab JER. 48, 45, for which NUM. 24, 17 has **שְׁאֵל**; *tumult*, of an army Is. 13, 4, of hostile peoples 17, 12; *noise of war* AM. 2, 2 alluding to **שְׁאֵל** by alliteration; *loud roar*, of the thunder-voice of God Is. 66, 6; *a noisy crowd, the tumult of men* 5, 14

= **הִמְנוֹן**; *the noise*, of a joyful drinking party 24, 8; *wantonness, insolence*, of **יָרִים** 25, 5; *the rage, rush*, of waters Is. 17, 12 13; Ps. 65, 8. — 2. (from **שָׁאֵל** III. or **שָׁאֵל** II.) *desolation, destruction, ruin* JER. 25, 31 (according to some); a symbolical name of **מִצְרַיִם** 46, 17; Ps. 40, 3 **מִבּוֹר שְׁאֵל** *from the pit of destruction*, = **מִשְׁחַת בְּלִי** (Is. 38, 17), so that 'ש' is = **שְׁאֵלָה** Ps. 35, 8. See **שְׁוִיל** II.

שָׁאֵל (not used) *tr.* to tread away, to push away, and so metaphor. to *contemn, to despise, to undervalue, to slight*; comp. **בָּזָה** and the stem **שָׁאֵל** I. identical with it. Deriv.

שָׁאֵל (from **שָׁאֵל** after the form **קָרַב**, **יָרַב**; with *suff.* **שָׁאֵלָה**) *m.* *contempt*, coupled with **בְּנֶפֶשׁ** Ez. 25, 6 15 or **נֶפֶשׁ** 36, 5, prop. *with the soul, with passion*, i. e. *hearty*.

שָׁאֵל *part.* = **שָׁט** Ez. 16, 57; see **שְׁוִיל** I.

שְׁאֵלָה (from **שָׁאֵל** II., after the form **קָרַה**) *f.* *desolation, ruins, rubbish*, Is. 24, 12 and the gate is smitten to destruction, i. e. is laid in ruins.

שָׁאֵל (and **שָׁאֵל** GEN. 32, 18; JUDGES 4, 20; 1 pers. with *suff.* **שְׁאֵלָה**; 3 pl. **שְׁאֵלָה** and **שְׁאֵלָה**; *inf. abs.* **שָׁאֵל**, *c.* **שָׁאֵל** and **שְׁאֵלָה** according to some; *fut.* **יִשְׁאֵל**) *intr.* 1. prop. to penetrate, a person or thing, Arab.

שָׁאֵל, and so to press upon one (with words), to ask pressingly, to urge, absol. DEUT. 13, 15, coupled with **הָקֵר**; with the accus. of a person, and followed by a question, introduced by **אָמַר** GEN. 24, 47; 32, 18, or with some other supplement DEUT. 32, 7; with **לְ** of a person 2 KINGS 8, 6; with **עַל** of the person or thing after whom one asks, i. e. to inquire NEH. 1, 2, ECCLES. 7, 10, also with **לְ** GEN. 43, 7, JUDGES 13, 18, or the accus., JER. 50, 5 *they will inquire for Zion*; with a double accusative (of a person and of a thing) 38, 14; to consult, with the accus. **אֹד** DEUT. 18, 11, commonly with **בְּ**, God or idols, the oracle JUDGES

1, 1; 2 SAM. 16, 23; Ez. 21, 26; with ל for one 1 SAM. 22, 10; to ask, with ל of a person of one and ל of a thing as to, in לשלום לך (which is also = to greet, Syr. the same) GEN. 43, 27; Ex. 18, 7; JUDGES 18, 15; also vice versa לשלום לך JER. 15, 5; seldom with the omission of the person to be asked 2 SAM. 11, 7, or with the accus. to Ps. 122, 6. — 2. to ask for 1 KINGS 3, 5 (see Ps. 2, 8); to require 2 KINGS 2, 9, with מצט of the person and accus. of the object Is. 7, 11; abs. 7, 12; to demand urgently, with accus. להם LAMENT. 4, 4; with כן Ps. 2, 8 or מצט of a person 1 SAM. 8, 10 or (like αἰτεῖν τινα, postulare aliquem aliquid) with two accusatives DEUT. 14, 26, Is. 58, 2, coupled with חפץ and דרש; Ps. 137, 3; with ל reflexively for oneself 1 SAM. 12, 17 19, for which נפש DEUT. 14, 26 or צינים with a suffix is also used ECCLES. 2, 10; hence the expressions ש' אחר-נפשו to require his soul (from God) to die 1 KINGS 19, 4; JON. 4, 8; ש' נפש פ' באלה JOB 31, 30 to require one's life with cursing, i. e. to curse the life; דעמק שאלה Is. 7, 11 request (a sign) from the depth, prop. make deep to request (see שאל); to beg very urgently with the accus. of the thing JUDGES 5, 20 and כן 8, 24, מצט 2 SAM. 3, 13 or מצט of the person DEUT. 10, 12; ש' לך to ask for oneself 2 CHR. 1, 11. — 3. Metaphor. to ask a loan, to borrow, with accus. of the object and כן of the person Ex. 3, 22; 11, 2; שאל borrowed, with ל for 1 SAM. 1, 28, 2 KINGS 6, 5, also "what is lent", as in German borgen is = entleihen and leihen; to beg Prov. 20, 4. — 4. (not used) to go down deep, to sink, of a fissure, ravine, similar to שצל (see שצל, שצל). Deriv. משאלה, שאל, שאל (שאל), שאל, שאלה, the proper names שאל, שאל, שאל or שאלה (from שאלה); משאל (contracted משל); see also שאלה.

Nif. נשאל (inf. abs. נשאל) to ask for oneself, leave, with כן of a person, and with the inf. constr. and ל of the thing one asks leave to do 1 SAM. 20, 6 28; with a finite verb NEH. 13, 6.

Pih. שאל for שאל (fut. ישאל) to ask frequently, to be accustomed to ask, with כן, 2 SAM. 20, 18 they were accustomed of old (Targ., LXX, Vulg.) to speak thus, they may ask of Abel, the Abelites being known as prudent; to beg, without להם Ps. 109, 10, like דרש Arab. the same, whence سأل a beggar.

Hif. השאל (fut. ישהאל) to lend, prop. to let ask = to offer willingly, with ל of the person 1 SAM. 1, 28; to loan Ex. 12, 36.

Ithpe. אשתאל (not used) same as Kal, to ask, to penetrate, to sink, whence the proper name אשתאל (which see).

שאל (after the form קרב, קרב, with a of motion שאלה m. 1. same as שאל the depth Is. 7, 11 (Aq., Symm., Theod.), opposite מעלה; but see the verb שאל, where it is regarded as an imperative. — 2. (request, desire, i. e. from אל; comp. שאלתיאל n. p. m. EZR. 10, 28.

שאל (1 pl. שאלנו, part. שאל; fut. ישאל, with suff. ישאלנוך) Aram. intr. same as Hebrew שאל to ask, to request, with two accus. EZR. 7, 21; to interrogate, with ל of the person 5, 9, and acc. of the thing 5, 10; DAN. 2, 27; to consult, with ל of the person and accus. of the thing 2, 10. The meaning in the Syr. Ethp. to abstain from, avoid, αποστέλλεσθαι (Acts 20, 27), goes back to this fundamental signification; see Hebrew Nif. Deriv. שאלה, שאל, שאל (according to some) DAN. 3, 29.

שאל (in the Targ. שילי, שילי, שילי; def. שאלה, according to mss. also שאל; from שאל) Aram. fem. prop. an object of desire, and so concern, business, thing, like the Hebr. חפץ 2 (which see), Aram. צבו (DAN. 6, 18) from צבא to will, i. e. that which one strives after or intends. Only in the old formula in decrees בנזרה זיכרון פחמא ובימאמר קדישין שאלתא DAN. 4, 14 the account is by the determination of the watchers (of heaven, i. e. the angels), and the thing at the command of the holy ones. The seven צדיקין and קדישין are the counsellors of the most high God, archangels like the seven

Amshaspands (TOB. 12, 15; REVEL. 8, 2; 4, 5), and in edicts the seven counselors of the king (in the Persian period) may have been compared with them. ש'.

may also be = מְסֻאָה (quaestio, causa).

שָׁאַל (with suff. שָׁאַלְתִּי, שָׁאַלְתָּ; שָׁאַלְתָּ and שָׁאַלְתָּ; שָׁאַלְתָּ) *f.* same as שָׁאַל request; hence שָׁאַל to make a request = to ask JUDGES 8, 24; 1 KINGS 2, 16; שָׁאַל to grant a request ESTH. 5, 8; שָׁאַל נַפְשִׁי נָתַן the life is given through a petition 7, 3; שָׁאַל בָּאָה the petition is granted JOB 6, 8; a thing lent, a loan 1 SAM. 2, 20.

שָׁאַל *f.* same as שָׁאַל; see שָׁאַלְתָּ.

שָׁאַלְתִּי (from שָׁאַל = מְסֻאָה and שָׁאַל; request from El) *n. p. m.* EZR. 3, 2; HAG. 1, 1, for which 1, 12 14 and 2, 2 have שָׁאַלְתִּי.

שָׁאן (Kal not used) *intr.* to rest, comfortably; to be careless, secure, inactive; ident. in its organic root שָׁאן with that in שָׁאן I. (שָׁאן). The fundamental signification appears to be as in שָׁאן (see שָׁאן) to sit down, to bend down, or as in שָׁאן and שָׁאן I. to lie down at ease, proceeding from to lean upon, to be supported, and so ident. with שָׁאן; Syr. שָׁאן rest. Deriv. the proper name שָׁאן, contracted שָׁן, שָׁן.

Pih. שָׁאן (for שָׁאן, 3 *pl.* שָׁאָנִי) to live quietly, peacefully, untroubled, coupled with שָׁאן JER. 30, 10; 48, 11; with שָׁאן by PROV. 1, 33; to be peaceful, without שָׁאן JOB 3, 18. Deriv. שָׁאן.

שָׁאן (from שָׁאן) *m.* tranquillity, rest, security, only in the proper name שָׁאן שָׁאן (which see), for which שָׁן שָׁן שָׁן are also put.

שָׁאן (with suff. שָׁאָנִי; *pl.* שָׁאָנִים) *adj. m.* שָׁאָנִי (pl. שָׁאָנִים) *fem.* quiet, undisturbed, of שָׁאן Is. 33, 20; peaceful, secure, of שָׁאן 32, 18; at ease, unconcerned, of שָׁאן 32, 9 and without a noun 32, 11 coupled with שָׁאן, of שָׁאן ZECH. 1, 15; subst. a prosperous one JOB 12, 5; *pl.* שָׁאָנִים those in proud se-

curity or unconcerned AM. 6, 1; figurat. the haughty, the oppressors Ps. 123, 4; abstract, pride 2 KINGS 19, 28; Is. 37, 29.

שָׁאָן (only part. שָׁאָן, *pl.* with suff. שָׁאָן) *trans.* same as שָׁאָן, שָׁאָן (which see) to plunder, to rob JER. 30, 16 K'ib, where the K'ri has שָׁאָן (comp. 50, 11). The form is enlarged from שָׁאָן, like שָׁאָן III. out of שָׁאָן.

שָׁאָן (part. שָׁאָן, *plur.* שָׁאָנִים; *inf.* שָׁאָן; *fut.* שָׁאָן) *intrans.* to snuff, with the accus. רִיחַ (the air), from impetuosity JER. 2, 24, or because of the heat of the sun 14, 6; of the violent breathing of dolphins (רִיחִים) JER. ibid.; to pant for, the shade JOB 7, 2, הַלַּיְלָה for the night (of death) 36, 20; to snort, of one inflamed with anger Is. 42, 14, coupled with שָׁאָן; to strive for, with the accus. הָרִל JOB 5, 5, with שָׁאָן AM. 2, 7; to overthrow with panting haste Ps. 57, 4; to be greedy in efforts 56, 2; to desire 119, 131, coupled with שָׁאָן; to do hastily or speedily ECCLES. 1, 5. — The organic root is also in שָׁאָן, שָׁאָן, but is also connected with שָׁאָן, שָׁאָן (by an interchange of the dental and guttural breathing). Ethiopic the same; Ar. سَهَف to pant for, to yearn, شَغْم and شَغَف to love violently, شَغْم and شَغَف to be greedy, سَأَف to persecute stormily, to hunt.

שָׁאָן I. (Kal only שָׁאָן) *intr.* to be left, to remain, to continue behind 1 SAM. 16, 11, Arab. سَأَرَ to let remain, سَأَرَ to be left, also with Yod in Aramaean. The fundamental signification appears to be to remain, i. e. to be separated from a collection or mass, and to remain behind. Deriv. שָׁאָן, שָׁאָן.

Nif. שָׁאָן (part. masc. שָׁאָן, *femin.* שָׁאָן) (שָׁאָן, *fut.* שָׁאָן) to be left over, to remain, GEN. 7, 23; 42, 38; with שָׁאָן Ex. 8, 27, שָׁאָן 14, 28 nothing at all; also with שָׁאָן ... שָׁאָן Josh. 8, 17; with שָׁאָן of a person ZECH. 9, 7, with שָׁאָן of

the object Is. 17, 6; *part. what remains, the remnant* Is. 37, 31, plur. GEN. 14, 10; spec. *to remain*, JOB 21, 34 *and as for your answers, there remains only wickedness*. The anomalous form נאשאר Ez. 9, 8 has arisen from נאשאר and the *part. נשאר*, and each form by itself is suitable in the sentence. Talmudic נשאר crumbs left.

Hif. נשאר (fut. נשאר) to let remain DEUT. 28, 51; *to leave* OB. vs. 5; נשאר JOSH. 10, 28; with ל of a person 8, 22; also *intrans. to be left* JOSH. 8, 22; with the dative 2 KINGS 17, 3, or absol. AM. 5, 3.

נשאר II. (not used) *intrans. to swell, to be thick*, of the growth of full flesh, Arab. ناز to swell, to be puffed up; identical in its organic root with that in נשאר III. (which see), Arab. بقر (to swell up, of fulness of body). Derivat. נשאר, נשאר, and the proper name נשאר.

נשאר III. (not used) *intr. same as נשאר to ferment, to swell up*, of dough; Ar. ناز the same, also applied to anger. Deriv. נשאר.

נשאר (not used) *intr. same as נשאר III. (which see)*; Aram. נשאר; comp. נשאר. Deriv. נשאר.

נשאר (not used) *Aram. same as Hebr. נשאר I. to be left, to remain*. Deriv. נשאר.

נשאר (after the form נשאר, from נשאר I.) *masc. 1. remainder, remnant*, in later writings for נשאר Is. 10, 20; נשאר ZEPH. 1, 4 *the remnant of Baal*, i. e. what is still addicted to idolatry. — 2. in נשאר (a remnant returns) n. p. m. used symbolically by Isaiah 7, 3 in one of his leading prophecies (6, 13; 10, 21), for a sign to the people (comp. 7, 11; 8, 18).

נשאר (constr. נשאר, once נשאר EZR. 7, 18; with suff. נשאר; from נשאר) *Aram. m. same as the Hebrew נשאר the remainder* DAN. 7, 7 17; EZR. 4, 9 10; 6, 16; 7, 18 20.

נשאר (with suff. נשאר, from נשאר II.) *m. poet. flesh*, prop. that which is thick, swollen, grown, 1. *the flesh of the living body* PROV. 11, 17, coupled with נשאר; *the body*, JER. 51, 35 נשאר violence done to me, and violence done to my body (נשאר), parallel נשאר; a more exact explanation of נשאר PROV. 5, 11, since this also means boiled flesh; the LXX have therefore read נשאר for נשאר Mic. 3, 3 incorrectly; in contrast with נשאר Mic. 3, 2 3. — 2. *flesh for eating* Ps. 78, 20 27; generally *food, victuals, nourishment* Ex. 21, 10, like the Ar. لحم flesh and food. — 3. *Metaphor. blood-relationship* LEV. 18, 12 13; concrete, a *blood-relation*, fully נשאר 18, 6 and 25, 49 a *kinsman of the flesh*. For the etymology comp. נשאר body, and נשאר thick. Phenician נשאר the same.

נשאר (from נשאר) *m. leaven*, Ex. 12, 15 19; DEUT. 16, 4; Aram. נשאר, Latin fermentum.

נשאר (from נשאר II.) *fem. blood-relationship* LEV. 18, 17.

נשאר (same as נשאר) *n. p. f. 1 CHR. 7, 24.*

נשאר (once נשאר 1 CHR. 12, 38; with suff. נשאר; from נשאר I.) *fem. remainder of a whole* JER. 39, 3; *the remaining half* Is. 44, 17 coupled with נשאר; *what is left, survivors*, like נשאר, נשאר JER. 40, 15; AM. 1, 8; hence the expressions ל נשאר JER. 44, 7 *to leave a remnant to one*; also ל נשאר GEN. 45, 7; coupled with נשאר (fame) 2 SAM. 14, 7. נשאר Ps. 76, 11 is difficult: *the remnant of hostile wrath*, and so referring to Israel, like נשאר; but probably we should here take נשאר in signification 2, as in the first member (see נשאר); and for נשאר the LXX have the better reading נשאר or נשאר, parallel נשאר.

נשאר (out of נשאר; from נשאר III. or נשאר II.) *fem. destruction, desolation, devastation*, coupled with נשאר LAMENT.

3, 47; compare שָׂאָה, שָׂאָה. See too שָׂה.

שָׂה (from שָׂה, also written שָׂה Job 41, 17, from שָׂה = שָׂה) *fem.* 1. *a lifting up*, of the head, i. e. unrestrained looking about, cheerfulness GEN. 4, 7, opposite שָׂה פָּנִים; *exaltation*, i. e. precedence in rank or power 49, 3; Ps. 62, 5; שָׂה פָּנִים *respect to* Prov. 18, 5, prop. high position, high esteem; *endurance, patience of*, הָרָפָה JER. 15, 15; *elevation* Job 13, 11; *majesty* 31, 23; *heroic spirit* (prop. self-elevation) 41, 17; *might*, = הָרָמָה (DEUT. 32, 27) HAB. 1, 7, coupled with מִשְׁפָּט (judgment); in other instances commonly the *infin. constr.* of נָשָׂה. — 2. Metaphor. *a scab*, prop. what rises on the skin LEV. 13, 2; of an old leprosy 13, 10, of a scabbed sore 13, 19, and of a wound by burning 13, 28; of scab in the head 13, 43.

שָׂה 1. *n. p.* of a son of the Cushite רַקְמָה, coupled with דָּרָן GEN. 10, 7, i. e. a dark-coloured race. By it is understood the race that inhabited the northern part of Ethiopia, the well-known *Meroë*, since Meroë was also called שָׂה (Josephus), and a city Saba (שָׂה) lay on the Arabian gulf. It would therefore be identical with שָׂה, which is adduced along with מִצְרַיִם and כּוּשׁ Is. 43, 3; 45, 14. In addition to רַקְמָה, שָׂה is mentioned as a commercial tribe that traded in spices, precious stones and gold at Tyre EZEK. 27, 22. — 2. *n. p.* of a son of יִקְחָן and grandson of Abraham, and therefore belonging to the Abrahamite Arabian tribes GEN. 25, 3; Ez. 38, 13. It is true that this tribe is likewise coupled with דָּרָן, but it is especially with הָמָא Job 6, 19, the neighbour of the Nabatheans (Strabo 16. p. 779); consequently it should be looked for near Edom, where there also appears a דָּרָן along with הִיכָא and כּוּז (JER. 25, 23). This race in the vicinity of Syria and Edom formed robber hordes Job 1, 15, and is adduced with עֲרַב and הִיכָא JER. 25, 23; it also car-

ried on a caravan trade. — 3. *n. p.* of a Joktanite tribe GEN. 10, 28, along with its metropolis שָׂה, i. e. Mariaba (Mareb), 3 days' journey from Szanaa. It is to this 'ש' that the reference is in 1 KINGS 10, 2 10, JER. 6, 20, Ps. 72, 15, and perhaps also in Ez. 27, 23 together with אֲשׁוּר and כַּלְמֶד (which see). *Gent. pl.* שָׂהִים Jo. 1, 8. The mountain *Asaßar* on the coast of the present Oman, and the Beni as-Sab there have still preserved traces of the name.

שָׂה I. (not used) *intrans.* same as שָׂה I. *to glow, to burn, to kindle*, Arab. شَبَّ, also *trans.* to set fire to, to kindle, Aram. שָׂה, שָׂה, שָׂה to burn, Ar. شَهَبَ the same; identical in its organic root with that in רָצָה II., רָצָה. Derivat. שָׂה.

שָׂה II. (Kal not used) *tr.* to cut or break in pieces; Aram. שָׂה the same, especially Pahl., whence שָׂה = Hebrew שָׂה; Ar. تَبَّ the same, whence تَبَّاب = שָׂה; — identical in its organic root with that in רָצָה II., רָצָה. Derivat. שָׂה.

Ph. שָׂה (part. שָׂה = שָׂה, *fem.* מְשֻׁבָּת) *to break in pieces, to reduce to fragments*; hence figur. *to humble, to destroy, to be hostile* Ez. 38, 4; 39, 2; 38, 8; Mic. 2, 4 (*Ibn Gándach, Kínchi*); but see שָׂה.

שָׂה (only *pl.* שָׂה; from שָׂה II.) *m.* a fragment, ruins Hos. 8, 6.

שָׂה (not used) *Aram. intr.* same as Hebrew שָׂה I. Derivat. שָׂה.

שָׂה I. (not used) *intrans.* same as שָׂה I. *to burn, to glow*; hence *to shine, to glitter*, of precious stones; metaphor. *to be prominent or projecting, of a district; to be famed, distinguished*. Derivat. שָׂה, שָׂה, and the proper names שָׂה, שָׂה, שָׂה.

שָׂה II. (part. שָׂה, *plur.* שָׂה, with *suff.* שָׂה; *part. pass. plur.* שָׂה,

יִשְׁבּוּ; *inf. constr.* שְׁבוּ; *fut.* יִשְׁבּוּ, *apoc.* (יִשְׁבּוּ) *trans.* to drag away, to lead away, to drive away, מִקְנֶה 1 CHRON. 5, 21, צֹאן 2 CHR. 14, 14; to carry off, רָכוּשׁ 21, 17, especially applied to men, to carry away captive NUM. 21, 1; IS. 14, 2; to take captive GEN. 34, 29; שְׁבָהּ to lead away the captives JUDGES 5, 12; PS. 68, 19; with מִן partitive NUM. 21, 1. In this sense שְׁבוּהָ is a *conqueror, an enemy* PS. 137, 3, 1 KINGS 8, 46, אֶרֶץ שָׁבִים *enemies' land* 8, 47; = נָשָׂא IS. 14, 2, like שְׁבָהּ = רָדָה *ibid.*; שְׁבוּיָהּ חֶרֶב GEN. 31, 26 *captives (women) of the sword, i. e. prisoners of war*; שְׁבוּיִם *the Jewish exiles* IS. 61, 1, as שְׁבָהּ means to exile, to carry off NUM. 24, 22. *Derivat.* שְׁבִי, שְׁבִיָּה, שְׁבוּיָהּ, שְׁבוּיָהּ, שְׁבוּיָהּ.

Nif. נִשְׁבָּהּ to be carried off captive GEN. 14, 14; to be held captive, with מִן of the place 1 KINGS 8, 47; to be driven away, of עָרָה JER. 13, 17.

The Aram. שְׁבָהּ, Arab. سَبَا have also the usual meaning of our stem; but it is connected in its organic root שְׁבָהּ with שָׁב II. to tear away, to tear off, as it also lies in חֲשָׁה I., חֲרָקָה, חֲרָקָה (חֲרָקָה).

שְׁבִי (from שְׁבָהּ I.) *m.* the name of a bright precious stone, *agate* (LXX, Vulg.) or *sapphire* (שְׁבִיָּהּ, Targ.) EX. 28, 19; 39, 12.

שְׁבוּאָל (out of שְׁבוּיָהּ from שְׁבָהּ I., and אָל; *El is Renown*) *n. p. m.* 1 CHR. 23, 16 and 25, 4, for which 24, 20 and 25, 2 have שְׁבוּאָל.

שְׁבִיל (only *constr. plur.* שְׁבִילִי) *m.* a way, path, JER. 18, 15 K'tib, elsewhere שְׁבִיל.

שְׁבִיעִי (*constr.* שְׁבִיעִי GEN. 29, 27 28, where זֶה is a *genit.*; *dual* שְׁבִיעִים; *plur.* שְׁבִיעִים and שְׁבִיעִי, on the other hand in the state *constr. plur.* only שְׁבִיעִי, with *suff.* שְׁבִיעִיָּהּ; from שְׁבַע which see) *m.* a seven, a number seven; hence 1. a *sennight* = a week, ἑβδομῆς, septimana, of the nuptial week GEN. 29, 27,

comp. עֶשְׂרִים; with יָמִים DAN. 10, 2, probably like שְׁבִיעִי 9, 24 a week of years; חַג שִׁבְעָה a festival of (seven) weeks EX. 34, 22, DEUT. 16, 9, fully שִׁבְעָה חַג, ἀγία ἑπτά ἑβδομάδων TOB. 2, 1; on the contrary חַג שְׁבִיעִי יָמִים Ez. 45, 12 is the *passover continuing seven days*. — 2. *seven years, a week of years*, DAN. 9, 24.

שְׁבִיעִיָּהּ see שְׁבִיעִיָּהּ.

שְׁבוּתָהּ (from שְׁבָהּ II.; with *suff.* (שְׁבוּתִיָּהּ) *fem.* plur. with *suff.* שְׁבוּתִיָּהּ) 1. *prop.* captivity, in the formula שְׁבוּתָהּ to turn the captivity, i. e. to remove it DEUT. 30, 3, AM. 9, 14, of the taking away of the exile-state PS. 14, 7; 53, 7; 85, 2; JER. 30, 3; also שְׁבוּתָהּ with a similar meaning JER. 33, 7 11; 49, 6; Ez. 39, 25. — 2. Generally *misery*, derived from exile; hence שְׁבוּתָהּ to turn misery (woe), i. e. to remove it, JOB 42, 10; used perhaps in this general sense throughout Ezekiel. For שְׁבוּתָהּ Ez. 16, 53 we should read with the LXX שְׁבוּתָהּ, or it ought to be pointed שְׁבוּתָהּ (from שְׁבוּתָהּ). The reading is interchanged with the form שְׁבוּתָהּ of like meaning JOB 42, 10; PS. 85, 2; JER. 49, 6 39; Ez. 16, 53; 39, 25.

שְׁבוּתָהּ (from שְׁבוּתָהּ) *fem.* return home, adopted in Ezek. 16, 53; also in other places it may be read for שְׁבוּתָהּ.

שָׁבַח (Kal not used) *intr.* to raise the voice, to speak, to call, connected in its organic root with שָׁבַח; metaphor. to praise, to laud, and so the mod. Hebrew שָׁבַח laudation; in the Targ. for הָלַל, רָנָן. *Deriv.* the proper name יִשְׁבָּח.

Pih. שָׁבַח (part. שְׁבִיחָה = שָׁבַח; *fut.* יִשְׁבַּח) 1. to praise aloud, to laud, ECCLES. 8, 15, especially God and his works PS. 63, 4; 118, 1; 147, 12; with ל of the person and accus. of the object 145, 4; to praise highly ECCLES. 4, 2. — 2. *prop.* to speak to, to exhort, metaphor. to pacify, soothe, שָׁבַח PS. 89, 10, anger PROV. 29, 11. The Arab. سَبَحَ or سَبَحَ (to spread, to be quiet, to sleep) does not belong to it.

Hif. הַשְׁבִּיחַ to still, to calm, Ps. 65, 8, like Pih. 2.

Hithp. הִשְׁתַּבַּח to laud oneself, with ב of a thing Ps. 106, 47; 1 CHR. 16, 35.

שָׁבַח (Peal not used) *Aram. intrans.* same as Hebrew שָׁבַח.

Pa. שָׁבַח (part. מְשַׁבַּח) to praise, to laud, God DAN. 2, 23; 4, 31 34; or idols 5, 4. לָ stands for the accus.

שָׁבַט (not used) *tr.* to strike, Talm. and *Aram.* to beat out, to card; conseq. ident. in its organic root שָׁבַט with that in its organic root חֲבַט (whence מַחְבֵּט, a stick), especially as a sibilant stands in Ethiopic for ח. Deriv. שָׁבֵט and שָׁבֵט. Others compare the Ar. ثَبَت to be firm, durable, سَبَط to make firm, to strengthen, سَبَط to be flat, extended, Syr. حَبَّ to extend, which is less appropriate.

שָׁבֵט, or perhaps שָׁבֵט, in pause שָׁבֵט (with *suff.* שָׁבֵט, plur. שָׁבֵטִים; *constr.* שָׁבֵטִי, with *suff.* שָׁבֵטִי; from שָׁבַט) *m.* (also in Ez. 21, 15, since הָרָב is addressed, as the LXX take it) 1. a stick, for striking and chastising Ex. 21, 10; Is. 10, 15 24; 14, 5 29; 30, 31, a figure of oppression; שָׁבֵט הָאֱלֹהִים the chastising rod of God Job 9, 34; 21, 9, called also מִשְׁכָּה שָׁבֵט מִיָּד ה' PROV. 22, 15; הָאֵף שָׁבֵט ה' the rod of God's anger, His punitive instrument Is. 10, 5; הָאֵף שָׁבֵט ה' the rod of God's utterance, i. e. which smites the unrighteous; a stick for beating out or threshing, פָּקֹד Is. 28, 27, the verb to which is שָׁבַט; Talm. שָׁבֵט = Hebrew חֲבַט. Metaphor. a staff, for support Ps. 23, 4; a shepherd's crook LEV. 27, 32; Ez. 20, 37; a sceptre MIC. 7, 14, GEN. 49, 10, NUM. 24, 17, ZECH. 10, 11, and so a king is called מֶלֶךְ שָׁבֵט AM. 1, 5 8, in this sense coupled with מִשְׁכָּה Ps. 45, 7, רֹשֶׁת 123, 3, בָּרָזֶל 2, 9, to denote the mode of governing; perhaps שָׁבֵטִי 2 SAM. 7, 7 is *shepherds' staffs* = *shepherds, rulers*, so that it is unnecessary to read שָׁבֵטִי with 1 CHRON. 17, 6. — In 2 SAM. 18, 14 שָׁבֵטִים appears to have arisen from שָׁלָחִים (LXX, Targ.). —

2. Fig. a tribe, a stem, a mode of speaking borrowed from a tree, where the stem or stock forms the chief part. So of the whole Jewish people שְׁבִיטַת ה' stem of the possession of God Ps. 74, 2 = שְׁבִיטַת ה' Is. 63, 17, comp. JER. 10, 16; 51, 19; leading division, as a caste or nome Is. 19, 13, applied in particular to the twelve Jewish tribes, like מִשְׁבֵּה JOSH. 7, 16, DEUT. 18, 1, in combination שְׁבִיטַת עָשָׂר Exod. 28, 21, or שְׁבִיטַת יִשְׂרָאֵל 24, 4, poet. שְׁבִיטַת יִשְׂרָאֵל Ps. 122, 4. Though elsewhere different from מִשְׁפָּחָה, a part of שָׁבֵט, DEUT. 29, 17, JUDGES 18, 19, yet it is sometimes put for smaller divisions NUM. 4, 18; JUDGES 18, 1. — 3. a comet, so called from its resemblance to a rod NUM. 24, 17, parallel בֹּקֶב; in the Mishna שְׁבִיטָה.

שָׁבֵט (not used) *Aram. tr.* same as Hebrew שָׁבֵט. Derivative

שְׁבִיטָה (*pl. constr.* שְׁבִיטֵי) *Aram. m.* a tribe, a stem EZR. 6, 17.

שְׁבִיטָה *m.* name of the eleventh month of the Jewish year, from the new moon of February till the next new moon ZECH. 1, 7 (Jerome). The name came to the Israelites for the first time in their exile (see Stern and Bensley, die Monatsnamen &c. p. 159 seq.); and it may have been originally the name of a deity, judging by the analogy of יָמִינִי &c.

שָׁבִי (in pause שָׁבִי, with *suff.* שָׁבִי, plur. שָׁבִיִּים; from שָׁבַח II.) *m.* 1. abstract, captivity DEUT. 21, 13; הָלַךְ בְּשָׁבִי land of captivity; הָלַךְ לְשָׁבִי to go into captivity AM. 9, 4, once הָלַךְ לְשָׁבִי LAMENT. 1, 5; לָקַח בְּשָׁבִי to take into captivity, JER. 48, 46; לָקַח לְשָׁבִי to deliver into captivity Ps. 78, 61; a carrying off, of סוּקִים AMOS 4, 10; metaphor. booty, שָׁבִי צָדִיק booty torn away from the mighty (see צָדִיק) Is. 49, 24, like גְּבוּרָה 49, 25 (thus צָדִיק is interchanged with גְּבוּרָה, as שָׁבִי is with מִשְׁכָּה). — 2. concrete, captives, as הַגְּזֻלָּה Ezr. 2, 1, הַמְּצֻרִים Is. 20, 4, הַיְּרוּשָׁלָּיִם JER. 52, 2; here also belong שְׁבִיטָה NUM.

21, 1, אֶסְקָה HAB. 1, 9, בִּלְקוֹחַ הַשָּׂוִי booty of the captives NUM. 31, 26.

שְׁבִי (from שְׁבָה I.; a *Glorious one*, viz. *Jah is*) *n. p. m.* EZR. 2, 42.

שְׁבִי (= שְׁבִי) *n. p. m.* 2 SAM. 17, 27.

שְׁבִיב (constr. שְׁבִיב; from שָׁב I.) *m.* flame JOB 18, 5; Arab. شَهَاب (blazing fire).

שְׁבִיב (pl. שְׁבִיב) *Aram. m.* the same DAN. 7, 9.

שְׁבִיָּה (fame of *Jah*, from שְׁבָה I.) *n. p. m.* 1 CHR. 8, 10; most read שְׁבִיָּה which see.

שְׁבִיָּה (from שְׁבָה II.) *fem. captivity*, concrete captives 2 CHRON. 28, 5; NEH. 3, 36.

שְׁבִיָּה (from שְׁבָה II.) *f.* prop. captivity, concrete captives Is. 52, 2, with an assonance to the imper. שְׁבִי ib. (from שְׁבִי).

שְׁבִיל (pl. constr. שְׁבִילִי, with suff. שְׁבִילִי; from שָׁב I.) *m.* a way, path, Ps. 77, 20; JER. 18, 15, where the K'tib has שְׁבִיל; *Aram.* the same, Arab. سَبِيل; mod. Hebrew בְּשִׁיל on account of.

שְׁבִים (only pl. שְׁבִימִים; from שָׁב I.) *m.* little suns, an ornament of metal Is. 3, 18, corresponding to שְׁבִימִים (little moons); Ar. شَبِيس; according to the LXX net-work, reticulum, comparing the stem with שָׁבֵץ.

שְׁבִיעִי (formed from שִׁבְעַת) *num. ord. m.*, שְׁבִיעִיָּה *f.* the seventh, of יוֹם GEN. 2, 2, הָרֵשׁ LEV. 16, 29, גִּזְרִי JOSH. 19, 40, שְׁנָה LEV. 25, 4, פָּצֵם JOSH. 6, 16.

שְׁבִית (from שְׁבָה II., with suffixes שְׁבִיתָה, שְׁבִיתָה, שְׁבִיתָה) *fem. captivity* NUM. 21, 29, in other cases usually interchanged with שְׁבִיתָה Ez. 16, 53; ZEPH. 2, 7; Ps. 126, 4.

שְׁבִי (not used) *tr.* only a collateral form of שָׁבֵץ to pour out, hence to spread; Ar. سَبَك the same. Deriv. the proper name שְׁבִי.

שְׁבִי (not used) *tr.* prop. to bind, to

weave, of a trellis, a net, like שָׁבֵץ, Ar. شَبَك; ident. in the organic root שְׁבִי with that in שָׁבֵץ, שְׁבִי, שְׁבִי, שְׁבִי, שְׁבִי. Deriv. שְׁבִי (= שְׁבִי), שְׁבִי and שְׁבִי.

שְׁבִי (only pl. שְׁבִימִים) *m.* lattice-work 1 KINGS 7, 17; Targ. שְׁבִי.

שְׁבִי see שְׁבִי.

שְׁבִיָּה (pl. שְׁבִיָּה) *f.* a net, a trap, a figure of danger JOB 18, 8, coupled with רֶשֶׁת; lattices, balusters, an ornament of pillars 1 KINGS 7, 18 20 42; lattice-enclosure, of a window 2 KINGS 1, 2.

שָׁבֵץ (not used) *intr.* 1. to bubble up, to flow, to pour, of rain, a river; metaphor. to flow strongly, to suppurate, of sores (see שָׁבֵץ, שָׁבֵץ); to be slimy, viscous, to dissolve, of a snail; fig. to become juicy, to sprout, to grow. See Pihel. — 2. Metaph. to go, to walk (comp. שָׁבֵץ, שָׁבֵץ), to move along. Deriv. שְׁבִי and שְׁבִי. — 3. to wave to and fro, to move in an undulating manner, of twigs, ears of grain, of a train. Deriv. שְׁבִי. The stem is the Arab. سَبَلَ (to undulate, to flow, whence سَبَلَ rain; to flow down, of a long dress, whence سَبَلَة a flowing garment; to move or go along, whence سَبِيل path) and the *Aram.* שְׁבִי, in numerous applications. The organic root שְׁבִי is also in שְׁבִי, שְׁבִי, שְׁבִי (which see), proceeding from the same fundamental signification. The proper name שְׁבִי (which see) does not belong here. Deriv. the proper name שְׁבִי.

Pih. I. שְׁבִי (not used) 1. to flow, to run, whence שְׁבִי 1; fig. to sprout, to grow, derivat. שְׁבִי. — 2. to wave, to fluctuate, of ears of grain. Deriv. שְׁבִי 2, שְׁבִי.

Pih. II. שְׁבִי same as שְׁבִי in Kal, meaning to dissolve; deriv. שְׁבִי.

שְׁבִי (from שְׁבִי 3) *m.* the train, of a robe, הָשָׁבֵץ to tuck up the train, Is.

47, 2; comp. Ar. أَسْبَال the ends, bor-

ders, Hebrew שָׁבֹל. The explanations *river* = נְהָרוֹת (Midrash) or = שֹׁפָק *thigh*, prop. roller (*Rashi, Kinchi*), or *flowing hair, locks* (*Ibn Chiquitilla, Ibn Gánách*) are less suitable.

שָׁבֹלֶל (from Pih. II. שָׁבַל after the form נִפְעִיץ, נִפְעִיץ *m.* commonly rendered *a snail*, which in creeping leaves moisture behind it (Targ. and mod. Hebrew שָׁבַל, comp. *λείμαξ*) PSALM 58, 9; LXX *wax*, for which, however, דֹּבֶנֶת stands in Hebrew; according to others = שָׁבֹלֶת. Better perhaps *a strongly suppurating sore* (comp. שָׁבַל), connected with שָׁבַל, whence we should translate, *like a festering sore, which dissolves*.

שָׁבֹלִים (as if from a sing. שָׁבֹלֶת, only in the c. שָׁבֹלִי *f.* prop. a sprout, and so *a twig*, of יִזְחִים ZECH. 4, 12, according to *Kimchi* from its resemblance to an ear of grain, but probably from signif. 3. of the stem שָׁבַל.

שָׁבֹלֶת see שָׁבֹלִים.

שָׁבַל (from שָׁבַל, out of Pih. I.; pl. שָׁבֹלִים, constr. שָׁבֹלִי *f.* 1. *a stream*, PSALM 69, 3 16, Is. 27, 12, pronounced שָׁבֹל by the Ephraimites. — 2. *an ear of grain* JOB 24, 24; GEN. 4, 15; RUTH 2, 2; Is. 17, 5; Aram. שְׁבֹלָא, שְׁבֹלָל, שְׁבֹלָלָא, *سَبَلَة*, *سَبَلَة*, *سَبَلَة*, and resolving Dagesh by Nun سَبَلَة. The fundamental signification appears to have been *sprout*.

שָׁבַם (not used) *intrans.* transposed from שָׁבַם *to smell, to be fragrant*; deriv. the proper names שְׁבֹמָה, שְׁבֹמָה and

שָׁבַם (*balsam-place*) *n. p.* of a city, once a Moabite then an Ammonite place, which subsequently belonged to Reuben NUM. 32, 3, cod. Sam. שְׁבֹמָה. It was also called שְׁבֹמָה NUM. 32, 38; JOSH. 13, 19; Is. 16, 8 9; JER. 48, 32. *Sibmah* was 500 paces from הַשְּׁבֹבִין and the centre of the Moabite vineyards (Jerome on NUM. 32, 38 and Is. l. c.).

שְׁבֹמָה see שָׁבַם.

שְׁבֹמָה cod. Sam. NUM. 32, 3, see שָׁבַם.

שָׁבַן (not used) *intr.* same as שָׁבַל *to sprout, to grow*; Ar. شَبِل and شَبِن *to be tender, of plants, to be young, strong, of men*. Deriv. the proper names שְׁבֹנָה, שְׁבֹנָה.

שְׁבֹנָה (*youthfulness, vigour*) and שְׁבֹנָה *n. p. m.* Is. 22, 15, compared with 36, 3; 2 KINGS 18, 18.

שְׁבֹנָה see שְׁבֹנָה.

שְׁבֹנָה (*Jah is powerful*) *n. p. m.* NEH. 9, 4; 10, 5; for which 12, 3 has שְׁבֹנָה, and 1 CHR. 24, 11 has שְׁבֹנָה; NEH. 10, 11; 1 CHR. 15, 24.

שָׁבַם (not used) *intr.* *to be shining or bright, to lighten*, Ar. شَبَس the same, conseq. ident. with שָׁבַם in fundamental signification. Deriv. שָׁבִים (which see).

שָׁבַע (not used) may be possibly assumed as a stem to שָׁבַע. See שָׁבַע.

שָׁבַע (in pause שָׁבַע; *inf. abs.* שָׁבַע, constr. with Lamed לְשָׁבַע; *fut.* יִשְׁבַּע) *intr.* same as שָׁפַע, שָׁבַע *to overflow, to run over*, a sign of fulness, coupled with רוּה JER. 46, 10, and so 1. *to swallow abundantly, to drink* (like רוּה), with the accus. מִים AM. 4, 8; of אֶרֶץ PROV. 30, 16; PS. 104, 16; commonly *to be filled, full, satiated* HOS. 4, 10, as a consequence of אָכַל DEUT. 6, 11, יָנַק Is. 66, 11; fig. as the result of רָאָה (to consider with interest) 53, 11. Maltese *shobé*, Egyptian *sbo*, Amharic *sabe* *to be satiated*. It is usually joined to the accus. of a thing EXOD. 16, 12, PROV. 12, 11, but sometimes also to מֶן PSALM 104, 13, PROV. 14, 14, to PSALM 65, 5, or to an infin. with לֵּי ECCLES. 1, 8. — 2. Fig. of the eye, *to look with satisfaction* PROV. 27, 20; ECCLES. 1, 8; *to have abundance of*, פֶּסֶחַ 5, 9; *to practise abundantly*, תִּזְכֶּיחַ EZ. 16, 28; *to partake of abundantly*, with בָּ, as בָּהֶרְפֶּה LAMENT. 3, 30, or with מֶן, as מִמּוֹעֲצוֹת PROV. 1, 31; in a subjective sense Is. 53, 11; PROV. 18, 20. — 3. *to be surfeited, with accus. of the thing wherewith* PROV. 25, 16; hence *to be tired, weary, satiated* 25, 17; JOB 7, 4;

1 CHR. 23, 1; 2 CHR. 24, 15; a designation of pride PROV. 30, 9; HOSEA 13, 6. Deriv. *שָׂבַע*, *שָׂבַע*, *שָׂבַע*, *שָׂבַע*, *שָׂבַע*.

Nif. *נִשְׂבַּע* to be sated JOB 31, 31.

Pih. *שָׂבַע* to satiate, with accusat. of the person Ez. 7, 19, and accusat. of the thing fig. Ps. 90, 14.

Hif. *הִשְׂבִּיעַ* (*inf. constr.* *הִשְׂבִּיעַ*; *fut.* *יִשְׂבִּיעַ*) to satiate, to satisfy, Is. 58, 11; JOB 38, 27; with a double accusat. Ps. 132, 15, seldom with *מִן* Ez. 32, 4 or *בְּ* of the thing Ps. 103, 5, and still seldom with *לְ* of a person and an accus. of the thing Ps. 145, 16; fig. Ps. 91, 16.

The stem *שָׂ* (Aram. *שָׂבַע*, Ar. *شَبِعَ* with significations like the Hebrew) has for its organic root *שָׂבַע*, which exists also in *שָׂפַע*, *שָׂפַע* II, *שָׂפַע*, *שָׂפַע* I, *שָׂפַע* I, *שָׂפַע* (to flow), *שָׂפַע* (to pour out).

שָׂבַע (after the form *רָעַב*, *רָעַב*) *m.* *satiety*, *superabundance* ECCLES. 5, 11, where *לְ* (see 1 SAM. 14, 16) denotes the genitive; *fulness*, *superfluity* GEN. 41, 29, PROV. 3, 10, opposite *רָעַב*.

שָׂבַע (*constr.* *שָׂבַע*; *pl.* *שָׂבָעִים*) *adj. m.*, hence *full*, *satiated*, of *נָפֶשׁ* PROV. 27, 7; *wanting nothing* 1 SAM. 2, 5; PROV. 19, 23; elsewhere fig. *שָׂבַע* *שָׂבַע* *sated with life*, i. e. weary of life GEN. 35, 29, also *alone* 25, 8; *rich*, in *רָצוֹן* DEUT. 33, 23, *קָלֹן* JOB 10, 15, *רָגַז* 14, 1.

שָׂבַע (*constr.* *שָׂבַע*; with *suff.* *שָׂבָעִים*) 2 SAM. 21, 9 K'ti, for which the K'tib has *שָׂבָעִים*; *pl.* *שָׂבָעִים* taken as a tenth) 1. *num. card. f.* *שָׂבָעִה* (*constr.* *שָׂבָעִה*, *du.* *שָׂבָעִים*) *m.* *seven*, a) though a noun-form, yet in the *abs. state* before a noun, as *שָׂבָעִים* GEN. 41, 24, *שָׂבָעִים* Ex. 2, 16, *שָׂבָעִים* PROV. 26, 25; *שָׂבָעִים* JUDGES 16, 8, *שָׂבָעִים* JOSH. 18, 2. — b) in the *constr. state*, before a noun, and before only before *שָׂבָעִה* GEN. 37, 2, and before *מֵאוֹת* JUDGES 20, 15, but *שָׂבָעִה* not only in the common *שָׂבָעִים* GEN. 8, 10, but also in *שָׂבָעִים* Lev.

23, 18, *שָׂבָעִים* NUM. 3, 22, *שָׂבָעִים* 1 SAM. 8, 2, *שָׂבָעִים* 23, 4, *שָׂבָעִים* 2 SAM. 21, 6, *שָׂבָעִים* ESTH. 1, 10. — c) put after the noun which stands either in the *abs. state*, as *שָׂבָעִים* Ez. 40, 22, *שָׂבָעִים* GEN. 7, 4, *שָׂבָעִים* 2 CHR. 13, 9, or precedes in the *constr. state*, as *שָׂבָעִים* 2 KINGS 12, 1, in which case the numeral may be taken as an *ordinal*. — 2. *שָׂבָעִים* as an *adv.* *seven times*, i. e. *often*, *repeatedly* LEV. 26, 18; PROV. 24, 16; Ps. 119, 164; comp. *שָׂבָעִים* *once*, *שָׂבָעִים* *twice*. — 3. as a round number, either with *שָׂבָעִים* (seventy) GEN. 4, 24, or without it JER. 15, 9; Ez. 3, 15. To express the idea of manifoldness more strongly, *שָׂבָעִים* is added to *שָׂבָעִים*, in order to denote an increase of number JOB 5, 19, comp. AM. 1, 3. Also *שָׂבָעִים* *seventy* is often used for a round number GEN. 50, 3, Ex. 15, 27, and the *seventy years* in prophecy may be so taken also Is. 23, 15 17; JER. 25, 11 12; 29, 10; DAN. 9, 2 24; ZECH. 1, 12. — 4. In combination with *שָׂבָעִים* and *שָׂבָעִים* *שָׂבָעִים* is put in the *constr. state* *שָׂבָעִים* GEN. 37, 2, but *שָׂבָעִים* in the *abs.* NEH. 7, 42; *שָׂבָעִים* *שָׂבָעִים* GEN. 7, 2. — 5. The number seven is sacred in worship, e. g. in sacrifices LEV. 23, 18; NUM. 23, 1 4 14 29; 28, 11 19 27; 29, 2 8 12 36, and in the case of the golden candelabrum Ex. 25, 37; 37, 23, which idea of sacredness may have been derived from the *seven planets* or the *quarters of the moon lasting seven days*. — 6. (from *שָׂבָעִים* belonging to *שָׂבָעִים*) an *oath*, same as *שָׂבָעִים*; hence a) the name of a place *שָׂבָעִים* (*well of the oath*, where a compact was sworn to) GEN. 21, 31. But it is better to translate *seven springs*, to which the seven lambs there allude, *שָׂבָעִים* being also connected with *שָׂבָעִים* *seven*. The city *שָׂבָעִים*, mentioned in GEN. 11, 31; 26, 33; JOSH. 15, 28; 19, 2; AM. 5, 5, was originally in Judah, but belonged to Simeon afterwards, and was subsequently notorious for the worship of idols; it lay (according to Eusebius and Jerome) 8 hours south of Hebron, and

As to the origin of שֶׁבַע which is שֶׁבַע in Aram. and in Ar. سَبْع, it has been considered so ancient, that a Semitic root for it should not be adopted, as in the numbers from 1 to 7 in general; and this because of its remarkable agreement with the corresponding term in extra-Semitic languages (Sanskrit sap-tan, Zend. hap-ta, Persian hef-t, Greek ἑπτά, Latin sep-tem, English sev-en, German sieb-en, Coptic ⲥⲁⲡⲧⲁⲛⲥⲁⲩⲁⲛⲥⲁⲩⲁⲛ). Yet one might assume a Semitic verb-stem שֶׁבַע, and that too a) with the meaning to be clear, to shine, to lighten, ident. in its organic root with שֶׁבַע I., שֶׁבַע II., שֶׁבַע II. (which see); or b) שֶׁבַע = שֶׁבַע (which see) to be much or many. According to a) שֶׁבַע would be in the first instance a luminous group of stars, and next the seven planets (Ar. سَبْع), whence the sacredness of the number seven would be explained; according to b) it would mean a group and then the pleiades, the seven stars, and hence a figure for the number seven generally (comp. כִּמְדָה).

i. e. who had taken oaths of fidelity to the Chaldeans (*Kimchi*). But as 'ש only occurs in Nif. and neither many had sworn nor to the Chaldeans, the words have been rendered *weeks upon weeks* (Ewald), or the reading שָׁמַח שְׁמֵיךְ has been adopted. Deriv. שָׁבַע, שבוע 6-8.

Nif. נִשְׁבַּע (*part.* שֹׁבַע; *inf. abs.* יִשְׁבַּע, *הִשְׁבַּע*, *c.* הִשְׁבַּע; *fut.* יִשְׁבַּע, *אָשַׁב*, *אָשַׁב*) *to swear* GEN. 21, 24, with לֹא־אֶמֶן *to a falsehood* LEV. 5, 24, לְמַרְמָה *to deceive* Ps. 24, 4, i. e. *to swear falsely, frivolously* ECCLES. 9, 2, opposite שְׁבַעֲתָהּ comp. MATTH. 5, 37; with the formula of an oath following 1 SAM. 19, 6 or introduced by וַיִּשְׁבַּע 1 SAM. 20, 3, לְמַרְמָה NUM. 32, 10; *to confirm by oath* a promise or a statement GEN. 22, 16, followed by כִּי *that* 2 SAM. 19, 8 or by the infin. constr. with לְ LEV. 5, 4; *to promise with an oath*, with כִּי *that* a thing will not happen JUDGES 15, 12, also with מִן before the infin. Is. 54, 9, or לְבִלְתִּי with an infin. following DEUT. 4, 21 in the same sense. Elsewhere שֹׁבַע is construed a) with בְּ of a person or thing by whom one swears, as שֹׁבַעֲתָם GEN. 21, 23, בְּפִי אֲבִיר 31, 53, בִּי JOSEPH. 2, 12, בְּחִי הָעוֹלָם DAN. 12, 7, בְּשֵׁם יי LEV. 19, 12, בְּבָסֶל JER. 12, 16, which sometimes means *too to worship God or idols* DEUT. 6, 13; AM. 8, 14. God swears by Himself, and so we find כִּי Is. 45, 23, בְּיָמִינוּ 62, 8, בְּקִדְשׁוֹ (by his holiness) AM. 4, 2, בְּבָסֶל אֱלֹהִים JER. 44, 26, בְּשֵׁם הָעוֹלָם AM. 6, 8, בְּגִזְיוֹן יִצְחָק 8, 7. Rarely with בְּ of a person meaning *to use a person for a formula of cursing or imprecation, to swear by* Ps. 102, 9 (comp. NUM. 5, 21 27); Is. 65, 15. — b) with לְ of the person to whom one swears, *to swear to* GEN. 24, 7; 2 SAM. 19, 24; also with accus. of the thing which one swears to a person GEN. 50, 24; Ex. 13, 5; *to swear to God*, i. e. to assure him of one's allegiance 2 CHR. 15, 14; Is. 19, 18; seldom with אֵל ZEPH. 1, 5. — c) with עַל of a thing about which one swears LEV. 5, 24.

Hif. הִשְׁפִּיעַ (part. מִשְׁפִּיעַ; inf. abs. הִשְׁפִּיעַ, c. הִשְׁפִּיעַ; fut. יִשְׁפִּיעַ) to cause to swear, to bind with an oath 2 CHR. 36,

13, introduced by **לְאָמַר** GEN. 50, 5, Ex. 13, 19, or in the infin. constr. **נֶהְיָה** 5, 12, or with **אָשָׁר** GEN. 24, 3; to adjure, one, i. e. to charge solemnly 1 SAM. 20, 17; JER. 5, 7; SONG OF SOL. 2, 7.

שָׁבַע *Aram. num. card. f.*, **שְׁבַעַה** (c. **שְׁבַעַה**) *m. seven*, absol. before **דָּרְגִין** DAN. 4, 13 20, or in the construct state before a noun EZR. 7, 14, **חֵדֶר שְׁבַעַה** sevenfold DAN. 3, 19.

שָׂבַע *m. satiety, abundance* DEUT. 23, 25, **לְשָׂ** to the full, i. e. abundantly LEV. 26, 5, and so in **לְשָׂ** **אָכַל** Ex. 16, 3, **נִפְשָׁו אָכַל לְשָׂ** PROV. 13, 25; fig. fulness PS. 16, 11.

שְׂבַעָה (with *suff.* **שְׂבַעָהָ**) *f. satiety* EZ. 39, 19; IS. 56, 11.

שְׂבַעָה 1. *num. card. m. from שָׁבַע* (which see). — 2. (*oath* = **שְׂבַעָה**) *n. p.* of a well at **בְּאֵר שְׂבַע** GEN. 26, 33, so called from the swearing to a compact, as **שְׂבַע** 21, 31 is also to be taken.

שְׂבַעָה (c. **שְׂבַעָה**) *f. fulness* EZ. 16, 49.

שְׂבַעָה, seldomer **שְׂבַעָהָ** (c. **שְׂבַעָהָ**, with *suff.* **שְׂבַעָהָ**; *pl.* **שְׂבַעָהוֹת**, from denomin. **שָׁבַע**) *f. an oath* GEN. 24, 8; JOSH. 2, 17 20; a sure promise GEN. 26, 3; serious threatening or serious command JUDGES 21, 5; 1 SAM. 14, 26; same as **אָלָה** a curse NUM. 5, 21, fully **שְׂבַעָה** **הָאָלָה** 5, 21; IS. 65, 15; DAN. 9, 11; a covenant made with an oath 2 SAM. 21, 7, hence **לְשָׂ** **בְּעָלֵי שָׂ** those leagued with one NEH. 6, 18; **שָׂ** **אֱלֹהִים** or **שָׂ** **יְיָ** an oath by God EX. 22, 10; ECCLES. 8, 2; **שָׂ** to take an oath GEN. 26, 3. In **שְׂבַעָה** **הָקָת קָצִיר** JER. 5, 24 **שָׂ** is to be taken as a constr. state *pl.* of **שְׂבַעָה**, and the translation is, the weeks of the appointments of harvest. **שְׂבַעָהוֹת מַשׁוּחַ אָמַר** HAB. 3, 9 the threatenings (by God) of the chastisements of announcement, i. e. the sworn, announced judgments. EZ. 21, 28 (**שְׂבַעָה**) see **שָׁבַע** (Kal).

שְׂבַעָהוֹת seventy see **שָׁבַע**.

שְׂבַעָה see

שְׂבַעָהָ (from a noun **שְׂבַעָה** after the

form **קָנִין**, with an accentless final syllable) *num. card. m. seven* JOB 42, 13, comp. 1, 2.

שְׂבַעָה (from **שָׁבַע** after the form **נִגְיָהָ** PS. 61, 1, **חֵיָה** 74, 19, **שְׂפַעָה** 2 KINGS 9, 17, **בְּרָקָה** EZ. 28, 13, **קָאָה**) *f. a covenant* (same as **שָׁבַע** in names), only in the proper name **יְהוֹשָׁבָעַה** 2 CHR. 22, 11, which is interchanged with **יְהוֹשָׁבַע** 2 KINGS 11, 2; so too **אֱלִישָׁבָעַה** 'Ελισάβετ LUKE 1, 7 for **אֱלִישָׁבַע**.

שָׁבַעַ (Kal not used) *tr. to interweave, to knot, then to weave net- or checker-work, to work (stone-flowers) in gold tissue; fig. to be confused, contracted, cramped, attacked with convulsions; Aram. שְׂבַעַ, to mix, Ar. شَبَّصَ to be entangled, interwoven, شَبَّ to weave, Aram. שְׂבַעַ to work or weave into one another. The organic root is שָׁבַעַ, which lies also in שָׁבַעַ, שָׁבַעַ, Aram. שְׂבַעַ. Deriv. שְׂבַעַ, מְשַׁבֵּעַ, חֲשַׁבֵּעַ.*

Pih. **שָׁבַעַ** to weave, to work, different from **שָׁבַעַ** and **רָקַם** EX. 28, 39 (see Fürst, Conc. s. v.); espec. to work checker-work from a white stuff. Comp. Braun de vest. sacerd. p. 294.

Pu. **שָׁבַעַ** to be inwrought, inwoven, of stone-flowers wrought into stuff of gold thread EX. 28, 20.

שְׂבַעָה *m. prop. confusion, as a disease, like the Latin perplexio, spasm, tetanus* 2 SAM. 1, 9.

שָׁבַק (not used) *tr. to tear asunder, to reduce to fragments, ident. with the Aram. שְׂבַק (which see), and so to loosen, to unbind, intr. to rove unrestrained (comp. שָׁבַק I.); see שְׂבַק. Deriv. the proper names שְׂבַק, יִשְׂבַק.*

שָׁבַק (*inf.* **מְשַׁבֵּק**, *imp.* **שְׂבַק**; *Targ. fut.* **יִשְׂבַק**) *Aram. tr. prop. (like שָׁבַק I.) to loose, to unbind, to set free; hence to leave behind* DAN. 4, 12 20 23, *Targ. to remit, sin; to forsake, and so* MATTH. 27, 46 **σαββαθαί**, i. e. **שְׂבַקָהָ**; Syr. **ܫܒܩܐ** the same. The fundamental signification is to drive asunder, to break in pieces,

ident. in its organic root ש־ב־ק with that in the Hebrew בָּק I, בָּק I, אֶ-בָּק I.

Itpha. אֶשְׁתַּבֵּק *to be left, forsaken* DAN. 2, 44.

שָׁבַר I. (*part. pass.* שֹׁבֵר; *inf. constr.* שִׁבֹּר and שִׁבֵּר, with *suff.* שִׁבְרִי; *fut.* יִשְׁבֹּר, יִשְׁבֵּר, יִשְׁבְּרִי) *tr.* 1. *to break in pieces, to reduce to fragments, by man's hand,* בָּקַע JER. 19, 10, מָשָׂה and שִׁבְתָּ Is. 14, 5, בָּרִיחַ AM. 1, 5, קָרַח GEN. 19, 9, קָרַח JUDGES 7, 20, צָעַם Ex. 12, 46 (stronger than רָצַץ Is. 42, 3); *by a storm* Ps. 29, 4; *to destroy* Ez. 27, 26; with מָן *to remove with destruction from* Hos. 2, 20; *to tear in pieces, of אֲרִיָּה* 1 KINGS 13, 26, like the Latin *frangere*, Ar. *هصر* (to break and to tear in pieces); *of the breaking of ships* Ez. 27, 26; *of a fracture in the limbs, hence שֹׁבֵר having a limb broken, an imperfection* LEV. 22, 22. — 2. *Fig. to break, 'מָשָׂה or שִׁבְתָּ to break one's staff, i. e. to destroy his hard dominion* Is. 14, 5; שִׁבְתָּ גָּאוֹן עַל פִּי' LEV. 26, 19 *to weaken or destroy the high power of a person; 'מָשָׂה לֶחֶם to break the support of bread, i. e. to take away the food; 'מָשָׂה to destroy a military people* Hos. 1, 5; *to sweep away, to extirpate, אֲשִׁיר, Is. 14, 25, מוֹאֵב JER. 48, 38* (the Arab. *كسر* and *شبر* are metaphor. applied in the same way); שִׁבְתָּ צָמָא Ps. 104, 11 *to quench thirst; 'שִׁבְתָּ לֵב to break the heart, i. e. to grieve* Ps. 69, 21; שִׁבְתָּ לֵב 147, 3 *the broken-hearted; 'שִׁבְתָּ חֵק to break off a limit, i. e. = גָּזַר to appoint* (Kimchi). *Deriv.* מִשְׁבֵּר, שִׁבְרִים, שִׁבְרִי, 1 שִׁבְרִי.

Nif. נִשְׁבַּר (*part. m.* נִשְׁבֵּר, *fem.* נִשְׁבֶּרֶת; *inf. constr.* נִשְׁבֹּר; *fut.* יִנְשָׁבֵר) *to be broken, 'שִׁבְתָּ מָכָה Is. 14, 29; to be torn in pieces, פָּח Ps. 124, 7; to be wrecked* 2 CHRON. 20, 37; *to be snatched away* Is. 8, 15; *to be injured (in limbs), of cattle* Ex. 22, 9, and so נִשְׁבֶּרֶת Ez. 34, 4 (comp. שִׁבֹּר LEV. 22, 22); *to be torn* Ps. 124, 7; *to be extirpated* DAN. 11, 22; *to perish* JER. 48, 4; *of לֵב, to be broken, לֵב נִשְׁבֶּרֶת Is. 61, 1 those broken, penitent in heart* Ps. 51, 19 [17]. נִשְׁבֶּרֶת Ez. 6, 9 with the accus.

should be read נִשְׁבֶּרֶת after the example of the LXX, and was probably caused by the preceding נִשְׁבֶּרֶת; it should be translated *while I satiate their whorish heart, so that they may feel disgust.*

Pih. מִשְׁבֵּר (*part.* מִשְׁבֵּר; *inf. absol.* יִשְׁבֵּר; *fut.* יִשְׁבֵּר) *to shiver, מִצְבָּה DEUT. 12, 3, the tables of stone* Ex. 34, 1, the teeth Ps. 3, 8, bones Is. 38, 13, rocks 1 KINGS 19, 11; *intensive of Kal.* *Deriv.* שִׁבְרוֹן.

Hif. הִשְׁבִּיר (*fut.* יִהְיֶה) *to cause to break forth, a child, i. e. to open the mother's womb by the breaking forth of the foetus* Is. 66, 9. *Deriv.* מִשְׁבֵּר.

Hof. הִשְׁבִּיר *to be broken, of the heart* JER. 8, 21.

Corresponding to the stem ש־ב־ is the Arab. *شبر* to break, *شبر* to destroy, *شبر* the same, Aram. *ܫܒܪ*; and the organic root ש־ב־ is also in *בָּר, אֶ-בָּר I, אֶ-בָּר I, אֶ-בָּר I.*

שָׁבַר II. (not used) *trans. to press out, to put forth, fruit; and so intrans. to sprout, to grow; Arab.* *ثمر* (Hebrew *זָמַר to bear or put forth fruit, of corn; identical in its organic root ש־ב־ with that in פָּרָא I, פָּרָא I, פָּרָא I, פָּרָא I.* The fundamental signification seems to proceed from *breaking forth or breaking through* (see פָּרָא I), as in פָּקַר, Arab. *بكر* to sprout, to grow, פָּקַר I. and פָּקַר, Arab. *فقر* to break through. It would then have to be referred to שִׁבְרִי I. The old word בָּר or בִּר for *grain, corn* (even on the stalk Ps. 65, 14), the Arab. *نَبْ* (wheat), Latin *far*, are connected with this organic root. *Deriv.* שִׁבְרִי 2, the denom. שִׁבְרִי (and הִשְׁבִּיר).

שָׁבַר (*part.* שֹׁבֵר) *trans. same as the* Aram. *ܫܒܪ* (which see) *prop. to press or cut into; hence 1. to consider, to look upon, to mark, with בָּ NEH. 2, 13 15 and I viewed the walls* (Vulg.); cognate in sense *בִּין*, Arab. *سبر* to examine (a wound), Aram. *ܫܒܪ* to distinguish, to

divide, to suppose, proceeding from the same fundamental signification. — 2. prop. to fasten the looks upon a thing, to hold fast a thing, and so to wait for, to trust, to hope; the same development of ideas appearing to be also in בָּטַח II., יָחַל and יָקַד. Deriv. שָׁבַר.

Pih. שָׁבַר (*fut.* יִשְׁבֹּר) to look out for, a thing, and so to wait, with עַר RUTH 1, 13; to hope, with אֵל of the person PS. 104, 27 or ל' 119, 166; to expect, to wait for, IS. 38, 18 they do not wait for thy faithfulness, because they have no more to hope for (הוֹדִיעַ 38, 19 is only a periphrasis of this).

The organic root is also in בָּר I. (which see).

שָׁבַר (from שָׁבַר I.) *m.* a breaking in pieces, a shattering IS. 30, 14.

שָׁבַר (with suff. שָׁבָר, שְׁבָר, from שָׁבַר) *m.* hope, expectation, PS. 119, 116; 146, 5.

שָׁבַר (with suff. שָׁבָר; plur. in the first meaning שְׁבָרִים) *m.* 1. (from שָׁבַר I.) a fracture, a breaking of the limbs LEV. 21, 19; figur. a wound in the state, misfortune, corruption, injury LAMENT. 2, 13; PS. 60, 4; downfall, of persons PROV. 16, 18; IS. 1, 28; coupled with שָׁר 59, 7 (healing is expressed by רָפָה and נָחַם JER. 30, 12; PS. 60, 4); שָׁר sorrow, affliction IS. 65, 14, also שָׁרָה PROV. 15, 4; plur. שְׁבָרִים faint-heartedness JOB 41, 17 [25]; solution, interpretation JUDGES 7, 15, comp. שָׁבַר in modern Hebrew. — 2. (from שָׁבַר II.) prop. what has sprouted or is put forth; hence corn (from bearing) GEN. 42, 1 2; 43, 2; שָׁר 44, 2 corn-money; שָׁר to purchase corn 47, 14; שָׁר the same, AM. 8, 5. From the 2^d meaning

שָׁבַר (denom. from שָׁבַר 2; *fut.* יִשְׁבֹּר) *trans.* 1. to buy grain GEN. 41, 57; 42; generally to buy bread or food IS. 55, 1, commonly with the accus. בָּר GEN. 42, 3, שָׁבַר 47, 14, אֶכֶל 42, 7. — 2. to sell corn GEN. 41, 56.

Hif. הִשְׁבִּיר (part. מִשְׁבִּיר, *fut.* יִשְׁבִּיר) to sell grain GEN. 42, 6, PROV. 11, 26,

also with the accus. אֶכֶל DEUT. 2, 28, שָׁבַר AM. 8, 5; מִכָּל בָּר 8, 6 darnel. This method of applying a denomin. is also found in other instances, comp. תָּבַן (תָּבַן) to sell straw, from תָּבַן straw.

שְׁבָרִין (from the Pih. of שָׁבַר I., constr. שְׁבָרִין) *m.* a breaking, a rupture, מִתְּחִילָה (of the hips), taking away the strength of the body EZ. 21, 11, a figure of the sharpest pains; destruction, ruin JER. 17, 18.

שְׁבָרִים (with the article; ruins of walls) *n. p.* of a place near צִי JOSH. 7, 5 (Vulg., Arab., Kimchi), not to be taken as an appellative (with LXX, Targ.).

שָׁבַשׁ (Pe. not used) *Aram. trans.* to interweave, to entwine, to intermix, to twist together; hence שָׁבַשׁ = Hebrew שָׁבַר an interweaving, a branch, Syr. مَصْمُود. The stem, like all others with a similar beginning and termination (comp. Hebrew שָׁרַשׁ), is abridged from שְׁבַשְׁבַּשׁ (which appears in the Targ. on JOB 14, 7), such as שָׁבַשׁ, שְׁבַשְׁבַּשׁ out of the simple root, and like פָּרַח out of פָּרַח, שָׁרַשׁ out of שָׁרַשׁ, וְזָרַח out of וְזָרַח; and from the original form we have still in the language of the Mishna שְׁבַשְׁבַּשׁ (interwoven branches). The organic root שָׁבַשׁ with the fundamental signific. "to attach to" or "bind" lies also in שָׁבַשׁ (which see), in the Aram. שָׁבַשׁ (whence מַשְׁבַּח neighbour), out of which arise both שָׁבַשׁ (whence מַשְׁבַּח intimacy), and שְׁוֹשְׁבָן (whence שְׁוֹשְׁבָן a friend).

Pah. שָׁבַשׁ (not used) to interweave, to confound, Arab. شَوَّش the same; in mod. Hebrew to err, to mistake, whence שְׁבַשׁ error. *Puh.* שָׁבַשׁ pass.

Ithpa. אִשְׁתַּבַּשׁ to be perplexed, to be in troubled agitation, DAN. 5, 9; else-where שָׁבַשׁ, Arab. تَجَسَّس.

שָׁבַת (*fut.* יִשְׁבֹּת and יִשְׁבֹּת) *intr.* to

desist, to leave off, with קָן *from* a thing GEN. 2, 2 3; *to cease*, with קָן *before* an infin. JER. 31, 36; JOB 32, 1; *to cease from*, without קָן Hos. 7, 4; *to come to an end*, מָדון וְיין PROV. 22, 10; מָשׁוּשׁ Is. 24, 8, parallel חָדַל *to rest*, *to keep holy-day* Ex. 31, 17, LAMENT. 5, 14, of עָבַר אֶרֶץ Is. 33, 8; especially of celebrating the sabbath Ex. 16, 30, with שָׁבַח LEV. 23, 32; of the land 26, 34, i. e. to remain untilled; *to celebrate the year of jubilee* 25, 2. Derivat. שָׁבַח 1, מִשְׁבַּח (plur. מִשְׁבָּחִים).

Nif. נִשְׁבַּח to cease, of מִבְּצָר, i. e. to be destroyed Is. 17, 3; to be extirpated, גְּלוּלִים Ez. 6, 6; גֵּאוֹן לֵד 30, 18; 33, 28.

Pih. שָׁבַח (not used) an intensive of Kal, to celebrate a festival. Deriv. שָׁבַח, שְׁבַח, and the proper name שְׁבַחִי.

Hif. הִשְׁבִּיחַ (2 pers. הִשְׁבַּחְתָּ, 1 pers. הִשְׁבַּחְתִּי; *part.* מְשַׁבֵּיחַ; *inf. constr.* הִשְׁבִּיחַ, but with לְשַׁבֵּיחַ; *fut.* יִשְׁבַּח, *apoc.* יִשְׁבַּח) to let rest, with accus. of a person and מֶן of the work Ex. 5, 5; to bring to rest, to still, אָרַב Ps. 8, 3; to make or let cease, with the accusat. of a person and כֵּן before the infin. Ez. 34, 10; מָוֶהָ 16, 41 = מָהִיזָהוּ ד' with לְבַלְחִי and the infin. Josh. 22, 25; metaphor. to bring to an end, to let or cause to cease, מָלְאָה 2 Chr. 16, 5, זָבַח Dan. 9, 27, מָשׁוּשׁ Hos. 2, 13; to make want, with accus. of the object and מֵעַל Lev. 2, 13 or לְ of a person or thing Ruth 4, 14; to take away (cognate in sense הִסִּיר) with accus. of the object and מֶן of the place Ex. 12, 15; Is. 30, 11; Jer. 7, 34; also with לְ of the person and accus. of the thing Jer. 48, 35; generally to destroy, to annihilate Am. 8, 4; Deut. 32, 26.

The stem שָׁ is the Aram. שָׁבַח, **חָבַח** (to rest, to keep a holy-day, Syr. Afel the same), Arab. سَبَّ (to rest, to sleep; also to keep the sabbath). The fundamental signification seems not to be = the Arab. ثَبَّتَ *to be firm, to endure*, not = יָשַׁב *to keep firmly to a place*, and not = שָׁמַח *to set, to lay*, or = חָדַל, but

to desist from, to cease from a thing, after the primitive idea of *separating from, dividing off from* (cognate in sense with פָּקַדָה), so that the organic root פָּקַדָה may be identical with that in פָּקַדָה, פָּקַדָה II, פָּקַדָה, פָּקַדָה I, פָּקַדָה, פָּקַדָה, פָּקַדָה.

שַׁבָּת (*constr.* שַׁבַּת, with - for -, as if it were a shorter form of שַׁבְּתָה [*Ibn Esra, Kimchi*], and so once *absol.* שַׁבָּה 1 CHR. 9, 32; comp. אָחָה, קִטָּה out of אֲחָיָה, קִטְיָה; with *suff.* שַׁבְּתָיו, שַׁבְּתָהּ [irregularly doubling the ת], שַׁבְּתָכֶם; plur. שַׁבְּתוֹת, *constr.* שַׁבְּתוֹת, with *suff.* שַׁבְּתָתִי; from the Pihel of שַׁבָּה) *fem.*, seldom *masc.*, perhaps prop. an *adject.* (in form) to יוֹם a solemn, quiet day, but commonly 1. in the genitive to יוֹם Ex. 31, 15, the designation of a returning holy time, of a sacred rest every seventh day, the sabbath, dies Saturni Ex. 16, 25 26 29; 20, 10 11, fully יוֹם הַשַּׁבָּת Ex. 31, 15, in the cod. Sam. Ex. 16, 29 for יוֹם הַשַּׁבְּתִי, on which every kind of work was to be laid aside DEUT. 5, 12-15, which was to be regarded as קָדָשׁ Ex. 31, 14 and as an אָזוּר LEV. 23, 3, and the desecration (חִלּוּל) of which was to be punished Ex. 31, 14 15; 35, 2; NUM. 15, 32. Doubled, יוֹם הַשַּׁבָּת יוֹם הַשַּׁבָּת LEV. 24, 8 or שַׁבָּה שַׁבָּה 1 CHR. 9, 32 means every sabbath; מַמְחֶרֶת הַיּוֹם LEV. 23, 11 on the day after the sabbath, i. e. on Sunday, as this expression was taken in former times (*Lightfoot*, horae hebr. on LUKE 6, 1), espec. by the Sadducees (*Menachoth* 65); whereas, on the contrary, the LXX, Josephus, Philo (*de septenario* p. 1131) and the Talmud understand שַׁבָּת of the first passover-day, = מַמְחֶרֶת הַפֶּסַח JOSH. 5, 11. הַיּוֹם אוֹרְזִים or הַיּוֹם הַשַּׁבָּת those going forth on the sabbath to the watch, or those released from the watch 2 KINGS 11, 5 7 9. מִבֵּית הַיּוֹם a covered hall for the sabbath-service or the sabbath 2 KINGS 16, 18. שַׁבְּתוֹן a strong expression, a great sabbath, a sabbath of sabbaths, a very high festival Ex. 31, 15, LEV. 16, 31, applied to the day of atonement. — 2. a week,

i. e. the seven days ending with the sabbath LEV. 23, 15; 25, 8; so too שָׁבַת in the Talmud, *sabbator* in the New Test. (MATTH. 28, 1; MARK 16, 2; LUKE 18, 12); perhaps prop. *seventh*, so that שָׁבַת should be understood as if it from שִׁבְעָה. — 3. a sabbatical year, i. e. every seventh year succeeding six years of work, in which husbandry and planting were to cease LEV. 25, 2 4; 26, 34 43; fully שָׁבַת שָׁנָה 25, 4 8; or the cycle of seven years, a week of years, sometimes called שָׁנַת שְׁבָחוֹן LEV. 25, 5, or שְׁבַת הָאָרֶץ 25, 6. — Aram. שְׁבַת (def. שְׁבַתָּה and שְׁבַתָּה) together with the abridged form שְׁבַת.

שְׁבַת 1. (from שָׁבַת) *m. rest, cessation of work* Ex. 21, 19 (Targ., LXX, Philo, Talm., Rashi, Ibn Esra); *ceasing, disappearing*, Is. 30, 7 *their vehement pressing on* (רִדְהָם = רִדְהָם, as the reading should be for רִדְהָם) is vain, i. e. *ceases*, where perhaps we should read שְׁבַת שָׁבַת (see רִדְהָם); 2 SAM. 23, 7 *they shall be burnt with an end* (of the extirpation), i. e. when they (the thorns) are completely torn out of the ground (*de Bañoles*); PROV. 20, 3 *the cessation of strife* (Ibn G'anach), comp. רִשְׁבָּתָהּ דִּין 22, 10. — 2. (from יָשַׁב) *fem. prop. an infin. constr. a sitting, abiding* Ps. 27, 4; 127, 2; 133, 1; *a dwelling* DEUT. 1, 6; 1 SAM. 7, 2; see יָשַׁב. — 3. only in the *n. p. יָשַׁב בְּשִׁבְתָּהּ* (*one dwelling in the people's habitation*) 2 SAM. 23, 8, for which 1 CHR. 11, 11 has יָשַׁבְתָּם (= יָשַׁבְתָּם).

שְׁבָחוֹן (from שָׁבַת with the termination וֹן, strengthening the idea) *m. a great festival*, then = שָׁבַת spoken of feast-days devoted to rest, such as the first and eighth days of the feast of tabernacles LEV. 23, 39, of the feast of trumpets 23, 24; sometimes in a stronger form שְׁבָחוֹן שָׁבַת of the great day of atonement LEV. 16, 31; 23, 32, of the sabbatical year 25, 4, which is also called שְׁנַת שְׁבָחוֹן 25, 5, and even of the usual sabbaths Ex. 35, 2; LEV. 23, 3; always applied to the festivals of the Mosaic legislation.

שְׁבָתָרִי (from שְׁבָתָרִי *Jah is Saturn*, i. e. he who is worshipped as Saturn; but perhaps *sabbath-born*, like Paschalis, Numenius, אֱלִילִי *n. p. m.* EZR. 10, 15).

שָׁנָה (from שָׁנָה) *m. 1. one wandering, going about*, and so an epithet of the Semitic deities, the wanderings of races being conceived of as the wandering journeys of the gods. Only in the *n. p. אֲכִישָׁנָה* (which see), comp. שָׁנָה. — 2. *abstract, a wandering, an error*; see under שָׁנָה.

שָׁנָה (not used) *intr. same as שָׁנָה I.*, שָׁנָה, *prop. to totter, to wander, to stray about*; hence *to go astray, to transgress*. Deriv. שָׁנִיָּה, *n. p. שָׁנָה*.

שָׁנָה (Kal not used) *intrans. same as שָׁנָה* (Aram. שָׁנָה, שָׁנָה, שָׁנָה) *to grow up, to become large*; connected in its organic root שָׁנָה with that in שָׁנָה (see שָׁנָה); probably שָׁנָה is the organic root, and so שָׁנָה I., שָׁנָה I. (שָׁנָה, שָׁנָה) are to be compared with it.

Hif. שָׁנִיָּה (*part. שָׁנִיָּה, fut. שָׁנִיָּה*) *to impart growth, with לְ to a person* JOB 12, 23; *fig. to laud, to praise* 36, 24.

Pih. שָׁנָה (not used) *to magnify, to praise*; deriv. שָׁנִיָּה.

שָׁנָה (*fut. שָׁנִיָּה*) *Aram. intr. same as Hebrew שָׁנָה to become great, to increase*, as שָׁנָה DAN. 3, 31; שָׁנָה EZR. 4, 22; Targ. שָׁנָה.

Pa. שָׁנָה (not used) *same as Hebrew שָׁנָה*. Deriv. שָׁנִיָּה.

שָׁנָה (*an erring one, a wanderer*; see שָׁנָה) *n. p. m.* 1 CHR. 11, 34.

שָׁנָה *prop. trans. 1. same as שָׁנָה to erect, to raise, to make prominent*, a wall, tower, fortress; but commonly *intr. to overtop, of high land* DEUT. 2, 36; deriv. שָׁנָה. — 2. *Fig. intr. to be strong, firm*, with the accus. of the thing *by which*, as יָשַׁע JOB 5, 11. Derivat. the proper names שָׁנִיָּה, שָׁנִיָּה.

Nif. שָׁנָה (*part. m. שָׁנָה, fem. שָׁנָה*) *to be high, strong, of הַר שָׁנָה* PROV. 18, 11,

קָרָה Is. 26, 5, a figure of security and of firmness in the constitution of the state. Fig. *to be protected* Prov. 18, 10; *to be elevated, great, mighty*, of God Is. 2, 11 17; 33, 5; *to be unsearchable, incomprehensible* Ps. 139, 6.

Pih. (fut. יִשְׁגֹּב) *to raise on high*, i. e. *to protect, to save*, with accusat. of the object Ps. 20, 2; 69, 30; with כֵּן *from or against what* 59, 2; 107, 41; *to furnish with power*, with accusat. of the object and עַל of the person Is. 9, 10.

Puh. (fut. יִשְׁגֹּב) *to be powerful, to be protected* Prov. 29, 25.

Hif. (fut. יִשְׁגִּיב) *to afford protection, to make powerful* Job 36, 22.

The stem שִׁ has for its fundamental signification, like זָקַח, the idea of *setting up, raising high, erecting*, since in Aram. זָקַח stands for the Hebrew נָטָה (see זָקַח); the meaning *to strengthen, to support, to make strong, to establish*, is but secondary, being a figure taken from the high walls of a fortress; also תָּקַח (which see) belongs here. The organic root שִׁ-נָּב is ident. with that in נָבַע, נָבַח, נָבַח.

שָׁגַג (3 perf. שָׁגַג, part. שָׁגֵג) *intrans.* prop. same as שָׁגַג, שָׁגַג, שָׁגַג, *to totter to and fro, to wander, spec. to err, to do wrong, to sin, to transgress*, with the accusat. שָׁגַג Lev. 5, 18; Num. 15, 28, opposite הִזְיִר Job 12, 16 *the erring and the seducer*, a proverb to denote all kinds of sinful men, comp. similar proverbs in Deut. 32, 36; Mal. 2, 13; generally *to sin* Ps. 119, 67. *Infin.* שָׁגֵג in שָׁגֵג which see. Comp. the Ar. شَك to hesitate, to doubt, Maltese to rove; Aram. שָׁגַג, שָׁגַג the same. Derivat. שָׁגַג, שָׁגַג (in the proper name אֲבִישָׁג, אֲבִישָׁג, and perhaps also אֲבִישָׁג).

שָׁנַנ (Kal not used) *intrans.* same as שָׁנַנ, שָׁנַנ *to grow, to become large, capacious*; comp. שָׁנָה I.; Ethiop. *to be thick, full*. See שָׁנַנ II.

Pih. (redupl.) (fut. יִשְׁנֹנ) *to bring up large, to cause to grow* Is. 17, 11

(*Kimchi, Ibn Esra*), which suits the parallel חֲסִירָה.

שָׁגָה (with suff. שָׁגָה) *f. mistake, error*, ECCLES. 5, 5, and so used of unconscious transgressions of the divine law Lev. 4, 22 27; 5, 18, of sins unknown to the congregation Num. 15, 28, of an error arising from negligence or weakness Lev. 5, 15, from accident Num. 35, 11; generally *unintentional sin* Num. 15, 27-31, opposite זָדוֹן; commonly a blunder ECCLES. 10, 5; שָׁגָה is an adverb. *inadvertently*.

שָׁנָה I. (part. שָׁנָה, plur. שָׁנִים; *inf. constr.* שָׁנָה; *intr.* same as שָׁג, prop. *to wander*; hence *to wander, to go about, of a flock* Ex. 34, 6, with כֵּן *to wander from, to deviate from*, in a fig. sense Prov. 19, 27; PSALM 119, 21; *to wander* GEN. 37, 15; *to reel, of the drunken*, with בַּ (wine) Is. 28, 7, parallel שָׁנָה; *to transgress through inadvertence* 1 SAM. 26, 21; Job 6, 24; hence *to wander along with* שָׁנָה Ez. 45, 20. Deriv. שָׁנָה.

Nif. (part. שָׁנָה; *intr.* שָׁנָה) *to lead astray, to seduce* DEUT. 28, 18, coupled with שָׁנָה; with כֵּן *to lead from or away, to sin* Ps. 119, 10; Prov. 28, 10.

On the stem compare שָׁנָה, שָׁנָה, שָׁנָה, Aram. שָׁנָה, whence the noun שָׁנָה.

שָׁנָה II. (fut. יִשְׁנָה) *tr.* prop. *to stick into, to press into, a thing*; ident. in its organic root שָׁנָה with that in שָׁנָה (which see), Aram. שָׁנָה; hence *intrans.* *to have to do with a thing strongly, to be constantly occupied with*, with כֵּן Prov. 5, 19 20, perhaps also 20, 1. This signification is already in *Eldad el-Dáni* and *Ibn Koreish*; it is also adduced by *Ibn Ganách* (*Kimchi*) and *David* (ben Abr.) *el-Fāsi* (in his *Lexicon*). It seems to have been traditional.

שָׁנָה III. (not used) *intrans.* *to call aloud, to sing*, ident. in its organic root שָׁנָה with that in שָׁנָה, שָׁנָה, Syr. Pa.

שָׁנַע to praise, to celebrate, hence שְׁנָאָה a song; comp. Arab. سَكَ to complain, proceeding from the same fundamental signification; the Hebrew שָׁנָה II. (שָׁנָה) is the same organic root. Deriv. (from Pih.) שְׁנָיון.

שָׁנָה (fut. יִשְׁנָה) intr. same as שָׁנָה to grow up, to become large, to shoot up JOB 8, 7 11; Ps. 92, 13.

שָׁנִיב (might, protection) n. p. m. 1 CHR. 2, 21; 1 KINGS 16, 34 K'tib, for which the K'ri has שְׁנִיב.

שָׁנָה (Kal not used) intr. same as שָׁנָה to look, to view, to gaze fixedly at a thing; Arab. شَمَّ, Aram. שָׁנָה to fix, Arab. سَجَمَ to lean to a thing in order to see; to view carefully.

Hif. הִשְׁנִיחַ (part. 'מִשְׁנִיחַ; fut. 'יִשְׁנִיחַ) to see, to view, to look, with אֵל at Is. 14, 16, Ps. 33, 14, with מִן of the place whence; SONG OF SOL. 2, 9 looking from the windows, parallel הִצִּיץ; Aram. אֲשַׁח the same, and providere, modern Hebrew הִשְׁנִיחַ providence.

שָׁנִיב (from the Pih. of שָׁנָה) adj. m. great, mighty, JOB 36, 26; 37, 23.

שָׁנִיב (fem. plur. שְׁנִיבִיב) Aram. adj. great, mighty, much DAN. 2, 31; 4, 9; also adverbially, much 2, 12; 5, 9.

שְׁנִיָּה (plur. שְׁנִיָּה; from שָׁנָה) fem. transgression, error, Ps. 19, 13, parallel עֲלָמִים = נִסְתָּרוֹת (90, 8).

שְׁנִיב same as שְׁנִיב.

שְׁנִיָּוֶן (from שָׁנָה III. after the form שְׁנִיָּוֶן; plur. שְׁנִיָּוֶת) masc. prop. a hymn, poem, song, Ps. 7, 1 as an inscription, LXX ψαλμός; Ibn Sarūk, a musical instrument (from שָׁנָה I. and equivalent to שְׁנִיָּב; Ibn Esra, a melody; but we see from שְׁנִיָּוֶת על HAB. 3, 1, presented in the manner of the שְׁנִיָּוֶת, that it must have been the name of a sort of ode; what, is uncertain. See שָׁנָה III.

שָׁנָה (fut. יִשְׁנָה) prop. intr. to burn, to be lecherous (comp. יָחַם Pih.); hence

metaph. to sleep with, to lie with, with the accus. DEUT. 28, 30. שָׁנָה was always put for it by the Masora, euphemistically. Deriv. שְׁנָה.

Nif. נִשְׁנָה (fut. יִנְשָׁנָה) to be lain with Is. 13, 16, ZECH. 14, 2, i. e. to be ravished.

Puh. פִּשְׁנָה to be lain with, of a prostitute JER. 3, 2.

The fundamental signification is to be determined by the organic root שָׁנָה in the same way as that of שָׁנָה, שָׁנָה I., Arab. قَهَلَ (cognate in sense יָחַם). The Arab. سَجَلَ "to pour out, to hang over, to be pregnant" should not be brought into connexion with it.

שְׁנָה (after the form שְׁנָה fem. prop. a subst. concupiscence, cohabitation, then a paramour JUDGES 5, 30, where שְׁנָה must be read for שְׁנָה; but applied also to the principal wife of a king Ps. 45, 10; NEH. 2, 6.

שְׁנָה or שְׁנָה (pl. with suff. שְׁנָה or שְׁנָה) Aram. f. same as Hebrew שְׁנָה DAN. 5, 2 3 23, coupled with שְׁנָה.

שְׁנָה (not used) Aram. same as Hebrew שְׁנָה. Deriv. שְׁנָה and שְׁנָה.

שְׁנָה see שְׁנָה Aram.

שְׁנָה (from שָׁנָה with the adverbial termination שְׁנָה, as in שְׁנָה) adv. respecting misleading or erring, with ב in regard to erring GEN. 6, 3. To take it as compounded of שָׁנָה = שָׁנָה and שָׁנָה = שָׁנָה in that (Targ. שְׁנָה, LXX, Arab., Saadia, Rashi) does not suit on account of שָׁנָה for שָׁנָה and שָׁנָה for שָׁנָה; and also the construction that it is an infin. שָׁנָה with suff. שְׁנָה is unsuitable, because of the following שְׁנָה (see Fürst, Conc. s. v.).

שָׁנָה (Kal not used) intr. same as שָׁנָה, שָׁנָה and שָׁנָה I. to wander about; hence to rave, to be fanatical, cognate in sense שָׁנָה; to be timid, of horses; to hasten along stormily; Arab. شَجَّ to rave, of a camel, metaphor. to be spirited, valiant; שָׁנָה to snort; comp. mod. Hebrew שָׁנָה to rave, whence שְׁנָה one raving.

עֲנִיִּים Ps. 12, 6 *violence to the poor*; generally *destruction, desolation*, Hos. 9, 6 *from destruction they go to Egypt, which gathers them*; hence with שָׁדָר Is. 60, 18, Jer. 48, 3, רָעַב Is. 51, 19, כָּפַן Job 5, 22; *desolation, wasting, by a storm* Job 5, 21; שָׁדָר בְּהֵמוֹת Hab. 2, 17 *wasting by Behemoth* (see בְּהֵמוֹת); שָׁדָר לָהֶם Hos. 7, 13 *destruction to them!*

שָׁדָר (3 p. pl. שָׁדְרוּ and שָׁדוּ; *part. act.*

שָׁדָר, *pass.* שָׁדָר, *inf. abs.* שָׁדֹר, *constr.* שָׁדָר and שָׁד Hos. 10, 14; *fut.* perhaps שָׁדָר = שָׁדָר Ps. 91, 6, with *suff.* שָׁדָר Prov. 11, 3 and שָׁדָרָם Jer. 5, 6) *intr.* to be violent, strong, mighty, of a god (see שָׁדָר); to be firm, invincible, of a fortress (see אֲשָׁדָר); commonly *tr.* to practise violence, to destroy, מַצְרֵם (see גָּאֹן 2) Ez. 32, 12; to treat with violence Ps. 17, 9; to rob, to plunder, to lay waste, שָׁדָר a spoiler Is. 16, 4; 21, 2; 33, 1, *pl.* שָׁדְרוּ Jer. 12, 12, לִילֵהָ the night-robbers Ob. 5, בַּת־בָּבֶל הַשְׁדֹּרָה the daughter of Babylon overtaken by violence Ps. 137, 8; to destroy Jer. 47, 4; 49, 28; of an animal of prey 5, 6; to fall upon Prov. 11, 3 (where the K'tib שָׁדָר from the noun שָׁדָר = סָלָה yields no sense). *Derivat.* שָׁדָר, שָׁדָר (also in the proper names עַמְיָשָׁדָר, צַוְרִישָׁדָר, שָׁדָר, שָׁדָר, and the proper name אֲשָׁדָר).

Nif. שָׁדָר (1 p. pl. שָׁדְרוּ instead of שָׁדָרוּ) to be laid waste, desolated Mic. 2, 4.

Pih. I. שָׁדָר (*part.* מַשְׁדָּר; *fut.* יַשְׁדָּר) to oppress greatly, with the accus. Prov. 19, 26; to fall upon with robber-like violence 24, 15.

Pih. II. שָׁדָר (*fut.* יַשְׁדָּר) to destroy, מַצְבֹּת Hos. 10, 2.

Puh. שָׁדָר, and שָׁדָר (NAH. 3, 7), to be laid waste, destroyed, of cities Is. 15, 1 and 23, 1, countries Jer. 4, 20 and 48, 15, of fields and fruits Jo. 1, 10, ZECH. 11, 3, of men Jer. 4, 13; 49, 10; figur. ZECH. 11, 3; Is. 23, 14.

Hof. הוֹשָׁדָר (*fut.* יוֹשָׁדָר) to be laid waste Is. 33, 1; Hos. 10, 14.

The stem שָׁדָר is ident. with אָדָר (אָדָר)

and הָדָר II. (Arab. أَذَّى) by interchanging ש- and an initial aspirate; and the Ar. שָׁדָר to be strong, firm, hard, whence שָׁדִיד to make hard, strong, also to make firm, to stop firmly, to strengthen, to harden, to oppress, to attack with violence, proceeds from the same fundam. signification. The org. root may lie also in שָׁדָר, שָׁדָר (to be firm, to make fast), Aram. שָׁדָר (which see).

שָׁדָר I. (Kal not used) *tr.* to divide, to separate, to break asunder (clouds), to harrow; ident. in its organic root שָׁדָר with that in שָׁדָר II., Aram. שָׁדָר, שָׁדָר, Ar. حَصَد. *Deriv.* perhaps שָׁדָר (a harrow).

Pih. שָׁדָר (*fut.* יַשְׁדָּר) to push or strike in pieces, to break, clods; hence to harrow Hos. 10, 11; Job 39, 10; perhaps a denom. from שָׁדָר.

שָׁדָר II. (not used) *intr.* to be even, straight, smooth, plain, cognate in sense with שָׁדָר, ident. in its organic root with the Ar. سَدَّ. *Deriv.* שָׁדָר (*pl.* שָׁדָרָם). It is possible that the idea of harrowing may have originated in the fundamental signification to make plain or level.

שָׁדָר I. (not used) *tr.* to moisten, to bedew; hence to give drink to, to suckle, a child; ident. in its organic root שָׁדָר with that in שָׁדָר, שָׁדָר, שָׁדָר, Aram. שָׁדָר, שָׁדָר (to pour out), Arab. ثَدَّى (to bedew), ثَدَّى (to moisten, to besprinkle), ثَدَّى the same. *Deriv.* שָׁדָר, שָׁדָר 1.

שָׁדָר II. (not used) *tr.* to cast, to shoot, to send off, to hurl, Aram. שָׁדָר, שָׁדָר the same. *Deriv.* the proper name שָׁדָרָא.

שָׁדָר (not used) *intr.* to extend, to spread out, of plain and wide flat surfaces; to stretch afar, of fields, Ar. سَدَّى the same; ident. in its organic root perhaps with הָדָר I., יָדָה IV. *Deriv.* שָׁדָרָה, שָׁדָר.

שָׂדֶה (c. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה; 1 pl. c. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה, 2 pl. שָׂדֶה as if from שָׂדֶה, constr. שָׂדֶה, with suff. שָׂדֶה, שָׂדֶה; from שָׂדֶה; in Phœnician שָׂדֶה frequently occurs in the names of plants) m. prop. a wide stretch, a plain, an expanse, and so 1. a field, opposed to a city, village, camp GEN. 24, 63; 29, 2; 1 SAM. 20, 5; as an adv. בְּשָׂדֶה GEN. 4, 8, עַל-פְּנֵי הַשָּׂדֶה NUM. 19, 16 in the open field LEV. 14, 7; 17, 5. In the genitive to עֵשָׂב GEN. 2, 5, שָׂדֶה 2, 5, יֶרֶק, NUM. 22, 4 it denotes being in the open field, i. e. belonging to the land; of animals, wild, untamed, of חֲיָה GEN. 2, 20, בְּהֵמָה 1 SAM. 17, 44, אֲזִיקָה SONG OF SOL. 2, 7. שָׂדֶה נִצְבֵּר ECCLES. 5, 8 a cultivated field, opposed to a waste. Of the fields generally GEN. 37, 7; 47, 24; JER. 26, 18; of a sown field GEN. 33, 19, of olive plantations Ex. 22, 5, of pastures Ex. 9, 3, of levels on mountains planted with trees JUDGES 9, 32 compared with 9, 36, 1 SAM. 14, 25, of a hamlet not surrounded with a wall LEV. 25, 31; אִישׁ שָׂדֶה GEN. 25, 27 a man of the field or roaming through the fields, i. e. a hunter (oppos. אֶדְהִים); also in opposition to enclosed vineyards Ex. 22, 5. — 2. Metaphor. the field surrounding a city, the district or territory of a city GEN. 41, 48, and generally the open country belonging to a city Ps. 78, 12, also in opposition to the metropolis, hence שָׂדֶה עִירי 1 SAM. 27, 5 country-towns, used of dependent boroughs, in the case of Tyre of the cities on the shore EZEK. 26, 6 8; generally, the entire territory belonging to a people, to עַמֶּלֶק GEN. 14, 7, פְּלִשְׁתִּים 1 SAM. 6, 1, מִזְרָב RUTH 1, 6, also pl. 1, 1; besides, in opposition to mountain-land in שָׂדֶה אֶרֶץ Hos. 12, 13, for which אֶרֶץ שָׂדֶה GEN. 31, 18.

שָׂדֶה (pl. שָׂדֶה; from שָׂדֶה to rule, to govern) f. a mistress, = the Hebr. נָכַרָה and Ar. سَيِّدَة for spouse, wife, سَيِّدَة domina, ECCLES. 2, 8 a wife and wives, i. e. wives in abundance, described as אֶרֶץ תְּצַנְנִיגָה (comp. תְּצַנְנִיגָה אֶרֶץ SONG OF

SOL. 7, 7 of sexual pleasure); the combination of sing. and plur. may have been occasioned by שָׂדֶה וְשָׂדֶה. Ibn Esra understands wives taken captive or as booty (from שָׂדֶה to rob). It has also been derived from שָׂדֶה (breast) and regarded as put for woman as in Arab., comp. رَاسَمُ (Rosenmüller), or سَدَن has been assumed as the stem (meaning to support, to ascend), so that שָׂדֶה properly denotes bolster, cushion, metaphor. applied to a wife like فَرَاش and λῆξ. But we may abide by the signification of שָׂדֶה. The explanation watering-pot from שָׂדֶה = Aram. שָׂדֶה (Aq., Vulg.) or female cupbearer (LXX, Syr.) or stringed instrument after the Ar. شِدَا (Kimchi) appear to be mere guesses, and neglect the context.

שָׂדֶה see שָׂדֶה.

שָׂדֶה (a poet. form for שָׂדֶה, i. e. שָׂדֶה for שָׂדֶה as in the Arab. سَيِّدَة) m. a field, Ps. 96, 12, as a genitive to שָׂדֶה Ps. 50, 11, הַזִּבְחוֹת Is. 56, 9, בְּהֵמָה Ps. 8, 8, הַזִּבְחוֹת LAMENT. 4, 9, תְּלִמֵי Hos. 10, 4.

שָׂדֶה (in pause שָׂדֶה, from שָׂדֶה with the adjective termination שָׂדֶה) m. prop. the powerful, the mighty one, used only of God, commonly שָׂדֶה אֵל in the mouth of God (GEN. 17, 1; 35, 11; Ex. 6, 3), or of the patriarchs (GEN. 28, 3; 48, 3), elsewhere שָׂדֶה alone GEN. 49, 25; NUM. 24, 4 16; RUTH 1, 20 21; in addition to this שָׂדֶה as a premonitory term with אֵל is employed 31 times in the book of Job. There is a paronomasia in שָׂדֶה מְשִׁדֵּה Is. 13, 6 and Jo. 1, 15 as violence from the Almighty. As to the derivation, the assonance with שָׂדֶה, and also the acceptance of the LXX, Aq., Vulg., Syr., Ibn Esra, Kimchi, besides the comparison with שָׂדֶה, שָׂדֶה, שָׂדֶה which are applied to God, lead to שָׂדֶה as the root, especially as שָׂדֶה and שָׂדֶה are also used for names of gods. The assumption that it is compounded of שָׂדֶה = שָׂדֶה and שָׂדֶה (Aq., Symm., Theod., Hesych., Saad., Rashi after Talm. Chag. 12^b) must be rejected. See שָׂדֶה, שָׂדֶה.

שְׂדִיאוֹר (*sender forth of a revelation*; see **שְׂדָה** II. and **אִיר** 3) *n. p. m.* NUM. 1, 6.

שְׂדִים see **שָׂד**.

שְׂדִים see **שָׂד**.

שְׂדִין (**שָׂד** with the termination **יִן**) *m. a powerful or mighty one*, JOB 19, 29 (K'tib) that ye may know the Almighty; the K'ri has **שְׂדִין** with a similar meaning. To derive it from **שָׂד** = **אֲשָׁד** and **יִן** or **יָן** is less suitable.

שְׂדָם (not used) *intr.* probably same as **אֲדָם** (**אֲדָמָה**) to be connected, united, of the soil, the field, which is a fundamental feature in arable land. The interchange of initial **א** and **ש** appears elsewhere also. The Arab. **سَدَم** (to shut up) is = **סָתַם**. Deriv.

שְׂדָמָה (*pl.* שְׂדָמוֹת, *c.* שְׂדָמוֹת) *f.* same as **אֲדָמָה** a field JER. 31, 40 (K'ri); 2 KINGS 23, 4; a field of fruits and fruits of the field, hence grain IS. 16, 8; HAB. 3, 17; a vineyard DEUT. 32, 32; young seed, before it shoots up into stalks (**קָמָה**) IS. 37, 27. It never means grain become yellow, blight in corn (from **שָׂדָם** = **שָׂדָה**). In 2 KINGS 19, 26 **שְׂדָמָה** obviously stands for **שְׂדָמָה**, as may be seen from IS. 37, 27.

שָׂדָה (only *part. pass. pl.* שְׂדוּקוֹת) *tr.* to scorch, to blast, of blight in corn GEN. 41, 6 23 27 (LXX, Vulg.); Aram. **שְׂדָה**, Arab. شسف (to be withered), شصب (to be dried up or shrunk together), سدف (to be black); ident. in its organic root **שָׂדָה** with that II. Deriv. **שְׂדָה**.

Pih. **שְׂדָה** (not used) an intensive of Kal. Deriv. **שְׂדָקֵן**.

שְׂדָה 2 KINGS 19, 26 see **שְׂדָמָה**.

שְׂדָקֵן *m.* a blight, of corn, a blasting, caused by the east wind AM. 4, 9, HAG. 2, 17, coupled with **יִרְקוֹן** DEUT. 28, 22; 1 KINGS 8, 37; Targ. **שְׂדָקֵנָא**.

שָׂדָה (not used) see **שְׂדָה**.

שָׂדָה (not used) *tr.* to arrange, to

put in a row, to set in ranks, ident. with **סָדָה** (which see). Deriv. **שְׂדָה**.

שָׂדָה (Peal not used) *Aram. intrans.* to strive, to be zealous, to exert oneself, for a thing, elsewhere **שָׂדָה**; to wrestle (Targum on GEN. 32, 24 25), *Pa.* שָׂדָה, שָׂדָה to strive onwards, to be zealously inclined to; שָׂדָה, שָׂדָה to chase away, to send off, Ar. شذر to be zealous; ident. in its organic root **שָׂדָה** with that in **דָּר** II. and also in the fundamental signification to turn in a circle, to twist round, with that in **חִידָר**, **שָׂדָה**; Hebr. **שָׂדָה** the same; deriv. the proper name **שְׂדָה**.

Ithpa. **אֲשָׂדָה** (*part.* מִשְׂדָּה) to strive after, to exert oneself, to do a thing, followed by the infin. and ל DAN. 6, 15, = אֲשָׂדָה (Saad.), LUKE 13, 24 ἀγωνίζεσθαι. Deriv. **אֲשָׂדָה** (prop. wrestling, contending, then rebellion).

שְׂדָה (*pl.* שְׂדָוֹת) *f.* a row, *pl.* a double row, of a body-guard arranged in double ranks 2 KINGS 11, 8 15; of stories 1 KINGS 6, 9. Stem **שְׂדָה**.

שְׂדָה (from **שָׂדָה**; probably same as **שְׂדָה** ZECH. 9, 1, where the LXX have Σελδράχ; prop. circular path of the sun, then the name of the Syrian sun-god, see more under **שְׂדָה**; according to others a royal one, from *khatra* and suff. *ka*) *n. p. m.* of one of Daniel's companions at the Babylonian court DAN. 1, 7; 2, 49; 3, 12.

שְׂדָה (not used) adopted as a stem for the numeral שְׂשָׁה, because in the different forms of this word in Arab. and Ethiop. שְׂדָה appears as the stem, as سدس, سدیس, the sixth part, سادس sextus; but nothing can be determined either about the origin of the form from the redupl. **שְׂדָה**, or about the signification.

שָׂדָה (not used) *tr.* to stretch or reach to, to attain to, prop. to spread or extend to, cognate in sense with **נָתַן**, **נָתַן** II.; ident. in its or- 85*

ganic root שָׁה with that in גָּתָה III., גָּתָה IV. in their fundamental signification. Metaphor. *to reach forth, a gift; to give away.* Deriv. שָׁי (see אֲבִישִׁי).

שָׁה (not used) *intr. prop. to break forth* (cognate in sense פָּתַר, יָחַשׁ, יָלַד, יָלַד, פָּלַט, פָּלַט, בָּקַע, פָּלַח, פָּלַח) *to push forth or out, to be born*, of lambs, as the synonymous verbs are used of sproutlings. Ident. in its organic root שָׁה with שָׂא (to שָׂא, of plants and children). Originally, it may be connected with שָׂא I., where the same fundamental idea seems to be, so that שָׁה comes in the first instance through the medium of שָׂה. Deriv.

שָׁה (prop. part. of שָׂה like פָּה of פָּה; c. שָׂה DEUT. 14, 4; with suff. שָׁי, שָׁי see שָׁי) *comm. prop. the young, of sheep and goats* (as שָׂא is used of sheep and goats) GEN. 30, 32, therefore שָׁה שָׁה and שָׁה שָׁה 22, 7, and שָׁה שָׁה enumerated with שָׁה 1 SAM. 15, 3, JUDGES 6, 4; commonly *a lamb or young goat* LEV. 5, 7; 27, 26; collect. only in Is. 7, 25; elsewhere שָׂא (which see) is used for it; Ar. شاة, شية the same.

שָׁה (not used) *tr. same as שָׂה to establish, to confirm, to assure; hence metaphor. to testify, to strengthen* (by an utterance), like שָׂה 3 (= יָדָה I.) which proceeded from a similar fundamental signification; Aram. שָׁה, Arab. شهد. Deriv. שָׁה.

שָׁה (with suff. שָׁה) *m. a testifier, a witness, poet. for שָׁה* JOB 16, 19, Aram. שָׁה, Ar. شاهد.

שָׁה (not used) *Aram. tr. same as Hebrew שָׁה. Deriv. שָׁה.*

שָׁה (from שָׁה; def. שָׁה) *Aram. testimony, an attestation* GEN. 31, 47; Hebrew עדות.

שָׁה (not used) *intr. to be pale, pale green, Ar. سَهَم to be pale, of the face* (comp. שָׁה II.); hence *to be of a leek-green colour, applied to a precious stone.* Deriv.

שָׁה *m. 1. the leek-green beryl, ó λίθος ó κρύσιρος (LXX), a precious stone, יָקָר שָׁה, JOB 28, 16) GEN. 2, 12, Ex. 25, 7, coupled with תְּרִישִׁי and יָשָׁה 39, 13; Ez. 28, 13. This explanation is already given by Onk., the Jer. Targ., LXX, Vulg., Saadia, Ibn Ganach, Kimchi. Pliny, H. N. 37, 5, 20, says of the beryl: "probatissimi sunt ex iis (Beryllis), qui viriditatem puri maris imitantur etc. Vicinam genus huic est pallidius, et a quibusdam proprii generis existimatur vocaturque Chrysoprasus etc." — 2. *n. p. 1 CHR. 24, 27; comp. Beryllus, Adamas as proper names; Ar. n. p. ياقوت prop. hyacinth.**

שָׁה (not used) *intr. same as שָׁה, שָׁה, יָדָה to shine, to glitter, Aram. שָׁה, Arab. شَه the same. Deriv.*

שָׁה (formed from שָׁה; pl. שָׁה) *m. prop. a little moon, hence a moon-shaped ornament of metal, worn about the neck by men, women and camels, only plur. Is. 3, 18; JUDGES 8, 21 26; LXX μηνίσκοι, Vulg. lunulae.*

שָׁה (from שָׁה II.) *m. what is insecure, wavering; hence what is vain, empty, base, JOB. 15, 31 K'tib, arising out of שָׁה (K'ri there), like שָׁה Hos. 5, 11 (so we should probably read for שָׁה) from שָׁה (from שָׁה III.).*

שָׁה I. (not used) *intrans. same as שָׁה II. (to שָׁה 1, שָׁה) and שָׁה I., to make a tumultuous noise, to rage, of enemies; to roar, of שָׁה; conseq. cognate in sense with שָׁה, שָׁה. Deriv. שָׁה (plur. שָׁה), שָׁה, שָׁה.*

שָׁה II. (not used) *intrans. same as שָׁה III. (to שָׁה) to be insecure, slippery, of regions; to waver, to wander, of things and men; metaphor. to be vain, idle, empty, false, lying, bad. The organic root שָׁה is identical with that in שָׁה II. (to err, to be insecure, to waver, of lying, deceit) שָׁה, שָׁה (which may be also derived from שָׁה II.);*

Arab. *سَاء* to be vain, evil. Deriv. *שָׂרָה*, *שָׂרָה*.

שוא III. (not used) *intrans.* same as *שָׂרָה* II. (which see) to be waste, desert; identical in its organic root *שָׂרָה* with that in *שָׂרָה* III. Deriv. *שְׂוֹאָה* 2, *שְׂוֹאָה*, and perhaps the proper name *שְׂוֹאָן*.

שוא (not used) *intrans.* same as *שָׂרָה* to ascend, to rise. Deriv. *שָׂרָה*, *שָׂרָה*.

שוא (not used) *intrans.* same as *שָׂרָה* to be enough in oneself. Derivat. the proper name *שְׂוֹאָן*.

שוא Aram. see *שָׂרָה*.

שוא (from *שְׂוֹאָה* *Jah is Self-satisfying*) *n. p. m.* 2 SAM. 20, 25 K'ri, for which the K'tib has *שָׂרָה* with like meaning; elsewhere *שְׂוֹאָה* (which see) stands for it 2 SAM. 8, 17. The names *שְׂוֹאָה* and *שְׂוֹאָה* (which see), which are also put for it, proceed from another signification.

שוא (only *plur.* with *suff.* *שְׂוֹאָהִים*; from *שוא* I.) *m. plur.* a roaring, Ps. 35, 17 deliver my soul from their roaring; to *כְּפִירִים* in the second hemistich we should then have to supply *מִשְׂוֹאָה* or *מִשְׂוֹאָה*.

שוא (from *שוא*) *m.* a lifting up, of *גִּלְיָם* Ps. 89, 10; comp. *שָׂרָה*.

שוא (from the noun *שוא* from *שוא* II.; Vau a consonant as in *מִשְׁוֹא*, *מִשְׁוֹא*) *m.* 1. insecurity, and therefore lying, falsehood, PSALM 12, 3; 41, 7, used in the genitive as an adjective, as *עַד שֶׁ* a precarious witness DEUT. 5, 17; *שֶׁ* EX. 23, 1 a false report; *לִשְׁוֹא* 20, 7 to falsehood, i. e. in the service of falsehood; *שְׂוֹאָה* Hos. 10, 4 false oaths. — 2. Metaphor. nothingness, emptiness, vanity, of *תְּשׁוּבָה* Ps. 60, 13; *עַל-מִדָּה* 89, 48 on what emptiness, i. e. on what a vain foundation; hence in the genitive to *הַבָּלִים* idols 31, 7, also alone idols JER. 18, 15 = *הַבָּל*; adverbially, in vain, uselessly MAL. 3, 14, Ps. 127, 1, for which is also *לִשְׁוֹא* JER. 2, 30. — 3. Fig. sin, iniquity, evil, as an adjective to *מִתִּי* JOB 11, 11, *חֲבֵלִי* Is. 5, 18; destruction,

misfortune, calamity, JOB 7, 3; Is. 30, 28; *שְׂוֹאָה* to be unfortunate Hos. 12, 12; also = *רָעָה*.

שואה (*constr.* *שְׂוֹאָה*) *fem.* 1. (from *שוא* I.) a crashing or roaring JOB 30, 14; a storm, Ez. 38, 9; Prov. 1, 27 K'ri, parallel *שְׂוֹאָה*; *שְׂוֹאָה* 3, 25 a storm for the wicked; Ps. 35, 8 let a tempest fall upon him; *שְׂוֹאָה* ibid. in the storm, i. e. suddenly; comp. *שְׂוֹאָה*. — 2. (from *שוא* III.) desert JOB 30, 3, parall. to *צָרָה*, strengthened by *מִשְׁוֹאָה* (desolation), but we may read *אֶרֶץ* instead of *אֶרֶץ*; 38, 27, parallel *כְּדָבָר*, *אֶרֶץ*; ZEPH. 1, 15; destruction Is. 10, 3, where *יָדָם* is to be supplied; metaphor. misfortune Is. 47, 11, coupled with *רָעָה*, *הָרָה*; Ps. 63, 10 to misfortune, to destruction; comp. *מִשְׁוֹאָה*.

שוב (i. e. *שָׁב*; 3 *fem.* *שָׁבָה*, once *אָזְלָה* for *שָׁבָה* EZEK. 46, 17, as *אָזְלָה* DEUT. 32, 36; *part. m.* *שָׁב*, *plur.* *שָׁבִים*, *constr.* *שָׁבִי*; *part. pass.* *שָׁבִי*; *inf. absol.* *שָׁב*, *constr.* *שָׁבִי*, *שָׁב*, once *שָׁב* JOSH. 2, 16; *imper.* *שָׁב*, *שָׁב*, with a optative *שָׁבִיבָה* and *שָׁבִיבָה*, according to the Masora [Kimchi] *שָׁבָה*, *fem. plur.* *שָׁבָה*; *fut.* *יָשׁוּב*, *יָשׁוּב*, *apoc.* *יָשׁוּב*, also before Makkeph *יָשׁוּב* 1. *intr.* prop. to turn Ps. 9, 18, with *לְ* to a place; 73, 10 K'ri, with the accus.; with *כֵּן* to turn away from Hos. 14, 5; of inanimate things, to turn, to revolve, to go along, of border lines JOSH. 19, 12; to come back or revert to, of *כֶּסֶף* GEN. 43, 18, *שָׁבָה* LEV. 27, 24, *שָׁבָה* 1 SAM. 7, 14, *מִמְלָכָה* 1 KINGS 12, 26; to be restored, of *עֲדָיִם* Ez. 35, 9 K'ri, of a dried up member 1 KINGS 13, 6, of conditions Ex. 4, 7; to return JOSH. 2, 22; JUDGES 14, 8; to remain behind, after one wishing to go forward 19, 7; to return home 2 SAM. 6, 20, with *כֵּן* of the place whence RUTH 1, 22, or with *כֵּן* and the infinit. GEN. 14, 17; *שָׁב* *אֶחָדִי* to turn about (from flight) and follow one 2 SAM. 23, 10; *שָׁב* *מֵאַחֲרָי* to turn from following RUTH 1, 16; 2 SAM. 2, 26; *שָׁב* *אֶל־יְ* to return to one GEN. 8, 12; to return to

an earlier state 3, 19; ECCLES. 12, 7; with the accusat. *הָיָה* to bring back to death JOB 30, 23, i. e. to change; also of place Ex. 33, 11, for which there is commonly *לָ* GEN. 18, 33 or the accus. with a of motion GEN. 50, 14, or without the accus. 2 SAM. 15, 34; *בָּשׁוּב* *יָ* Is. 52, 8 when Jehovah returns to Zion; next, to be converted into, with *לָ* Is. 29, 17 = *הָיָה* to become 32, 15 or *לָ* (which see); to go back, to be retrogressive, of God's utterances Is. 44, 23, cogn. in sense with *נָשָׁב* (which see), opposite to *קָדַם*; *בָּרָא*, to be calmed, of anger GEN. 27, 44, with *מִן* of the person from whom it departs 2 CHR. 12, 12; JER. 2, 35; *עָבַר וְשָׁב* he that passes out (to plunder), and he that returns Ez. 35, 7; ZECH. 7, 14; 9, 8; to return, to revert, Ez. 7, 13 the seller does not return to (אֵל) what is sold; also with *לָ* to LEV. 25, 10. — 2. subjectively or mentally: *שָׁב* to turn to God, i. e. to be converted, to repent 1 SAM. 7, 3; 1 KINGS 8, 33; JER. 4, 1 if thou returnest, O Israel, return to me; but for אֵל there is also used *עָל* 2 CHR. 30, 9, *עָד* Is. 9, 12; on the contrary *בָּ* שָׁב is to return home by one Hos. 12, 7; absol. to return, JER. 3, 12 14, and so *בָּשׁוּב* Is. 1, 27 the returning ones or converts, *שָׁבַר וְשָׁב* the remnant returns Is. 10, 21; *שָׁב מִן* to turn from one or a thing, i. e. to cease from, to leave off JER. 4, 28; 1 KINGS 13, 33; Ez. 3, 19; 18, 24; without *מִן* in the genitive in *שָׁבַר מִשְׁעַ* Is. 59, 20 they that forsake iniquity; *שָׁב מֵאַחֲרַי* *פָּ* to turn from following one JER. 32, 40, i. e. to give up following; *שָׁב מִן* = *שָׁב מִן* Ez. 14, 6. — 3. to repeat, commonly with another verb in order to express the idea of repetition: a) both being finite verbs connected by *וְ*, as *וְשָׁב וְשָׁלַח* 2 KINGS 1, 11, *שָׁב וְאַמְרַת* 20, 5, *וְשָׁב וְיַעֲשֶׂה* JER. 26, 18, *וְשָׁב וְיַעֲשֶׂה* JER. 18, 4; on the contrary *שָׁב* in Hos. 2, 11 [9] has merely the idea of back, *אֶשְׁבֹּב וְלָקַחְתִּי* I will take back (gifts). b) without copulative Vau GEN. 30, 31, or *שָׁנִית* is added by way of explana-

tion the second time JOSH. 5, 2, or *וְדַר* besides, in addition is appended Ez. 8, 6. c) a verb in the infin. with *לָ* follows ECCLES. 1, 7; Hos. 11, 9; JOB 7, 7. For this meaning comp. the Aram. *הָשִׁיב*, modern Hebrew *הָשִׁיב*; Aram. *חֻיב* an adverb, again, abridged *חַי* (Talm.). — 4. trans. to lead or bring back, to restore, *שָׁבַב* Ps. 85, 5 restore us again, = *הָשִׁיבֵנוּ* 80, 4; with the accus. of the object, as *וְאֵין יִשְׁקֶב* NAB. 2, 3. In this transit. sense the language often fluctuates between *Kal* and *Hifl*, which is expressed by K'ri and K'tib Jo. 4, 1; JER. 33, 26; 49, 39; PROV. 12, 14; Ps. 54, 7; JOB 39, 12. On the formula *שָׁבַב שָׁבַב* DEUT. 30, 3 and AM. 9, 14 = *הָשִׁיב הָשִׁיב* JER. 33, 7 11, see under *שָׁבַב*. It is also assumed that *שָׁבַב* NUM. 10, 36, *שָׁבַב* JER. 42, 10, *שָׁבַב* Ps. 23, 6 are forms from *שָׁבַב*, having, however, the signification of *שָׁבַב*; but this is uncertain. Deriv. *שָׁבַב*, *שָׁבַב*, *שָׁבַב* (according to some), *שָׁבַב*, and the proper names *שָׁבַב* (patron. *שָׁבַב* *שָׁבַב*, *שָׁבַב*, *שָׁבַב*, *שָׁבַב*, perhaps *שָׁבַב*).

Pih. *שָׁבַב*, *שָׁבַב*, *שָׁבַב* (part. fem. *שָׁבַב*), *שָׁבַב* and *שָׁבַב* inf. constr. *שָׁבַב* with suff. *שָׁבַב*; fut. *שָׁבַב* to lead back, with the accus. of the object JER. 50, 19 = *הָשִׁיב*, and אֵל of the place to which; Ez. 39, 27; with אֵל of the person Is. 49, 5; to make return, to entice to return Ez. 38, 4; 39, 2; to restore, *נָחִיבָה*, i. e. to make to be again inhabited Is. 58, 12; figur. to turn away, to lead, to mislead, to seduce Is. 47, 10, comp. *הָשִׁיב* JER. 50, 6 K'ri, coupled with *הָשִׁיב*; to make a turn, i. e. to fall away JER. 8, 5, with the accus. *מִשְׁבָּה* to heighten the idea, hence *שָׁבַב* (instead of *מִשְׁבָּה*) as a subst. an apostate, a heathen Mic. 2, 4; to render, with *לָ* of a person Ps. 60, 3; metaphor. to refresh, נָשַׁב 23, 3. To refer this form to *שָׁבַב* II., though the latter stem exists, seems to be incorrect. Deriv. *שָׁבַב*, *שָׁבַב*, and the proper names *שָׁבַב*, *שָׁבַב*.

Puh. *שָׁבַב* (part. fem. *שָׁבַב*) to be

turned away, מַחֲרֵב, i. e. not to expect war Ez. 38, 8.

Hif. הִשְׁבִּיבָהּ, הִשְׁבִּיבוּ, הִשְׁבִּיבְתִּי; *part. m.* מְשִׁיב, *plur. constr.* מְשִׁיבִי, *fem. constr.* מְשִׁיבָה; *inf. absol.* הִשְׁבֵּב, *constr.* (יִשְׁבֵּב, יִשְׁבֵּב, *apoc.* יִשְׁבֵּב, *fut.* יִשְׁבֵּב) 1. to turn, שָׁבוּת JER. 33, 7 11 = שָׁבוּת שָׁבוּת (see שָׁבוּת); to turn about, אִפְּסָן PROV. 20, 26; הִשְׁבִּיב פָּנָיו לְ to turn the face to DAN. 11, 18 K'tib, for which the K'ri has יִשְׁבֵּב like 11, 17; 11, 19 = שָׁבוּת שָׁבוּת with מִן or מִן to turn away Ez. 14, 6, without פָּנָיו 18, 30 32; יִשְׁבֵּב יָדָהּ to turn the hand upon one, i. e. to attack Is. 1, 25, AM. 1, 8, Ps. 81, 15, somewhat different from נָטָה יָדָהּ (Is. 5, 25) and הִגִּיף יָדָהּ (11, 15), but also to protect, to turn the hand for protection ZECH. 13, 7; with בָּ to cause to stretch forth 2 SAM. 8, 3, where 1 CHR. 18, 3, LXX, Symm. and Vulg. have לְהִשְׁבִּיב for לְהִשְׁבִּיב; לְהִשְׁבִּיב הַשֵּׁן הַזֶּה to turn away the anger of God, with מִן or מִן of a person NUM. 25, 11; EZR. 10, 14; of God Himself אִפְּסָן הַשֵּׁן to turn away his anger JOB 9, 13, Ps. 78, 38, also with מִן of a person PROV. 24, 18; to turn = to change, Is. 66, 15 to change his anger into fury, where the giving vent to it is simply to be supplied. — 2. to drive back, Is. 28, 6 to drive war back to the gate, i. e. to beat back attacks even to the gates of the enemy; to make to give way, פָּנָה Is. 36, 9; 1 KINGS 2, 16, oppos. to נָשָׂא; פָּנָה; to withhold, to hinder JER. 2, 24; JOB 9, 12; to draw back, יָדָהּ (the punishing hand of God) Is. 14, 27; to withdraw, יָדָהּ GEN. 38, 29, with אֶל to Ex. 4, 7, whether יָמִין or יָדָהּ denote a protecting or punishing hand LAMENT. 2, 3 8; Ez. 20, 22; to lead back, with accus. of the person, and אֶל to GEN. 48, 21, with בָּ where Is. 37, 29, with עַל or לְ whither 2 SAM. 16, 3; JER. 24, 6; to bring back, בָּשָׁף GEN. 43, 12; with the accus. of the thing and בָּ of the person DEUT. 28, 60; to give back, with accus. of the thing and dative of the person Ex. 22, 25; 2 SAM. 9, 7; to restore, to replace LEV. 5, 23 [6, 4]; DEUT. 22, 1; to make

good Ex. 21, 34; to requite, PROV. 17, 13; to reward, 2 SAM. 16, 12, also with עַל of the person Ps. 94, 23, or בָּ JOEL 4, 4; but גָּמִיל, גָּמִיל, are also added as object; to bring back = to convert, אֶל 2 CHRON. 24, 19; יִשְׁבֵּב אֶל-עָפָר to bring again to dust, i. e. to cause to die JOB 10, 9, once יִשְׁבֵּב = יִשְׁבֵּב and עַד for עַד Ps. 90, 3. — 3. to restore, to a former state GEN. 40, 13, to take back 14, 16; to give back, 2 KINGS 14, 22, to bring back Is. 1, 26; Ps. 80, 4; יִשְׁבֵּב הַשֵּׁן to restore the (comfortless) soul, i. e. to refresh LAMENT. 1, 11 19, hence like an intr. הַשֵּׁן הַזֶּה the spirit of life returns, i. e. to live again, to breathe again 1 SAM. 30, 12; JOB 9, 18; JUDGES 15, 19; יִשְׁבֵּב הַשֵּׁן to call back one's life out of Ps. 35, 17; to cause to rise 2 SAM. 12, 23. — 4. to give words back or again, i. e. to answer, דָּבָר PROV. 18, 13; also to bring back an answer 1 KINGS 2, 30, fully שָׁלוּחַ דָּבָר 2 SAM. 24, 13, with the accus. of the person 3, 11, 1 KINGS 12, 6, as עֲנָה is construed; יִשְׁבֵּב alone 2 CHR. 10, 16, and יִשְׁבִּיבִי JOB 13, 22 answer me; to cause to answer 20, 2; יִשְׁבִּיבִי with לְ of the pers. PROV. 22, 21, or יִשְׁבִּיב מִלִּין JOB 35, 4 the same; יִשְׁבִּיב נָעֵם to return or give a prudent judgment PROV. 26, 16; comp. Aram. עֲנָה, אֲחִיב פְּהֻמָּה. — 5. Metaph. אֶל-לֵב a) to recall to mind, with the accusat. of a thing LAMENT. 3, 21; b) to repent, to take to heart DEUT. 4, 39, also יִשְׁבִּיב לֵב Is. 46, 8, comp. אֶל-לֵב to take back, to revoke ESTH. 8, 5; NUM. 23, 20; AM. 1, 3; to bring repeatedly, tribute 2 KINGS 17, 3 (which is expressed periphrastically 17, 4), sacrifice NUM. 18, 9. Derivatives the proper names יִשְׁבִּיב and אֶל-יִשְׁבִּיב; on the contrary יִשְׁבִּיבָהּ belongs to יִשְׁבֵּב.

Hof. הוֹשִׁיב (יִוֹשֵׁב) to be brought back, Ex. 10, 8, of things JER. 27, 16; to be given back GEN. 42, 28. הוֹשִׁיב Is. 44, 26 see under יִשְׁבֵּב. Deriv. the proper name הוֹשִׁיב.

The stem שָׁב (Aram. שָׁב, Ar. شَبَّ the same, but commonly the Syr. شَبَّ

חַפֵּץ, Arab. رَجَع, عَاد are used for it) is ident. in its organic root שׁוּב with that in שָׁחַ, שָׁחַ, שָׁחַ. That it has also had the meaning to wind, to wind around, is to be seen from the Ar. ثَوَّب, Aram. חַיִּת dress.

שׁוּב (1 pers. שׁוּבָה, part. m. שׁוּב) intr. prop. to be white or a whitish grey, of the hair of an old man; hence to become grey, coupled with זָקֵן 1 SAM. 12, 2; שׁוּב an old man, coupled with יָשִׁישׁ Job 15, 10. Deriv. שׁוּבָה, שׁוּבָה.

The stem שׁוּב, Aram. שׁוּב, שׁוּב, שׁוּב, Sam. שׁוּב, Arab. شَاب the same, lies also in its organic root in שׁוּבָה I, Ar. ج-صَف.

שׁוּבָה (arising by a mistake in orthography from שׁוּבָה, which see; it is also possible that שׁוּבָה = שׁוּבָה, which is likewise a proper name) n. p. m. 1 CHR. 24, 20; 25, 20.

שׁוּבָה (= שׁוּבָה, prop. part.; pl. שׁוּבָהִים) 1. adj. m. turned away, apostate, Is. 57, 17 and he walks rebellious (against God) in the way of his heart; בָּנִים שׁוּבָהִים rebellious or apostate sons JER. 3, 14 22; הָרִים שׁוּבָהִים 50, 6 (K'tib) mountains turned away, remote; comp. מְשׁוּבָה. — 2. (one returned home, set free) n. p. m. 2 SAM. 5, 14; 1 CHR. 2, 18; 3, 5.

שׁוּבָה (instead of שׁוּבָה, prop. a part.) adj. m., שׁוּבָה f. apostate, turned away (from God), i. e. heathen MIC. 2, 4; an apostate daughter JER. 31, 22; of the (heathen) Ammonite people 49, 4.

שׁוּבָה (from שׁוּב) f. a turning from, desisting from, the carrying on of war Is. 30, 15, coupled with נָחַת (rest); but it may also be derived from שָׁחַ (meaning, to sit in rest and inactivity).

שׁוּבָה (from שׁוּבָה = שָׁחַ; expansion) n. p. m. 2 SAM. 10, 16, for which 1 CHR. 19, 16 שׁוּבָה.

שׁוּבָה (from שׁוּבָה = שָׁחַ) masc. thick branches (= שָׁחַ) 2 SAM. 18, 9.

שׁוּבָה (from שָׁחַ; a wandering) n. p. m. GEN. 36, 20; 1 CHR. 2, 50.

שׁוּבָה (from שׁוּבָה; a free one, like שׁוּבָה) n. p. m. NEH. 10, 25.

שׁוּבָה (not used) intr. same as שׁוּבָה, to wave to and fro, to go astray. Deriv. מְשׁוּבָה.

שׁוּבָה I. (Kal not used) intr. same as שׁוּבָה I. to give way, to yield, to go away; deriv. שׁוּבָה.

Nif. שׁוּבָה 2 SAM. 1, 22 for שׁוּבָה (which see).

שׁוּבָה II. (Kal not used) tr. same as שׁוּבָה II. to hedge in, to enclose, Ar. تَجَّ to crown about; but according to the parallel שׁוּבָה probably the fundamental signification is = שׁוּבָה (Kimchi, Ibn Esra) to sprout, to grow.

Pih. (redupl.) שׁוּבָה (fut. שׁוּבָה) to cause to bloom or grow Is. 17, 11. See שׁוּבָה.

שׁוּבָה Job 5, 21 see שׁוּבָה.

שׁוּבָה (fut. שׁוּבָה) intr. same as שׁוּבָה (which see) 1. to be powerful; hence to rule, to be mighty, Ar. سَلَّ; deriv. שׁוּבָה. — 2. to practise violence, to destroy, to hurry off Ps. 91, 6, of שׁוּבָה. Deriv. perhaps שׁוּבָה.

שׁוּבָה (not used) intr. to cook, to seethe, to boil, to ferment, especially of lime; ident. with שׁוּבָה (where the comparison is; besides comp. שׁוּבָה IV. and perhaps שׁוּבָה III, Arab. غَار of the burning of anger). Derivat. שׁוּבָה (= שׁוּבָה, which see) and the denom. שׁוּבָה.

שׁוּבָה I. (part. שׁוּבָה; fut. שׁוּבָה) intr. prop. to be smooth, without height or hollow; comp. Aram. שׁוּבָה to be smooth; hence 1. (unused) to be plain, even, of a land-surface, a tract; comp. שׁוּבָה to the proper name שׁוּבָה. Derivat. the proper name שׁוּבָה. — 2. Metaphor. to be like, to be equal to, with שׁוּבָה, in value Prov. 3, 15; 8, 11, in folly, with שׁוּבָה of the person 26, 4; to be compared, with שׁוּבָה Is. 40, 25, coupled with שׁוּבָה; to render the like, according to desert, i. e. to recompense righteously Job 33,

27; to correspond to, to satisfy, with ל of a person *ESTH.* 5, 13, with ב *7, 4*; to be fit, serviceable, with ל *3, 8*. In *Hos.* 10, 1 we should read יְשׁוּהָ and translate: *fruit is suited to him* (to גִּטָּה). Deriv. the proper names יִשְׁוּהָ, יִשְׁוּי.

Pih. יִשְׁוּהָ (*fut. יִשְׁוּהָ*) to make even, to level, פָּנֵי אֲדָמָה *Is.* 28, 25; fig. נָפֶשׁ i. e. to compose or calm, coupled with דוֹמָם *PSALM* 131, 2, without נָפֶשׁ *Is.* 38, 13 *I* quieted (my mind) till the morning (*Saad.*), i. e. I endured, quietly waiting for (*Vulg.*, *Hieron.*). The rendering of יִשְׁוּהָ as = שָׁנֶה (*Targ.*) and referring it to כְּתוּבֵי is less appropriate. The reading הַשְׁוּהָ *Job* 30, 22 for הַשְׁנֶה (*Syr.*) does not suit well; it is better to read הַשְׁוּהָ or הַשְׁוּיָה.

Hif. הִשְׁוּהָ (*fut. יִשְׁוּהָ*) to liken, to compare, with the accusat. and ל *Is.* 46, 5; *LAMENT.* 2, 13, coupled with דָּמָה.

Nithpa. נִשְׁוּהָ (a mixed form made up of *Nif.* and *Hithp.*, therefore the ו is without Dagesh) to be alike, *PROV.* 27, 15 continual dropping in a day of strong rain and a contentious woman are alike. נִשְׁוּהָ is not the 3 pers. perf. f. (*Gesenius Thes.*), but a participle neuter, a thing alike.

יְשׁוּהָ II. (*Kal* not used) *trans.* to put, set, place, cognate in sense שָׁנֶה; to spread out, to arrange, cognate in sense עָרָה; identical in its organic root שׁוּה- with that in יִצָּב, יִצָּב, יִצָּב III., יִצָּב; *Aram.* שָׁנֶה the same, hence *Pa.* שָׁנֶה for the Hebrew שָׁנֶה, *Sam.* שָׁנֶה, שָׁנֶה.

Pih. יִשְׁוּהָ (*fut. יִשְׁוּהָ*) to put, to set, *Ps.* 16, 8 *I* have set Jehovah before me always (54, 5 שָׁנֶה); 18, 34 he made my feet like the hinds' (in swiftness), comp. *HABBAK.* 3, 19 (שָׁנֶה); *Ps.* 119, 30 to set right before one, i. e. to observe it carefully, where לִנְגִידָה is omitted, as is the case with שָׁנֶה also; לִי *Hos.* 10, 1 he prepares fruit for him (but see יִשְׁוּהָ I.); with עַל of a person and the accus. of the object to lay a thing upon one, i. e. to bestow upon, e. g. עָזָר *Ps.* 89, 20.

יְשׁוּהָ III. (not used) *intr.* (an enlarged form of שָׁנֶה [שָׁנֶה] II. or for שָׁנֶה I.) to make a noise, to rage, to make a crash, whence הַשְׁוּהָ (*Job* 30, 22 K'tib) = הַשְׁנֶה (36, 29) from שָׁנֶה; hence parallel with רִיחַ, as סוּפָה (*Prov.* 1, 27) is parallel with שוּפָה. See שָׁנֶה.

שָׁנֶה (a plain, dale; from שָׁנֶה I.) 1. n. p. of a place near קִרְיָתִים (which see), belonging to Reuben (*NUM.* 32, 37; *Josh.* 13, 19) *GEN.* 14, 5, and where the אֲמִיקִים dwelt. — 2. n. p. of a valley, fully עֲמֶק שָׁנֶה *GEN.* 14, 17, called also עֲמֶק הַמֶּלֶךְ 2 *SAM.* 18, 18. It lay near Jerusalem (*Josephus*) towards the Dead Sea (see עֲמֶק).

שָׁנֶה and שָׁנֶה (*part. pass.* שָׁנֶה) *Aram.* *intr.* same as the Hebrew שָׁנֶה I., *DAN.* 5, 21 K'tib and his heart was like a beast's, but where the K'ri reads שָׁנֶה or שָׁנֶה, referring to אֱלֹהִים as the subject.

Pah. שָׁנֶה see *Pe.*, frequent in the *Targ.*

Ithpa. אִשְׁוּהָ (*fut. יִשְׁוּהָ*) to be made like to, to become *DAN.* 3, 29.

שָׁנֶה (not used) *intr.* after the *Ar.* شَانَ to be fond, to be excited by love; but better same as שָׁנֶה to be white, shining, luminous, metaphor. to be moveable, quick, swift (as in צוּיץ, קוּיץ), so that the n. p. שָׁנֶה may agree with שָׁנֶה, שָׁנֶה. Deriv. the n. p. שָׁנֶה.

שָׁנֶה (3 p. fem. שָׁנֶה; *fut. יִשְׁוּהָ*) *intr.* same as שָׁנֶה, שָׁנֶה, prop. to be sunk, deep, of a pit, grave, cistern, abyss (see שָׁנֶה, שָׁנֶה 1, שָׁנֶה); hence to sink, to sink down, to settle down, אֶל-מָוֶת (to death) *PROV.* 2, 18, where שָׁנֶה is to be referred to בָּיִת (to refer it to אֶתְּהָה 2, 17 [*Targ.*, *Ibn Esra*], or to read שָׁנֶה, is unnecessary). Fig. to be bowed down, beaten down, sunk, לַעֲפָר to the dust *Ps.* 44, 26; with עַל of a person in שָׁנֶה הַשָּׁנֶה לַעֲפָר *LAMENT.* 3, 20 (K'ri) my soul is bowed down within me; so too שָׁנֶה שָׁנֶה (which see). Deriv. שָׁנֶה, שָׁנֶה, שָׁנֶה 1, the proper name שָׁנֶה, שָׁנֶה, שָׁנֶה, שָׁנֶה (from שָׁנֶה).

Hif. הִשְׁחִיחַ (*fut.* יִשְׁחִיחַ) to bring depression, with עַל of a person LAMENT. 3, 20 K'ri, where the K'tib has Kal.

Hithp. הִשְׁחַחֲתָה (*fut.* יִשְׁחַחֲתָה) to be bowed, humbled, struck down, of the spirit, with עַל Ps. 42, 6 7 12; 43, 5.

The stem שָׁח (שָׁחַ) is the Ar. سَاخَ (to sink, in dirt; to sink into, water), سَخَّ (to be deep or sunk), Aram.

שָׁח, שָׁחַ, שָׁחָא, and its organic root lies also in שָׁחַ (which see), espec. in שָׁחַע.

שָׁחַ I. (not used) *intr.* to sprout, to sprout forth, to grow, to shoot forth; ident. in its organic root שָׁח with שָׁחַ II., שָׁחַ I. (סָחַ) I.; Ar. شَاحَ (to be great, rich, strong), Aram. שָׁחַע to sprout, to bloom, Af. to send out sprouts, شَحَا bushes. Deriv. שָׁחַ 1.

שָׁחַ II. (*inf. constr.* שָׁחַ) *intr.* prop. to speak, to say, from the fundamental signification to utter sounds, to speak intelligibly, cognate in sense I.; hence metaphor. 1. to lament, to beseech, to pray. — 2. to think, suppose, as internal whispering, the same metaphor being also in הִנֵּה, הִנֵּה. Here is to be referred לָשָׁחַע בְּשָׂדֶה GEN. 24, 63, which is explained sometimes in order to meditate (LXX, Vulg.) like שָׁחַ (which see), sometimes to pray (Targ., Sam., Arab., Saad., Rashi), or to confer with himself (Aq., Symm.), or to walk about (Pesh., Ibn Esra, Kimchi); the last meaning being adopted on the ground that the reading should be לָשָׁחַע, according to 2 SAM. 24, 2 8, JOB 1, 7, as הִנֵּה stands for it in GEN. 24, 65, or that שָׁחַ should be regarded as a denomin. from שָׁחַ (Ibn Esra) meaning to walk among the bushes,

comp. אָחַם to go into a thicket of reeds, שָׁחַ to get into thorns. Better, in order to lament, i. e. to mourn undisturbed for the death of his mother; comp. 24, 67. Deriv. שָׁחַ 2, שָׁחַע.

Pih. שִׁחַח (*fut.* יִשְׁחַח) to speak, to relate, with בְּ of a thing Ps. 143, 5; in like manner בְּ הִנֵּה in the same passage,

and similarly בְּ דִבֶּר DEUT. 6, 7. וְאֶחָדָם לֹא יִשְׁחַח דְּדָרוֹ מִי יְשׁוּחָהּ Is. 53, 8 and none of his contemporaries gives an account of it, i. e. none of them talks of that mournful crisis in the life of God's servant; but that phenomenon, on the contrary, passes by quite unheeded (see 53, 1 3). On מִי see מִי 5; on דָּרוֹ see the word.

Hif. שָׁחַ (abridged from הִשְׁחִיחַ, like בָּן from הִבָּן; *inf. constr.* שָׁחַ; *imper.* שָׁחַ; *fut.* יִשְׁחַח, אֲשַׁחֲחֶהּ) 1. to speak, with לְ = אֶל to address JOB 12, 8, coupled with שָׁאֵל 12, 7 to ask; with accusat. of the person to speak to = to instruct PROV. 6, 22 (LXX); with בְּ to speak of one (in a bad sense) Ps. 69, 13; with the accusat. to declare, to relate, PSALM 145, 5, like אָמַר and בָּרַךְ 145, 6, also with בְּ 105, 2, = דִּבְרִיעַ 105, 1. — 2. Metaph. to complain aloud JOB 7, 11, parallel דָּבַר; coupled with הִמְדָּה Ps. 55, 18; to sing, to praise, absol. JUDGES 5, 10; to muse, Ps. 77, 4 7, with בְּ of a thing upon 77, 13.

As to the organic root שָׁח (Talm. שָׁחַ), it is ident. with that in שָׁחַ III. (סָחַ), (which see) and in הִגָּה, I.

שָׁחַ (depression, humility; as the name of a place low region, valley) *n. p.* of a son of Keturah, and then of an Arabian tribe, from whom, being settled there near Edom, the locality has its name GEN. 25, 2; *Gent. m.* שְׁחָי JOB 2, 11; 8, 1; 18, 1; 25, 1. It has been identified with *Saxnaia* eastward of Batanea (Ptol. 5, 15); with *Schichan* in the land of Moab (Abulf. ed. Köhler p. 91); with the race *Siajcha* east of Aila (Burckh. Syr. p. 945) &c.; but all we know is, that *Shuah* is to be looked for near Edom.

שְׁחָיָה (from שָׁחַ) 1. *fem.* a cleft or depth, אֶרֶץ שְׁחָיָה JER. 2, 6 of the wilderness abounding in clefts, coupled with יַעֲרָבָה; a pit, to take animals in 18, 21 K'ri; עֲמָקָה שְׁחָיָה a deep pit PROV. 22, 14; 23, 27; Aram. שְׁחָיָה, שְׁחָיָה the same. — 2. dejection, sorrow) *n. p. m.* 1 CHR. 4, 11, for which 4, 4 has שְׁחָיָה.

שְׁחָיָה (from שָׁחַ, humility or sorrow)

n. p. m. NUM. 26, 42, for which GEN. 46, 23 has הָשִׁים.

שׁוּט I. (part. m. pl. שׁוֹטִים, f. pl. שׁוֹטוֹת) trans. same as שָׁטַח to tread or push away; metaphor. to condemn, to despise Ez. 16, 57; 28, 24 26. The participial form שׁוֹט is formed in the Aramaean manner like קָטַח.

שׁוּט II. (part. masc. שׁוֹט, fut. יִשְׁוֹט) 1. tr. prop. to move forward, to tow, to make go on, a ship, and so to steer, with the accus. Ez. 27, 26; שׁוֹטִים pilots 27, 8; cognate in sense חָבַל III. Deriv. מְשׁוֹט, מְשׁוֹט, שׁוֹט. 1. — 2. intr. to rove about, to go to and fro, to run hither and thither, especially to inspect, with אֵל of a place JOB 1, 7; 2, 2; 2 SAM. 24, 8; with אֵל among 2 SAM. 24, 2; also absol. NUM. 11, 8; Aram. שׁוֹט vagari.

Pih. שׁוֹטִים (partic. plural מְשׁוֹטְטִים, fut. יִשְׁוֹטְטוּ) to run to and fro, with אֵל or absol. followed by an infin. (to search out) JER. 5, 1; AM. 8, 12; ZECH. 4, 10; fig. to read through earnestly, a book, DAN. 12, 4.

Hithp. הִשְׁוֹטִים (for הִשְׁתָּה, in order not to allow three t-sounds to meet) to run to and fro, with אֵל of a place JER. 49, 3.

The stem שָׁט (שׁוֹט) with this meaning is the Ar. شَاط (to run, to go quickly, to gallop), Aram. שָׁט to rove, to swim, Ethiop. to act (comp. סָחַר).

שׁוּט III. (unused) prop. to pierce, to strike, to push, of a scourge, stick, rod, cognate in sense שָׁבַט (which see); ident. in its organic root שָׁט with that in שָׁח II. (to שָׁח II. (which see), with slight modifications of the meaning; Aram. שָׁט, the same, Arab. سَط same as Hebr. הָכָה, whence سَوَط = מַכָּה. Deriv. שׁוֹט, שָׁט, שָׁט, שָׁט.

שׁוּט (not used) intr. same as שָׁח to turn aside, to fall away, = שָׁח, שָׁח, merely assumed for שָׁט.

שׁוּט (from שָׁח III.; pl. שׁוֹטִים) m. same as שָׁבַט a scourge, which one

swings, a figure of a hostile army Is. 10, 26; שׁוֹט 28, 18 (K'ri) an overwhelming scourge; or a whip PROV. 26, 3, שׁוֹט קוֹל the noise of a whip NAH. 3, 2; a cutting instrument, fig. of לָשׁוֹן, i. e. slander JOB 5, 21 = חָדָה Ps. 57, 5, חָדָה 64, 4; stroke, punishment, suffering JOB 9, 23, like שָׁבַט 37, 13; comp. Aram. שׁוֹט, מַכָּה the same, explained by מַכָּה; שׁוֹטִים a rod.

שׁוֹטִים see שָׁבַט.

שׁוֹכָה see שׁוּכָה.

שׁוֹךְ (not used) intr. same as שָׁכַךְ to let down, Ar. سَك the same; deriv. the proper name שׁוּכָה.

שׁוֹךְ I. (2 p. שָׁכַךְ; part. שָׁכֵךְ) tr. same as שָׁכַךְ II. to hedge in or about, to enclose (cognate in sense גָּדַר), with בָּצַד to hedge round about JOB 1, 10, i. e. to protect, comp. גָּדַר LAMENT. 3, 7; שׁוֹךְ אֶת־דֶּרֶךְ Hos. 2, 8 to hedge the way about, i. e. to shut in, to straiten; Ar. سَالَ. Deriv. perhaps שׁוֹכָה.

שׁוֹךְ II. (Kal unused) intr. same as שָׁכַךְ I. to intertwine, to interweave, of a thorn-hedge; to be twisted together. Derivat. שׁוֹךְ, שׁוֹכָה, the proper names שׁוֹכָה, שׁוֹכָה, שׁוֹכָה; perhaps שׁוֹכָה (which see).

Pih. שׁוֹכָךְ (fut. יִשְׁוֹכָךְ) to weave, of the embryo's formation JOB 10, 11, like שָׁכַךְ Ps. 139, 13 in the same sense (Targ. אֶשְׁכָּח).

שׁוֹךְ (with suff. שׁוֹכָה = שׁוֹכָה, from שָׁכַךְ II.) m. a bundle of twigs interwoven, a bough JUDGES 9, 49, for which שׁוֹכָה stands in 9, 48; Aram. שׁוֹךְ and שׁוֹךְ, Syr. سَك the same.

שׁוֹכָה f. see שׁוֹךְ.

שׁוֹכָה (from שָׁכַךְ = שָׁכַךְ, settlement) n. p. of a locality in Judah, along with שׁוֹכָה and שׁוֹכָה, which are all three unknown. Deriv. the patr. m. pl. שׁוֹכָהִים the Shukites, who formed along with the inhabitants of Tirah and Shineah the מְשִׁפָּחוֹת סוּרָהִים 1 CHR. 2, 55.

שוכה (Jos. 15, 48 K'tib, שוכי K'ri, likewise 15, 35 and 1 SAM. 17, 1, also שוכה 1 KINGS 4, 10, *bushes, a thicket*; from שוכה II.) *n. p.* 1. a city in the plain of Judah JOSH. 15, 35, 1 SAM. 17, 1, *Euseb. Συγχώ*, said to lie between Eleutheropolis and Jerusalem (*Robins. Pal. II*, 605-6). — 2. a city in the mountains of Judah JOSH. 15, 48 K'tib, *Euseb. Συγχώ* (i. e. שוכה, *pl. כרות*), the *Suvēka* found by *Robinson* (*II*, 195).

שוכי JOSH. 15, 48 K'ri see שוכה.

שול (not used) *intr.* to hang down, to trail behind, of a garment, Ar. سَوْل (to hang down, of the belly), سَال (to flow down), دَال (to trail); ident. in its organic root שָׁל with that in הָל I., זָל; perhaps not to be compared with שָׁבַל, since the root of it is בָּל. Derivative

שולי (only *pl. c.* שוליי, with *suff.* שולייך, שוליי *m. pl.* the flowing skirts, of a robe worn by persons of distinction Is. 6, 1, including the border LAMENT. 1, 9; גִּלְהָה to uncover the skirts NAH. 3, 5, JER. 13, 22, = הַשָּׁחַת JER. 13, 26, as a disgrace, comp. 47, 2; conseq. = שָׁבַל, Ar. سَبَلَة; the lower edge or hem, Ez. 25, 26; 28, 33 35; 39, 24.

שולל (after the form שולל, from שולל, *to put off*) *adj. m.* bare-footed, coupled with שָׁרוֹן Mic. 1, 8 K'ri (LXX, Syr., *Kimchi*), a sign of distress 2 SAM. 15, 30 (in Is. 20, 2 the prose word יָהָה stands for it); the K'tib has שָׁלֵל (which see). הוֹדִיךָ to lead captive, יוֹעֲצִים, יוֹעֲצִים JOB 12, 17 19, i. e. *stripped, bare-foot*, to make to go along in the form of captives. According to *Rashi* 'ש' is = מָשׁ prop. *raving, mad*, hence *wavering, tottering, erring*, from שָׁלַל II. = הָלַל II. (which see), to which שָׁלַל II. (to שולל) is said to belong, but which is less suitable in MICAH l. c.

שולם (from שָׁלַם = שָׁנָם; *uneven place*) *n. p.* of a locality, which *Euseb.* and *Jerome* found five miles south of תְּבוּר under the name *Σουλῆμα*, and which is

now called *Sulam* (سُولَم). It would be ident. with שָׁנָם (which see), a city in Issachar (JOSH. 19, 18), on גִּלְבָּעַ, the northern part of the mountain which goes down from Lebanon through all Palestine, if *Robinson's* description be correct (*Pal. III*, 402).

שולמית (with the article, conseq. not a personal name) *noun Gent. f.* (like הַשְׁוִינִימִית 1 KINGS 1, 3), belonging to a שָׁלָם (which see), ident. with שָׁנָם SONG OF SOL. 7, 1.

שום I. (only 3 *p. perf.* שָׁם) *tr.* to value, to taz, like שָׁרַם in modern Hebrew and the Mishna, with עָל, to institute an examination of a thing, whether it be good or bad; hence ECCLES. 3, 17 and every deed he estimates, i. e. he proves, = יִשְׁפָּט in the same verse. Deriv. the proper names שָׁמָה (patron. שָׁמָתִי) and שָׁמִינָה.

שום II. (unused) *intr.* either like שָׁמָה to be pale green, of plants; or after the Ar. شَم, Hebr. שָׁמַם, Aram. שָׁמַם, to have a strong smell, to scent. Deriv. the noun שָׁמָה.

שום (3 *p. perf.* שָׁם, 2 *p. f.* שָׁמָה, once שָׁמָה RUTH 3, 3; *part. m.* שָׁמָה, *pl.* שָׁמָה; *part. pass. f.* שָׁמָה 2 SAM. 13, 32 K'ri, but commonly regarded as a noun; *inf. abs.* שָׁמָה, *c.* שָׁמָה; *fut.* (יִשְׁמָה) *tr.* 1. to set (like שָׁתָה = שָׁתָה), and so to plant, trees, ponere arborem, Is. 41, 19; Ez. 17, 4; to set up, to erect, a monument NAH. 1, 14; to build, a nest NUM. 24, 21; to put up, שָׁמָה Mic. 4, 14; fig. to establish, שָׁמָה 2 SAM. 23, 5 = הָקִים בָּ; to appoint (*Amharic* the same), מָלַךְ DEUT. 17, 14, רָאשׁ Hos. 2, 2, שָׁמָה 1 SAM. 8, 1, sometimes with a twofold accus. Ps. 105, 21 or an accus. and לָ GEN. 45, 9; with an accus. and לָ to set over, 2 SAM. 17, 25. — 2. to set forth, to array, warriors, with two accus. 1 SAM. 11, 11, absol. 15, 2 (comp. שָׁרַף, שָׁרַף); to set, troops JOB 1, 17; to set in array, absol. and with לָ 1 KINGS 20, 12; to appoint, with an accus. 2 KINGS 10, 24, an ambush JOSH. 8, 2, the foot on the neck of one, i. e. to subjugate

JOSH. 10, 24; *to set up*, פָּסַל DEUT. 27, 15, מִצְבֵּה GEN. 28, 12, שָׁלַח Ex. 26, 35, a throne JER. 43, 10; *to put in*, a door GEN. 6, 16; *to erect*, Ex. 40, 18, a tent Ps. 19, 5; *to hang up*, the curtain 40, 5, elsewhere נָתַן. Fig. חֹרֶה שׁ' *to establish a law* Ps. 78, 5, with the accus. of the object and לְ *to* GEN. 47, 26; *to arrange*, מִשְׁטָר JOB 38, 33; *to appoint*, מִקֹּם PROV. 8, 29, גָּבֹהּ Ps. 104, 9, מִקֹּם 2 SAM. 7, 10. — שׁ' *to set upon* a thing, sometimes without the accusat. 2 KINGS 10, 3; with a double accusat. בָּרַח שׁ' *to thrust into the prison* 2 CHR. 18, 26; *to put into*, GEN. 2, 8, seldom with עַל of a place JOB 20, 4 or לְ 5, 11; SONG OF SOL. 6, 12 *my longing soul set me in the chariots of Amminadab*; with עַל *to put upon* Ex. 29, 6; 28, 12; *to gird on*, חָרַב עַל-רֶגְלָיִךְ 38, 27; with בְּ *to put into*, the hand Is. 37, 29, with עַל *to stick in* GEN. 24, 47, absol. בָּדִים NUM. 4, 6; *to found, to create* JOB 34, 13; *to cause to arise* Is. 42, 4; 44, 7; *to introduce*, שָׂם DEUT. 12, 5, i. e. to erect the seat of worship, comp. שָׂבַן שָׂם DEUT. 12, 11; שִׁים בֵּין *to put between* JUDGES 15, 4; עַל שׁ' *to lay upon* GEN. 22, 9; תַּחַת שׁ' *to lay under* 24, 2; with עַל of a person *to lay upon* 21, 14, also with עַל of a thing 9, 23; LEV. 24, 6. שׁ' יָד 1 SAM. 18, 19 or אֶל-פִּיהָ 1 SAM. 19, 13 or לִפְּיָהּ JOB 20, 9 or פִּיהָ 40, 4 *to be silent or dumb*; אָבֵן אֶל-אָבֵן HAG. 2, 15 *to lay one stone upon another*, i. e. *to build*; שׁ' בְּ *to put into* GEN. 44, 1; JOB 13, 27; with בֵּין פִּי *to give into one's hand* Is. 51, 23; *to take into the hand* JUDGES 4, 21. Fig. נָתַן בְּכַף שׁ' *to put one's life into one's hand* 1 SAM. 19, 5; דְּבָרִים בְּפִי שׁ' *to put words into one's mouth* Ex. 4, 15; מַסְתִּים בְּיָד שׁ' *to give wonders into the hand of one*, i. e. *to furnish him with miraculous power* 4, 21; בְּאָזְנֵי שׁ' *to read before one* 17, 14; לְפָנַי שׁ' *to put or lay before* 1 SAM. 9, 24, also לְ 2 SAM. 12, 20, absol. GEN. 43, 31, or with the accus. of the place GEN. 28, 11. — 3. *to put to*, אָשׁ 1 KINGS 18, 23, with עַל *to a thing*, as כָּרִים Ez. 4, 2;

with the accus. and עַל clothes, dress, ornaments RUTH 3, 3; Ez. 16, 14; a roller 30, 21, but also with בְּ GEN. 37, 34; *to lay upon*, *to do a thing* Ex. 5, 8; *to afflict with*, with בְּ 15, 26; *to impute*, with עַל JUDGES 9, 24, לְ DEUT. 22, 8, and בְּ JOB 4, 18; שָׂם לְ שׁ' *to give one a name* DAN. 1, 7, JUDGES 8, 31, with לְ NUM. 6, 27; לִנְגֵד שׁ' *to set a thing before one's eyes*, i. e. *to take a resolution* 54, 5; *to put or lay down*, a pledge JOB 17, 3; דְּבָרָה אֶל-פִּי שׁ' *to commit a cause to one* JOB 5, 8; שָׂם לְ שׁ' *to explain the sense* NEH. 8, 8; אָחַז שׁ' *to cherish wrath (against God)* JOB 36, 13, where בְּנֶפֶשׁ or בְּקָרֶב may be supplied, comp. שִׁירָה Ps. 13, 3; PROV. 26, 24. שׁ' *prop. to lay to heart*, i. e. *to take heed to* Is. 47, 7, and in this sense also אֶל-לֵב שׁ' 2 SAM. 19, 20, בְּלֵב שׁ' JOB 22, 22, followed by the infin. constr. and לְ MAL. 2, 2 or אֲשֶׁר לֹא DAN. 1, 8, with the omission of שָׂם לְבָב in שָׂם לְבָב Ps. 50, 23 *to take heed to the walk*; also *to cast, to throw into*, בְּחוּד מִים Ez. 26, 12; *to pour out, to shed*, of מֶרֶק JUDGES 6, 19, 1 KINGS 2, 5, with בְּ JUDGES 6, 19 or עַל of the place Ez. 24, 7, hence fig. רִיחַ עַל שׁ' NUM. 11, 17 = שָׂפַךְ, also with בְּקָרֶב שׁ' Is. 63, 11. — 4. *to direct, to turn*, חָרַב, with בְּ against one JUDGES 7, 22; עֵינַי עַל שׁ' *to direct the eye upon a thing* JER. 24, 6, also with אֶל Ps. 33, 18 or בְּ DEUT. 11, 12; שְׂפָתַי שׁ' *to set the face upon, to have a design for* GEN. 31, 21; לֵב שׁ' *to set the mind upon, to attend to* Is. 41, 22, without לְ 41, 20, generally *to consider* JOB 34, 23, with עַל 1, 8, אֶל 2, 3, לְ DEUT. 32, 46 and בְּ JOB 23, 6; *to make*, with a simple accus. *into a thing*, as into אֶמֶס Ex. 4, 11, into כְּסִיר Ez. 19, 5; with a double accus. Ps. 39, 9, with an accus. and לְ GEN. 21, 13; לְ אֵל שׁ' *to turn into nothing* JOB 24, 25 (in Is. 25, 2 we may read מַעֲרִיר for הַעֲרִיר); with an accus. and בְּ *to make as or like* GEN. 32, 12; *to make = to produce, prepare*, מְרַחֵם DEUT. 14, 1, יִרְדֵּךְ Is. 43, 19; with בְּ *in or among* Ex. 10, 2; *to do*, NUM. 24, 23 *when God doeth this*; בָּרִים שׁ'

EZR. 10, 44 *to beget children*; ש' רעה על Ps. 109, 5 *to do evil to*; to make חצות 1 KINGS 20, 34, with ל' of a person for; to prepare Ex. 8, 8; ש' קץ ל' to put an end to a thing JOB 28, 3; ש' שם לו to make oneself a name 2 SAM. 7, 23; ש' זרע ל' to give posterity to one 1 SAM. 2, 20; ש' ירם ל' to give place to one 2 KINGS 11, 16; ש' שלום ל' to give peace to one NUM. 6, 26; ש' כבוד ל' to give honour to one JOSH. 7, 19; ש' רחמים ל' to shew compassion to one IS. 47, 6. The passage Is. 61, 3 is peculiar, where לשום is supplemented by לתת in the next hemistich, so that the translation is, *to appoint (לשום) for those that mourn for Zion that one should give them (לתת)*. Deriv. שומה, שומה, שומה.

Hif. שומם (abridged שום; part. משום; inf. c. שים, imp. שים and שומה; fut. שים, שים, שים, ap. שים, שים) like Kal, to which it is commonly referred, for which reason it is also treated under Kal. The following require special explanation: שום מכלי משום without one regarding it JOB 4, 20; שום פניו DAN. 11, 17 18 (K'ri) and he will turn his face, for which the K'tib 11, 18 has שום with the same meaning as in 11, 19; שום שומה JOB 17, 3 lay down now, i. e. a pledge; שום שומה Ezr. 21, 21 turn, where שום should be supplied (see שום), but see שום II. The reading fluctuates between Kal and Hifil 2 SAM. 14, 7, or שום (which see) JUDGES 12, 3. Derivative שום in the proper name שומה.

Hof. שום (fut. שום) to be put or set, with לפני to be set before GEN. 24, 33 K'ri, while the K'tib has שום (from שום = שום). In 50, 26 is שום from שום.

As to the stem, the Aram. שום, שום, שום, Arab. سام are similar, in their manifold meanings. For the signification to plant the Ar. has نصب, for to appoint وضع. The organic root is also in שום; but שום does not belong to this group of roots.

שום II. (not used) intr. prop. to be veiled (in its organic root = שום &c.), hence like שום, שום, שום, שום II. to be obscured, darkened, metaphor. to be impotent, weak, fig. to be on the left, the left side being regarded as the weak one; the left district as the obscured, concealed one (see שום); Arab. شام (see שום).

Hif. שום (only imper. fem. שומה) to turn to the left, viz. the שום Ezr. 21, 21, explained by שומה, as in the same place שומה (to turn to the strong i. e. the right side) is explained by שומה.

שום, שום, שום, שום, שום, and also the abridged Afel-form שום from שום belongs here; שום DAN. 6, 18 is a part. pass. = שום with a personal suffix; imper. שום Aram. trans. same as Hebrew שום to issue, to set forth, שום (an edict, decree) DAN. 3, 10 29; with על of a person 3, 12; שום to give a name 5, 12; שום כל to take consideration about DAN. 6, 15.

Ithpe. שום (part. שום, fut. שום) prop. to be set, put, and so to be put in EZR. 5, 8; to be made DAN. 2, 5; to be issued EZR. 4, 21.

שום (from שום II.; only plur. שום) m. garlic, so called either from its pale green colour or its strong smell NUM. 11, 5, used as seasoning for meats; Arab. ثوم, Aram. חומה, the same. Talm. שומה garlic.

שומה (from שום) fem. an arrangement, plan, determination, 2 SAM. 13, 32 (K'ri) for at the command of Absalom it was an arrangement; Targ. שומה (elsewhere for שומה); K'tib שומה.

שומה see שומה.

שון I. (not used) intr. to rest, to be careless, inactive, identical in its organic root שון with שון (which see). Deriv. the proper names שון and שון.

שון II. (unused) intr. to make water, to piss, Syr. شون the same (part. شون pissing).

from (שׁוֹעַל) *fem. a cry for help* 1 SAM. 5, 12; JER. 8, 19; לְשׁוֹעָה LAMENT. 3, 56 as a gloss upon לְרֹחָה from רָחַה (according to JOB 32, 12) *sighing*, if we should not read לְצֹחָה; parallel נֶאֱחָה EX. 2, 23 24.

שׁוֹעַל (*pl. שׁוֹעָלִים and שׁוֹעֲלִים*; from שׁוֹעַל II.) 1. *masc. prop. a reddish, fire-coloured, yellowish-red one*; hence a fox LAMENT. 5, 18, a jackal, canis aureus JUDGES 15, 4; Ps. 63, 11; שׁוֹעָלִים קִטְנִים SONG OF SOL. 2, 15 a smaller species of jackal called *Adiva*. The existence of jackals in Syria and Palestine is attested by most travellers (*Tobler, Denkblätter* p. 116). Aram. שׁוֹעַל, חֲלָ, Arab. نَعَال, نَكَل, the same, Persian شغال, شغال, also شغال shagal, Turkish چقال, and thence in European languages. A derivation from שׁוֹעַל I. is less suitable. See שׁוֹעַל, שׁוֹעַל. — 2. (*fox*, as a proper name, like the German *Fuchs*, English *Fox*, French *Renard*, Arab. نَعَلَب) *n. p.* 1 CHR. 7, 36. — 3. אֶרֶץ שׁוֹעַל (*land of the jackal*) *n. p.* of a district in Benjamin, on the way to Ophrah 1 SAM. 13, 17; identical perhaps with אֶרֶץ שׁוֹעַל 9, 4; on הַצֵּר שׁוֹעַל (*jackal-village*) JOSH. 15, 28 see הַצֵּר.

שׁוֹעֵר (*a denom. from שָׁעַר*) a porter, see שָׁעַר.

שׁוֹף I. (*fut. (שׁוֹף)*) *trans.* 1. same as שָׁפַע to pierce, to wound (see שָׁפַע), to bite, with accus. of the object, and also of the member, GEN. 3, 15 and thou wilt bite him on the heel (Syr., Sam., Saadia, Pers., Jer. Targ.); comp. Aram. שָׁפַע to pierce, שְׁפִיחָא a stab. — 2. to bruise, to crush, GEN. 3, 15 he will bruise thy head (LXX, Vulg., Syr.); comp. Aram. שָׁפַע, שָׁפַע; שָׁפַע, שָׁפַע; Arab. سَفَا, where the same fundamental signification is transferred to rubbing off, bruising, sawing off, for the Hebrew דָּבַח, שָׁחַק, דָּבַח; generally, to rub in pieces, to destroy JOB 9, 17, conseq. not = שָׁחַק, as some have as-

sumed for GEN. 1. c. Deriv. the proper names שׁוֹפָם, שׁוֹפִים.

שׁוֹף II. (*fut. (שׁוֹף)*) *trans.* to cover, to veil around, Ps. 139, 11 darkness shall cover me (protectingly) — Symmachus. The org. root שׁוֹף is identical with that in שָׁחַק, שָׁחַק; it is therefore unnecessary to read שׁוֹכְנִי.

שׁוֹפָה (same as שׁוֹפָה extension) *n. p.* 1 CHR. 19, 16. See שָׁפַע.

שׁוֹפָה (*a serpent*, from שׁוֹף I.) *n. p.* 1. NUM. 26, 39, as mss., the cod. Sam., LXX, Vulg. and Syr. read for שׁוֹפָה, but see מָשַׁח; patron. שׁוֹפָה 26, 39 = שׁוֹפָה.

שׁוֹפָר and שׁוֹפָר (*from שָׁפַר* I. after the form שׁוֹפָר, or according to R. Nissim abridged from שׁוֹפָר, which again comes from שָׁפַר; constr. שׁוֹפָר; plur. שׁוֹפָרוֹת, constr. שׁוֹפָרוֹת) *masc. a horn, trumpet* EX. 19, 16, so called from its being hollowed, like הָלִיל and the Aram. אֶבְיב, but different from הַצֵּר שׁוֹפָר, which is named from its clear sound. הַצֵּר שׁוֹפָר to cause the horn to pass through i. e. to sound LEV. 25, 9; שׁוֹפָר to blow the trumpet Is. 18, 3; AM. 3, 6; Hos. 8, 1 (to put) the trumpet to the mouth; שׁוֹפָר as often as the trumpet sounds JOB 39, 25; interchanged with שׁוֹפָר JOSH. 6, 5, compared with 6, 4 6 8 13; Arab. شُفْر, Talm. שׁוֹפָר the same; Greek σάλπιγξ.

שׁוֹק I. (*Kal unused*) *intr.* to depend firmly upon, to cleave to, to stick close to; identical in its organic root with that in שָׁחַק I. שָׁחַק, Arab. عَسَق, عَسَق; hence to hang upon, to have an inclination for or pleasure in a person or thing; to have a desire. Derivat. שׁוֹקָה.

Pih. שׁוֹקֵק (*fut. (שׁוֹקֵק)*) *intensive*, to have a desire or longing for a thing; of נֶשֶׁת Ps. 107, 9; Is. 29, 8.

For the organic root שָׁק comp. שָׁק to hang upon, to lean to, a thing, שָׁק

to desire, to long after a thing, **תָּאֵץ** the same, **שׁוּקִי** = the Hebr. **תְּשׁוּקָה**; Talm. **תְּשׁוּקָה** the same.

שׁוּק II. (Kal not used) *intrans.* 1. to flow, to run, to stream; identical in its organic root **שׁק** with that in **שׁוּחָה**, **שׁקָה**. — 2. Metaphor. to go, to run, to be in haste, a similar metaphor being found also in **זָלַל** (comp. with **אָזַל**), **הִלָּךְ**, **נָהַר**; Arab. **ساق**. Deriv. **שׁוּק**, **שׁוּק**, and perhaps **מִשְׁקָה** (see **שֶׁקֶק**).

Pih. **שׁוּקָה** (*fut.* **יִשְׁוּקָה**) to cause to overflow, **אֶרֶץ**, i. e. to give a rich produce Ps. 65, 10; metaphor. to run, to rush along, with **בָּ** to a place Is. 33, 4 (see **שֶׁקֶק** and the noun **מִשְׁקָה**); *absol.* to run about, to run to and fro, of **לֵב** Prov. 28, 15.

Hif. **הִשְׁוִיק** (3 p. plur. **הִשְׁוִיקוּ**) prop. to let overflow, i. e. to overflow, with the accusat. *wherewith*, e. g. **חֵירוֹשׁ**, **יִצְהָר**, Jo. 2, 24, also without the accus. 4, 13; Talm. **הִשְׁוִיק** the same; *Kimchi* explains our **הִשְׁוִיק** by **הִצְוִיק**.

Hithp. **הִשְׁתְּשִׁקָה** (from the reduplic. **שֶׁקֶק**) to drive quickly, to rage, of a military chariot NAH. 2, 5. Comp. the proper name **שֶׁשֶׁק**.

שׁוּק (not used) *Aram. intr.* same as the Hebrew **שׁוּק** II. Deriv. **שֶׁק**.

שׁוּק (*dual* **שְׁקִים**, *constr.* **שׁוּקִי**, with *suff.* **שֶׁקִי**; from **שׁוּק** II.) *fem. prop.* a running, a runner (German *Lauf* of the lower part of the thigh or shank of the hare), the leg, commonly the lower continuation of the **יָרֵךְ**, i. e. the leg from the knee downwards, Song of Sol. 5, 15; **שׁוּק עַל-יָרֵךְ** JUDGES 15, 8 leg and thigh, i. e. utterly; **שׁוּקֵי הָרָשׁ** the (swift) feet of a man Ps. 147, 10 = **בְּגִלְתִּים** (Am. 2, 15), parallel **הִסִּים**; the feet, which the **פֶּסֶח** cannot use, Prov. 26, 7; in the case of animals enumerated in the laws concerning sacrifices, the hind leg, shin-bone, Greek *συνίστα*, but also the fore-leg or shoulder Ex. 29, 22 27; Lev. 7, 32; **שׁוּק הַחֲרוֹמָה** the heave-shoulder, i. e. what was to be offered as a

gift to the priests Lev. 10, 15; comp. **שֶׁק**, **שָׁקִי**, Arab. **ساق**, **ساق**.

שׁוּק (*plur.* **שְׁוָקִים** like **שׁוּרִים**, from **שׁוּק** II.) *m.* a street, prop. a way, path, coupled with **רְחֹב** Prov. 7, 8; ECCLES. 12, 4 5; Song of Sol. 3, 2; *Aram.* **שׁוּק**, **שׁוּק**, Arab. **سوق** the same.

שׁוּר (from **שׁוּר** V.; with *suff.* **שׁוּרָה**; *plur.* once **שׁוּרִים**) *m.* prop. a bullock or ox for ploughing, like **בָּקָר** and the Latin *armentum*; commonly one of neat cattle, without respect to age or sex; hence Lev. 22, 27 = **עֵגֶל** Ps. 106, 20 (as a figure), a cow Ex. 34, 19; different from **בָּקָר**, which is collect. Ex. 21, 28; Lev. 7, 23; therefore we find **שׁוּר אֶחָד** NEH. 5, 18 and **שׁוּר** alone, if it is intended to specialise **בָּקָר** Num. 7, 3. **שׁוּר** is but seldom used collect. GEN. 32, 6; 1 SAM. 22, 19. **שׁוּר הַשֹּׁר** a bullock of the herd JUDGES 6, 25, for which **בָּקָר** occurs elsewhere; and perhaps **שׁוּר** is to be so taken Ps. 69, 32. **שׁוּר** a first-born ox DEUT. 33, 17, figur. the head of a mighty tribe (Ephraim); comp. **פָּר** (Jer. 50, 27); *Ar.* **ثور**, Maltese *taur*, *Aram.* **חֹר**, Greek *ταύρος*, Latin *taurus*, Gothic *stiu*r, German *Stier*, Pehl. *tora*.

שׁוּר I. (*perf.* **שָׁר**; *part. m.* **שָׁר**, *plur.* **שָׁרִים**; *plur. fem.* **שָׁרוֹת**; *inf. constr.* **שׁוּר** 1 SAM. 18, 6 K'tib; *fut.* **יִשְׁוּר**, abridged (**הִשְׁוּר**, **יִשְׁוּר** instead of **יִשְׁוּר**, *intr.* to buzz, to make a noise, and so to sing; with the accus. **שִׁנְיוֹן** Ps. 7, 1; **שִׁ** **עַל-לֵב** to sing to the heart (with songs) Prov. 25, 20; comp. **יִשְׁר עַל-לֵב** (Is. 40, 2); **יִשְׁר עַל אֲנָשִׁים** JOB 33, 27 he sings to men, i. e. before men, openly, = **בְּקָהֶל**; of a song of victory JUDGES 5, 1; commonly the *part. שָׁרִים וְשָׁרוֹת* male and female singers, at tables of rejoicing 2 SAM. 19, 36, ECCLES. 2, 8 (comp. Is. 5, 12; Am. 6, 5), of the temple-singers 2 CHR. 9, 11; of songs of mourning 35, 25, at solemn processions Ps. 68, 26, coupled with **נְגִינָה** or **הַלְלִים** 87, 7. For **שָׁרִים** Ez. 40, 44 (Targ., Syr., Vulg.) we

should read with the LXX שִׁירָה. Derivat. שִׁיר, שִׁירָה. In the proper names אֲבִישׁוֹר and אֲחִישׁוֹר, שׁוֹר and שָׁר arose out of יִשׁוֹר and יִשָּׁר.

Pih. שִׁוֵּר (3 p. pl. שִׁוְרִי; part. מְשׁוֹרֵר; fut. יִשְׁוֹר) to resound, 2 Chr. 29, 28 and the song (שִׁיר) resounds; to howl, of animals in the desert הָרָב and קוֹל זֶפֶח. 2, 14 (see חָרַב) to sing, to praise, to celebrate, Job 36, 24 which men praise; commonly the part. מְשׁוֹרֵר, pl. מְשׁוֹרְרִים, f. מְשׁוֹרְרוֹת of the temple-singers 1 Chr. 9, 33; to play, with the accompaniment of כָּלִי שִׁיר 15, 16. The נָכָה are adduced along with the שְׁוֹעֲרִים as serving in the temple Ezr. 2, 70.

Hif. שִׁיר (abridged from הִשְׁיִיר, inf. constr. שִׁיר; fut. יִשְׁיִיר) to sing, with the accusat. Ex. 15, 1, שִׁיר Ps. 137, 4; to praise, to celebrate, יִשְׁבְּחֵהוּ 106, 12, along with זָמַר Jer. 20, 13, coupled with הִלֵּל Ps. 96, 2, 65, 14; with בָּ of the thing praised 138, 5.

Hof. הוֹשִׁיר (fut. יִהְיֶה) to be sung, of שִׁיר Is. 26, 1.

שׁוֹר II. (fut. יִשְׁוֹר) intrans. to go, to repair to, Is. 57, 9 and thou wentest to the king, anointed with oil (בִּשְׁמֶן); of the wanderings of a harlot (*Kimchi*); to draw near, to approach, Song of Sol. 4, 8 thou approachest from the top of Amanah (LXX, Syr., *Kimchi*), parallel קָרָא; to bring forward, offer, present, gifts, Ar. سَار (to bring to), like הָרִיץ (Ps. 68, 32), deriv. תְּשׁוּרָה; to travel, to journey, of travelling processions and caravans, cognate in sense with אָרָה, deriv. שָׂרָה (according to some).

The stem שׁוֹר is in its organic root also in אֲשִׁיר I., אֲתָר, and the Ar. سَار (to wander, to journey, to convey, whence سَائِرَة, سَيَّارَة a caravan), Aram. שָׂר and שָׁר, whence שְׁוֹרָה (caravan), 1 Sam. 30, 17; comp. Sanskrit sri, to go, to travel.

שׁוֹר III. (fut. יִשְׁוֹר) tr. 1. to view, to look at, with the accus., שְׁוֹרָה Job

35, 5; to see 24, 15; 7, 8; 17, 15; to observe, 33, 14; to interest oneself in, with the accus. 35, 13, as a sign of pleasure in Hos. 14, 9, coupled with קָנָה; to behold, of מְקוֹם (fem.) Job 20, 9; to look down, מְבַקֵּשׁ Num. 23, 9; to have a vision, in the prophetic spirit 24, 17, coupled with רָאָה. — 2. to look sharply at a person or thing, i. e. to lie in wait for, Hos. 13, 7 and like a leopard by the way I will lie in wait (אֲשִׁיר), where the LXX, Jerome and Syr. read אֲשִׁיר; Jer. 5, 26 he lies in wait (אֲשִׁיר) like the stooping of bird-catchers, where Symm. and Jerome incorrectly take יִשְׁוֹר for the name of a place. Deriv. שִׁיר 1.

Pih. שִׁוֵּר (part. מְשׁוֹרֵר for שִׁוֵּר) to look around, to lie in wait for; hence שִׁוֵּר = מְשִׁי a spy, a lurker, an enemy Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11.

שׁוֹר IV. (not used) tr. to surround, to enclose, to strengthen round about, of a wall (cognate in sense הִקְדָּה I., שָׂר, שָׂר III.), identical with שָׂר I., שָׂר II., שָׂר; Ar. سَار the same, whence سَر wall, Aram. שָׂר. Derivat. שָׂר 2, שָׂרָה (according to some).

שׁוֹר V. (not used) to plough, to cultivate (like سَار Koran 2, 66), to which is referred שָׂר, as שָׂר is שָׂר. Others derive שָׂר from שָׂר = שָׂר to break through, of the fruit of animals; or from שָׂר, Aram. שָׂר to leap, to spring; but the former is too general, and the latter appears to be a denom. Maltese tavvar to plough.

שָׂר (not used) Aram. trans. same as the Hebrew שָׂר IV. Deriv. שָׂר.

שָׂר (pl. with suff. שָׂרִי) m. 1. (from שָׂר III.) a liar in wait, a lurker, Ps. 92, 12 = שָׂר, without our having to read שָׂר on that account. — 2. (from שָׂר IV.) a garden-wall, over which branches (בָּנוֹת) mount up or stretch GEN. 49, 22; of the walls of forts 2 Sam. 22, 30; Ps. 18, 30. — 3. n. p. of a desert tract east of Egypt, as far as which the Amalekites and Ishmaelites dwelt

GEN. 25, 18; 1 SAM. 15, 7; 27, 8. Israel reached שור מִדְּבָר when they had passed through the Red Sea Ex. 15, 22, comp. NUM. 33, 8. Hagar fled into this territory GEN. 16, 7. The Arabs call it جفار (Gafār).

שור (pl. def. שורִים, from Aram. שור) masc. a wall. To the completion of its erection are applied שֶׁבֶלֶל and אֲשֶׁבֶלֶל EZR. 4, 12 13 16.

שור I. (inf. constr. with suff. בְּשֹׁרִי) intr. to turn away, same as סיר I, with מן of a person Hos. 9, 12. But it is better to read בְּשֹׁרִי מִדָּם from שור III. (when I look away from them), with the meaning of שָׁעָה GEN. 4, 5.

שור II. (fut. ap. (רִשָּׁר) tr. 1. to saw, serrate; to cut in pieces 1 CHR. 20, 3, and 2 SAM. 12, 31, where רִשָּׁם should be changed into רִשָּׁר. The organic root lies also in גִּשָּׁר, Aram. גִּשָּׁר (for the Hebrew פָּסַל, חָצַב, (to cut in pieces); Arab. redupl. شَرَشَر (to cut in pieces), نشر, وشر, اشش the same; hence سارة = سارة (form, shape). Derivat. perhaps מְשֹׁר (which see). — 2. (not used) to divide, to measure, whence מְשֹׁרֶה; see מְשֹׁר.

שור III. (i. e. שָׁר; fut. apoc. (רִשָּׁר) intr. same as שָׁר, שָׁרָה to rule, to govern; with עַל of a person to rule over JUDGES 9, 22, with אֶל of a person to overcome, overpower Hos. 12, 5.

Hif. מְשֹׁרֶה to make to rule, to make princes Hos. 8, 4.

שור IV. (not used) tr. to put in a row, to arrange, ident. with שָׁר (to), שָׁר, and adopted for the noun שֹׁרֶה; Ar. سار the same.

שורה (from שור IV.) f. a row, range, as an adverbial accusat. in rows Is. 28, 25 (Rashi, Hieron., Ibn Koreish), parallel سُرَّة and سُرَّة; comp. the Arab. سُرَّة a line or row, a layer, Talm. שורה. To take the derivation from שָׁר = שָׁר, and שורה instead of שורה meaning a thing hedged about, is inadmissible.

שורה (plur. with suff. שֹׁרֶהָם; from שור IV.) f. same as שור 2. a wall, of olive-plantations and vineyards, = שָׁרָה Job 24, 11, where, as the suffix is unsuitable, many mss. and Parchon read שֹׁרֶהָם = שֹׁרֶהָם.

שורק see שָׁרָה.

שֹׁשׁ (not used) intr. same as שֹׁשׁ to shine, to glitter, to lighten; hence 1. to be shining or white, of flowers, marble; to be gray, of hair. Deriv. שֹׁשׁ, שֹׁשׁ, שֹׁשׁ, שֹׁשׁ. — 2. Figur. to be distinguished, noble, hence to be free, arising from signif. 1; the same metaph. application being in שֹׁשׁ I (= שֹׁשׁ). Derivat. the proper names שֹׁשִׁי, שֹׁשִׁי, שֹׁשִׁי.

The stem שֹׁשׁ has arisen from a repetition of the root, like all verbs with a similar beginning and end (see שֹׁשׁ); and the original organic root is שֹׁשׁ, ident. with שֹׁשׁ (which see) = שֹׁשׁ, Arab. سَاس, a simple root to שֹׁשׁ III., and with שֹׁשׁ (= שֹׁשׁ II., שֹׁשׁ II.) to שֹׁשׁ; it is variously modified in שֹׁשׁ, שֹׁשׁ, שֹׁשׁ; Ar. سَاس to lighten, to glitter; Aram. שֹׁשׁ, שֹׁשׁ.

שֹׁשׁ I. (perf. שֹׁשׁ, part. שֹׁשׁ; fut. שֹׁשׁ; infin. absol. שֹׁשׁ, constr. שֹׁשׁ; fut. שֹׁשׁ) intr. prop. to move in a circle (see שֹׁשׁ) with joy; to exult, to rejoice (cognate in sense שֹׁשׁ), coupled with שֹׁשׁ Ps. 40, 16, גִּיל Is. 65, 18, strengthened by שֹׁשׁ Ps. 68, 4; with עַל of a thing at DEUT. 28, 63; 30, 9, or בְּ Job 39, 21, Ps. 35, 9, but never with the accusat., since שֹׁשׁ Is. 35, 1 stands for שֹׁשׁ (Ibn Esra). שֹׁשׁ to rejoice in God Ps. 40, 17. Sometimes it is followed by an infin. 19, 6 or בְּ Job 3, 22, or a verb united with Vau Is. 64, 4.

Hif. שֹׁשׁ (instead of שֹׁשׁ; fut. שֹׁשׁ) to rejoice, to exult, like Kal (which see). The passage EZEK. 21, 15 [10] שֹׁשׁ אֶנְשֵׁי בְּנֵי שֹׁשׁ is difficult, prop. or we shall rejoice over the chastising rod of my son, which meaning, however, does not suit (see שֹׁשׁ II.).

שׁוּשׁ II. (Kal not used) *tr.* to guide, to lead, a herd; metaph. to rule; comp. Ar. **سَاسَ**, hence **سَاسِيس** rector, administrator; Copt. **ⲩⲱⲥ** a shepherd.

Hif. **הִשִּׁיעַ** (*fut.* **יְהִישִׁיעַ**) to guide, to lead, only in Ez. 21, 15 **וְהָיָה נָשִׂיאָהּ** or we shall lead her that has despised the rod (we should read **נָשִׂיאָהּ** with the LXX for **נָשִׂיאָהּ**). See **נָשִׂיאָהּ**.

שׁוּשָׁנָה (*nobility, splendour, dominion*; from **שׁוּשׁ**) *n. p. m.* 1 CHR. 18, 16, for which **שׁוּשָׁנָה** or **שׁוּשָׁנָה** occurs elsewhere.

שׁוּשָׁן (*pl.* **שׁוּשָׁנִים**; from **שׁוּשׁ**) *masc.* 1. a white lily, growing wild in Palestine, and therefore a flower of the field (comp. Hos. 14, 6) SONG OF SOL. 2, 16; 4, 5 (MATTH. 6, 28), so called from its white colour; the ancient interpreters incorrectly take it for the rose (*Kimchi*). — 2. a red, bright lily (Pliny H. N. 21, 5) SONG OF SOLOM. 5, 13, to which the lips are compared; comp. the Ar.

سُوسَن, **سُوشَان**, **سُوسَان**, Pers. *sûsan*, and so too in Coptic, Phenician, Armenian, Afghan, Turkish, Greek *σούσαν* (Diosc. 3, 116), with a little alteration occasionally. — 3. lily-work in the capitals of columns or elsewhere, an architectural expression 1 KINGS 7, 22 26. — 4. only *pl.* **שׁוּשָׁנִים**, the name of a musical choir Ps. 45, 1; 69, 1; 80, 1; ident. with **שׁוּשָׁן** 60, 1 (which see).

שׁוּשָׁן (from **שׁוּשׁ** with the termination **ן**) *m.* 1. same as **שׁוּשָׁן** a white lily, the lily-shaped lotus, **מִצְבֵּה** 1 KINGS 7, 19 lotus-work, an ornament of the capitals of columns; probably after an Egyptian type, since imitations of the lotus-flower appear on Egyptian monuments; comp. 7, 24. — 2. in **שׁוּשָׁן עֲדוּת** (Ps. 60, 1, for which 80, 1 has **שׁוּשָׁנִים עֲדוּת**, and also **שׁוּשָׁנִים** alone) *n. p.* of one of the 24 music-choirs (1 CHR. ch. 25) left by David (**חֲדָשָׁה** NEH. 12, 31) Ps. 60, 1, so called from a master **שׁוּשָׁן** (comp. the proper name **שׁוּשָׁן** 1 CHRON. 2, 31), which musical guild may have been stationed in **עֲדוּת** = **עֲדוּתָם** (JOSH. 15, 36). See **עֲדוּת** 2. and comp. **יְרוּחוֹ**.

— 3. **שׁוּשָׁן** (also **שׁוּשָׁן**) *n. p.* of a Persian city (**שׁוּשָׁן**) ESTH. 3, 15, where at the same time was the tower of Susa (**שׁוּשָׁן הַבִּירָה**) 1, 2, NEH. 1, 1, different from the city of Susa. Shushan was the seat of the Persian government ESTH. 3, 15; 8, 15, lying in **עֵרָם** DAN. 8, 2, and is said to have been surrounded by the river **אוּלִי** DAN. 1 c., Plin. H. N. 6, 31, Arr. exp. Al. 7, 7; on the contrary, the Choaspes flows by Susa, according to Her. 1, 188; 5, 49; Strabo 15, 7 28. These differing statements are to be reconciled by the fact, that the second source of the **אוּלִי** in Susiana (Ptol. 6, 3, 2) is meant. On the Choaspes (now Kerkah, Kerrah) lies a village **سوس** or **شوش** in the province *Chusistan* or *Hus*, which has been identified with **שׁוּשָׁן**, while others find it in *Schustar* (*Schusser*) on the *Karûn*. The name comes from lily (Steph. Byz.).

שׁוּשָׁנָה (*constr.* **נֶחֱמָה**) *fem.* 1. a lily, single SONG OF SOL. 2, 1, Hos. 14, 6; also a rose SONG OF SOL. 2, 2; an artificial lily in architecture 2 CHR. 4, 5, like **שׁוּשָׁן**. — 2. *n. p. f.* *Σωσάννα*, *Σοῦσάννα*, LXX on DAN. ch. 13, also a name elsewhere (Diod. Sic. 2, 6).

שׁוּשָׁנִים see **שׁוּשָׁן**.

שׁוּשָׁנָה *n. p.* of a province of Assyria, whence colonists were transplanted to Samaria; hence a *Gent. noun* **שׁוּשָׁנִי**, plur. def. **שׁוּשָׁנִיָּה** EZR. 4, 9. Adduced with the territories **יָדִין**, **אֶפְרַתָּה**, **יִזְבְּעָדָה**, **אֶפְרַתָּה**, **בְּבֶל**, **אֶרְבֵּי**, **אֶפְרַתָּה**.

שׁוּשָׁק only in 1 KINGS 15, 25 K'tib, for which the K'r'i has **שׁוּשָׁק** (which see).

שׁוּת I. (*perf.* **שָׁחָה**, **שָׁחָה**, **שָׁחָה**) *tr.* 1. to set, hence to set fast, **שָׁחָה** Ex. 23, 31; to make into a thing, Ps. 88, 9; Hos. 2, 5; with **בְּ** of a person to put in one Ps. 73, 28; to set out or forth, with **לְ** 90, 8, without it 84, 4; to prepare Hos. 6, 11; to appoint in place of, to replace, **שָׁחָה** GEN. 4, 25, with **עַל** to add to, to put with 30, 40; **לְ** **שָׁחָה** to set the

heart upon Ex. 7, 23. — 2. to set, a post Is. 22, 7 (without the object); with על of a person Ps. 3, 7, where מַחֲזִיקָה should be supplied; שׁוֹת תַּחַת to put under, 8, 7 thou hast put all under his feet. — 3. to put on, with the accusat. עָרִי and על of a person Ex. 33, 4; to lay, מִקְשִׁים Ps. 140, 6; with בָּ to lay in a thing 88, 7; Job 38, 36. Deriv. שָׁח or שָׁחָה, שָׁח, שָׁח (sing.), the proper name שָׁח, and שׁוֹחֵל in שׁוֹחֵלָה.

Hif. שָׁח (abridged from שָׁחָה; only the imp. שָׁח, שָׁחָה, שָׁחִי, שָׁחִי; inf. c. שָׁח; fut. שָׁחִי, ap. רָשָׁח, רָשָׁח) with the meanings of Kal: 1. to set, to put in a different place, to make into a thing, with a double accus., Is. 5, 6; 26, 1 he sets salvation as walls and ditches; more rarely with the accus. and בָּ Is. 16, 3, with the accus. and לָּ Jer. 2, 15, or absol. with the sense of עָשָׂה to make, to do Ex. 10, 1, for which שָׁח is usual; to set, לִבְשָׂא on a throne Ps. 132, 11; with the accus. מוֹרָה (instruction) Ps. 9, 21 = to give; to set upon, עֲטָרָה 21, 4; to put, אָיִבָה GEN. 3, 15; to constitute, with a double accus. 1 KINGS 11, 34; with an accus. of the person and לָּ Ps. 45, 17; with על to set over GEN. 41, 33; to found 1 SAM. 2, 8, elsewhere שָׁח; to appoint, establish, חֶק (a limit) Job 14, 13, without חֶק 38, 11; to transplant, with בָּ of the object whither Ps. 73, 18, fig. בִּישָׁע 12, 6; to reckon to, to number among, with בָּ 2 SAM. 19, 29; Jer. 3, 19. — 2. to place, with עִם, i. e. to associate Job 30, 1; שָׁח לִבְנֵי פֶּ' to set before one Ps. 90, 8. To this belongs the signific. to direct, to turn, dirigere, in the phrases: שָׁח פָּנִים אֶל to turn the face to NUM. 24, 1; שָׁח עֵינָיִם to direct the eyes, to spy out Ps. 17, 11; שָׁח לֵב to direct the mind 62, 11, with אֶל Job 7, 17, or לָּ Ex. 7, 23. — 3. to lay, עֲלֵי-עָפָר (on the ground) Job 22, 24, elsewhere שָׁח (Ez. 26, 12); with בָּ to lay into a thing RUTH 4, 16. — Other phrases are: a) שָׁח יָד עַל פֶּ' to lay the hand upon one, to bless GEN. 48, 17, or to protect Ps. 139, 5, or to do violence to Job 9, 33; שָׁח יָד עֲלֵי-עֵינָיִם GEN. 46,

4 to lay the hand upon the eyes of one, i. e. to close the eyes of one, the last service in this life; שָׁח יָד עַל-פֶּ' Ex. 23, 1 to join with one; in שָׁח מִמֶּנִּי Job 10, 20 שָׁח or יָד is left out, and שָׁח should be rendered to put aside. b) שָׁח בָּ to lay or put in, as עֲצוֹת Ps. 13, 3, מִרְמָה Prov. 26, 24.

Hof. הוֹשָׁח (fut. יוֹשָׁח) to be laid upon, with על Ex. 21, 30.

The organic root שָׁח is also in שָׁח-III, שָׁח L, in the Phenice. שָׁח, the Aram. שָׁח, שָׁח (hence שָׁח, שָׁח fundamentum); and it may be connected with the Sanskrit sad (to sit), Latin sed-ere, as also with ὀσσηται.

שׁוֹת II. (not used) tr. to weave, to spin, to mix, of a dress, a veil, and of branches, bushes; ident. in its organic root שָׁח with that in שָׁח-II, שָׁח. Deriv. שָׁח and שָׁח (according to some).

שָׁח-לָה (from שָׁח תָּלַח = the setting i. e. the son of Telach; שָׁח = שָׁח as a name, and תָּלַח is a proper name elsewhere) n. p. m. NUM. 26, 35; patr. m. שָׁח-לָה 1 CHR. 7, 21.

שָׁח (not used) intr. same as Aram. שָׁח (which see); hence from the Pael to set free, to deliver, the part. m. מְשִׁיבָה in the proper name מְשִׁיבָה.

שָׁח (Peal not used) Aram. intr. prop. to forsake, a place; to remove, from a person or thing; to go away, hence to go about freely, to pour out without restraint, to withdraw; ident. with the Ar. شَدَب (tr. to withdraw, to remove, to separate from); Syr. شَدَب the same. It is ident. in its organic root with that in the Hebr. שָׁח. Others treat שָׁח as a Shafel-form of שָׁח, Arab. وَزَب to flow, then to glide or flow away, which is less suitable.

Pa. שָׁח (or שָׁח instead of שָׁח, ז being treated as a guttural, which is also the case with צ in שָׁח to keep the two sibilants better apart; also written שָׁח; part. מְשִׁיבָה; inf. c. שָׁח; fut. שָׁח.

(יִשְׁחִיב) *to deliver, to set free*, with accus. of the object and מִן *from* DAN. 3, 15 17 28; 6, 15 17 21 28; Targ. for הִצִּיל, פָּלַט.

שָׁחַר (3 p. f. with suff. שְׁחַרְחִי) *intr.* 1. *to glow, to burn; tr. to singe, to blacken*, of שָׁחַר SONG OF SOL. 1, 6 (Syr. Aq. Theod.); *conseq.* = שָׁחַר (comp. שָׁחַר = שָׁחַר). — 2. Metaphor. *to look upon, to scan* JOB 20, 9; 28, 7. The application of the fundamental signification in this way is also found in other Hebrew verbs.

שָׁחַר (Kal not used) *tr.* *to spin, to twist threads, to twine together*, Ar. شَرَز the same, Aram. שָׁחַר, hence שָׁחַר שָׁחַר *spun threads*; prob. from the fundamental signification *to mix, to spin, to intertwine, to bind together* (cognate in sense אָרַג), *to twist*; connected in its organic root שָׁחַר with that of מָחַר I. and II., מָחַר III., מָחַר II. The form seems to have arisen from a reduplication of the simple root, like שָׁחַר from שָׁחַר (which see).

Hof. שָׁחַר (part. m. מְשָׁחָר) *to be spun, to be artificially woven*, of שָׁחַר Ex. 26, 1 31; 27, 9 18; in Targ. Peal instead.

שָׁחַר (from שָׁחַר) *adj. m. sunk*, of the עֲרִיבִים JOB 22, 29, i. e. *depressed*, = שָׁחַר.

שָׁחַר (from שָׁחַר II., with the suff. שָׁחַר) *m. same as שָׁחַר thought, meditation* Am. 4, 13.

שָׁחַר (imp. pl. שְׁחַרְחִי; fut. יִשְׁחַרְחִי, hence 2 p. f. תִּשְׁחַרְחִי) *intr. prop. to allot or measure out; hence to make a present, to give*, for the purpose of bribing, with the accus. Ez. 16, 33; 'שָׁחַר בְּצֶדֶק' *to give for one*, i. e. *to bribe* JOB 6, 22; Aram. שָׁחַר Pael *to make many and frequent presents*; Ar. شَكَّد. The organic root שָׁחַר is ident. with that in מָחַר, and prop. means *to allot*. Deriv.

שָׁחַר *m. a gift, to bribe* Prov. 17, 8; Ex. 23, 8; DEUT. 10, 17; *a bribe*, שָׁחַר בְּחֶסֶד *a secret bribe* Prov. 21, 14; *price of redemption* Is. 45, 13, coupled with מָחַר;

injustice JOB 15, 34; Aramaean שָׁחַר, חֲמָלָה, Talm. and Zab. שָׁחַר, חֲמָלָה.

שָׁחַר (imp. f. שְׁחַרְחִי) *intr.* 1. *to bend oneself, to bow down*, Is. 51, 23 *bow down, and we will go over (thee)*; comp. the verbs שָׁחַר, שָׁחַר, Aram. שָׁחַר. — 2. *to sink down, to be deep, like שָׁחַר*. Deriv. שָׁחַר, שָׁחַר (comp. שָׁחַר, שָׁחַר).

Hif. שָׁחַר (fut. יִשְׁחַרְחִי) *to make bow down, to depress*, שָׁחַר, Prov. 12, 25 *with sorrow in the heart of a man, one may depress him*.

Hithp. שָׁחַר (arising from a hardening and doubling of the third radical; part. מְשָׁחָר; inf. c. הִשְׁתַּחֲוֶה; fut. יִשְׁתַּחֲוֶה, pl. sometimes יִשְׁתַּחֲוֶה, sometimes יִשְׁתַּחֲוֶה) *to bow down, to fall prostrate*, as a sign of honour, προσκυνεῖν GEN. 22, 5, 1 SAM. 24, 9, with לָּ GEN. 23, 7, לָּ 23, 12, לָּ Is. 45, 14, עַל of the person LEV. 26, 1, also with לָּ אֲנִי or לָּ אֲנִי GEN. 19, 1, 2 SAM. 14, 33, 1 KINGS 1, 23, before kings and princes 2 SAM. 9, 8 and 14, 22, before equals GEN. 23, 7, especially before God; absol. GEN. 22, 5, Ex. 24, 1 or with לָּ Ex. 20, 5 or לָּ of a person DEUT. 26, 10; with לָּ Ps. 99, 9 or לָּ of the place towards Ps. 5, 8; fig. *to yield obedience* Ps. 45, 12. The form הִשְׁתַּחֲוֶה Ez. 8, 16 is either a conjugation-species of the participle as in Aramaean, or should be considered a mistake for מְשָׁחָר. See the Analytical appendix. Deriv. שָׁחַר.

שָׁחַר (part. שָׁחַר, inf. c. שָׁחַר) *intr.* *to swim* Is. 25, 11, Aram. שָׁחַר, the same, prop. *to flow or roll along*, hence also *to wash*, comp. Arab. سَحَّ *to pour out water*, سَحَّ *to let flow*, سَحَّ *to flow*. Derivat. שָׁחַר.

Hif. שָׁחַר (fut. יִשְׁחַרְחִי) *to make flow, to inundate*, fig. Ps. 6, 7.

שָׁחַר (for שָׁחַר, from שָׁחַר) *a swimming*, שָׁחַר מִי *water that one can pass through only by swimming* Ez. 47, 5.

שָׁחַר (from שָׁחַר, after the form

שָׁחוּר *m. submission, bending; an adv. in submission* Is. 60, 14.

שְׂחוק (and שְׂחוק) *m. laughter* ECCLES. 2, 2, parall. שְׂמחה; wantonness 7, 3, oppos. בְּצַע; exultation JOB 8, 21, coupled with חֲרִיקָה; derision, scorn 12, 4; Is. 20, 7 = לַעֲגוֹ; jest PROV. 10, 23.

שָׁחוּר see שְׂחוק.

שָׁחור (from שָׁחַר) *m. blackness, nigror, soot* (LXX), black coals (Vulg., Rashi, Kimchi) LAMENT. 4, 6.

שָׁחוּר see שְׂחוק.

שְׁחֹת (with suff. שְׁחֹתוֹ, after the form גָּלוּת; from שָׁחַה) *f. prop. a deep place, and therefore a pit* PROV. 28, 10, comp. שְׁחֹת, שְׁחֹת, שְׁחֹת 1.

שָׁחַח (3 *perf.* שָׁחַח = שָׁחַח; 1 *perf.* שָׁחַח; 3 *pl.* שָׁחַחוּ and שָׁחַחוּ; *fut.* יִשָּׁחַח LAMENT. 3, 20 K'ri after the form חָשַׁח, while the K'tib has חָשַׁח from שָׁחַח; *pl.* יִשָּׁחוּ; the *fut.* יִשָּׁחַח belongs to Nif, the Nif. and Kal coinciding in signification in the case of many verbs doubling the same radical) *intr. to be bowed or struck down* Is. 2, 11 17; to sink with אָל PROV. 2, 18 (according to some) or לָ towards Ps. 44, 26; absol. HAB. 3, 6; to walk along bowed, as קָרַר 45, 14; to crouch, of one lying in wait 10, 10, coupled with הָקָה (to be depressed) or similar verbs JOB 38, 40 [39, 2]; to be brought low Ps. 107, 39, coupled with מָצַח (to be diminished); to be in a depressed position PROV. 14, 19; to submit oneself JOB 9, 13. Deriv. שָׁחַח, שְׁחֹח.

Nif. יִשָּׁחַח (only the *fut.* יִשָּׁחַח) to be bowed down Is. 2, 9; to be brought low, אִמְרָה 29, 4; to sing in a low voice, to chirp ECCLES. 12, 4.

Hif. הִשָּׁחַח to bring low, מִשְׁחָב, i. e. to destroy Is. 25, 12, coupled with הִשְׁפִּיל; to make low, to humble 26, 5.

Hithp. הִשְׁחֹחַ (fut. יִשְׁחֹחַ) to be cast down, of the soul Ps. 42, 7; 43, 5.

שָׁחַח I. (*part. m.* שָׁחֹח; *inf. abs.* שָׁחַח, *c.* שָׁחֹח, but also שָׁחַח, hence with *suff.*

שָׁחַח; *fut.* יִשָּׁחַח) *tr. prop. to cut in pieces, to bore into (with violence), to pierce, of an arrow, JER. 9, 7 K'tib חָץ a piercing arrow, but according to the K'ri שָׁחַח from שָׁחַח III. (which see); commonly 1. to slaughter, cattle, with the accusat. GEN. 37, 31, 1 SAM. 14, 32, especially for sacrifice LEV. 1, 5; 3, 2; 4, 4, applied to men also GEN. 22, 10; Is. 57, 5. — 2. to slaughter, to kill, to massacre JUDGES 12, 6, 1 KINGS 18, 40, with לָּ of the place into which the blood is poured JER. 41, 7, comp. 1 MACC. 7, 19; generally to destroy, to cause to perish NUM. 14, 16. — 3. Figur. to mix, to adulterate, wine, Ar. سَخَط, also being so applied; hence to be deceptive, perhaps of חָץ JER. 9, 7 K'ri, to which זָהָב שָׁחַח (1 KINGS 10, 16) has also been referred; but see שָׁחַח IV. Deriv. שְׁחֹחַ.*

Nif. יִשָּׁחַח (*fut.* יִשָּׁחַח) to be slaughtered LEV. 6, 25; NUM. 12, 22.

The stem שָׁחַ is the Aram. שָׁחַח, Arab. سَخَط and سَخَط; and the organic root שָׁחַח lies also in שָׁחַח, קָרַח.

שָׁחַח II. (only *inf. c.* שָׁחַח) *tr. same as שָׁחַח to make a present, to bribe, שְׁחָח, Hos. 5, 2 and the bribery of those that turn aside from right (of judges without conscience) they have extended (see צָנַח).* The reference of it to שָׁחַח because of 9, 9 after the Syriac meaning is less suitable.

שָׁחַח III. (*part. pass.* שָׁחֹח) *tr. to point, to sharpen, hence חָץ שָׁחֹח JER. 9, 7 K'ri a pointed arrow (Targ., Syr.); Aram. שָׁחֹח, modern Hebr. שָׁחֹח, Arab. سَخَط the same, of a knife.*

שָׁחַח IV. (*part. pass.* שָׁחֹח) *tr. same as שָׁחַח to spread out, to beat thin, gold plate 1 KINGS 10, 16 17 (LXX, Kimchi), i. e. beaten.*

שָׁחַח (*fut.* יִשָּׁחַח) *tr. to press out* GEN. 40, 11; Aram. שָׁחַח the same.

שְׁחֹחַ (from שָׁחַח I.) *f. a slaughter, of the victims in sacrifice 2 CHR. 30, 17.*

שָׁחִין (from שָׁחַן) *m. prop. an inflammation; hence a burning sore, an ulcer* 2 KINGS 20, 7, Is. 38, 21, *leprosy* JOB 2, 7, DEUT. 28, 35, with רָע (evil), of leg and knee disease DEUT. 28, 27; *pustules*, LEV. 13, 18, with פָּרַח (to break out) LEV. 13, 20; commonly *elephantiasis* in which the feet and legs swell, resembling those of elephants.

שָׁחִים (from שָׁחַן) *masc. after-growth* Is. 37, 30 (*Ibn Ganāch*), for which שָׁחִישׁ stands in 2 KINGS 19, 29. See שָׁחִישׁ.

שָׁחִיף (*constr.* שָׁחִיף; from שָׁחַף) *m. a thin board, a thin table of wood* Ez. 41, 16, giving the full idea with גָּץ.

שָׁחִית (only *pl.* שָׁחִיתוֹת; from שָׁחַת) *f. same as שָׁחִית a pit, for catching in* Ps. 107, 20; fig. LAMENT. 4, 20. The *n* not radical is retained.

שָׁחִיתָה (from שָׁחַת; *def.* שָׁחִיתָה, different from the *part. f.* שָׁחִיתָה) *m. wickedness* DAN. 6, 5.

שָׁחַל I. (not used) *intr. to roar, to bray, to howl, of a lion, Arab. سَحَلَ to bray, of an ass (comp. נָצַר of a lion JER. 51, 38, Aram. of the ass); Aram. שָׁחַל the same; comp. too נָצַל to lift up the voice. The organic root שָׁחַל is also in שָׁחַל I. signific. 3, Sanskrit šal, Greek σαλ-έω, Latin cal-o. Deriv. שָׁחַל.*

שָׁחַל II. (not used) *tr. same as שָׁחַל to peel off, to cut off, Ar. سَحَلَ (to plane off, to file off); generally to take off what covers a thing, and so applied to the crust, shell or cover. Deriv. שָׁחַלָה.*

שָׁחַל (from שָׁחַל I.) *m. prop. the roarer, and so a lion, coupled with אַרְיָה JOB 4, 10, and גִּבְרֵי-שָׁחַל 28, 8; of God in punishing 10, 16; Hos. 5, 14; 13, 7; a wild beast with שָׁחַל Ps. 91, 13.*

שָׁחַלָה (from שָׁחַל II.) *f. prop. a perfume-muscle (comp. שָׁחַלָה), and so the οὐνξ or perfume-crab, like the covering of a muscle, and found both in the seas of India and the Red Sea Ex. 30, 34 (LXX, Vulg. Targ.). The onyx*

marinus gives the virtue to scented stuffs (Oken, Naturgeschichte V, 1. p. 484 seq.), and is still used in the East for perfumes (Forskål, descr. anim. p. 143).

שָׁחַן (not used) *intr. to glow, to burn, to be hot; ident. in its organic root שָׁחַן with that in שָׁחַן; Aram. שָׁחַן, Ar. شَحَنَ the same, hence شَحْنَة fever. Deriv. שָׁחִין.*

שָׁחַן (not used) *intr. same as שָׁחַן (which see) to sprout, to grow, to shoot after; comp. שָׁחַן and the analogies under שָׁחַן. Deriv. שָׁחִים.*

שָׁחַן (not used) *intr. to be stripped off, to be lessened or made thin, hence to be cut thin, of wood for tables; to be lean, of the sea-mew; Arab. شَحَف trans. to cut off (hair), south Arab. شَحَف to draw off (the skin); شَحَف to be thin or lean; in its organic root שָׁחַן is found also in שָׁחַן II., שָׁחַן, שָׁחַן. Derivat. שָׁחִיף, שָׁחִיף, שָׁחִיף.*

שָׁחַן *m. prop. leanness, then applied to an unclean bird* LEV. 11, 16, DEUT. 14, 15, by which the sea-mew is understood (LXX, Vulg.), since the fundamental signification suits this bird (*Bochart, Hieroz. II. ch. 18; III. p. 1*).

שָׁחַן (from the *Pih.* of שָׁחַן) *fem. consumption, leanness* LEV. 26, 16; DEUT. 28, 22; Targ. שָׁחַן; Arab. شَحَف the same.

שָׁחַן (not used) *intr. to swell out; to become thick, large, corpulent; to be firm, strong; metaph. to rise, to step forward; Arab. شَحَص to swell, to rise, to شَحَص to be large, thick, whence شَحِص (thick, corpulent), شَحَص (thickness, body, person = שָׁחַן); Talm. שָׁחַן to be proud. Deriv. שָׁחִין, the proper names שָׁחִין, שָׁחִין.*

שָׁחַן *m. prop. corpulence, strength, largeness, only in שָׁחַן sons of strength, i. e. large four-footed animals (camels, horses, bullocks) JOB 41, 26 [25], con-*

חָכְרָא a blackbird; comp. also שָׁחַר to be dark.

שָׁחַר II (part. שָׁחֵר) trans. prop. to split, to cut through, to break through, cognate in sense בָּקַר (which see); hence 1. to divide, to separate, to prove, to examine, to seek after a thing, to desire, to strive after PROV. 11, 27; comp. שָׁחַר, שָׁחַל, שָׁחַל with a similar metaph. application. — 2. to charm (see קָסַם). Deriv. שָׁחַר 3 and 4.

Pih. שָׁחֵר (with suff. שָׁחֵרִי; part. שָׁחֵר; inf. constr. שָׁחֵר; fut. יִשָּׁחֵר) to seek zealously, of which the consequence is מָצָא; with an accus. after a thing or person PROV. 1, 28; 7, 15; שָׁחֵר מוֹכֵר 13, 24 seeks it, the chastisement; sometimes with ל Job 24, 5 and אֵל 8, 5; to wish, to desire Ps. 63, 2; Is. 26, 9; to turn i. e. to seek what had been left, Hos. 5, 15; Aram. שָׁחַר the same.

שָׁחַר (with suff. שָׁחֵרָה) masc. prop. 1. the shining (from שָׁחַר I.) or the breaking forth, of light, comp. בָּקַר (from שָׁחַר II.); hence the early light, the dawn, aurora AM. 4, 13, opposite עֵרֶסָה JOB 38, 12, where the K'ri has הַשָּׁחַר; עֵרָה הַשָּׁחַר the dawn arises, i. e. becomes visible GEN. 19, 15; JOSH. 6, 15. The breaking forth of light (בָּקַע אֹר) i. e. of the sun of prosperity, is compared to the morning Is. 58, 8; its going forth is called מוֹצָא in Hos. 6, 3. עֵצְפֵי שָׁחַר the eyelashes of the dawn, i. e. the first beams JOB 3, 9; 41, 10; כְּנָפֵי שָׁחַר Ps. 139, 8 the wings of the dawn, so called from its swift spreading; הִעִיר שָׁחַר to awake the dawn, with a song of praise Ps. 57, 9; בֶּן-שָׁחַר son of the dawn Is. 14, 12, of the הִילָל (lucifer), figurat. of a glorious earthly king, comp. the myth of Venus or of Lucifer as the son of Aurora. לֹא-אֵין-קוֹ שָׁחַר Is. 8, 20 there is no dawn to him, i. e. a new, commencing prosperity; but better perhaps in signification 4. — Fig. a beginning or first time of rule Hos. 10, 15. — 2. blackness, and therefore darkness, obscurity, Jo. 2, 2 as darkness spreads on the mountains, which suits

יּוֹם חֹשֶׁךְ וְאֶפְלָה; comp. Arab. ضَمٌّ the dawn and ضَبْطَةٌ blackness. — 3. (from שָׁחַר = Arab. سَحَر to enchant, connected with שָׁחַר II.) a charming away, Is. 47, 11 thou dost not know how to charm it away, comp. פָּסְרָה ibid. and הִבְרִים, הִבְרִים 47, 9. But שָׁחַר may be also taken here with the meaning of 1. the dawn, prosperity recommencing. — 4. (from שָׁחַר II.) same as חָקַר a searching out, examination, Is. 8, 20 "To the doctrine and to the law"! Behold they speak truly such an utterance, like one that is incomprehensible, i. e. that cannot be attained to (comp. צָמָק). — 5. only in שָׁחַר אֶלְלָה hind of the dawn, i. e. the quick, early light, poet. for שָׁחַר simply (see אֶלְלָה); and so in Ps. 22, 1 the name of a lost poem, which began with אֶלְלָה הַשָּׁחַר (Ibn Esra). More correctly and analogous with the other inscriptions, perhaps the name of a city, identical with הַשָּׁחַר (which see), because having nearly the same meaning; in which a musical choir may have been stationed. Ar. شَحْرَة the dawn, شَحْرَة the same, سَحَر to enchant.

שָׁחֵר see שָׁחֵר.

שָׁחֵר see שָׁחֵר.

שָׁחֵר and שָׁחֵר (pl. שָׁחֵרִים) adj. m., שָׁחֵרָה (pl. שָׁחֵרֹת) fem. black, of hair LEV. 13, 31 37; of horses ZECH. 6, 2, which point to a famine (REVEL. 6, 5); of a raven, SONG OF SOL. 5, 11; swarthy, of the skin 1, 5.

שָׁחֵרֹת fem. the dawn, figur. youth ECCLES. 11, 10 = נְלִדוֹת; comp. שָׁחֵר, Talmudic שָׁחֵרָה. According to Jos. Kimchi מְשֻׁחָר LAMENT. 4, 8 is a noun = splendour.

שָׁחֵרָה (after the form שָׁחֵרָה) adj. m., שָׁחֵרָה fem. dark, swarthy SONG OF SOL. 1, 6. The reduplication expresses resemblance to the colour in question; comp. אֲדָמָה, אֲדָמָה.

שָׁחֵרָה (from שָׁחַר; Jah is the Shining one) n. p. m. 1 CH. 8, 26.

שָׁחִירִים (*morning and evening dawn*; comp. עֲרִיבִים, צֹהֲרִים) *n. p. m.* 1 CHR. 8, 8; comp. the Latin Lucius, *Λουκιος*, *Λουκάς*, Manius (from mane); comp. אֶחָד־שָׁחִירָה, שָׁחִירָה, יוֹם = יוֹם in אֶחָד־שָׁחִירָה.

שָׁחַח (Kal unused) *tr. prop. to crush, to reduce to ruins, to injure, hence to destroy, to ruin, to corrupt*, Arab. سَحَت the same, Aram. سَح and سَح in Pa. *to corrupt, to violate*, in Peal *to be rusty*, rust; Ethiop. *to disfigure, to violate*, Maltese *to overthrow*. The organic root שָׁחַח is identical with that in חָח L, חָח (which see) = שָׁחַר, and cannot therefore be compared with שָׁחַח, שָׁחַח. Derivat. מְשָׁחַח, שָׁחַח 2.

Nif. נִשְׁחַח (*fut. יִשְׁחַח*) *to be marred, of אֶזְרוֹר* JER. 13, 7, כָּלִי 18, 4; *to be corrupted, of עֲלִילוֹת* Ez. 20, 44; = *to sin, to commit iniquity* GEN. 6, 11; *to be desolated* Ex. 8, 20.

Pih. שָׁחַח (with suff. שָׁחַחָה, 2 pers. שָׁחַחָה, 2 p. plur. שָׁחַחָה; *inf. constr. שָׁחַח*) *to act corruptly i. e. wickedly* Ex. 32, 7, Hos. 9, 9, elsewhere the Hif.; *to destroy*, GEN. 6, 17; 13, 10; מִבְּצָר LAMENT. 2, 5 (coupled with בָּלַע), מִזְבֵּחַ, i. e. אֶל, *the temple* 2, 6, and so אֶרֶץ, sometimes with ל of the object 1 SAM. 23, 10; אֶרֶץ (זֶרַע) שָׁחַח *to destroy to the ground* GEN. 38, 9, i. e. *to cause to fall to ground, the seed*; שָׁחַח רִחְמִים AM. 1, 11 *to quench feeling*; שָׁחַח חֵכְמָה *to cause wisdom to degenerate* Ez. 28, 17; Hos. 13, 9 *it has destroyed thee to the ground*; שָׁחַח דְּבָרִים *to lose words* PROV. 23, 8; שָׁחַח בְּרִית *to break a covenant*, MAL. 2, 8; שָׁחַח מוֹמָה *to violate an oath* DEUT. 32, 5.

Hif. הִשְׁחִיחַ (*part. מִשְׁחִיחַ; inf. absol. הִשְׁחִיחַ, constr. הִשְׁחִיחַ; fut. נִשְׁחִיחַ, apoc. (נִשְׁחִיחַ)*) *to destroy, a wall* LAMENT. 2, 8, a house JER. 6, 5, a city GEN. 19, 13; *to remove, a kingdom* JER. 51, 11; *to fell, a tree* DEUT. 20, 19; *to kill* GEN. 6, 13; *to lay low, אֶרֶץ* JUDGES 20, 21, enemies 2 SAM. 11, 1; *to injure*, PROV. 11, 9; *to cut off, פָּתַח זֶקֶן* LEV. 19, 27;

to endanger, of אֶרֶץ JER. 2, 30; הַמְשַׁחִיחַ of a destroying angel 2 SAM. 24, 16; also הַמְשַׁחִיחַ alone Ex. 12, 23, or הַמְשַׁחִיחַ JER. 51, 1; הַמְשַׁחִיחַ נַפְשׁוֹ *to destroy his life* PROV. 6, 32; הַמְשַׁחִיחַ GEN. 6, 12 or עֲלִילָה ZEPH. 3, 7 *to walk perversely*, also הַמְשַׁחִיחַ alone DEUT. 4, 16; with מִן *to walk more perversely than* Ez. 16, 47. In the Sam. cod. (GEN. 6, 17; 9, 15; 19, 13 19) Hif. stands for Pihel. — אֶל־הִשְׁחִיחַ in Psalm-inscriptions Ps. 57. 58. 59. 75 is the commencing phrase of a lost poem, put here by way of air. Derivat. מִשְׁחִיחַ 1, מִשְׁחִיחַ.

Hof. הִשְׁחִיחַ (*part. מִשְׁחִיחַ*) *to be corrupted, troubled*, of מְקוֹר PROV. 25, 26; *part. fem. מִשְׁחִיחַ* out of מִשְׁחִיחַ (comp. מִשְׁחִיחַ = מִשְׁחִיחַ) MAL. 1, 14 *a bad thing, i. e. a bad sacrificial animal*. Derivat. מִשְׁחִיחַ (a defect).

שָׁחַח (only *part. pass. fem. שָׁחַחָה*) Aram. same as the Hebrew שָׁחַח *to be corrupt or lying*, of מְלָא DAN. 2, 9. Derivat. the noun שָׁחִיחַ.

שָׁחַח 1. (from שָׁחַח, like נָחַח from נָחַח, רָחַח from רָחַח; with suff. שָׁחַחָה Ez. 19, 4 8) *fem. prop. a sinking*; hence a pit, for catching animals in; figurat. ambush, Ez. 19, 4 8; PROV. 26, 27; Ps. 7, 16; שָׁחַח רֶשֶׁח a pit provided with a net 35, 7; a slimy pit JOB 9, 31, comp. Ps. 40, 3; שָׁחַח בְּלִי Is. 38, 17 *pit of destruction, i. e. the grave*, also שָׁחַח alone in יָרַד שָׁחַח JOB 33, 24; Ps. 30, 10; Ez. 28, 8, comp. בּוֹר (which see); מוֹת לָשָׁח *to die (and come) to the grave* Is. 51, 14; death JOB 17, 14, especially in the phrase שָׁחַח רָאָה Ps. 16, 10 and 49, 10 = רָאָה מוֹת 89, 49; but שָׁחַח may come here from שָׁחַח and mean *destruction, corruption*. — 2. *m.* (from שָׁחַח) *destruction, ruin* JOB 33, 18 22 (parallel מִמְחִים avenging angel) = angel of destruction (1 CHR. 21, 15); 33, 30; שָׁחַח בָּשָׁר *to go to destruction* 33, 28; hence שָׁחַח Ps. 55, 24 *pit of destruction, i. e. the grave*, LXX εις φρέαρ διαφθοράς; compare Acts 2, 27 and 13, 35 where we have a translation of שָׁחַח.

שח (only plur. שחים; sing. perhaps שח; see כח) *m. an apostate (from the right path), one who has turned aside; hence an unjust judge* Hos. 5, 2, elsewhere שח Ps. 101, 3. Since שח occurs as a verb Ps. 40, 5, שח is to be referred to שח.

שח (*fut. שח, ap. שח*) *intr. to turn aside, to deviate, from a person or thing, with מן* Prov. 4, 15; with אל *to turn to* 7, 25; of a woman, *to be or become faithless, with פחח האיש* Num. 5, 12 19 20 29, comp. פחח; *Aram. שח, Arab. سطا*, comp. besides שח, שח; in Targ. שח, שח, שח, שח.

שח see שח.

שח (*pl. שחים; from שח*) *f. prop. a point; hence 1. the (thorny) acacia, Egyptian thorny acacia, Is. 41, 19; ακαθός, Lat. spina and acacia, spina Aegyptia. The wood of it was used in the tabernacle, the ark of the covenant &c. Ex. 25, 5 10 13; 26, 26; 27, 1 6, because it is durable, incorruptible in water, and afterwards becomes black like ebony (Plin. 18, 9; Jerome on Is. 41, 19); hence in the pl. acacia-wood; Ar. سنط, سنط the same. — 2. only in the plur. שחים (acacias) n. p. of a place in the plains of Moab, east of the Dead Sea Num. 25, 1; 33, 49; Mic. 6, 5, whence Joshua sent forth spies and reached the Jordan Josh. 2, 1; 3, 1. נחל השחים Jo. 4, 18 is a valley near Jerusalem; in Josephus ακαθών αυλών is the supposed Terebinth-valley, now Wady es-Sent (Robins. Pal. II. 605. 607). For נחל השחים Num. 33, 49 see under נחל. ברת השחים JUDGES 7, 22 see under ברת. The etymology see under שח.*

שח (*part. שח; inf. absol. שח; fut. שח*) *tr. to spread out, to expand, in space, with ל of a person (= להרחיב) to make ample room for* JOB 12, 23, i. e. to extend dominion; with על *to spread upon a thing, e. g. רפואת* 2 SAM. 17, 19; dead bones JER. 8, 2, i. e. not to inter;

elsewhere applied to a net. Derivat. משהח, משהח.

Pih. שח to stretch out, the hands in prayer Ps. 88, 10.

The stem שח is in Aram. שח, שח, Ar. سطم (to spread or stretch out), whence سطم a plain (mod. Hebr. שח); in Ethiop. the verb שח sathecha is the same. The org. root שח is also in שח I., שח I.; Ar. طاح (to extend), طحا (to stretch out), طح the same.

שח (from שח III.) *masc. same as שח a scourge, thorn, goad, Josh. 23, 13, coupled with צנין, as צנין stands for it in Num. 33, 55.*

שח (*fut. שח*) *tr. to attack, to lie in wait for, to hate, with an accus. GEN. 27, 41; 50, 15; to persecute 49, 23; JOB 16, 9; 30, 21 (where mss. have שח). Deriv. שח.*

The fundamental signification is to enclose, to shut up, to fetter, like the Aram. שח (to enclose), שח (to fetter, שח foot-iron), Arab. سطم (to shut up), whence the signification "to lie in wait, to persecute" has arisen; comp. שח parallel to שח. The organic root is also in שח, שח, שח, שח.

שח (*part. שח, infin. constr. with suff. שח; fut. שח*) *tr. same as שח to attack, to hate, with the accus. Ps. 38, 21; to persecute, נפש פ' 71, 13 = 'פגש נפש' שחים persecutors PSALM 109, 20; to accuse, ZECH. 3, 1, i. e. to appear as an accuser; Aram. שח, Ar. شطن. Deriv. שח and*

שח *masc. same as שח (Ps. 71, 13; 109, 20 29) an adversary, opponent, in war 1 SAM. 29, 4 (Vulg.); an enemy 1 KINGS 5, 18; a rebel 11, 14 23 25; an accuser, before a tribunal Ps. 109, 6; ZECH. 3, 1; generally one who appears against Num. 22, 22 32; Satan, i. e. an accuser before God ZECH. 3, 1 2 (REVELAT. 12, 10), appearing before God*

along with the **בְּנֵי הָאֱלֹהִים** and accusing men JOB 1, 6-12; 2, 1-7. The view of an intermediate agent of evil between God and men arose at the time when the Zoroastrian doctrine became known among the Hebrews. In later Judaism and the New Testament **שָׂטָן** appears as a prince of evil spirits, the opponent of the kingdom of God, and consequently as a copy of Ahriman and his Dews, in opposition to Ormuzd. In the Revelation (12, 10) **שָׂטָן** is rendered *ὁ κατήγων* (mod. Hebrew קטגור). Aram. **שִׁטְאָן**, **שִׁטְנָא**, **שִׁטְנָא**, Ar. **شیطان**.

שִׁטְנָה *f.* 1. accusation, letter of accusation EZR. 4, 6. — 2. (well of strife) *n. p.* of a well GEN. 26, 21.

שָׁטַף (*part.* שֹׁטֵף; *fut.* יִשְׁטֹף) *intr.* to flow, to stream, figur. of **צָדִיקָה** meaning to come in as a flood IS. 10, 22; to pour out (abundantly) = to overflow, of **חַל** IS. 30, 28, **נָשַׁם** EZ. 13, 11; to flow along, of **מַיִם בְּבִירָיִם** IS. 28, 2; *tr.* with accus. of the object to overwhelm 43, 2; JER. 47, 2; SONG OF SOL. 8, 7; to wash away, **כָּהַר** IS. 28, 17, **כְּסִיָּהִים** JOB 14, 19; to sweep over a thing, of armies IS. 8, 8, coupled with **דָּבַר**; DAN. 11, 26; of **שׁוֹט** IS. 28, 18; to rinse, to wash, **יָדַיִם** LEV. 15, 11; 1 KINGS 22, 38. Deriv. **שִׁטְפָה**, **שִׁטְפָה**.

Nif. **נִשְׁטַף** (*fut.* יִשְׁטַף) to be washed LEV. 15, 12, to be overwhelmed, of a hostile army, with **מְלִיכָהּ** DAN. 11, 22.

Puh. **שֻׁטַּף** to be rinsed LEV. 6, 21.

The stem **שָׁטַף** (Arab. **شطف** to wash, **شطب** VII. to flow; Targ. **שִׁטְנָה** for the Hebrew **רָחַץ**) is also in **שִׁטְנָה** (which see), and has for its organic root **שָׁטַף**, which exists also in **זָב** (to which in IS. 48, 21 **שִׁטְנָה** is parallel), **זָהַר**, **דָּבָהּ**, Aram. **שָׁטַף**, **שָׁטַף**, Arab. **طاف**, Hebrew **נָתַף**, **נָתַף** I.

שִׁטְפָה *m.* an outpouring, a rain-gush JOB 38, 25; an overwhelming flood, of an army NAH. 1, 8; generally war, prop. the overflowing of war, DAN. 11, 22 and the arms (warlike peoples) of a flood; **שִׁטְפָה** PROV. 27, 4 anger is an outpouring; **שִׁטְפָה** DAN. 9, 26 is an adverb, suddenly.

שִׁטְפָה *m.* a flood, **שָׁטַף** = **שָׁטַף** at the time of flood PS. 32, 6 (figuratively).

שָׁטַר (not used) *tr.* to cut into, to bore in, to engrave; hence 1. to write, prop. in wood-, stone- or metal-tables (cogn. in sense **כָּתַב** = **קָטַב**), comp. *γράφειν*, Lat. *scribere*. — 2. Metaphor. to administer, the art of writing being used in ancient times almost exclusively for legislation and judicial processes; to enroll, in military lists; to enter, i. e. to issue, a punitive decree, comp. **כָּתַב**, Arab. **كتاب** a scribe and a judge, **كتاب** a sentence; further metaph. to oversee, inspect, to arrange, to direct, to conduct, of officers, overseers, magistrates; the Ar. **سطر** being so applied metaphor. Deriv. **שָׁטַר**, **שָׁטַר**, the proper name **שָׁטַר**.

The fundamental signification of the stem **שָׁטַר** is sufficiently clear from the Arab. **سطر** to cut in pieces, to lacerate (**ساطر** a butcher = the mod. Hebrew **סַטוֹר**, **סַטוֹר** a knife, **سَطْر** an incised line, a row, **مسطرة** a level), **شَرَط** to cut in = Hebrew **שָׁטַר**, **שָׁטַר** to cut asunder, **שָׁטַר** to divide (in halves, hence **שָׁטַר** a half, a part). The transition to the meaning to write, to engrave (hence **مسطور** scriptus), to govern, to administer (whence **مُسَيطِر** the office of an overseer) is also there; Aram. **שָׁטַר** the same, whence the noun **שָׁטַר** a writing, a contract, Syr. **سَطْر**, **سَطْر** the same, **שָׁטַר** in the Peshito **سَطْر**. The organic root **שָׁטַר** lies also in **שָׁטַר**.

שָׁטַר (*plur.* **שָׁטַרִים**, *constr.* **שָׁטַרִי**, with *suff.* **שָׁטַרִי**; *prop. part.* of **שָׁטַר**) *m.* one set over a thing, an overseer, an arranger, an administrator, prop. a decider, determiner (comp. **קָצִין**, **קָצִין**) EX. 5, 6 10, coupled with **נָגַשׁ** 5, 14 15 19, but not a scribe, since **סָכֵר** stands with it 2 CHR. 34, 13. The **שָׁטַרִים** are mentioned together with the **שָׁטַרִים** DEUT. 31, 28, **שָׁטַרִים** 16, 18, **שָׁטַרִים** Josh. 8, 33, **שָׁטַרִים** 23, 2;

along with קָצִין and מַשְׁלֵל Prov. 6, 7; they were chosen out of the elders Num. 11, 16. They had to make commands known to the people Josh. 1, 10, to conduct the levies of soldiers Deut. 20, 5; they were officers in cities 1 Chr. 23, 4; 26, 29, and sometimes they filled higher dignities 2 Chr. 26, 11. They also regulated affairs in the camp Josh. 8, 33. In the cod. Samar. Deut. 21, 2 שְׁטָר stands for שָׁטַח. The translation *καταμαρτυρεῖς* (LXX, Symm.) or *شعرا* (Syr.) does not suit שְׁטָר.

שְׁטָר (not used) *Aram. trans.* same as Hebrew שָׁטַח which see. Deriv. שְׁטָר.

שְׁטָר (not used) *Aram. intr.* to turn, to incline, cognate in sense with the Hebr. צָלַע, צָדָה, hence the verb-idea for side, loin, flank, rib; elsewhere שָׁטַח, Zab. in Af. אֶסְטָר to turn to the side. Deriv. the noun שְׁטָר.

שְׁטָר (from the verb שָׁטַח) *Aram. m.* same as the Hebr. מְשָׁטָר dominion, administration, DAN. 7, 5 and it set up dominion. But 26 mss., several editions and the old interpreters have not this reading, and the context requires

שְׁטָר *Aram. m.* the side (of a thing), and then like the Hebrew צָד (Ps. 91, 7, opposite יָמִין) the left side, hence וְלִשְׁטָר (דָּן 7, 5 and it stood leaning (הִקְיָם) to the left side, i. e. inclining to fall (comp. Hebrew צָלַע), verging toward destruction.

שְׁטָרִי (= שְׁטָרִיָּה *Jah is a Decider*) *n. p. m.* 1 Chr. 27, 29 K'tib (the K'r'i שְׁטָרִי has the same meaning).

שֵׁי (from שָׂה which see, like מִי from מָה, הִי from הָה; in pause שֵׁי) *m.* what is offered, and so a gift, a present, only in the combination שֵׁי הוֹבִיל to bring a gift PsALM 68, 30; 76, 12, comp. הוֹבִיל מִנְחָה; pass. הוֹבִיל שֵׁי Is. 18, 7, hence Targ. הִתְבַּחֵשׁ, קָרְבָּן. The usual four derivations: 1. from שָׂה = Arab. شَيْءٌ (whence شَاءَ) to will, put along with נָדָה, 2. from שָׁהָ = Ar. شَهَا to desire, 3. from שָׁהָ to equalise, 4. from שָׂהָ

to flow out freely (Arab. سَیَّ flowing milk) — are to be rejected. שֵׁי in the proper name אֶבְרִשֵׁי, אֶבְרִשֵׁי is from שֵׁי; on the other hand שָׂה is = שֵׁי in the proper name יִרְשָׁה.

שֵׁי (either from שָׂה = שָׂהָ, or from שָׂה) *m.* elevation, greatness JOB 20, 6 = שָׂה Ps. 89, 10, and שָׂהָ which see.

שֵׁיָאֵן (from שָׂה III. or שֵׁיָאֵן III.; heap of ruins) *n. p.* of a city in Issachar Josh. 19, 19, north of Tabor (Euseb., Jerome); whose ruins are خَرَبَةُ شَعِين.

שֵׁיָאֵן (from שָׂה or שֵׁיָאֵן; the projecting) *n. p.* of the summit chain of Hermon Deut. 4, 48, of which it seems to be an older name; perhaps originally only the name of a top, just as in all probability שֵׁיָאֵן and שֵׁיָאֵן (which see) were at first the names of parts.

שֵׁיב as a verb see שֵׁיב.

שֵׁיב (from שֵׁיב) *m.* old age 1 KINGS 14, 4.

שֵׁיבָה (from שֵׁיב; constr. שֵׁיבָה, with suff. שֵׁיבָהִי, הָהָ, הָהָ) *fem. prop.* what is gray, gray hair Hos. 7, 9; metaphor. old age Ps. 92, 15; שֵׁיבָה בֹּקֶה GEN. 15, 15 a good old age; concrete an old man, שֵׁיבָהִי my old age i. e. I as an old one GEN. 42, 38; 44, 29 31, fully אִישׁ שֵׁיבָה Deut. 32, 15.

שֵׁיבָה *fem.* 1. (from שֵׁיב; with suff. שֵׁיבָהִי) sitting, abiding, and so dwelling, stay 2 SAM. 19, 32, if we should not read with many mss. and the old versions בָּשֵׁיבָה. — 2. (constr. שֵׁיבָה; from שֵׁיב) return, return home, concr. those returning Ps. 126, 1, which the LXX, Vulg., Targ. and Syr. read שֵׁיבָה (from שֵׁיבָה) = שֵׁיבָה.

שֵׁיג (from שֵׁיג I.) *m.* a withdrawing, a going away (to do his need) 1 KINGS 18, 27.

שֵׁיג as a verb, see שֵׁיג.

שֵׁיג (from שֵׁיג) *m.* lime, plaster, prop. what is burnt to chalk Deut. 27, 2 4; Is. 33, 12; Am. 2, 1; Aram. سِجَا; Arab. شَيْن. Derivative

שֵׁיג a denom. to plaster Deut. 27, 2 4; Ar. شَا.

שִׁיחַ I. (after the form **שָׁחַ**, **שָׁחַ**; fut. **יִשְׁחַח**, ap. **יִשְׁחַח**, in pause **יִשְׁחַח**) *tr. prop. to leave* (out of the memory), *to dismiss*; hence *to forget*, **שָׁחַ** DEUT. 32, 18, parallel **שָׁחַ** (LXX, Vulg.); Ar. **سَحَا** to forget, to leave behind (**שָׁחַ** and **שָׁחַ** interchange, comp. **שָׁחַ** and **שָׁחַ**), **سَوَى** the same. The organic root lies also in **שָׁחַ** III. (Ar. **سَيَّ** II. (along with **שָׁחַ**), here being only an enlargement. — **שָׁחַ** Ps. 55, 16 K'ri see under **שָׁחַ** IV.

שָׁחַ II. (not used) *intrans. same as שָׁחַ to make a tumult, to crash, to rage.* Derivat. **שָׁחַ** (Job 30, 22 K'ri).

שָׁחַ III. (not used) *intrans. same as שָׁחַ to be satisfied with self.* Deriv. the proper name

שָׁחַ (*Jah is the Self-satisfying one*) *n. p. m.* 2 SAM. 20, 25 K'tib, for which the K'ri has **שָׁחַ**; comp. **שָׁחַ**, **שָׁחַ**, **שָׁחַ**.

שָׁחַ (not used) *intrans. an enlarged form of שָׁחַ (which see) to be born.* Derivative

שָׁחַ (only with the suff. **שָׁחַ**) *comm. same as שָׁחַ a young one, of sheep and goats; hence a lamb* DEUT. 22, 1; 1 SAM. 14, 34.

שָׁחַ a verb to the proper name **שָׁחַ** see **שָׁחַ**.

שָׁחַ (*splendour*) *n. p. m.* 1 CHRON. 11, 42.

שָׁחַ see **שָׁחַ**.

שָׁחַ a verb to **שָׁחַ** see **שָׁחַ**.

שָׁחַ I. and II. a verb see **שָׁחַ** I. and II.

שָׁחַ (with suff. **שָׁחַ**) *m.* 1. (from **שָׁחַ** I.) *a shrub, bush, bushes* GEN. 2, 5; 21, 15; **שָׁחַ** at the bushes JOB 30, 4; comp. Aram. **ܫܚܝܬܐ** virgultum. — 2. (from **שָׁחַ** II.) *meditation, reflection, care* PROV. 23, 19; *grief* 1 SAM. 1, 16, coupled with **שָׁחַ**; *earnest contemplation* 1 KINGS 18, 27, LXX **ἀπολογισμός**; *speech, discourse* 2 KINGS 9, 11; *complaint* JOB

7, 13; **שָׁחַ** to let complaint be poured forth freely 10, 1; **שָׁחַ** rebellion of complaint, i. e. rebellious complaint 23, 2; *prayer, song* Ps. 104, 34; **שָׁחַ** to wander about in complaint 55, 3, and generally in the numerous meanings of the verb.

שָׁחַ (from **שָׁחַ**; pl. **שָׁחַ**) *f. a pit,* for catching in Ps. 57, 7; 119, 85; JER. 18, 22 K'tib, = **שָׁחַ**.

שָׁחַ (from **שָׁחַ** II.) *f. same as שָׁחַ 2 prayer, devotion* JOB 15, 4; *meditation, reflection* Ps. 119, 97 99.

שָׁחַ (also **שָׁחַ** Is. 23, 3, **שָׁחַ** JER. 2, 18; if Semitic, it is formed from **שָׁחַ** after the form **שָׁחַ** meaning *the turbid, slimy river*, comp. *Mélas*, *Melas*, the name of many rivers) *n. p.* of the Nile, hence **שָׁחַ** 1 CH. 13, 5, or **שָׁחַ** Josh. 13, 3, described as the southern limit of Palestine, like **שָׁחַ** GEN. 15, 18; though elsewhere only **שָׁחַ** NUM. 34, 5, or **שָׁחַ** alone Ez. 47, 19, i. e. *Wady el-Arish* or *Rhinocorura*, is given as the southern boundary; parallel **שָׁחַ** Is. 23, 3. **שָׁחַ** is also a name of the Nile (Ben-Sira 24, 27) which the LXX put for **שָׁחַ** in JER. 2, 18.

שָׁחַ (*glass-river; see שָׁחַ*) *n. p.* of a small slimy brook in the south of Asher, from the sands of which the Phenicians first made glass Josh. 19, 26; comp. Plin. 36, 26.

שָׁחַ *m.* 1. (from **שָׁחַ** II.) *a rudder,* prop. the steering Is. 33, 21, same as **שָׁחַ**. — 2. (from **שָׁחַ** III.) same as **שָׁחַ** *a scourge* Is. 28, 15 K'tib, fig. *a hostile army.*

שָׁחַ (from **שָׁחַ** II., after the form **שָׁחַ**, **שָׁחַ**; written also **שָׁחַ**, **שָׁחַ**) 1. *n. p.* of a city of Ephraim Josh. 18, 1, north of Bethel, east of the road from Bethel to **שָׁחַ**, 10 or 12 Roman miles distant from it (Euseb., Jerome), and south of **שָׁחַ** JUDGES 21, 19. Under Joshua, after the camp at Gilgal was removed, it was

a central city (JOSH. 18, 9; 19, 51; 21, 2; 22, 9 12) and also the seat of the tabernacle from Joshua till Samuel JOSH. 18, 1 8; 19, 51; JUDGES 18, 31; 1 SAM. 1, 3 9 24; 2, 14; 3, 21; 4, 3; 14, 3; PS. 78, 60; JER. 7, 12. At a later time Shiloh was still an important city of the kingdom of Israel 1 KINGS 11, 29; 12, 15; 14, 2 4, which suffered much, it is true, at the downfall of the kingdom JER. 7, 12 14; 26, 6 9, but was still in existence during the exile 41, 5. — Jerome (on ZEPH. 1, 15) found merely the foundation-stones of an altar; in the fourteenth century (ap. *Estori ha-Parchi*) there was on the spot a dome called Kuba el-Schechina (arch of God's dwelling), and now there is a decayed hamlet *סילון* (*Robins.* III. p. 308 seq.). The orthography of the LXX is *Σηλω*, *Σηλωμ*, *Σιλω*, *Συλω*, that of Joseph. *Σιλω*, *Σιλουν*, that of the Ar. *سِيلُون*, without the necessity of explaining שִׁלָּה as arising from שָׁלוֹן. Derivat. *Gentile masc.* שִׁילָנִי (1 KINGS 11, 29; 12, 15) and שִׁלָּנִי NEH. 11, 5, like גִּלָּנִי from גִּלָּה. Another שִׁלָּנִי is from שִׁלָּה = שִׁלָּה (which see). — 2. only in GEN. 49, 10, where the cod. Samar. and also mss. have שִׁלָּה and שָׁלוֹן, which is explained a) the same as שָׁלוֹן = שָׁלוֹן (Ez. 21, 32) in the Targ., Jerus. Targ., Saad., Rashi, Sam., Syr., LXX, Aq., Symm., Theod., and referred to Solomon or the Messiah; b) it is derived by *Ibn Ganâch*, *Kimchi*, *Bachya* from שָׁל = the Talm. שָׁלִיל, Ar. *سَلِيل* foetus, filius, so that שָׁל = שָׁלוֹן = שָׁלִיחוֹ, and so the Messiah, who is called זָקֵן בְּנֵי (Jerus. Targ.); c) it is taken as = שִׁלָּה and cognate in sense with שָׁלוֹם, meaning *peace, rest*, referring, according to some, to David, who governed the nation powerfully, till he brought about a condition of secure peace by the subjugation of the peoples; according to others to Solomon, the אִישׁ מְנוּחָה (1 CHR. 22, 9); and according to others to the שָׁר שָׁלוֹם Is. 9, 5, i. e. Messiah. But it is better to abide by the first signific. of שִׁלָּה as the name of a place, and to take the verse to mean,

that Judah took the precedence of all the other tribes at the beginning in leading warlike marches, till the ark came to Shiloh in Ephraim, and the obedience of the Canaanite peoples was effected; after which the old leadership ceased. — 3. same as שִׁלָּה (*n. p. m.*), only in the *patron*. שִׁלָּה; see שִׁלָּה.

שִׁלָּה see שִׁלָּה.

שִׁלָּל (from שָׁלָל I.) *adj. m. bare-foot*, *bare* MIC. 1, 8 K'tib, for which the K'ri has שִׁלָּל.

שִׁלָּל see שִׁלָּה.

שִׁמּוֹן (from שִׁמוֹן I., *trier, valuer*) *n. p. m.* 1 CHR. 4, 20.

שִׁין as a verb, see שִׁין II. and שִׁתָּן.

שִׁין (from שִׁין II., only *pl.* שִׁיָּים, with *suff.* שִׁיָּיהֶם) *urine*, 2 KINGS 18, 27; Is. 36, 12 K'tib, for which the K'ri has מִיָּי רִגְלֵם.

שִׁיָּאָ Aram. see שִׁיָּאָ.

שִׁיר a verb to שִׁיר, שִׁירָה, see שִׁיר I.

שִׁיר (from שִׁיר I.; with *suff.* שִׁירִי, *שִׁירִי*, *שִׁירִי*, *שִׁירִי*, *שִׁירִי* *m.* a song, poem, which is recited (דָּבָר) JUDGES 5, 12; חֲנֻכַּת הַבַּיִת a song at the dedication of the temple PS. 30, 1, which was probably the inscription of another poem; שִׁיר הַדָּשׁ a new song of praise 33, 3; שִׁיר הַדָּשׁ 45, 1 a poem of friendship; applied to religious poems PS. 40, 4, seldom to profane ones Is. 23, 16; 24, 9; a joyous song ECCLES. 7, 5 (opposite קִינָה AM. 8, 3 10); singing and playing at feasts 6, 5; song generally, e. g. at taking leave GEN. 31, 27, or to cheer a sick heart PROV. 25, 20; poems that were only written 1 KINGS 5, 12; שִׁיר הַשִּׁירִים Song of SOL. 1, 1 song of songs, i. e. the most excellent song, *Canticles* (comp. on the form 1 KINGS 8, 27); שִׁיר הַבָּתּוֹת ECCLES. 12, 4 the daughters of song, i. e. the singing ones, of צִפְּרִיִּים (which is fem.), in modern Hebr. the muses; שִׁירֵי-עַלִּירֵי-שִׁיר 1 CHR. 6, 16 [32] for singing; concrete a singer, Ez. 33, 32 as a singer of love-

songs, coupled with נָנָן *masc. a thornhedge, thorns*, conseq. = שָׁרָר, מְשֹׁרְרִים; collect. *singers* 2 CHR. 29, 28; *playing on musical instruments* 29, 27, hence כְּלֵי שִׁיר 7, 6 *instruments of music*; בָּשִׁיר מְצַלְחִים NEH. 12, 27 *with the playing of cymbals*. — In psalm-inscriptions שִׁיר stands alone Ps. 46, 1; מְזִמֹּר 48. 66. 83. 88. 108; שִׁיר מְזִמֹּר 67. 68. 87. 92; both expressions are separated in 65. 75. 76; in Ps. 88 מְשַׁכֵּל is added. In all these places the precise meaning is difficult.

שִׁירָה (c. שִׁירָה; pl. שִׁירֹת) *f. a song*, applied to that at the Red Sea EX. 15, 1; to the well-song and hymn of triumph NUM. 21, 17 seq.; to the dying song of Moses DEUT. 31, 19; 32, 1; to David's Psalm of victory 2 SAM. 22, 1 (Ps. 18); to a rhythmic parable Is. 5, 1; שִׁירָה דְּהַזִּנָּה 23, 15 *the song of an harlot*, of which a fragment follows 23, 16 seq. — For שִׁירָה Ps. 42, 9 we should probably read שִׁירָה.

שֵׁשׁ (from שֵׁשׁ) *m. white marble*, same as שֵׁשׁ 1, fully שֵׁשׁ אֶבֶן 1 CHR. 29, 2; Aram. شمس the same.

שֵׁשׁ I. and II. see שֵׁשׁ I. and II.

שִׁישָׁא (from שֵׁשׁ; *distinction, nobility*, viz. *Jah is*) *n. p. m.* 1 KINGS 4, 3, for which occur also שִׁישָׁא and שִׁירָה (which see).

שִׁישַׁק (once שִׁישַׁק 2 KINGS 14, 25 K'tib) *n. p.* of an Egyptian king who gave refuge to the hunted יִרְבֵּעָם 1 KINGS 11, 40, and afterwards invaded Judea with an army under רְחַבְעָם, took the עִיר מְצִיּוֹת in Judea (see 2 CHR. 11, 5-11), and even Jerusalem, and plundered the temple as well as the king's palace 1 KINGS 14, 25; 2 CHR. 12, 2-9. *Shishak* is *Sesonchis* I., the first king of the 22^d Bubastic dynasty, called by Julius Africanus Σεσόγης, by Euseb. Σεσόγαστος, by Diod. Sic. Σασύργης. See Bunsen's *Aegypten's Stelle* 3, 133.

שִׁיר I. and II. as a verb, see שִׁיר I. and II.

שִׁירָה (with suff. שִׁירָה; from שִׁיר II.)

masc. a thornhedge, thorns, coupled with שִׁמִּיר Is. 5, 6, covering the fields 7, 23; fig. 27, 4.

שִׁירָה (from שִׁיר I.) *m. covering, dress*; hence שָׁרְתָה to cast a garment about Ps. 73, 6; שִׁירָה זִנָּה *the veil of an harlot* PROV. 7, 10; so called from putting on.

שָׁךְ (prop. *inf.* of שָׁכַךְ) *m. the act of stooping or crouching*, of יָקוּשׁ JER. 5, 26.

שָׁךְ (only pl. שָׁכִים; from שָׁכַךְ I.) *m. a thorn* NUM. 33, 55, Ar. شوك; comp. שָׁכַךְ I. and שָׁכָה.

שָׁךְ (with suff. שָׁכִי; from שָׁכַךְ II.) *m.* same as שָׁךְ *a hut, a tent*; hence שָׁךְ בִּגְן לַמִּנְחָה 2, 6 *like the garden of a tent*, i. e. the terraced fore-courts of the temple.

שָׁכַב I. (2 p. perf. f. שָׁכְבָהּ RUTH 3, 4; *part. m.* שָׁכַב, *f.* שָׁכְבָהּ, *inf. abs.* שָׁכַב, *c.* שָׁכַב, with suff. שָׁכְבָהּ GEN. 19, 33, and שָׁכַב with suff. שָׁכְבָהּ; *imp.* שָׁכַב, with *ah* optative שָׁכְבָהּ; *fut.* יִשְׁכַּב) *intr.* 1. prop. *to bend oneself, to lie down* NUM. 24, 9, coupled with כָּרַע and = רָבַץ; hence *to lie stiff*, of one destroyed JUDGES 5, 27, as the result of כָּרַע, Is. 51, 20; LAMENT. 2, 21; *to rest, to lie*, AM. 6, 4; fig. with שָׁכַב *to rest upon* 2 SAM. 12, 3; with ל of a thing *to lie in* Is. 50, 11, i. e. *to dwell with it*; with עַל of a person *to lie upon one* 1 KINGS 3, 19; *to lay oneself, על-צד* Ez. 4, 4 *lay thyself on thy (left) side*. — Commonly *to lie down, to sleep* GEN. 19, 4; 28, 11, or *to rest* 2 SAM. 4, 5; *to sleep*, with עַל of the place GEN. 28, 13; *to sleep quietly* ECCLES. 2, 23; fig. *to rest or find rest* JOB 30, 17; *to sink down = to die* JOB 3, 13, coupled with שָׁכַב יָשָׁן = יָשָׁן with יָשָׁן; 20, 11; *to lie dead* Is. 14, 8; קָבַר Ps. 88, 6 *to lie in the grave*, i. e. *to be buried*. Here belongs the expression בּוֹא אֶל-אֲבוֹתָם שָׁכַב GEN. 47, 30 = בּוֹא אֶל-אֲבוֹתָם (GEN. 15, 15) or נָתַתָּה אֶל-אֲבוֹתָם (JUDGES 2, 10), which cannot mean merely *to die*, since נָתַתָּה and נָתַתָּה are frequently added GEN. 25, 8 17, nor *to be buried*, since קָבַר is put with it 25, 9; but it

denotes the coming into **שָׁכַב**, where those belonging together on earth are found.

— 2. *to lie with* (sexually), commonly spoken of a man lying with a woman, with **עִם** of a person GEN. 30, 15; 39, 7, or with **אִתּוֹ** LEV. 19, 20; 20, 11; also *tr.* with an accus. *to lie with* DEUT. 28, 30 K'ri, for which occur also **שָׁכַב** (which see), and **רָכַב** applied to animals; also *vice versa* spoken of a woman lying with a man GEN. 19, 32-35, 2 SAM. 13, 11, and of two men LEV. 18, 22; or of a man with a beast Ex. 22, 18; DEUT. 27, 21. Deriv. **מִשְׁכָּב**.

Nif. **נִשְׁכַּב** (*fut.* **יִשְׁכַּב**) *to be lain with*, of a woman Is. 13, 16, ZECH. 14, 2, for which euphemistically **נִשְׁכַּב**.

Pu. **שָׁכַב** the same JER. 3, 2, for which the K'ri has **שָׁכַב**.

Hif. **הִשְׁכִּיב** (*fut.* **יִשְׁכִּיב**) *to lay down*, *to place* 1 KINGS 17, 19, with **בְּ** in 3, 20; *to prostrate*, **אֶרְצָה** 2 SAM. 8, 2.

Hof. **הִשְׁכַּב** or **הִשְׁכִּיב** (*imp.* **הִשְׁכִּיבָה**) *to be laid low* Ez. 32, 19, 32; **מִשְׁכָּב** *laid* 2 KINGS 4, 32.

As to the stein **שָׁכַב**, the Aram. **שָׁכַב**, **ܫܚܒ** coincides with it. The fundamental signification is *to bend*, *to bow*, *to bow down*; and the organic root **שָׁכַב** exists also in **רָכַב** I., Ar. **رَكِبَ** (to bend oneself, to stoop down), **رَكِبَ**, Ar. **كَب** (to bend); **κύβω**, **cubo**, **cumbo**, are the same.

שָׁכַב II. (Kal not used) *tr.* *to pour out*, perhaps transposed from **שָׁכַד** = **שָׁפַד**; Ar. **سَكَبَ** the same. The signification "to lie with" in **שָׁכַב** I. may perhaps have been originally *to moisten*, with semen, **זָנָה**. Deriv. **שָׁכַבָה**, **שָׁכַבָה**.

Hif. **הִשְׁכִּיב** (*fut.* **יִשְׁכִּיב**) *to pour out*, vessels filled with a fluid; figur. **נָבְלָי** Job 38, 37, i. e. to cause the clouds to rain down (*Ibn Koreish*, *Kimchi*).

שָׁכַב (not used) Aram. same as Hebr. **שָׁכַב** I. Deriv. **מִשְׁכָּב**.

שָׁכַבָה (only *c.* **שָׁכַבָה**) *f.* *a pouring out*, *effusion*, of **טֵל** Ex. 16, 13, 14, hence Saad. **سبط الطل** (effusion of dew); ac-

cording to the Targ. *a fall, layer, bed*, which is less suitable; or *an emission of זֵרַע*, conseq. *effusio*, *effluvia* LEV. 15, 16, 17, 32; 22, 4 (*Ibn Koreish*); with two accusatives **זֵרַע שָׁכַבְתָּ אִתָּהּ** *to lie with a woman with the emission of semen* LEV. 15, 18; NUM. 5, 13; Aram. **שָׁכַבְתָּ** the same.

שָׁכַבְתָּ (after the form **כָּתַבְתָּ**; with **הִשְׁכַּבְתָּ**, **שָׁכַבְתָּ**) *sem. effusion*, of semen; hence NUM. 5, 20 *to put an effus of semen into a woman*, i. e. *to impregnate her*; of beasts LEV. 18, 23; with **אֶל** and **לְזָרַע** 18, 20.

שָׁכַב I. (Kal not used) *intrans.* commonly *to rove about*, *to roam*, conseq. same as **שָׁנָה**; Maltese **schekk** (**شك**), Arab. **سكع** *to go astray*; hence *to rave*, with lust; but see **מִשְׁכָּב**.

Hif. **הִשְׁכִּיב** (only the *part. pl.* **הִשְׁכִּיבִים**) *to be mad*, with lust, of **סוֹכִימִים** JER. 5, 8; but the Targ., Aqu., Theod. and Jerome read **מִשְׁכָּבִים**, and so it might either be translated *draught-horses*, or after the Arab. **مَسَك** (to be strong) *powerful*. *Kimchi* derives **מִשְׁכָּבִים** from the n. p. **מִשְׁכָּד**, the land of good horses; but it is better to take it as **מִשְׁכָּבִים**, from **אֶשְׁכַּד** (which see).

שָׁכַב II. (not used) *trans.* *to point out*, *to accuse*, *to denounce*, *to attest*, Arab. **شكا** the same (Ethiop. **ሰቀ**, *sakaja* like **שָׁכַב** I.), prop. *to utter sounds*, *to speak*; identical in its organic root **שָׁכַב** with that in **שָׁכַב**, **שָׁכַב**, **שָׁכַב** (which see). Derivat. the proper name **שָׁכַבָה** or **שָׁכַבָה**.

שָׁכַב I. (not used) *tr.* same as **כָּתַב** I.; hence 1. *to cut*, *to cut away* or *off*; identical in its organic root with that in **כָּתַב**, **כָּתַב**. — 2. *to pierce*, *to stick into*, connected with **שָׁכַב** I. (**שָׁכַב**) II., **כָּתַב** (which see). Deriv. **שָׁכַבִּין**.

שָׁכַב II. (not used) *intrans.* same as **כָּתַב** II. (*to look for* **מִשְׁכָּבָה** Ez. 28, 13, and to the proper name **שָׁכַבָה**) 1. *to look*

at, to see, to view, Aram. סִכַּח for the Hebr. צָהָה, הִבִּיט; *to look at closely, to consider, to examine*. The stem in the org. root:ח-כ-ה is connected with that of ח-ג-ה, חָשַׁב. — 2. *to look out, = to hope, figur. to imagine, to think, to have insight, to understand*. Comp. Aram. סִכְרִי a spy, a looker out, סִכְרִי, סִכְרִי a watch, סִכְרִי a cock, i. e. a looker out, an announcer (of the dawn), Samar. סִכְרִי (constr. סִכְרִי), סִכְרִי the eye. The fundamental signification seems to be, as in נָבַט and חָזַק, *to divide, to separate*, cernere, videre (in dividere), then *to pierce a thing with the eye*; so that שָׁכַח II. is connected with שָׁכַח I. Derivat. שִׁכְחִי, שִׁכְחִי or שִׁכְחִי, the proper name שִׁכְחִי.

שִׁכְחִי (from שָׁכַח I.) *fem. a pointed weapon, a dart*, Job 40, 31; Arab. شَوْكَة; comp. שִׁי.

שִׁכְחִי (from שָׁכַח II., like שָׁחִי from שָׁחַח; *watch, watch-place*) *n. p.* of a locality near רֶמֶת שְׁמִיאל on a height 1 SAM. 19, 22; Aram. סִכְרִי the same; the LXX read שִׁפִּי (a hill).

שִׁכְחִי (from שָׁכַח II., by a peculiar formation from שִׁכְחִי after the form סִכְחִי) *m. prop. an abstract, insight, imagination; concrete the mind, animus*, Job 38, 36 or *who has put understanding (בִּינָה) into the mind?* (Targ., Ibn Esra, Kimchi); Ethiop. the same, where the verb means *to imagine, to think*; parallel טָחַח reins (Targ., Vulg., Kimchi). According to others, *phenomenon, meteor, appearance in the air*, coupled with טָחַח *cloud-forms*.

שִׁכְחִי (from שָׁכַח I.) *m. childlessness, figur. depopulation* Is. 47, 8 9; coupled with אֶלְזָן *widowhood* Ps. 35, 12.

שִׁכְחִי (or שִׁכְחִי) *adj. m., שִׁכְחִי (pl. שִׁכְחוֹת) fem. bereaved, of young* 2 SAM. 17, 8; Hos. 13, 8; *forsaken, childless* SONG OF SOL. 4, 2 (having an alliteration (שִׁכְחִי); 6, 6.

שִׁכְחִי see שִׁכְחִי.

שִׁכְחִי and שִׁכְחִי (*pl. שִׁכְחוֹת, c. שִׁכְחוֹרִי*)

adj. and subst. m. drunk, intoxicated 1 SAM. 25, 36; שָׁכַח *to drink oneself drunk* 1 KINGS 16, 9; 20, 16; שָׁכַח a drunkard JER. 23, 9; commonly שִׁכְחִי alone 19, 14; applied to debauchery and immorality generally Is. 28, 1 3. See שִׁכְחִי.

שָׁכַח I. (once in pause שָׁכַח Prov. 2, 17, with suff. שִׁכְחִי, שִׁכְחִי &c.; *part. m. שָׁכַח, plur. constr. שִׁכְחִי; inf. absol. שִׁכְחִי; fut. (יִשְׁכַּח) tr. prop. to intermit, to neglect; to leave, to release, to leave behind; cognate in sense נָשָׂא III., נָשָׂא II. and coupled with נָשָׂא; Arab. شَهِى. Hence 1. of men, to forsake, to leave unheeded, God DEUT. 6, 12; 8, 11; JUDGES 3, 7; JER. 23, 27 their fathers have forsaken my name for Baal, i. e. for the sake of Baal; to disregard, the law Hos. 4, 6; Ps. 2, 17; not to care, of God Ps. 10, 12; Is. 49, 14; to withdraw favour Ps. 77, 10; שָׁכַח אֵל to be unmindful of God, i. e. ungodly Job 8, 13. — 2. Generally to forget DEUT. 25, 19; JOB 39, 15; with an accus. GEN. 27, 45; Ps. 9, 13; without an object 137, 5 if I forget thee, O Jerusalem! let my right hand forget — to do its duty, or play on an instrument (Kimchi), which is better than to assume an intr. meaning to refuse service; שָׁכַח מִן שִׁכְחִי forgetting to leave off Ps. 102, 5; Prov. 4, 5, coupled with מִן שִׁכְחִי. Deriv. שִׁכְחִי.*

Nif. שִׁכְחִי (part. m. נִשְׁכַּח, fem. נִשְׁכַּחַת, fut. יִשְׁכַּח, in pause יִשְׁכַּח) *to be forsaken* Ps. 9, 19; in the language of miners Job 28, 4 *to be forsaken by the foot*, i. e. to let oneself down by ropes into pits, and not to employ the service of the feet; with מִן DEUT. 31, 21; not to be known Is. 23, 16; to fall into forgetfulness GEN. 41, 30, of זָכַר ECCLES. 9, 5.

Pih. שִׁכְחִי *to cause to be forgotten, festival and sabbath* LAMENT. 2, 6.

Hif. הִשְׁכַּחִי (inf. constr. הִשְׁכַּחִי) *to cause to forget, with a double accusat.* JER. 23, 27.

Hithp. הִשְׁכַּחִי see שָׁכַח II.

שָׁחַח II. (Kal not used) *tr.* to find, Aram. שָׁחַח, מָחַב; hence

Hithp. הִשְׁחַח to be found, i. e. to exist, ECCLES. 8, 10 and they are found in the city, i. e. their memory is preserved in the city; the LXX and Vulg. have read יִשְׁחַחוּ.

שָׁחַח (only plur. שְׁחַחִים, constr. שְׁחַחֵי) *adj. m.* forgetting, renouncing, with accus. of the object Is. 65, 11; Ps. 9, 18.

שָׁחַח (Peal not used) *trans.* same as Hebrew שָׁחַח II., to find, Targ. infin. מְשַׁחַח, fut. יִשְׁחַח; found, existing; commonly

Ithpe. הִשְׁחַח (3 *p. fem.* הִשְׁחַחְתָּ) to be found, with בָּ in DAN. 5, 12; 6, 24; with לָ 2, 35 or עַל of a person 6, 5.

Af. הִשְׁחַחְתָּ, הִשְׁחַחוּ, הִשְׁחַחְתָּ; *inf. constr.* הִשְׁחַחְתָּ; *fut.* יִשְׁחַח (יִשְׁחַחוּ) to find, בָּרַךְ DAN. 2, 25, with לָ for the accus. 6, 6 12; with עַל of a person to discover in one 6, 6; to find out, with בָּ of the place where EZR. 4, 15; to get = Hebrew מָצָא 7, 16.

שָׁחַח (in mss. שְׁחַח, from שָׁחַח II., attestation, announcement) *n. p. m.* 1 CHR. 8, 10.

שָׁחַח or שְׁחַח (only plur. שְׁחַחִים, from שָׁחַח II.) *fem.* show-work, sculpture, = מְשַׁחֲחִים (costly vessels, idols), generally precious things, introduced by commerce Is. 2, 16 (Vulg.) = בְּגֵי הָמָדָה. — Better perhaps things visible afar, i. e. flags, which were formerly highly ornamented (Ez. 27, 7), conseq. = גָּס, as in Samar. כָּכִי stands for גָּס (NUM. 21, 8), which suits the parallel.

שָׁחַח only in cod. Sam. DEUT. 1, 7 for שָׁחַח.

שָׁחַח (from the *Pih.* of שָׁחַח I.) *m.* a knife PROV. 23, 2, Aram. כַּכִּין, Arab. سِكِّينَة. The termination יִן is also in קָצִין from קָצָה.

שָׁחַח (from שָׁחַח; *constr.* שְׁחַחֵי, with *suff.* שְׁחַחֵי; *plur.* שְׁחַחִים, with *suff.* שְׁחַחֵי) *m.* a day-labourer, a hireling, i. e. who hires himself out for wages

EX. 22, 14; LEV. 19, 13; יָמֵי שָׂ' the days of a hireling, i. e. the time of work 25, 50, the figure of a laborious life JOS 7, 1; שְׁנֵי שָׂ' the years of a hireling, i. e. exact, measured years Is. 16, 14; a hired soldier JER. 46, 21.

שָׁחַח (from שָׁחַח) *femin.* hired or mercenary troops Is. 7, 20, perhaps an *adj. fem.*; see on תָּצַר.

שָׁחַח see שְׁחַחֵי.

שָׁחַח see שְׁחַחֵי.

שָׁחַח (3 *p. fem.* in pause שְׁחַחְתָּ ESTH. 7, 10; *inf. absol.* שָׁחַח, *fut.* יִשְׁחַח, *pl.* יִשְׁחַחוּ) *intr.* same as שָׁחַח (שָׁחַח) to stoop down, to crouch, to sink down, of a fowler (see שָׁחַח); to be allayed, calmed, appeased, of HEMAH ESTH. 2, 1; 7, 10; to subside, of water, i. e. to run off GEN. 8, 1; comp.

Arab. سَكَّ to sink or let down, Rabbin. שָׁחַח in *Pih.* to appease. Identical in its organic root with that in שָׁחַח, שָׁחַח, שָׁחַח. Deriv. שָׁחַח.

Hif. הִשְׁחַח (1 *pers. perf.* הִשְׁחַחְתָּ) to still, to calm, a sedition, with מִעַל against one NUM. 17, 20 [5].

שָׁחַח I. (not used) *tr.* same as שָׁחַח I. (which see) to cut, to cut into, of a knife; to pierce, to prick, of thorns, pointed weapons, Arab. شَالَ; identical in its organic root with that in שָׁחַח, שָׁחַח, שָׁחַח. Derivat. שָׁחַח, שָׁחַח, שָׁחַח (according to some).

שָׁחַח II. (not used) *tr.* same as שָׁחַח I. to fence in, to embrace, to enclose, cogn. in sense שָׁחַח; to hedge about, cognate in sense שָׁחַח; identical in its organic root with שָׁחַח. Deriv. שָׁחַח, מְשַׁחֲחִים, and perhaps שָׁחַח.

שָׁחַח I. (only for the *fut.* יִשְׁחַח; on the contrary the *perf.* is שָׁחַח, 1 *pers.* שָׁחַחְתָּ, in pause שְׁחַחְתָּ) *intr. prop.* to cease, to be annihilated; and so to lose, בָּדָם GEN. 27, 45; *absol.* to be childless 43, 14 = שָׁחַח ESTH. 4, 16; *part. fem.* שְׁחַחָה Is. 49, 21 childless, forsaken, along with

גלמודה; generally, *to be made solitary or desolate*. Deriv. שָׁכַל.

Pih. שָׁכַל (*part. fem.* מְשַׁכֵּלָה; *fut.* יִשְׁכַּל) *to make childless, with accus. of the person* GEN. 42, 36; שָׁכַל אֶת-חֹסֶה Hos. 9, 12 *to make one childless, so that there is nobody*; 1 SAM. 15, 33; generally, *to snatch away*, coupled with אָבַד JER. 15, 7; *to desolate*, coupled with שָׁמַם Ez. 14, 15; *to destroy*, by הָיָה רָעָה 5, 17, חָרַב LAMENT. 1, 20; different from עָקַר Ex. 23, 26; *to cause to lose young*, of עֲדִים GEN. 31, 38; *to cause frequent abortions, to be injurious to births* 2 KINGS 2, 19; *to make unwholesome*, hence to *extirpate*, a population, of אֶרֶץ Ez. 36, 12 13 14 15; also metaphor. of the נֶסֶךְ MAL. 3, 11, i. e. *to be barren, to become barren* (comp. Pliny H. N. 12, 2, 6; 18, 17, 44). Deriv. מְשַׁכֵּלָה (a noun), שָׁכַל, שָׁכַל.

Hif. הִשְׁכִּיל (*only part.* מְשַׁכֵּיל) *to bring into the world dead children*, Hos. 9, 14 *give them a miscarrying womb*; מְשַׁכֵּיל גִּבּוֹר JER. 50, 9 *a hero making childless* i. e. a victorious one (Vulg.); but the LXX, Symm. and many mss. have מְשַׁכֵּיל with the meaning of מְצַלִּיחַ (Syr. مَضْلِح); comp. 2 KINGS 18, 7; PROV. 17, 8.

As to the stem, the Aram. חָכַל, חָכַל, Arab. فَكَّل are the same; but the organic root appears also in כָּל-הָהָה meaning *to be destroyed*.

שָׁכַל II. (not used) *tr.* *to interweave, to tie or twist together*, Arab. شَكَلَ *to be twisted around*, II. *to bind*, Aram. סָכַל; commonly adopted for אֶשְׁכַּל (which see), especially as the Ar. أَشْكُل, Aram. סָכַל seem to point to a stem of that kind; but see אָשַׁךְ and אֶשְׁכַּל.

שָׁכַל see שָׁכַל.

שָׁכַל I. *intr.* *prop.* *to look at, to behold, to view*, intuitus est (see Hif.); metaphor. 1. *to act prudently, circumspectly*, with כֵּן of a person *to be more circumspect than* 1 SAM. 18, 30; comp.

הַשְׁכִּיל Ps. 36, 4. — 2. *to be intelligent, prosperous*, prosperity being regarded as the result of wise conduct. Deriv. שָׁכַל, שָׁכַל.

Pih. שָׁכַל only in GEN. 48, 14 *he laid his hands prudently* (i. e. with intelligent purpose), i. e. he laid them with design. But according to the LXX and Vulg. from שָׁכַל II. (which see).

Hif. הִשְׁכִּיל (*part.* מְשַׁכֵּיל, *inf. absol.* יִשְׁכַּל, *constr.* הַשְׁכִּיל; *fut.* יִשְׁכַּל, *apoc.* יִשְׁכַּל) *to look at, to behold* GEN. 3, 6, LXX κατανοέω, elsewhere for רָאָה, הָבִין, הָבִין; hence *to understand* DAN. 9, 25, with an accusat. DEUT. 32, 29, coupled with חָכַם; *to comprehend* Ps. 64, 10; *to attend to*, with עַל PROV. 16, 20, אֵל NEH. 8, 13, לְ PROV. 21, 12, כֵּן of a person Ps. 101, 2; or כֵּן follows in the next clause Is. 41, 20; *to be attentive to one* Ps. 41, 2, i. e. *to take an interest in him; to have intelligence, to get intelligence* Ps. 2, 10, with כֵּן of the thing in which DAN. 1, 4 17; *to act prudently* JER. 20, 11; *to understand*, הַשְׁכִּיל שָׁכַל 2 CHR. 30, 22 *to have a good knowledge (of playing and music); to be prosperous, successful* JOSH. 1, 7, 1 SAM. 18, 5 = הִצְלִיחַ; *to make wise*, הִשְׁכִּיל פֶּה *to speak prudently* PROV. 16, 23; with two accusatives DAN. 9, 22; with לְ of the person PROV. 21, 11; *to give success* DEUT. 29, 8; *to teach* 1 CHR. 28, 19; מְשַׁכֵּיל (*plur.* מְשַׁכֵּילִים) *prop.* *one intelligent, i. e. having perception, a teacher, a pious man*, contrasted with the faithless DAN. 11, 35; 12, 3; fully מְשַׁכֵּילִי דָם 11, 33; 12, 10; but see מְשַׁכֵּיל. The infinitives הַשְׁכִּיל JER. 3, 15, הַשְׁכִּיל JOB 34, 35 are nouns, meaning *intelligence, wisdom*, coupled with דָּעָה. — מְשַׁכֵּיל in the inscriptions of psalms 32. 42. 44. 45. 52-55. 74. 78. 88. 89. 142, which is combined in part with שִׁיר and מְזִמֹּר, and הַשְׁכִּיל, is still explained unsatisfactorily, as the interpretations *didactic poem* (Gesenius), *melodious poem* (Ewald) are unsuitable. Perhaps from שָׁכַל *to lift up the voice, to sing*, Ar. زَجَلَ (comp. שָׁחַל), so that מְשַׁכֵּיל is originally = שִׁיר,

מזמור, and thus it means a peculiar kind of poem.

The stem 'ש is the Aram. שכל (to look), Ithpa. אשכל, in the Targ. for שפ and פנה (to turn to), Syr. سف; but as to look, to see proceeds from the idea of giving light, burning (see שפ), the Arab. شعل (to be flaming or red), whence أشكل (brown, reddish), شعل (to shine clearly), of colour, (to kindle), may be compared with it.

שכל II. (Kal not used) tr. to interweave, to knot together, to intertwine, Ar. شكل; comp. שכל II. (belonging to אשכל).

Pih. שכל to twist, to lay cross-wise, אשכל GEN. 48, 14 (LXX, Vulg.). See שכל I.

שכל (Peal not used) Aram. tr. same as the Hebr. שכל I. Deriv. שכלהני.

Ithpa. אשכל to consider, with ב DAN. 7, 8.

שכל (from שכל I.; with suff. שכלו) m. appearance, respect; hence טוב שכל (= חן); Prov. 3, 4 good respect or repute; 13, 15; metaphor. intelligence, coupled with בנה 1 Chr. 22, 12, hence prudence Prov. 19, 11; instruction 23, 9; cunning Dan. 8, 25, for which is also used מרמה; Aram. שכל (def. שכלא), שכל, שוכל, שכל.

שכל (also in pause) m. same as שכל appearance, hence טוב שכל 1 Sam. 25, 3 = טובה מראה; metaphor. intelligence Job 17, 4; the sense, ש' שום to give the sense Neh. 8, 8; יועץ ב' 1 Chr. 26, 14 a counsellor with circumspectness; איש ש' a man of knowledge Ezer. 8, 18. השכל Eccles. 10, 6 belongs to שכל.

שכל see שכול.

שכל see שכול.

שכלות f. a collateral form of שכלות folly Eccles. 1, 17; conseq. from שכל = שכל.

שכלים plur. (as in זקונים, גזירים, אגלמיות); from שכל I.) m. pl. childlessness; fig. depopulation Is. 49, 20.

שכלל Aram. Shaf. of שכלל, Ishlaf. שכלל; see שכל.

שכלתני (from שכל; def. שכלתני) Aram. fem. intelligence DAN. 5, 11 12, coupled with שכלתני, שכלתני.

שכם (Kal not used) intr. to bend, to incline oneself, in the neck and back; to be bent, bowed, of a shoulder bearing a burden; containing the verb-idea for the nouns שכם, שכמה, and so like שכל (neck, back) from שכל III. (which see) to bend, to incline oneself, to bow, Aram. שכל (the neck), from the organic root שכל (which see) to incline, to bow, Ar. שכם the shoulder, from שכב to bend oneself, שכב the neck, from שכב = Hebrew שכב in its fundamental signification.

The stem שכם is connected with שכב (to bow down), Ar. שכב (to go along bowed), שכב to settle down; the organic root is שכב, שכב, also existing in שכב I. (which see). Derivat. שכב, שכב, and the proper names שכב, שכב.

Hif. שכב see שכב a denom. from שכב.

שכב (with suff. שכבי, שכבי, שכבי; from שכב) m. properly what is bent or bowed (comp. שכב) 1. the back, which is inclined (שכב) for carrying a burden (שכב) GEN. 49, 15, including neck and shoulder, where a burden (שכב) שכב, שכב lies on men and beasts Job 31, 36; Is. 10, 27; 14, 25; Ps. 81, 7; Josh. 4, 5; שכב to lay on the neck, to load JUDGES 9, 48; GEN. 9, 23; 21, 14. Fig. of the duties of ruling considered as a burden, of שכב Is. 9, 5; שכב ב' 22, 22; Arab. الوزير prop. onustus. Here also belongs שכב Zeph. 3, 9 with one back, i. e. bearing an equal yoke (of God), of one mind, Targ. שכב, Syr. שכב; comp. שכב (1 Kings 22, 13). — 2. Figur. as the part of the body which is struck, in שכב the stick that strikes the back, i. e. a hard,

abusive dominion Is. 9, 3; **הִסְבֵּה** **שׁ** 1 SAM. 10, 9 = **הִסְבֵּה עָרָה** (JER. 48, 39) to turn the back, i. e. to go away. — 3. Metaphor. the ridge of a hill, a mountain-tract, like **כָּתָה** with a similar meaning (NUM. 34, 11; JOSH. 15, 8; Is. 11, 14); hence **שָׁכָם אֶחָד עֲלֵי־שׁ** a mountain-tract more than, i. e. a greater portion of land GEN. 48, 22 (*Ibn Gandach*), with an allusion to the proper signification. The meaning *portion* (Vulg., Syr., Saad.) is merely conjectured from the context. — 4. (mountain-ridge-city, a designation of a territory as **כָּתָה** Is. 11, 14; Ar. **مَتْن**, with a of motion **שָׁכָמָה** *n. p.* of a city among the mountains of Ephraim JOSH. 20, 7, upon **גְּרָזִים** and **יִצְבֵּל** JUDGES 9, 7, and belonging to the tribe of Ephraim JOSH. 21, 21. The city existed in early times and was a centre of worship GEN. 12, 6, was dedicated by the patriarchs to Jehovah 12, 7; 33, 20, and was a free city as well as a Levitical one under Joshua JOSH. 20, 7; 21, 21. In the period of the Judges it was at times the seat of dominion JUDGES ch. 9; and when the kingdom was divided, it was at first the residence of the kings of Israel or the ten tribes 1 KINGS 12, 25. During the exile it still stood JER. 41, 5, and after that it became the chief seat of the Samaritan worship Jos. Antt. 11, 8, 6. LXX *Συχέμ* and *Σίμυμα*. Under the Romans *Neapolis* (now Nablus, **נַבְלִיס**) took the place of **שָׁכָם**. — 5. *n. p. m.* GEN. 33, 19; 34, 2 seq., perhaps an inhabitant of **שָׁכָם**. Derivative

שָׁכָם, whence only

Hif. **הִשְׁכֵּם** (a denom. from **שָׁכָם**; *part.* **הִשְׁכֵּם**, *inf. abs.* **הִשְׁכֵּם**, *inf. constr.* **הִשְׁכֵּם**, according to the Masora JER. 25, 3 **וְהִשְׁכֵּם**, *fut.* **וְהִשְׁכֵּם**, *ap.* **וְהִשְׁכֵּם** prop. to load upon the back (the shoulders), i. e. camels or beasts of burden for the commencement of a journey, which is done by nomads early in the morning (comp. **צָעַן** to load up, to put on luggage, hence to travel; opposite the Aramaean **שָׂרָא**, *καταλύω*); metaphor. to rise early 1 SAM. 29, 11, with **בִּבְקָר** (GEN. 19, 27; 20, 8) or **בַּעֲלוֹת הַשָּׁחַר** JOSH. 6, 15, and to be

translated as an adverb *early, zealously*, as **וְהִשְׁכֵּם** ZEPH. 3, 7, the other verb too may follow in the infin. Ps. 137, 2, or participle Hos. 6, 4; often both are in the infin. as **וְהִשְׁכֵּם וְדַבֵּר** JER. 7, 13 *speaking every morning early*, **וְהִשְׁכֵּם וְשָׁלַח** 7, 25 *sending every morning early*, **וְהִשְׁכֵּם וְדַבֵּר** 11, 7, **וְהִשְׁכֵּם וְלָמַד** 32, 33, and so the Masora has also taken **וְדַבֵּר** 25, 3. In SONG OF SOL. 7, 13 the second verb (perhaps **וְלָלַח**) appears to be left out. The infin. absol. **וְהִשְׁכֵּם** is also used as an mere adverb *early* PROV. 27, 14; coupled with **וְהִשְׁכֵּם** late 1 SAM. 17, 16. For **וְהִשְׁכֵּם** JER. 5, 8 see under **וְהִשְׁכֵּם** and **וְהִשְׁכֵּם**. — Many have assumed as the fundamental signification of **וְהִשְׁכֵּם** to carry on earnestly or zealously, appealing to the Ar. **ثَكَم**; but the meaning in Ar. is only derivative. Ethiop. **שָׁכָם** to carry, to load.

שָׁכָם (with a of motion **שָׁכָמָה**) *masc.*

1. *the back*, same as **שָׁכָם**; hence **וְהִשְׁכֵּם** to make one turn the back PSALM 21, 13 = **וְהִסְבֵּה עָרָה**. — 2. *n. p.* of a priestly city (JOSH. 21, 21), and a place of asylum (20, 7), same as **שָׁכָם**; hence **וְהִשְׁכֵּם** Hos. 6, 9 *on the way to the way* (the genitive separated from the governing noun); *patron* **שָׁכָמִי** NUM. 26, 31.

שָׁכָמָה *f.*, same as **שָׁכָם** JOB 31, 22, contrasted with the **כָּתָה** (*shoulder*) and **קָנָה** (*upper bone of the arm*), specially *shoulder-blade*.

שָׁכָן (in pause **שָׁכָן**; *part. masc. act.*

שָׁכָן, *pass.* **שָׁכָן**; *inf. constr.* **שָׁכָן**, with *suff.* **שָׁכָנִי** and according to some **שָׁכָנִי**; *imp.* **שָׁכָן**, *fut.* **שָׁכָן**, *3 f. plur.* **שָׁכָנָה** *intr.* to sink, to let oneself down, to abide, of the pillar of cloud Ex. 24, 16; Ps. 55, 7 *oh that I might fly away, and abide (elsewhere)*; to lie down, to rest at ease, of beasts DEUT. 33, 20 or men NUM. 24, 2; of **שָׁכָן** = **שָׁכָן** with **עַל** upon JOB 3, 5; with **בְּ** of a place in PROV. 7, 11; interpreted by **נָסָם** (to sleep), and strengthened NAB. 3, 18. Generally, to dwell, with **בְּ** of place GEN. 9, 27;

14, 13, of animals JOB 37, 8; sometimes the part. pass. expresses an intransitive idea JUDGES 8, 11; *to inhabit*, with the accus. מְרוֹקִים Is. 33, 16, אָרֶץ, to live securely and quietly in it Ps. 37, 3; PROV. 2, 21; 10, 30, also without אָרֶץ Ps. 102, 29, or with לְעוֹלָם 37, 27, לְעַד 37, 29, בָּטָח or לְבָטָח 16, 9; PROV. 1, 33. Of God, it is said in this sense, that he שָׁן מְרוֹם; שָׁן הָרָרִי קָרָה Is. 57, 15; שָׁן 33, 5; 57, 15; שָׁן סֶנָה DEUT. 33, 16; שָׁן יִרְשָׁקִים Ps. 185, 21; also with בָּ of place NUM. 5, 3. שָׁן תָּחַת 2 SAM. 7, 10 *to dwell quietly in a place*, as a sign of abiding prosperity. Besides: *to abide*, *to stay*, *to be found* (continuously), of אֹרֶר JOB 38, 19; *to be set up*, of מִשְׁכָּן JOSH. 22, 19; *to repair industriously to*, the sanctuary Ps. 65, 5, Ar. *عمر* the same; *to be or become inhabited* JER. 33, 16 = יָשַׁב Is. 13, 20; *to begin to bloom*, by being peopled JER. 46, 26; fig. שָׁן עֲרֻמָּה PROV. 8, 12 *I inhabit prudence*, i. e. it belongs to me as a possession, parallel מִצָּחָה; according to Ibn 'Esra equivalent to סָכַן *to carry on*, *to make*, or like the Ar. *سكن* to be friendly, familiar, which, however, are unsuitable. *Part. pass.* שָׁכֵן JUDGES 8, 11 has an *intrans.* meaning, and not a passive one, *dwelling*, with בָּ, so that the French *logé* should not be compared with it. Deriv. שָׁכֵן (cod. Sam. שָׁכִין), שָׁכֵן, מִשְׁכָּן, and the proper names שְׁכִינִיָּה, שְׁכִינִיָּהוּ.

Pih. שָׁכֵן (inf. constr. שָׁכֵן; fut. יִשְׁכֵן) *to cause to dwell*, with an accusat. of person, and בָּ of place JER. 7, 3 7; *to set up*, אֲהֵל Ps. 78, 60, in Hif. JOSH. 18, 1; fig. of God שָׁמָּה שְׁמוֹ *to cause His name to dwell* (in a place) DEUT. 12, 11, NEH. 1, 9, JER. 7, 12, i. e. *to have a special regard for*; comp. שָׁמָּה.

Hif. (יִשְׁכֵן, ap. רִשְׁוֹן) *to cause to dwell* GEN. 3, 24; fig. *to cause to set up a habitation* JOB 11, 14; with לְעֶפֶר = מוֹתָה Ps. 7, 6 *to lay in the dust* i. e. the grave, or *to press into the dust*, *to cause to dwell there*.

The organic root שָׁכֵן lies also in הִשְׁכִּיחַ (which see); Aram. שְׁכַן,

Ar. *سكن* the same; in mod. Hebrew שְׁכִינִיָּה the presence of God, and מִשְׁכָּן depositum, belong here.

שָׁכֵן (constr. שָׁכֵן, with suff. שָׁכֵנִי; pl. שְׁכָנִים, with suff. שְׁכָנֵי) *adj. m.*, שְׁכָנִיָּה (with suff. שְׁכָנִיָּה, as if from שָׁכֵן; pl. שְׁכָנִיָּה) *fem.* only a *subst. a dweller*, Is. 33, 24; with the genitive of a place Hos. 10, 5; *one dwelling near*, a neighbour, שָׁכֵן קָרִיב a near i. e. help-bringing neighbour PROV. 27, 10, coupled with רֵעַ JER. 6, 21; *a neighbouring city or state* 50, 40; 49, 18; Ps. 44, 14. Targ. שָׁכֵן, Ar. *ساكن* the same.

שָׁכֵן (with suff. שָׁכֵנִי) *m.* a dwelling DEUT. 12, 5 (Syr.). Perhaps merely an infin.

שָׁכֵן (fut. יִשְׁכֵן, 3 p. pl. f. יִשְׁכְּנָה) *Aram.* *to dwell*, *to abide* DAN. 4, 18, = Hebr. מִשְׁכָּן. Deriv. שָׁכֵן.

Pa. שָׁכֵן *to cause to dwell*, שָׁכַן EZR. 6, 12, = Hebrew שָׁכֵן.

שְׁכָנִיָּה see שָׁכֵן.

שְׁכָנִיָּה (*Jah is a Familiar or Present one*) *n. p. m.* 1 CHR. 3, 21; NEH. 3, 29; 6, 18; 12, 3; EZR. 10, 2; 8, 3 5. See שְׁכָנִיָּה.

שְׁכָנִיָּה (the same) *n. p. m.* 2 CHR. 31, 15.

שָׁכֵן see שָׁכֵן.

שָׁכַר I. (part. pass. f. constr. שָׁכָרָה; inf. constr. שָׁכָרָה; fut. יִשְׁכָּר) *intr. prop.* *to drink one's fill*, *to drink to satisfaction*, *to drink abundantly, deeply*, an intensive of שָׁחַד, as שָׁכַר is an intens. of אָכַל HAG. 1, 6 (conseq. = רָגַד) GEN. 43, 34, SONG OF SOL. 5, 1, and therefore applied in the first instance to wine that excites cheerfulness; *to be drunk or intoxicated*, with יין GEN. 9, 21; *to be drunk*, with the accusat. of the material, יין Is. 29, 9, עָקִים 49, 26, seldom with מֶן 51, 21. Fig. *to be obscured, darkened*, of the mind; *to be giddy* Is. 29, 9, along with יָקַד; *to be full*, of the divine anger 51, 21; JER. 25, 27; then as a result *to be exposed to mockery* NAH. 3, 11 (comp. HAB. 2, 16), and *to be bared* LAMENT. 4,

21. שכר *drunken* Is. 51, 21, with God's wrath. Ar. سكر (to be drunk, to reel, to be senseless), Aram. שכר, Malt. syker the same. Derivat. שכר, 2.

Pih. שכר (*part. fem.* משכרת; *inf. abs.* ישכר) HAB. 2, 15, which, however, may be the *part.* = משכר, מְשַׁכֵּר; *fut.* ישכר. 1. to make drunk, to intoxicate 2 SAM. 11, 13; fig. to make drunk, a people (to give them up to scorn and destruction) Is. 63, 6; JER. 51, 7; HAB. 2, 15 (see the noun שכר). — 2. (not used) to be rich, fruitful, of a place. Deriv. שכר, שכר, שכר, the proper name שכר.

Hif. השכיר (*fut.* יִשְׁכִּיר) same as שכר to make drunk or intoxicate; figurat. JER. 48, 26; 51, 39 57; to satiate, with the accus. הָצִים and כֵּן DEUT. 32, 42; comp. רָהַה.

Hithp. השתכר to shew oneself drunken 1 SAM. 1, 14.

The fundamental signification of the stem seems to be, as in רָהַה, to overflow, to moisten plentifully, and the Ar. سكر or tr. سكر may have likewise proceeded from it; the idea of drinking deeply being a mere extension of the same. The organic root שכר is also perhaps in כר (כָּרַר) I, 3. But see שכר.

שכר II. (not used) tr. same as שכר (which see) to hire, to purchase, Arab. شکر; ident. in its organic root שכר with that in כר (which see). Deriv. אֶשְׁכֵּר 1.

שכר (*part.* שכר, once שכר Ezr. 4, 5; *inf. abs.* שְׁכֹר, *constr.* שְׁכֹר; *fut.* יִשְׁכֵּר) *trans.* same as שכר II. to hire, with the accus. צוּרָה Is. 46, 6, troops 2 SAM. 10, 6, 2 KINGS 7, 6, פָּדָן JUDGES 18, 4; to buy GEN. 30, 16; 1 CHR. 19, 7; to bribe PROV. 26, 10, רָקִים JUDGES 9, 4, בָּלָעִם DEUT. 23, 5, with עַל against one. Deriv. שכר, שכר, שכר, שכר, and the proper names יששכר, ישכר.

Nif. נִשְׁכַּר to hire oneself out, to be hired, כּ for 1 SAM. 2, 5.

Hithp. הִשְׁתַּכַּר (*part.* מִשְׁתַּכַּר) to hire oneself out, for wages HAG. 1, 6.

The stem שִׁ is the Ar. شَكَر (to reward, to thank); the organic root שכר is also found in כר II. (= קנה II.), Aram. אֶ-כַּר, Sanskrit *kri* = *kar*.

שכר (c. שכר, with *suff.* שְׁכֹר, שְׁכֹר, שְׁכֹר) *m.* 1. hire, for service GEN. 30, 28; payment Ex. 2, 9; recompense GEN. 30, 28 32; blessing, prosperity 15, 1; fare JON. 1, 3; support NUM. 18, 31; reward Ez. 29, 18 19. — 2. (one working for pay) *n. p. m.* 1 CHR. 11, 35, for which 2 SAM. 23, 33 has שָׂרָר; 1 CHR. 26, 4.

שכר (from שכר I.) *m.* commonly an intoxicating drink, temetum (Targ. מְרִי. LEV. 10, 9), forbidden along with יֵינ to the priests during their time of service in the sanctuary LEV. 10, 9 (Ex. 29, 40 יֵינ alone). The Magi (Clem. Al. Strom. III. p. 446), the Egyptian priests (Plut. Isid. 6), and the Pythagoreans (Jambl. vit. Pyth. ep. 16. 24) were also obliged to abstain from wine. Coupled with יֵינ NUM. 6, 3, DEUT. 29, 5, JUDGES 13, 4 7 14, 1 SAM. 1, 15, and parallel to it Mic. 2, 11. שכר was a drink of toppers and debauchees Is. 5, 11; merry songs were sung under its influence 24, 9, Ps. 69, 13, and it caused a reeling motion Is. 28, 7; 29, 9. It is used for יֵינ NUM. 28, 7 (Targ. Vulg.). שִׁ כָּהָה to drink to full intoxication Is. 56, 12; מִכָּה שִׁ 5, 22 to mix strong drink (with spices), to make it fiery (Pliny H. N. 14, 19), by which means it becomes מְכַה. — According to Jerome it was prepared from grain, grapes or honey; according to Kimchi from fruits; according to Ibn Ezra from wheat, honey or palms (the Ar. سكر is chiefly palm-wine). In any case it was different from יֵינ, as מְכַה is from מְכַה. Whether a peculiar stem שכר to boil, to brew (connected with כָּר) should be assumed for it is questionable.

עָטָה שִׁ *m.* hire, wages, for work, עָטָה שִׁ to work for wages, עָטָה שִׁ a hired la-

bourer Is. 19, 10 (where the LXX and Syr. read שִׁכָּר); Prov. 11, 18.

שִׁכָּר see שִׁכָּר.

שִׁכָּר (from the Pih. of שִׁכָּר I.) *m.* the act of making drunk, intoxication, HAB. 2, 15 *filling thy bottle full, and also making drunk.*

שִׁכָּרָה *f.* a drunken woman 1 SAM. 1, 13.

שִׁכְרוֹן *m.* 1. drunkenness Ez. 23, 33, coupled with יָנוֹן, where we should perhaps read שִׁכְרוֹן; 39, 19. — 2. (fruitfulness) *n. p.* of a city on the northern border of Judah, with *a* of motion שִׁכְרוֹנָה, for which mss. and the Targ. read לְשִׁכְרוֹן JOSH. 15, 11.

שָׁל (from שָׁלָה III. after the form שָׁד, יוֹ, יָד (from שָׁדָה, זָנָה, יָדָה) *m.* prop. the act of wandering, wavering; hence a fault, sin, 2 SAM. 6, 7 for the crime (LXX, Vulg. Targ.), which 1 CHR. 13, 10 explains by אֶשֶׁר-שָׁלָה יָדוֹ עַל-הָאֲרֹן on account of the strangeness of the expression.

שָׁל (from שָׁ = אֶשֶׁר and לְ, conseq. = לְ אֶשֶׁר; a late word) a particle, denoting the relation, either of two nouns to one another and so marking the genitive, or two statements; but without a preposition it is used only in modern Hebrew and Phœnician. In Hebrew we have only שָׁל = בְּאֶשֶׁר לְ, e. g. בְּאֶשֶׁר לְ because of whom, or on account of whose guilt Jon. 1, 7, conseq. = בְּעֵינֵי מִי, and in 1, 8 explained by בְּאֶשֶׁר לְ מִי; בְּאֶשֶׁר לְ 1, 12 on my account (Aram. בְּדִיל, דִּיל). The expression בְּשָׁל אֶשֶׁר ECCLES. 8, 17 is difficult, where the LXX, Vulg. and Syr. read בְּכָל-אֶשֶׁר; but one may take it as = the Aram. בְּדִיל because that, whilst that, eo quod.

שָׁלָה *Aram.* see שָׁלָה II.

שָׁלָח *adj. m.* same as שָׁלָח tranquil, undisturbed, prosperous JOB 21, 23. The שָׁ has arisen either from the neighbouring שָׁלִי, or by union with it; but it is better to consider it a simple שָׁ-insertion.

שָׁלַח (Kal not used) *tr.* to attach or

bind together, to pin into one another; Aram. שָׁלַח in Pa. to bind, whence שָׁלַח and שָׁלַח the steps (of a ladder); Ar. سَلَب (Arabs Erp.), hence سَلَبَة (step, clasp, rope-ladder), صَلَب (to fasten). The organic root שָׁלַח is also in שָׁלַח II (which see), Arab. حَلَف, حَلَفَة I. (which see), لَح, لَحَة I. (חֶלֶה, לֶחֶם, לֶחֶם). Deriv. שָׁלַח. — A reference to لَصِب adhaesit, gives the same meaning.

Pu. שָׁלַח (part. f. pl. מְשַׁלְּחִים) to be united, to be fitted to one another, by a ledge, spoken of tenons (יָדוֹת) Ex. 26, 17; 36, 22; comp. מְשַׁלְּחִים ledges. The explanation to be opposite to (Targ. LXX) is unsuitable.

שָׁלַח (only pl. מְשַׁלְּחִים) *m.* joint-ledge, so called from fastening together (not from piercing into) 1 KINGS 7, 28 29; Targ. שָׁלַח, Vulg. junctura, comp. Ar. سَلَب step, rope; see שָׁלַח.

שָׁלַח (Kal not used) *intr.* to shine, to glitter, to be white, of snow; Ar. نَلَم to shine, of a blade, Syr. نَلَم to make white or shining. The organic root שָׁלַח lies also in שָׁלַח, שָׁלַח; the signification to break through seems connected with it, as appears from שָׁלַח (which see). It is not related to the Arab. نَلَم (to break). Deriv. שָׁלַח.

Hif. הִשְׁלִיחַ (fut. ap. הִשְׁלִיחַ) to make white, to cause to bleach, the bones of the fallen, Ps. 68, 15 whilst thou, the Almighty, scatterest kings in it, thou makest them bleach on Zalmón (LXX, Vulg.). The allusion is to a victory gained by Israel at הַר צִלְחֹן (JUDGES 9, 48), not far from שָׁכֶם, where the leaders of the vanquished (מְלָכִים, see מְלָכִים) were scattered, and the bones of the fallen lay bleaching; though it has not been ascertained to what event the reference is. See צִלְחֹן.

שָׁלַח *m.* snow, so called from its whiteness Ex. 4, 6 and shining LAMENT. 4, 7; an image of purity of soul Ps. 51, 9; prop. JOB 6, 16, together with קָרָה for

winter generally Prov. 31, 21, fully **שָׁלַג** 2 SAM. 23, 20; **שָׁלַג** Prov. 25, 13 cooling by snow, refreshing JER. 18, 14; Aram. **שָׁלַג**, **שָׁלַג**, **שָׁלַג**, Ar. **شَلَج**, Malt. sylg the same.

שָׁלַח I. (*ful. ap.* **שָׁלַח**, abridged from **שָׁלַח**, as **שָׁלַח**, **שָׁלַח** are from **שָׁלַח**, **שָׁלַח**) *tr.* to tear from, to draw from, to draw away, to draw forth, with the accus. **שָׁלַח**, JOB 27, 9 when God draws out (of the body as the sheath DAN. 7, 15 or vessel of the soul Is. 53, 12) his soul; rightly given by the Targ. **שָׁלַח**, Syr. **شَلَح**. The acceptance of **שָׁלַח** as = **שָׁלַח** from **שָׁלַח** or as a contraction of **שָׁלַח** is unnecessary.

The organic root **שָׁלַח** is also in **שָׁלַח**, Aram. **שָׁלַח**, whence the part. **שָׁלַח** in **שָׁלַח** a cormorant, prop. drawing forth fishes, **שָׁלַח** a flesh-hook, Syr. **شَلَح** to draw forth.

שָׁלַח II. (3 *perf. pl.* **שָׁלַח**; *ful. pl.* with a slight pause for the sake of emphasis **שָׁלַח**, poet. for **שָׁלַח**, with Yod as the third radical, as in **שָׁלַח**, **שָׁלַח**) *intr.* to be tranquil, at peace, secure, of **שָׁלַח** JOB 12, 6, **שָׁלַח** Ps. 122, 6, where one ms. has **שָׁלַח**; to be cheerful, to enjoy secure rest, of **שָׁלַח** LAMENT. 1, 5; JER. 12, 1; cognate in sense **שָׁלַח**, **שָׁלַח** in other places **שָׁלַח** and **שָׁלַח** occur instead. Derivat. **שָׁלַח**, the proper names **שָׁלַח**, **שָׁלַח** 2, **שָׁלַח** (together with **שָׁלַח**, **שָׁלַח**, **שָׁלַח**).

The stem is the Aram. **שָׁלַח**, **שָׁלַח**, **שָׁלַח**, Ar. **سَلَا** (to be tranquil). The fundamental signification seems to be either to stretch, to extend (cognate in sense **שָׁלַח** and **שָׁלַח** 1) which is transferred to that of being secure or tranquil, or as in **שָׁלַח** and **שָׁלַח** (to lean, to lie at rest. In the latter case, the organic root **שָׁלַח** would coincide with that in **שָׁלַח** (which see).

שָׁלַח III. (not used) *intr.* to waver, hence to stumble, to err, to commit a fault; Aram. **שָׁלַח**, **שָׁלַח**, Targ. for

שָׁלַח and **שָׁלַח**; Syr. **سَلَا**, Ar. **سَلَا**. The organic root **שָׁלַח** is connected with that in **שָׁלַח**. Deriv. **שָׁלַח**, **שָׁלַח** 2, **שָׁלַח** 2 (from **שָׁלַח** = **שָׁלַח** III.).

Nif. **שָׁלַח** (*ful.* **שָׁלַח**) to go astray 2 CHR. 29, 11.

Hif. **שָׁלַח** (*ful.* **שָׁלַח**) to lead astray 2 KINGS 4, 28 = **שָׁלַח** 4, 16.

שָׁלַח IV. (not used) *intr.* to draw after, of the after-birth; the organic root **שָׁלַח** is = that in **שָׁלַח** (**שָׁלַח**), Aram. **שָׁלַח**, **שָׁלַח**; Ar. **سَلَا**. Deriv. **שָׁלַח**.

שָׁלַח (from the Aram. **שָׁלַח** II.) Aram. *f.* error, sin DAN. 3, 29 K'tib for **שָׁלַח**; better perhaps to read **שָׁלַח** (= **שָׁלַח** = **שָׁלַח**).

שָׁלַח (not used) *intr.* to be thick, fat, cogn. in sense with **שָׁלַח**, of birds; ident. in its organic root **שָׁלַח** with that in **שָׁלַח** (to be thick, fleshy, fat); Ar. **سَلَا**, Aram. **שָׁלַח**, **שָׁלַח** the same. Deriv. **שָׁלַח**, **שָׁלַח**.

שָׁלַח 1. (contracted from **שָׁלַח**) *f.* a petition 1 SAM. 1, 17. Many adopt this reading in DAN. 3, 29 K'tib also. — 2. (from **שָׁלַח** II.; peace, rest, prosperity) *n. p. m.* GEN. 38, 5, whence *patr. m.* (irregular) **שָׁלַח** NUM. 26, 20, as if the ground-form were **שָׁלַח**; in 1 CHR. 9, 5 we have even **שָׁלַח** from **שָׁלַח** = **שָׁלַח**.

שָׁלַח (peace, rest; from **שָׁלַח** II.) 1. *n. p. m.* same as **שָׁלַח** 2; hence *patr. m.* **שָׁלַח** 1 CHR. 9, 5. — 2. *n. p.* of a place, commonly **שָׁלַח** which see.

שָׁלַח I. (= **שָׁלַח**) Aram. *intr.* same as the Hebrew **שָׁלַח** II. to be peaceful, at rest, fortunate; *part. pass.* **שָׁלַח** = **שָׁלַח** DAN. 4, 1 prosperous, coupled with **שָׁלַח**.

שָׁלַח II. or **שָׁלַח** (not used) Aram. *intr.* same as the Hebrew **שָׁלַח** III. Deriv. **שָׁלַח**, **שָׁלַח**.

שָׁלַח (from *Hif.* **שָׁלַח** = **שָׁלַח**) of the stem **שָׁלַח** which see) *f.* a flame, brightness JOB 15, 30; Ez. 21, 3; **שָׁלַח** (one word according to Ben-Asher) SONG OF SOL. 8, 6 the flame of Jah, i. e. kindled

by God. The LXX seem to have read *שְׁלֹוּבְהִי*.

שְׁלֹוּ and *שְׁלֹוּ* (1 *p. perf.* *שְׁלֹוּ*) *intr.*

1. same as *שְׁלֹוּ* II. *to be at rest, without care, contented, prosperous* JOB 3, 26; parallel to *שְׁקַט* and *נִיחָא*. The final letter of the stem *ו* for *ה* must have been in the dialects also, as is clear from derivatives, and is to be explained as in the Hithpael of *שָׁחָה*. Deriv. the adj. *שְׁלֹוּ* (*שְׁלֹוּ*), the nouns *שְׁלֹוּ*, *שְׁלֹוּ* and *שְׁלֹוּ*. — 2. same as *שְׁלֹוּ* III. Deriv. *שְׁלֹוּ* 2, *שְׁלֹוּ* 2.

שְׁלֹוּ see *שְׁלֹוּ*.

שְׁלֹוּ (after the form *שְׁלֹוּ*, once *שְׁלֹוּ* JOB 21, 23; *pl. c.* *שְׁלֹוּ*) *adj. m.*, *שְׁלֹוּ* *f.*, 1. *prosperous, happy* JOB 16, 12; *free from care, peaceful* 21, 23, coupled with *שְׁלֹוּ*; *secure, untouched, of cities* ZECH. 7, 7 and a land 1 CHR. 4, 40, coupled with *שְׁלֹוּ* Ps. 73, 12 *who live always secure*. — 2. (from *שְׁלֹוּ* 2) *godless, wicked* EZ. 23, 42; but the LXX have read *שְׁלֹוּ* (*they celebrated*), which suits the context better.

שְׁלֹוּ *m.* same as *שְׁלֹוּ* *rest, peace, prosperity* JOB 20, 20.

שְׁלֹוּ (with *suff.* *שְׁלֹוּ*) *m.* *rest, prosperity, ease* Ps. 30, 7.

שְׁלֹוּ (from *שְׁלֹוּ*, after the form *שְׁלֹוּ* from *שְׁלֹוּ*, also *שְׁלֹוּ* K'ri; *pl.* *שְׁלֹוּ*) *comm.* *a quail or collect. quails* EX. 16, 13; NUM. 11, 32; Ps. 105, 40; *pl.* *שְׁלֹוּ* NUM. 11, 31, perhaps from *שְׁלֹוּ* = Arab. *سَلْوَى*. As this bird is also in Arab. *سَلْوَى* (the fat one), *שְׁלֹוּ*, *שְׁלֹוּ*, and the Sam. *שְׁלֹוּ* have certainly this fundamental signification only (*Rashi*). LXX *ὄρνις* and *ὄρνις* *μύττα*, Vulg. *coturnix*.

שְׁלֹוּ (from *שְׁלֹוּ* II., def. *שְׁלֹוּ* in Targ.) *Aram. fem. error, mistake, transgression*, coupled with *שְׁלֹוּ* DAN. 6, 5; 'אמר 3, 29 K'ri; 'עבד EZR. 4, 22. See *שְׁלֹוּ*.

שְׁלֹוּ see *שְׁלֹוּ*.

שְׁלֹוּ (not used) *Aram. intr.* same as the Hebrew *שְׁלֹוּ*. Deriv. *שְׁלֹוּ*.

שְׁלֹוּ (with *suff.* *שְׁלֹוּ*) *Aram. f. rest, security* DAN. 4, 24.

שְׁלֹוּ see *שְׁלֹוּ*.

שְׁלֹוּ (*c.* *שְׁלֹוּ*, *pl.* with *suff.* *שְׁלֹוּ*) *f.* 1. (from *שְׁלֹוּ*) *f. peace, rest* PROV. 17, 1; Ps. 122, 7; *lazy rest, carelessness* PROV. 1, 32, intensified *שְׁלֹוּ* EZ. 16, 49 = *pride* (comp. Ps. 30, 7); 'בַּשְּׁ in the *careless security* (of people), i. e. suddenly DAN. 8, 25 = *שְׁלֹוּ* JOB 15, 21 (comp. Targ. *שְׁלֹוּ*, *שְׁלֹוּ* for Hebr. *שְׁלֹוּ*); with *confidence* = *שְׁלֹוּ* DAN. 11, 21. — 2. (from *שְׁלֹוּ* = *שְׁלֹוּ* III.) *crimes, errors* JER. 22, 21; but it may also be taken here in the same sense as in PROV. 1, 32.

שְׁלֹוּ (prop. *part. pass.*) *m.* *one sent* 1 KINGS 14, 6; Targ. *שְׁלֹוּ*, comp. modern Hebrew *שְׁלֹוּ*.

שְׁלֹוּ (only *pl.* *שְׁלֹוּ* and *שְׁלֹוּ*) *m.* *pl.* *a sending away or home of a wife* EX. 18, 2; *a dismissal, from union with the state, a renunciation*, in 'נָתַן MIC. 1, 14, *to give a divorce-bill* being expressed by *שְׁלֹוּ*. Metaphor. *a dowry, with which a daughter is sent away* 1 KINGS 9, 16; comp. *שְׁלֹוּ* JUDGES 12, 9.

שְׁלֹוּ (from *שְׁלֹוּ* after the form *שְׁלֹוּ*, plur. *שְׁלֹוּ*) 1. *adj. m. well, in good health, integer, in formulas of salutation or other cases* GEN. 43, 27; *sound, safe* 1 SAM. 25, 6; 2 SAM. 17, 3; 20, 9; *unhurt* JOB 5, 24; *spared* 2 SAM. 17, 3; *in good condition* IS. 41, 3; *secure, tranquil* JOB 21, 9; plur. *שְׁלֹוּ* as a subst. *friends, persons seeking peace, pious ones* Ps. 55, 21, *secure ones* 69, 23; as an *adv.* *fully* (parallel *שְׁלֹוּ*, see Am. 1, 6 9) JER. 13, 19; comp. *שְׁלֹוּ*. — 2. *a substant.* a) *wholeness, health* Ps. 38, 4, parallel *שְׁלֹוּ*; b) *welfare, good* DEUT. 29, 18; *success, prosperity* 1 KINGS 2, 33; *שְׁלֹוּ* 2, 13 *is thy coming for good?* i. e. *bringest thou good?* also *שְׁלֹוּ* alone 2 KINGS 5, 21; *שְׁלֹוּ* *is he well?* a

formula of asking after another GEN. 29, 6, to which the answer is שָׁלוֹם 2 KINGS 4, 26, but לְ שָׁלוֹם also stands for it 2 SAM. 18, 29; also *progress* 11, 7; *security, rest* Is. 32, 17 = הַשְׁקָטָה and בְּטָחָה; *comfort* 39, 8, coupled with אֲמָרָה (security), opposite רָע (misfortune) 45, 7; = טוֹב 52, 7, צָדִיק Ps. 85, 11. Here belong the phrases: לְשָׁלוֹם to ask one after his welfare GEN. 43, 27 = to salute, or שָׁלוֹם לְשָׁלוֹם JER. 15, 5, without לְשָׁ 2 SAM. 11, 7, or with an accus. after, Ps. 122, 6; רָאָה אַחֲרֵי שָׁלוֹם to see after the welfare of one GEN. 37, 14, for which are also used לְשָׁלוֹם 1 SAM. 17, 18, רָאָה אַחֲרֵי שָׁלוֹם ESTH. 2, 11, ellipt. לְשָׁלוֹם 2 KINGS 10, 13. Forms of wishing well to one departing are: לְשָׁלוֹם 1 SAM. 1, 17, לְךָ 20, 42, בְּךָ 2 SAM. 15, 9, comp. *vnaye eis eiqlhny* (MARK 5, 34). Forms of address: לְךָ JUDGES 6, 23, לְךָ 19, 20, לְכֶם GEN. 43, 23, along with אֲלֵהֶם; exclamations, שָׁלוֹם 2 SAM. 18, 28, שָׁ 1 CHR. 12, 18, comp. מַלְאָכָה for *chaïke* (MATTH. 26, 49). In a spiritual sense, *salvation, oracle of salvation* Ps. 85, 9. — 3. *peace*, as a state of rest LEV. 26, 6; JUDGES 4, 17, opposite מְלָחְמָה DEUT. 20, 11; Ps. 120, 7; hence the expressions לְשָׁ to invite to peace, to offer peace JUDGES 21, 13; לְשָׁ אַחֲרֵי to accept peace from one DEUT. 20, 11; לְשָׁ to grant peace to JOSH. 9, 15. שָׁרִי Is. 9, 5 *prince of peace* means the great descendant of David, the Messiah, when he shall restore peace by overcoming his enemies; also שָׁלוֹם alone MIC. 5, 4. שָׁלְמָנִי Is. 33, 7 *messengers of peace* (sent by Hezekiah). Metaphor. *love of peace*, same as *piety, virtue*, hence שָׁלֵם Ps. 37, 37 = רָחֵם; רֵחָם, things friendly or peaceful 35, 20; *friendship*, אֶשְׁלֵם a friend 41, 10; אֶנְשֵׁי שָׁלֵם JER. 20, 10 = אֶנְשֵׁי שָׁלֵם 38, 22.

שָׁלֵם (from שָׁלַם; a *recompenser* or *retribution*, written also שָׁלַם) *n. p. m.* 2 KINGS 15, 10-15; 22, 14; JER. 22, 11; EZR. 7, 2; NEH. 3, 12; 1 CHR. 2, 40;

7, 13, for which שָׁלַם stands in GEN. 46, 24.

שָׁלֵם (also שָׁלַם; plur. שְׁלֹמִים) *m. requital*, Hos. 9, 7, in the plur. Is. 34, 8; *reciprocal service* MIC. 7, 3, different from שְׁלֹמִים.

שָׁלֵם (from שָׁלַם; *deliverance*, prop. a drawing forth) *n. p. m.* NEH. 3, 15.

שָׁלֵם see שָׁלַם.

שָׁלֵם see שָׁלַם.

שָׁלַח (*part. act. m.* שֹׁלֵחַ, *pass.* שְׁלֻחַ; *inf. absol.* שִׁלַּח, *constr.* שִׁלַּח, once שָׁלַח Is. 58, 9 like a noun; *imper. plur.* שִׁלְחוּ, in pause שִׁלְחוּ, with *suff.* שִׁלְחוּנִי; *fut.* שִׁלְחוּ) *tr. prop. to stretch or extend far off*; hence 1. *to send*, with an accus. GEN. 42, 4; 43, 8, מִלְּאֵךְ 32, 4, with a dat. *commodi* NUM. 13, 2; with לְ instead of the accus. 2 CHR. 17, 7; JER. 16, 16; with the accusative of place *whither* 1 SAM. 4, 4; 1 KINGS 5, 28; seldom with עַד 2 KINGS 2, 2; with an accus. of the person and לְ of the thing JER. 14, 3, or followed by an infin. with לְ NUM. 13, 16; 14, 36; 16, 28; with an accusat. of the person and אֶל to whom GEN. 37, 13; 46, 28, sometimes עַל JER. 26, 15; NEH. 6, 3; with אֶל of the person to whom, and לְ of the thing on account of which 1 KINGS 20, 7, or with an infin. and לְ NUM. 22, 37; שָׁלַח אַחֲרֵי שָׁ to send after one, with an accus. of the person 2 SAM. 3, 26; 2 KINGS 7, 14; to send generally, with accus. of the thing GEN. 38, 23; 45, 27, especially מְסַרִים ESTH. 1, 22, אֲזָרָה NEH. 6, 5, מְנַקָּה 2 KINGS 20, 12; with אֶל JER. 29, 1, or לְ of the person GEN. 45, 23; with בְּיַד of the person 1 SAM. 16, 20, 1 KINGS 2, 25, i. e. *to execute a commission by one* EX. 4, 13; with מִן of place to send for out of 2 SAM. 15, 12; absol. *to send* GEN. 38, 17; Ps. 59, 1; supplemented by another verb 1 KINGS 18, 19; 2 KINGS 11, 4. To this general signification belong: שָׁלַח שְׁלֵמִים to execute things, prop. *to send words* PROV. 26, 6; *to cause to be sent* or *said* JUDGES 11, 28, also שָׁלַח alone

NUM. 22, 10; 1 SAM. 20, 21; followed by לִאָקוּר GEN. 38, 25; elsewhere with an accus. 1 KINGS 5, 22; with an accus. of the place whither 5, 23; to commission, with a double accus. 2 SAM. 11, 22; to grant or offer, help Ps. 20, 3, favour 57, 4, promises 147, 15, signs and wonders 135, 9; to inflict, calamity Ex. 9, 14. — 2. to send away, to let go, with accus. of the person and time JUDGES 11, 38; פָּה שׁ' to let the mouth loose, i. e. to give the tongue free scope Ps. 50, 19; יָד שׁ' רַחְמָנִי to withdraw the hand from a person 1 KINGS 13, 4; with מֵן SONG OF SOL. 5, 4 to put in or through...; to set free, hence שְׂרוּחָה roaming freely GEN. 49, 21 (see אֲשֶׁלָּה). — 3. to stretch forth, נֹתֵנָה הַמִּסָּבָה 1 SAM. 14, 27, מַטֵּה לוֹ Ps. 110, 2; מִגַּל to put in the sickle, in קִצְרִיר Jo. 4, 13; יָד שׁ' רַחְמָנִי to put out the hand, to take a thing GEN. 3, 22, to punish JOB 1, 11; with לְ and the infin. to do a thing 1 SAM. 22, 17; with עַל of a thing upon 1 KINGS 13, 4; with בְּלֹא of a person to do violence to GEN. 22, 12; with בְּ of a thing to lay hand upon a thing EX. 22, 7; ESTH. 9, 16; of a person upon one GEN. 37, 22; to punish NEH. 13, 21; without יָד Ps. 18, 17; to touch a thing, i. e. to have to do with it Ps. 125, 3; with אֶל a thing 2 SAM. 6, 6 or בָּ OB. 13; שָׁלַח אֶצְבָּע Is. 58, 9 the stretching out of the finger, a gesture of one who despises the poor (comp. Plaut. Pseud. 4, 7, 45; Mart. 2, 28, 2; Juven. 10, 53), see שְׁלַח שׁ'. זְמוּרָה אֶל-אַף Ez. 8, 17 to put the branch to the nose, as in the sun-worship of the Persians (see זְמוּרָה); but it may also be rendered to put the sickle to the nose, i. e. to injure oneself. Deriv. שָׁלוּחַ, שְׁלַח, שְׁלֻחָה, שְׁלֻחוֹ, מְשֻׁלָּח, מְשָׁלַח, מְשֻׁלָּח, מְשָׁלַח, שְׁלִיחַ, שְׁלִיחָה, שְׁלִיחָה, שְׁלִיחָה, שְׁלִיחָה, שְׁלִיחָה.

Nif. נִשְׁלַח (only *inf. absol.* נִשְׁלָחוּ)
to be sent **ESTH.** 3, 13.

Pih. פִּיחַ (3 p. perf. in pause פִּיחַ; part. מִפִּיחַ; inf. absol. and constr. פִּיחַ and פִּיחַ; fut. יִפְּחֶה, in pause יִפְּחֶה)
1. like Kal, but more common, to send away, without an object Is. 43, 14; with

accus. of the person GEN. 19, 13; 28, 5, or thing 38, 17, with עַל 2 CHR. 32, 31, אֵל JER. 27, 3, or לְ 2 CHR. 24, 23, sometimes with בְּיָד in addition, *by one*, JER. 27, 3; *to send forth*, of God, e. g. wrath EX. 15, 7, punishments, with אֵל DEUT. 7, 20, Jo. 2, 25, אֵל Ez. 14, 19, קָל 5, 17, לְ of a person JER. 48, 12; with אֲחֵרִי *to send after* JER. 9, 15; מְדוּן אֲשֶׁר PROV. 6, 14 *to send strife*, i. e. *to excite contention*, בִּינְיָאֵרִים. — 2. *to send away*, opposite to withhold GEN. 24, 54; 30, 25; *to send home*, the sacred ark 1 SAM. 6, 2; *to send out*, to move freely about, *to let go free* Is. 32, 20; JOB 21, 11; *to send forth*, בָּצֵר, i. e. *to pasture* EX. 22, 4; *to set free*, captives ZECH. 9, 11, a slave JER. 34, 9, followed by אֲחֵרִי; *to let loose*, שִׁוְעָקִים JUDGES 15, 5; *to give up*, שְׁלַח LEV. 16, 10; *to let fly* 14, 7; *to let flow* Ez. 31, 4; שֶׁרִיקָם אֲשֶׁר *to send forth empty* GEN. 31, 42; שֶׁרִיקָם *to set out*, בָּח, i. e. *to give in marriage* JUDGES 12, 9 (comp. שְׁלִיחִים); *to accompany* GEN. 18, 16; 31, 27; *to go with* 2 SAM. 19, 32, where the reading should be לְשִׁנָּה אֹתוֹ בְּיָדָהּ *to conduct him over the Jordan* (LXX, Vulg., Targ.); בְּיָד *to let be carried off by the hand* JOB 8, 4, comp. LEVIT. 16, 21; *to let down*, into בּוֹר, by ropes JER. 38, 6; *to let grow long*, פָּרַע Ez. 44, 20, comp.

Arab. *رسل*) the same (proceeding from the idea of *sending forth*). — 3. in a stronger sense, *to cast, to shoot*, *הָצִיץ*, with *לְמַטְרָה* 1 SAM. 20, 20; *אָט* (*to throw fire*) *to put into the fire* AM. 1, 4, also *פָּאָט* Ps. 74, 7; *to cast forth*, *הָצִיץ* ECCLES. 11, 1; *to cast down*, *רָסָן*, with *הַנְּלִיץ* JOB 30, 11; *to push away*, *הַנְּלִיץ* 30, 12, i. e. to allow them no rest; *שָׁן* *הַנְּלִיץ* *to cast away the pains*, i. e. to work off the after-pains in birth 39, 3; *to reject* 1 KINGS 9, 7, for which 2 CHR. 7, 20 has *הַשְׁלִיךְ*; *to drive away, cast out*, = *גָּרַשׁ* (EX. 11, 1) GEN. 3, 23, LEV. 18, 24, utterly JER. 28, 16; especially *a woman, to separate from her, to put her away, repudiare feminam* GEN. 21, 14; DEUT. 21, 14 (comp. MAL. 2, 16).

See שְׁלַחִים. — 4. Like Kal to stretch out, יָרָה PROV. 31, 19 20; to spread out, branches Is. 17, 8; Ez. 17, 6, comp. שְׁלַחִים; to extend or spread, a people by enlarging their territory Ps. 44, 3; to pour out, to make spring forth (see שְׁלַחִים) Ps. 104, 10. Deriv. שְׁלַחִים, שְׁלַחִים, the proper name שְׁלַחִים (שְׁלַחִים).

Puh. שְׁלַחִים (part. מְשַׁלֵּחַ, fut. יִשְׁלַחִים) to be sent, יָרָה Ob. 1, for which JER. 49, 14 has שְׁלַחִים; to be let go GEN. 44, 3; to be dismissed, figur. Is. 50, 1; to be free, unrestrained, of a נַפֵּשׁ PROV. 29, 15; to be hunted, scared away, of קָן Is. 16, 2; נִגְזַר מִשְׁלַחִים 27, 10 a habitation forsaken by its inhabitants = נִגְזַר; to be led or precipitated into JOB 18, 8; to be driven down JUDGES 5, 15.

Hif. הִשְׁלַחִים (part. מְשַׁלֵּחַ, inf. constr. הִשְׁלַחִים) to send, punishments, misfortune, with בָּ of a person or object LEV. 26, 22; EZEK. 14, 13; an enemy 2 KINGS 15, 37.

The stem 'ש' is the Aram. שְׁלַחִים (for which שְׁלַחִים was used later), מַלְּחָ (commonly מַלְּחָ), especially in שְׁלַחִים (a messenger, apostle), Ar. سَلَّمَ (also سَلَّمَ meaning to put off, skin, garment), especially in the noun سِلَاح (see שְׁלַחִים), commonly أَسْلَح. The organic root is שְׁלַחִים, lying also in שְׁלַחִים, שְׁלַחִים.

שְׁלַחִים (3 plur. שְׁלַחִים; 2 plur. שְׁלַחִים; 1 plur. שְׁלַחִים; part. pass. שְׁלַחִים; fut. יִשְׁלַחִים) Aram. tr. same as Hebrew שְׁלַחִים to send, followed by a verb finite or an infin. EZR. 4, 14; DAN. 3, 2; with the accusat. מִלְּחָה 3, 28; 6, 23; with the accusat. of the thing, and עַל of the person to EZR. 4, 11; 5, 6; to issue, שְׁלַחִים 4, 17; to stretch out, יָרָה or שְׁלַחִים DAN. 5, 24, with לְ towards a thing, i. e. to attempt a thing EZR. 6, 12, Targ. יָרָה.

שְׁלַחִים (prop. inf. Kal) m. the stretching out (of the fingers), a gesture of contempt Is. 58, 9.

שְׁלַחִים (prop. inf. Pih.) m. the putting away, of a wife MAL. 2, 16, which God does not look upon with satisfaction (MATTHE. 5, 22; MARK 10, 11), though it was permitted (DEUT. 24, 1).

שְׁלַחִים (in pause 'ש', with suff. שְׁלַחִים; plur. with suff. שְׁלַחִים) m. 1. a weapon, missile (consequently from the significat. to throw) 2 CHR. 23, 10; 32, 5 (LXX, Vulg.), Syr. سِلَاح; NEH. 4, 11 הַשְּׁלַחִים; a figure of imminent danger is שְׁלַחִים עַל עַבְדִּי JOB 33, 18 and 36, 12 to run upon the weapon, = עַבְדִּי בַשְּׁלַחִים 33, 28; compare Jo. 2, 8. In NEH. 4, 17 we should read אִישׁ שְׁלַחִים בְּיָדוֹ for אִישׁ שְׁלַחִים. Compare Arab. سِلَاح and

سِلَاح weapon. — 2. a sprout, shoot (comp. שְׁלַחִים GEN. 49, 21 according to some; שְׁלַחִים Ps. 80, 12) properly what stretches forth of itself SONG OF SOL. 4, 13, and perhaps also Ez. 31, 5, where the reading should be בְּשְׁלַחִים, a gloss upon בְּשִׁטְתִּי; comp. שְׁלַחִים, Coptic ὠλεξ, ὠλεξ, ὠλεξ. — 3. same as שְׁלַחִים, the name of a pool (בְּרִיקָה) at the king's garden, and conseq. on the south side of the city of Jerusalem NEH. 3, 15; Vulg. Siloe. — 4. (sprout, child, or missile; perhaps a sending away, a wandering, colony) n. p. m. GEN. 10, 24, and of a tribe of the Chaldeans in the extreme north-eastern part of Mesopotamia 11, 12, where we also meet with a place سَلْم (Assemani Bibl. Orient. I, 495; II, 115. 351).

שְׁלַחִים (with the art. הַשְּׁלַחִים, formed from Pih. with the omission of Dagesh; also in mss. שְׁלַחִים, after the form שְׁלַחִים; a bursting forth, comp. שְׁלַחִים Ps. 104, 10 and בְּרִיקָה הַשְּׁלַחִים in the Mishna; Coptic ὠλεξ water, which is conducted in little rivulets) n. p. of a fountain rising in the southern part of the valley of the Tyropoeum between the upper and lower city of Jerusalem, from which a little brook flowed past Zion and Moriah Is. 8, 6; comp. Josephus B. J. 5, 4, 1; Robinson, Pal. I, 493; New Bibl. Res. p.

320. The little brook flowing southward out of the fountain is lost in the gardens south of **לָשֶׁל**; comp. Is. 32, 14; Robinson l. c. — **בְּרִכַּת הַשֶּׁלַח** NEH. 3, 15 is the pool of Siloah (Shelach) at the king's garden where was the spring Rogel (Josh. 15, 7; 18, 16); comp. Joseph. B. J. 6, 7, 2; 8, 5; LUKE 13, 4; JOHN 9, 7 11. The spring **גִּיחֹן** (which see) on the west side of mount Zion 1 KINGS 1, 33 is different from **שֶׁלַח**. The Targ. and Syr. have interchanged them. Comp. also Tobler, die Siloah-Quelle &c. (St. Gallen 1852).

שֶׁלַח see **שֶׁלַח**.

שֶׁלַח see **שֶׁלַח**.

שֶׁלַחָה (only plur. **שֶׁלַחָה**) fem. a shoot, sprout, twig Is. 16, 8.

שֶׁלַחִי (one furnished with missiles, a warrior, or — **שֶׁלַחִיָּה**) n. p. m. 1 KINGS 22, 42.

שֶׁלַחִים (fountains, from **שֶׁלַח** 3) n. p. of a city in Judah Josh. 15, 32.

שֶׁלַחֵן (constr. **שֶׁלַחֵן**, with suff. **שֶׁלַחֵנִי**; plur. **שֶׁלַחָנוֹת**) m. prop. what is spread out, a mat (see **שֶׁלַח**, **שֶׁלַח** and **שֶׁלַחֵן**), to put food upon, comp. *tarveur zqane-ζav* (Od. 10, 370); generally, a table, then a meal 1 SAM. 20, 29 34; 1 KINGS 5, 7; 10, 5. Conquered enemies and dogs had to gather their food under the table JUDGES 1, 27; comp. MATTH. 15, 27. **שֶׁלַחֵן** = to set forth or prepare a table, = to feed or nourish Ps. 23, 5; 78, 19; **שֶׁלַחֵן** = to sit at table 1 KINGS 13, 20 (comp. **שֶׁלַחֵן**); **שֶׁלַחֵן** = to eat at one's table, i. e. to be one's guest 2 SAM. 9, 11 13; **שֶׁלַחֵן** = to be the guests i. e. friends of a person 2 SAM. 19, 29, comp. **שֶׁלַחֵן** Ps. 41, 10. **שֶׁלַחֵן** or **שֶׁלַחֵן** NUM. 4, 7 table of the shew-bread, also **שֶׁלַחֵן** 2 CHR. 29, 18, or **שֶׁלַחֵן** 1 CHR. 28, 16, or **שֶׁלַחֵן** LEV. 24, 6, or merely **שֶׁלַחֵן** Ex. 30, 27, symbolising the daily bread. It was a necessary article in the

sanctuary Ex. 25, 23; 26, 35, as well as in the temple of Belus (Herod. 1, 181. 183; Diod. 2, 9); and before Aesculapius in Syracuse there stood a consecrated table (Athen. 15, 48). **שֶׁלַחֵן** MAL. 1, 7 12 and Ez. 41, 22 is the altar, and **שֶׁלַחֵן** Is. 65, 11 means to sacrifice. Figur. a luxurious meal Ps. 69, 23, which the Psalmist by way of imprecation wishes to see converted into a **שֶׁלַחֵן**.

שֶׁלַחֵן I. (inf. constr. **שֶׁלַחֵן**; fut. **שֶׁלַחֵן**) intr. prop. to lead, to conduct, to guide; commonly to administer, to rule, to have dominion, with **שֶׁלַחֵן** of a thing ECCLES. 2, 19; 8, 9; with **שֶׁלַחֵן** NEH. 5, 15 or **שֶׁלַחֵן** of a person ESTH. 9, 1. Deriv. **שֶׁלַחֵן**.

Pih. **שֶׁלַחֵן** (not used) an intensive of Kal. Deriv. **שֶׁלַחֵן**, **שֶׁלַחֵן**.

Hif. **שֶׁלַחֵן** (fut. **שֶׁלַחֵן**) = **הִשְׁלַחֵן** to permit, to give power ECCLES. 5, 18; to put into a position, for doing 6, 2; to let rule, with **שֶׁלַחֵן** Ps. 119, 133.

The organic root **שֶׁלַחֵן** appears to be ident. with that in **שֶׁלַחֵן** (to glide forth); if we do not assume after the Arab. **سَلَط** for the fundamental significat. to divide, separate, split, and therefore to decide, to be powerful, to rule. The Ar. name **سلطان** is derived from this verb.

שֶׁלַחֵן II. (not used) tr. to protect, to cover round; ident. in its organic root **שֶׁלַחֵן** and in fundamental signification with that in **שֶׁלַחֵן** I., **שֶׁלַחֵן** I., **שֶׁלַחֵן** I., **שֶׁלַחֵן** I., **שֶׁלַחֵן** II.; Talm. **שֶׁלַחֵן**, Aram. **שֶׁלַחֵן** the same; comp. Talm. **שֶׁלַחֵן** a veiling (of the head). Derivative

שֶׁלַחֵן (only pl. **שֶׁלַחֵנִים**, constr. **שֶׁלַחֵנִי**, with suff. **שֶׁלַחֵנִי**; from **שֶׁלַחֵן** II.) masc. prop. what protects round about; hence armour, including the **שֶׁלַחֵן**; also an ornament for the neck SONG OF SOL. 4, 4, Vulg. *armatura* (equipment); Ez. 27, 11 they hung their accoutrements on thy walls round about, generalising **שֶׁלַחֵן** and **שֶׁלַחֵן** 27, 10, where the LXX read badly **שֶׁלַחֵן**; espec. a shield, 2 KINGS 11, 10, along with **שֶׁלַחֵן**, as protective, and so

= מָנֵן (1 KINGS 14, 26) 1 CHRON. 18, 7, but also different from מָנֵן 2 CHR. 23, 9. מָלְאֵי הַשָּׁלְטָיִם JER. 51, 11 *fill* (the hands) *with the shields*, i. e. lay hold of them; comp. ZECH. 9, 13 with 2 KINGS 9, 24. Aram. מְלִיטָא *a shield-shaped spot* (Targ. on JER. 13, 23), מְלִיטָא = the Hebrew שְׁלֵטָיִם.

שְׁלֵטָא (3 p. pl. מְלִיטָא, fut. שְׁלֵטָא) Aram. intr. same as Hebrew שָׁלַט I. *to rule*, with א over DAN. 2, 39; 5, 7; *to have power over* DAN. 3, 27, comp. Hebr. מְשָׁל *to be competent* EXOD. 21, 8; *to fall upon* DAN. 6, 25, Targ. for פָּגַע; Syr. حَكَم. Deriv. שְׁלֵטָא, שְׁלֵטָא.

Pa. שְׁלַט (not used) same as Hebr. שָׁלַט. Deriv. שְׁלֵטָא.

Af. מְשַׁלְטָא (with suff. הַשְּׁלֵטָא, הַשְּׁלֵטָא) *to make ruler, to let bear rule*, with the accusat. of a person, and א of a thing DAN. 2, 38 48.

שְׁלֵטָא m. *power*, of מְלִיךְ ECCLES. 8, 4; with א *to have power over* 8, 8; comp. Ar. سُلْطَان dominion, concrete a ruler.

שְׁלֵטָא (only plur. constr. מְשַׁלְטָא) Aram. m. the same. Concrete a ruler DAN. 3, 2.

שְׁלֵטָא (constr. מְשַׁלְטָא, def. מְשַׁלְטָא, with suff. מְשַׁלְטָא, מְשַׁלְטָא; pl. def. מְשַׁלְטָא) Aram. m. *dominion, power*, 'שָׁרָא *to give power* DAN. 7, 6 14; empire 3, 33; 4, 19; 6, 27; 7, 14; שְׁלֵטָא מְלִיכָא 6, 27 *dominion of a kingdom*, different from מְלִיכָא 7, 27; concrete dominions 7, 27.

שְׁלֵטָא (from שָׁלַט, after the form מְשַׁלְטָא) f. prop. *rule, licentiousness*, hence an apposition to זִנְיָה Ez. 16, 30, concrete *an imperious mistress, a licentious, impudent woman*, Vulg. *impudens*; Ar. سَلْبَطَة a woman without shame.

שְׁלֵטָא (from שָׁלַט II.; in pause שְׁלֵטָא) m. *rest, quiet*, in quiet, undisturbed 2 SAM. 3, 27, Syr. سَلْبَطَة; the LXX and Vulg. take it in the sense of שָׁלַט, conseq. as an adv. cum dolo, which is unnecessary.

שְׁלֵטָא (with a suffix מְשַׁלְטָא; from שָׁלַט IV.) fem. prop. *what hangs down, what draws itself after*, and so the *after-birth*, secundae DEUT. 28, 57, perhaps also generally abortus, hence parallel בֶּן; Aram. מְלִיטָא, מְלִיטָא, the same, Ar. سَلَا (Ibn Koreish).

שְׁלֵטָא JOB 21, 23 see שְׁלֵטָא.

שְׁלֵטָא m. same as שְׁלֵטָא JER. 49, 30.

שְׁלֵטָא K'ri see שְׁלֵטָא.

שְׁלֵטָא (pl. שְׁלֵטָא; from שָׁלַט) m. *one having power, a ruler*, ECCLES. 10, 5; a hero 7, 19; שְׁלֵטָא בְּרוּחַ *one who has power over the wind* 8, 8, i. e. able to control it; comp. מִי אֶקְהָרֶיךָ הַחֲפָנִי Prov. 30, 4.

שְׁלֵטָא (def. שְׁלֵטָא, pl. שְׁלֵטָא) Aram. adj. m. *mighty*, of a king, coupled with רַב DAN. 2, 10; of God 4, 14; 5, 21; subst. a ruler 5, 29; a magistrate, with the genitive 2, 15; a satrap EZR. 4, 20.

שְׁלֵטָא and שְׁלֵטָא (with suff. שְׁלֵטָא, pl. שְׁלֵטָא, with suff. שְׁלֵטָא) m. 1. (from שְׁלֵטָא) the name of a measure for dry goods, either the *third* of a whole, perhaps of an אִיפָה, μέτρον (LXX), or a measure consisting of three parts; a measure generally Is. 40, 12, Targ. מְכִילָא, Saad. مكيال (mod. Hebrew שְׁלֵטָא a third part, like ثَلَاث, also umpire, third man).

In the accusat. as a determinative Ps. 80, 6 *by measure*, i. e. abundantly (LXX, Vulg.). — 2. (from שְׁלֵטָא) the name of a musical instrument, mentioned along with חָפְסִים and שְׁמִינָה (3) 1 SAM. 18, 6, as again שְׁמִינָה is coupled with בָּנָיִר, חָפְסִים, קוֹל שׁוֹפָר, שִׁיר (GEN. 31, 27; 2 CHR. 23, 18; 2 SAM. 6, 12). It has been understood to mean a sort of triangle or trichord, as שְׁמִינָה (which see) means a ten-stringed instrument; the ancient interpreters render it sistrum or cymbalum. — 3. (from the verb שָׁלַט) properly a warrior, hero, coupled with בָּנָיִר, hence the head of the warriors and chariot-fighters Ex. 14, 7. In the time of David and Solomon as well as later, it meant a distinguished class

of warriors, a superior division of the גְּבוּרִים, a sort of elite guard of the prince 2 SAM. 23, 8, 2 KINGS 10, 25, from which kings chose their adjutants and the higher military officers 7, 2 17 19; 9, 25; 15, 25; the gradations generally being the following: first אֲנָשֵׁי הַמִּלְחָמָה (common men), then עֲבָדִים (military officials), שָׂרִים and lastly שְׁלִישִׁים (1 KINGS 9, 22). They also appear with the רָצִים 2 KINGS 10, 25. Generally knights Ez. 23, 15, mentioned with פְּהֹת and קְרִיאִים 23, 23. For שְׁלִישִׁי, plur. שְׁלִישִׁים, occurs frequently שְׁלִישָׁה, whence it is probable that שְׁלִישִׁי is not at all connected with שָׁלַשׁ. See שְׁלִישָׁה 2, שְׁלִישִׁים 2, שְׁלִישִׁי, the proper names שְׁלִשׁ and שְׁלִישָׁה. The usual assumption that שָׁלַשׁ 3. has the signification *tristatus*, i. e. a charriot-warrior, so called because each chariot had but three persons, one of whom fought, with a reference to Ex. 14, 7 and 15, 4, and because it is united with שָׂרִי רֶכֶב 1 KINGS 9, 22, must be renounced because of the usage elsewhere. — For שְׁלִישִׁים Prov. 22, 20 see שְׁלִישִׁים.

שְׁלִישִׁי (שְׁלִישִׁי) *m. one who belongs to the association of the שְׁלִישִׁים, a member of the Shalish-class, hence הִשְׁלִישִׁי* 2 SAM. 23, 8 *head of the Shalish-class, applied to the hero יִשָּׁב בְּשָׂדֶה of יִהֲדָבְקָן*. In another division אֲבִישִׁי was the head (רֹאשׁ) 23, 18. In 1 CHR. 11, 11 and 12, 18 K'ri רֹאשׁ הַשְּׁלִישִׁים K'tib רֹאשׁ הַשְּׁלִישִׁים and in 11, 20 הִשְׁלִישִׁי are used for it, which amount in substance to the same thing, because שְׁלִישִׁי may also mean the Shalish-corps. See שְׁלִישָׁה 2, שְׁלִישִׁים 2.

שְׁלִישִׁי or שְׁלִישִׁי (*pl. שְׁלִישִׁים*; from שָׁלַשׁ *num. ord. m.*, שְׁלִישָׁה (*שְׁלִישָׁה*) and שְׁלִישִׁיהָ (*also שְׁלִישִׁיהָ, with suff. f. the third*, of יוֹם GEN. 1, 13, הָרֵשׁ DEUT. 23, 9, הָרֵשׁ GEN. 2, 14, הָרֵשׁ EX. 19, 1, הָרֵשׁ 28, 19, הָרֵשׁ 1 KINGS 18, 1, הָרֵשׁ ZECH. 6, 3, הָרֵשׁ 1 SAM. 20, 5, הָרֵשׁ 20, 12 (*the day after to-morrow*); בְּשָׁלִישִׁי = בְּחֹדֶשׁ Ez. 31, 1; שְׁלִישִׁים 1 SAM. 19, 21 *the third messengers* (בְּלִישִׁים); also

as the third (rank) NUM. 2, 24. An architectural expression is בְּשָׁלִישִׁים Ez. 42, 3 *with the third (story-chambers)*, i. e. put over one another threefold, after the manner in GEN. 6, 16, where it refers to קָנָם. In 2 KINGS 1, 13 we should read with the LXX and Vulg. בְּלִישִׁי. — Fem. שְׁלִישִׁיהָ Is. 19, 24 *a third part*, i. e. the third people in the league; *the third part*, EZEK. 5, 2 12; ZECH. 13, 8; *third*, as a measure or weight, of שֶׁקֶל NEH. 10, 33, דִּין NUM. 15, 6. For שְׁלִישִׁיהָ see שְׁלִישִׁיהָ. With the termination הָ, שְׁלִישִׁתָּה Ez. 21, 19 an *adv.*, for the third time.

שְׁלִישִׁיהָ see שְׁלִישִׁי.

שְׁלִישִׁי see שְׁלִישִׁי.

שָׁלַךְ (Kal not used) *tr. prop. same as שָׁלַח to send away, to cast*, Arab. سَلَقَ and سَلَقَى *to throw, to stretch forth*; also *intrans. to plunge*, of the pelican. The organic root שָׁלַךְ lies also in שָׁלַח (which see). Deriv. שְׁלִיחַ.

Pih. שָׁלַךְ (not used) to overthrow, to fell, trees; to cast off, leaves; to cast out, rubbish. Deriv. שְׁלִיכָה, the proper name שְׁלִיכָה.

Hif. הִשְׁלִיךְ (part. מִשְׁלִיךְ; inf. absol. as a noun הִשְׁלִיךָ JER. 22, 19 and 36, 23, inf. constr. הִשְׁלִיכָה; fut. מִשְׁלִיכָה, ap. מִשְׁלִיכָה 1. *to cast, to throw*, with the accus. of the person or thing GEN. 21, 15; Ex. 7, 10; *to cast off*, נִצָּה, of the olive-tree JOB 15, 33; *to cast away*, כָּלִים 2 KINGS 7, 15, opposite שָׁנָה (*to keep*) ECCLES. 3, 6, or כָּסָה 3, 5; *to cast into*, with accusat. of the place, as אֶרֶץ Ex. 4, 3, הַבְּרָה GEN. 37, 24, הַיָּאֲרָה Ex. 1, 22; seldom with מָל GEN. 37, 22 or בָּ of a place 37, 20, but the latter occurs oftener EXOD. 32, 24; 2 KINGS 2, 16; Is. 19, 8; with לָ 2 CHR. 24, 10; with כֵּן *to cast out* DEUT. 29, 27, הִשְׁלִיכָה *to cast out of the hand* JUDGES 15, 17; *to throw down from the point of a rock* 2 CHR. 25, 12; הִשְׁלִיכָה *to tear out of the teeth* JOB 29, 17; with מָל of a person *to throw to* 1 KINGS 19, 19; with עַל of a person *to cast upon* NUM. 35, 20;

to shoot at one JOB 27, 22; with על of the thing to pour or scatter upon EZ. 43, 24; 2 KINGS 23, 6; to throw over 2 SAM. 20, 12; to השליך to throw to EX. 22, 30; with מן or על of a person to cast from DEUT. 29, 27; EZ. 18, 31; PS. 2, 3. Here belong the phrases הוֹשֵׁן גִּזְרִי to cast the lot JOSH. 18, 8 10 = הוֹשֵׁן חֶבֶל Mic. 2, 5; הוֹשֵׁן מִשְׁכָּן to destroy a habitation JER. 9, 18; הוֹשֵׁן גִּסְסִין to cast away the vine, i. e. to look upon it as unfit for use JO. 1, 7. Fig. הוֹשֵׁן פִּי עֲצָהּ his own counsel casts him down JOB 18, 7. — 2. Metaph. in the formulas הוֹשֵׁן מִנְּפֶנֶר to cast away his life direct, i. e. to expose it to the greatest danger JUDGES 9, 17, where מִנְּפֶנֶר is the accus. of direction straight before; comp. the Greek παραβάλλεσθαι ὅτιν ψυχῆς (II. 9, 322). הוֹשֵׁן דָּבָר אַחֲרָיו Ps. 50, 17 to cast a word behind one, i. e. to despise, condemn, for which is also used הוֹשֵׁן אַחֲרָיו 1 KINGS 14, 9; NEH. 9, 26; of God, to cast sins behind His back, i. e. not to regard or punish them IS. 38, 17. הוֹשֵׁן יְהוָה to cast one's burden on God, i. e. to commit it to Him PS. 55, 23, comp. מִנְּפֶנֶר גַּל עַל-יְהוָה 37, 5. הוֹשֵׁן מִנְּפֶנֶר to drive or reject from his presence 2 KINGS 13, 23; 17, 20, and also simply הוֹשֵׁן Ps. 71, 9. — הוֹשֵׁן לְכַתְּמָהּ in AMOS 4, 3 should be read הוֹשֵׁן (to be cast) after the LXX, Symm., Hieron., Syr. and mss.; but see הוֹשֵׁן.

Hof. הוֹשֵׁן and הוֹשֵׁן (part. מוֹשָׁן; fut. יוֹשֵׁן) to be thrown JER. 22, 28, to be cast out, with מן of a place IS. 14, 19; with אֶל or מִן of place whither 2 SAM. 20, 21; 1 KINGS 13, 25; with לְאָרֶץ to be thrown down EZ. 19, 12; with לְ to JER. 36, 30; fig. to be destroyed DAN. 8, 11; metaph. הוֹשֵׁן עַל Ps. 22, 11 to be cast upon one, i. e. to be committed to the care of.

שֶׁלֶּה m. a species of pelican, which, lying in wait upon high crags, precipitates itself into the water after fish LEV. 11, 17; DEUT. 14, 17; LXX καταράτης, Vulg. mergulus, Targ. שְׁלִינִינָה (fish-catcher). See Rosenmüller, biblische Alterthumskunde IV, 2. p. 308 seq.

שֶׁלֶּה (prop. inf. Pih.) f. 1. the felling (of trees) IS. 6, 13, perhaps the casting off (of leaves). — 2. (the casting out, of rubbish) with שֶׁצֶר n. p. of a gate which led upwards to the temple 1 CHR. 26, 16, the way being designated הַמִּסְלָה הַזֶּה. See Robinson's New Bibl. Researches.

שָׁלַל I. (3 p. pl. שָׁלְלוּ, part. שָׁלַל, inf. constr. שָׁלַל, the contracted form in הוֹשֵׁן; inf. abs. שָׁל, fut. הוֹשֵׁן) tr. to draw out, stalks of grain, with מן RUTH 2, 16; comp. Ar. سَلَّ to draw out (a sword from the sheath), Aram. שָׁלַל, and Hebr. שָׁלַל. Commonly to plunder, to rob, with the accus. חֵרֶל EZ. 26, 12; with accusat. of the person 39, 10; ZECH. 2, 12; to seize, the שָׁלַל IS. 10, 6; EZEK. 38, 13. Also in derivatives to bare, to make naked; to draw forth = to deliver. Deriv. שָׁלַל, שוֹלַל, שִׁיָּל, the proper name שִׁיָּל.

Nif. נָשַׁל (only fut. יִנָּשַׁל) to fall off, of יָרִיִּים DEUT. 28, 40, which may be referred, however, to נָשַׁל (Kal). Hithp. הוֹשֵׁן (part. מוֹשָׁן) to be plundered IS. 59, 15 (Vulg. Saad.), parallel נָשַׁל Ps. 76, 6 אֶשְׁחַדְּלוּ (an Aramaean form for הוֹשֵׁן) to be spoiled (of armour) or to become booty. See שָׁלַל II.

שָׁלַל II. (not used) intrans. same as שָׁלַל II. (see ש) prop. to wander to and fro; hence 1. to rave, to rove, to be mad. 2. to waver, to be unsteady. הוֹשֵׁן שוֹלַל JOB 12, 17, parallel הוֹשֵׁן; comp. IS. 44, 25, parallel שָׁלַל II. (which see) is the same. Deriv. (according to some) שִׁיָּל, שוֹלַל.

Hithp. הוֹשֵׁן (part. מוֹשָׁן) to be considered mad IS. 59, 15 (Rashi); to waver, to wander to and fro PS. 76, 6.

שָׁלַל III. (not used) intrans. same as שָׁלַל II. (which see) to intertwine, to interweave, hence to weave, to spin, to bind together, of a web, texture; modern Hebrew שָׁלַל the same, hence שָׁלַל embryo (properly lump), Arab.

is commonly found in שָׁלֵם, שָׁלַח; but it is more probably in שָׁלַח, and also in לָאֵם I., so that the fundamental signification is *to be united or bound together in self*, i. e. *to be entire*, oppos. חָסֵר.

שָׁלַם II. (not used) *intr.* to be high, rough, of a camel's hump or a district; Arab. سَلِمَ = سَلِمَ the same. Derivat. the proper names שָׁלֵם (= שְׁלֵם), שָׁלַם, שְׁלֵם.

שָׁלַח (not used) *tr.* 1. to cover about, to bind about, to tie around, to clothe, of a garment. — 2. Metaphor. to be intertwined, firm, strong. The organic root שָׁלַח exists also in אָלַח, אָלַח, אָלַח. Deriv. שָׁלַח, the proper names שָׁלַח, שָׁלַח, שָׁלַח.

שָׁלֵם (*pl.* שְׁלֵם) *adj. m.,* שְׁלֵם (*pl.* שְׁלֵם) *f.* complete, whole, full, of אָבִיר (a weight) or אִיסָה DEUT. 25, 15; untouched, unprepared, unhewn, of stones for building DEUT. 27, 6, JOSH. 8, 31, comp. EX. 20, 25; but in 1 KINGS 6, 7 completed, ready, i. e. entirely dressed (LXX); whole in number, of אֲלִיחָה AM. 1, 6, comp. הִגְלַח שְׁלֵם (JER. 13, 19); full, spoken of the measure of one's sin GEN. 15, 16, comp. חָם (DAN. 8, 23); peaceful, friendly, with אָדָם of a person GEN. 34, 21; devoted to, with אָדָם 1 KINGS 15, 14; in full force, unweakened, of an army NAH. 1, 12; whole, unharmed GEN. 33, 18 = בְּשָׁלֵם 28, 21 (cod. Sam. שְׁלֵם), see שְׁלֵם 3 a proper name. Most frequently an *adj.* to לָב or לָבָב, devoted to God, pious, sometimes with אָדָם 1 KINGS 15, 3 and 8, 61, sometimes without it 2 KINGS 20, 3.

שָׁלֵם (*hill-place, summit*, from שָׁלַם II.; comp. שְׁלֵם) 1. *n. p. f.* of the city Jerusalem (Josephus, Targ., Ibn Esra and Kimchi), conseq. in the south of Palestine, designated as a royal residence, and a place where monotheistic worship was established GEN. 14, 18; Ps. 76, 3. To this very ancient name succeeded the later one יְרוּשָׁלַיִם (which see) JUDGES

19, 10, hence יְרוּשָׁלַיִם 19, 11 or יְרוּשָׁלַיִם alone ZECH. 9, 7, and then as a name for the metropolis of the Davidic kingdom יְרוּשָׁלַיִם (which see), out of which arose יְרוּשָׁלַיִם, יְרוּשָׁלַיִם (which see) from the idea of a double city. Originally שָׁלֵם was merely a topographical designation of a high situation; afterwards שָׁלֵם seems to have been taken in the meaning of שְׁלֵם, since Josephus writes Σόλυμα, and Latin writers Solyma, Ar. سلام. — 2. *n. p.* of a supposed city Σαλειμ, 8 Roman miles south of Scythopolis (Jerome ep. 73, 7) GEN. 14, 18, ident. with Σαλειμ Jo. 3, 23; but this would have been שְׁלֵם in Hebrew, and moreover it is not specified as a cultus-city or a priestly abode. — 3. *n. p.* of a place near שְׁכֵם GEN. 33, 18 (LXX, Syr., Vulg.), preserved in the modern village سَالِم, east of Nablus (Robinson, Pal. III, 102). But it is better to take 'ש' here as an *adj.* or *adverb.*

שְׁלֵם see שְׁלֵם.

שָׁלֵם (*c. pl.* שְׁלֵם; *prop. part. pass.*) *m.* commonly a faithful one, a friend, 2 SAM. 20, 19 I am of the faithful and friends of Israel; שְׁלֵם = אֲבוֹנֵי. Perhaps the reading may be 'אֲשֶׁר יִשְׁלְמוּ וְכֹר' and so the translation arises: *what the faithful of Israel have preserved intact.*

שָׁלֵם (commonly *pl.* שְׁלֵם, *c.* שְׁלֵם, with suff. שְׁלֵמִי, שְׁלֵמִי, שְׁלֵמִי, שְׁלֵמִי; from שָׁלַם I.) *m.* prop. requital, thanks, to God, hence in the *pl.* as a genitive to זָבַח or זָבָח a thank-offering LEV. 3, 1 3 6 9; 4, 10 26 31 35; 7, 11; or זָבָח שְׁלֵם stands in apposition to זָבָח EX. 24, 5, for which also שְׁלֵם alone is used EX. 20, 24; 32, 6; DEUT. 27, 7; JOSH. 8, 31; rarely the sing. שְׁלֵם AM. 5, 22. In this fundamental signification (Josephus, Ant. 3, 9, 2 θυσία χαριστήρια), as a thank-offering to God or as a supplicatory offering of those who expect to be heard (JUDGES 20, 26; 21, 4; 1 SAM. 13, 5; 2 SAM. 24, 25), it is to be taken as the same kind of sacrifice with זָבַח הָיִדָה (LEV. 22, 29; Ps. 107, 22; 116, 17)

or *חֹדֶה* alone (JER. 17, 26; 33, 11; AM. 4, 5; PS. 56, 13), or fully *חֹדֶה זָבַח* Lev. 7, 13 15; but not as a *safety-offering* (Philo, LXX *συνήριον*) or *peace-offering* (Aq., Symm., Theod., Vulg., sometimes the LXX). The *Shelamim* were not esteemed so highly as other sacrifices; the priests' portions were merely holy (not most holy), they might be consumed by those belonging to the priests, and were not connected inseparately with holy places Lev. 7, 31; 10, 14; 23, 20. They were prescribed for the feast of weeks and the end of the Nazirite Lev. 23, 19, NUM. 6, 14, at the induction of Aaron and his sons Lev. 8, 23, Ex. 29, 19, at the dedication of the tabernacle Lev. 9, 4 18, NUM. 7, 17, of the temple 1 KINGS 8, 64, often attached to the *עֲלֹת* Ez. 43, 27, at the conclusion of a covenant Ex. 24, 5, at the setting up of the ark 2 SAM. 6, 17, at festivals NUM. 10, 10, or after prosperous undertakings DEUT. 27, 7; JOSH. 8, 31. Phenice. *שֶׁלֶם* the same. See the proper name *שֶׁלֶמִי*.

שֶׁלֶם (after the form *קָטַר*, JER. 5, 13, from the Pih. of *שֶׁלֶם* I.) *n. p. m.* 1. *requital*, coupled with *נָקָם* DEUT. 32, 35. — 2. (*Recompense*, viz. *Jah is*, i. e. he is a *Recompenser*; comp. *מְשַׁלֵּם*, *מִיָּה*, *מִשְׁלָמָה*) *n. p. m.* GEN. 46, 24, for which 1 CHR. 7, 13 has *שֶׁלֶם*; *patr.* *שֶׁלֶמִי* NUM. 26, 49.

שֶׁלֶם see *שֶׁלֶם*.

שֶׁלֶם see *שֶׁלֶם*.

שֶׁלֶם (*def.* *שֶׁלֶמָה*, with *suff.* *שֶׁלֶמְכֹן*; from *שֶׁלֶם*) *Aram. m.* same as Hebr. *שֶׁלֶם* *peace, prosperity* DAN. 3, 31; 6, 26; EZR. 5, 7.

שֶׁלֶם (only *part. pass.* *שֶׁלֶם*) *Aram. tr.* same as Hebrew *שֶׁלֶם* I., *to complete*, *שֶׁלֶם* *complete* EZR. 5, 16; elsewhere *to be at rest or peace*; Targ. for *שָׁלָם*. Deriv. *שֶׁלֶם*, and *שֶׁלֶם* in a proper name.

Af. *שֶׁלֶם* (*הִשְׁלָמָה*, with *suff.* *הִשְׁלָמָה*) *to complete, to make ready, to look upon as complete, to make ready, to give back, restore* EZR. 7, 19; Syr. *أَمَكَم*.

שֶׁלֶם see *יְהוֹשֶׁלֶם*.

שֶׁלֶם (from *שֶׁלֶם*) see *שֶׁלֶמֶאֱל*.

שֶׁלֶמָה (*strength, firmness*; from *שֶׁלֶם*) *n. p. m.* 1 CHR. 2, 51 54; another 2, 11.

שֶׁלֶמָה (from *שֶׁלֶם*, *c. שֶׁלֶמָה*, with *suff.* *שֶׁלֶמָה*; *pl.* *שֶׁלֶמָה*, with *suff.* *שֶׁלֶמָה*) *f.* 1. *a garment, dress, to which* *נָהָה* PS. 104, 2 or *הַנֶּכְסֵה* 1 KINGS 11, 29 are applied; especially *an upper garment* Ex. 22, 25, DEUT. 24, 13; *a splendid garment* MIC. 2, 8; coupled with *שֶׁלֶם* 1 KINGS 10, 25, *פָּלִי זָהָב* 2 CHR. 9, 24. The form *שֶׁלֶמָה* comes from *שֶׁלֶם* with the same meaning. — 2. (*strength*) *n. p. m.* RUTH 4, 20, for which 4, 21 has *שֶׁלֶמֶן*, and 1 CHR. 2, 11 *שֶׁלֶמָה*.

שֶׁלֶמָה (from *שֶׁלֶם* I.) *f. requital, punishment* PS. 91, 8.

שֶׁלֶמָה (from *שֶׁלֶם* 1 CHR. 22, 9, and *הִי* = *הִי*, hence too *מְנוּחָה* 1 CHR. I. c., comp. Irenaeus, *Pacificus*, *Friedrich*; but originally it is only an epithet of the supreme God, to be taken like *שֶׁלֶם* in *שֶׁלֶם* *n. p. m.* 2 SAM. 3, 5 and 1 CHR. 3, 5, the third Hebrew king, celebrated for his magnificence, riches and wisdom, throughout the East 1 KINGS ch. 2-11; 1 CHR. ch. 23. 28. 29; 2 CHR. ch. 1-9; SONG OF SOL. 1, 1; ECCL. 1, 1. LXX *Σαλωμών*, New Test. *Σολομών*, Greek Venet. *Σελομών*, Arab. *Suleimán*, Syr. *Schlemán*.

שֶׁלֶמֶן (*a strong, mighty one*) see *שֶׁלֶמָה* 2.

שֶׁלֶמֶת (*peacefulness, welfare*) see *שֶׁלֶמֶת*.

שֶׁלֶמֶת (the same) see *שֶׁלֶמֶת*.

שֶׁלֶמִי (from *שֶׁלֶמָה*; *Jah is Recompense*) *n. p. m.* EZR. 2, 46 K'ri, for which NEH. 7, 48 has *שֶׁלֶמִי* (which see); the K'tib is *שֶׁלֶמִי*, which see.

שֶׁלֶמִי (out of *שֶׁלֶמָה* *Jah is Might*) *n. p. m.* NEH. 7, 48, for which EZR. 2, 46 has *שֶׁלֶמִי*.

שֶׁלֶמִי (out of *שֶׁלֶמָה*, *Jah is Peace*) *n. p. m.* NUM. 34, 27; comp. *שֶׁלֶמֶאֱל*.

שְׁלָמִיאל (*El is Peace*) *n. p. m.* NUM. 1, 6.

שְׁלָמִיָּה (*Jah is Recompense*, i. e. a recompenser) *n. p. m.* 1 CHR. 26, 14, for which 9, 21 has מְשַׁלְמִיָּה (= מְשַׁלְמִיָּה), 26, 1 מְשַׁלְמִיָּה (the same).

שְׁלָמִיָּה (*peacefulness, welfare*) 1. *n. p. f.* LEV. 26, 11; 1 CHR. 3, 19. — 2. *n. p. m.* EZR. 8, 10; 1 CHR. 23, 9 K'ri, for which the K'tib has שְׁלָמִיָּה; 23, 18, for which 24, 22 has שְׁלָמִיָּה; 26, 26 K'ri, where the K'tib has שְׁלָמִיָּה; 2 CHR. 11, 20.

שְׁלָמָן (*Assyrian*) *n. p.* of an Assyrian king, who laid waste אֶרֶץ אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד אֲשֶׁר בְּיַד, i. e. *Ἀσσηνία* in the vicinity of Gaugamela; a destruction that acquired historical importance Hos. 10, 14. As *Shalmaneser* never appears elsewhere in an abridged state *Shalman*; as the Assyrians never carried on a proper war of extermination with Israel; and as *Shalmaneser* did not destroy Samaria till 40 years after (this mention in Hosea): an old Assyrian king before שְׁלָמָן can only be meant, and not אֲרַבְבָּאֵל in upper Galilee.

The signification of the name has been looked for either in the Persian *שרمان* *having reverence*, viz. of a deity (*von Bohlen*); or in the Sanskrit *çarman* *prosperity, fame* (*Philox. Luzzatto*). Rawlinson gives another explanation, viz. from *Sallam anu* i. e. like the deity Anu. All are conjectures.

שְׁלָמָן (only *plur.* שְׁלָמָנִים; from שְׁלָמָן I.) *m.* reward, bribe Is. 1, 23.

שְׁלָמָנָאסֶר (*Assyrian*) *n. p.* of an Assyrian king who reigned after הִנְדִּיךָ (730-716 before Christ), and carried away the Israelite king הִזְבַּדְנִי with the ten tribes (721-27 before Christ) into exile 2 KINGS 17, 3; 18, 8. The first part of the name also occurs by itself (see שְׁלָמָן), the other אֲסֶר in שְׁלָמָנָאסֶר (which see) having also the form אֲסֶר-חֲדָן (which see).

שְׁלָח (*part.* שְׁלָחָה, *fut.* יִשְׁלַח) *tr.* to

draw out, to pluck out, חָרַב, with מֶן JUDGES 8, 20; 9, 54; מִחֶרֶב 1 SAM. 17, 51; שְׁלָחָה חָרַב prop. *a sword-drawer*, i. e. *an armed man, one ready for war*, JUDGES 8, 10; 20, 2, *plur.* שְׁלָחָה חָרַב 20, 25; next, to draw off, נָצַל RUTH 4, 7 8; to draw out, of an arrow sticking in the body JOB 20, 25, coupled with וַיִּצָּח; to pull, pluck up, grass, Ps. 129, 6 *before one plucks it* (LXX, Vulg. *Rashi*); according to others (Aq. Symm.) with the meaning of הִצָּח to sprout, to grow, to be ripe.

The stem 'ש' also lies in the Aram. שְׁלָחָה (Sam.), حَف (to draw or tear out), Arab. سَلَبَ; and the fundamental signification appears to be *to draw off, to draw away*, whence the Arab. سَلَفَ to draw off, سَلَفَ the skin, as מִשְׁפָּחָה Rabb. skin, from מִשְׁפָּחָה to draw off. In its organic root שְׁלָחָה it is closely connected with that in הִצָּח, since the meaning to hasten forward, to pass by, to proceed (see הִצָּח I.) is only an ulterior development of the signification; Arab. سَلَفَ to remove.

שְׁלָחָה *n. p.* of a son of Joktan, then of a Joktanite tribe GEN. 10, 26; 1 CHR. 1, 20. The tribe of the *Σαλαττηνοί* (Ptol. 6, 7, 8 23), and the place חֶלְבִּין (Chalabûn) on the west border of הַצִּבְיֹנִי, have been compared with it.

שְׁלָחָה (not used) *intrans.* to be stout, firm, strong, of warriors and heroes; abridged from the redupl. שְׁלָחָה, the organic root of which is שָׁל = שָׁר, existing also in אֶשֶׁל, אֶשֶׁל (which see), פֶּשֶׁל (to פֶּשֶׁל 3 a hero); comp. the organic root in מִשְׁפָּחָה I., פֶּשֶׁל. Derivat. שְׁלָחָה 3, שְׁלָחָה 2, שְׁלָחָה 2, and the proper names שְׁלָחָה, שְׁלָחָה.

שְׁלָחָה (*plur.* שְׁלָחָה) see שְׁלָחָה.

שְׁלָחָה (more rarely שְׁלָחָה, *constr.* שְׁלָחָה, before Makkeph -שְׁלָחָה) *num. card.* fem., שְׁלָחָה (more rarely שְׁלָחָה, *constr.* שְׁלָחָה, with *suff.* שְׁלָחָה) *m.*

three; sometimes prefixed to nouns, as שלש שנים GEN. 11, 13, שלש רגלים Ex. 23, 14, שלשה בקים GEN. 6, 10, שלש אנשים 18, 2; sometimes put after nouns like adjectives, though less frequently, as שלש ערים Josh. 21, 32, שלש בנות 1 Chr. 25, 5, שלש פרים 1 Sam. 1, 24, שלש ימים 1 Chr. 30, 12. Sometimes the numeral is looked upon as a substantive and connected with nouns in the construct state, as שלש סאים GEN. 18, 6, שלש השנים 1 Sam. 2, 13, שלש קלשור 13, 21, שלש השנים Lev. 25, 21, שלש ימים GEN. 30, 36, שלש הקלים Lev. 27, 6, oftener with the masc. than the femin. The latter is constantly done before מאות (GEN. 5, 22; 6, 15) and עשרה (17, 25), the former before אלפים Num. 4, 44, Judges 15, 11, once before שבועים DAN. 10, 3. It also stands for a neuter, *three*, three things, three days &c., in the fem. form, either in the constr. state, e. g. to שלש Ex. 21, 11, or absol. also in the masculine form Prov. 30, 18; in which sense we are to understand שלש 2 Sam. 24, 12, 1 Chr. 21, 10, Prov. 30, 15 21, שלש DEUT. 19, 9, שלשה Prov. 30, 29, 1 Sam. 30, 13. After בנות or in other cases, שלש appears also as an ordinal, *the third* 1 Kings 15, 28, 2 Kings 18, 1, as upon Maccabean coins. As an adjective to nouns, in the case of שלש and שלשה as well as in the numbers 3-10 generally, the reverse takes place with respect to the gender-form, i. e. the feminine form is coupled with a masculine noun, and the masculine with a feminine, without the ground of this fact being clear. Exceptions are: שלש שנים GEN. 7, 13, שלש אחיותיהם Job 1, 3, comp. שלש שבעה ימים ZECH. 3, 9, שלש ארבעה Ex. 7, 2 K'tib. — *three times* Ex. 23, 17, but also שלש alone after פעמים Job 33, 29, like אחת, פעמים 40, 5. — The combination with the number 10, which is formed into an almost inseparable word (and so without copulative Vau) runs thus שלש עשרה *thirteen*, coupled with feminine nouns Josh. 21, 19, and שלשה עשר with

masculine nouns Num. 29, 14 (see עשרה, עשרה); and it is sometimes put either before or after the noun, as an ordinal, *the thirteenth* ESTH. 3, 12; 9, 17. — The increase of שלש by tens, *thirty*, is given by the plur. שלשים without distinction of gender, which is set before the noun GEN. 11, 17, Ex. 21, 32, or put after it JUDGES 10, 4; 12, 9; 14, 19. It is also sometimes an ordinal 1 Kings 16, 23 29. Deriv. the denom. שלש, שלש, שלש (שלשית), שלש, שלש (שלשית), שלש, שלש (שלשית), the proper names שלשה, שלשה, שלשה.

As to the origin of this numeral, we may look upon slo-s as a reduplication of slo, and the latter to be of similar origin with the Sanskrit tri, Greek τρεις, Lat. tres; since the other numbers 1-7 too seem to have such a connection. Yet a derivation from a verbal stem may be also adopted, as was tried in the case of ארבע (see ארבע), ארבע, ארבע (which see), considering it as an abbreviated reduplication from שלש to bind in three members, or הלל to heap, though this is precarious. Arab. ثلث, Aram. תלת, Pehl. تلتا, Maltese tlyta the same.

Pih. שלש (a denom. from שלש; fut. שלש) to divide (a land) into three parts, to separate in three DEUT. 19, 3; to do for the third time, 1 Kings 18, 34; to do on the third day, as an adverb to another verb 1 Sam. 20, 19, where the original reading appears to have been שלשית read תפסך מאר; in verse 20 the LXX read שלשית for שלשית. שלש is lastly = Targ. תלת, Ar. ثلث, Maltese tallet.

Puh. שלש (part. masc. שלש, fem. משלש, plur. משלשו) to be three years old GEN. 15, 9; to be spun threefold (i. e. of three threads), of חוט ECCLES. 4, 12, comp. Ar. مسبروع; to consist of three stories Ez. 42, 6.

שלש (only plur. שלשים, after the form שלש m. a descendant in the third generation, i. e. a grand-child, with רבב a great grand-child Ex. 20, 5, an ap-

position to בְּנֵי בָנִים 34, 7; proverbially NUM. 14, 18; DEUT. 5, 9; comp. Hom. II. 20, 308. בְּנֵי תַלְמִידִים GEN. 50, 23 = *great grand-children*. In Ex. 34, 7 the cod. Sam. reads שְׁלִישִׁים for תַּלְמִידִים.

שְׁלִישִׁים (from שָׁלַח; *might, heroism*) *n.* *p. m.* 1 CHR. 7, 35. See שְׁלִישִׁים.

שְׁלִישִׁים (same as שְׁלִישִׁים) *n. p. m.* 1 CHR. 7, 37.

שְׁלִישִׁים (sometimes שְׁלִישִׁים) 1. *a cardinal numb. m.* formed from שָׁלַח (which see). Also meaning *three days* 1 SAM. 30, 13; *the three mentioned* 1 CHR. 2, 3; *three things* PROV. 30, 18. Comp. שָׁלַח. — 2. (from שָׁלַח) *prop. heroism*, then *an association of distinguished warriors and heroes*, forming the uppermost division of the שְׁלִישִׁים *equestrian order*. Hence 1 CHR. 11, 20 and 2 SAM. 23, 18 K'ri (K'tib שְׁלִישִׁים or שְׁלִישִׁים) *a head of the שְׁלִישִׁים (שְׁלִישִׁים) and had renown (שָׁלַח) in the Shelosha-company*; 2 SAM. 23, 19 23 *he (דָּוִד) should be the reading for דָּוִד after the Targ. and Syr.) was highly esteemed among the Shelosha, and was like a שָׁר to them*. But neither Abishai nor Benaiah was inferior to the above-mentioned heroes 23, 8-17; 1 CHR. 11, 11-18. שָׁר in 2 SAM. 23, 9 22 and 1 CHR. 11, 12 23 is interchanged with שְׁלִישִׁים and put beside it, instead of שְׁלִישִׁים or בְּנֵי בָנִים only.

שְׁלִישִׁים (third-ground, third-land) *n. p.* of a district near the mountains of Ephraim 1 SAM. 9, 4, where was also a city שְׁלִישִׁים, not far from שְׁלִישִׁים 2 KINGS 4, 42, and probably ident. with שְׁלִישִׁים, 15 Roman miles north of Diospolis (Lydda), as Eusebius and Jerome fix it.

שְׁלִישִׁים see שְׁלִישִׁים.

שְׁלִישִׁים see שְׁלִישִׁים.

שְׁלִישִׁים (*plur.* שְׁלִישִׁים) see שְׁלִישִׁים.

שְׁלִישִׁים see שְׁלִישִׁים.

שְׁלִישִׁים (or שְׁלִישִׁים) only in PROV. 22, 20 K'ri: sometimes translated *three*

times, threefold, i. e. *often*; sometimes of *three kinds*, i. e. the law, prophets, and hagiographa. But we might derive שָׁלַח from שָׁלַח, and render *important, weighty* = נְגִידִים 8, 6. See שְׁלִישִׁים.

שְׁלִישִׁים *m. plur.* 1. *thirty, plur. of שָׁלַח (which see)*. — 2. same as שְׁלִישִׁים *an association of heroes, same as שְׁלִישִׁים (2) 2 SAM. 23, 13 23; 1 CHR. 11, 11 K'tib (interchanged with שְׁלִישִׁים 2 SAM. 23, 8); 11, 15 25 42; 12, 4 18 K'tib.*

שְׁלִישִׁים see שְׁלִישִׁים.

שְׁלִישִׁים and שְׁלִישִׁים (from שָׁלַח with an adverbial termination ם-) *adverb, the day before yesterday*, coupled with שָׁלַח 1 SAM. 31, 2, DEUT. 19, 6, or שָׁלַח 1 SAM. 19, 7; *before, formerly* 2 KINGS 13, 5; *long ago* 2 SAM. 5, 2. The K'tib in PROV. 22, 20 has also שְׁלִישִׁים (opposite שְׁלִישִׁים), for which the K'ri reads שְׁלִישִׁים, and as appears, in another sense.

שְׁלִישִׁים (from שָׁלַח = שָׁלַח and שָׁלַח) see שְׁלִישִׁים.

שָׁמָּה (with הָ of rest, the remnant of an old case, שָׁמָּה) *adv.* 1. of place, *there, ibi, tum; there where, in that place, eo loco* GEN. 2, 8 12; 11, 2 31, opposite שָׁמָּה; with the relative שָׁמָּה... שָׁמָּה (separated by one or more words), *where* GEN. 13, 3, 2 SAM. 15, 21, seldom without intervening words Ex. 20, 18; שָׁמָּה... שָׁמָּה *here... there, hic... illic* Is. 28, 10; after verbs of motion *thither* 1 SAM. 2, 14, and therefore שָׁמָּה... שָׁמָּה *whither* 1 KINGS 18, 10. Somewhat stronger is שָׁמָּה *in that same place* JER. 18, 2; Ps. 122, 5; also *thither* GEN. 19, 20. Both also with שָׁמָּה *where* 20, 13, and *whither* Ex. 29, 42. — 2. of time, *then, at that time, eo tempore, tum* Ps. 14, 5; JUDGES 5, 11. — 3. of a thing, *therein, ea in re* Hos. 6, 7. — שָׁמָּה also occurs in the same three uses, a) of a place, *thence, from the place* GEN. 2, 10; 11, 8; שָׁמָּה... שָׁמָּה *whence, unde* DEUT. 9, 28; b) of time, *since* Hos. 2, 17; c) of a thing, *thence* 1 KINGS 17, 13; GEN. 3, 23; hence in LEV. 2, 2 for שָׁמָּה

the cod. Sam. has מְהִיָּה. Here too should be put מְהִיָּה GEN. 49, 24, referring to יְדִידִים.

The demonstrative vocable שֵׁם is moulded together from שָׁ = Arab. سَ (= הָ, וָ, יָ, וּ, and מָ or מֶ; just as the Homeric *τῆμος, τηνίκα*, Doric *τηνεί*, Latin *tunc, tum*, Gothic *than*, German *dann*, are referrible to demonstrative vocables; Ar. *ثُمَّ, ثَمَّ, ثَمَّةً, ثَمًّا*, Aram. *ܬܡܐ, ܬܡܢ, ܬܡܥ* the same.

שֵׁם (constr. שֵׁם, before Makkeph שֵׁם, as well as before accented syllables GEN. 16, 15; 21, 3; with suff. שְׁמִי, שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה, plur. שְׁמִיָּה, constr. שְׁמִיָּה, with suff. שְׁמִיָּה, from שְׁמִי I. m. (also in SONG OF SOL. 1, 3, see (חִירָק) 1. a sign, a memorial, coupled with אִזָּרָה Is. 55, 13; a token GEN. 11, 4, hence the following that we be not scattered abroad; same as יָד a monument, though fig. Is. 56, 5. Commonly a mark, and therefore a name (comp. Sanskrit *nāman* from *gna noscere*) GEN. 3, 20; 19, 22. שְׁמִיָּה to call the name GEN. 1. c.; with לְ of a person to give one a name Is. 62, 2; also with לְ of the thing ESTH. 9, 26. שְׁמִיָּה to inscribe the name, i. e. to mark Ez. 24, 2. שְׁמִיָּה to change one's name, with an accus. into 2 KINGS 23, 34. שְׁמִיָּה by names NUM. 1, 17. שְׁמִיָּה in the name or authority of one 1 KINGS 21, 8; JER. 11, 21; 44, 16. For the phrases שְׁמִיָּה שְׁמִיָּה or שְׁמִיָּה שְׁמִיָּה see שְׁמִיָּה; שְׁמִיָּה see שְׁמִיָּה Pih. — 2. Metaphor.

a) the internal essence, as far as it is outwardly revealed and known as operative; hence of God, who is worshipped Ex. 20, 24; of מִלְאָךְ, who went before Israel as a pillar of cloud and fire 32, 34 and 33, 2, symbolising the visible protection of God 23, 21, also designated שְׁמִיָּה שְׁמִיָּה is God, as far as He is apprehended as mighty Is. 30, 27; existing Ex. 6, 3, a holy Being 20, 7, or as far as He shews Himself present in the temple 1 KINGS 3, 2; 8, 17 29 (comp. שְׁמִיָּה, helps men Ps. 54, 3, the same Being who is invoked GEN. 12,

8, praised PSALM 113, 3 (see שְׁמִיָּה, הוֹדָה, הוֹדָה, הוֹדָה, הוֹדָה, explained as שְׁמִיָּה DEUT. 28, 58. And because the manifestation of the divine essence may be manifold, שְׁמִיָּה all names of Jehovah is also used occasionally Ps. 138, 2. In this sense we have to explain 2 SAM. 6, 2 upon which (the ark) the name, the name of Jehovah of hosts was called. The repetition of שְׁמִיָּה is intensive (comp. Ps. 68, 34) and stands for שְׁמִיָּה; in 1 CHR. 13, 6 שְׁמִיָּה is invoked as שְׁמִיָּה Is. 48, 9 = שְׁמִיָּה. — b) fame, renown, fama, an honourable name (comp. *όνομα*, nomen, name) 2 SAM. 23, 18; 1 KINGS 5, 11: שְׁמִיָּה (שְׁמִיָּה) to make oneself a name, to get renown NEH. 9, 10; 2 SAM. 7, 23; שְׁמִיָּה שְׁמִיָּה everlasting renown, Is. 63, 12; שְׁמִיָּה שְׁמִיָּה GEN. 6, 4, hence coupled with שְׁמִיָּה ZEPH. 3, 19; שְׁמִיָּה of no name, famelessness, i. e. meanness JOB 30, 8; שְׁמִיָּה GEN. 9, 27 tents of renown, i. e. a renowned dwelling-place, with an alliteration to the proper name שְׁמִיָּה; a good name, with an assonance to שְׁמִיָּה ECCLES. 7, 1 good fame is better than sweet scent; PROV. 22, 1; with רַע a bad name, bad reputation, DEUT. 22, 14, NEH. 6, 13, without רַע Ez. 23, 10; memory, coupled with שְׁמִיָּה Is. 14, 22, שְׁמִיָּה JOB 18, 17, hence posterity DEUT. 25, 7 = שְׁמִיָּה; name after death DEUT. 9, 14; 1 SAM. 24, 22. In the proper names שְׁמִיָּה and שְׁמִיָּה the syllables שְׁמִיָּה and שְׁמִיָּה are abridged from שְׁמִיָּה and שְׁמִיָּה and do not belong here. With relation to the fundamental signific. comp. the Ar.

שְׁמִיָּה a sign; and for the meaning "name" שְׁמִיָּה, שְׁמִיָּה, שְׁמִיָּה, commonly שְׁמִיָּה. Aram. שְׁמִיָּה (שְׁמִיָּה). — 3. n. p. of the oldest son of Noah GEN. 5, 32, and so of the first race of men after the flood, from whom chiefly were descended the peoples אֲרַמְיָה, אֲשִׁיר, אֲרַמְיָה, אֲרַמְיָה GEN. 10, 21 22, and still farther 21 peoples 10, 23-30. From enumerating the Semites in the table of the nations the same writer passes to the genealogy from Shem to Abraham

to turn to the left GEN. 13, 9; 2 SAM. 14, 19; to use the left hand 1 CHR. 12, 2; explaining שׂוים II. Ez. 21, 21; the Ar. شمال is also a denominative.

Corresponding to שׁ is the Ar. شَمَال (left, north, north-side) and the numerous forms derived from it; ל is also a termination in عَنَسَل a strong camel, from عَنَس to be strong. شَام north-land (Syria), شَام to be left, forms the groundform.

שְׂמאלית (from שְׂמאל) *adj. m.*, שְׂמאלית *f. left, left side, on the left* LEV. 14, 15 16 26 27; 1 KINGS 7, 21; Ez. 4, 4.

שְׂמאם (from שְׂמא with the termination הֶם) *n. p. m.* 1 CHRON. 9, 38 (see שְׂמא).

שִׁמְרָן *n. p.* of a judge and hero JUDGES 3, 31, of whom a traditional story continued to the time of Deborah 5, 6. Whether the name be ident. with שְׂמָרָן in שְׂמָרָן (which see), or whether it be derived from the Ar. شَجَرَ to flee, سَجَرَ to dilute (milk), is uncertain.

שָׂמַד (Kal not used) *tr. to destroy, to annihilate, to extirpate*, connected with שָׂמַד (which see); Aram. שְׂמַד; on the contrary the Arab. سَمَد to support, to stand still (from astonishment) should be associated with שְׂמַד.

Nif. שְׂמַד (fut. שְׂמַד; *inf.* שְׂמַד) to be laid waste, desolated, of בְּמִוֹת Hos. 10, 8, מִיֶּשֶׁר JER. 48, 8; to be destroyed, of men and peoples GEN. 34, 30; DEUT. 4, 26.

Hif. שְׂמַד (inf. c. שְׂמַד, also with לְשָׂמַד, with suff. שְׂמַדָּה; fut. שְׂמַד, ap. שְׂמַד) to destroy, to waste, שְׂמַד LEV. 26, 30, מִשְׁמַדָּה Is. 23, 11, כְּרִים Mic. 5, 13, מִשְׁמַדָּה Am. 9, 8; commonly to destroy, to extirpate, men or peoples DEUT. 1, 27; 2, 12; 4, 3, בְּעַל 2 KINGS 10, 28; to destroy one's name, i. e. to consign it to oblivion 1 SAM. 24, 22. To this belongs the noun שְׂמַד (prop. an infin.) Is. 14, 23 destruction.

שְׂמַד (Pe. not used) Aram. *tr.* = Hebr. שְׂמַד.

Inf. constr. שְׂמַדָּה (inf. constr. שְׂמַדָּה) to destroy, annihilate DAN. 7, 26, coupled with הוֹרָדָה.

שְׂמָה I. (not used) *tr. to engrave, to inscribe*, of a memorial-sign or mark, Ar. שְׂמָה; ident. in its organic root שְׂמָה with that in שָׂמָה (שָׂמָה, שָׂמָה (which see), רָשָׁם, שְׂמָה. Derivat. שְׂמָה and perhaps the proper name שְׂמָה.

שְׂמָה II. (not used) *intr. to be high, to project*, of mountains; metaphor. to be elevated, to be visible afar, to shine afar; Arab. سَمَا, seldom شَمَا the same. The org. root שְׂמָה lies also in שָׂמָה (שָׂמָה), reduplicated שְׂמָשָׂ (which see), Arab. شَمَّ to be elevated, سَمَا to be visible. Derivat. שְׂמָה (שְׂמָה), perhaps the proper names שָׂמָה and שְׂמָה.

שְׂמָה (from שָׂמָה) see שָׂמָה.

שְׂמָה (valuation, judgment; from שָׂמָה I.) *n. p. m.* Derivat. the patr. שְׂמָה 1 CHR. 2, 53.

שְׂמָה 1. (from שָׂמָה I.) *f. desolation, wasting, ruin*, of countries and cities Is. 5, 9; coupled with שְׂמָה 24, 12; hence שְׂמָה or שְׂמָה לְשָׂמָה to lay desolate 13, 9; JER. 2, 15; שְׂמָה לְשָׂמָה to be desolated 25, 38; of men, astonishment, horror, stupor, coupled with שְׂמָה JER. 5, 30; שְׂמָה הַחֲזִיקָה פ' horror seizes one 8, 21; an object at which one is astonished 19, 8, coupled with שְׂמָה 25, 9, שְׂמָה Ez. 23, 35, קָלָה 2 KINGS 22, 19, מָשַׁל DEUT. 28, 37, אָקָה JER. 44, 12, הִרְפָּה 49, 13; stripping of leaves, of גִּפְן Jo. 1, 7; pl. שְׂמָה figur. same as שְׂמָה a thing exciting astonishment, or wonderful Ps. 46, 9. In שְׂמָה וְשָׂמָה Ez. 36, 3 שְׂמָה is the infin. Kal of שָׂמָה II. = שָׂמָה to pant after, = שָׂמָה and connected like Is. 42, 14. — 2. שְׂמָה (from שְׂמָה, conseq. for שְׂמָה; fame, renown) *n. p. m.* GEN. 36, 13; 1 SAM. 16, 9, for

which 2 SAM. 13, 3 has שְׂמֵחָה, and 2 CHR. 2, 13 שְׂמֵחָה; 2 SAM. 23, 11; 23, 33; 23, 25, for which 1 CHR. 11, 27 has שְׂמֵחָה (= שְׂמֵחָה), and 27, 18 שְׂמֵחָה = שְׂמֵחָה (the same).

שְׂמֵחָה I. see שְׂמֵחָה I.

שְׂמֵחָה II. see שְׂמֵחָה and שְׂמֵחָה II.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (according to 1 SAM. 1, 20 from שְׂמֵחָה heard by El, originally perhaps El is the Renowned, comp. שְׂמֵחָה; Kimchi's explanation from שְׂמֵחָה is artificial; the derivation from שְׂמֵחָה is also possible) *n. p. m.* of the famous judge and prophet of the Hebrews belonging to שְׂמֵחָה צְדִיקִים, whose history is related in 1 SAM. ch. 1-25, and of whom two very copious family registers are found in 1 CHR. 6, 7-13 and 19-23; NUM. 34, 20; 1 CHR. 7, 2. See Fürst, Concordance p. 1174.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (*Renowned*, viz. El is) *n. p. m.* 2 SAM. 5, 14, for which שְׂמֵחָה (*fame*) occurs in 1 CHR. 3, 5.

שְׂמֵחָה (seldom שְׂמֵחָה; constr. שְׂמֵחָה, with suff. שְׂמֵחָה; *pl.* שְׂמֵחָה) *f. report, rumour, rumor* 1 SAM. 2, 24; 1 KINGS 10, 7; *news*, with שְׂמֵחָה Prov. 15, 30, or שְׂמֵחָה Ps. 112, 7; *a promise* Is. 28, 9, or *a divine announcement of punishment* 28, 19; *an account* 37, 7; *a message of salvation* 53, 1; *a disquieting report* DAN. 11, 44. See שְׂמֵחָה.

שְׂמֵחָה (*approved*, from שְׂמֵחָה) *n. p. m.* 1 CHR. 24, 24 K'tib, for which K'ri שְׂמֵחָה.

שְׂמֵחָה see שְׂמֵחָה.

שְׂמֵחָה (*in pause* שְׂמֵחָה; *inf. c.* שְׂמֵחָה, *to shine, to glitter, to lighten, to be clear*, of שְׂמֵחָה Prov. 13, 9, opposite שְׂמֵחָה; fig. *to be cheerful or joyful*, the same metaphor taking place in שְׂמֵחָה (which see), שְׂמֵחָה (to Is. 60, 5), and שְׂמֵחָה. Hence it is ap-

plied not only to calm joy JUDGES 9, 19, ECCLES. 3, 22, but to loud mirth at feasts 1 KINGS 4, 20; ECCLES. 8, 15. שְׂמֵחָה לְפָנֵי יי' *to rejoice before God*, by partaking of sacrificial meals LEV. 23, 40; DEUT. 12, 7; *to rejoice*, at the celebration of harvest Is. 9, 2 (comp. Ps. 4, 8); with songs JOB 21, 12. שְׂמֵחָה בְּלִבּוֹ Ex. 4, 14 *to rejoice in his heart*, i. e. heartily, and as joy is ascribed to the heart Ps. 16, 9, so it is poetically to the heavens also 96, 11, and to mount Zion 48, 12. With שְׂמֵחָה *to have joy in or at* 1 SAM. 2, 1; with שְׂמֵחָה *to rejoice over* Is. 9, 16; with שְׂמֵחָה *to get joy from* PROV. 5, 18; ECCLES. 2, 10 *out of all my labour*; also followed by an infin. constr. and לְ 1 SAM. 6, 13, or כִּי in the apodosis Ps. 58, 11; לְ שְׂמֵחָה *to have mischievous joy against one* 35, 19; 38, 17; more rarely with שְׂמֵחָה in this sense Prov. 24, 17; שְׂמֵחָה *to enjoy the divine help* Ps. 9, 3; שְׂמֵחָה *to meet joyfully* JUDGES 19, 3. Deriv. שְׂמֵחָה, שְׂמֵחָה.

Pih. שְׂמֵחָה (*part.* שְׂמֵחָה; *inf. constr.* שְׂמֵחָה; *fut.* שְׂמֵחָה) *to make rejoice, to gladden*, with the accus. DEUT. 16, 15, PROV. 10, 1, especially לְבָב Ps. 19, 9, נֶפֶשׁ 86, 4; *to let rejoice* (with mischievous delight), with שְׂמֵחָה over LAMENT. 2, 17; also with לְ of a person Ps. 30, 2; with שְׂמֵחָה of a person *to make to feel a mischievous joy over* 2 CHR. 20, 27.

Hif. שְׂמֵחָה the same as the *Pih.* *to gladden* Ps. 89, 43.

The fundamental signification of the stem שְׂמֵחָה is that of the Ar. سَمِعَ (prop. *to be shining, clear, serene*), as is apparent from Prov. 13, 9; and the organic root שְׂמֵחָה is also in שְׂמֵחָה, Aram. שְׂמֵחָה (to shine), Hebrew שְׂמֵחָה.

שְׂמֵחָה (*pl.* שְׂמֵחָה, *constr.* שְׂמֵחָה, used along with שְׂמֵחָה) *adj. masc.* שְׂמֵחָה (*in pause* שְׂמֵחָה) *fem.* שְׂמֵחָה, *glad, of the* לְבָב Prov. 15, 13; 17, 22, coupled with לְבָב טוב ESTH. 5, 9; *rejoicing* DEUT. 16, 15, at a feast ESTH. 5, 14, 1 KINGS 4, 20, coupled with שְׂמֵחָה ESTH. 8, 15; *rejoicing mischievously*, with לְ Prov. 17, 5, לְלֵאזֶרֶךְ Am. 6, 13 *in a thing of nought*,

i. e. דָּבַר שָׂמִי; also with an accus. Ps. 35, 26.

שִׂמְחָה (c. שִׂמְחָה, with suff. שִׂמְחָתִי; *pl.* (שִׂמְחוֹת) *f.* 1. joy, gladness Ps. 4, 8, coupled with שִׂשׂוֹן ESTH. 8, 17, גִּיל JER. 48, 33, חֵב לִבִּי DEUT. 28, 47, אֲרָרָה ESTH. 8, 16, שָׂמָּה שִׂמְחָה Is. 55, 12; שִׂמְחָה 1 CHR. 29, 9 to rejoice exceedingly; שִׂמְחָה head or summit of joy Ps. 137, 6; also shouts of rejoicing, songs, at a festival dismissal GEN. 31, 27, or on other occasions; coupled with שִׂיר 2 CHR. 23, 18, הִלֵּל עִד לְשׁוֹ׳ EZR. 3, 12, to praise aloud with joy, i. e. with heightened joy 2 CHR. 29, 30 (comp. 1 CHR. 15, 16); שִׂמְחָה the voice of joy JER. 7, 34, intensified גִּיל שִׂמְחָה Ps. 43, 4. *Plur.* שִׂמְחוֹת the same 16, 11, opposite חֵבָה PROV. 14, 13, יָגִיד ESTH. 9, 22; of harvest-joy Is. 9, 2. — 2. festivity, festive banquet, JUDGES 16, 23, hence שִׂמְחָה NEH. 8, 12 and שִׂמְחָה ECCLES. 7, 4; mischievous joy Is. 66, 5; Ez. 35, 15. — 3. the name of a musical instrument, so called from its clear tone 1 SAM. 18, 6.

שָׂמִי (inf. abs. שִׂמְיָה; fut. יִשְׂמֶה) *tr.*

1. to cast, to hurl; hence with the accus. to hurl down, to fling down (from a window) 2 KINGS 9, 33; omitting the accus. 2 SAM. 6, 6; 1 CHR. 13, 9 for the oxen cast it (the ark) down (so the LXX, Vulg., Targ.), if we should not read שִׂמְיָה, see Nif.; in Targ. sometimes מָגַר, sometimes מָרַג to cast. — 2. Fig. to let lie, to leave, אֲרָץ (arable land) Ex. 23, 11, i. e. to let it lie untilled; with כֵּן to desist from, JER. 17, 4 and thou shalt discontinue, even by thyself, thine heritage, i. e. while thou shalt be carried away, thine heritage will keep a year of remission of itself; to remit, a debt DEUT. 15, 2.

Nif. נִשְׂמָה to be cast down, to be hurled, with בֵּית of the place, as בֵּית יִשְׂרָאֵל (see 4) Ps. 141, 6 their rulers have been hurled forward on pointed rocks.

Hif. הִשְׂמָה (fut. ap. יִשְׂמֶה) to release, יִד, i. e. to release the hand from a debtor, and conseq. to remit the debt DEUT. 15, 3.

The stem שִׂ is the Arab. شَمَسَ to push or drive on, شَمَطَ to release, to draw out, the sword, Aram. שָׂמִי to leave, to leave off, to hurry away; in no case is the Ar. سَمَطَ "to polish" to be compared with it. The organic root is שִׂ-מָּם, which is also in מָּם II, דָּמָה (to split off, to separate).

שִׂמְחָה (from שִׂמָּה) *f.* remission, of a debt DEUT. 15, 1, suspension, of agriculture, which took place every seventh year (שִׂמְחָה הַשְּׁבִיעִי) 15, 9; 31, 10, which year was termed שִׂמְחָה and שִׂמְחָה; Targ. שִׂמְחָה.

שִׂמְיָה see שִׂמְיָה.

שִׂמְיָה (contracted from שִׂמְיָה; a celebrated one) *n. p. m.* 1 CHR. 2, 28; 4, 17; comp. שִׂמְיָה 2, שִׂמְיָה, שִׂמְיָה; Rabbin. שִׂמְיָה, שִׂמְיָה.

שִׂמְיָה (from שִׂמָּה II.; only def. pl.) Aram. m. heaven DAN. 2, 38; JER. 10, 11; the heavenly inhabitants DAN. 4, 23; God is called שִׂמְיָה 2, 18.

שִׂמְיָה (from יָדַע and שִׂמְיָה fame of the knowing or wise one; יָדַע is an epithet of God in the proper names יָדַע, אֱלֹהֵי יָדַע, יָדַע, יָדַע) *n. p. m.* NUM. 26, 32; patr. שִׂמְיָה ib.

שִׂמְיָה (from שִׂמָּה) *f.* a carpet, covering JUDGES 4, 18. See Fürst, Conc. s. v. Comp. Syr. سَمَكَا couch, bed.

שִׂמְיָה (from the sing. שִׂמְיָה, with a of motion שִׂמְיָה GEN. 15, 5, for which occurs also שִׂמְיָה 1 SAM. 5, 12; constr. שִׂמְיָה, with suff. שִׂמְיָה, שִׂמְיָה, *m. plur.* properly height, high district (from שִׂמָּה II.) same as מְרוֹם (which see), or the shining one, the light-producer, what is visible afar (from שִׂמָּה II., see מִיפְעָה), comp. οὐρανός from οὐ (to be prominent), and so the circular heaven which is spread out (נִטָּה) like a thin covering (רֶקֶת) or like רִיבֵּה JOB 9, 8; 22, 14; Ps. 40, 22; 104, 2, stretching to the four quarters of the world JER. 49, 36, resting on pillars 2 SAM. 22, 8 (see רֶקֶת), and from which rain, frost, dew and manna drop down Ps. 78, 23; hence

מִן־הַשֵּׁן DEUT. 11, 11, טָל־הַשֵּׁן GEN. 27, 8, דָּגָן, לֶחֶם טָל Ps. 78, 24; 105, 40. It is also used as a figure of height GEN. 11, 4, and of pride JOB 20, 6. The שָׁמַיִם have שְׁמַיִם GEN. 28, 17 and אֲרָבוֹת 7, 11, they are the seat of God and the angels Ps. 2, 4; GEN. 22, 11; טָל also stands for *angels* JOB 15, 15, parallel קְדָשִׁים, and God is termed אֱלֹהֵי הַשְּׁמַיִם GEN. 24, 7, especially in writers after the exile NEH. 1, 5; 2, 4; EZR. 1, 2, comp. *ὁ θεὸς τοῦ οὐρανοῦ* TOB. 10, 12; at a later period it occurs for *God Himself* (see שְׁמַיִם, שְׁמַיִם Pirke Abot 4, 12; MATTH. 4, 17), as even *Zeus* and *deus* are prop. the Sanskrit *djāus* = *heaven*. שְׁמַיִם Ex. 9, 23 *heavenward*; שְׁמַיִם ECCLES. 1, 13 *under heaven*, i. e. *upon earth*; שְׁמַיִם JOB 28, 24 *on the whole earth*; שְׁמַיִם 1 KINGS 8, 27 *heaven in its greatest extent*; also שְׁמַיִם 2 CHR. 6, 18; וְהָאָרֶץ GEN. 1, 1 *the universe*.

Comp. Arab. سَمَاء *pl. سَمَوَات*, Ethiop. *samāi*, Aram. שְׁמַיִם, Phenic. שְׁמַיִם and שְׁמַיִם in שְׁמַיִם.

שְׁמִינִי (from שְׁמִינִי *adj. m.*, שְׁמִינִי *fem. the eighth*, of יוֹם Ex. 22, 29, שְׁמִינִי 1 KINGS 6, 38, שְׁמִינִי LEV. 25, 22; שְׁמִינִי 1 CHR. 15, 21 *over the eighth division to lead* (comp. 1 CHR. 23, 6; EZR. 6, 13), in which sense שְׁ is also to be taken Ps. 12, 1; shorter 6, 1. To שְׁ may be supplied חֲדָה, שְׁלֹשָׁה, חֲדָה.

שְׁמִינִי = שְׁמִינִי see שְׁמִינִי.

שְׁמִינִי (with *suff.* שְׁמִינִי, from שְׁמִינִי I. *masc.* 1. *a thorn, thistle*, so called from pricking; coll. *a thorn-bush*, along with שְׁמִינִי Is. 5, 6; 7, 23; 10, 17, or קוֹץ 32, 13; fig. *a useless army* Is. 10, 17, *enemies* 27, 4. For this signif. comp. the Ar. *juncus spinosus*, *mimosa unguis cati*, *arbor spinosa*, *اسمر* lance. — 2. *a prick, a nail*; hence *a diamond-point*, for engraving, fully שְׁמִינִי JER. 17, 1, a stronger expression than an iron stylus; a figure of hardness Ez. 3, 9; ZECH. 7, 12; Arab.

سَامُوْر, Aram. שְׁמִינִי, also for the Hebrew שְׁמִינִי. — 3. (*thorn-hedge, thorn-bush*) *n. p.* of a city in Judah JOSH. 15, 48, and of another in Ephraim JUDGES 10, 1. — 4. (*an approved one*) *n. p. m.* 1 CHR. 24, 24 K'ri, for which the K'tib has שְׁמִינִי (which see).

שְׁמִינִי (from שְׁמִינִי *fame of the height*, i. e. of God; comp. רָם) *n. p. m.* 1 CHR. 15, 18. The name *Semiramis*, written in the Talmud שְׁמִינִי, may be the same, since tradition traces her birth to Phenicia.

שְׁמִינִי (not used) *tr.* same as שְׁמִינִי, שְׁמִינִי (Aram. שְׁמִינִי) *to support, lean, put or lay upon*, whence has been derived שְׁמִינִי *bolster, quilt, mattress*; but that suits the fundamental signification badly. Better, *to stretch, spread out*, cognate in sense with שְׁמִינִי; Aram. שְׁמִינִי and שְׁמִינִי = Hebr. מִשָּׁה. Deriv. שְׁמִינִי.

שְׁמִינִי (not used) *tr.* transposed from שְׁמִינִי (which see) *to requite, to pay*. Derivat. the proper name שְׁמִינִי.

שְׁמִינִי (not used) *trans. to veil, cover, clothe*, Arab. شَمِلَ; *to conceal, hide*, assumed as the ground-form of שְׁמִינִי, but incorrectly. The stem is connected with שְׁמִינִי, which means sometimes *to tie or knot together*, sometimes *to be strong or powerful* (see שְׁמִינִי, שְׁמִינִי); and the organic root שְׁמִינִי (שְׁמִינִי) lies also in שְׁמִינִי (which see), and for שְׁמִינִי also in שְׁמִינִי I. אֶלֶם, אֶלֶם. Derivat. שְׁמִינִי and the proper name שְׁמִינִי.

שְׁמִינִי (c. שְׁמִינִי, with *suff.* שְׁמִינִי, שְׁמִינִי *pl.* שְׁמִינִי, with *suff.* שְׁמִינִי *fem.* same as שְׁמִינִי *a garment, mantle*, especially *a wide, outer garment* (GEN. 9, 23; JUDGES 8, 25) of men and women DEUT. 22, 5, in which persons wrapped themselves at night DEUT. 22, 17; *a military cloak* Is. 9, 4; generally, in שְׁמִינִי 3, 7; Ar. شِمْلَة the same.

שְׁמִינִי (*garment*) *n. p. m.* GEN. 36, 36. שְׁמִינִי (= שְׁמִינִי; *Jah is Recompenser*)

n. p. m. EZR. 2, 46 K'tib, for which the K'ri is שָׁלֵמִי; in NEH. 7, 48 שָׁלֵמִי stands for it, which may be written by mistake for שָׁמֵלִי.

שָׁמֵלִי I. (also שָׁמֵלִי, 3 *p. f.* in pause שָׁמֵלִי, 3 *pl.* שָׁמֵלִי, in pause שָׁמֵלִי; *part.* שָׁמֵלִי, *pl.* שָׁמֵלִי, *f.* שָׁמֵלִי, *pl.* שָׁמֵלִי, *constr.* שָׁמֵלִי, *imp.* שָׁמֵלִי; *fut.* שָׁמֵלִי belongs to Nif.] and intr. שָׁמֵלִי after the form יָצַר, יָרַע, extended שָׁמֵלִי Ez. 6, 6 or יָרַע, but see שָׁמֵלִי, *intr.* 1. *to be astonished*, with עַל at LEV. 26, 32; Is. 52, 14; Ez. 27, 35; figur. of the שָׁמֵלִי JER. 2, 12, coupled with שָׁמֵלִי and שָׁמֵלִי; also with שָׁמֵלִי (to effervesce, to rebel) JOB 17, 9; P's. 40, 16 *let them be astonished for their shame*. — 2. *to be laid waste or made desolate*, of שָׁמֵלִי Ez. 35, 15, Is. 49, 8, שָׁמֵלִי 33, 28, שָׁמֵלִי LAMENT. 1, 4, שָׁמֵלִי Ez. 36, 4, coupled with שָׁמֵלִי; in the intr. form of שָׁמֵלִי GEN. 47, 19, שָׁמֵלִי Ez. 12, 19, שָׁמֵלִי 6, 6; metaphor. *to be depopulated* LAMENT. 1, 4, *forsaken* Is. 54, 1, *solitary* 2 SAM. 13, 20. Derivat. שָׁמֵלִי (Is. 49, 19; 61, 4; DAN. 9, 18 26), שָׁמֵלִי (שָׁמֵלִי = שָׁמֵלִי), (adj.), שָׁמֵלִי, שָׁמֵלִי, שָׁמֵלִי.

Nif. שָׁמֵלִי (*perf.* שָׁמֵלִי, *part. f.* שָׁמֵלִי, *pl.* שָׁמֵלִי; *fut.* שָׁמֵלִי) like Kal: 1. *to be astonished*, with or without עַל at 1 KINGS 9, 8, JER. 19, 8, coupled with שָׁמֵלִי שָׁמֵלִי posterity are astonished JOB 18, 20; along with שָׁמֵלִי JER. 18, 16. — 2. *to be laid waste*, of שָׁמֵלִי JER. 12, 11, שָׁמֵלִי Is. 33, 8, שָׁמֵלִי Jo. 1, 17, שָׁמֵלִי ZEPH. 3, 6, שָׁמֵלִי Ps. 69, 26, שָׁמֵלִי Is. 54, 3; the *part. f. sing.* שָׁמֵלִי and *plur.* שָׁמֵלִי is a noun waste places EZEK. 36, 35 36; of persons, *to languish* LAMENT. 4, 5.

Pih. I. שָׁמֵלִי (not used) *to be greatly astonished*. Deriv. שָׁמֵלִי.

Pih. II. שָׁמֵלִי (only *part.* שָׁמֵלִי) *to be benumbed, stunned* EZR. 9, 3 4; also in deriv. *to excite astonishment*. Deriv. שָׁמֵלִי, שָׁמֵלִי.

Hif. I. שָׁמֵלִי (*perf.* שָׁמֵלִי, *part.* שָׁמֵלִי, *pl.* שָׁמֵלִי, on the contrary *part.* שָׁמֵלִי,

inf. abs. שָׁמֵלִי from שָׁמֵלִי; *fut.* שָׁמֵלִי, with *suff.* שָׁמֵלִי, שָׁמֵלִי, שָׁמֵלִי JER. 49, 20 is to be referred to the Hif. of שָׁמֵלִי after the form שָׁמֵלִי, שָׁמֵלִי with a similar fundamental signification, as also the fut. Kal שָׁמֵלִי, שָׁמֵלִי, שָׁמֵלִי may be referred thereto; שָׁמֵלִי Num. 21, 30 is a fut. Hif. of שָׁמֵלִי = שָׁמֵלִי and stands for שָׁמֵלִי *we destroy them*) 1. same as Kal: *to be astonished*, with עַל at JER. 49, 20, to which perhaps belongs also Ps. 55, 16, written שָׁמֵלִי (see שָׁמֵלִי); Mic. 6, 13; *to be stunned, benumbed* EZEK. 3, 15. — 2. commonly *to make astonished*, with עַל Ez. 32, 10; 20, 26. — 3. *to lay waste, reduce to orphanage*, שָׁמֵלִי Ps. 79, 7; *to reduce to orphanage*, שָׁמֵלִי (a household) JOB 16, 7; *to let grow wild*, שָׁמֵלִי Hos. 2, 14; *to destroy* 1 SAM. 5, 6, which the LXX incorrectly read שָׁמֵלִי.

Hif. II. שָׁמֵלִי see Hif. I.

Hof. שָׁמֵלִי (in many mss. שָׁמֵלִי; *inf.* with *suff.* שָׁמֵלִי without Mappik, like Ez. 2, 3; שָׁמֵלִי Lev. 26, 43 for שָׁמֵלִי; *plur.* שָׁמֵלִי) *to be waste, to lie desolate*, LEV. 26, 34 35; *to become waste* 26, 43; *to be astonished* JOB 21, 5 (*Ibn Ganach*; others, e.g. *Kimchi*, take שָׁמֵלִי = שָׁמֵלִי, *imp.* Hif.).

Hithp. שָׁמֵלִי (also שָׁמֵלִי; *fut.* שָׁמֵלִי) *to be surprised*, with קִי following Is. 59, 16; *to look about in astonishment* 63, 5; *to be amazed*, with עַל at DAN. 8, 27; *to be dispirited* Ps. 143, 4; *to ruin or destroy oneself* ECCLES. 7, 16.

The organic root שָׁמֵלִי lies also in שָׁמֵלִי.

שָׁמֵלִי Arab. شَامِلٌ, Aram. שָׁמֵלִי, and the fundamental signification appears to be *motionless, filled with dread*, i. e. restrained in speech and motion, to stand still (= שָׁמֵלִי).

שָׁמֵלִי II. (*inf.* שָׁמֵלִי as a noun, and formed like שָׁמֵלִי, שָׁמֵלִי according to לָהּ) *intr.* same as שָׁמֵלִי *to snort*, coupled with שָׁמֵלִי *to gasp for* Ez. 36, 3, like Is. 42, 14, where שָׁמֵלִי is the stem.

שָׁמֵלִי (not used) *intr.* *to be poisonous*,

hurtful, Ar. **سَمٌ** trans. to poison, **סָמוּם** a poisonous wind. Deriv. **שָׁמְמָה**.

שָׁמְמָה *adj. m., שָׁמְמָה fem. waste, desolate, of מְקָדָשׁ* DAN. 9, 17, LAMENT. 5, 18; *fem. the waste land* JER. 12, 11, where it is unnecessary to read **שָׁמְמָה** (*Ben Israel*) or **שָׁמְמָה** (Targ.).

שָׁמֵם (once **שָׁמֵם**, from **שָׁמֵם** I. after the form **עוֹלָל** *m. an object of astonishment* (like **מִתְעַב** Is. 49, 7 an object of aversion), i. e. *an idol-image, or a heathen altar, as an apposition to הַפִּשְׁטָה* DAN. 8, 13, and **שָׁמֵם** 12, 11 (comp. **עֲנוּה-צִדְקָה** Ps. 45, 5), but also alone 9, 27; commonly applied to the **βδέλυγμα** (1 MACC. 6, 7) or **βδέλυγμα ἐρημώσεως** (ibid. 1, 54) or **βωμός** (ibid. 1, 59), i. e. a small heathen altar. In general, *heathen worship*, which was to an Israelite an object of horror (1 MACC. 2, 24). For **שָׁמֵם**, 9, 27 and 11, 31 have **מִשְׁמָם** with a like meaning, as **עוֹלָל** occurs together with **שָׁמֵם**.

שָׁמֵם (Pe. not used) *Aram. intr. same as Hebrew שָׁמֵם* I.

Ithpa. **אֶשְׁתֹּמֵם** to be astonished, benumbed DAN. 4, 16.

שָׁמְמָה (a form without analogy) *fem. desolation* Ez. 35, 7; which, however, may be read **שָׁמְמָה**, as 35, 3; 33, 28 29.

שָׁמְמָה (*plur. constr. שְׁמֻמּוֹת and שְׁמֻמּוֹת fem. astonishment, horror* Ez. 7, 27; commonly *wasteness, desolation, of אֶרֶץ* Is. 1, 7, **אֶרֶץ** 6, 11, JER. 9, 10; in a stronger form **שָׁמְמָה** 12, 10, **שָׁמְמָה** Josh. 8, 28, **שָׁמְמָה** Ez. 6, 14, **שָׁמְמָה** 23, 33; **שָׁמְמָה** to lay waste JER. 6, 8; 9, 10; a waste heap, of **עֲצָבִים** Mic. 1, 7.

שָׁמְמָה (from *Pih.*) *m. astonishment, benumbing pain* Ez. 4, 16; 12, 19.

שְׁמֻמּוֹת *fem. plur. destroyed or wasting places* Is. 49, 19; 61, 4; *ruins* DAN. 9, 18; of Jerusalem, = **הָרְבוֹת** 9, 2; **שְׁמֻמּוֹת** 9, 26 a decree producing desolate places.

שְׁמֻמִּית (from **שָׁמֵם**) *fem. a species*

of *poisonous lizard*, with leper-like spots PROV. 30, 28; LXX **καλαβώτης**, Vulg. *stellio*, Arab. **سَمٌ**; in the Targ. for **לְטָאָה**, Sam. for **אַנְקָה**. Many mss. read **שָׁמְמִית** with a like meaning.

שָׁמֵן (*perf. שָׁמְנָה; fut. יִשְׁמֵן*) *intr. to be thick, fat, corpulent, coupled with עָבָה and כָּשָׂה; figur. to be rich*, DEUT. 32, 15; coupled with **צָנָה** (which see) *to shine, with fatness* JER. 5, 28, i. e. *to pamper themselves*, in consequence of which the skin becomes stretched and shining (Phaedr. fab. 3, 7); Arab. **مَفْعٌ**, *Aram. שָׁמֵן*, Maltese **סִינ** men the same The org. root is **שָׁמַן**, which lies also in **הִשְׁמֵן** (which see), so that the fundamental signification is *to be shining, glittering, bright*. Deriv. **שָׁמֵן**, **מִשְׁמֵן**, **מִשְׁמֵן** (*plur. שְׁמֻנִים*), **שָׁמֵן**, **אֶשְׁמֵן** (according to some), the proper name **מִשְׁמֵנָה**.

Hif. **הִשְׁמֵן** (*inf. absol. הִשְׁמֵן; fut. יִשְׁמֵן*) *to pamper oneself, to become fat* NEH. 9, 25; coupled with **הִתְעַבֵּן**, prop. to make fat = **עָשָׂה** *הִתְעַבֵּן*; figur. to make unfeeling, callous, of **לֵב** Is. 6, 10, comp. Ps. 119, 70, and **παῦς**, pinguis; Arab.

أَسَمَنَ trans. and intrans.

שָׁמֵן (only *plur. שְׁמֻנִים*) *m. fat, fat part, of the אֶרֶץ, i. e. fruitful soil*, GEN. 27, 28 **מִשְׁמֵנֵי הָאָרֶץ** of the fat parts of the earth. **מֵן** is here decidedly from **מֵן** (Dagesh in Shin is omitted), since **מִשְׁל** is the parallel word, and **מֵן** stands partitively; but **מֵן** is also used of distance in the meaning *remote from* 27, 39.

שָׁמֵן *adj. m., שָׁמְנָה fem. juicy, nourishing, of לֶחֶם* Is. 30, 23, along with **רָשָׁן**; *luxurious, excellent* GEN. 49, 20; *fruitful, of the אֶרֶץ* NEH. 9, 35, **אֶרֶץ** 9, 25, **מִרְעָה** Ez. 34, 14; *fat, well-fed, of צֹאן* 34, 16; *rich in spoil* HAB. 1, 16; of persons, *powerful, along with חַיִל* JUDGES 3, 29 a powerful warrior, comp. **מִשְׁמֵנִים** warriors Is. 10, 16; Ar. **سَمِين**, *Aram. שָׁמֵן*, **مَفْعٌ** the same.

שמן (with suff. שְׁמִינָה, plur. שְׁמִינִים, with suff. שְׁמִינִיךָ, masc. שְׁמִינִיךָ) 1. *fatness*, concr. *fat meat*, מִשְׁתֵּה שְׁמִינִים a banquet of fat food Is. 25, 6, i. e. *sumptuous*, elsewhere דֶּשֶׁן (55, 2), מִשְׁמִינִים (NEH. 8, 10), תֵּלֶב (Ps. 63, 6); also *fruitfulness*, of אֵיזָא Is. 28, 1; קֶרֶן בֶּן-שֶׁטֶן 5, 1 a horn, i. e. a high projecting mountain, *son of luxurious fertility*, i. e. a fertile mountain; of an ox, *fatness, strength*, 10, 27 and the yoke is shaken off the face (head) of the strong ox. Ar. سَمَن, Aram. حَمَن, Maltese *semen*, *semel* the same. — 2. Prop. the juice, fat of pressed fruit, or like יֹצֵהר the shining, i. e. oil, for burning (לְמִזְבֵּחַ) Ex. 25, 6; 35, 14; זֵיתוֹ oil of 27, 20, also כֶּחֱזִיתוֹ oil of pounded olives 29, 40; מִשְׁחָה oil of anointing, spiced oil Ex. 25, 6, for dedicating and consecrating monuments GEN. 28, 18, the tabernacle Ex. 30, 26 and its furniture 40, 9, for anointing a ruler 1 SAM. 16, 1, as well as parts of the body at entertainments and nuptials Ps. 23, 5, Am. 6, 6, Ez. 16, 9; or when persons of distinction were either visited RUTH 3, 3 or received. Ointment was reckoned among the needful things 2 CHR. 28, 15, among the valuable possessions PROV. 27, 9, Ps. 92, 11; and the custom of using it was intermitted only during times of mourning 2 SAM. 14, 2. Oil for anointing priests Ex. 40, 15 and prophets 1 KINGS 19, 16 was a symbol of the רִיחַ communicated 1 SAM. 10, 1; Is. 61, 1. פִּלְגֵי שֶׁן JOB 29, 6 is a figure of overflowing fulness, as is שֶׁן alone DEUT. 32, 13; an image of gentle flowing Ez. 32, 14 and of smoothness PROV. 5, 3; Ps. 55, 22. רִיחַ שֶׁן the fragrance of ointment SONG OF SOL. 1, 3. For הוֹרֵק שֶׁן see הוֹרֵק שֶׁן. הוֹרֵק שֶׁן is the wild olive-tree, oleaster NEH. 8, 15, while זֵיתוֹ is the noble one. עֵצֵי שֶׁן 1 KINGS 6, 23 is wood of the wild olive. שֶׁן as a medicinal thing Is. 1, 6.

שֶׁן a ground-form to the following שְׁמִינָה, שְׁמִינִים. It is difficult to

find a verb-stem for it, or any probable etymology.

שְׁמִינָה and שְׁמִינִים (from a ground-form שֶׁן; constr. prop. שְׁמִינָה, but always שְׁמִינָה) num. card. fem., שְׁמִינָה and שְׁמִינִים (constr. שְׁמִינִים) m. eight; of שְׁמִינִים JUDGES 3, 8, מִשְׁחָה Ez. 40, 34, יָדִים 2 CHR. 29, 17, put before or after the noun NUM. 29, 29. שְׁמִינָה frequently stands before nouns, in the construct state GEN. 17, 12; NUM. 7, 8; as an ordinal, when the noun in the construct state precedes 2 KINGS 24, 12; 2 CHR. 29, 17. In combination with tens, שְׁמִינָה שְׁמִינִים is *eighteen* fem., שְׁמִינִים שְׁמִינָה masculine JUDGES 3, 14, 2 SAM. 8, 13, also sometimes שְׁמִינָה שְׁמִינִים Ezr. 8, 18; as an ordinal 2 KINGS 3, 1; 2 CHR. 35, 19. The plur. שְׁמִינִים is *eighty*, joined to a fem. JER. 41, 5 or a masculine 2 KINGS 10, 24. Aram. חֲמִינִי, חֲמִינִי, Maltese *tmynja*, Arab. ثَمَانِيَة, Pehl. *thomana*, Coptic *thomana*, the same. Deriv. שְׁמִינִי.

שְׁמִינִים see שְׁמִינָה.

שמע I. (in pause שְׁמַע; 2 perf. fem. once שְׁמַעְתִּי JER. 4, 19; part. m. שְׁמַעְתִּי, inf. absol. שְׁמַעְתִּי, constr. שְׁמַעְתִּי, also שְׁמַעְתִּי Is. 30, 19; imper. שְׁמַע, שְׁמַעְתִּי and שְׁמַעְתִּי fut. (שְׁמַע) intr. 1. to give ear to, to hear, absol. GEN. 18, 10; שְׁמַעְתִּי to hear continually Is. 6, 9; with an accus. קוֹל GEN. 3, 10, הַבָּרִים 24, 52, חֲלִילָה Ex. 16, 9; generally with an accus. of the thing JOB 13, 1, or of the person speaking GEN. 27, 6; 37, 17; with כִּי in the clause following 14, 14; 29, 33; with לְ of a person respecting one 41, 15; to hear absol. 1 SAM. 3, 9, JOB 15, 8, with accus. of the person GEN. 23, 8, with אֵל 49, 2, לְ Ps. 81, 12, of a person 2 SAM. 12, 18; but שְׁמַעְתִּי commonly means to be an ear-witness GEN. 27, 5, 1 SAM. 17, 28, or to hear with pleasure 2 SAM. 19, 36; to hear, of God, with accus. of the person GEN. 17, 20, with אֵל of the thing 16, 11, commonly with the accus. קוֹל DEUT. 33, 7, אֵל-קוֹל GEN. 21, 17,

[illegible]

Nif. נִשְׁמָע (part. נִשְׁמָע, fem. נִשְׁמָעָה; inf. constr. וְנִשְׁמָע, fut. יִשְׁמָע) to be heard, of קוֹל GEN. 45, 16, EZR. 3, 13, נִחְרָה JER. 8, 16, נִדְרָה 9, 18; with ל of a person to be heard by one NEH. 6, 1 7; to be listened to = followed ECCLES. 9, 16; to be heard, by God DAN. 10, 12; to show oneself obedient, to obey, with ל of a person PS. 18, 45; to be understood 19, 4.

Pih. שָׁמַע (fut. יִשְׁמַע) to make hear, to announce aloud, with accusat. of the person 1 SAM. 15, 4; 23, 8; elsewhere הִשְׁמִיעַ. Also to be very famous. Deriv. the proper name שְׁמוּעָה.

Hif. הִשְׁמִיעַ (*part.* מִשְׁמִיעַ, *inf. constr.* הִשְׁמִיעַ; *fut.* יִשְׁמַע) to cause to hear, to let be heard, קוֹל JOSH. 6, 10, יְדָה JER. 48, 4, with a double accus. DEUT. 4, 10 36, or with אֶל of a person EZ. 36, 15; to announce IS. 45, 21; to promise 48, 6; הִשְׁמַע בְּקוֹל to call aloud, to cry PS. 26, 7, EZ. 27, 30 = בָּרָן בְּקוֹל; to sing NEH. 12, 42; to make to sound 2 CHR. 5, 13; to play loud 1 CHR. 15, 19, בִּנְבָלִים 15, 28, בְּמִצְלִחַת 16, 5, comp. שָׁמַע (PS. 150, 5); to announce, to make known IS.

45, 21, also with the accusat. of the person 44, 8; *to call together* 1 KINGS 15, 22, like Pih. Deriv. **הִתְקַבְּצוּ**.

The stem 'ש' is the Arab. سَمِعَ and سَمِعَ (to hear, to obey, to sing, hence سَمِيعَة a female singer, سَمَاع music), Aram. שָׁמַע, שָׁמַע, Phenic. שָׁמַע, Coptic εμε. But the fundamental signific. may be "to perceive by audible sounds or marks", espec. as שָׁמַע, שָׁמַע point to this.

שֹׁמֵץ II. (not used) *intrans.* prop. *to shine, to be high*, same as שֹׁמֵץ II., Arab. شَاع. Derivat. the proper names שֹׁמֵץ, שֹׁמֵץ (with the verb-conjunctive אֶתְּ), together with שֹׁמֵץ, שֹׁמֵץ 2.


שָׁמַע (a Hearer, viz. El is) n. p. m.
1 CHR. 11, 44, comp. אֱלֹהֵי שָׁמַע; שָׁמַע is
also in שְׁמִיעָה.

שָׁמַע (with suff. שָׁמַעְךָ, שָׁמַעְתָּ, שָׁמַעְתִּי) *m. the hearing, fully* אָזַן שׁ Job 42, 5; *hearsay* Ps. 18, 45; *report, knowledge* Is. 23, 5; *fame* Num. 14, 15; 1 Kings 10, 1; *an account, שְׁוֹא שׁ* Ex. 23, 1 *a false account; announcement, prophecy, oracle* Hos. 7, 12, שָׁמַעָה. In the proper names שְׁמַי, שְׁמַיָּה, שְׁמַיִן, שְׁמַיִם lies at the basis of them.

שָׁמַע (in pause שָׁמַע) *m.* 1. a clear, audible sound, שָׁמַע צִלְצִלִּים clear-sounding cymbals Ps. 150, 5 (perhaps from שָׁמַע). — 2. (fame, repute) *n. p. m.* 1 CHR. 2, 43; 5, 8; 8, 13; NEH. 8, 4.

שָׁמַע (with suff. שְׁמָעוֹ) *masc. fame, rumour* JOSH. 6, 27; JER. 6, 24.

שָׁמַע (1 *perf.* שָׁמְעָה; *part. m. plur.* שֹׁמְעִין; *fut.* יִשְׁמָע) *Aram. intr. to hear*, מְלִיחָא DAN. 6, 15, קָל 3, 10; with עַל of one 5, 14 16.

Ithpa. אִשְׁתַּחֲוֶה (fut. יִשְׁתַּחֲוֶה) to obey,
DAN. 7, 27; Syr.  to shew oneself
obedient.

שָׁמַע (from שָׁמַע II. = שָׁמַע II.; *height*)
n. p. of a city in Judah JOSH. 15, 26;
 comp. שָׁמַע (which see) as the name
 of a place.

נִמְשׁ (fame, rumour) n.p.m. 1 CHR. 2,

13, for which 2 SAM. 13, 3 has שְׁמָרָה and 1 SAM. 16, 9 שְׁמָרָה; 1 CHR. 3, 5, for which 2 SAM. 5, 14 has שְׁמָרָה; 1 CHR. 6, 15 24.

שְׁמָרָה (same as שְׁמָרָה) 1. *n. p. m.* 2 SAM. 13, 3, elsewhere שְׁמָרָה. — 2. (*a high-lying place, from שָׁמַר II.*) *n. p.* of a locality in Judah, coupled with שִׁיכָה and תְּרָעָה; hence *patr. m. plur.* שְׁמָרָהִים 1 CHR. 2, 55, along with תְּרָעָהִים and שְׁמָרָהִים, which formed the מְשִׁפָּחוֹת סוּפְרִים.

שְׁמָרָה (*fame; with the article*) *n. p.* *m.* 1 CHR. 12, 3.

שְׁמָרָה (*hearing, or a famous one*) *n. p.* *m.* 1 GEN. 29, 33, the founder of a tribe 46, 10, and also the name of a district in Palestine JOSH. 19, 1-9; Greek Σίμων and Συμεών; *patr. m.* שְׁמָרָהִי NUM. 25, 14. — 2. EZR. 10, 31.

שְׁמָרָה (from שְׁמָרָה; *Jah is Fame*) *n. p. m.* Ex. 6, 17; 2 SAM. 16, 5; 1 KINGS 1, 8; EST. 2, 5; *patr. m.* שְׁמָרָהִי (= שְׁמָרָהִי) NUM. 3, 21.

שְׁמָרָה (*Jah is Fame*) *n. p. m.* 1 KINGS 12, 22; JER. 29, 31.

שְׁמָרָה (the same) *n. p. m.* JER. 26, 20.

שְׁמָרָה (*fame*) *n. p. f.* 2 KINGS 12, 22.

שָׁמַר (not used) *tr. prop.* to thrust, to thrust forth, to hurl, hasty sayings, and so to whisper, to mutter, to hum, a gesture of scorn; to press, to drive, to drive on; *intr.* to hasten, to press on, in speaking; Arab. شَمَس the same; probably connected in its organic root שָׁמַר with that in מָצָן (מָצָן, to thrust). Deriv. שְׁמָרָה, שְׁמָרָה.

שָׁמַר (in many mss. שְׁמָרָה) *m.* quick-ness, rapidity, of דָּבָר, JOB 26, 14 and how fleeting a word is heard of him? i. e. small and insignificant is the transient word which we hear of the wonders of God, in comparison with the duration of his power! hence a small, little thing, as Saadia, Ibn Gendach, Kimchi take the word; Talm. שְׁמָרָה the same; also without דָּבָר 4, 12.

שְׁמָרָה *f.* a whispering, such as scornful or malicious remarks, with בְּ among Ex. 32, 25.

שָׁמַר I. (*part. m.* שָׁמַר, שָׁמַר, *pass.* שָׁמַר, שָׁמַר; *inf. abs.* שָׁמַר, *c.* שָׁמַר, שָׁמַר, with *suff.* שָׁמַרָה, שָׁמַרָה; *imp.* שָׁמַר, שָׁמַר; *tr.* 1. (not used) to pierce, infigere, of sharp thorns or diamond points, Arab. سَمَر (to pierce or put out, the eye). Derivat. שָׁמַר 1 and 2. — 2. (not used) metaphor. to press into; hence to have a penetrating, sharp, biting, harsh smell or a pungent taste, of spices (see שָׁמַר II, תָּרָם), Syr. سَمَر, Arab. سَمَر the same, whence سَمَر, Arab. سَمَر fennel; comp. also for the signfic. 1. سَمَر a lance, Syr. سَمَر an incisor. —

3. Metaphor. to be nimble or active, and so to act quickly, nimbly or wakefully, to be awake; compare Arab. سَمَر quick, expert, سَمَر nightly watch, Syr. سَمَر a lizard, so called from its nimbleness, Latin vigere and vigilare. This meaning is related to the idea of sharpness and penetration, and therefore to signfic. 2. (comp. שָׁמַר, שָׁמַר, שָׁמַר). — Hence 4. to keep, to watch, a garden GEN. 2, 15, a city 2 KINGS 9, 14, a house ECCLES. 11, 3 (fig.), a flock GEN. 30, 31; absol. Hos. 12, 13, and with בְּ to watch for. שָׁמַר a watchman, keeper, vigil GEN. 4, 9; a city-watch explained by שָׁמַר שָׁמַר SONG OF SOL. 3, 3; שָׁמַר 1 SAM. 17, 22 a shepherd; שָׁמַר a field-keeper JER. 4, 17, and so שָׁמַר EST. 2, 3, שָׁמַר 1 SAM. 17, 22, שָׁמַר 2 KINGS 22, 14, שָׁמַר 12, 10. A watcher at night, used fig. of the prophets Is. 21, 11, for which שָׁמַר and שָׁמַר are also employed. — Still farther metaphor. 5. to keep, to protect, with the accus. 1 SAM. 25, 21; 1 KINGS 20, 39; PROV. 13, 3; also with עַל PROV. 6, 22, 2 SAM. 18, 12, and עַל of the person 1 SAM. 26, 15; fig. שָׁמַר שָׁמַר to keep the tongue or the mouth 21, 23, i. e. to be careful about one's speech;

1 CHR. 6, 31; 7, 34, for which 7, 32 has שִׁמְרָה; 8, 12.

שִׁמְרָה and שִׁמְרָה (prop. a part. of שִׁמְרָה I.) *m.* 1. a watch, a keeper, see שִׁמְרָה I. — 2. (same as שִׁמְרָה watch) a) *n. p. m.* 1 CHR. 7, 32, for which 7, 34 has שִׁמְרָה. b) *n. p. f.* 2 KINGS 12, 22, for which שִׁמְרִית stands in 2 CHR. 24, 26.

שִׁמְרָה a ground-form to שִׁמְרָה, שִׁמְרָה which see.

שִׁמְרָה (only *pl.* שִׁמְרִים; from שִׁמְרָה I. Pih.) *masc. celebration, observance of a festival* Ex. 12, 42, comp. מְשִׁמְרָה and שִׁמְרָה (to keep the sabbath).

שִׁמְרָה (only *pl.* שִׁמְרוֹת *fem.* eye-lid (commonly from שִׁמְרָה I., Aram. שִׁמְרָה to watch, LXX φυλακή; but perhaps from שִׁמְרָה I. meaning to move quickly, to flutter, conseq. = עֲפָפָה in fundamental signification), Ps. 77, 5 thou holdest the lids of mine eyes, i. e. thou keepest me awake; according to some in this meaning also אֲשִׁמְרָה 119, 148. Targ. שִׁמְרוֹת, שִׁמְרוֹת, also for עֲפָפָה.

שִׁמְרָה (from the *masc.* שִׁמְרָה *fem.* watch, guard Ps. 141, 3.

שִׁמְרוֹן (formed from שִׁמְרָה; watch) 1. *n. p. m.* GEN. 46, 13; *patr.* שִׁמְרוֹנִי NUM. 26, 24. — 2. *n. p.* of the chief place in a small Canaanite district Josh. 11, 1, afterwards belonging to Zebulun 19, 15; also combined with מְרָאוֹן (שִׁמְרוֹן which see) 12, 20.

שִׁמְרוֹן (from שִׁמְרָה with the termination -וֹן; watch-place, watch) 1. *n. p. f.* of a considerable mountain in central Palestine, called שִׁמְרוֹן הָרַי, having received its name, as is alleged, from an earlier possessor שִׁמְרָה 1 KINGS 16, 24. On this hill or mountain the Israelite king Omri build a residence, which was at different times a seat of the Ephraimite Baal-worship 16, 32, comp. 2 KINGS 10, 17 and JER. 23, 13, and the metropolis of the kingdom consisting of the ten tribes or Ephraim Ez. 16, 46; Hos. 7, 1; 8, 5; Mic. 1, 1 5. Because of its situation שִׁמְרוֹן הָרַי was also applied to the

city Am. 6, 1; Mic. 1, 6. The history of this city till the time of its being colonised by foreign peoples is narrated in 2 KINGS 6, 24; 17, 5 24; 18, 9; JER. 16, 9; EZR. 4, 10. After the exile, Samaria was still a fortified city, and fell into the hands of John Hyrcanus after the siege of a year (Joseph. Antt. 13, 10, 2; B. J. 1, 2, 7). Pompey assigned it to the province of Syria (Antt. 14, 4, 4); Herod the great embellished it, and gave it the name *Sebaste* (Σεβαστή i. e. Augusta; Antt. 15, 8, 5), in honour of the emperor Caesar Augustus; by which name Pliny (5, 14) and Ptolemy (5, 16, 6) quote it. The neighbouring שִׁמְרָה afterwards reduced it; and a small village Sebutieh with some ruins now marks the site (Robins. III, 365 seq.) — 2. *n. p.* of the metropolis, and then also of the whole territory of central Palestine. Hence mention is made of שִׁמְרָה 2 KINGS 17, 24 and שִׁמְרָה הָרַי JER. 31, 5, to which belong also the passages 1 KINGS 13, 32 and Am. 3, 9; once the district is called שִׁמְרָה OBAD. 19. Afterwards it became the name of the province of central Palestine 1 MACC. 10, 30; 11, 28; Joseph. Antt. 3, 3, 4; 13, 2, 3; B. J. 3, 3, 1; LUKE 17, 11; JOHN 4, 4 5 7. The Greek name for mountain and city is Σαμάρεια, for the province Σαμαρείτις, Σαμαρίς and Σαμάρεια, Aram. שִׁמְרוֹן. Deriv. *Gent. m. plur.* שִׁמְרוֹנִים the Samaritans, i. e. the inhabitants of Samaria 2 KINGS 17, 29, Σαμαρείταις, Σαμαρείς (Josephus, Euseb.), Samaritae (Curt. 44, 9, 9), Talm. בְּרִיתִים (see בְּרִיתִים).

שִׁמְרָה (from שִׁמְרוֹן, *Jah is Watch*) *n. p. m.* 1 CHR. 4, 37; 11, 45; 26, 10; 2 CHR. 29, 13.

שִׁמְרִית (*Jah is Watcher*) *n. p. m.* 2 CHR. 11, 19; EZR. 10, 32; 10, 41.

שִׁמְרִית (the same) *n. p. m.* 1 CHR. 12, 5.

שִׁמְרִית Aram. *f.* the name of the city Samaria (שִׁמְרוֹן) EZR. 4, 10 17, Syr. שִׁמְרִית, Σαμάρεια. The dual form is common in the names of cities.

שִׁמְרִית (guard, watch) *n. p. f.* 2 CHR.

24, 26, for which 2 KINGS 12, 22 has שָׁמַר.

שָׁמַר (the same) *n. p. m.* 1 CHR. 8, 21.

שָׁמַר (not used) *intrans.* 1. *to be bright, to lighten, to shine*, of the light or sun; a collateral form is שָׁבַם (which see), Ar. شَبَس. Deriv. שָׁמַר, the proper names שָׁמַר, שָׁמַר, שָׁמַר. — 2. Metaphor. *to be shining, distinguished, noble* (comp. שָׁרַר, שָׁרַר); *to be strong, powerful*. Deriv. the proper name שָׁמַר. The verb שָׁמַר, like all others with a similar commencing and concluding letter, is abridged from a doubled form of שָׁם, conseq. from שָׁמַר, like שָׁרַר from שָׁרַר; and the simple organic root שָׁם is also in שָׁם (which see), Aram. שָׁם, Himyar. شَام (whence شُوم the sun), in שָׁן, Ar. حَسَن and in שָׁם (שָׁמַר), Ar. سَبَا, hence سَبَاة the visible form of a thing, سَمَاء heaven, prop. light-ether; شَمِع to be clear.

שָׁמַר (with suff. שָׁמַר, pl. שָׁמַר, with suff. שָׁמַר, from the pl. שָׁמַר; from שָׁמַר) *comm.* (in JER. 15, 9 the K'tib looks upon it as *fem.*, the K'ri as *masc.*, elsewhere *masc.* Ps. 104, 19, *fem.* GEN. 15, 17) prop. *the light-giving or shining*; hence 1. *the sun*, coupled with שָׁרַר JER. 8, 2, DEUT. 17, 3, and מְזִלָּה 2 KINGS 23, 5, being a luminous body by day JER. 31, 35, Is. 60, 19, and diffusing heat Ex. 16, 21, NEH. 7, 3, hence *the sun's heat* Is. 49, 10; a figure of grace (along with מִגֵּן) Ps. 84, 12 comp. Is. 60, 2, of righteousness MAL. 3, 20. Thus in the Test. Jud. ch. 24 the Messiah is termed ὁ ἥλιος δικαιοσύνης. Heaven is the tent of the sun, and its course is described Ps. 19, 5. The rising of the sun is represented by שָׁרַר NAH. 3, 17, 2 SAM. 23, 4, GEN. 32, 32, or שָׁרַר 19, 23; its setting by שָׁרַר 28, 11, also שָׁרַר, whence the nouns מְזִלָּה and מְזִלָּה Ps. 113, 3, and for the latter also מְזִלָּה Is. 45, 6; שָׁרַר the east DEUT. 4, 47,

שָׁרַר ZECH. 8, 7 *the west*; שָׁרַר on the earth ECCLES. 1, 9 (only in that book); שָׁרַר in the face of the sun, i. e. in the sun's glow JOB 8, 16, or also under the eyes of the sun Ps. 72, 17, i. e. as long as the sun appears (comp. שָׁרַר 72, 5), for which is also used שָׁרַר 89, 37 = שָׁרַר. שָׁרַר to see the sun i. e. to live ECCLES. 6, 5; 7, 11; 11, 7, Greek ὁρᾷ φάος; also שָׁרַר Ps. 58, 9. שָׁרַר is applied to the darkening of the sun Jo. 2, 10; 3, 4. It was divinely adored in many ways, even by the Israelites DEUT. 4, 19; 17, 3; 2 KINGS 23, 5 11; Ez. 8, 16; and the names of places שָׁרַר 19, 41, Arab. مَرْكَبُوتُ الشَّمْسِ, as well as שָׁרַר 2 KINGS 23, 11 refer to sun-worship. — 2. Metaphor. in the pl. *the sun's rays*, and fig. *battlements, notches of walls* Is. 54, 12. — In Aramaean it is שָׁמַר, Ar. شَمَس, Malt. schemsch; in Sanskrit sūrja (sun) is *the shining one*; the German Sonne comes from the Gothic skainan, scheinen, prop. to burn.

שָׁמַר (Pe. not used) *Aram. intr. to serve, to do service, prop. to regulate, to administer, to do diligently*, like the Hebrew שָׁרַר of the same meaning; then *to be busy, diligent*, hence the Aram. שָׁמַר an ant, prop. the busy one. The stem is reduplicated from שָׁמַר.

Pa. שָׁמַר (*fut. שָׁמַר*) *to do service, to serve*, with accus. of the person DAN. 7, 10, in Targ. for the Hebrew שָׁרַר, שָׁמַר; שָׁמַר, more rarely שָׁמַר is a servant of the temple, שָׁמַר service. Syr. مَسْجِد ministrare.

שָׁמַר (the distinguished, the hero; from שָׁמַר 2, comp. Sanskrit svar light-ether, heaven, whence cura = xύριος, heros, and the Persian خور sun, in خورشید) *n. p. m.* JUDGES 13, 24 seq. The explanation ισχυρός in Josephus (Antt. 5, 8, 4) is therefore correct.

שָׁמַר (from שָׁמַר; Jah is Splendour) *n. p. m.* EZR. 4, 8 17.

son DEUT. 19, 4 6 11; JOSH. 20, 5; with נָפֶשׁ to denote *self*, as נָפֶשִׁי *I myself* Is. 1, 14, or as meaning *life* 2 CHR. 1, 11; שָׂנֵא *a hater*, i. e. *an enemy*, with the accusat. PROV. 13, 24 or לְ of a person DEUT. 19, 11. Deriv. שָׂנֵא, שָׂנְיָה.

Nif. נִשְׂנָא (fut. יִשְׂנָא) *to be hated*, PROV. 14, 17 20.

Pih. שִׁנָּא (poet., only part. מִשְׂנֵא) *to hate much or constantly*, of enemies Ps. 44, 8; 55, 13; 83, 3.

The stem שָׂ (Aram. שָׂנֵא, שָׂנָא; Ar. سَنَّ) may have meant originally *to be hateful, repulsive* (intr.), = Ar. سَنَّ, سَنَّ, as Germ. *hässlich* comes from *hassen*.

I have regarded the tr. *to pierce*, hence *to hurt*, intr. *to be injurious, hated* (Fürst, Conc. s. v.) as its fundamental signification, and combined it in its organic root with שָׂ II., שָׂ-ה, שָׂ-ה. Others have adopted as its fund. signif. the idea of *separating from, stopping against a thing*.

שָׂנֵא (3 p. plur. שָׂנִי, with suff. שָׂנִיָּה; part. m. pl. שָׂנִי, f. שָׂנִיָּה, pl. שָׂנִיָּה; fut. יִשְׂנָא) Aram. intr. same as Hebrew שָׂנֵא I. *to alter, to darken*, of bright-coloured garments DAN. 3, 27; *to change colour*, of זִיָּרִין (a fair human face) 5, 6; with קַל of a person 5, 9; comp. שָׂנֵא קַל *to be different from* 7, 3 19 24, *to be otherwise than* 7, 23; *to be frustrated* 6, 18. Derivat. שָׂנֵא, שָׂנְיָה *a year*.

Pa. שִׁנָּא (3 pl. שִׁנְיָה; part. f. מִשְׂנֵיָה; 3 p. pl. fut. יִשְׂנִיָּה) *to transgress*, מִלֵּךְ DAN. 3, 28, Ar. حَالَ with عَنِ *to change*, 4, 13 *to make his consciousness different from a human one*; with מֶן 7, 7 *to be different from*.

Ithpa. אִשְׁתַּנִּי (fut. יִשְׁתַּנֵּא, pl. יִשְׁתַּנֵּי) *to be altered in colour*, of זִיָּרִין DAN. 7, 28, אֲנַפְדִּי 3, 19; *to be altered*, of עֲדָנָה 2, 9.

Af. אִשְׁנָא (part. מִשְׂנֵא, inf. constr. יִשְׁנָא, fut. יִשְׁנָא) *to change, to alter*, times DAN. 2, 21, *a festival-time and a law* 7, 25; *to recall*, a royal mandate 6, 9 16.

שָׂנֵא *a year*, see שָׂנְיָה.

שָׂנֵא f. same as שָׂנֵה (from יִשְׂן) *sleep* Ps. 127, 2.

שָׂנֵא Aram. see שָׂנְיָה.

שָׂנֵא (part. שָׂנֵא, pl. with suff. שָׂנֵאִי) Aram. tr. same as Hebrew שָׂנֵא DAN. 4, 16; Targ. also שָׂנֵא *to hate*.

שָׂנֵא n. p. m. of a Canaanite king GEN. 14, 2. שָׂנֵא has been compared either with the Arab. هَاب *a serpent* (Hitzig), or with אֶבֶה (which see), Sanskrit *ibha* (elephant), so that שָׂ is = שָׂנֵה. But it is better to take שָׂ, as is usual in proper names, for an epithet of God, and to derive שָׂנֵא from שָׂנֵא (splendour, fame, majesty), root שָׂנֵא II., so that שָׂ is = מִיָּאֵל, מִיָּאֵל (which see).

שָׂנֵא (constr. שָׂנֵאִי, with suff. שָׂנֵאִי) fem. 1. inf. c. as a subst. the (act of) *hating* DEUT. 1, 27; 9, 28; מִשְׂנֵאִיָּהּ Ez. 35, 11 *from thy hating them* (for שָׂנֵא should be read אִתָּם, and the Yod in שָׂנֵא should be regarded as a mere sign of the extension of שָׂ, comp. תִּלְתִּי Ps. 9, 15). — 2. *hatred* 2 SAM. 13, 15; Ps. 109, 5; ECCLES. 9, 1, opposite אֲהִיבָה; *adverb*. בְּשָׂנֵא NUM. 35, 20; Ez. 23, 29.

שָׂנֵא (mod. Hebrew pl. שָׂנֵאִים) m. commonly (from שָׂנֵא I.) *repetition*; hence שָׂנֵא Ps. 68, 18 *thousands of repetition*, i. e. *many thousands* (Jerome, *Ibn Esra*). The LXX take it as = שָׂנֵא, Symm. = שָׂנֵא, which merely proves the insecurity of the meaning. Tradition interpreted it *angels*, which the word actually denotes in the Midrasch, Talmud and mod. Hebrew (conseq. from שָׂנֵא II, which see).

שָׂנֵא n. p. m. 1 CHR. 3, 18. שָׂנֵא (also שָׂנֵא, שָׂנֵא) may be the Sanskrit *tshara*, *guide, leader*, or = שָׂנֵא (which see); שָׂנֵא proceeds from שָׂנֵא (from שָׂנֵא II.) *splendour*.

שָׂנֵב (not used) tr. same as שָׂלֵב *to knot or bind together, to pin together, to lattice*, whence שָׂנֵב, which the Targ. represents by שָׂנֵב, Tanchum by سَبَاك,

i. e. a latticed window. The Ar. شَبَّ (to be cool) seems to be transposed from نَشَب (נִשֵּׁב), and cannot be compared here.

שָׁנָה I. (part. שָׁנֶה, pl. שָׁנִים, pl. f. שָׁנוֹת; fut. רָשָׁנָה) 1. tr. same as שָׁנָה I. properly to fold together two things, to double (comp. מְשָׁנָה, Arab. ثَنَى, which has numerous derivatives); hence to repeat, to do again, iterare NEH. 13, 21; שָׁן אַחֲרֵי דְבָרָא to take up the word after another's speech JOB 29, 22, i. e. not to keep a modest silence; with ל of a person to do a second time 1 SAM. 26, 8; 2 SAM. 20, 10; שָׁן בְּדָבָר to return with words PROV. 17, 9; שָׁן בְּאַמְלָהּ to come again with folly, i. e. to repeat it 26, 11. — 2. intr. to be changeable, to change, of God MAL. 3, 6; to be fickle, i. e. fond of novelty, unreliable PROV. 24, 21 (comp. the Rabbin. שָׁנָה to have another opinion); hence the Targ. renders it by שָׁטָא (to be foolish); to be otherwise, different, with מִן ESTH. 1, 7; 3, 8; in derivatives, to return, to be repeated; to copy; of time, to run a circuit. Deriv. מְשָׁנָה, שָׁנֶה, שָׁנִים, and according to some שָׁנָן.

Nif. נִשְׁנָה (inf. constr. הִשְׁנִיחַ) to be repeated, of a חֶלֶם GEN. 41, 32.

Pih. מְשָׁנָה (part. מְשָׁנֶה, inf. constr. שִׁנִּית; fut. יִשְׁנֶה) to change, to alter, garments JER. 52, 33, דָּרָה 2, 36 i. e. the political direction; to pervert, דָּרַן, i. e. to overstep PROV. 31, 5; to disfigure, פָּגַם JOB 14, 20; to transfer, to another place, with ל of the place ESTH. 2, 9; comp. the Syr. حَلَا to change, to alter, the place, مَتَب transfer (locally). שָׁן אֶת-טַעַם to change the understanding, i. e. = to be mad 1 SAM. 21, 14; Ps. 34, 1; comp. Syr. حَلَا to be mad, commonly Pa. with اَحْلَح.

Hithpa. הִשְׁתַּנָּה (2 perf. f. הִשְׁתַּנָּה) prop. to change one's garments, and so to disguise oneself 1 KINGS 14, 2; Syr. اَحْلَح, Talm. נִשְׁתַּנָּה the same.

שָׁנָה II. (not used) intrans. same as שָׁנָה II. to shine, to glitter, to lighten,

especially of a fiery red colour; Arab. سَنَا the same, metaphor. to be beautiful, distinguished, excellent. Deriv. שָׁנָה.

שָׁנָה (constr. שָׁנֶה; du. שָׁנֶיִם; 1 pl. שָׁנִים, constr. שָׁנֵי, with suff. שָׁנֵינוּ, שָׁנֵיִם, 2 pl. שָׁנוֹת, constr. שָׁנוֹת, with suff. שָׁנוֹתֵי; from שָׁנָה I.) f. prop. a repetition, a return, of the sun's circuit, or of similar natural phenomena; hence a year, EXOD. 23, 16, and so שָׁנָה אֶחָדָה DEUT. 11, 12, שָׁנָה אֶחָדָה Ex. 23, 16, שָׁנָה 34, 22, שָׁנָה 1 KINGS 20, 26, שָׁנָה or שָׁנָה DEUT. 11, 12; Ez. 40, 1. שָׁנָה שָׁנָה DEUT. 15, 20, שָׁנָה yearly LEV. 25, 53; שָׁנָה שָׁנָה every year ESTH. 9, 21; שָׁנָה שָׁנָה from year to year 1 SAM. 7, 16; שָׁנָה Ex. 23, 14 yearly; שָׁנָה אֶחָדָה once in a year 30, 10; שָׁנָה שָׁנָה year after year, successively 2 SAM. 21, 1; שָׁנָה ... שָׁנָה in one year ... in another year JER. 51, 46. With numbers, שָׁנָה stands in the construct state with the cardinal number, which is taken as an ordinal, e. g. שָׁנָה שְׁתַּיִם 1 KINGS 15, 25, שָׁנָה שְׁלֹשָׁה 2 KINGS 24, 12; and שָׁנָה is sometimes repeated in the absol. state after the numeral GEN. 7, 16. Metaph. in the pl. the years of life IS. 38, 10 15; Ps. 31, 11; also שָׁנִים יָמֵי ECCLES. 6, 3, or שָׁנִים יָמֵי שָׁנוֹת Ps. 90, 10. שָׁנִים is some years 2 CHR. 18, 2, as שָׁנִים יָמִים; also produce of the year JO. 2, 25; after שָׁנִים is sometimes put יָמִים (time) pleonastically 2 SAM. 13, 23; JER. 28, 3. — On this noun comp. the Aram. שָׁנָה (def. שָׁנָה; plur. שָׁנִין, constr. שָׁנֶה), on coins and in Phœnician שָׁנָה, שָׁנָה, Ar. سَنَة; Assyrian schanaath.

שָׁנָה and שָׁנָה (constr. שָׁנֶה; plur. שָׁנִין, Targ. שָׁנִין) Aram. fem. same as the Hebrew שָׁנָה DAN. 6, 1; 7, 1; EZR. 4, 25.

שָׁנָה (for שָׁנָה, from שָׁן, once שָׁנָה, which see; constr. שָׁנֶה, with suff. שָׁנֵינוּ, שָׁנֵיִם, fem. שָׁנִין, a figure of laziness PROV. 6, 4; 20, 13, and of rest ECCLES. 8, 16, of refreshing after labour 5, 11, or as a pleasant thing JER. 31, 26; שָׁנָה שָׁנָה 51, 39 a long-enduring sleep;

שְׁנָה DAN. 2, 1 *his sleep was gone*. Also *sleep of death*, Ps. 76, 6 *they extend their death-sleep* (see **נָמָה**). Figur. a *dreamy, torpid thing* Ps. 90, 5. *Plur.* שְׁנוֹת PROV. 6, 10 and 24, 33 = שְׁנָה, perhaps a collateral form of שְׁנָה.

שְׁנָה or שְׁנָא (from שָׁן; with suff. (שְׁנָה) *Aram. fem.* same as the Hebrew שְׁנָה *sleep* DAN. 6, 19.

שְׁנָהִים *m. plur.* only in 1 KINGS 10, 22 and 2 CHR. 9, 21, commonly translated *ivory*, LXX *ὀδόντες ἐλεφάντινοι*, Targ. דְּסִיל, Vulg. *dentes elephantorum*, ebur; so that שָׁן would be = שָׁן and הָבִים (see **אָבָה**) a name for the elephant. Many take הָבִים as originating from הַפִּיל (see פִּיל, פִּיל), as the Jer. Targ. has (GEN. 50, 1) שְׁנֵי דְסִיל = שְׁנֵי דְסִיל; or abridged from הַלְבִים from the Sanskrit *kalabha* an elephant; or from לְהָבִים (Lybians). But the best view is, that it has been put together from הַבִּים (שָׁן), since this combination also occurs in EZEK. 27, 15 (*Roe-diger*).

שְׁנֵי see שְׁנָה.

שְׁנֵי (not used) *intr. to be prickly*, pointed, of the acacia; Ar. سَنْط, سَنْط the same; perhaps in the Greek *ἄκανθος*; deriv. שְׁנָה (from שְׁנָה, *pl.* שְׁנִים). The Egyptian *monte* (thorn), *amnt* and *amnt* the same, may come from the Semitic. See שְׁנָה.

שְׁנֵי (after the form שְׁנֵי, דְּסִיל for שְׁנֵי, from שְׁנָה I.; *dual* שְׁנֵים, in pause שְׁנֵים, *constr. state* שְׁנֵים only in combination with דְּסִיל to denote the number *twelve* in the masc., which perhaps was an old Aramaean form for the absol. = שְׁנֵי, only in Ex. 28, 21; Num. 7, 3; Josh. 3, 12; 1 KINGS 7, 25; Ez. 32, 1; elsewhere שְׁנֵי occurs 47, 13; in 2 KINGS 17, 16 the reading fluctuates between שְׁנֵים and שְׁנֵי; usually the *constr. state* שְׁנֵי is employed, with suff. שְׁנֵי, שְׁנֵי, שְׁנֵי *m. prop.* a thing folded, doubled, repeated, and so the *dual* (as in שְׁנֵים) means *the doubled*, as a number *two*,

duo GEN. 44, 27; 1 SAM. 11, 11; opposite שְׁנֵי ECCLES. 4, 9, or שְׁנֵי 4, 12. שְׁנֵי is also used as a *subst.* 1. *the two* ECCLES. I. c., שְׁנֵי by two NUM. 13, 23, שְׁנֵי among two 1 CHR. 11, 21, שְׁנֵי in two parts, in two 1 KINGS 3, 25; JER. 34, 18. It is used a) in the absol. state before plural nouns, as שְׁנֵי שְׁנֵים 1 KINGS 5, 28, שְׁנֵי שְׁנֵים 21, 10. b) after them, as שְׁנֵי שְׁנֵים 2 CHR. 4, 12. c) after collectives in the sing., as שְׁנֵי שְׁנֵים GEN. 46, 27, שְׁנֵי NUM. 7, 17. d) in the *constr. state* before a noun in the plur., as שְׁנֵי שְׁנֵים GEN. 10, 25, שְׁנֵי שְׁנֵים Ex. 2, 13; before the dual, as שְׁנֵי שְׁנֵים SONG OF SOL. 4, 5, or before a collective, as שְׁנֵי שְׁנֵים 2 KINGS 7, 19. e) in the form שְׁנֵים before שְׁנֵי GEN. 17, 20; NUM. 1, 44. f) Combined with other numbers שְׁנֵים stands sometimes before them, as שְׁנֵים שְׁנֵים NUM. 3, 39, sometimes after, as שְׁנֵים שְׁנֵים 2 SAM. 8, 5. — 2. *a pair*, GEN. 6, 19 20; 7, 2; שְׁנֵים שְׁנֵים *two and two*, i. e. *by pairs* 7, 9 15; *the double* Ex. 22, 3 [4], hence שְׁנֵים שְׁנֵים *prop. a part of two* 2 KINGS 2, 9 (see פָּה 6); *two thirds* ZECH. 13, 8; *both*, hence שְׁנֵי שְׁנֵים *both of us* 1 SAM. 20, 42, שְׁנֵי שְׁנֵים *both of them* GEN. 2, 25; *a few*, as שְׁנֵים שְׁנֵים 1 KINGS 17, 12; also שְׁנֵים שְׁנֵים 2 KINGS 9, 32; Is. 17, 6. For the fem. שְׁנֵים (from שְׁנָה), *constr. state* שְׁנֵים and שְׁנֵי see under שְׁנֵי.

We may with confidence assume for the ground-form of שְׁנֵים (Arab. اثنان *vulgar etnein*, *tnein*, Maltese *tnejn*, Phenic. שְׁנֵי, Aram. שְׁנֵי, from שְׁנָה I., Arab. ثنائي. — *Shnai*, *tnai*, *trai* are not connected with duo, Sanskrit *cvas*, two.

שְׁנֵי (from שְׁנָה II.; *constr. plur.* שְׁנֵים) *m. prop.* the shining, light-giving thing, spoken of a colour (Aram. שְׁנֵי, Syr. اشمدة, *coccus*, from שְׁנֵי); hence *crimson*, obtained from the *coccus-insect* (דוד الصباغين or قرمز, Arab. اذغرة), *coccus ilicis*; see בְּרִיךְ. In the geni-

tive to חוט Song of Sol. 4, 3, חֲקָה, חוּט Josh. 2, 18, חֲקָה 2, 21, i. e. threads and cords coloured with crimson, for which שָׁנִי also stands alone Gen. 38, 28 30. The full expression for שָׁנִי is חוּלְעֵצ שָׁנִי Ex. ch. 25. 26. 28. 38. 39; when coupled with שָׁנִי and אֲרָגְמָן, denoting a crimson stuff, as שָׁנִי by itself does 2 SAM. 1, 24; JER. 4, 30. It is but seldom used in the genitive to בָּגֵד Num. 4, 8; also vice versa חוּלְעֵצ שָׁנִי Lev. 14, 4 6 signifies a crimson piece of cloth, to enfold אֲזִיב and cedar-wood. The plur. שָׁנִים denotes figur. splendid garments Prov. 31, 21. Besides, שָׁנִים because of its red colour symbolises occasionally mortal sins Is. 1, 18. Comp. for שָׁנִי *λαμνὸς κοκκινὴ* (MATH. 27, 28) = *κόκκινος λαμπρά* (LUKE 23, 11) coccinator (Plin.), cocco fulget (Mart.).

שָׁנִי (plur. שָׁנִים; from שָׁנִי num. ord. m., שְׁנִית fem. 1. the second, the other, e. g. יוֹם GEN. 1, 8, בֶּן 30, 7, opposite אָחִי ECCLES. 4, 8; שְׁנִית with שָׁנָה GEN. 47, 18. שְׁנִית is also an adv. for the second, = *deinde* autem 2 SAM. 16, 19, or again, iterum, altera vice GEN. 22, 15; וְזֹאת שְׁנִיתָּ and this again MAL. 2, 13. שְׁנִיתָּ second, viz. חֲקִים, i. e. middle GEN. 6, 16, between הַחֲתִים and הַלְשִׁים; as the second NUM. 2, 16, along with הַלְשִׁים 2, 24 31; Pehl. *תני* alter. — 2. Only הַשְּׁנִי JUDGES 6, 25 of the second rank, of the second birth (regarded as excellent), of פֶּר, like מְשֻׁנִּים 1 SAM. 15, 9 (*Tanchum*, *Kimchi*). The derivation from שָׁנָה II. meaning splendens, pinguis is improbable.

שָׁנִיָּה adj. m., שְׁנִיָּהָ fem. the hated, DEUT. 21, 15 elsewhere usually שְׁנִיָּהָ.

שָׁנִי see שָׁנִים.

שָׁנִי see שָׁנִים.

שְׁנִיָּה (from שָׁנִי) fem. a pointed saying, mockery, coupled with קָלִלָה JER. 24, 9, and מְשָׁל DEUT. 28, 37; according to the ancient interpreters (Targ., *Kimchi*, *Ibn Esra*) a subject of talk, like שָׁנִי DEUT. 6, 7, hence Targ. שְׁנִיָּה.

שָׁנִי or שְׁנִי (either a projecting mountain-peak or a snow mountain) n. p. of חֲרָמֹן among the Amorites, also called שִׁאֵן DEUT. 3, 9; 4, 48. The Sidonians named it שְׁנִי or שְׁנִי coat of mail (a coat of snow as it were) 3, 9, comp. *Θώραξ*; Arab. سَنَر loric. When coupled with לְבָנוֹן Ez. 27, 5, or with לְבָנוֹן, אֲמָנָה and חֲרָמֹן Song of Sol. 4, 8, or חֲרָמֹן 1 CHR. 5, 23, we must assume that חֲרָמֹן is the western ridge of Lebanon, which branches off from G'ibl el-Sheich (*Robinson*, Palest. III. page 610); that אֲמָנָה is the eastern line, which bears the highest points of Antilibanus opposite to *Zebedani*; and that שְׁנִי lies between אֲמָנָה and חֲרָמֹן, conseq. north-east of Jordan (*Ibn Esra*). שְׁנִי may have been the northern part, which was still known in the time of Abulfeda (p. 68) by the name of G'ibl Sunir (جبل سنير). When tradition and the Targ. call it the snow-mountain, the Arabs aged mountain because its head is encircled with snow, the idea may have proceeded from a derivation from שָׁנִי to be white (which see).

שָׁנִי (not used) intr. to be high, uneven, of a district; Arab. سَنِم the same, identical with שָׁלֵם II. Deriv. the proper name שְׁנִיָּה and שְׁנִיָּה.

שָׁנִי (3 p. pl. שָׁנִי; part. pass. שָׁנִי) trans. to sharpen, to point, with an accus., e. g. בָּרַק DEUT. 32, 41, חָצִים Ps. 45, 6; 120, 4; figur. of לָשׁוֹן, in order to calumniate 140, 4; compared to a חָרֶב 64, 4. Deriv. שָׁנִי, the proper name שָׁנִי, and שְׁנִיָּה.

Pih. שָׁנִי to inculcate, impress, teach DEUT. 6, 7; hence in Talmudic to teach repeatedly, to repeat; Arab. سَنَّ to prescribe in teaching; comp. סָנָה and the Aram. שָׁנִי for חָנִי.

Hithp. שָׁנִי to be pierced, wounded, parallel הַחֲחֹקֶץ Ps. 73, 21 (*Rashi*, *Ibn Esra*), or to be vexed (from pain).

The organic root of the stem שָׁן is also in שָׁן I. (intr.), שָׁן, שָׁן, שָׁן; Targ. שָׁן, Arab. سَنَّ the same; comp. too שָׁן I., שָׁן, שָׁן.

שָׁן (Kal not used) to press, to force, to press together, whose organic root is = that in שָׁן; Aram. שָׁן the same, whence שָׁן shoe-strap.

Pih. שָׁן (fut. שָׁן) to gird, to compress, the loins 1 KINGS 18, 46.

שָׁן n. p. of a land (שָׁן), where Nimrod first set up his rule, and in which lay שָׁן, שָׁן, שָׁן and שָׁן (which see) GEN. 10, 10; conseq. instead of שָׁן שָׁן Mic. 5, 5 were also used. It is different from Assyria (שָׁן) Mic. 1. c. and Is. 11, 11, as also, from שָׁן GEN. 14, 1; and it belongs neither to Susiana nor to Assyria. Besides, it is enumerated by Barhebraeus (Chron. syr. page 93. 256: 529. 565) along with Syria and Mesopotamia. For these reasons we have no resource left but to understand it of the *Babylonia* of classical writers, Babyl. in its widest extent, which agrees with GEN. 11, 2; 14, 1; Is. 11, 11; ZECH. 5, 11; DAN. 6, 2; where the LXX, Onk., the Jer. Targ. I. and II., the Syr. and Arab. versions so take it. At a later time it was translated *Irak* (the Arab. on DAN. 1, 2) or *Bagdad* (Arabs Erp. on GEN. 11, 2; 14, 1); and perhaps it may have reached beyond southern Mesopotamia, since *Tagrit*, between Bagdad and Mosul, was reckoned to it (Barhebraeus). *Josephus* and *Eusebius* put *Sennaar* (LXX) into the territory of the Babylonians; and its limitation to *Singara* (Σίγγαρα, سنجار) in Mesopotamia (*Bar Ali*) should be rejected.

שָׁן or שָׁן (not used) intr. to project, to be prominent, to be rugged, of a mountain-peak; cognate in sense with שָׁן III. belonging to שָׁן or שָׁן; and so identical with שָׁן, שָׁן (to שָׁן), interchanging מ and נ. After another explanation שָׁן might be = שָׁן (Aram. שָׁן, Arab. قَمَر) to be

white, which suits שָׁן well as a snowy mountain (שָׁן), or as an aged mountain (G'ibl el-Scheich). Deriv. שָׁן.

שָׁן (after the form שָׁן; שָׁן; from שָׁן) fem. same as שָׁן sleep Ps. 132, 4.

שָׁן (part. m. שָׁן, plur. שָׁן, constr. שָׁן; part. pass. שָׁן; fut. שָׁן) tr. same as שָׁן, שָׁן to rob, to plunder, to spoil, with an accusat. שָׁן 1 SAM. 21, 9, שָׁן Hos. 13, 15; part. a robber JUDGES 2, 14; 2 KINGS 17, 20; of a plundering army Is. 17, 14, coupled with שָׁן 42, 22; without an accus. only with the dat. commodi to plunder Ps. 44, 11.

Pih. שָׁן (in mss. שָׁן, arising from the Pih. שָׁן, like שָׁן Job 20, 10 from שָׁן, שָׁן Jer. 11, 20 from שָׁן) to plunder, שָׁן Is. 10, 13; it is possible, however, that שָׁן = שָׁן should be taken here as meaning to carry off; comp. שָׁן.

שָׁן (3 p. pl. with suff. שָׁן, part. שָׁן = שָׁן; fut. שָׁן, plur. שָׁן) trans. same as שָׁן, to plunder, to rob, with the accus. of the thing שָׁן 1 SAM. 17, 53, or of the person Ps. 89, 42; JER. 30, 16 K'tib, where the K'ri is שָׁן. Deriv. שָׁן.

Nif. שָׁן (3 p. pl. שָׁן; fut. שָׁן, pl. שָׁן) to be plundered, of שָׁן Is. 13, 16; ZECH. 14, 2.

שָׁן (part. m. שָׁן, שָׁן, fem. שָׁן; part. pass. שָׁן, fem. שָׁן) trans. to cut into, to split, to tear asunder, to divide, with an accus. שָׁן LEV. 11, 7 or שָׁן 11, 3 the hoofs, i. e. to have a cloven hoof; strengthened by שָׁן (cleft) DEUT. 14, 6; שָׁן 14, 7 a cloven hoof, comp. שָׁן under שָׁן; Arab. redupl. شَعشَع divisus, disgregatus; it is also cognate with שָׁן. Derivat. שָׁן.

Pih. שָׁן (inf. constr. שָׁן; fut. שָׁן) to make a cleft, i. e. to split, with שָׁן LEV. 1, 17; different from to separate (שָׁן);

to tear in pieces, **נָדַר**, **אָרַדָּה** JUDGES 14, 6. Figurat. to chide or upbraid (Vulg.), 1 SAM. 24, 8; yet we should perhaps read here **וַיִּשְׁמַע** (as 15, 4).

שִׁסַּע *m. cleft, fissure* LEV. 11, 3 7; DEUT. 14, 6.

שָׁסַף (Kal not used) *trans. prop. to cut in pieces* (comp. **קָצַף**, **נָקַף** II., Arab. **شَدَف** to divide asunder), commonly only in *Pihel* **שָׁסַף** to slaughter (LXX), and therefore to sacrifice 1 SAM. 15, 33, coupled with **לִפְנֵי** (i. e. at Gilgal); Targ. **פָּשַׁח**, Syr. **عَب**.

שָׁסַף (prop. part. of **שָׁסַף** II.) *m. a fortunate one or deliverer*, only in the proper name **שָׁסַף**.

שָׁסַף (from **שָׁסַף** II.) *masc. deliverance, good fortune*, only in the proper name **הוֹשֵׁפַת**.

שָׁסַף (from **שָׁסַף** II.) *m. same as שָׁסַף 2. good fortune, safety*, only in the proper name **הוֹשֵׁפַת**.

שָׁסַף (not used) *Aram. intr. same as Hebrew שָׁסַף I., שָׁסַף III. to see, to look, to look around, to behold; Ar. سعى prop. to look about, in order to calumniate or obtain. Derivative*

שָׁסַף and **שָׁסַף** (*defn. שָׁסַף*, *שָׁסַף*, *שָׁסַף*); *pl. in Targ. שָׁסַף and שָׁסַף* *Aram. f. prop. a look; hence a moment, a glance, Targ. for the Hebrew רָגַע, obtutus oculorum; metaphor. a definite, short time, שָׁסַף or שָׁסַף DAN. 3, 6 15 immediately; 4, 30; 5, 5; שָׁסַף in a short time, a moment 4, 16, Targ. for רָגַע or רָגַע as an adv.; comp. Targ. שָׁסַף now, contracted from שָׁסַף, Syr. **حَا**, *def. حَا an hour, حَا and حَا now; Ar. سَاعَة, سَعْر, سَعْرَة, Malt. s'ya, yssa the same. At a later time the word took the meaning of hour.**

שָׁסַף I. (*imp. שָׁסַף, שָׁסַף; fut. שָׁסַף*, with a *optat.* **שָׁסַף** Ps. 119, 117 for **שָׁסַף**, *ap. שָׁסַף* *intr. same as שָׁסַף III., שָׁסַף II., שָׁסַף II. (Aram. שָׁסַף) to see, to look, to look about, absol. 2 SAM.*

22, 42, where **שָׁסַף** in the second hemistich belongs to it, and **שָׁסַף** should be read as in Ps. 18, 42; with **שָׁסַף** to look upon, i. e. to have respect to GEN. 4, 4 5; with **שָׁסַף** to look (perseveringly) to a thing, to observe, e. g. **שָׁסַף**, i. e. to search diligently Ps. 119, 117; to regard EXOD. 5, 9; with **שָׁסַף** or **שָׁסַף** to look to a person or thing as if for help Is. 17, 7 8; 31, 1; with **שָׁסַף** or **שָׁסַף** to look away from, i. e. to let alone 22, 4; Job 7, 19; 14, 6.

Hif. שָׁסַף (only *imp. ap. שָׁסַף*, prop. **שָׁסַף**, for **שָׁסַף** after the form **שָׁסַף**, **שָׁסַף**, as if from **שָׁסַף**) to look away from, with **שָׁסַף**, i. e. to turn a threatening look away from Ps. 39, 14.

Hithp. שָׁסַף (1 *fut. pl. שָׁסַף*, *ap. שָׁסַף*) to look round (anxious and timid), coupled with **שָׁסַף** Is. 41, 10; to look upon one another 41, 23, coupled with **שָׁסַף**, comp. **שָׁסַף** (from **שָׁסַף** III.) with a similar meaning.

שָׁסַף II. (*fut. שָׁסַף*) *intr. same as שָׁסַף I. to be smeared; of the eyes, to be closed i. e. blinded Is. 32, 3; Targ. שָׁסַף to shut; Aram. שָׁסַף, حَا, trans. to be-smear, to stroke, to smooth; Targ. שָׁסַף for the Hebrew שָׁסַף, pass. שָׁסַף (whence שָׁסַף whitewash, שָׁסַף, שָׁסַף wax); Ar. سَعْرَة. Derivat. perhaps שָׁסַף (which see).*

שָׁסַף a noun Aram. see **שָׁסַף**.

שָׁסַף (not used) *intr. either to tread, to stamp, to push, with the feet (comp. שָׁסַף tr. and שָׁסַף I. to tread away, to push away, to despise), so that שָׁסַף the derivative prop. means a stamping, after the Ar. شَعَط to push, to stamp; or with the meaning of שָׁסַף II. to run, Syr. شَعَط (to run, creep, swim, fly along, Syr. شَعَط for شَعَط), Ar. شَاع to run, to gallop. Derivative*

שָׁסַף (*constr. שָׁסַף*) *f. the stamping, of פְּרָסוֹת אֲבִירִים JER. 47, 3, or the race, Syr. شَاع; Kimchi explains it by שָׁסַף.*

שַׁעְטָנוֹ (Samar. שַׁעְטָנוֹ) *m. a cloth made of two kinds, a garment woven from woollen and linen threads, an apposition to בִּגְדֵי כְלָאִים* Lev. 19, 19, or בִּגְדֵי is to be supplied, and explained by צִמְרֵי וּפְשָׁתִים יַחְדָּו Deut. 22, 11 (see כְּלָא 2. to כְּלָאִים); the LXX translate κίβδηλος, i. e. adulterated, spurious, Aquila ἀντιδιακείμενον, i. e. of different sorts; and the other versions explain the word as *a heterogeneous, different-coloured thing*. Since the Hebrews got their knowledge of weaving from Egypt, the home of that craft, it may be explained by the Coptic κατὰ a web and שַׁעְטָנוֹ (שַׁעְטָנוֹ) false, not genuine; or by שַׁעְטָנוֹ = κίβδηλος (not genuine, bad); in any case it is of Egyptian origin, because the Semitic presents no etymology.

שַׁעִיר and **שָׂעִיר** (constr. שַׁעִיר; plur. שַׁעִירִים, constr. שַׁעִירֵי) 1. (from שָׂעִיר I. or IV.) *adj. m., שַׁעִירָה* (constr. שַׁעִירָה, plur. שַׁעִירָה) *f. rough, hairy, hirsutus, pilosus* GEN. 27, 11, of the יָרֵדִים 27, 23; on the other hand שַׁעִיר in DAN. 8, 21 is only an apposition to the more Aram. אֶפְסִיר, Arab. أَشْعَر, أَشْعَر, Aram. שַׁעִיר, the same. — 2. (from שָׂעִיר I. or IV.) *a subst. the shaggy, hairy one* (like אֶפְסִיר from שָׂעִיר II.); hence *a buck* (as hircus is connected with hirtus and hirsutus), specially *a he-goat*, Lev. 4, 24; 16, 9, fully שַׁעִיר עִזִּים GEN. 37, 31; Lev. 4, 23. It is usually understood to mean the somewhat older he-goat which was used as a sin-offering for the prince (NUM. 7, 16), for the people on high festival seasons (Lev. 16, 9; 23, 19), at the dedication of the tabernacle (9, 3; 10, 16), or on occasion of transgressions against the divine commands NUM. 15, 24; while שַׁעִירָה denotes the young he-goat, which was applied for a burnt- and thank-offering. — 3. *a goat-shaped deity, which was idolatrously worshipped beside the בַּמִּזְבֵּחַ and עֲבֹלִים, a thing which was strictly forbidden the Israelites* Lev. 17, 7; 2 Chr. 11, 15. It was believed that such hostile beings inhabited the deserts and woods (Is. 13, 21; 34, 14), and that they must

be appeased by divine worship. Hence the LXX have δαιμόνια, the Targ. and Pesh. שַׁעִירִין, שַׁעִירִין; and Jerome describes them "vel incubones vel satyros vel silvestres quosdam homines &c." This superstition was probably derived from Egypt, where a goat (*Josephus contra Ap. 2, 7*) or Pan who was depicted with a goat's head and feet (Herod. 2, 46. 145; Strabo 17. page 802), was worshipped. The latter symbolised the procreative and male power (Steph. Byz. s. v. *Ilavos πόλις*; Horap. 1, 48). — 4. (from שַׁעִיר II.; only plur. שַׁעִירִים) *m. pl. showers of rain, parallel רִבְבִּים* Deut. 32, 2.

שַׁעִיר (prop. same as שַׁעִיר *the rough, of a rough forest-mountain*; comp. שַׁעִיר) 1. *n. p. of the thickly-wooded, rough, mountainous district stretching from the Dead Sea to the Elanitic gulf; fully שַׁעִירִי* GEN. 14, 6; Deut. 1, 2; 2, 1. At first the Horites inhabited this territory Deut. 2, 12, then the Esauites (שַׁעִירִי GEN. 32, 4; 33, 14 16; 36, 8), and lastly the Edomites (NUM. 24, 8; Deut. 2, 4; Is. 24, 4); hence שַׁעִיר is parallel to שַׁעִירָה JUDGES 5, 4. The inhabitants were also called שַׁעִירִי 2 Chr. 25, 11, and for that reason a progenitor שַׁעִיר was assumed GEN. 36, 20-30; 1 Chr. 1, 38. — 2. *n. p. of a mountain in Judah* Josh. 15, 10 (properly wooded territory, like the Ar. شَعَار, شَعَار arboretum, comp. שַׁעִירָה 1).

שַׁעִירָה 1. (with *a* of motion שַׁעִירָה; wooded country) *n. p. of a district in mount Ephraim* JUDGES 3, 26. — 2. *f. of the masc. שַׁעִיר a she-goat* Lev. 4, 23; 5, 6. — In GEN. 27, 23 שַׁעִירָה is an *adj. fem. from שַׁעִיר*.

שַׁעֵל (not used) *intr. to bend, to sink, of an inlet, cleft, narrow pass; to be deep, bent, hollow, of the mouth, throat, hollow hand*; Ar. شَعْر the same, whence שַׁעֵל an inlet, a narrow pass, the mouth, שַׁעֵל a bending, a sinking, a cleft, Aram. שַׁעֵל, שַׁעֵל the same, and therefore שַׁעֵל, שַׁעֵל = the Hebrew שַׁעֵל; comp. שַׁעֵל

(to שְׂחַל). Derivat. שְׂחַל, שְׂחַל 1. and מְשַׁח.

שַׁעַל II. (not used) *intr.* to be red, reddish yellow, fiery-coloured, of jackals, comp. the German *Fuchs*, prop. the red one; Ar. شَعَلَ tr. to kindle, to set fire to; שָׁכַל to be brown, reddish; Aram. שְׂחַל, Ar. شَعَلَ the same. Deriv. שְׂחַל, the proper names שְׂחַל (אֶרֶץ, אֶרֶץ), שְׂחַלִּים, שְׂחַלִּים, שְׂחַלִּים, שְׂחַלִּים in the Gent. שְׂחַלִּים.

שַׁעַל m. 1. (pl. שְׂחַלִּים, constr. שְׂחַלִּי, from שְׂחַל I.) same as שְׂחַל the hollow of the hand; metaphor. a handful 1 KINGS 20, 10; as a measure for שְׂחַלִּים Ez. 13, 19, where perhaps שְׂחַלִּי is the st. c. du.; Syr. شَعْل the same. — 2. (from שְׂחַל II.; a jackal, a fox) n. p. of a district on the way from Philistia to Ophrah; fully שְׂחַלִּים אֶרֶץ 1 SAM. 9, 4, called in 13, 17 אֶרֶץ שְׂחַלִּים. The meaning deep valley (after שְׂחַל and מְשַׁח) is unsuitable.

שַׁעַל (with suff. שְׂחַלִּי; from שְׂחַל I.) m. the hollow of the hand, a span Is. 40, 12, according to Rashi the name of a hollow measure.

שַׁעַל m. a fox, jackal, in Hebrew only in proper names. It is a form of שְׂחַל 2. enlarged by שְׂחַל; Arab. شَعْل = שְׂחַל; comp. زَنْد to strangle, from زَنْד a noose, Aram. פְּרָזַב a locust from פְּרָז.

שַׁעַלִּים (properly שְׂחַלִּים place of jackals) n. p. of a city in Dan, mentioned with אֶרֶץ, on the slope of mount Ephraim JUDGES 1, 35; 1 KINGS 4, 9. Jerome in his Comment. on EZEK. 18, 24 seq. calls it Selebi, now Silbit; Euseb. found a village Salaba on the borders of Sebaste; but the locality cannot now be exactly determined.

שַׁעַלִּין (the same) n. p. of a city in Dan JOSH. 19, 42, in meaning = שְׂחַלִּים.

שַׁעַלִּין (jackal-place) n. p. of a locality otherwise unknown, whence came אֶלְיָהוּ, one of David's heroes. Gent.

m. שְׂחַלִּים 2 SAM. 23, 32; 1 CHR. 11, 33. Perhaps = שְׂחַלִּים.

שַׁעַלִּים see שְׂחַל 2.

שַׁעַל (not used) *intr.* to hasten stormily along, to roam, cognate in sense with שְׂחַל; hence to rave, to be mad. Ar. سَعِم to go swiftly, of a camel; to flow rapidly, of a river; Aram. שְׂחַל to rave, Talm. שְׂחַלִּים madness, raving. Deriv. the proper name שְׂחַלִּים.

שַׁעַל (Kal not used) *intrans.* to lean upon, to support, hence to rest comfortably, Arab. سَعِم to support; otherwise connected with שְׂחַל, שְׂחַל. Deriv. שְׂחַל, מְשַׁח, the proper name שְׂחַלִּים.

Nif. שְׂחַל (inf. constr. שְׂחַלִּי; fut. שְׂחַלִּי) to be supported, to lean, with שְׂחַל upon, also fig., on שְׂחַל 2 SAM. 1, 6, יִי Is. 10, 20, מְשַׁח 2 CHR. 16, 7; seldom with שְׂחַל Prov. 3, 5 for שְׂחַל; with שְׂחַל Is. 50, 10, or absol. JOB 24, 23; of a country, to adjoin, with שְׂחַל NUM. 21, 15. שְׂחַלִּים שְׂחַלִּים to lean upon one's cooperation, of kings 2 KINGS 5, 18; 7, 2. Without a prepos. to recline (at a meal) GEN. 18, 4.

Hif. שְׂחַל only in cod. Sam. GEN. 18, 4, which, however, may be better taken as Nif.; otherwise Hif. may have had the trans. signif. to support. Derivat. שְׂחַלִּים, שְׂחַלִּים.

שַׁעַל I. (i. e. שְׂחַל; pl. imp. שְׂחַל) 1. tr. to overspread, to smear, e. g. a wall; fig. to overspread the eyes, i. e. to make blind or blear Is. 29, 9, where שְׂחַלִּים should be supplied (see Hif. and שְׂחַלִּים). On the stem comp. שְׂחַל II., Aram. שְׂחַל (שְׂחַל), שְׂחַל to stroke, to smooth, to polish, fig. to flatter, whence שְׂחַלִּים smooth, שְׂחַל whitewash, שְׂחַלִּים wax; שְׂחַל = שְׂחַל; Ar. سَع the same, whence the reduplicated سَعَس to besmear (hair).

Hif. שְׂחַל (imp. שְׂחַל, a shorter form for שְׂחַל) to close, to overspread, שְׂחַלִּים, i. e. to blind Is. 6, 10, like Kal.

Hof. שְׂחַל (from the redupl. שְׂחַלִּים; fut. שְׂחַלִּים) to be soothed, caressed, of a child, with שְׂחַלִּים Is. 66, 12.

Hithp. הִשְׁתַּעֲפַעַע (imp. pl. הִשְׁתַּעֲפַעְוּ) to shew oneself blind, an intensive of Kal Is. 29, 9. The meaning to take one's pleasure, to rejoice, is unsuitable.

שִׁיעַ II. (i. e. שָׁע; Kal not used) intr. prop. to shine, to glitter; hence figur. to be cheerful or joyful, as שִׂמְחָה, אֵוֶר, נֶהָר, proceed from a similar fundamental meaning; it is therefore connected with the organic root in שִׁיעַ III., שִׁיעַ I., which mean to shine, to glitter, then to see, to look.

Pih. שִׁיעַשִׁיעַ (redupl.; fut. יִשְׁעֵשֵׁעַ) to amuse oneself, to play Is. 11, 8; also with the accus. of that in which one rejoices Ps. 119, 70; also trans. to delight, with accus. of the pers. 94, 19. Deriv. שִׁיעַשִׁיעַ.

Hithp. הִשְׁתַּעֲפַעַע (fut. יִשְׁתַּעֲפַעַע) to delight oneself, to rejoice, with בָּ in Ps. 119, 16 47.

שָׁעַר (not used) tr. to bind, to knot, fig. to imagine, to think, the organic root being also in שָׁבַח; perhaps too like the latter it means intrans. to be united, related (see שָׁבַח); Arab. سَعَف to bring together, to complete, ضَعَف to double. Deriv. the proper name שָׁעַר. See שָׁעַר.

שָׁעַר (not used) tr. to bind, to unite, cognate in sense with שָׁבַח, שָׁעַר, fig. to meditate, to think, the same metaphor. transference taking place in שָׁבַח; Ar. سَعَف, comp. شَعِب to bring together, to collect. To bring it into connection with שָׁעַר II. is less proper as the analogy of שָׁבַח I. does not agree, since it is not used for to think, and שָׁבַח 2. prop. belongs to שָׁבַח II. Derivat. שָׁעַר (pl. שָׁעִים).

Pih. שָׁעַר (with Resh inserted; not used) to think, to meditate, while שָׁעַר means only to sprout. Deriv. שָׁעַר.

שָׁעַר (union, friendship) n. p. m. 1 Chr. 2, 47 49.

שָׁעַר (from שָׁעַר; only pl. שָׁעִים) m. a thought, Job 20, 2; 4, 13 in thoughts from nocturnal visions.

שָׁעַר I. (only 3 p. perf.) tr. 1. (not

used) to split, to divide, to tear asunder, same as שָׁעַר (which see), Ar. شَعَرَ (to cut or break in pieces), hence شَعْر (di-

vision, interval); Aram. שָׁעַר, ܫܥܪ = Hebrew שָׁעַר, whence שָׁעַר = Hebrew שָׁעַר. Deriv. שָׁעַר 1, the denom. שָׁעַר (שָׁעַר), the proper name שָׁעַר. — 2. Metaph. (as in שָׁעַר, שָׁעַר) to decide, to determine, to fix, the price, value; to estimate, to appraise, Prov. 23, 7 for as he estimates (שָׁעַר) in his heart, so is he, i. e. otherwise than he speaks (Gr. Ven., Symm.); comp. Ar. سَعَرَ to determine the value, أَشْعَرَ the same, سَعَرَ fixed price; شَعَرَ to judge, to perceive, شَعَرَ knowledge; Aram. שָׁעַר the same, Talm. שָׁעַר a tax, שָׁעַר a definite measure, pensus; Aram. שָׁעַר price. Deriv. שָׁעַר 2, the proper name שָׁעַר.

שָׁעַר II. (not used) intr., commonly = שָׁעַר to shudder, to be amazed, or to excite a shuddering or horror, Ar. شَعَرَ the same, hence شَعَرَ painful, dolorous; metaphor. to be rough, harsh, of figs; to be repulsive, horrible. Derivat. שָׁעַר (adj.) perhaps from Pih., שָׁעַר, שָׁעַר, שָׁעַר.

שָׁעַר I. (not used) tr. same as שָׁעַר I. to split, divide, cut, separate, of the hair, comp. שָׁעַר I, 3 belonging to שָׁעַר 1, Aram. שָׁעַר the hair, from שָׁעַר to divide, Ar. شَعَرَ the same, whence شَعَرَ hair. Deriv. שָׁעַר, שָׁעַר 1, שָׁעַר.

שָׁעַר II. (fut. יִשְׁעַר) intr. same as שָׁעַר to be stormy, to rage, to be quickly moved, commonly tr. to tear or snatch away, with accusat. of the object Ps. 58, 10. Deriv. שָׁעַר 2, שָׁעַר, שָׁעַר 4.

Nif. נִשְׁעַר to storm, to rage Ps. 50, 3, of רִיחָה 104, 4 or רִיחָה 148, 8 as servants of God.

Pih. שָׁעַר (fut. יִשְׁעַר or יִשְׁעַר) to sweep away, with קֶן of place Job 27, 21.

Hithp. הִשְׁתַּעַר (fut. יִשְׁתַּעַר) to rush on, with קֶן of a person against DAN. 11, 40.

שַׁעַר III. (3 *perf. pl.* שַׁעְרוּ, with *suff.* שַׁעְרוּ; *imp. pl.* שַׁעְרוּ; *fut.* יִשַׁעְרוּ) *intr.* to shudder, to be astonished, strengthened by the addition of the noun שַׁעַר Ez. 27, 35, coupled with רָעַם, שָׁמַם; with שֵׁם of a person at one 32, 10, like שָׁמַם שֵׁם; *absol.* to condense, of a clouded sky, coupled with דָּרַב to dry, i. e. to be immovable (fluid is movable) JER. 2, 12; hence generally, to fear, to worship, gods DEUT. 32, 17. Deriv. שַׁעַר 3.

שַׁעַר IV. (not used) *intr.* to be bristly, rough, to stand stiff, of the hair, of points. Derivat. שַׁעַר (fem. שַׁעֲרָה) *adj.*, שַׁעַר (a noun), שַׁעֲרָה, the proper names שַׁעֲרִים, שַׁעֲרִים, perhaps שַׁעֲרָה 1.

שַׁעַר (in pause שַׁעַר, with a of motion שַׁעֲרָה; *pl.* שַׁעֲרִים, *constr.* שַׁעֲרִי, with *suff.* שַׁעֲרִי) *m.* (fem. only Is. 14, 31, in the cod. Samar. DEUT. 15, 7; 16, 5; 17, 2; 18, 6; 23, 16) 1. (from שַׁעַר I.) prop. cleft, aperture, and so a gate, of a city GEN. 23, 10, of a camp Ex. 32, 26, of the temple JER. 7, 2, of the sacred fore-court Ex. 35, 16, of a palace ESTH. 2, 19, and for the palace itself 3, 2; of the gate uniting the citadel with the lower city 2 KINGS 23, 8; the door, of a small tent PROV. 14, 19. The gate was often a gate-building, with a גַּת 2 SAM. 18, 24 and גַּת 19, 1, with opening (פֶּתַח) JOSH. 8, 29, דְּלָחוֹת JUDGES 16, 3, and an open place (רְחוֹב) 2 CHRON. 32, 6; it was the place of justice PROV. 22, 22, *conseq. forum*, where strangers or guests were expected GEN. 19, 1, the place of meetings, where trials were held and matters of business transacted RUTH 3, 11; 4, 1 11. It was generally a place of public resort PROV. 31, 23 31, and accordingly people met there in social converse LAMENT. 5, 14, Ps. 69, 13, for which reason בִּשְׁעָרָיָהּ DEUT. 12, 12, שַׁעֲרָיָהּ בָּאֵחָד stand for the city itself, and instead of בָּאֵחָד שַׁעֲרָיָהּ 1 KINGS 8, 37 we should probably read with the Vulg. בָּאֵחָד מִשְׁעָרָיו in one of his cities. שַׁעֲרֵי אֶרֶץ the passes leading to the coun-

try, entrances, at the border JER. 15, 7; NAH. 3, 13. Fig. שַׁעַר הַשְּׂמָיִם GEN. 28, 17, שַׁעֲרֵי שָׁמַיִל Is. 38, 10, מִנְתָּה שַׁעֲרֵי שָׁמַיִל Is. 38, 17; שַׁעַר הַנְּהָרוֹת NAH. 2, 7 the gate of rivers, i. e. the sluices, like نَرْعَة. Of the gates in Jerusalem are mentioned: שַׁעַר הַדִּקְדֻקָּה NEH. 2, 14, so called from the fountain שִׁלַּח הַמַּיִם; שַׁעַר הַמַּיִם 3, 26, שַׁעַר הַחֲרוֹקִיּוֹת JER. 19, 2, שַׁעַר הָאֶשְׁפָּח NEH. 2, 13, שַׁעַר הַנִּינֵה 2, 13, שַׁעַר הַפִּנֵּה 2 KINGS 14, 13 or שַׁעַר הַפִּנֵּה ZECH. 14, 10 or שַׁעַר הַפִּנֵּה 2 CHR. 25, 23, שַׁעַר בְּנֵימִין JER. 37, 13, שַׁעַר הַיְּשָׁנָה NEH. 3, 3, שַׁעַר הַיְּשָׁנָה NEH. 3, 6, שַׁעַר הַצֶּמֶחַ ZECH. 14, 10, שַׁעַר הָאֶשְׁפָּח NEH. 3, 1 etc. See too מִשְׁעָרָה, מִשְׁעָרָה and שַׁעַר 4. On the gates comp. Robins. Palest. I. p. 471 seq.; Thenius, Bücher der Könige, app. p. 6 seq.; Tobler, Topogr. von Jerusalem I, 162-179; on the present gates the same p. 144 seq. — 2. (from שַׁעַר I, 2) a measure, GEN. 26, 12 a hundred measures, i. e. hundredfold (Targ. Sam.); the LXX and Syr. incorrectly read שַׁעֲרִים. Derivat. the denomina-

שַׁעַר (only *part.* שַׁעֲרִי or שַׁעֲרִי, *plur.* שַׁעֲרִים, *c.* שַׁעֲרִי) to keep the gate, to keep watch at the gate; *part.* a city-watch, a gate-watch 2 KINGS 7, 10; 7, 11, applied particularly to the gate-keepers of the temple, a very old institution 1 CHR. 9, 17 18 24 26; NEH. 7, 45 73; 11, 19; 12, 45 47.

שַׁעַר *m.* 1. (from שַׁעַר I.) same as שַׁעַר the hair, with רִגְלִים the hair of the pudenda Is. 7, 20, i. e. all males, also שַׁעַר alone Ez. 16, 7, Ar. شَعْرَة. — 2. (from שַׁעַר II.) a storm, a stormy wind Is. 28, 2, also שַׁעַר, שַׁעֲרָה, amazement Ez. 27, 35; 32, 10; Job 18, 20.

שַׁעַר see שַׁעֲרִי.

שַׁעַר (*c.* שַׁעֲרִי, with *suff.* שַׁעֲרִי) from שַׁעַר I.) *m.* hair, prop. what is divided off, especially of the hair of the head, with ראש JUDGES 16, 22, 2 SAM. 14, 26, seldom without it SONG OF SOL. 4, 2, mostly collect.; of hair on the body

LEV. 13, 3; אֲדָרְתָּי *a hair-mantle*, i. e. of fur or skin GEN. 25, 25, ZECH. 13, 4, hence שַׁעַר *one clad in a hairy mantle* 2 KINGS 1, 8.

שַׁעַר (probably from שָׁעַר; pl. שַׁעֲרִים; from שַׁעַר II.) *m. harsh, rough*, of הָאֲנָשִׁים JER. 29, 17, elsewhere רָקוֹחַ 24, 8, Targ. בִּישׁ, prop. exciting aversion. But the Arab. has rendered it by شَرِي which means malus, improbus, durus, so that שַׁעַר may be = שָׁרַר (see מָאָס = מָסָס).

שַׁעַר (not used) Aram. = Hebr. שַׁעַר I. Derivative

שַׁעַר (c. שַׁעַר) Aram. *m. the hair*, שַׁעַר hair of the head DAN. 3, 27; 7, 9.

שַׁעֲרָה (c. שַׁעֲרָה, with suff. שַׁעֲרָהוּ; pl. c. שַׁעֲרוֹת; from שַׁעַר I.) *f. a hair, a single one as the aim of good shooters*, hence אֶל-הַשַּׁעֲרָה *to a hair* i. e. closely JUDGES 20, 16; also collect. and pl. Ps. 40, 13; *the hair of the head*, with ראש, as something small 1 SAM. 14, 45, 2 SAM. 14, 11; also applied to the hair on other parts of the body JOB 4, 15.

שַׁעֲרָה (from שַׁעַר II.) *fem. same as שַׁעֲרָה* a storm JOB 9, 17; NAH. 1, 3.

שַׁעֲרָה (pl. שַׁעֲרִים; from שַׁעַר III. or IV.) *f. prop. what is rough, bristly or projecting upwards; hence barley*, used in the *sing.* of what is in the stalk EX. 9, 31, DEUT. 8, 8, JOB 31, 40; in the *pl.* of the grain (comp. הָאֲנָשִׁים and הָאֲנָשִׁים); hence as a genitive to הָאֲנָשִׁים LEV. 27, 16, קֶמֶחַ NUM. 5, 15, לֶחֶם JUDGES 7, 13, עֵגֶה EZ. 4, 12; seldom alone 2 SAM. 17, 28. קֶצִיר שַׁעֲרִים *barley-harvest* RUTH 1, 22, 2, 23 (forming the beginning of harvest, because barley ripens first). In שֶׁשׁ שַׁעֲרִים RUTH 3, 15, אֵיכָה or אֵיכָה is wanting, if שֶׁ be not the *pl.* of שַׁעַר = שַׁעַר 2. *a measure*.

שַׁעֲרָה (prop. *fem.* of שַׁעֲרוֹר, from שַׁעַר III.; but a *subst.*) *f. something horrible*, coupled with שֶׁמָּה JER. 5, 30; *something repulsive* 23, 14, LXX φαιστός.

שַׁעֲרוֹרִיָּה (from שַׁעֲרוֹר) *f. the same*

Hos. 6, 10 K'ri, for which the K'tib has שַׁעֲרוֹרִיָּה.

שַׁעֲרוֹרִיָּה (from שַׁעַר and יָה, *Jah is Decider*; from שַׁעַר I.) *n. p. m.* 1 CHR. 8, 38.

שַׁעֲרוֹרִים (double cleft; from שַׁעַר I.) *n. p. of a city in Judah* JOSH. 15, 36, where Simeonites also settled 1 CHR. 4, 31. In 1 SAM. 17, 52 the LXX read שַׁעֲרוֹרִים, understanding by the word the inner and outer city-gates of Gath.

שַׁעֲרוֹרִים (from שַׁעַר III.; *fear, distress*, hence *worship*) *n. p. m.* 1 CHR. 24, 8.

שַׁעֲרוֹרִיָּה see שַׁעֲרוֹרִיָּה.

שַׁעֲרוֹרֶת *f. something horrible or abominable* JER. 18, 13.

שַׁעֲרוֹרֶת see שַׁעֲרוֹרֶת.

שַׁעֲרוֹרֶת (Persian) *n. p. of a Persian eunuch and keeper of the harem* ESTH. 2, 14. The etymology is obscure.

שַׁעֲרוֹרֶת (only pl. שַׁעֲרוֹרֶת, with suff. שַׁעֲרוֹרֶתוֹ; from שַׁעַר to שַׁעַר II.) *m. pleasant play*, of הֵלֵךְ, then *delight, enjoyment* JER. 31, 20; in הֵלֵכָה PROV. 8, 30 31, coupled with שִׂמְחָה; *the pleasure*, which the חוֹרָה and עוֹרָה Ps. 119, 24 77 143 or נָטַע give Is. 5, 7.

שַׁפָּה I. (not used) *tr. to take, to receive, to contain* (in self), capere, recipere, of vessels and reservoirs; ident. in its organic root שָׁפָה with שָׁפָה I., שָׁפָה; cognate in sense with יָכַל (to be able) a reservoir, הֵכֵל, הֵכֵל. Deriv. שַׁפָּה 1. The stem of שַׁפָּה, יִשְׁפָּה, יִשְׁפָּה is יִשְׁפָּה which see.

שַׁפָּה II. (not used) *tr. 1. to mix, mingle; to heap together, to collect, coacervate*, especially applied to dung-heaps, rubbish etc.; connected in its org. root שָׁפָה with that in שָׁפָה (Hif.), אִשְׁפָּה, אִשְׁפָּה. Deriv. שַׁפָּה 2 (only pl. אִשְׁפָּה), אִשְׁפָּה (= שָׁפָה; pl. אִשְׁפָּהוֹת). — 2. Metaphor. *to curdle, to thicken, of milk*; hence *to turn into cheese*, same as שָׁפָה 2. Deriv. the noun שַׁפָּה.

שַׁפָּה III. (Kal unused) *intr. 1. to be*

bare, bald, of mountains; to be smooth, level, of an unfruitful plain; metaphor. to be bared, stripped, of bones. — 2. Fig. to be even, equable, of the mind, comp. שָׁמֵחַ used of נֶפֶשׁ, Aram. and modern Hebrew to be quiet, gentle. The fundamental signification seems to be, to be abraded, smoothed, a similar transference taking place in tr. מְרִיט, מְרִיטָה. Ident. in its organic root with שָׁחַ, Aram. שָׁחַ, מַחֵץ, מַחֵץ; Ar. صَفَى to be naked, of rocks. Deriv. שָׁחַ, the proper names

Nif. נִשְׁפָּה (part. m. נִשְׁפָּה) to be bald, bare, of דָּר Is. 13, 2, see שָׁחַ.

Puh. שָׁפָה (3 p. plur. שָׁפוּ) to be bared, loosened, of בָּשָׂר, i. e. to be without flesh and skin JOB 33, 21 K'ri (Ibn 'Esra), where the K'tib reads שָׁפָה giving a similar meaning. Targ. (בָּשָׂר), Ibn Gāndāch, Saadia, Kimchi explain it after the Aram. שָׁפָה to rub in pieces, to crush.

שָׁפָה (not used) tr. same as שָׁפָה I. to hold, receive, contain, of a receptive organ, as the mouth, lip, like שָׁפָה of a quiver, קֶסֶף of bowls, cups etc.; also of an entrance-space which serves to receive those who come in; Aram. שָׁפָה, Ar. سَفَى the same. Deriv. שָׁפָה.

שָׁפָה (from שָׁפָה II.; pl. c. שָׁפָה) f. cheese 2 SAM. 17, 29, Targ. גִּיבְרִין, Peshito ܡܚܝܬܐ.

שָׁפָה (after the form שָׁפָה, from שָׁפָה; c. שָׁפָה, with suff. שָׁפָה; du. שָׁפָה; c. שָׁפָה, with suff. שָׁפָה; but the pl. c. שָׁפָה, with suff. שָׁפָה, from שָׁפָה = שָׁפָה) f. prop. what takes or receives, comp. מְלָקוֹחַ; hence 1. lip, mouth, throat, of men and beasts Is. 37, 29; SONG OF SOL. 4, 3 11; 5, 13; as the organ of speech in דְּבַר Ps. 22, 8 (see פָּתַר); du. of the upper and under lip. שָׁפָה to speak JOB 11, 5, שָׁפָה Ps. 51, 17 to cause one to speak; שָׁפָה 40, 10 not to speak, prop. to shut the lips; speech is שָׁפָה 16, 4, seldom תִּשְׁפָּח עַל-שָׁפָה Ps. 140, 4. Also talk in עַל-שָׁפָה

Ez. 36, 3 to come up into the talk of the tongue, parall. דְּבַר. It is the organ of sinful speech JOB 2, 10, of loud thanks Ps. 45, 3; שָׁפָה one of uncircumcised i. e. obscure speech Ex. 6, 12; שָׁפָה Is. 33, 19 those of unfathomable speech = שָׁפָה. To שָׁפָה as meaning speech are applied שָׁפָה PROV. 12, 19, שָׁפָה 10, 18, שָׁפָה 17, 4, שָׁפָה 16, 22, שָׁפָה ZEPH. 3, 9, שָׁפָה Is. 6, 5. It is also meant to express inconsiderate, light-minded speech Is. 29, 13; 36, 5; PROV. 14, 23; hence שָׁפָה a babbler JOB 11, 2; שָׁפָה a prating fool PROV. 10, 8. Generally the language of a people Is. 19, 18. — 2. Metaphor. the edge, of a בָּרָד 1 KINGS 7, 26, the border, of שָׁפָה Ex. 28, 32, שָׁפָה 26, 4; the shore GEN. 22, 27; 41, 3; a boundary JUDGES 7, 22. On the word comp. the Aram. שָׁפָה, سَفَا, Ar. سَفَا.

שָׁפָה (same as שָׁפָה 2) n. p. m. GEN. 36, 23; otherwise שָׁפָה.

שָׁפָה (plur. שָׁפָה; from שָׁפָה) m. judgment, punitive judgment, coupled with שָׁפָה and = שָׁפָה 2 CHR. 20, 9; LXX πῶσις, Syr. ܡܠܐ; pl. punishments, EZEK. 23, 10 and inflicted punishment upon her.

שָׁפָה (from שָׁפָה; serpent) n. p. m. NUM. 26, 39; also שָׁפָה (which see), whence the patr. שָׁפָה 26, 39; comp. שָׁפָה, שָׁפָה GEN. 46, 21 may be read perhaps שָׁפָה.

שָׁפָה (the same) n. p. m. 1 CHR. 8, 5.

שָׁפָה (not used) intr. to be attached to, to associate, of the members of a family and of domestics; to be related, same as שָׁפָה I., where לָהּ is parallel (Jeh. Karpentras). The organic root שָׁפָה is also in the Sanskrit पा, Latin pang, Greek πηγ-νυμ. The Ethiop. safacha (to spread out) is to be put with שָׁפָה. Deriv. מְשָׁפָה and שָׁפָה.

שָׁפָה (Kal not used) trans. same as שָׁפָה III. (which see) to pour out, to

shed, blood; figurat. to break out, of pustules, leprosy. Deriv. שִׁפְחָה.

Pih. שִׁפְחָה to make break out, שִׁפְחָה, i. e. to cover with leprosy Is. 3, 17; perhaps to make empty, since שִׁפְחָה and שִׁפְחָה may also have this meaning.

שִׁפְחָה (*cstr.* שִׁפְחָה, with *suff.* שִׁפְחָה, שִׁפְחָה; plur. שִׁפְחָה, with *suff.* שִׁפְחָה; from שִׁפְחָה fem. prop. she that belongs to, she that is attached to a house or family; hence a maid, a female servant, famula, serva, especially of a גִּבְיָהָ GEN. 16, 1 8; 29, 23, שִׁפְחָה being attached to the master; both together 20, 14; 32, 6; a concubine 16, 2; a maid servant, who does the lowest work Ex. 11, 5 (see שִׁפְחָה), and therefore a figure of meanness; used in the addresses of women to their superiors, as שִׁפְחָה is in the case of men 1 SAM. 1, 18; 25, 27; elsewhere שִׁפְחָה 25, 28, which, however, is looked upon as an honourable title 1 SAM. 25, 41.

שִׁפְטָה (*part.* שִׁפְטָה, שִׁפְטָה; *inf. absol.* שִׁפְטָה, *constr.* שִׁפְטָה, with *suff.* שִׁפְטָה; *imp.* שִׁפְטָה, שִׁפְטָה, with ה־ opt. שִׁפְטָה, plur. שִׁפְטָה; *fut.* (שִׁפְטָה) *trans. prop.* to separate, divide, split off, and like other verbs of dividing (see שִׁפְטָה, שִׁפְטָה I.) transferred to deciding or judging; hence 1. to judge, absol. to act the part of judge GEN. 19, 9; to pronounce sentence Is. 11, 3, fully שִׁפְטָה 1 KINGS 3, 28, and with it the genit. שִׁפְטָה ZECH. 7, 9, שִׁפְטָה 8, 16, שִׁפְטָה Ez. 16, 38, but commonly with the accusat. of the person upon whom one pronounces sentence Ez. 18, 22 26, DEUT. 16, 18, or for whom one is judge 1 SAM. 7, 16 17 or acts judicially Ps. 67, 5; with accus. of the thing which one judges Ex. 18, 26; with adverbs, שִׁפְטָה PROV. 31, 9, שִׁפְטָה Ps. 75, 3, שִׁפְטָה 82, 2, שִׁפְטָה ... יוֹבֵן GEN. 16, 5, שִׁפְטָה ... 31, 53, or שִׁפְטָה to judge between. *Part.* שִׁפְטָה a judge in the widest sense of the word Ex. 2, 14; DEUT. 16, 18; used especially of God who judges individuals and all mankind GEN. 18, 25; Is. 33, 22; Ps. 7, 12. — 2. to procure right, to defend right,

with accus. of the person, as שִׁפְטָה Is. 1, 17; Ps. 10, 18; 26, 1; with שִׁפְטָה JER. 5, 28; with שִׁפְטָה or שִׁפְטָה to deliver by right from 1 SAM. 24, 16; 2 SAM. 18, 19; Ps. 43, 1 (see שִׁפְטָה). — 3. to condemn, to punish, Arab. قَضَى, 1 SAM. 3, 13; Ez. 7, 3; שִׁפְטָה being also applied to punishment. — 4. Generally to govern, to rule JUDGES 16, 31, 1 SAM. 8, 5, of a שִׁפְטָה or שִׁפְטָה = שִׁפְטָה. The *part.* שִׁפְטָה is therefore applied to the princes of the people in the period between Joshua and Samuel JUDGES 3, 10; 4, 4; 10, 2, and is also elsewhere AM. 2, 3 = שִׁפְטָה 1, 15; Is. 16, 5; 40, 23; Ps. 2, 10. In Phœnician the head of the state is termed שִׁפְטָה (Latin *sufes*, pl. *sufetes* Liv. 28, 37; 30, 7), which word appears also in proper names, as שִׁפְטָה (comp. שִׁפְטָה). Deriv. שִׁפְטָה (only the plur. שִׁפְטָה), שִׁפְטָה, שִׁפְטָה, the proper names שִׁפְטָה (also in שִׁפְטָה, שִׁפְטָה, שִׁפְטָה, שִׁפְטָה, שִׁפְטָה, שִׁפְטָה).

Nif. שִׁפְטָה (*inf. constr.* שִׁפְטָה) to be judged Ps. 9, 20; 37, 33; to be condemned 109, 7; to go to law or plead PROV. 29, 9, with שִׁפְטָה Jo. 4, 2, שִׁפְטָה Ez. 17, 20 or שִׁפְטָה of a person JER. 25, 31; also with the accusat. of a thing about which 1 SAM. 12, 7, or with accus. of the person and שִׁפְטָה of the thing JER. 2, 35, where שִׁפְטָה may stand for שִׁפְטָה; of God, to take into judgment, to punish one Is. 66, 16; Ez. 38, 22.

Pih. שִׁפְטָה (after the form שִׁפְטָה; *part.* שִׁפְטָה) to pronounce judgment, *part. right-pronouncer* = judge JOB 9, 16, *conseq.* = שִׁפְטָה; Arab. قَاضٍ (*conj.* III.) to accuse before a judge.

The stem שִׁפְטָה is in Aram. שִׁפְטָה (which see), whence שִׁפְטָה; and the organic root is שִׁפְטָה, Arab. قَتَى (to decide, judge).

שִׁפְטָה (*a Judge*, viz. *Jah* is) *n. p. m.* NUM. 13, 5; 1 KINGS 19, 16; 1 CHR. 3, 22; 5, 12.

שִׁפְטָה (only *part. m. plur.* שִׁפְטָה, from שִׁפְטָה) *Aram. trans.* same as Hebr. שִׁפְטָה EZR. 7, 25.

שִׁפְטָה (only *plur.* שִׁפְטָה, with *suff.*

שִׁפְטִי *m. a judgment, a stroke* Ex. 6, 6; 7, 4; *punishment* Prov. 19, 29; *the divine will*, with רָצוֹן, to which belong war, famine &c. Ez. 14, 21; commonly בְּשִׁפְטִים *to do judgment upon or to inflict punishment* Ex. 12, 12; Num. 33, 4; Ez. 5, 10.

שִׁפְטִיָּה (*Jah is Judge*; שִׁפְטִי constr. state of שִׁפְטִי) *n. p. m.* 2 SAM. 3, 4; JER. 38, 1; EZR. 2, 4; 8, 8; NEH. 7, 9; 11, 4.

שִׁפְטִיָּהוּ (the same) *n. p. m.* 1 CHR. 12, 5; 27, 16; 2 CHR. 21, 2.

שִׁפְטָן (*a Judge, viz. Jah is*) *n. p. m.* NUM. 34, 24.

שָׁפֵי (in pause שָׁפִי; plur. שָׁפִים, שָׁפִים, also שָׁפִים, like שָׁפִים from שָׁפִי; from שָׁפִי III.) 1. *m. prop. bareness; hence a steppe, a bare plain* Is. 49, 9; JER. 12, 12; *a bare hill* Is. 41, 18, opposite בְּקָעָה; 3, 2 21; 4, 11; comp. Syr. حُفْلٌ a bare plain, Ar. صَفَا a naked rock. — 2. *dissolution, separation, as an adv. (in the accusat.) to דוֹלֵךְ, alone* NUM. 23, 3. — 3. (*unconcernedness*) *n. p. m.* 1 CHR. 1, 40, elsewhere שָׁפִי.

שָׁפִים see שָׁפִי.

שָׁפִי (from the sing. שָׁפִי a serpent, stem שָׁפִי; comp. שָׁפִיָּן) *n. p. m.* 1 CHR. 7, 12 15; 26, 16; see שָׁפִים, שָׁפִים, שָׁפִיָּן; comp. the proper names Draco, Basiliscus, old German Hotterus, Otterus, from Otter; among the Orientals Osman, Alnachas.

שָׁפִיָּן (from שָׁפִי) *m. a horned serpent, the cerastes* (Jewish tradition, Jerome, Saadia) GEN. 49, 17, described as cunning, lying in ruts and dangerous to passers by (comp. Oken, Naturgeschichte VI. p. 544). The tribe of Dan is compared to it, comp. JUDGES 18, 27. Ar. سَفَّ, سَفَّ a speckled serpent with black and white spots. The explanation (Targ., Syr.) basilisk (דוֹרְמָן) is merely conjectural.

שָׁפִיר (שָׁפִיר I.; beautiful town, if it be not = שָׁפִיר, thorn-hedge) *n. p.* of a place in the kingdom of the ten tribes,

as the context requires Mic. 1, 11; certainly the שָׁפִיר on mount Ephraim JUDGES 10, 1, Josh. 15, 48, which the LXX and Euseb. render by Σαφείρ. Jerome understands a locality in Judah, now el-Savaṣīr (السوافير, Robinson, Palest. II. p. 370), which does not suit.

שָׁפִיר (from the Pa. of שָׁפִיר) *Aram. adj. m. beautiful, lovely, fair* DAN. 4, 9 18.

שָׁפַךְ (*inf. constr. שָׁפַךְ, שָׁפַךְ, with suff. שָׁפַכְךָ; fut. (שָׁפַךְ) trans. 1. to pour, to pour out, as מִים* Ex. 4, 9, מָרַק, JUDGES 6, 20, נָסַךְ (libamen) Is. 57, 6; שָׁפַךְ לִפְנֵי יְיָ to make a libation before God 1 SAM. 7, 6 (where מִים is left out), symbolising lowly subjection (comp. Ps. 22, 15; LAMENT. 2, 19); to shed, of slaughtered animals DEUT. 12, 16 24, of sacrificial victims Ex. 29, 12; especially of men and therefore = to murder GEN. 9, 6; 37, 22; LEV. 17, 4. Figurat. שָׁפַךְ נַפְשׁוֹ to pour out the soul Ps. 42, 5, i. e. to give free vent to the feelings; שָׁפַךְ לֵב LAMENT. 2, 19 to pour out one's soul in complaints, with שָׁפַךְ לִפְנֵי יְיָ 1 SAM. 1, 15; שָׁפַךְ הַנֶּפֶשׁ the same Ps. 102, 1; שָׁפַךְ בְּרוּי עַל-פִּי to pour contempt upon one JOB 21, 21; with a like figure שָׁפַךְ רֹחַ עַל Jo. 3, 1, שָׁפַךְ הַנֶּפֶשׁ עַל Is. 42, 25 and שָׁפַךְ עַל Ps. 79, 6, שָׁפַךְ עַל זֶמֶן 69, 25, שָׁפַךְ עֲבֵרָה Hos. 5, 10; to empty, מָרַרָה (gall) i. e. to give a fatal wound to JOB 16, 13, שָׁפַךְ מִקְדָּם 2 SAM. 20, 10, by slitting up the belly; שָׁפַךְ בֶּחַיִּים of blood Ps. 79, 10, fig. of wrath Ez. 20, 33. — 2. of things dry, as שָׁפַךְ עֵצִים 14, 41, דָּשֵׁן, see שָׁפַךְ; שָׁפַךְ כֶּלֶלָה to cast up a mound, with עַל 2 KINGS 19, 32 or אֶל 2 SAM. 20, 15. Deriv. שָׁפַךְ, שָׁפַכָּה.

Nif. שָׁפַךְ (inf. constr. שָׁפַךְ, fut. (שָׁפַךְ) to be shed, of blood GEN. 9, 6; to be poured out, of ashes 1 KINGS 13, 3; to be poured out like water, a figure of despondency Ps. 22, 15. Fig. to lavish, נִחַשְׁתָּ (the shame), i. e. to practise great whoredom Ez. 16, 36 = שָׁפַךְ הַזִּנְיוֹת 16, 15, comp. ἐξέσω Tob. 4, 18.

Puh. שָׁפַךְ (3 p. pl. שָׁפְכוּ) to be poured out, of blood NUM. 35, 33; to slip, of אֲשִׁרְיִים Ps. 73, 2, comp. Latin fundi for prosterni.

Hithpa. הִשְׁתַּפַּךְ (*inf. constr.* הִשְׁתַּפֵּךְ, *fut.* יִשְׁתַּפֵּךְ) *to be poured out round about* LAMENT. 4, 1, especially of the נֶפֶשׁ *to expire, to die* 2, 12; *to pour oneself out in complaints* JOB 30, 16.

The stem שָׁפַח (Aram. שַׁפַּח, שַׁפַּח, commonly שָׁפַח, Ar. سَفَكَ, سَفَكَ II, سَفَكَ III.; and the organic root שָׁפַח lies also in שָׁפַח (which see), שָׁפַח, שָׁפַח (to נָבַח), Aram. שָׁפַח.

שָׁפַח *m.* the pouring out, of ashes, place of pouring out LEV. 4, 12.

שָׁפַח *fem.* urethra, through which the urine is poured off DEUT. 23, 2, *conseq. not testicle* (אֶשְׂכָּה); *comp. mod.* Hebrew שָׁפַח canal, שָׁפַח pail, שָׁפַח funnel.

שָׁפַל (*fut.* יִשְׁפַּל, *inf. constr.* שָׁפַל after the form שָׁכַב) *intr.* to sink, of הָר or גִּבְעָה Is. 40, 4; *to be felled*, of high trees 10, 33, elsewhere יָרַד (32, 18); *figurat. to be made low*, of עֵיר 32, 19; *to be humbled, bowed down*, of proud, haughty men 2, 9 11 12 17; 5, 15, coupled with שָׁחָה; *to be suffocated*, of speech 29, 4, of the clapper of a mill ECCLES. 12, 4. In derivatives and the dialects, *to be sunk, deep*, of the ground; *to settle, to lie*, of dregs; *to be under*, *figurat. to be low, deep, humble, mean, ignominious*. Derivat. שָׁפַל (שָׁפַלָה), שָׁפַל, שָׁפַל, שָׁפַלָה, שָׁפַלָה, and the proper names שָׁפַלָה, שָׁפַלָה.

Hif. הִשְׁפִּיל (*part.* מִשְׁפִּיל, *inf. constr.* יִשְׁפִּיל; *fut.* יִשְׁפִּיל) *to make low*, the high (גֹּאֲזָה) JOB 40, 11, coupled with הִקְנִיעַ 40, 12; *to overthrow*, עָץ Ez. 17, 24, opposite הִגְבִּיעַ; *to cast down = to destroy*, קִרְיָה Is. 26, 5; *to humble*, גֹּאֲזָה 13, 11; 25, 11; *to bring down*, opposite רִמָּם 1 SAM. 2, 6, הָרִים Ps. 75, 8, or עִיבִים רָמִיחַ Ez. 21, 31; *to let sink*, יִצְחָק PSALM 18, 28, which is paraphrased in 2 SAM. 22, 28 *thou lettest thy looks sink upon the haughty*; הָשִׁי לְפָנַי פֶּסֶם *to make low before one* PROV. 25, 7, i. e. to put low, opposite עָלָה; JOB 22, 29

when they humble and bow (an indefin. subject expressed by the 3 p. plur.); *to make low or deep*, the seat (שִׁבְרָה left out) Is. 57, 9; combined with יָשַׁב the adverb low is denoted JER. 13, 18.

On the stem comp. the Arab. سَفَلَ, سَفَلَ (to be low or bad), تَقَلَّ (to rest, to settle), Aram. שָׁפַל, שָׁפַל; the organic root is שָׁפַל, which is also in אֶפְסַל, אֶפְסַל II., שָׁל (פִּיל) II.

שָׁפַל (*constr.* שָׁפַל, with the final letter הָ) Ez. 21, 32, as a neuter; plur. (שָׁפַלִּים) *adj. m.* שָׁפַלָה (*constr.* שָׁפַלָה) *fem.* low, of the קִרְיָה of the גִּבְעָה Ez. 17, 6, of עָץ 17, 24; *sunk*, of a leprous spot LEV. 13, 20; *fig. insignificant* 2 SAM. 6, 22, *subst. something low* JOB 5, 11; of מְלֻכָּה Ez. 17, 14, coupled with נִבְזָה MAL. 2, 9; often with רִיחַ of *humble spirit, lowly* PROV. 29, 23, coupled with רָכַב Is. 57, 15; *pressed down, bowed*, *ibid.* and PROV. 16, 19, where רִיחַ שָׁפַל is not an infin.

שָׁפַל *adj. m.* same as שָׁפַל Ez. 17, 24, according to old mss.

שָׁפַל (with suff. שָׁפַלָנִי) *m.* lowness, a low condition Ps. 136, 23; ECCLES. 10, 6.

שָׁפַל (Pe. not used) Aram. *intr.* same as the Hebrew שָׁפַל in the senses *to be low, weary, weak, tired*; especially so in Syriac. Deriv. שָׁפַל.

Af. הִשְׁפִּיל (*part.* מִשְׁפִּיל; *inf. constr.* יִשְׁפִּיל; *fut.* יִשְׁפִּיל) *to make low, to cast down* DAN. 4, 34; 5, 19; 7, 24; *to humble*, לָבַב 5, 22.

שָׁפַל (from the verb שָׁפַל) Aram. *m.* a low one, in rank or esteem DAN. 4, 14; combined with אֲנָשִׁים = אֲנָשׁ 7, 13.

שָׁפַלָה *fem.* lowness, humiliation Is. 32, 19.

שָׁפַלָה (with suff. שָׁפַלָהָה) *fem.* depression, plain or sunk country, coupled with הָר JOSH. 11, 16; *slope or flat*, Aram. שָׁפַל, שָׁפַל; but commonly the particular plain stretching from יָסוּ as far

as צָדָה, or even to Egypt 9, 1; 12, 8, in which many cities were situated 15, 33 seq., mentioned along with הָרַר and נֶגֶב 10, 40; always with the article 1 KINGS 10, 27; Ob. 9. The tract of the tribe of Judah was divided into הָרַר, נֶגֶב, and שְׁפִלָּה JUDGES 1, 9, to which last belong the Philistine cities of the coast. This tract was called by the LXX Σεφιλία, which subsequently became a proper name (LXX on JER. and Ob.; 1 Macc. 12, 38; Euseb. in Onom. s. v.). The city *Mespila*, now Kuyyundshick, was called שְׁפִלָּה = מֶשְׁפִּלָּה.

שְׁפִלָּה fem. a sinking, with יָרַם a figure of remissness ECCLES. 10, 18.

שָׁפַן (not used) intr. same as שָׁבַן to sprout, to grow; fig. to be young, to be strong, of persons; to be fertile, of districts; comp. שָׁפַם. Deriv. the proper names שָׁפַם, שָׁפַם, שְׁפִמְתָּן; on the contrary שְׁפִמְתָּן (which see) belongs to שָׁפַן (שָׁפַן) = שָׁפַן (שָׁפַן).

שָׁפַם (not used) intr. to sprout, to grow, of the hair, cognate in sense with שָׁבַן (which see); applied especially to the beard; Ar. شَبَنَ (to sprout forth, of plants; to grow, of men, i. e. to be young, strong); comp. שָׁבַן. Derivat. שָׁפַם.

שָׁפַם (a youthful, vigorous one, from שָׁפַם) n. p. m. 1 CHR. 5, 12.

שָׁפַם (from שָׁפַם, with suff. שְׁפִמְתָּן) m. the beard, שָׁפַם עַל־הַשָּׁפַם to cover the beard, a sign of mourning, also of a leper LEV. 13, 45; MIC. 3, 7; EZ. 24, 17 22; שָׁפַם הַשָּׁפַם to trim the beard 2 SAM. 19, 25. From sprouting are also derived שָׁפַם, Greek γένειον, γένος, κόρυς, Latin gena, German Kinn.

שָׁפַם (with a of motion שְׁפִמְתָּן; fruitful place) n. p. of a locality in the east of Palestine at the north point between הָרַר, רֶגֶל, and צֶדֶן, east of יָם־צֶדֶן NUM. 34, 10 11.

שָׁפַם (= שָׁפַם) n. p. of a locality in Judah, = שְׁפִמְתָּן; deriv. the Gent. m. שְׁפִמְתָּן 1 CHR. 27, 27.

שְׁפִמְתָּן (fruitful place) n. p. of a city in Judah 1 SAM. 30, 28, = שְׁפִמְתָּן.

שְׁפִמְתָּן see שְׁפִמְתָּן.

שָׁפַן (not used) tr. 1. to gnaw, of rodentia, cognate in sense שָׁבַן II. (to שָׁבַן). — 2. to rub off, to polish; figur. to act slyly, prudently, cunningly, the idea of slyness or prudence being connected in other words with that of polish and fineness (comp. שָׁפַם I, with שָׁפַם II, 2); Ar. سَفَنَ to gnaw, to rub off, سَفِين polished or fine, figuratively sly, prudent; سَفَنَ the same, whence سَفِين callidus. The organic root is שָׁפַן. Derivat. שָׁפַן, the proper names שָׁפַן, שָׁפַן, שָׁפַן and perhaps שָׁפַן.

שָׁפַן (part. pass. m. pl. c. שְׁפִמְתָּן) tr. same as שָׁפַן I. to cover, to hide DEUT. 33, 7, if שְׁפִמְתָּן be not a subst. meaning treasures, prop. a thing kept, = שְׁפִמְתָּן, to which it stands in apposition.

שָׁפַן (plur. שְׁפִמְתָּן, like קִטְמִים out of קָטַן; from שָׁפַן) m. 1. prop. a general term, one of the rodentia-genus, which chews the cud LEV. 11, 5, has its dwelling among rocks and in fissures Ps. 104, 18, living in flocks and cunning PROV. 30, 26 (comp. 30, 24). The LXX at LEV. 11, 5 interpret it specially of the hare (δαυνίπους, rough-foot), Aq. λαγώς, but it is distinguished from אֲרָנָה in DEUT. 14, 7. Saadia, Ar. and Sam. translate it وَبَر (Vabr) i. e. hyrax Syriacus, smaller than the hare, of the size of a rabbit, found on mount Lebanon and in the Jordan territory, so called from its rough skin and bristles (شعر pilosus fuit), comp. سَفَنَ pellis aspera. Hence the LXX translate in DEUT. 14, 7 χοιγογρύλλιος bristly animal, Himyaritic شَفَن the same. The Targ. points to the same animal when it translates שָׁפַם, שָׁפַם, שָׁפַם (leaper), since the Vabr goes by leaps (Oken, Naturgesch. VII, 2. p. 887 seq.). The Vulg. on the Ps., and the Greek Venet. on LEV. understand hedgehog. Jewish tra-

dition supposes the *rabbit*, probably an animal like the *Vabr* (*Ibn Gándach*), which is also the view of the Peshito (ܡܥܬܐ) and the Targ. on Prov. 30, 26 (ܚܕܐ). This interpretation is suitable, because in Phenician שפן must have had the same meaning, *Spain* being named by the Phenicians from the multitude of its rabbits. — 2. (*slly or prudent one*) *n. p. m.* 2 KINGS 22, 3; JER. 36, 24.

שפן (more correctly שפן; *nakedness, bareness*) *n. p.* of a locality in Gad, which occurs only as a genitive to עברות Num. 32, 35. See עברות.

שפן see שפן and טפן.

שפ (not used) *intr.* to flood, to overflow; to be abundant, in fulness or multitude; to be unrestrained, Aram. שפ, שפ the same, Ar. شفع (to supplement, to stand security, to club money); the org. root ש-פ-ע lies also in ש-ב-ע, ש-ב-א, ש-ב-ע. Deriv. שפ, שפ, שפ, the proper name שפ.

שפ *m.* abundance, riches, fulness, DEUT. 33, 19.

שפ (c. שפ) *f.* multitude, of מים JOB 22, 11, גמלים Is. 60, 6, סוסים Ez. 26, 10; a great array, a multitude of people 2 KINGS 9, 17, which שפ also means there in all probability, with the supplementing ידוה.

שפ (from שפ, *Jah is Fulness*) *n. p. m.* 1 CHR. 4, 37.

שפ 2 KINGS 9, 17 see שפ.

שפ (not used) *tr.* 1. same as שפ I. to pierce, to wound, to bite, of serpents, Aram. שפ to sting, שפ a sting, Arab. شف to pierce, whence شفيف piercing, cold. Deriv. שפ, the proper names שפ, שפ, שפ (from שפ), see שפ. — 2. to rub in pieces, to rub off, to make lean, thin, fine, the same transference existing in שפ I., Ar. شف the same, of a thin dress, of leanness.

שפ I. (*fut.* שפ) *tr.* same as שפ I.

(which see) to strike together, שפ, with על of a person at, a gesture of dislike or malicious joy JOB 27, 23.

Hif. שפ (*fut.* שפ) to strike the hands together, in concluding bargains; hence to enter into a covenant, to have intercourse with, with א of a person Is. 2, 6.

שפ II. (*fut.* שפ) *intr.* same as שפ II. to overflow, to flood, to be abundant; hence to suffice, to be enough, with א for 1 KINGS 20, 10. Deriv.

שפ (with suff. שפ; from שפ II.) *m.* riches, fulness, JOB 20, 22 when his riches are gone (see מלך), he shall be in straits (Targ. מלך). See שפ.

שפ (from שפ II.) *m.* same as שפ JOB 36, 18; see שפ.

שפ I. (not used) *tr.* same as שפ I. and שפ I. (which see), prop. to pierce into, then to deepen, to hollow, in order to insert a thing; also to arch. A farther development of this meaning may be found under שפ I. Deriv. שפ, שפ, שפ.

Pih. I. שפ to make hollow, i. e. arched, of a tent, the heaven, JOB 26, 13 by his spirit his hand (יד) is to be supplied from the preceding hemistich) has arched the heavens. שפ stands for שפ, the Targ. having also taken it as Pih., though from שפ II.

Pih. II. שפ (not used) to arch. Deriv. שפ, שפ.

שפ II. (3 *p. perf. fem.* שפ) *intr.* same as שפ II. (which see) to shine, to glitter, to lighten; metaphor. to be beautiful, lovely, pleasant, agreeable, with על of a person Ps. 16, 6, like the Aram. שפ DAN. 4, 24. For comparison see שפ II. Deriv. שפ, שפ (according to some), the proper names שפ, שפ, שפ.

שפ (from שפ II.) *m.* 1. beauty, אמר GEN. 49, 21 beautiful, bright words, i. e. a song of victory JUDGES ch. 5. See אמר. — 2. (beautiful mountain) *n. p.*

of a mountain in the Arabian desert NUM. 33, 23 24.

שָׁפָר (*fut.* יִשְׁפָּר) *Aram. intr.* same as Hebr. שָׁפָר *to be beautiful, shining; metaphor. to be acceptable, placere, with קָדַם* DAN. 3, 32 and 6, 2, or עַל of a pers. 4, 24; in Targ. are derived from it שְׁפָר, שִׁפָּר, שִׁפְרָא. Deriv. שְׁפָרָא.

שִׁפְרָא (from שָׁפָר II.) *fem.* 1. *beauty, brightness*, JOB 26, 13 *the heaven is bright*. Better to take it as the Pih. of שָׁפָר I. — 2. (*beauty*) *n. p. f.* EX. 1, 15.

שְׁפָרָא JER. 43, 10 K'tib see שְׁפָרָא.

שִׁפְרָא (with *suff.* -רָא, from שָׁפָר I. i. e. Pih. II. שְׁפָרָא) *m. prop. arching, an arched roof, a canopy, stretched over (נִשְׂתָּה עַל) the throne of a king* JER. 43, 10 K'tib (the K'tib has שְׁפָרָא — *Rashi, Kimchi*); the throne itself (בִּסָּא) stood upon a flooring. The meaning *leather covering, tapestry* lacks probability.

שְׁפָרָא (*def.* -פָּרָא; from שָׁפָר) *Aram. m. the dawn; hence בֹּשֶׁר early* DAN. 6, 20; Targ. for הִרְרָא, מַעְלָא for the Hebrew שִׁחָר; comp. צִפְרָא, שִׁחָר.

שִׁפְתָּא (*imp.* שִׁפְתָּא, *fut.* יִשְׁפְּתָא) *tr.* to set, lay, put; hence to put to, as קָרַר to the fire 2 KINGS 4, 38, Talm. קָרַרָא שִׁפְתָּא to lay, לִצְפָּר נִתְּחָא Ps. 22, 16, i. e. to bring to the grave, conseq. not = שָׁוִים לְ, but to שִׁוִּיתָ (88, 7); fig. שִׁפְתָּא שְׁלֹמֹם Is. 26, 12 to set salvation, i. e. to ordain it, to give it permanently; in derivatives perhaps also to place, a fold or summer-stall (like stabula from stare), to stick fast, of the hooks of butchers, of border stakes. Deriv. שְׁפָתָא (du. שְׁפָתָא), מִשְׁפָּחָא (du. מִשְׁפָּחָא); on the contrary אֲשָׁפָתָא (to אֲשָׁפָתָא) and שִׁפְתָּא (to the pl. c. שִׁפְתָּא) come from שִׁפְתָּא I. and II.; but the latter is like the noun שִׁפְתָּא (which see).

The organic root is manifestly שִׁפְתָּא, which is perhaps also in רִיפָד, רִיפָד I.

שִׁפְתָּא (after the form קָשָׁן, from שִׁפְתָּא; only du. שְׁפָתָא) *m.* 1. *hooks, in walls, for hanging up slaughtered animals*

on them EZEK. 40, 43. The dual may be explained by their two-pronged fork-form. שִׁפְתָּא שִׁפְתָּא is the measure of what projects, and מִשְׁפָּחָא מִשְׁפָּחָא suits the sense; comp. Targ. שִׁפְתָּא שִׁפְתָּא and *Kimchi* הִרְרָא בְּהֵם הִרְרָא בְּהֵם. Aquila has the derivation also from שִׁפְתָּא in ἐπιστάσεις. The LXX, Symm., Theod., Syr. and Vulg. incorrectly read שִׁפְתָּא.

— 2. שִׁפְתָּא same as מִשְׁפָּחָא a fold Ps. 68, 14, where the labouring ass lies down comfortably GEN. 49, 14, the spoil was divided among the victors Ps. 68, 14, and people yielded themselves up to rest, לְשִׁמְצָא שְׁרָקוֹת צִרְרָא, JUDGES 5, 16.

שִׁפְתָּא see שִׁפְתָּא.

שִׁפְתָּא see above שִׁפְתָּא as a noun.

שִׁפְתָּא (Pe. not used) *Aram. tr.* to put an end to, to destroy; connected in fundamental signification and derivation with קָצָא (which see), in form with = יָצָא, interchanging Yod and Shin (comp. ש).

Pa. שִׁפְתָּא or שִׁפְתָּא (from שִׁפְתָּא to keep the two sibilants apart; see שִׁיב) to destroy, annihilate EZEK. 6, 15. Deriv. Targ. שִׁפְתָּא, שִׁפְתָּא, שִׁפְתָּא and the Ithpa. אֲשִׁפְתָּא.

שִׁפְתָּא (not used) *intrans.* only a collateral form of שִׁפְתָּא to overflow; fig. of wrath. Deriv.

שִׁפְתָּא *m.* an outpouring, of קָצָא Is. 54, 8, like שִׁפְתָּא אֵהָא Prov. 27, 4; comp. שִׁפְתָּא שִׁפְתָּא Hos. 5, 11. According to *Ibn Sarûk* from שִׁפְתָּא = Arab. شَطَفَ to be hard, rough, so that שִׁפְתָּא denotes violence; according to *Ibn Labrâth, Ibn Esra, Parchon, Kimchi* = שִׁפְתָּא (Aram. and Talm.) to hasten, whence שִׁפְתָּא hastily, in a short time, conseq. = קָצָא. Both unsatisfactory.

שִׁקָּא (from שִׁקָּא = Hebr. שִׁקָּא II., plur. with *suff.* שִׁקָּאִי) *Aram. f. the leg*, DAN. 2, 33; = Hebr. שִׁקָּא.

שִׁקָּא (with *suff.* שִׁקָּא, pl. שִׁקָּאִי, with *suff.* שִׁקָּאִי; from שִׁקָּא) *m. prop.* what

is knotted together, net-shaped, what is coarsely woven (comp. יָקַק I.); hence *a coarse upper garment, a hairy mantle* (אַפְרָתוֹ שֶׁקֶר), a penitential and mourning garment 2 KINGS 6, 30, JOB 16, 15, put on the bare body 1 KINGS 21, 17, JOB 16, 15; probably a prophetic dress also 20, 2 (comp. REVEL. 11, 3), which was at a later period the costume of pilgrims and ascetics (Ethiop.); united to אֶפֶס a sign of complete mourning ESTH. 4, 1. Commonly *a sack*, for grain GEN. 42, 25 27 35, JOSH. 9, 4, used also for *a covering by night* 1 KINGS 21, 22; JO. 1, 13; Ethiop. sak, a hair-dress, sak-sak, lattice-work, Greek σάκκος, Latin saccus, Aram. סַק, Coptic סַק, the same. Besides, σάγ-υμ a large fish-net, σάγ-ος, sag-um a coarse mantle, σάγ-μα a covering, a coarse overcoat, are said to be connected with שֶׁקֶר.

שָׁקַד (part. שֶׁקֶד; inf. c. שִׁקֵּד; fut. יִשְׁקֹד) intr. prop. *to be awake, active, nimble*; cognate in sense עָוֵר III., like שָׁקַד JER. 31, 28 = עָוֵר JOB 8, 6. Hence *to watch, to keep watch*, שָׁקַד, coupled with עָוֵר Ps. 127, 1, commonly with עָל to stand watching or keeping at, דִּלְהוֹרָה Prov. 8, 34; comp. in the Mishna שָׁקַד לִלְדֹּת הַיּוֹרֵה. Without an object and united with שָׁמֵר Ezr. 8, 29. Also *to be watchful, active, wakeful* Ps. 102, 8; שָׁקַד עַל-זֶדִּי שֶׁ to watch at the tomb (see זֶדִּי). Figur. שָׁקַד עַל-דְּבָרַי to keep watch over a word JER. 1, 12; *to lie in wait for*, of נָקֵד 5, 6; *to be watchful for*, which may either be לְרַעַה or לְשׁוּבָה 44, 27; *to watch over* 31, 28. שִׁקְדֵי אֲוֵן Is. 29, 20 *watchers of iniquity*, i. e. persons who carefully and sedulously promote what is bad. — For the stem comp. the Targ. שֶׁקַּד to watch, to be awake, elsewhere also שִׁקֵּד, Zab. מִשְׁבֵּל a watcher; Ar. شَقَدَ to direct the eye to, شَقْدَان a wolf, prop. lurking and watching, سَهَدَ to watch; modern Hebr. שֶׁקֶד to be nimble, zealous. The organic root שֶׁקֶד-שֶׁ lies perhaps in הָדַד to hasten, to run; but not in הָדַד.

Nif. שִׁקֵּד in many mss. LAMENT. 1, 14, see שֶׁקֶד.

Puh. שֶׁקֶד see the noun שֶׁקֶד, of which it is a denominative.

שָׁקַד (Kal not used) *tr.* same as שֶׁקַּד (interchanging ש and ש, comp. עִוָּה II. and שִׁוָּה II. Ps. 139, 11) *to bind, to twist together* (Kimchi); ident. in its organic root שֶׁקֶד-שֶׁ with that in שֶׁקֶד-שֶׁ.

Nif. שִׁקֵּד *to be twisted together*, of a yoke by thongs, LAMENT. 1, 14 (Kimchi). Others compare the Talmudic שֶׁקַּד *to pierce* (Rashi, Ibn Ezra, Hâja), whence מִשְׁקֵד, stimulus, which is less appropriate.

שֶׁקֶד (pl. שֶׁקֶדִּים; from שֶׁקַּד) *m.* prop. the watchful; hence 1. *the almond-tree*, because it blooms already in January, while vegetation still lies in the sleep of winter (Plin. H. N. 66, 25; Kimchi in Lex.), to which meaning there is an allusion in JER. 1, 12. — 2. *the almond-nut*, coupled with בְּטָנִים GEN. 43, 11; NUM. 17, 23. — 3. Metaphorically *the glans, glans virilis* (the male organ of generation), taken in a double sense like הֶנֶב and אֲבִיָּה ECCLES. 12, 5. The verb standing with it is written purposely נִנְאֵץ, which may apply partly as נִנְיָץ (to the almond-tree), partly as נִנְאֵץ (to the glans virilis), as תִּפְרָה = תִּפְרִיָּה is also said of אֲבִיָּה; so that impotent sexual life is presented in the figurative language of plants under a veiled form. — For the word comp. the Aram. שִׁקֵּד, pl. שִׁקֵּדִין, Syr. شَقْدَان. Deriv. the denominative

Puh. שֶׁקֶד (part. plur. מְשֻׁקְדִים, from שֶׁקַּד) *to be almond-shaped, almond-blossom-formed* (Kimchi), or *almond-nut-formed* (LXX, Saad.), spoken of בְּדִיעִים Ex. 25, 33 34; 37, 19 20. According to others it comes directly from שֶׁקַּד meaning *to be opened*, i. e. awake, since a bud is called οφθαλμός.

שָׁקַח (Kal not used) intr. *to drink*, of men and beasts; *to be watered*, of a field or garden; fig. *to be juicy, fresh, marrowy*; Ar. سَقَى is trans. to give to

drink, like the Hebrew Hif.; Aram. שְׁקִי the same. שְׁקָה is commonly taken to be = שְׁחָה (like שְׁחָה = שְׁחָה), by interchanging *p* and *t*; but a comparison with שְׁחָה is better. Derivat. שְׁקָה, שְׁקָה, שְׁקָה.

Nif. שְׁקָה Am. 8, 8 is only a softened mode of uttering שְׁחָה (see שְׁחָה).

Pih. שְׁקָה (not used) an intensive of Kal, to be very juicy, freshened, quickened. Deriv. שְׁקָה, שְׁקָה.

Puh. שְׁקָה (fut. שְׁקָה) to be freshened, strengthened, of the marrow of the bones JOB 21, 24; comp. שְׁקָה PROV. 3, 8 and שְׁקָה 17, 22.

Hif. שְׁקָה (inf. constr. הַשְׁקִיחַ, part. מַשְׁקִיחַ, fut. יַשְׁקִיחַ, ap. יִשְׁקֶן) 1. to water, with the accus. GEN. 2, 6 10; Jo. 4, 18; to make fruitful, by moistening Is. 27, 3; מַשְׁקִיחַ הַמַּיִם to water by treading (the water-machine) DEUT. 11, 10. — 2. to give to drink, to let drink, cattle GEN. 29, 2 3 7; men, with accus. of the pers. GEN. 21, 19; 24, 14; to set the cup before, with accus. of a person and thing 19, 32; 24, 43, or also with קָן SONG OF SOL. 8, 2 or בָּ of a thing (in a poetical sense) Ps. 80, 6; also with בָּ of the vessel GEN. 24, 43; ESTH. 1, 7. Deriv. מַשְׁקִיחַ (a noun).

שְׁקָה (only pl. with suff. שְׁקָה; from שְׁקָה = שְׁקָה) m. drink, Ps. 102, 10.

שְׁקָה (pl. שְׁקָה) m. drink, delicate Hos. 2, 7, coupled with שְׁמֵן; juice, marrow, hence refreshment PROV. 3, 8.

שְׁקָה (also שְׁקָה; pl. שְׁקָה, constr. שְׁקָה, also defect.; from שְׁקָה Pih.) masc. prop. an abomination, disgust, aversion, i. e. what excites this feeling; hence applied to unclean, nauseous food ZECH. 9, 7, i. e. to flesh offered to idols; a disgust, of men, Hos. 9, 10 and they were a disgust like their favourite; then, dirt, carrion, as an object of disgust NAH. 3, 6; used specially as a designation of idols, e. g. בְּמוֹשׁ 1 KINGS 11, 7, מִלְכָּם 11, 5, עֲשֵׂתֵיהֶם 2 KINGS 23, 13, and of idolatrous altars with heathen worship DAN. 9, 27; 11, 31; 12, 11. Commonly idols in the widest sense, coupled with גִּלְיָלִים

2 KINGS 23, 24, הַזֵּבוֹחַ Ez. 11, 21. See שְׁקָה.

שְׁקָה f. in the cod. Samar. GEN. 24, 20 and 30, 38 for שְׁקָה (which see).

שְׁקָה (part. שְׁקָה; fut. שְׁקָה) intrans.

prop. same as שְׁכָה to rest, to be quiet or still, and so coupled with הַשְׁכֵּחַ Is. 62, 1, דָּמָם JER. 47, 6; generally to be undisturbed, מְנוּחָה JOSH. 11, 23; 14, 15; to be unmolested, not disquieted or excited JUDGES 18, 7 29; Ez. 16, 42; to rest, to be inactive, of God, i. e. not to help Ps. 83, 2; to lie at rest or comfortably, coupled with שְׁלֵן JOB 3, 26, בְּשֵׁן JUDGES 18, 7; an intensive of שְׁכָה JOB 3, 13; to settle, on the lees, of wine JER. 48, 11; a supplement to הִבִּיט to look on calmly Is. 18, 4. Deriv. שְׁקָה.

Hif. הַשְׁקִיחַ (inf. constr. הַשְׁקִיחַ, on the contrary הַשְׁקִיחַ is a noun; fut. יַשְׁקִיחַ) to quiet, opposite הִרְשִׁיעַ (to terrify) JOB 34, 29, as הַשְׁקִיחַ לֹא יוֹכֵל is said of רִשָּׁע Is. 57, 20 (see רִשָּׁע); to calm, רָבִי PROV. 15, 18; to keep quiet, with הִשְׁמַח (to be awake) Is. 7, 4; of the air, to be sultry, when no cooling wind blows JOB 37, 17; to render tranquil, with קָן from Ps. 94, 13. The infin. הַשְׁקִיחַ is a noun meaning the keeping quiet, with בְּשֵׁן Is. 32, 17; rest 57, 20; with בְּשֵׁן 30, 15; in a stronger form שְׁלֵן הַשְׁקִיחַ unconcerned rest Ez. 16, 49.

The fundamental signification of the stem may be also connected with שְׁקָה (ש = ש = ש) meaning to settle, to lay down, whence the Arab. سَقَطَ to fall down; Aram. שְׁקָה, שְׁקָה the same, also to lay down, שְׁקָה lees. The organic root is not connected with שְׁתַּק or with שְׁתַּק.

שְׁקָה m. rest 1 CHR. 22, 9.

שְׁקָה (part. שְׁקָה; infn. absol. שְׁקָה, constr. שְׁקָה; fut. יַשְׁקִיחַ; 1 person אֲשַׁקֵּה from אֲשַׁקֵּה JER. 32, 9, אֲשַׁקֵּה Ezr. 8, 25 K'ri, אֲשַׁקֵּה K'tib) prop. intrans. to be heavy, weighty (like שְׁקָה, see Fürst, Conc. s. v.); but commonly tr. to heave, to lift up (a burden, load), to weigh, with

פֶּלֶס Is. 40, 12; *to weigh after*, tribute 33, 18; *to pay*, tribute 55, 2; *to weigh to*, the idol-maker 46, 6, money for a sale Ex. 22, 16. Fig. כֶּשֶׁשׁ and כֶּשֶׁשׁ (כֶּשֶׁשׁ) Job 6, 2 = *to try* 31, 6. Deriv. מִשְׁקָל, מִשְׁקָל, מִשְׁקָל, מִשְׁקָל, מִשְׁקָל, the proper name אֶשְׁקָל from a ground-form אֶשְׁקָל (and may mean, if founded by Semites, *projecting place, high town*), in which case שֶׁקֶל is to be taken in the same sense as סָלָה, סָלָה; Ethiop. טַקַּל *sakala* to raise up, on a balance, hence *to weigh*.

Nif. נִשְׁקָל *to be weighed* Job 6, 2; Ezr. 8, 23.

שֶׁקֶל (*pl.* שֶׁקָלִים, *constr.* שֶׁקָלִי) *masc.* properly *a weight, burden, heavy thing*, mostly a definite weight, of bread Ez. 4, 10, hair 2 SAM. 14, 26, of unstamped gold, silver, brass, iron Exod. 38, 24; Num. 7, 13; 1 SAM. 17, 5; sometimes omitted GEN. 24, 22; Num. 7, 13. Most frequently it denotes definite pieces of silver passing current, perhaps with the weight marked; and so with כֶּסֶף GEN. 23, 16, Ex. 21, 32, but also without כֶּסֶף 2 KINGS 7, 1 16 18, Am. 8, 5, and vice versa כֶּסֶף alone GEN. 20, 16; 37, 28; DEUT. 22, 19. Representing the smaller coins we find מִנְהָצִיר הַשֶּׁקֶל Ex. 30, 13, שְׁלִשִּׁי הַשֶּׁקֶל NEH. 10, 33, רֶבַע שֶׁקֶל 1 SAM. 9, 8. According to Scripture the שֶׁקֶל has twenty גֵּרָה Ex. 30, 13; LEV. 27, 25; but the הַקֶּרֶשׁ and the הַמִּזְלָה were of different values 2 SAM. 14, 26; Ex. 30, 13 24; LEV. 5, 15. In the Macabean times the שֶׁקֶל was already marked with the impression יִשְׂרָאֵל שֶׁקֶל in old Hebrew characters as a silver-coin whose weight was about 270-274 Paris grains, i. e. nearly the same as the δίδραχμα of Aegina (in the LXX), or nearly corresponding to two thirds of a Prussian Thaler (2 Shillings). In the LXX, therefore, σίκλος is interchanged with δίδραχμα. See Cavedoni, Biblische Numismatik.

שֶׁקֶם (not used) *intr.* perhaps *to be firm, durable*, of a species of wood, like אֲרִז, תַּאֲשִׁיר II. to אֲשִׁיר, תַּדְרִיר to דְּרִיר, and so perhaps connected in its stem with מִקָּה. Derivative

שֶׁקֶמָה (so the sing. is in the Mishna; in Hebrew only the *pl.* שֶׁקָמִים occurs, once שֶׁקָמִים, c. שֶׁקָמִים Ps. 78, 47) *f. a sycamore tree*, large numbers of which grew in the valley from Joppa to Egypt 1 KINGS 10, 27. Its fruit, which is indigestible and unwholesome (Diosc. 1, 182), must be nipped or scratched to bring it to maturity (see בָּלָס and Theophr. Plant. 4, 2). The fruit is food for poor shepherds Am. 7, 14; and houses were built of the wood 1 KINGS 10, 27; Is. 9, 9. Wild fig-trees or fig-like mulberry trees, which are frequent in Egypt, were also called שֶׁקָמִים Ps. 78, 47 (*Alpinus*, de plant. Aeg. p. 23). From the Semites the name came through the Phenicians to the Greeks, συκόμορος, συκομορέα, συκάμινος. Aram. שֶׁקָמִין, Ar. سَوَقَم.

שָׁקַע (*fut.* יִשְׁקַע) *intrans.* *to sink, to sink down, to subside*, of בָּבֶל (by the Euphrates) JER. 51, 64, which was symbolised by the sinking of the threatening book; *to be overflowed* Am. 9, 5; *to burn down*, of fire NUM. 11, 2, i. e. *to stop*, like רָסָה Is. 5, 24; Talm. *to go down*, of the sun; ident. in organic root with that in שָׁחַח, שָׁחַח. Deriv. מִשְׁקָע.

Nif. נִשְׁקָע (3 *p. fem.* נִשְׁקָעָה K'ri, for which the K'tib is נִשְׁקָה) *to subside*, Am. 8, 8, comp. שֶׁקָעָה 9, 5. On the disappearance of ע see בָּל.

Hif. הִשְׁקִיעַ (*fut.* יִשְׁקִיעַ) *to cause to subside*, water, i. e. *make it be taken away* Ez. 32, 14; *to sink into*, the tongue into a hook, so that the animal bites it JOB 40, 25.

שֶׁקַּעְרִירָה (only *pl.* רִירָה) *f. a hollow, a depression, a sunken place* LEV. 14, 37, explained by שֶׁפֶל מֶן; formed from an old Shafel-form of קָעַר, by reduplicating the third letter; Targumic פִּתְחָה.

שֶׁקַּח I. (not used) *tr.* *to cover, to put beams or an arch over*; Ar. سَقَف *to cover with a roof*, سَقَف *to lay beams over*, سَقَف *a roof*, سَاكِف *upper beams*, lintel; Aram. סִקָּה the same, whence

שקִיִּם beam, שִׁקְמָה moulding. The fundamental signification proceeds from the idea *to be bent*. The organic root שִׁק־ is also in שִׁקָּה I., שִׁקָּה, שִׁקָּה (כִּיב) which see. Deriv. שִׁקָּה, שִׁקָּה, שִׁקָּה.

שִׁק־ II. (Kal unused) *intr.* to see, to look, to behold, Aram. שִׁקָּה the same; cognate in its organic root שִׁק־ with that in שִׁקָּה I., שִׁקָּה, where the fundamental signification may also be looked for; the Latin *spic-io*, *spec-io*, *spec-to*, Greek *σκέπτομαι* may belong to it.

Nif. שִׁקָּה (part. שִׁקָּה) *to be visible, to be seen* (afar) SONG OF SOL. 6, 10; *to see, to look out through the window*; with כֵּן of a place *to look down from* Ps. 85, 12; fig. *to be visible*, of רֶעֶה JER. 6, 1, *to be seen*, with עַל NUM. 21, 20.

Hif. שִׁקָּה (fut. שִׁקָּה, apoc. שִׁקָּה) *to look down, with כֵּן of place* DEUT. 26, 15; Ps. 14, 2; absol. coupled with שִׁקָּה LAMENT. 3, 50; with בָּעֵד *to look through* 2 KINGS 9, 30; with עַל-פָּנָי *to look towards the visible side* (of a district) GEN. 18, 16; 19, 28; with אֵל of a person *to look at* 2 KINGS 9, 32; EXOD. 14, 24.

שִׁקָּה (from שִׁקָּה I.) *masc. a layer of beams, as a covering of the פְּתָחִים and מְחוֹזִים* (as we should read with the LXX for מְחוֹזִים) 1 KINGS 7, 5, here *adverbially, beamed over, opposite to arched*; comp. שִׁקָּה.

שִׁקָּה (only pl. שִׁקָּהִים) *m.* same as שִׁקָּה *frame-work*, of cross pieces of wood, or small firm beams with which the windows of the temple were furnished, and so closed (שִׁקָּהִים), without obstructing the light or air 1 KINGS 6, 4. The שִׁקָּהִים were different from אֲרָבֹת and חֲרָבִים. Applied also to the frame-work coverings of the three galleries running over each other 7, 4. Syr. ܫܩܝܐ, ܫܩܝܐ.

שִׁק־ (Kal not used) *intr.* to feel disgust, to have a horror or aversion to;

ident. in its organic root שִׁק־ with that in שִׁקָּה I., שִׁקָּה, שִׁקָּה; Arab. سَقَطَ *intr.* to be disgusting, repugnant, loathsome, of dirt, refuse; *tr.* to abominate. Deriv. שִׁקָּה.

Pih. שִׁקָּה (inf. absol. שִׁקָּה; fut. שִׁקָּה) *to defile, to make unclean*, שִׁקָּה (one-self), with בָּ by LEV. 11, 43; 20, 25; *to reject, to abhor*, שִׁקָּה LEV. 11, 11, unclean animals 4, 13, idols DEUT. 7, 26; figur. *to despise* Ps. 22, 25, coupled with בָּדָה. Deriv. שִׁקָּה (שִׁקָּה).

שִׁקָּה *m.* prop. *abomination, detestation*, and so of unclean fishes LEV. 11, 10 12, birds 11, 13 20 23 and other animals 11, 41; also of dogs, cats, which were sacred in Egypt Ez. 8, 10, an apposition to בָּדָה; sometimes united to שִׁקָּה LEV. 7, 21.

שִׁקָּה see שִׁקָּה.

שִׁקָּה (part. שִׁקָּה, fut. שִׁקָּה, pl. שִׁקָּה) *intr.* same as שִׁקָּה II. (see שִׁקָּה) *to run, to run along*, of גִּבִּיִּם (locusts) or enemies thirsting for booty Jo. 2, 9; Is. 33, 4; *to range*, of רֶב PROV. 28, 15; on the contrary שִׁקָּה in Is. 29, 8 belongs to the *Pih.* שִׁקָּה of שִׁקָּה I. The fundamental signification may be *to flow*, metaphor. applied as in שִׁקָּה, שִׁקָּה, and so the organic root is also in שִׁקָּה. Deriv. שִׁקָּה, on the contrary שִׁקָּה and שִׁקָּה belong to שִׁקָּה.

Hithpa. שִׁקָּה (from the reduplicated שִׁקָּה) *to run along, to run about*, of chariots NAH. 2, 5, see שִׁקָּה II.; comp. the proper name שִׁקָּה.

שִׁקָּה (not used) *trans.* same as שִׁקָּה I. (which see) *to tie, to bind, to interweave*, of latticed or net-work; Aram. שִׁקָּה; Coptic *con*, *con* the same. Deriv. שִׁקָּה.

שִׁקָּה (fut. שִׁקָּה) 1. *trans.* to paint, to colour; Aram. שִׁקָּה, שִׁקָּה, Arab. شَقَرٌ *to be red*, whence شَقَرَةٌ paint and a lie. — 2. *intrans.* to lie, with לְ of a person GEN. 21, 23; Aram. שִׁקָּה, שִׁקָּה, Arab. شَقَرٌ. Deriv. שִׁקָּה.

Pih. שִׁקָּה (fut. שִׁקָּה) *to deceive, to*

lie, to act faithlessly or falsely 1 SAM. 15, 29; Is. 63, 8; coupled with בָּהָשׁ LEV. 19, 11; with בָּ of a thing *to act as a liar in a thing*, e. g. בְּכִרְיֹה Ps. 44, 18, בְּאַמְנוֹנָה 89, 34, i. e. to break a covenant, to be false to one's faith.

שָׁקַר (Kal not used) *intrans. to blink, to wink, with the eyes, prop. to look, to look about* (Targ., Ibn Sarúk), like the Aram. שָׁקַר, שָׁמַר (to squint), Arab. زَقَقَ the same.

Pih. שָׁקַר (part. fem. plur. מְשַׁקְרוֹת) *to let the eyes look about, to ogle*, יְרִינִים Is. 3, 16, of the impudent looks of impure women.

The fundamental signification may also be *to shine, to lighten*, as Saadia, Ibn Gánách have taken it; in which case שָׁקַר would be = שָׁהַר I.; in the other = שָׁחַר II. See שָׁחַר.

שָׁקַר (in pause שָׁ, plur. שָׁקָרִים, with suff. שְׁקָרִיהֶם) *m. a lie, opposite צָדֵק* and so דְּבַר שָׁ Ex. 23, 7, דְּבַר שָׁ 5, 9; דְּבַר שָׁ Mic. 7, 12; דְּבַר שָׁקָרִים Ps. 101, 7; *falsehood*, of לְשׁוֹן Prov. 6, 17, שָׁקָה Ps. 31, 19, שָׁבָה Zech. 8, 17, שָׁר DEUT. 19, 18; combined with verbs (*to lie, to be false, to act falsely*) in שָׁפַל (see שָׁפַל), שָׁנָה DEUT. 19, 18, נִשְׁבַּע לְשָׁ LEV. 5, 24 or עֲלִי-שָׁ 5, 22, נָבֵא שָׁ JER. 29, 21 or לְשָׁ 27, 15 or בִּשְׁקָר 5, 31. רִיחַ שָׁ *a lying spirit* 1 KINGS 22, 22, oppos. רִיחַ יְהוָה; *something false* 2 KINGS 9, 12; JER. 37, 14; *deceit, deception*, JER. 6, 13, and so עָלַל שָׁ 8, 10; Hos. 7, 1; שָׁ בָרֶחַק acquired deceitfully PROV. 20, 17; עָשָׂה שָׁ 2 SAM. 18, 13 *to act deceitfully against one's life*, i. e. to lie in wait for the life; *an unreliable, vain thing*, almost an adv. Ps. 33, 17; 119, 118; PROV. 31, 30; שָׁ 1 SAM. 25, 21, or שָׁקַר Ps. 119, 78 *in vain, without cause* = חֲנָם 38, 20; concrete *a liar* PROV. 17, 4 = אִישׁ שָׁ.

שָׁקַר see שָׁקַר.

שָׁקָה (from שָׁקַה, like פָּסָה from פָּסַח, plur. constr. שְׁקָרוֹת, from a singular form שָׁקָה) *fem. a watering-trough, a water-tank, put around fountains for wa-*

tering cattle GEN. 24, 20; 30, 38; Targ. מִסְפָּלָה, בֵּית שְׁקָה.

שָׂר only in שְׂרָאָר which see.

שָׂר (from שָׂרַר; with suff. שְׂרָרָם; plur. שָׂרִים, c. שָׂרִי, which is also to be read in JUDGES 5, 15 for שָׂרִי, with suff. שְׂרִינִי, שְׂרִיָּה, שְׂרִיָּה) *m. a ruler, prefect, master, chief*, like רֶב in later Hebrew; hence coupled with שָׂפַט Ex. 2, 14, שָׂדֵל 2 SAM. 3, 38, שָׂרָא 1 CHR. 11, 6, שָׂרָא Ezr. 9, 2, שָׂרָא 10, 8, שָׂרָא 8, 25; *the principal or most distinguished person in a country* JOB 29, 8, *a little king as it were* Is. 19, 11; 23, 8; also followed by a genitive, as שָׂר צָבָה (leader of an army, general) GEN. 21, 22, שָׂר הַצָּבָה 37, 36, שָׂר בֵּית-הַסֵּדֶר 39, 21, שָׂר הַמִּשְׁפָּחִים 40, 2, שָׂר הָעִיר 40, 16, שָׂר הָאֲפִים JUDGES 9, 30 (præfectus urbis), שָׂר הָהָרִל 2 SAM. 24, 2, שָׂר הַגִּדֵּר 1 KINGS 11, 24, שָׂר הַחֲצִי (captain of half the chariots) 16, 9, שָׂר הַחֲצִי נֶחֱדָה NEH. 3, 14, or שָׂר הַחֲצִי נֶחֱדָה NEH. 3, 14, plur. generally courtiers GEN. 12, 15. שָׂרִים Is. 1, 23 is a paronomasia to שָׂרִים, comp. Hos. 9, 15. *God is termed אֱלֹהֵי צָבָהוֹת* DAN. 8, 11 after שָׂר הַצָּבָה, sometimes also שָׂר שָׂרִים 8, 25. In Daniel especially we meet with שָׂר *guardian-angel*, e. g. of Persia 10, 13 20, Greece 10, 20, Israel 10, 21 (מִיכָאֵל), and the latter also named שָׂר הַגִּדֵּרִים 12, 1, because there were classes of guardian-angels; comp. for this Is. 24, 21, ἡγουμένους (= שָׂר) Ben-Sirach 17, 17, and LXX in DEUT. 32, 8, where they translate: *he appointed the territories of the nations according to the number of the angels of God*. שָׂרֵי קָדֶשׁ Is. 43, 28 are distinguished priests, as 1 CHR. 24, 5 = שָׂרֵי הַכֹּהֲנִים 2 CHR. 36, 14; seldom שָׂרֵי הַמִּשְׁנָה 1 CHR. 24, 5. שָׂר הַמִּשְׁנָה 1 CHR. 15, 27, comp. 15, 22 (LXX). Phenician סַר the same in the proper names סַרְאֶסְר, סַרְאֶסְר &c.; on the contrary the Assyrian words אַסְר, אַסְר, אַסְר do not belong here.

שָׂר = יֶשֶׁר in אֶתְיֶשֶׁר which see.

שָׂר (from שָׂר I.; with *suff.* שָׂרָה, שָׂרָה with Dagesh in Resh, in a resolved form שָׂרָה, without coming from שָׂר on that account; comp. גֵּל, דָּר, גֵּל *m. a nerve, sinew*; hence the *navel-cord* Ez. 16, 4, *the navel*; Arab. سَر, سَر, Syr. سَر. Being a physiologically important part of the body, it stands for the *whole body*, coupled with עֲצָמוֹת Prov. 3, 8 (*Ibn Esra*; the LXX and Syr. read here שָׂרָה and understand it as similar to שָׂרָה *thy flesh*, comp. Mic. 3, 2; which is unnecessary); Song of Sol. 7, 3 שָׂר is likewise *the navel*, compared to אֵן הַסָּרָה. Maltese sarra. Comparison with the Arab. سَر (bosom, pudenda) is without analogy.

שָׂרָה I. (*part. pass.* שָׂרָה, *pl.* שָׂרָה; *inf.* מְשָׂרָה) *Aram. trans. to loose, knots, bands*, Targ. for פָּתַח; hence *to make loose, vacant, free*; שָׂרָה *part. pass. plur. loosed, unbound, free* DAN. 3, 25. Figur. *to unravel*, 5, 16.

Paal שָׂרָה and שָׂרָה (3 *p. pl.* שָׂרָה; *part.* מְשָׂרָה) 1. *to loose, knots*; figurat. *to unravel* DAN. 5, 12. — 2. *to begin*, prop. *to open*, EZR. 5, 2, like חָלַל I. (Hif.) and the Arab. فَتَحَ to begin, שָׂרָה, שָׂרָה a beginning.

Ithpa. אֲשָׂרָה (*part. plur.* מְשָׂרָה) *to be loosed, joints of his loins* DAN. 5, 6.

שָׂרָה II. and שָׂרָה (*part.* שָׂרָה) *Aram. intrans. to settle, to dwell, to abide* (שָׂרָה DAN. 2, 23 is perhaps a form originating in שָׂרָה and שָׂרָה), in Targ. for שָׂכַן, שָׂכַן and שָׂכַן; Syr. سَر to dwell, to encamp, מְשָׂרָה, מְשָׂרָה a couch. According to the analogy of דָּוַר (to turn in a circle, to move, se convertere, divertere, versari) the fundamental signification has been assumed to be, *to turn*; others have compared it with

שָׂרָה I., since καταλύειν, חָלַל signify to loose and to settle, καταλύμα a lodging.

שָׂרָה (Assyrian) *n. p.* of the son of Sennacherib Is. 37, 38, 2 KINGS 19, 37, and also of an Israelite ZECH. 7, 2; it also forms part of the name (see שָׂרָה) of a head magician and high cup-bearer at the Babylonian court Jer. 39, 3 13. שָׂרָה is = שָׂרָה in נְבוֹכַדְנֶאצַּר, שָׂרָה, and is either = to the Sanskrit tschara leader or = שָׂרָה, שָׂרָה in Assyrian names; שָׂרָה may perhaps be identical with the Zend çara prince; and then the entire name would be *leader of a prince or the prince is leader*.

שָׂרָה I. (not used) *intr. to glow, to burn*, identical with שָׂרָה, שָׂרָה, שָׂרָה; Aram. שָׂרָה, whence שָׂרָה (*glow, heat*) for the Hebrew שָׂרָה; Syr. سَر to be dried up; the Hebrew שָׂרָה may also belong here. Deriv. שָׂרָה.

שָׂרָה II. (not used) *intrans. same as שָׂרָה II. to sprout, to grow, hence to arise*; Syr. سَر the same. Deriv. שָׂרָה in the proper name שָׂרָה.

שָׂרָה (from שָׂרָה I.) *m. prop. heat, coupled with שָׂרָה Is. 35, 7 or שָׂרָה 49, 10, commonly the mirage, a peculiar phenomenon in the sandy deserts of the east, in which the horizon assumes the appearance of a waving and trembling expanse of water, in which mountains are mirrored. Hence the passage means: the mirage shall become a pool.* Arab. سَرَاب, Malt. sráb, srób, Targ. שָׂרָה, Syr. سَرَاب, Coptic ⲉⲣⲁⲃ.

שָׂרָה (from שָׂרָה II.) *m. sprout, origin, only in*

שָׂרָה (*origin is with Jah*) *n. p. m.* EZR. 8, 18.

שָׂרָה (with שָׂ, as in שָׂרָה, by the influence of aspirated שָׂ; from שָׂרָה with שָׂ inserted) *m. same as שָׂרָה a sceptre* ESTH. 4, 11; 5, 2; 8, 4; Targ. for שָׂרָה; Coptic ⲉⲣⲁⲃ a stick, staff, rod, sceptre.

שָׂרָה (Kal unused) *trans. to twist, to knot; figurat. to be strong, firm*; Aram.

to make net-shaped; mod. Hebrew to bind, to lattice; identical with שָׂרָה (see ש, ש), comp. שָׂרָה; Arab. شَرَح to bind or mix together; Targ. שָׂרָה twisted or lattice work, שָׂרָה, שָׂרָה a thing which is net-shaped. Deriv. שָׂרָה, and the proper name שָׂרָה.

Pih. שָׂרָה (*fut.* שָׂרָה) to be interwoven, twisted together, i. e. to be strong JOB 40, 17.

Hithpa. שָׂרָה (*fut.* שָׂרָה) to interweave themselves, for firmness LAMENT. 1, 14.

שָׂרָה I. (not used) *trans.* to sew or weave together; hence to net, a coat of mail; to work variegated things, clothes, tapestry, specially used of the garments of the high priest while serving in the sanctuary, made of purple and crimson threads; Arab. سَرَّ to weave together, to string or net; Aram. שָׂרָה to twist, to variegate, to weave, whence שָׂרָה woven work, שָׂרָה cloth, tapestry; שָׂרָה netted, of a coat of mail, שָׂרָה a coat of mail woven of iron wire; Samar. שָׂרָה a garment of variegated embroidery. The organic root is שָׂרָה; comp. Sanskrit grath, Latin ret in ret-e. Deriv. שָׂרָה.

שָׂרָה II. (not used) *tr.* to pierce, to perforate (Aqu., Rashi), a collateral form of שָׂרָה; hence applied to a pencil, stylus, comp. Arab. سَرَد and سَرَد an awl, a bodkin, שָׂרָה to cut, שָׂרָה necare, to kill; deriv. שָׂרָה. According to others (Saadia, Ibn Gānāch, Ibn Esra, Kimchi) *intr.* to be red, identical in its organic root with the Sanskrit rudh, Latin rut-ilum esse, Greek ε-ρυθ-εός.

שָׂרָה III. (3 p. plur. שָׂרָה) *intr.* prop. to separate, then to escape, to disappear, with מָן away from JOSH. 10, 20; Arab. شَرَّ, Aram. שָׂרָה the same; also to rove about, to separate oneself timidly, comp. שָׂרָה; identical in its organic root שָׂרָה with that in שָׂרָה, שָׂרָה, שָׂרָה. Deriv. שָׂרָה, and the proper name שָׂרָה.

שָׂרָה (from שָׂרָה II.) *masc.* a stylus, graver, for sketching Is. 44, 13 (Aqu.); or a cutting instrument for fashioning a block of wood (Rashi); according to others a red-pencil.

שָׂרָה (from שָׂרָה I.) *m.* a species of cloth made like a coat of mail, worked or twisted out of different kinds of threads, for sacred upper garments or other purposes Ex. 31, 10; 35, 19; 39, 1 41. The cod. Samar. and LXX have incorrectly interchanged it with שָׂרָה.

שָׂרָה I. (*fut.* שָׂרָה, with *suff.* שָׂרָה) *trans.* prop. same as the Aram. שָׂרָה; hence 1. to loose, solvere, metaphor. to let loose, to send forth, קוֹל (thunder) JOB 37, 3, to which נְאֻרֵי (and his lightning) should be supplied (Ibn Esra). Against the acceptance of it as Pih. of יָשַׁר (Targ., de Bañoles) are the want of Dagesh, and the fact that lightnings do not run in a straight line. — 2. to loosen, i. e. to make fluid or soft; Talm. שָׂרָה the same, whence מִי הַמְּשָׁרָה. — 3. to loose or set free; see Pih. and comp. פָּתַח. Deriv. מְשָׁרָה, מְשָׁרָה K'tib, and the proper name שָׂרָה.

Pih. שָׂרָה (1 person with *suff.* שָׂרָה K'ri) to loose, fetters, i. e. to free, to make free; JER. 15, 11 surely I will make thee free (by loosing thy bands) for a good end (Ibn Librāth); and the fulfilment is given in 40, 4 פָּתַחְתִּי הַיּוֹם מֶן-הָאֲזָקִים. Ibn Sarūk, Rashi, Kimchi have taken שָׂרָה as = שָׂרָה, and so too the Vulg.; which is not so suitable. According to the K'tib we may read שָׂרָה (deliverance) in this sense.

שָׂרָה II. (not used) *trans.* same as שָׂרָה I., שָׂרָה (which see) to connect, to fit together, to attach to one another firmly, to weave together, a coat of mail; like the Arab. سَرَّ (coat of mail) from שָׂרָה suit (to sew). The org. root שָׂרָה lies also in שָׂרָה, שָׂרָה II., שָׂרָה II.; Aram. שָׂרָה or שָׂרָה the same, whence שָׂרָה. Derivat. שָׂרָה, שָׂרָה, and the proper name שָׂרָה.

שָׂרָה III. (not used) *intr.* to project upward, to be prominent, to rise up, to stand high up, rigidum esse, of the palm; cognate in sense with שָׂרָה to תָּמַר; metaphor. of a mast. The organic root שָׂרָה lies also in שָׂרָה to כִּישׁוֹר to כִּי-שָׂר II. Derivat. the noun שָׂרָה (plur. שָׂרוֹת).

שָׂרָה IV. (not used) *intr.* same as the Aram. שָׂרָה II. to encamp, to dwell. Deriv. שָׂרוֹת in the proper name שָׂרוֹתָן.

שָׂרָה I. (2 person שָׂרוֹתָ) *intrans.* to strive, to contend, with עָם GEN. 32, 29 or אָדָם of a person Hos. 12, 4; Ar. שָׂרָה the same. The verb שָׂרָה (Hos. 12, 5) is chosen because of שָׂרָה, but it has only the sense of שָׂרָה II. Deriv. the proper name יִשְׂרָאֵל (from יִשְׂרָה אֵל).

שָׂרָה II. (not used) *intr.* to rule, to govern, same as שָׂרָה III. and שָׂרָה, not proceeding from the idea of arranging, setting in a row (see שָׂרָה IV.), but from the fundamental signification to be noble, distinguished, manly, Ar. سَرَى the same. Deriv. מְשָׂרָה, and the proper names יִיִּהוּ, שָׂרָה, 2 שָׂרָה, שָׂרָה.

שָׂרָה (from שָׂרָה III.; plur. שָׂרוֹת, with suff. שָׂרוֹתָיָהּ, שָׂרוֹתָיָהּ) *f.* 1. the palm, prop. tree standing up stiff, Jer. 5, 10 go up on the palm and destroy (it); hence in the apodosis נְכִישׁוֹתָיָהּ. The palm is a symbol of Israel and also a figure of the high and noble. The explanation wall (LXX, Targ.), or the reading שָׂרוֹתָיָהּ, or a reference of the word to שָׂרָה IV. is unsuitable. — 2. the mast of a ship, Ez. 27, 25 the ships of Tarshish, thy masts, conduct thy commerce. The interpretation caravan (Kimchi) after the Aram. שָׂרָה, or its derivation from שָׂרָה II. (which see) are unsuitable.

שָׂרָה *f.* 1. (prop. adj. *f.* of שָׂרָה, conseq. from שָׂרָה) princess, noble lady 1 Kings 11, 3; Is. 49, 23; JUDGES 5, 29; ESTH. 1, 18; fig. of lands, noble land LAMENT. 1, 1. — 2. (from שָׂרָה II.; princess, noble

woman) *n. p.* of the progenitress Sarah GEN. 18, 6; 20, 2, formerly called שָׂרָה (which see); also another woman NUM. 26, 46.

שָׂרָה (for שָׂרָה, only plur. שָׂרוֹת; from שָׂרָה I. or שָׂרָה II.) *f.* prop. a thing fitted together, twisted together; hence a chain, a bracelet Is. 3, 19, Targ. אֲרַמִּילָא ar-millae, also for the Hebr. אֲרַמִּילָא (bracelet-buckle), אֲרַמִּילָא (arm-ornament); comp. Ar. armilla, Aram. שָׂרָה, from a שָׂרָה, which might also be adopted for שָׂרָה. See שָׂרָה, שָׂרָה.

שָׂרָה (strength, firmness, from שָׂרָה) *n. p.* of a Mesopotamian, then of a tribe in the territory and city Serug (Babyloniae of the classical writers), a day's journey north of Haran GEN. 11, 20. Cod. Sam. GEN. 14, 23 for שָׂרָה.

שָׂרָה (perhaps from שָׂרוֹת dwelling from שָׂרָה IV. = Aram. שָׂרָה II. and שָׂרָה = conseq. habitation of pleasure) *n. p.* of a city in Simeon Josh. 19, 6.

שָׂרָה (from שָׂרָה) *m.* latchet, thong, with which sandals were firmly laced, and the untorn state of which was a mark of vigour Is. 5, 27; proverb. not from a thread to a shoe-latchet, i. e. nothing GEN. 14, 23; Ar. شَرَاك the same.

שָׂרָה (abridged from שָׂרוֹת, from שָׂרָה) *m.* a plain, a flat, described as שָׂרָה Is. 65, 10, or = שָׂרָה (wilderness) 33, 9, contrasted with פְּרִיָּה (fruitful field) 35, 2. Commonly *n. p.* of a plain in Palestine, comprehending the whole level coast-district from Caesarea to Joppa, celebrated for its rich pastures Is. 65, 10, 1 Chr. 27, 29, and vegetation Song of Sol. 2, 1. In the middle of this plain, between the modern Lydda and Arsuf, lay a city שָׂרוֹת (now a hamlet, see Mariti, Reise p. 350, comp. Acts 9, 35), which is said to be meant in Josh. 12, 18. Eusebius refers to a Saronas in north Palestine between Tabor and the sea of Tiberias. Another שָׂרוֹת seems to have been in Gad on the other side of Jordan 1 Chr. 5, 16. Gent. m. שָׂרוֹת 1 Chr. 27, 29.

שָׂרָה see שָׂרָה.

שָׂרוֹק to the *pl.* שָׂרוֹקִים see שָׂרוֹק.

שָׂרוֹקוֹת (from שָׂרוֹק) *f. pl.* *hissings*, *scorn* JER. 18, 16 K'tib, comp. שָׂרָה 19, 8; the K'ri has שָׂרוֹקוֹת.

× שָׂרִית see שָׂרִית.

שָׂרִית (from Pih. of שָׂרָה I.) *f.* *freedom*, *redemption* JER. 15, 11 K'tib, for which the K'ri has שָׂרִית (which see); the meaning *beginning* also suits the stem.

שָׂרַח (not used) *intr.* same as שָׂרַח I. *to spread*, *to extend*. Deriv.

שָׂרַח (extension by *Jah*) *n. p. m.* GEN. 46, 17.

שָׂרַח (not used) *tr.* same as שָׂרַח, שָׂרַח, *prop.* *to cut into*, *to engrave*; hence *to write*, *to arrange*, *order*, *preside over*, *decide*; comp. שָׂרַח (which see). Deriv. the proper name שָׂרַח.

שָׂרַח (*inf. abs.* שָׂרוֹחַ; *fut.* יִשָּׁרוֹחַ) *tr.* *to cut or tear*, *into the skin*; *to make incisions*, as a sign of mourning, which was forbidden (LEV. 19, 28) LEV. 21, 5; ZECH. 12, 3; conseq. same as שָׂרַח, שָׂרַח, Ar. سَرَط and سَرَط, Aram. שָׂרַח and שָׂרַח the same. The organic root שָׂרַח is also in שָׂרַח, שָׂרַח. Derivat. שָׂרַח.

Nif. נִשְׁרַח (*fut.* יִנְשָׁרוֹחַ) *to lacerate oneself*; fig. *to hurt oneself*, *to injure oneself* ZECH. 12, 3.

Pih. שָׂרַח (not used) *intensive*; deriv. שָׂרַח.

שָׂרַח *m.* *an incision* LEV. 19, 28; Targ.

שָׂרַח, Talm. שָׂרַח, abstr. שָׂרַח.

שָׂרַח *f. cod.* Sam. LEV. 21, 5.

שָׂרַח (שָׂרַח *Jah is Decider*) *n. p. m.* 1 CHR. 27, 29 K'ri; see שָׂרַח.

שָׂרַח (from Pih.) *f.* *an incision* LEV. 21, 5.

שָׂרַח (from שָׂרָה I., from שָׂרַח *Jah is Deliverer*) *n. p. m.* EZR. 10, 40.

שָׂרַח (abridged from שָׂרַח; *Jah is*

Ruler; from שָׂרָה II.) *n. p.* of the progenitress *Sarah* GEN. 11, 29 30 31, afterwards named שָׂרָה (which see) 17, 15. The orthography שָׂרָה in the LXX has its ground in שָׂרָה following (see above p. 1267*), and does not prove an original reduplication; for שָׂרָה they write שָׂרָה. The explanation *contentious* or *princess* must be rejected because the analogy of name-giving is against both.

שָׂרִיג (*pl.* שָׂרִיגִים) *m.* *shoot of a vine*, *prop.* *a bundle* GEN. 40, 10 12; Jo. 1, 7; Aram. שָׂרִיג, שָׂרִיג; Ar. سَرْج and سَرْج.

שָׂרִיג (*pl.* שָׂרִיגִים, *c.* שָׂרִיג, with *suff.* שָׂרִיגִי, from שָׂרַח III.) *m.* 1. *prop.* *the separated*; hence *remnant*, *what is left* NUM. 21, 35, DEUT. 3, 3, *a survivor* JOB 18, 19; שָׂרִיגִי-שָׂרִיגִי *nothing at all* 20, 21; *what remains* 20, 26; *a separated part*, *the part of the people among the nobles* JUDGES 5, 13; *one escaped*, coupled with פָּלִיט JER. 42, 17; LAMENT. 2, 22; שָׂרִיגִי-הָרֶב *the escaped from the sword* JER. 31, 2; *a fugitive* Jo. 3, 5 = פָּלִיט JOSH. 8, 22, *pl.* = פָּלִיטִים Is. 45, 20. — 2. (*refuge-place*) *n. p.* of a city in Zebulun JOSH. 19, 10.

שָׂרִיג (from שָׂרָה II.; after the form שָׂרִיג) *f.* *prop.* *what is fitted together*, and so *a coat of mail* JOB 41, 18, abridged from שָׂרִיג (תָּקִים) is to be supplied from the preceding hemistich).

שָׂרִיג (*Jah is a Ruler or Noble one*) *n. p. m.* 2 SAM. 8, 17, for which 20, 25 has שָׂרִיג, 1 KINGS 4, 3 שָׂרִיג, 1 CHR. 18, 16 שָׂרִיג; 2 KINGS 25, 18; EZR. 7, 1.

שָׂרִיג (the same) *n. p. m.* JER. 36, 26.

שָׂרִיג and שָׂרִיג, also שָׂרִיג, which see (*pl.* שָׂרִיגִים and שָׂרִיגִי; from שָׂרָה II.) *f.* 1. *a coat of mail* 1 SAM. 17, 5 38; NEH. 4, 10; 2 CHR. 26, 14. — 2. *n. p.* of the mountain-chain of Hermon among the Sidonians DEUT. 3, 8, like שָׂרִיג and שָׂרִיג (which see); Ps. 29, 6; perhaps only a part of it. So called from the resemblance to a breast-plate, as Θώραξ is

the proper name of a mountain near Magnesia.

שרון see שָׂרֹן.

שָׂרֹן (from שָׂרָה II.) *m.* same as שָׂרֹן 1 KINGS 22, 34.

שָׂרִיקוֹת (from שָׂרַק) *f. pl.* a hissing, scorn, derision JER. 18, 16 K'ri, the K'tib having שָׂרִיקוֹת; pipings, on reeds JUDGES 5, 16, where אִישׁ עֶדֶר = עֶדֶר denotes a shepherd.

שָׂרִיקוֹת (from שָׂרַק I.) *f. pl.* the heckling, combing, concr. heckled flax, an apposition to פְּשָׁתִים Is. 19, 9.

שָׂרִיר (from שָׂרַר I.; *pl. c.* שָׂרִירִי) *m.* sinew, muscle, so called from its firmness and being knotted JOB 40, 16, comp. שָׂר; Aram. שָׂרִיר, firm, מִשְׁכָּם a muscle.

שָׂרִירוֹת and שָׂרִירוֹת (from שָׂרַר I.) *f.* hardness, obduracy, coupled with לֵב or לֵב DEUT. 29, 19; Ps. 81, 13; often in JER., as 3, 17 &c.; Aram. שָׂרִירִי firmness, truth, Syr. ܠܫܝܪܝܬܐ.

שָׂרִיר *m.* freedom, redemption JER. 15, 11 K'ri, for the K'tib שָׂרִיר. The ancients take it as = שְׂאִירָה. See שָׂרָה I.

שָׂרָה (Kal not used) *tr.* same as שָׂרַג to tie together, to interweave, to twist together, of laces; Ar. شَرَك the same, also to join, to take part in, to hang on; Aram. שָׂרַר, to hang on, to lay crosswise, to act in an intricate, twisted way; comp. שָׂרַר above p. 997. Deriv. שָׂרִיר.

Pih. שָׂרַר (part. מְשָׂרֵר) to cross, שָׂרַר, i. e. to take a direction sometimes to the right, sometimes to the left JER. 2, 23, like שָׂרַר (GEN. 48, 14) of the יָדָיִם.

שָׂרָה (not used) *intr.* to burn, to glow; to be parched, dry; ident. with שָׂרַב I. (Talm. שָׂרַב, אָרַב, Ar. فَرَمَ (to burn). Derivative

שָׂרָה (only plur. מְרֹה) *f.* the burnt place, i. e. the burnt city of Zion with the temple and royal palace JER. 31, 40

K'tib; the K'ri reads שָׂרָה, which led Aq. and others to translate it unsuitably a field. But in the parallel passage 2 KINGS 23, 4 שָׂרָה stands; and as in Jeremiah too many mss. and editions read שָׂרָה, we may abide by שָׂרָה.

שָׂרָה (from שָׂרַר head and סָרַם = סָרַם eunuchs) *masc. plur.* chief of the eunuchs, head eunuch JER. 39, 3, for which רַב סָרַם usually occurs 39, 13; the proper name was נְבוֹשֶׁזַן. See סָרַר.

שָׂרַע (not used) *intr.* same as שָׂרַע II to project, to be prominent, of a district, Arab. صَرَعَ; derivat. the proper name מְשָׂרַע in the Gentile מְשָׂרַע.

שָׂרַע (only part. pass. שָׂרָע) *tr.* to stretch forth or out, to extend, particularly of lengthened limbs in men and beasts; oppos. חָרַם LEV. 21, 18, or קָנַח 22, 23; Aram. שָׂרַע the same, Ar. شَرَعَ to stretch (a spear, the neck), شَرَاع an elongated camel's neck, شَرَاعَة a stretched sinew, أَشْرَعَ long-nosed; ident. in its organic root with that in סָרַח, אָרַח, אָרַח.

Hithp. הִשְׂתַּרַע to stretch oneself out Is. 28, 20.

שָׂרַע (only plur. שָׂרָעִים, with self. שָׂרַע; from the Pih. שָׂרַע of שָׂרַע which see) *m.* a thought Ps. 139, 23; meditation, metaphor. cares 94, 19; comp. שָׂרַעִים. The ר inserted is also seen in שָׂרַעִים.

שָׂרַר I. (part. *m.* שָׂרַר; *inf. abs.* שָׂרַר) *c.* שָׂרַר; *tr.* to burn up, with the accus. מְרֹה Is. 44, 16, בָּרַר LEV. 13, 52, פָּר 4, 12, צִיר JUDGES 18, 27, seldom DEUT. 12, 3, קָשׁ Is. 47, 14, seldom אֲנָקִים (rush-bushes), JER. 51, 32; children (in the worship of idols) 2 KINGS 17, 31, JER. 7, 1, sometimes with אֲנָקִים DEUT. 12, 31; frequently supplemented by מְרֹה LEV. 8, 17, מְרֹה Is. 44, 16, and in the part. pass. by אֲשֶׁר Is. 1, 7, 2 CHR. 16, 14; 21, 19; JER.

34, 5) *to kindle a burning for one*, i. e. to set fire to precious spices, a custom practised at the funerals of great men; comp. *Josephus Jewish Wars* 1, 33, 9; *שֶׁ לְשִׂרְפָּה* GEN. 11, 3 *to burn by a burning, to harden bricks by means of fire* ('שֶׁ' is a sort of adv. *urendo, ustione*). In derivatives, *to boil*, water for salt; *to smelt glass, to burn lime; to burn, to be fiery*, of the poison or breath of a serpent; perhaps also *to pierce*, with a venomous bite, comp. *סָרַב, חָרַר, צָרַב*, Ar. *ضرب*, Aram. *ܥܪܒ* *to burn and sting*. Deriv. *מִשְׂרָפָה מֵרֵם* שָׂרָף, 1 שָׂרָף, *שָׂרָף* (cod. Sam.), and the proper name *מִשְׂרָפָה מֵרֵם*.

Nif. נִשְׂרָף (fut. *יִשְׂרָף*) *to be burned*, of men GEN. 38, 24, *sacrificial gifts* LEV. 4, 12, *thorns* 2 SAM. 23, 7 (see *שָׂבַת* 1); with *בָּאֵשׁ* LEV. 7, 17 19.

Pu. שָׂרַף *to be burned* LEV. 10, 16.

The stem appears in Hebrew in very various forms, as in *סָרַב, צָרַב, שָׂרַף* (Pih. according to some), *שָׂרַב*, *שָׂרָף* I. Besides the general meaning of *שָׂרַף* it also had a) the signification *to swallow, to drink*, originally ident. with *יָרַב* I., *יָרַף* I., Aram. *ܥܪܒ* *sorbere*, modern Hebr. *שָׂרַף*; b) the meaning *to creep*, Aram. *ܥܪܒ* *serpere*, comp. the Sanskrit *śṛip*, Greek *ῥεπειν*. But the attempt to apply both senses has no proper foundation.

שָׂרַף II. (not used) *intr. to be high, to project*, of localities; *to overtop*, of pinnacles and the points of walls; fig. *to be prominent, distinguished, renowned*; Arab. *شَرَف, شَرَف, شَرَف*, whence *شَرَف* a height, *أَشْرَف* towering, high, *شُرَافَة* battlement, *شَرَف* nobility, fame, *شَرِيف* noble (sherif); Coptic *ⲥⲣⲏⲥ* the first, the chiefest (*Rosellini* II, 3. p. 460); the organic root *שָׂרַף* is also in *חָרַב* II., *חָרַם* III., *חָרַם*, *חָרַם*, *חָרַם*. Deriv. *שָׂרָף* 2, and the proper name *שָׂרָף*.

שָׂרָף (*pl. שָׂרָפִים*) *m. 1.* (from *שָׂרַף* I.) properly *the burning, kindling one*, by a venomous bite (comp. *הָמָה* DEUT. 32,

24), or *the stinging one* (see *שָׂרַף* I.), then a sort of poisonous serpent, coupled with *עֲקָרָב* and *נָחָשׁ* DEUT. 8, 15, as an adjective to *נָחָשׁ* NUM. 21, 6, and alone 21, 8, especially *a flying serpent, a dragon*, hence combined with *מִדְּפָק* Is. 14, 29, and associated with *אֲסַפְיָה* 30, 6 = *נָחָשׁ* *בָּרָךְ* (which see); *an artificial serpent*, of brass NUM. 21, 8; fig. applied to a dangerous power Is. 14, 29. The usual derivation from *to burn* is already in the LXX, Graeco-Ven., Onkelos (*חֲרִיבָה*), Sam., and expressly adopted by *Ibn Ganāch* and *Kimchi*; comp. *αἰσος* a serpent, from a similar etymology; Sam. *שָׂרָף* the same. — 2. (from *שָׂרַף* II.) prop. *the high or noble one*, hence in the plur. *higher beings having a human form, angels*, who stand around God's throne Is. 6, 2 6. The prophet thought of the *Seraph* as standing, turned to the divine throne and overtopping it, of gigantic form and with formidable voice, furnished with six wings, two of which covered the upper and two the lower part of the body as a sign of reverence, the two middle ones were for flying. Like the Cherub (Ez. 10, 8 21) he had under his wings a man's hands, and he could also praise in the manner of man with the exclamation *holy* thrice repeated. From this description of Is. l. c. we see, that the Seraph neither had the form of a serpent, nor symbolised a serpent-worship; that he is not connected with the Serapis or Sphinx of the Egyptians. Targ. *שָׂרָף* the same and angel generally. — 3. (from *שָׂרַף* II.; a noble, distinguished one) *n. p. m.* 1 CHR. 4, 22.

שָׂרָפָה (constr. *שָׂרָפָה*, from *שָׂרַף* I.) *f.* a burning, of precious spices at funerals 2 CHR. 16, 14; 21, 19; *the being burnt*, as a divine punishment LEV. 10, 6; NUM. 17, 2; *the baking*, of bricks GEN. 11, 3; *the burning*, of sacrifices NUM. 19, 6 17, of military arms Is. 9, 4, of the temple 64, 10, with *אֵשׁ* *שָׂרָף* JER. 51, 25 *a burning mountain*, i. e. a burnt out volcano (see *דָּהַר*).

שָׂרָץ (*part. שָׂרָץ; fut. יִשְׂרָץ*) *intr. to*

become full or many, scatered; to swarm, to greatly increase, to creep in swarms, of the smaller land animals (GEN. 7, 21; LEV. 5, 2; 11, 20) and for רָמַשׁ; with עַל of the place where GEN. 7, 21; 11, 29, seldom with אֶל for עַל Ez. 47, 9; with accus. of place (בָּמִים, יָאָר, אֶרֶץ) GEN. 1, 20 21; Ex. 7, 28. It is applied to land- and to water-animals LEV. 11, 29 41; Ps. 105, 30; of men, to multiply, coupled with פָּרָה Ex. 1, 7. Deriv. שָׂרַץ.

The fundamental signification is to multiply in masses, pullulare (Ethiopic שַׂרְצָא *saraza* of plants), and it is used of many-footed creeping animals, comp. שִׁנְיָא, כַּרְתָּן, מִלְּפָדָא multipeda, שַׂרְטָן a crab; a secondary signification is to creep, to crawl, Syr. حَزَن. The organic root is the Aram. רָץ to creep, to creep forth, whence רָצוּצָא.

שָׂרַץ *m. collect. worms, reptiles* GEN. 1, 20; LEV. 5, 2; 22, 5; שָׂרָץ הָעוֹף winged reptiles, having four feet, able to fly, and multiplying in great numbers LEV. 11, 20 21 23; DEUT. 14, 19; of the small water animals GEN. 1, 20, fully הַמַּיִם שָׂרָץ LEV. 11, 10.

שָׂרַק (*fut. יִשָּׂרַק*) *intrans. to hiss, to whistle, to entice bees; hence to entice, to call forth, with ל of a person* Is. 7, 18; of men 5, 26; ZECH. 10, 8; to pipe, of shepherds on reeds (see שָׂרִיקוֹת). Coupled with שָׂמַם, שָׂרַק means to blow or breathe, a gesture of astonishment 1 KINGS 9, 8; JER. 19, 8; coupled with שָׂן הָרָק LAMENT. 2, 16, נִיזַח רָאשׁ 2, 15, נִיזַח רָק ZEPH. 2, 15 to hiss in scorn, a sign of mischievous joy and of wonder, with עַל over JER. 49, 17; 50, 13; Ez. 27, 36; with מִן to hiss forth, i. e. to drive out with scornful hisses Job 27, 23. Deriv. שָׂרִיקָה, שָׂרִיקָה, שָׂרִיקָה.

For the stem comp. Aram. שָׂרַק, שָׂרַק, also applied to the hissing of a serpent. In its organic root שָׂרַק, it is connected with that in שָׂרַק, שָׂרַק, comp. σαρῖσθαι, σαρῖσθαι. According to the Arabic the essence is in שָׂרַק, comp. صَرَصَر to sound, صَرَصَر scorn.

שָׂרַק I. (not used) *tr. to comb, to heckle or break (flax), to card, to curry; Aram. שָׂרַק, שָׂרַק to comb out, שָׂרַק, שָׂרַק a comb, mod. Hebrew מְסָרַק; Ar. شَرَق to tear asunder. The organic root is שָׂרַק, which lies also in רָחַה, מְרַח, מְרַח. Deriv. שָׂרִיקוֹת.*

שָׂרַק II. (not used) *intr. to shine, to be bright, to lighten, ident. with דָּה, Aram. שָׂרַק; metaphor. to be of a bright red or fiery colour, of horses; to be reddish, of grapes; Ar. شَرَق, transposed شَقَر, Aram. שָׂרַק, שָׂרַק and שָׂרַק; mod. Hebrew שָׂרַק to colour red, שָׂרַק to paint שָׂרַק an oriental, a Saracen. Derivat. שָׂרַק, 1 שָׂרַקָה, the proper names 2 שָׂרַק, מְשָׂרַקָה.*

שָׂרַק (*pl. שָׂרַקִים*) *adj. masc. 1. (from שָׂרַק II.) to be red, of a fox-colour, of a red fox* ZECH. 1, 8, Ar. أَشَقَر, different from שָׂרַק red-brown i. e. dun. — 2. Only *pl. שָׂרַקִים* for שָׂרַקִים Is. 16, 8 same as שָׂרַק (which see), a noble vine, so called from its dark red colour. The orthography looks as if it were from שָׂרִיק, but it is really from שָׂרַק.

שָׂרַק *masc. 1. a reddish or dark-red grape producing red wine, then a precious vine* Is. 5, 2; JER. 2, 21; Ar. سَرِيق, سَرِيق, red grapes. — 2. (vineyard-plantation) *n. p. of a valley between Ascalon and עֲזָה JUDGES 16, 4, comp. מְשָׂרַקָה. But in our editions and the most mss. there is שָׂרַק, which might be a valley in that district, where the family of Samson lived (16, 31), viz. where is the locality سَرْيَق beside أَشْهَاتِل (Reland, Pal. p. 288).*

שָׂרַק (not used) *Aram. intr. same as Hebrew שָׂרַק. Deriv. מְשָׂרַקִי.*

שָׂרַקָה *fem. a vine-stock* GEN. 49, 11, parallel שָׂן.

שָׂרַקָה (from שָׂרַק) *f. the hissing of a person, scorn, derision, coupled with שָׂרַקָה JER. 19, 8, קָלָה 25, 18, חָפָה 29, 18.*

שרקים see שרק 2.

שרר I. (i. e. שר; not used) *tr.* 1. to twist, to wind together, to knot together, a verb-idea to denote a muscle, sinew, cord, lace, chain; to arrange with one another, to put together in a row, to put in order; ident. in its organic root שר with that in קשר, קשר, Derivat. שר (שרר), שריר, perhaps שרה (instead of שרה). — 2. Metaphor. to be firm, hard, prop. to be knotted together; hence to be obdurate, Aram. שר, the same, Pa. to strengthen, harden, שר definite, true, שר truth. Derivat. שרירות, and the proper name שרר.

Pih. (redupl.) שרשר (not used) to interlace, interweave, knot together, abridged in שרש (which see); Aram. the same, whence the Talm. שרשרא (out of שרש), and also שרש (l for r), and so in Arabic. Deriv. שרשרה.

שרר II. (part. שרר) *trans.* same as שר I. to confine, to enclose, and so to press, to beleague, to afflict; part. שרר an enemy Ps. 5, 9; 27, 11; 54, 7; 56, 3; 59, 11, but this may be a part. Pih. of שר III. (which see) = שר, meaning a spy, one lying in wait.

שרר (only part. שרר; fut. שר) *intr.* same as שרה II. to rule, to administer, with ש of the place where ESTH. 1, 22, with ש conformably to Is. 32, 1; to reign, of מלכים Prov. 8, 16. Deriv. שר, שרה 1.

Hithp. שרשר (fut. שרשר) to make oneself a ruler, with ש over NUM. 16, 13.

שרר (from שרר I.; a strong one) *n. p.* m. 2 SAM. 23, 33, for which 1 CHR. 11, 35 has שרר.

שר see שר.

שרש (not used) *intr.* same as שרשר, out of which it is reduplicated, to be knotted or twisted, to take root, applied to the complication of roots as a sort of twisting;

comp. שר a root, from שר (Hebrew שר, שר to bind, to be firm. Such abbreviated reduplications are found in

שרר and others whose initial and final letters are similar. Derivat. שרש, the proper name שרש.

Pih. I. שרש (fut. שרש) privative, to root out, to extirpate JOB 31, 12 fig.; the Targ. has another stem, שרש, for it.

Pih. II. שרש (fut. שרש) to take root, to strike roots Is. 40, 24.

Pih. שרש to be rooted out JOB 31, 8, as the pass. of Pih. I.; fig. to be rooted, coupled with שרש JER. 12, 2, as the pass. of Pih. II.

Hif. שרש (part. שרש, fut. שרש) as an indicative (שרש) figur. to strike roots, to sprout, coupled with שרש, שרש Is. 27, 6; to spread luxuriant, of plants JOB 5, 3, with שרש to strengthen the idea Ps. 80, 10.

שרש (union, family-association) *n. p.* m. 1 CHR. 7, 11.

שרש (with suff. שרש, plur. שרש, constr. שרש, with suff. שרש) *m.* prop. a binding, a cord, and so a root, to which are applied שרש JOB 8, 17, שרש 14, 8; שרש JER. 17, 8, שרש Hos. 14, 6, שרש 2 KINGS 19, 30 to send forth, strike or spread roots. Figur. and poet. the kernel, the essential part, the basis Is. 5, 24, Hos. 9, 16, what has become, like שרש (which see); race, genus Is. 14, 30, JOB 18, 16, a family DEUT. 29, 18; of things, the ground, the lowermost part, as the foot of a mountain JOB 28, 9, the sole of the foot 13, 27, comp. planta pedis; the bottom of the sea 36, 30; settled abode, dwelling JUDGES 5, 14; place of origin, descent Is. 14, 29; ground, of שרש JOB 19, 28; seldom a shoot from the root Is. 53, 2, and so it is cognate in sense with שרש 11, 10 in שרש (comp. ὁρίζομαι REVEL. 5, 5), or with שרש; also occurs DAN. 11, 7. Comp. the Aram. שרש, שרש, Phenice. שרש, Greek σαρξ (Diosc. 2, 102), Arab. شرس together with أصل.

שרש (not used) *Aram. intrans.* same as Hebrew שרש. Derivat. שרש, שרש, שרש.

שָׁרָשׁ (with suff. שְׁרָשָׁיוֹר) *Aram. m.* same as Hebrew שָׁרָשׁ DAN. 4, 12 20 23.

שָׁרָשָׁה (only *pl. constr.* שְׁרָשָׁיוֹר; from שָׁרָשׁ) *f. a chain, a lace, of gold thread* Ex. 28, 22.

שָׁרָשָׁה *Aram. fem. a rooting out, i. e. expulsion, banishment* Ezr. 7, 26 K'tib, where the K'ri has שְׁרָשִׁי.

שָׁרָשִׁי see שְׁרָשִׁי.

שְׁרָשָׁה (not שְׁרָשָׁה, only *plural* שְׁרָשָׁה; from שָׁרָשׁ I. in the redupl. Pih.) *f. a chain, a lace, זָהָב* Ex. 28, 14 *a gold-chain, of gold threads; זָהָב* ibid. *wreathed chains; then wreathed garlands, as ornaments on walls* 2 Chr. 3, 5; *lattice-work* 1 KINGS 7, 17. The LXX retain στερεώματα in 2 Chr. 3, 16, because they did not know that it is = שְׁרָשָׁה. Comp. the Hebrew שְׁרָשָׁה, שְׁרָשָׁה, the *Aram.* שְׁרָשָׁה, שְׁרָשָׁה, *Ar.* سلسلة.

שָׁרָה (Kal not used) *trans.* either to regulate, minister, like שָׂרָה, and so to serve, to do service, in an honourable manner; or equivalent to שָׂרָה, שָׂרָה to step back timidly.

Pih. שָׁרָה (*part. m.* מְשָׁרָה, *pl.* מְשָׁרָהִים, *sing. f.* מְשָׁרָה abridged from מְשָׁרָה; *inf. constr.* שָׁרָה; *fut.* יִשְׁרָה) to wait upon, to serve, ministrare, with accusat. of the person GEN. 39, 4, NUM. 3, 6, seldom with לָ 4, 9, espec. before kings or distinguished persons. Hence it is different from עָבַד (which see), as מְשָׁרָהִים is from עָבָדִים 1 KINGS 10, 5. Spoken even of near relations 2 Chr. 22, 8. Then to administer, to conduct GEN. 39, 4 22. Applied particularly to the service of the priests and Levites, with an accus. אֶת-אֱלֹהִים DEUT. 17, 12, 1 SAM. 2, 11, or with לָ 2 Chr. 13, 10, אֶת-פָּנֵי יְיָ 1 SAM. 2, 18; also frequently used absol. to perform holy service Ex. 28, 43; 29, 30, once of idolatrous service Ez. 20, 32; or to be for (holy) service Is. 60, 7. As the call of God belonged to the sacred service, the phrase יִשְׁרָה בְּשֵׁם יְיָ DEUT. 18, 5 7 = יִשְׁרָה בְּשֵׁם יְיָ, קָרָא was employed.

מְשָׁרָה besides its participial meaning (1 SAM. 2, 11 18; 1 KINGS 1, 15) has also that of a noun, a servant PROV. 29, 12, Ex. 24, 13, fem. מְשָׁרָה 1 KINGS 1, 15, especially in the sanctuary Is. 61, 6, Ez. 44, 11; also called מְשָׁרָהִי Jo. 1, 9, מְשָׁרָהִי מִזֶּבֶחַ 1, 13. Deriv. שָׁרָה.

שָׁרָה (not used) *trans.* to engrave, to deepen; *Aram.* שָׁרָה, connected with שָׁרָה, שָׁרָה II. שָׁרָה may have had the same meaning in Hebrew, whence מְשָׁרָה Ez. 20, 37, as we should read for מְשָׁרָה, = כִּיר. Deriv. מְשָׁרָה (a pan).

שָׁרָה *m. sacred- or temple-service, of* כִּלִּים NUM. 4, 12; 2 Chr. 24, 14.

שֵׁשׁ (before Makkeph שֵׁשׁ) *num. card. f., שֵׁשֶׁה (constr. שֵׁשֶׁה) m. six, put before nouns* Ex. 21, 2, or after them 1 Chr. 4, 27; 20, 6; so too שֵׁשֶׁה GEN. 30, 20; Ex. 26, 22; 1 Chr. 26, 17; in שֵׁשׁ שָׁנִים RUTH 3, 15 שֵׁשׁ is left out. The *constr. state* שֵׁשֶׁה is frequently used before יָמִים Exod. 16, 26, יָדָשִׁים 1 KINGS 11, 16, אֲלָפִים 1 Chr. 12, 24, בְּבָשִׁים EZEK. 46, 6, שֵׁשֶׁה being looked upon as a substantive. Combined with ten we have שֵׁשֶׁה עָשָׂר sixteen, fem., שֵׁשֶׁה עָשָׂר masc. GEN. 46, 18; NUM. 31, 40. As an ordinal it is found in שֵׁשֶׁה בָּשָׁרִים in the sixth year 2 KINGS 18, 10, שֵׁשֶׁה יָמִים on the sixteenth day. The *pl.* שֵׁשִׁים denotes sixty, and is used without distinction for masc. and fem., as שֵׁשִׁי דָרִים sixty cities DEUT. 3, 4, שֵׁשִׁי גִבּוֹרִים sixty heroes SONG OF SOL. 3, 7; it is prefixed to a noun 1 KINGS 6, 2, or put after it 2 Chr. 3, 3. The noun also follows sometimes in the sing. 2 KINGS 25, 19, sometimes in the plur. 1 KINGS 4, 13. Deriv. שֵׁשֶׁה, and the denom. Pih. שֵׁשֶׁה.

As to the origin, שָׁרָה (which see) has been adopted as the stem, because in Arab. and Ethiopic the Daleth appears in the numeral and its derivatives, and thus the Dagesh in the second ש would be explained. But since the etymology from שָׁרָה is doubtful and, besides, the numbers from 1 to 7 are very like those of the Indo-Germanic

family, it is better to compare the Sanskrit schasch, Zend. ésvas, Greek ἑξ, Latin sex, German sechs, English

six; Ar. سِتَّة, together with سِتْس, Maltese sytta, Aram. שֵׁשׁ and שֵׁר, שֵׁר (שֵׁר), שֵׁ, Pehl. شش the same — without a perceptible verb-stem. See שֵׁשׁ.

Pih. שֵׁשׁ (commonly considered a denomin. from שֵׁשׁ) to make into six, to give a sixth part, only in Ez. 45, 13; but as the form does not occur again, it is better to read both times שֵׁשִׁיר שֵׁרֵה, as the versions seem to have actually done.

שֵׁשׁ (from שֵׁשׁ) *m.* 1. same as שֵׁשׁ white marble, for pillars ESTH. 1, 6; SONG OF SOL. 5, 15; coupled with בְּדֹחַ (alabaster) ESTH. 1, 6. Aram. شمس. — 2. (from שֵׁשׁ) fine white linen, Egyptian byssus (LXX), linen (see Pliny H. N. 19, 3), which was brought to Tyre Ez. 27, 7; in other places בְּרִיץ (which see), which prop. means only the Syrian byssus; also cotton. Out of שֵׁשׁ had to be made מְצַנְצֵחַ Ex. 28, 39, בְּהִנֵּה 39, 28, פְּאָרִי פְּאָרִי ibid. and the clothes of the priests generally. Persons of distinction GEN. 41, 42 and noble women PROV. 31, 22 had also garments of שֵׁשׁ. For the tabernacle was used שֵׁשׁ מְצֻנָּה fine-woven linen Ex. 26, 1 31 36; 27, 9 16 18; 36, 8. שֵׁשׁ בְּרִקְמָה Ez. 27, 7 is byssus with broidered work or embroidered linen. The Syr. شمس "white cotton" may be compared. The Coptic ὕψεν (byssus) appears to be derived from the Semitic.

שֵׁשׁ *Pih.* Ez. 39, 2 see שֵׁשׁ I.

שֵׁשְׁבַּצַר (Persian) *n. p.* of Zerubabel in Persia EZR. 1, 8, as he is also termed with relation to his office sometimes לְהַיְיָהּ, sometimes פְּקִידָה. שֵׁשׁ has been derived from שֵׁשְׁבַּן, Persian چشبان worshipper, and אֶצֶר Persian آذر fire, i. e. worshipper of fire (von Bohlen); or from the Sanskrit çâçviçar a great, distinguished one (Ph. Luzzatto).

שֵׁשֶׁן (not used) *intrans.* same as שֵׁשׁ (שֵׁשֶׁן) I. which see. Deriv. שֵׁשֶׁן.

שֵׁשֶׁן *Pih.* denom. see שֵׁשׁ six.

שֵׁשֶׁן (from שֵׁשֶׁן after the form חֲזֹן from חֲזָה; *constr.* שֵׁשֶׁן) *m.* joy, coupled with שֵׁשֶׁן Is. 22, 13; 35, 10, יָקָר ESTH. 8, 16, opposite אָבֵל JER. 31, 13; שֵׁשֶׁן joy for help Ps. 51, 14; שֵׁשֶׁן לֵב heart-joy 119, 111; שֵׁשֶׁן שֵׁמֶן oil of joy 45, 8, wherewith to anoint at festive banquets = to give joy.

שֵׁשִׁי (from שֵׁשֶׁן; a noble, free one) *n. p. m.* EZR. 10, 40; comp. שֵׁשִׁי, שֵׁשִׁי.

שֵׁשִׁי (from שֵׁשֶׁן; noble one) *n. p. m.* NUM. 13, 22.

שֵׁשִׁי Ez. 16, 13 = שֵׁשׁ and chosen on account of its alliteration to מְשִׁי.

שֵׁשִׁי (from שֵׁשׁ six) *num. ord. m., fem. the sixth* GEN. 1, 31, HAGG. 1, 1, also masc. the sixth month Ez. 8, 1; שֵׁשִׁי the sixth year Ez. 8, 1; the sixth part, the sixth 4, 12; 45, 13; 46, 14.

שֵׁשֶׁן *n. p.* for שֵׁשֶׁן JER. 51, 41, מְלִךְ שֵׁשֶׁן 25, 26, which explanation of Babylon is in the Targ. and all ancient interpreters. Jewish expositors and after them Jerome explain it according to the canon אֲרֻכָּה, i. e. after the alphabet put in an inverted order, where א = ר, ב = ש, conseq. ל = ד, so that שֵׁשֶׁן is = שֵׁשֶׁן; but granting that this secret word was then in use, and that an occasion for it existed through fear of giving the real name, it is against it that שֵׁשֶׁן always accompanies the word, even in the same verse. *Michaelis* regards שֵׁשֶׁן as reduplicated from שֵׁשֶׁן, from שֵׁשֶׁן, Arab. شاك (to be strong, firm) or سلك (to be lined with iron, of gates), so that שֵׁשֶׁן = χαλκόπυλος, as Abydenus (Euseb. Pr. Ev. 9, 41) calls Babylon. According to *Rawlinson* שֵׁשֶׁן is the name of an Assyrian god after whom Babylon was named; but this is uncertain.

שֵׁשֶׁן (from שֵׁשֶׁן; noble one) *n. p. m.* 1 CHR. 2, 31.

שֵׁשֶׁן (abridged from שֵׁשֶׁן, from

קָקָק = שָׁק [שָׁק] II.; *assaulter, runner*)
n. p. m. 1 CHR. 8, 14.

שָׁשֶׁר (not used) *intrans. to be red or reddish*, arising from the reduplicated form שָׁשֶׁר from שָׁר (comp. בָּכָר, דָּדָה, אָשָׁא); Arab. شَرشَر the same, whence מְשֻׁרְשֵׁר red-tail (a bird), מְשֻׁרְשֵׁר the name of a lion, from its red colour. The simple root is שָׁר = Sanskrit har, whence hari fulvus, Pers. zar &c. (see Fürst, Lehrgebäude §. 160). Deriv.

שָׁשֶׁר (in pause שָׁשֶׁר) *m. red colour*, explained *vermilion* (Kimchi), *cinnabar* (Rashi) or *ruddle, red ochre* JER. 22, 14; Ez. 23, 14; comp. the Arab. أَشْرَر red.

שָׁחָה (or שָׁחָה in the sing.; only plur. שָׁחָה, with suff. שָׁחָהִי, from שָׁחָה I.) *m. a pillar, column*, figur. of the state, i. e. *a noble, a prince* Ps. 11, 3, of the mighty and high estates of Egypt Is. 19, 10, oppos. עֲבָדֵי שָׁחָה (hired labourers); comp. Latin columen, columna, Greek στυλος, Arab. عَمُود, عَمِيد, Syr. عَمْدَان, Pers. استام with a like metaphor. Others take שָׁחָה (after the form שָׁחָה) as a singular form from שָׁחָה II. = שָׁחָה II. meaning *a weaver* Is. 19, 10, metaphor. devices, plans, Ps. l. c. (Roorda, Kopp, Rosenmüller), but improbably.

שָׁחָה 1. (from שָׁחָה III. after the form שָׁחָה from שָׁחָה; plur. שָׁחָה, constr. שָׁחָה, with suff. שָׁחָהִים) *fem. the buttock*, the parts of shame generally, whose uncovering was reckoned disgraceful 2 SAM. 10, 4 (for which מִפְּשָׁעָה is in 1 CHR. 19, 4), Is. 20, 4, elsewhere עֲרֹהָ; Arab. سَتَا, Syr. أَسَدَا the same. — 2. (from שָׁחָה I., according to GEN. 4, 25 compensation; originally perhaps *a set, a sprout*; according to others, *seat, dwelling-place*, since the period of habitation is said to be denoted by it) *n. p. m.* GEN. 4, 25 26, whose race, the Sethites, are adduced in 5, 36. — 3. (from שָׁחָה I. = שָׁחָה II.) for שָׁחָה = *tumult, warlike alarm*; and so בְּנֵי שָׁחָה NUM. 24, 17 = בְּנֵי שָׁחָה JER. 48, 45, *tumultuous*

warriors, enemies, which the LXX, Vulg., Peshito and Sam. incorrectly take for the proper name of an Arabian king; in any case it is different from שָׁחָה LAMENT. 3, 47.

שָׁחָה (EZR. 6, 15) and שָׁחָה (DAN. 3, 1) *Aram. num. card. fem. same as Hebrew שָׁשֶׁר six* DAN. 3, 1; EZR. 6, 15; as an ordinal EZR. l. c. *Plur. שָׁחָה sixty* DAN. 3, 1; 6, 1; EZR. 6, 3. Targ. שָׁחָה *femin. (def. שָׁחָה) masc., Syr. حَمْد, حَمْد, and حَمْد; Pehl. שָׁחָה the same.*

שָׁחָה (from שָׁחָה which see, from שָׁחָה = שָׁחָה) *fem. heroic spirit* JOB 41, 17, prop. self-elevation.

שָׁחָה and שָׁחָה (*part. שָׁחָה, plur. שָׁחָה; fut. 3 p. pl. שָׁחָה; 3 p. perf. pl. שָׁחָה* DAN. 5, 3 4 with א prosthetic, in Targ. still farther extended שָׁחָה, שָׁחָה, שָׁחָה) (*שָׁחָה*) to drink, with the accus. שָׁחָה DAN. 5, 1; with ב of the vessel 5, 2 3 23. Deriv. שָׁחָה (which see), Syr. حَمْد.

שָׁחָה I. (*part. שָׁחָה, fem. שָׁחָה* JOB 6, 4; *inf. absol. שָׁחָה, שָׁחָה, constr. שָׁחָה, fut. שָׁחָה, apoc. שָׁחָה, 3 p. pl. שָׁחָה* Ps. 78, 44) *intrans. prop. to swallow, to suck in, to draw in, moisture* (Ethiopic = נָחַס, whence the name of the papyrus is derived), and so *to drink*; applied to men and beasts GEN. 24, 22; 30, 38 (comp. שָׁחָה in Hif. for שָׁחָה); absol. along with the accus. e. g. מִים Ex. 7, 21, שָׁחָה LEV. 10, 9, JUDGES 13, 4, and שָׁחָה Jo. 1, 5; with ב of the drink, to drink with enjoyment PROV. 9, 5; with ב of the vessel out of which one drinks AM. 6, 6. Figur. שָׁחָה JOB 15, 16, 34, 7, שָׁחָה 6, 4, שָׁחָה PROV. 26, 6 (i. e. to suffer) to take in greedily, comp. Ben-Sirach 24, 29 (21) to drink wisdom JOHN 4, 14; also with כן JOB 21, 20; elsewhere to drink out, to drink off, בָּזַס Is. 51, 17; JER. 49, 12 (בָּזַס is intensive). Metaphor. to revel, to banquet, to

feast ESTH. 7, 1; so too the Aram. שְׁחָה. Deriv. מְשַׁחֵה, שְׁחִי I., שְׁחִיָּה.

Nif. נִשְׁחָה (*fut.* יִשְׁחָה) *to be drunk*, of מִשְׁקָה Lev. 11, 34.

שְׁחָה II. (not used) *trans.* same as שָׁח II. *to spin, to weave, to mix, to twist*; Ar. سَدَى, سَتَى, Aram. שְׁחָה, Coptic ⲩⲩⲁⲩⲁ a weaver the same, and extended the Ar. שָׁחַן to weave. Deriv. שְׁחִי 2.

שְׁחָה III. (not used) *trans.* same as שָׁח I. (which see) *to set, to erect, to place, to set up*, of columns, pillars; modern Hebrew of bases, hence שְׁחִיָּה a base, Syr. اُفْل foundation, root, basis, metaphor. buttock. Derivat. (perhaps) שָׁח or שְׁחָה (plur. שְׁחָה, constr. שְׁחָה), שָׁח I.

שְׁחָה Aram. see שְׁחָה.

שְׁחָה see שָׁח as a noun.

שְׁחִי as a verb Aram. see שְׁחָה.

שְׁחִי m. 1. (from שְׁחָה I.) *prop. a drinking*, commonly including eating = *carousing*, like מְשַׁחֵה, *debauchery* generally ECCLES. 10, 17. — 2. (from שְׁחָה II.) *web, woven stuff*, coupled with קָרַב Lev. 13, 48 52 56 58 59; according to the LXX and others *the warp* of weavers. Aram. מְשַׁחֵה, שְׁחִיָּה, Ar. سَتَى the same.

שְׁחִי (from שְׁחָה, from שָׁח I., only dual שְׁחִים, in pause שְׁחִים, constr. state שְׁחִי, before עֲשָׂה the old and properly absolute form שְׁחִים; with suff. שְׁחִיָּה) num. card. du. fem. two, like שְׁחִיָּה the masc.; applied to עֲרִים &c., and put in the absol. form before nouns 1 KINGS 3, 16, 2 KINGS 2, 24, JER. 2, 13, EZ. 40, 9, or put after them JOSH. 15, 60; 1 KINGS 7, 41; but the state constr. שְׁחִי usually stands before nouns GEN. 4, 19; 19, 8; 31, 33. With עֲשָׂה שְׁחִיָּה fem. twelve, with which the nouns are either prefixed NUM. 7, 84, JOSH. 18, 24, or put after 1 KINGS 7, 15;

18, 31, in the *sing.* 16, 23, EX. 24, 4, or *plur.* JOSH. 4, 9; once שְׁחִיָּה 4, 8 occurs. In מְשַׁחֵה JON. 4, 11 Dagesh forte in the ש and in מְשַׁחֵה JUDGES 16, 28 Dagesh lene in ח have been omitted. On the contrary in מִדֵּ-שְׁחִי ZECH. 4, 12 the Dagesh lene remains in ח after מִדֵּ-שְׁחִי is also used after שְׁחָה as an ordinal *second* 1 KINGS 15, 25, so too שְׁחִיָּה 2 KINGS 8, 25. Besides, שְׁחִיָּה signifies *two different things* JOB 13, 20, *twice* PS. 62, 12; *two things* PROV. 30, 7. Comp. Arab. اِثْنَان, اِثْنَان, Aram. תְּרִינִי.

שְׁחִיָּה (from שְׁחָה I.) *fem. a drinking* ESTH. 1, 8; modern Hebrew *foundation* (from שְׁחָה III.).

שְׁחִיל (*plur. constr.* שְׁחִילִי *masc. a shoot, a young twig* PS. 128, 3.

שְׁחִים see שְׁחִי.

שָׁח (*fut.* יִשְׁחָל, with suff. יִשְׁחָלְנוּ Ez. 17, 23) *trans. prop. to set, to put; poetically to plant* Ez. 17, 22, for נָטַע in prose; שְׁחִיל *planted*, with עַל at PS. 1, 3, JER. 17, 8, EZ. 19, 10, also with עַל PS. 92, 14; HOS. 9, 13; figur. Ez. 17, 23. Deriv. שְׁחִיל.

The stem is the Aram. שְׁחָל, whence שְׁחָלָה a plant, Ar. شَتَل, especially in derivatives; but whether the organic root be also in στελλ-ειν, στήλη, or in שָׁח I. or שְׁחָל, is questionable.

שָׁח (only part. pass. c. שְׁחָם) *tr. to break open, to open*, oppos. סָח; hence שְׁחָם הָעֵין *opened of eye* i. e. with open eyes NUM. 24, 3 15 = גִּלְיִי עֵינָיו 24, 4, and so the Targ., Syr., Saadia, Rashi, Ibn Esra, Kimchi, the latter comparing שְׁחָם in mod. Hebrew. According to others = שְׁחָם, שְׁחָם meaning of *closed eye*, i. e. seeing merely with the inner eye (Hupfeld), or of *sure sight*, from שְׁחָם = חָם *to be uninjured, true, sure*, Ar. صَحْم.

שָׁח *trans.* same as סָח *to close*, metaph. *to hem in, to hinder*, the penetrating, of חֲסִידָה LAMENT. 3, 8; comp. 3, 44:

שחן to *Hif.* **השחין** see **שון** II.; on the other hand the proper name masc. **אשחון** comes from **שון** I. from a form developed by **אח**.

שחק (*fut.* **ישחק**) *intr.* to cease, to stop, to rest, of **מרון** PROV. 26, 20; to be at rest, still, of the sea JON. 1, 11 12; to be appeased, of the waves Ps. 107, 30, commonly to be silent; Aram. **שחק**, **שחק**, **שחק** with numerous derivatives; the organic root is **שחק**.

שחך (Kal not used) *trans.* same as Aram. **שחך** II. (see the comparisons there) to throw asunder, to reduce to fragments, to break in pieces, disjicere, Ar. **شَحَرَ**.

Nif. **נשחך** (*fut.* **ינשחך**) to break out, to break forth, of plague-boils, carbuncles (**עַסְלִים**) 1 SAM. 5, 9.

שחך (Pers. **سِتَارَة** a star, or Zend. *schâthrâo* commander) *n. p.* of a Persian prince ESTH. 1, 14.

שחך בון *n. p.* of a Persian high officer EZR. 5, 3; 6, 6. **שחך** is the Pers. **ستار** a star (see **שחך**), and **בון**, which appears also in the Pers. proper name *Μισθοβουδάρης*, means splendour, from **בז** splendor, with the abstract-ending **נאי** = **נ**; comp. *Oppert*, Journ. As. 1851. p. 400.

שחך I. (i. e. **שח**, only 3 *pl.* **שחין**) *tr.* same as **שח** I. to set, to put, to lay, Ps. 49, 15 like sheep they are put into the lower world, and death feeds upon them (**שח** stands for **שח** 88, 7, **שחל** = **שחל**, and **שחין** is impersonal and the object of **יבש** is to be supplied); 73, 9 they set their (boastful) speech against the heavens (viz. **שח** = **שח**, the following hemistich being only a continuation). The stem **שח** is a collateral form of **שח** (**שח**), as **שח** often pass over into **שח**; mod. Hebrew **שח** in **שחך**, **הושחך**, **הושחך** is the same; comp. also Syr. **ܫܚܐ** stabilire, fundare.

שחך II. to **נשחך** see **נשחך**.

ת

ת, called **תה**, as a letter means a cross, either to serve for a sign EZ. 9, 6, or a signature JOB 31, 35. As the name of a letter Ezekiel l. c. (*Theod.*) may have been already acquainted with it, perhaps an abridgment of **תה**. The Greeks retained the name in *Tau* (*av* = *av*, like **ת** in *Bav*), and put it after *Σάβ*. The form of the cross has been found to be in Phenician **ת**, **ת**, **ת**, **ת**, old Hebrew **ת**, **ת**, Samar. **ת**, Aram. **ת**, **ת**, **ת**, **ת**, Ethiopic **ת**, old Greek **τ**, Etrurian **τ** and Roman **τ**; without our having to assume on that account, that the name was selected merely for the sake of the form, and not of the initial sound, after the analogy of the other letters. As a numeral *Tau* is 400, being the fourth in the series of hundreds. The oldest sound of it was *ta*.

With regard to the character of *Tau*, it is originally a simple hard *t*, since

the Greeks represented it by *τ* in words borrowed from the Phenician at an early period, as **τῆν** *τῆν*, the names of the letters *Bēta*, *Δέλτα*, *Zēta*, *Ἡτα*, *Θῆτα*, *Ἰώτα*, *Ταῦ* from **תה**, **תה**, **תה**, **תה**, **תה**, **תה**, **תה** (*τῆν* = *τῆν*) *ταῦρος*, **תה** (*τῆν* = *τῆν*) *ταῦρος*. But by degrees the simple *t*-sound was uttered harder, obscurer and aspirated, like the Greek *θ* (elsewhere = *θ*) or *th*, *t*, whence an interchange with *θ* arose, or also with *κ* an aspirated *k*-sound. This aspirated *t*, as a *θ*, *th*, was also pronounced at a later period lispingly and softly, especially after a preceding vowel-sound whose aspiration influenced the following consonant, so that the punctuators expressed the originally hard pronunciation by the sign of hardening (*Dag. lene*). Nearest to the *t*-sound are the sibilants whose base it is, and so in Arabic it is divided into

[illegible]

חֲתָן (abridged from חֲתָנָה, *pl.* חֲתָנִים, *c.* חֲתָי, with *suffix* חֲתָנִי and according to many mss. חֲתָן [perhaps we should read חֲתָנִי]; from חֲתָן I.) *m.* prop. a marking off, a separation, seclusion (see חֲתָן); hence a *chamber, room*, for רָצִים 1 KINGS 14, 28, 2 CHR. 12, 11, Vulg. *armamentarium*; then a *side-chamber*, in a gate-building, for the Levites keeping watch Ez. 40, 7 10, furnished with גֶּבַע 40, 13; also a *watch-post* 40, 12 16 36; comp. Aram. חֲתָנָה and חֲתָנִי, Syr. ܚܬܢܐ (from חֲתָנָה, ܠܚܬܢܐ = חֲתָנִי). The LXX leave חֲתָן untranslated. Aquila renders it θάλαμος, Symm. παρoσταδες.

חאב I. (1 *p. perf.* **חאבתי**) *intr. prop.* to incline or turn to, a person or thing; hence to desire, long after, with ל, Ps. 119, 40 174; Aram. **חאב**, **חאב** the same, whence the nouns **חאבון**, **חאבון**. Deriv. **חאבה**.

The stem is enlarged by the initial ח from **חאב**, comp. **חאב** = **חאב** = **חאב** (see *Fürst*, Conc. s. v.). In a similar way are formed other stems with initial ח out of ט and סא, as is observable from **חבב**, **חבק**, **חבד**, **חפר**.

חאב II. (Kal not used) *tr.* same as **חבב** to condemn, to despise, to reject. As **חבב** is developed out of **חב** II. (see Hif. **חבב** LAMENT. 2, 1, rendered קיץ by the Targ.); so here also the stem is farther developed by initial ח from **חב** (אב) II. as a ground-form to **חאב** II. Arab. **عَاب** to offend, **تَفَب** to reject, whence **تَفَب** turpitude.

Pih. **חאב** (only part. **מחאב**) to despise, to abominate AMOS 6, 8, parallel **שנא**.

חאבה (from **חאב** I.) *f.* a longing, desire, לח *adv.* with longing, full of longing Ps. 119, 20 (see ל).

חאב I. (Kal not used) *tr.* same as **חאב** II. *prop.* to mark, to determine, to measure, locally to determine the limits of, to mark out, a district; to enclose, to mark round about, cognate in sense with **חדר** (to **חדר**). Derivat. **חאב**, **חאב**, (perhaps **חאב** 2).

Pih. **חאב** (only fut. **יחאב**, 2 *p. plur.* **יחאבו**) to mark off, to fix the limits, with an accus. or ל of the object to NUM. 34, 7 8, rendered **חאב** and **חאב** by the Targ. and Syrian, **חאב** by *Kinchi*; comp. **חאב** 34, 10 with a similar fundamental signification, from **חאב** II. or **חאב** I.

The stem **חאב** I. = **חאב** II. is only a farther development of **חאב** II. meaning "to measure or mark off", to which is assigned the Hithpa. **חאבה** NUM. 34, 10 and the noun **חאבה** GEN. 49, 36.

Ar. **أَوَى** to mark, to describe.

חאב II. (not used) *intr.* same as **חאב** (חאב which see), **חאב**, **חאב**, to wander or roam about, spoken of a wild animal dwelling in the wilderness; Ar.

חאב to run quickly. Deriv. **חאב**.

חאב (only *pl.* **חאבו**) *f.* same as **חאב** chamber, room, Ez. 40, 12; Syr. **ܚܐܒܐ**.

חאב (from **חאב** II.) *m.* a wild goat, antelope, mountain goat, a native of the deserts of Africa DEUT. 14, 5, LXX **ἰβex**, Vulg. *ibex*, Syr. **ܚܐܒܐ**. According to Onk. **חאב** (see Chullin 80^a), Jer. Targ. **חאב** (i. e. modern Hebrew **חאב**) a wild-ox, buffalo, Samar. **חאב**, Graeco-Ven. **ἀγριοβους**, which leads to the same derivation.

חאב (c. **חאב**, with *suffix* **חאבתי**) *f.* 1. (from **חאב** I.) a longing desire, wish Ps. 10, 17; Prov. 11, 23; 13, 12 18; with **חאב** what the heart desires Ps. 21, 3, heart's wish (also without **חאב**) 38, 10; in a bad sense, lust, longing, appetite, especially of the objects of it NUM. 11, 4; Ps. 78, 29 30; 106, 14, and accordingly the *n. p.* **חאב** NUM. 11, 34 35; 33, 16 17; DEUT. 9, 22; fig. with **חאב** Ps. 10, 3, but also in a good sense longing of the soul Is. 26, 8; farther metaphor. satisfaction PROV. 18, 1; delicate, dainty, of **חאב** JOB 33, 20; the desirable, pleasant GEN. 3, 6; charm PROV. 19, 22. — 2. (from **חאב** I. or **חאב** II.) bound, limit GEN. 49, 26.

חאב and **חאב** (only *plur.* **חאבים**, **חאבים**, constr. **חאבים**) *m. pl.* *prop.* the double, twofold; hence twins GEN. 25, 24; 38, 27; SONG OF SOL. 4, 5, a figure of similarity; the form is = **חאב** (see **חאב**). The proper name **Θωμάς** = **Δίδυμος** is **חאב**, Syr. **ܚܐܒܐ**.

חאב see **חאב**.

חאב (with *suffix* **חאבתי**; from **חאב** I.) *f.* a curse, imprecation LAMENT. 3, 65; perhaps from **חאב** from **חאב**.

חאב (only part. *plur.* **חאבים**) *intr.*

prop. *to be joined, belonging to*; hence *to be twofold, two-legged, double* Ex. 26, 24; 36, 39; in its derivatives also *to be paired*. Deriv. תָּאָם (תָּאָם), תָּאָם, תָּאָם.

Hif. תִּהְיֶינָם (part. fem. pl. מִתְאַיֶּמֶת) *to bear twins* SONG OF SOL. 4, 2; 6, 6, of sheep; hence διδυμοτόκοι, as often occurs in Egypt; applied metaphor. to a double row of teeth.

For the stem comp. נָאָם, Aram. תָּאָם, אָל the same, whence תָּאָם, תָּאָם, תָּאָם a twin; the organic root being תָּאָם (enlarged by ת), which is also in תָּאָם, תָּאָם, תָּאָם I.

תָּאָם (only plur. תָּאָם, contracted of תָּאָם) *m. pl. things paired, coupled*, as a whole Ex. 26, 24; 36, 29 (LXX, Onk.); cod. Sam. has תָּאָם. The derivation from תָּאָם (Vulg., Graeco-Ven.) is to be rejected.

תָּאָם and תָּאָם (pl. תָּאָם, contracted of תָּאָם) GEN. 25, 24; c. תָּאָם see תָּאָם.

תָּאָם (only pl. c. תָּאָם) *twins* SONG OF SOL. 7, 4.

תָּאָם I. (not used) *intr.* same as תָּאָם I. *to pant, respirare*; hence either *to toil, to work, to strive, or to groan, sigh, complain*; a metaphor appearing in other cases also. The stem is enlarged by ת as it is in other instances; and the organic root of תָּאָם I. is not only in תָּאָם I., but also in תָּאָם I. (where we have treated at length of the fundamental signification, comp. תָּאָם, תָּאָם I. Deriv. תָּאָם).

תָּאָם II. (not used) *intrans.* same as תָּאָם II. 1. *to be crookedened, to be bent*, of the stem of a fig-tree; adopted for תָּאָם, whose stem grows crooked; comp. תָּאָם from תָּאָם with a similar fundamental signification, תָּאָם being often united with תָּאָם. — 2. *to copulate, lie with*, prop. *to bow down, to let down*, as תָּאָם, תָּאָם, but applied only to the copulation of animals; conseq. connected with תָּאָם II. belonging to תָּאָם, and also with תָּאָם I., תָּאָם II., תָּאָם. Deriv. תָּאָם, תָּאָם I.

תָּאָם III. (not used) *tr.* prop. *to turn, to wind, to circle*; then like תָּאָם, תָּאָם, תָּאָם *to occasion, to effect, to cause*. תָּאָם III. has the same meaning (in Pih. and Hithp.), so that תָּאָם seems to be nothing but an enlargement of it by means of ת. Derivat. תָּאָם, תָּאָם 2. in the proper name תָּאָם.

תָּאָם (from תָּאָם II., or perhaps from תָּאָם II.; with suff. תָּאָם) *f.* prop. the act of bending down, of the copulation of animals JER. 2, 24. If from תָּאָם I., the noun may mean *lust*. — 2. see תָּאָם.

תָּאָם (from תָּאָם II., with suff. תָּאָם; pl. תָּאָם, constr. תָּאָם, with suff. תָּאָם) *f.* 1. *the fig-tree*, which is industriously reared in Palestine Prov. 27, 18, and with תָּאָם is mentioned as the principal product there NUM. 13, 24; DEUT. 8, 8; JER. 8, 13. Under its rich shade (Plin. 17, 8) persons gave themselves up to comfortable rest 1 KINGS 5, 5; MIC. 4, 4; ZECH. 3, 10. *To sit under one's vine and fig-tree* is the designation of a peaceful condition 2 KINGS 18, 31; IS. 36, 16. In the middle of March the תָּאָם (unripe fig) begins to redden (see תָּאָם) and ripen SONG OF SOL. 2, 13, to which in June, or still earlier, the full ripeness succeeds MATTH. 31, 18 seq. — 2. *the fig*, a favourite food 1 SAM. 30, 12; JER. 24, 1 seq. a) *the early fig*, תָּאָם (praecox, πρόδρομος), which falls off with a slight shake NAH. 3, 12, and is esteemed as a source of refreshment IS. 28, 4; JER. 24, 2. b) *the summer-fig*, תָּאָם, which ripens in August 2 SAM. 16, 1. It is commonly dried and formed into round or four-sided cakes, that it may be better kept 1 SAM. 25, 18; 30, 12; 2 KINGS 20, 7; IS. 38, 21 (see תָּאָם). This fig was also used for putting upon boils and carbuncles 2 KINGS 20, 7; IS. 38, 21; the ancients being acquainted with it generally as a medium of healing (Plin. 32, 62; Diosc. 1, 184). — 3. *plantain, banana* (ap. Plin. 12, 12 pala, among the Malabars bala, Portuguese figueira), the large leaves of which were used for covering huts, and which the first hu-

man beings are said to have applied as aprons to cover the pudenda GEN. 3, 7. Aram. חֲנָנָה, חֲנָנָה, חֲנָנָה the same.

חֲנָנָה (only pl. חֲנָנִים, comp. בְּחֻלִּים from בְּחֻלָּה; from חָנָן I.) *f. pl. labour, toil* Ez. 24, 12; perhaps from חָנָה I.

חֲנָנָה (for חֲנָנָה from a masc. חָנָן; from חָנָן III. or from חָנָה III.) *f. occasion, design, object* JUDGES 14, 4; comp. סִבָּה.

חֲנָנִיָּה (from חָנָה I.) *fem. sorrow, lamentation, mourning*, Is. 29, 2; LAMENT. 2, 5, coupled with חֲנָנִיָּה.

חֲנָנִים see חֲנָנָה.

חֲנָנִית שִׁלֹּה (circle of Shiloh; 'ח from חָנָן III.) *n. p. of a city on the borders of Ephraim* JOSH. 16, 6.

חָנָן (only *perf.*) *intr. to go about, to surround, to turn*, of בָּבִיל, with מֶן of place from which and אֶל of place to which JOSH. 15, 9, or with the accusat. of place *whither* 15, 10 11, coupled with נָכַב and with לָ 18, 14, also with יָצָא and the accusat. 18, 17 (Targ. אֶסְתַּחֲוֶה, Rashi סָבַב, so that 'ח as a stem is connected with חָוִר I., אֶתַּחֲוֶה); Aram. חָנָן, חָנָן to be circumscribed, marked around, hence to be determined. Deriv. חָנָן.

Pih. חָנָן (only *fut.* יִחְנָנֶה, arising from חָנָן to mark out, delineate, describe Is. 44, 13.

Puh. חָנָן (part. מִחְנָן) *to be turned, directed*, with accusat. *whither* JOSH. 19, 13, Targ. מִסְתַּחֲוֶה, Rashi מוֹסֵב אֶל; the line is described from רָמֶיִן to נֶגְדָה, both in Zebulun; see רָמֶיִן.

חָנָן (with *suff.* חָנָנִי, and once חָנָן; from חָנָן) *m. prop. outline; hence form, aspect, of the body* 1 SAM. 28, 14, LAMENT. 4, 8, parallel מִרְאֵה Is. 52, 14, in the genit. יָפָה GEN. 39, 6 or יָפָה 29, 17, with an adj. כָּבוֹד 1 KINGS 1, 6, or רָע GEN. 41, 19; also of beasts 41, 18; without any addition, *a good figure*, like formosus from forma, JER. 11, 16, coupled with הָדָר Is. 53, 2; אִישׁ חָנָן *a handsome man* 1 SAM. 16, 18.

חָנָן (*flight*; from חָנָן = חָנָן, which see) *n. p. m.* 1 CHRON. 8, 35, for which 9, 41 has חָנָן.

חָנָן (from חָנָן II. *to be firm, dense, enduring*) *m. same as חָנָן* (plur. חָנָנִים) *the sherbin-cedar* (Targ., Syr.) or any other sort of cedar (LXX), so called from its durability like חָדָה Is. 41, 19; 60, 13. It is better to read חָדָה Ez. 27, 6, after the analogy of בְּרִיתֵינוּ, בְּרִיתֵנוּ.

חָנָן (not used) *intr. enlarged from חָנָן = חָנָן* (חָנָן), *to be bellied or hollowed out*, of a reservoir, chest, ship, like חָנָן of a bag. חָנָן belonging to the noun חָנָן, applied to a reed, reed-boat, Ar. حَانَة, حَانَة cane, seems to be of a similar fundamental meaning. This connection with חָנָן and with חָנָן or the Aram. חָנָן (belonging to חָנָן), as well as its derivative חָנָן in Arab., Ethiop., Maltese and Aram. for חָנָן, makes it probable that חָנָן is of Semitic origin, and that it first penetrated into Egypt; especially as no clear etymology for it exists in Egyptian.

חָנָן (*constr.* חָנָן; from חָנָן) *fem. a chest or box* Ex. 2, 5, made from חָנָן 2, 3; *a ship, ark*, GEN. ch. 6. 7. 8. 9, made of עֵצֵי נֹפֶת 6, 14, probably also *a Nile-boat or reed-boat*, for which חָנָן or חָנָן occurs in JOB 9, 26 = חָנָן Is. 18, 2; Targ. חָנָן for חָנָן, Ar. حَانُوت, حَانُوت chest, coffin, Malt. tybút, tebút; the LXX retaining it, as if it were an Egyptian word, have for it either θύπος, θύπος, or θύπος (= θυμός); Coptic *Taihe, Taihi, Taihe, Taihe, Taihe* a chest, especially a sarcophagus; hence the name of the Egyptian Thebes (Thebae), because of the royal graves there.

חָנָן (from חָנָן; c. חָנָן, with *suff.* חָנָן; pl. חָנָן, with *suff.* חָנָן) *fem. prop. what comes in, as produce, gain, increase, fruit; generally produce, proventus, of the אֶרֶץ* Lev. 23, 39, שָׂדֶה 2 KINGS 8, 6, בָּרֶם DEUT. 22, 9,

גִּזְרֵן NUM. 18, 30, יִבֵּן ib.; *corn* LEV. 25, 22, JOSH. 5, 12, also תְּבוּיָהּ דָּגָן 2 CHR. 32, 28; *increase*, of what is sown DEUT. 14, 22; PROV. 16, 8; *in-bringing*, i. e. *harvest* IS. 23, 3; תְּבוּיָהּ LEV. 25, 15 *years of harvests*, i. e. the harvests they bring. Figur. *acquisition* PROV. 10, 16, *fruit* of wisdom 8, 19, *creation*, of the lips, i. e. the words, and what is aimed at by them 18, 20, *gain* 3, 14, *profit* ECCLES. 5, 9, *support* JOB 31, 12.

תְּבוּיָהּ Hos. 13, 2 see תְּבוּיָהּ.

תְּבוּיָהּ (from תָּבוּן; with *suff.* תְּבוּיָהּ, Hos. 13, 2 תְּבוּיָהּ, as in מִדָּה JOB 11, 9, עֲרִיבָה 5, 13, נִצָּה GEN. 40, 10, פָּנָה PSALM 49, 15, מְנוּיָהּ 55, 16, צִוְיָהּ PROV. 7, 8, פָּחָה NEH. 5, 14 in the suffix state the fem. termination is elided, though in most of the passages a masculine may be also adopted; *pl.* תְּבוּיָהּ) *f. skill in arts* Hos. 13, 2, *insight, prudence, perception*, coupled with תְּבוּיָהּ PROV. 21, 30, דָּעָה 2, 6; also *pl.* collect. 11, 12 and 28, 16, *intelligent words* JOB 32, 11. In the K'ri תְּבוּיָהּ JOB 26, 12 (the K'tib has תְּבוּיָהּ) (*structure, mode of building*) may have been thought of.

תְּבוּיָהּ (from תָּבוּן) *f. a treading down, fig. destruction* 2 CHR. 22, 7.

תְּבוּיָהּ (*mountain-height, mountain-top*; comp. תְּבוּיָהּ, Phen. תְּבוּיָהּ) 1. (from תְּבוּיָהּ I.) *n. p.* of a mountain of the form of a truncated cone; called תְּבוּיָהּ or תְּבוּיָהּ merely JER. 46, 18; Hos. 5, 1; Ps. 89, 13; situated on the border of Zebulon and Naphtali JOSH. 19, 22, JUDGES 4, 6 12 14, between the plain of Jezreel and Scythopolis (*Josephus*, Jewish Wars 4, 1, 8), in the midst of Galilee; in whose forests wild beasts and winged animals had their abodes Hos. 5, 1. This mountain is also mentioned in the history of the Israelite war JUDGES I. c. *Munk* (Palaest., Tab. 1) has a picture of it. In Greek it is called *Ἰαβύριον* (LXX, *Joseph.*) or *Ἀραβ.* (Polyb.), i. e. תְּבוּיָהּ, a mountain near Rhodes and in Sicily being so named in Phœnician; Ar. تَبْر = תְּבוּיָהּ. See תְּבוּיָהּ above. — 2. *n. p.* of a city in the

east of Zebulon JOSH. 19, 22, 1 CHR. 6, 62, fully תְּבוּיָהּ JOSH. 19, 12, and called תְּבוּיָהּ alone in Jerome's time. — 3. only in תְּבוּיָהּ (oak of Deborah, conseq. תְּבוּיָהּ = דְּבוּרָה, or oak of sorrow, from תְּבוּיָהּ II. = תְּבוּיָהּ) *n. p.* of a place near Bethel, where stood a holy oak (dedicated perhaps to Tabor) 1 SAM. 10, 3; ident. with תְּבוּיָהּ JUDGES 4, 5 and תְּבוּיָהּ GEN. 35, 8, perhaps in meaning too with the latter.

תְּבוּיָהּ I. (not used) *intr.* same as תְּבוּיָהּ (תְּבוּיָהּ) I. *to mix with* (carnally), *to have unnatural intercourse with* (beasts), and so *to be polluted by such impurity*; Aram. תְּבוּיָהּ (Targ.), סִכְכָּהּ infamous copulation. The stem is enlarged from תְּבוּיָהּ

by תְּבוּיָהּ; Arab. تَبَل; Talm. תְּבוּיָהּ a mixture of spices, תְּבוּיָהּ, תְּבוּיָהּ. Deriv. תְּבוּיָהּ.

תְּבוּיָהּ II. (not used) *intr.* *to be fruitful*, prop. *to grow*, to be green, to sprout, proceeding from the fundamental signif. *to flow, to be moist or wet*. The stem is an enlargement of תְּבוּיָהּ (תְּבוּיָהּ) II., and exists also in its organic root, in תְּבוּיָהּ, תְּבוּיָהּ, תְּבוּיָהּ. Deriv. תְּבוּיָהּ, תְּבוּיָהּ, perhaps the proper name תְּבוּיָהּ in תְּבוּיָהּ.

תְּבוּיָהּ (from תְּבוּיָהּ II.) *f.* prop. *the fruitful*; hence *an inhabited, fruitful land*, οἰκουμένη, oppos. to תְּבוּיָהּ IS. 14, 17, usually appended to אֶרֶץ Ps. 90, 2, or for אֶרֶץ *the earth, the world* 1 SAM. 2, 8; Ps. 18, 16; 93, 1; 96, 10; seldom תְּבוּיָהּ for אֶרֶץ alone PROV. 8, 31; JOB 37, 12; metaphor. for יְוֹשְׁבֵי תְּבוּיָהּ Ps. 9, 9; 96, 13. Specifically the *Babylonian empire* IS. 13, 11 or *the kingdom of Israel* 24, 4. Many derive the word from תְּבוּיָהּ or תְּבוּיָהּ, which is possible.

תְּבוּיָהּ (from תְּבוּיָהּ I.) *m.* *carnal intercourse, pollution, profanation* LEV. 18, 23; somewhat different from תְּבוּיָהּ which see.

תְּבוּיָהּ see תְּבוּיָהּ.

תְּבוּיָהּ (from תְּבוּיָהּ) *f.* *destruction, consumption* IS. 10, 25, conseq. = תְּבוּיָהּ from תְּבוּיָהּ, which some mss. and editions have.

חַבְלָל (formed from **חָבַל** II. by reduplication) *m. suppuration, dropping, of the eye* LEV. 21, 20 (LXX, Targ.), conseq. like **חַבְלָל** from **חָבַל**, comp. **חָבַל** and Aram. **חַבְלָל**. According to the Syr. and Vulg. *white spots or stripes*, conseq. from **חָבַל** I.

חָבַן I. (not used) *intrans. to be dry, sapless, hard, of stalks*; cognate in sense **חָבַשׁ** to **קָשׁ**, **חָבַשׁ** to **חָבַשׁ**. The stem may be connected with **חָבַן** I., **חָבַן**, **חָבַן** (Fürst, Conc. s. v.). Deriv. **חָבַן**. A derivation from **חָבַן** to divide, to cut off, whence **חָבַן** cuttings, of grasses, rushes, is less probable.

חָבַן II. (not used) *intr. same as חָבַן* to see into, to understand, to observe, to know, Ar. **طَبَن**, **طَبَن** the same; conseq. enlarged from **חָבַן** (בין), in the fundamental signification "to separate". Derivat. **חָבַן** and the proper name **חָבַן**.

חָבַן *m. prop. a dry, withered stalk*; hence *straw*, as food for cattle Is. 11, 7 and 65, 25, or as *provender*, coupled with **חָבַן** GEN. 24, 25 32, JUDGES 19, 19, as *chopped straw* JER. 23, 28, for mixing with clay for bricks Ex. 5, 7 10 12, oppos. **חָבַן** JER. l. c.; *chaff* JOB 21, 18; generally = **קָשׁ** 41, 19; 21, 18; Arab. **حَبْن** straw, litter, Aramaean **חָבַן**, Talm. **חָבַן**.

חָבַן (from **חָבַן** II.; an Intelligent one, viz. Jah is) *n. p. m.* 1 KINGS 16, 21; comp. **חָבַן**.

חָבַן (with suff. **חָבַנִּי**; from **חָבַן** I.) *fen. pattern, model* Ex. 25, 9 40, properly *formation*; hence *copy*, of **חָבַן** DEUT. 4, 16, **חָבַן** 4, 17, **חָבַן** 4, 18, **חָבַן** Ez. 8, 10; *outline, plan* 1 CHR. 28, 11; *emblem* JOSH. 22, 28, in the accus. in **חָבַן** Ps. 144, 12 as *figures* (caryatides) *on a palace*; also *similitude, representation* Ps. 106, 20, adverbially *like to* EZEK. 10, 8; **חָבַן** (accusat.) *model* 1 CHR. 28, 18 (where **חָבַן** is put, because the verb **חָבַן** is too remote 28, 11); **חָבַן** after the figure of a (stately) man

Is. 44, 13. It is distinguished from **חָבַן**, by denoting an exact copy in the relations to which it is applied.

חָבַן (a denom. from **חָבַן** cattle; *place of cattle*) *n. p. of a place in the Arabian desert* NUM. 11, 3.

חָבַן (not used) *intrans. same as חָבַן* (which see) *to shine, to lighten, to be visible afar off*; comp. **חָבַן**. Of a like meaning is **חָבַן** (בין). — Hence

חָבַן (after the form **חָבַל**; *place seen afar*) *n. p. of a city between חָבַן and חָבַן* JUDGES 9, 50; 2 SAM. 11, 21; now the village **طوباس**, four hours north of **חָבַן** (Robinson, Palest. III, 158; and later Bibl. Res. p. 400).

חָבַן I. (not used) *intr. same as חָבַן* (which see) *to be high, prominent*, comp. **חָבַן**, Phenic. **חָבַן**; the fundamental signification is to heap up, to accumulate (see **חָבַן**). Derivat. the proper name **חָבַן** 1 and 2.

חָבַן II. (not used) *trans. same as חָבַן* (Aram. **חָבַן** which see) *to trouble, to afflict*. Derivat. the proper name **חָבַן** 3.

חָבַן III. (Kal unused) *tr. prop. to sunder, to separate*; hence *to cleanse, grain, metaphor. to refine, to prove*; an enlargement of **חָבַן**.

חָבַן (= **חָבַן**, same as **חָבַן**) *Hithp. to shew oneself pure, clean, innocent* 2 SAM. 22, 27, with an assonance to **חָבַן**, if it does not arise from **חָבַן**.

חָבַן (part. pass. **חָבַן**, *fen.* **חָבַן**) *Aram. tr. same as Hebrew king*, hence **חָבַן** broken in pieces, brittle DAN. 2, 42.

חָבַן (also **חָבַן**) 1 CHR. 5, 6, 2 KINGS 16, 7, **חָבַן** 1 CHR. 5, 26, 2 CHR. 28, 20, **חָבַן** 1 CHR. 5, 26) *n. p. of an Assyrian king, who followed and conquered north Palestine and Damascus, and transported the inhabitants to קִיר* 2 KINGS 15, 29; 16, 7 10; 1 CHR. 5, 6 26; 2 CHR. 28, 20. He was contemporary with the king of Judah

A haz about 742 before Christ, and has been incorrectly identified with כַּרְגִּין or שְׁלִמְנֶאֱכָר (Rawlinson). As an Assyrian word, תַּגְלָת, transposed (LXX *Θαλάθ, Θαγλάθ*), arises from the Sanskr. *tiḡlat acer, fortis* (from *tiḡ* acnere, and suff. *lat = vat*); פֶּל from *pīl* arcere; אֶסֶר from *ḡira* prince; and therefore together, *head in the capacity of mighty defender* (Philox. Luzzatto); or תַּגְלָת is = תַּגְלָת the Tigris (see תַּגְלָת), and the whole then is, *mighty prince of the Tigris*. אֶסֶר has been looked upon as an Assyrian deity = נִכְרִי. See פֶּלְאֶסֶר, פֶּלְנֶסֶר, פֶּלְנֶסֶר.

תַּגְמֹל (only *pl.* with suff. תַּגְמֹלִיד, in the Aramaean manner) *m.* same as תַּגְמֹל recompense, reward, benefit Ps. 116, 12.

תַּגָּר (not used) *intrans. prop. to be angry, zealous, hence to strive, to attack*; Aram. תַּגָּר, Talm. תַּגָּר, modern Hebr. תַּגָּר strife, תַּגָּר quarrelsome. An enlargement of תַּגָּר I. Deriv.

תַּגָּרָה (from תַּגָּר or תַּגָּר I.; *constr. fem. strife, dispute*; hence *enmity* Ps. 39, 11, = קִיב 31, 21. Aram. the same.

תַּגְרָמָה (in the later Scriptures תַּגְרָמָה; in some mss. תַּרְגָּמָה) *n. p.* of a people descended from the Cimmericians and remotely from Japhet, enumerated among the peoples of יִפֶּת and forming one leading race in the ethnographical catalogue Gen. 10, 3; 1 Chr. 1, 6. בְּיַת תַּרְגָּמָה, i. e. *the national race Togarmah*, are mentioned with their swarms of mercenary troops Ez. 38, 6, as belonging to the extreme north (תַּרְבִּיחִי צִדְוֹן) and part of the army of מִשְׁשֶׁה, ראשׁ, together with גִּיג, and the associated military multitudes (see אֲנָפִים). They are also described as rich in horses for chariots and riding, and in mules; trading in such articles with the Tyrians Ez. 27, 14. Hence *Togarmah* seems to be *Armenia*, derived from one *Thorgom* and rich in horses; as tradition and a Greek Scholion on Ez. l. c. represent. See אֲרָרְת.

The LXX read the name תַּרְגָּמָה, תַּרְגָּמָה. — As to its derivation, תַּרְגָּמָה, *ma*, is place, land, Sanskrit *mahā, mahī* earth, Coptic *ma* place, whence the proper name of the people may have been only *Torg* or *Togr*.

תַּדְדָּה (from תַּדָּה) *m. prop. a strong, durable tree, like תַּאֲשִׁיר, אֶרֶז* in the original signification; then the name of a particular tree growing on Lebanon Is. 41, 19; 60, 13; explained by some *elm* (Aqu., Symm., Vulg.), by others *plane* (Targ. מִרְנָן, Saadia ساج), by others *fir* (LXX Is. 60, 13).

תַּדְרִירָה (from Aram. דָּרִיר) *Aram. fem. continuance, duration*; בְּרָ' adverbially, *constantly, always* DAN. 6, 17 21 = Hebr. תַּדְרִיר; mod. Hebrew תַּדְרִיר, secondarily תַּדְרִיר, like תַּדְרִיר.

תַּרְמָר *n. p.* of a city in the Syrian desert, between Damascus and the Euphrates, founded by Solomon 1 Kings 9, 18 K'ri, 2 Chr. 8, 4, while the K'tib 1 Kings l. c. has תַּמָּר or תַּמָּר (which see). *Josephus* and *Jerome* understand by it the well-known city *Palmyra* (Παλμυρά, Παλμυρά, *Palmira*), so that *Palmyra* would be a mere translation of תַּרְמָר. In Arab. it is called تَمْر or تَمْر; and *Palma* in Spain is translated تَمْر in Arabic. On *Palmyrene* inscriptions, תַּרְמָר or תַּרְמָר also appears. Translators, interpreters and the traditions of the city itself follow this old explanation; which suits the combination with תַּרְמָר. It lies in the north-east, on the great highway of traffic between the coasts of Palestine and Thapsacus on the Euphrates, and is mentioned by the ancients as an important city and a station for commerce in the countries of hither Asia. The fundamental form may have been תַּרְמָר (*place of palms*); the Aramaean תַּרְמָר arising from this at a later period. The LXX have *Θερμάθ*, thinking perhaps of תַּרְמָר (which see) or תַּרְמָר in Arabia Petraea, where are great rock-buildings. See the proper names תַּרְמָר and תַּרְמָר.

תִּדְעַל (from **דָּעַל** = **דָּגַל** to shine, to lighten; conseq. *splendor, renown*) *n. p. m.* GEN. 14, 1. It is possible that the name is not Semitic.

תִּהְיֶה (not used) *intrans. to be waste, desert*; metaph. like **שָׁנָם** to shudder, to be amazed, astonished; to be destroyed, to be confused; Aram. **תִּהְיֶה** and **תִּהְיֶה** (for the Hebrew **תִּהְיֶה**), **تَهِيَ**; Arab. **تَهِيَ** and **تَهِيَ**. The stem is connected with **תִּהְיֶה** II., **שָׁנָם** II.; and the fundamental signification may be seen from **צִיָּה** (צִיָּה) I., **צִיָּה** II., **צִיָּה** II. Deriv. **תִּהְיֶה**.

תִּהְיֶה (= **תִּהְיֶה** after the form **פָּרִי**, comp. **בְּדִי**) *m.* 1. *desolateness*, applied especially to primitive chaos whence the earth emerged GEN. 1, 2, = **בְּדִי**; tropically, *nothingness, emptiness* (cognate in sense **אֵין**), Aqu. and Theod. **οὐδέν**, Vulg. *vacua*, Onk. and Samar. **בְּרִיקָי**; commonly a *desert place, a waste*, Is. 45, 18, coupled with **מִדְבָּר** Job 6, 18, *pathless wilderness* 12, 24; Ps. 107, 40; Is. 29, 21; in the genitive to **קָר** Is. 34, 11; to **קִרְיָה** 24, 10, *becoming a waste*. — 2. a *vain, worthless thing*, cognate in sense with **הֶבֶל**, **אֵין**, **אֵין**, and so coupled with **שָׁנָם** Is. 59, 4, **אֵין**, **אֵין** and **רִיחַ** 41, 29; applied to idols 44, 9; 1 SAM. 21, 21; *nothing* Is. 40, 17, coupled with **אֵין** and **אֵין** as an adverb in *vain*, frustra Is. 45, 18, **לִתְהֵה** 49, 4; Ar. **تَهِيَ**, Persian **تَهِيَ** waste, empty, redupl. **تَهَاتَه** nothing; **تَهِيَ** a desert, especially that between Egypt and Palestine.

תִּהְיֶה or **תִּהְיֶה** (after the form **תִּהְיֶה**, since a noun-formation of this sort from **ע** does not occur; *pl. תִּהְיֶה*) *masc.* (JOB 28, 14; Ps. 42, 8 &c.), seldom *fem.* a primitive word for *chaos*, with its prevailing water-contents GEN. 1, 2, then the first material of the world, preceded only by the wisdom of God Prov. 8, 24, cognate in sense **תִּהְיֶה**; *the chaotic mass of water* in the depths of the earth, out of which arise springs, fountains, rivers (**מִצְרֵי**),

and lastly the ocean GEN. 7, 4; 8, 2; 49, 25; JOB 38, 16; 41, 24; PROV. 8, 28; *the deep* JOB 28, 14, also with the genitive **תִּהְיֶה** Ps. 71, 20; *the ocean*, commonly **תִּהְיֶה** AM. 7, 4; GEN. 7, 11; figur. Ps. 36, 7 (on the other hand **תִּהְיֶה** 28, 15 = **רַבָּח** *adv. abundantly*); *the ocean of heaven* PROV. 8, 27 28; of the thunder-giving clouds HAB. 3, 10; *confused flood* (see **צִנּוֹר**) Ps. 42, 8; 104, 6; Ez. 26, 19; Aram. **תִּהְיֶה**, **תִּהְיֶה** the same.

תִּהְיֶה (not used) *intr. to stumble, to err, to mistake*, enlarged from **הָלַל** (הָלַל) II. = **שָׁל** II., **תָּל** II. (see **תָּלַל**), **שָׁלַה**; Arab. **وَهَلَ** to err, to stumble, whence **وَهْل** error. Deriv. **תִּהְיֶה**.

תִּהְיֶה (from **הָלַל** I. after the form **תִּהְיֶה**; with *suff. תִּהְיֶה*; plur. **תִּהְיֶה**) *fem.* 1. prop. *a sounding, resounding*; hence *praise, song of praise*, coupled with **רִנָּה** 2 CHR. 20, 12, parallel **הִנְיָה**; *a hymn, song* Ps. 147, 1, coupled with **שִׁיר** 40, 4, or without it 22, 26, Is. 60, 6, originally a specific kind Ps. 145, 1, then generally any kind of religious or ecclesiastical song; at a later period in the plural-form **תִּהְיֶה** (תִּהְיֶה) **פְּסַלְמוֹת**, *psalms*, in contradistinction from **תִּהְיֶה**. — 2. *praise* Ps. 34, 2; 106, 12; plur. 78, 4; *renown*, coupled with **שָׁם** Ps. 48, 11; *the fame*, which one enjoys Is. 42, 8, **מִכְשָׁתָהּ** 61, 3 *covering of fame*, i. e. *witness of fame*; metaph. *object of renown or praise* JER. 17, 14, of Jerusalem Is. 62, 7, Babylon JER. 51, 4, coupled with **שָׁם** and **הִנְיָה** DEUT. 26, 19; in a bad sense, *self-boasting* JER. 48, 2.

תִּהְיֶה (*masc.* **תִּהְיֶה**; from **תִּהְיֶה**) *fem.* error, mistake, opposite to moral perfection JOB 4, 18, like **שָׁל**, Aram. **תִּהְיֶה**; it is therefore unnecessary to read **תִּהְיֶה** (24, 12). The ancients (*Saadia, Kimchi*) assumed **הָלַל** as the stem, which cannot be entirely justified linguistically.

תִּהְיֶה (from **הָלַל**) *fem.* walk, procession NEH. 12, 31.

תְּהִלָּה (from תָּהַל L.) *fem. plur. noun, praise, laudes*. In DEUT. 32, 10 there is for יִבְהִיזוּ יָלֵל יִשְׁמְכוּ in the cod. Samar. וַיִּבְהִיזוּ יִשְׁמְכוּ *he set him in high praises*.

הָהָה (not used) *intr. same as הָהָה* (of which it is an enlargement), *הָהָה, הָהָה, to rage, to roar, of floods; to be confused, mixed together, disorderly, of chaos*. Deriv. the old word **הָהָה**.

הַפְּסָכָה (only *pl. תְּהַפְּסוּתָהּ*, from הִפְּךָ; for the most part an abstract form that occurs only in Proverbs) *fem. pl. perverseness, evil doing, evil words* Prov. 2, 12; with רָע 2, 14 as an intensive and = רָעָה 6, 14; *viciousness* *ibid.*; 'פָּת' 8, 13 = 'לִשְׁוֹן' 10, 31 of *false speech*; also *intrigues*, in 'אִישׁ' 16, 28, 'דֹּר' DEUT. 32, 20.

חָר (with *suff. חָרָה*; from חָרָה I.) *m. prop. an incision, notch; hence 1. a sign, specially in the form of a cross, made on the forehead, in order to have a person spared* Ez. 9, 4 6; Arab. **خِر** a cross-shaped sign burnt upon horses and camels in their hips or neck. The letter **חָר** is said to get its name thence (see **חָר**). — 2. the cross-shaped sign of the subscription **Χ**, instead of a name (parallel **כֶּסֶף**) Job 31, 35. Accusation and defence were also made in writing in Egypt (Diod. Sic. 1, 75). Aram. **חָר**, **חָרָה**.

חָרָה Is. 51, 20 same as **חָרָה** (which see), from **חָרָה** = **חָרָה**.

חָרָה (not used) *intr. same as חָרָה II. to wander or roam about*. Deriv. **חָרָה**.

חָרָה (*fut. חָרָה*) Aram. *intr. same as Hebrew חָרָה to turn, and so to return, to come again, מָנַח, with עָל DAN. 4, 31 33, 4, 33; Syr. حَرَّ, Ar. حَرَّ.*

As. חָרָה (3 *perf. with suff. חָרָה*; *inf. constr. חָרָה*, with *suff. חָרָה*; *fut. חָרָה*, *יחָרָה*) *to answer, return speech* DAN. 2, 14, = Hebrew **חָרָה** (PROV. 26, 16); **פָּתָה** (a word) 3, 16; *to give back, return answer by letter*, **חָרָה**.

EZR. 5, 5, 6, 5; with a double accus. EZR. 5, 11.

חֹבֵל (also **חָבֵל**) *n. p. of a people constantly united with מְשֻׁדָּה* (except in Is. 66, 19), forming with מְשֻׁדָּה, מְשֻׁדָּה, מְשֻׁדָּה and מְשֻׁדָּה the Japhetic group of nations GEN. 10, 2. In the Scythian march under מְשֻׁדָּה, in the seventh century before Christ we meet with them in that formidable army Ez. 38, 2 3 and 39, 1 together with מְשֻׁדָּה and מְשֻׁדָּה; subsequently they served as a warning example 32, 26. Together with מְשֻׁדָּה and מְשֻׁדָּה they carried on a slave trade with the Tyrians, and made exchanges with things of brass, of which metal they had a great quantity 27, 13. These particulars point to the *Tibarenes*, *Tibarenói* or *Tibarenói* (from a ground-form *Tvárq* = **חֹבֵל**, *l* and *r* being interchanged), who are also placed along with Meshek in Herodotus (7, 74) and Strabo (12. p. 572), and dwelt on the south side of the Euxine Sea, between Trapezunt and Sinope (Diod. Sic. 14, 30 seq.), subsequently in Bithynia too (רַחֲמָה, Targ. on GEN. 10, 2 and 1 CHR. 1, 5). They ultimately constituted the *Iberians*, east of the Black Sea and west of Colchis, whence they emigrated to Spain, Sicily &c. They seem to be mentioned in Is. 66, 19 as Iberians in western Europe; and *Josephus* also points to this people.

חֹבֵל קֵין *n. p. of a son of לֵמֶךְ*, referred to as the inventor of smith-work and iron instruments for agriculture, hunting and war GEN. 4, 22. **חֹבֵל** may have been the people previously named who delivered brazen implements to the Phenicians (Ez. 27, 13); and קֵין may have been added in order to ascribe this invention to the Cainites. The Persian **توپل** (*tupal*) *iron-dross* cannot be safely applied in explaining the name.

חֹבֵלָה (after the form **חֹבֵלָה**, consequ. a collateral form of **חֹבֵלָה** after the type of **חֹבֵלָה**, **חֹבֵלָה**, and so from **חֹבֵל** II., Arab. **حَبْل** to be intelligent, which is

enlarged from תִּנּוּן *f.* same as תְּבִינָה *in-sight* JOB 26, 12 K'tib.

תִּנְיָה (from יָנָה I. Hif., constr. תִּנְיָה) *f.* same as יָנָה *sorrow, grief* PROV. 14, 13; 17, 21; PS. 119, 28.

תִּנְיָה see תִּנְיָה.

תִּנְיָה (c. תִּנְיָה, *pl.* תִּנְיָה, from יָנָה I. Hif.) *fem.* 1. *confession, avowal, of guilt*; hence יָנָה תִּנְיָה *to make confession to one* JOSH. 7, 19, EZR. 10, 11, comp. עָלָה תִּנְיָה; Aram. תִּנְיָה the same; metaphor. (see יָנָה I. Hif.) *praise, thanksgiving, renown, glorification, by hymn and song*, hence יָנָה קוֹל PS. 26, 7; JON. 2, 10 (coupled with יָנָה Is. 51, 3, קוֹל PS. 42, 5); *a thank-offering, accompanied by musical instruments (together with שִׁיר)* NEH. 12, 27, which may have been of a peculiar kind; *loud thanks* PS. 69, 31, parall. תִּנְיָה 100, 4. Accordingly *a praise-offering* JER. 17, 26; 33, 11; AM. 4, 5; PS. 56, 13; 2 CHR. 29, 31; fully יָנָה זֶבַח LEV. 7, 12; 22, 29; PS. 107, 22; 116, 17. — 2. *a choir of singers, a musical choir* NEH. 12, 31 38 40, elsewhere יָנָה מִשְׁמֶרֶת, מִחְלָקָה, דִּוְדוֹ; NEH. 12, 46 coupled with הַלֵּל 1 CHR. 25, 3. יָנָה NEH. 12, 8 and תִּנְיָה 11, 17 appear to have been the same. As to the etymology, יָנָה if from יָנָה I. would mean in the first instance *song, playing*, then concrete *a choir of song and playing*. But the stem may be יָנָה = גָּדָה I. *to divide, to separate*, so that it would be = מִחְלָקָה *division*, though Nehemia thought of יָנָה.

תִּנְיָה I. (Kal not used) *tr.* same as תִּנְיָה I. *to mark, determine, measure, inscribe*, comp. תִּנְיָה II., Arab. تَوَي; the stem appears to be only an ulterior development by ת prosthetic. Arab. تَوَي (to dwell) is to be put with תִּנְיָה. Derivat. תו.

Pih. תִּנְיָה (fut. יִתְנֶה, ap. יָתוּ) *to make marks, to scratch*, with עַל of the thing upon 1 SAM. 21, 14, Targ. כָּרַט, Rashi דָּבַח, de Banolas רָשַׁם. The LXX and

Vulg. read, however, וַיִּתְּחֶה (from תִּתְּחֶה), and translate *he struck against*, which suits the insane better.

Hif. תִּנְיָה *to make a mark*, תו Ez. 9, 4.

תִּנְיָה II. (Kal not used) *intr.* prop. same as Aram. תִּנְיָה *to be astonished at a thing*; hence metaphor. *to be vexed, grieved; to feel vexation or repentance*; Aram. תִּנְיָה, תִּנְיָה, תִּנְיָה, תִּנְיָה *repentance*.

Hif. תִּנְיָה *to make one astonished*, i. e. *to afflict or grieve* PS. 78, 41, comp. תִּנְיָה in 1 SAM. 24, 8 for the Hebrew תִּנְיָה.

תִּנְיָה (only Peal) Aram. *intr.* *to be astonished, terrified* DAN. 3, 24, Targ. for Hebrew תִּנְיָה, chiefly = Hebrew תִּנְיָה; Arab. تَوَي.

תִּנְיָה (Kal not used) *tr.* *to strike off, hew or cut off, branches*, Arab. تَوَي the same, hence תִּנְיָה short, like קָצַר prop. cut off, Talm. תו *to strike or cut off*.

Hif. תִּנְיָה (in pause תִּנְיָה from תִּנְיָה = תִּנְיָה, like תִּנְיָה from תִּנְיָה) in pause GEN. 17, 14 instead of תִּנְיָה = תִּנְיָה (פִּיר) *to cut away*, as a supplement to תִּנְיָה, and parallel to תִּנְיָה Is. 18, 5; accordingly Saadia, Ibn Koreish and Ibn Ganach render it تَوَي, Rashi and Kimchi פָּרַח, LXX αἶσ-α, καταύψει.

תִּנְיָה I. (not used) *tr.* same as תִּנְיָה *to split, to divide, to separate*, Ar. وَتَح; and therefore it furnishes a verb-idea for the name of a cutting instrument, like תִּנְיָה for תִּנְיָה, תִּנְיָה for תִּנְיָה.

Pih. redupl. תִּנְיָה, contracted תִּנְיָה, an intensive of Kal. Deriv. תִּנְיָה.

תִּנְיָה II. (not used) *intr.* same as תִּנְיָה (which see) *to sink, to settle, to incline, to be sunk, deep; fig. to be struck down, bowed, humbled*; Ar. تَوَي or تَوَي the same, Aram. תִּנְיָה *to sink* the same; but besides also תִּנְיָה *to sink* with like

meaning, as the Hebrew תוח is = תוח belonging to the proper name תוח. Deriv. תוח, תוח, תוח and the proper name תוח.

תוח (not used) *Aram. intr.* same as the Hebrew תוח II. Deriv. תוח.

תוח (from תוח II.; *depression, humility*) *n. p. m.* 1 CHR. 6, 19, for which 6, 11 has תוח and 1 SAM. 1, 1 תוח.

תוח (with *suff.* תוח; from תוח) *f. hope, expectation* PROV. 10, 28; 11, 7; JOB 41, 1; the LXX read once תוח and once תוח.

תוח (not used) *tr.* to split, to divide, into two halves, cognate in sense with תוח, and like the latter having the fundamental signification to cut, to divide, comp. תוח to cut into, to damage. If the fundamental signification is clear from analogy with תוח, the organic root תוח is indubitable from its comparison with that in תוח, תוח, תוח I, תוח. The Syr. תוח to be deficient, תוח defect, loss, and the Ar. תוח to cut, to cut off, belong to this root. Deriv. תוח, constr. תוח, תוח.

תוח (from תוח, constr. תוח; with *suff.* תוח) *m. the point of separation, the middle, space between, centre* NUM. 35, 5, between two things JUDGES 15, 4, 'תוח in the midst GEN. 15, 10, so that two halves arise, conseq. like תוח (which see); תוח JUDGES 16, 29 the pillars in the middle (of the house); תוח JER. 39, 3 the middle gate, in the intermediate wall which separated the Acropolis from the lower city; also the inner space of idol-gardens (תוח), where the idolatrous lustrations and dedications took place Is. 66, 17 (see under תוח); the back of a settle, between the side-rails SONG OF SOL. 3, 10; תוח Ez. 11, 23 the middle of the city (Jerusalem), i. e. the temple, because the city stretched north and south beyond the temple. Generally, the interior, of תוח 1 KINGS 8, 64, also תוח (as we

should read for תוח) Ez. 28, 16 the filling of thy midst. It is used as a prepos. in the stat. constr. to a noun following in the genitive, as תוח within the river DEUT. 3, 16, in JOSH. 12, 2; commonly united with other prepositions, as תוח into Ex. 14, 23; NUM. 17, 12; JER. 41, 7; תוח even into 2 SAM. 4, 6; most frequently תוח in, prop. in the midst of 1 KINGS 6, 19, NEH. 4, 16, in answer to the question where? GEN. 2, 9 and 37, 7, or when? 1 KINGS 3, 20, and so it is often not different from תוח GEN. 9, 21; 18, 24; through, after תוח NUM. 33, 8; Ez. 9, 4; with relation to many, between, inter NUM. 1, 49, GEN. 35, 2 = תוח Ex. 39, 25, dividing between GEN. 1, 6; among Ez. 5, 8; תוח out of the midst of = out of Ex. 3, 2.

תוח Ps. 72, 14 see תוח.

תוח (from תוח Hif.; *pl.* תוח) *f. prop. correction, chastisement, blame* (see Hif. 2), commonly invective, despising, rejection Is. 37, 3; punishment Hos. 5, 9; *plur. judicial punishments* Ps. 149, 7.

תוח (from תוח Hif.; with *suff.* תוח) *f. justification, defence* JOB 23, 4; *plur. proofs, of innocence, i. e. justifications* Ps. 38, 15; *blame* JOB 13, 6, LXX *ἐλεγχοις*; *correction* PROV. 1, 23 25 30; a warning 10, 17; reproof 15, 5 10 31; chastisement 12, 1; 13, 18 (intensified by תוח 6, 23); 3, 11; 29, 15, coupled with תוח; contradiction, objection PROV. 29, 1 (i. e. opposition to correction); punishment Ps. 39, 12; 73, 14; תוח punishment in anger Ex. 5, 15 and 25, 17, i. e. violent ones; sentence, HAB. 2, 1 which fell upon me = תוח.

תוח 2 CHR. 9, 21 see תוח.

תוח (not used) *intr.* same as תוח (which see) to jest, to laugh; metaphor. to mock, to scorn, to deceive, Ar. *عَلَّ*. Deriv. the proper names תוח, תוח.

תוח (from תוח *n. p.* 1. of a Phœnician and Babylonian god, symbolising the generative principle, among the

Greeks *Θωλάριον* = תולדת, Phenic. מולח, מולדה, *Múlatta, Mvllata* (Berosus p. 50). — 2. of a city in Simeon 1 CHR. 4, 29 (Josh. 19, 4 אֶלְהוֹדָה), so called from the Phenician god, like בַּעַלְהָ (בַּלְהָ) and מולדה.

תולדת (modern Hebr. תולדה, only *pl. c.* תולדות, with *suff.* -תהו, -תהי) *fem.* prop. generation, creation; commonly *an account, a history* (of the rise, development of a thing), such as that of heaven and earth GEN. 2, 4, of the genealogical table consisting of ten members and reaching from Adam to Noah 5, 1, of Noah and the flood 6, 9-9 29, especially in this sense in Genesis where it occurs 11 times; sometimes 'ה ספיר 5, 1 as a peculiar writing; originally *family, race* GEN. 10, 32; 25, 13; Ex. 6, 16, *a genealogical history*, like יחש and the Syr. *ܡܠܬܐ* GEN. 37, 2; the history of the ancients consisting mainly of genealogical accounts.

תולדון (from תול; *mockery, scorn*) *n. p.* m. 1 CHR. 4, 20 K'tib, for which the K'ri has תולדון.

תולל (only *pl.* with *suff.* תוללני; from תלל III.) *m. a robber, a plunderer* Ps. 137, 3 (Targ., LXX), parall. שוברה. The derivation of it from תלל is incorrect.

תולע (after the form תולע from תולע I.; *pl.* תולעים) *m. 1. prop. an eating away, a licking; hence a worm, pl. worms, vermin, arising from corruption* Ex. 16, 20, specially *the coccus worm*, then *the crimson* got from it, and *crimson cloth* LAMENT. 4, 5, a figure of deadly sins Is. 1, 18; comp. גלע (from גלע or גלע) — 2. (perhaps from תולע II. = Ar. طلع = تلع to rise, to stretch aloft) *n. p. m.* GEN. 46, 13; JUDGES 10, 1. *Patr.* תולע NUM. 26, 23.

Puh. תולע (part. *pl.* מְתוּלָעִים, denom. from תולע 1) *to be clad in crimson*, of warriors NAH. 2, 4. The military dress was of a blood-colour Is. 9, 4; comp. Val. Max. 2, 6.

תולעה (from תולע I.) *fem.* same as תולע *a worm* Is. 14, 11; JOB 25, 6.

תולעת (aba. and constr., with *suff.* תולעתם) *fem.* same as תולע *a worm*, which gnaws grapes and other plants DEUT. 28, 39, JON. 4, 7, and eats corpses Is. 66, 24; a figure of lowness Ps. 22, 7; Is. 41, 14; commonly *the coccus worm* and the colour prepared from it, a genitive to שני LEV. 14, 4 6 49 51 52; or vice versa שני stands in the genitive Ex. 28, 5 6; 35, 25.

תולת Prov. 10, 9 see תול.

תולת belonging to the Hif. תולת Is. 33, 1, see תולת.

תולת (for תולת, after the form תולת 2 KINGS 8, 21, from תולת) *m. possession* Ps. 16, 5, cognate in sense with תולת, so that תולת = תולת.

תולת see תולת.

תולת *n. p.* GEN. 36, 15 K'tib see תולת.

תולע (after the form תולע from תולע, *pl.* תולעים, *c.* תולע, with *suff.* -תולע, -תולע) *fem. an abominable thing, an abomination*, of deeds, things or persons which are disagreeable GEN. 43, 32; Prov. 3, 32; 6, 16; 11, 1 20; with genitive of the person to whom something is an abomination GEN. 46, 34; DEUT. 7, 26; Prov. 16, 12; seldom with ל before the genitive 24, 9, or with a genit. of the person from which it proceeds Ez. 20, 4; 2 CHR. 36, 14; *abominable thoughts*, פלע Prov. 26, 25; *perverse action*, i. e. sin Ez. 6, 9, *idolatrous* 8, 6 13 15, intensified by רע 8, 9; *idolatry, idols* DEUT. 32, 16, coupled with שקיץ JER. 16, 18; *the consequence of abomination*, i. e. mischief, evil, = רע Ez. 6, 11; *something disgusting, loathing, unclean*, of food DEUT. 14, 3.

תולע (from תולע) *f. error, perverseness*, i. e. *irreligious, perverse words* Is. 32, 6, coupled with נבלה and חנה; metaph. *perturbation, confusion* NEH. 4, 2 [8].

תולע (only *pl.* תולעים, *c.* תולע; from תולע or תולע II. to glitter, to be high, to appear afar off) *f. pl. splendour, glitter*, פלע JOB 22, 25 *glittering silver*,

parallel בְּצָרִים (from בָּצָר), and opposite to אֲפִיר (זָהָב); *things glittering afar*, i. e. *heights, high points*, of the הָרִים Ps. 95, 4, opposite מִחֲקָרֵי אֶרֶץ, hence the LXX have τὰ ὑψῶς, Syr. ܐܬܝܬܐ; comp. the proper names מִיפְּצָה, מִיפְּצָה, רִפְּצָה from רָפַץ, חֲבָץ, נָס from נָסַס; fig. the horns of the רָאשׁ NUM. 23, 22 and 24, 8, elsewhere קִרְיָה (DEUT. 33, 17; Ps. 92, 11), a figure of might and strength. The translation *strength* in the Vulg., Onk., Syr. and Arab. is general, without any reason for supposing that they took תָּקַה = תָּקַה; and the meaning *swiftness, speed*, which is perhaps possible after the fundamental signification, does not suit the context.

תֹּר I. (not used) *tr. to spit out, eject*, spittle, phlegm, Ethiop. the same; cognate in sense רָקַק II.; Aram. and Talm. תָּר to spit, prop. to foam, to make froth (like the Ar. تَفَلَ), modern Hebrew תָּר, hence the Talm. אֲפִירָא foam; Ar. تَف only fig. to despise, to curse, along with أَف, Coptic ܬܐܪ spittle. Deriv. תָּר I. The fundamental signification appears to be as in רָק II. to flow, to drop, Aram. תָּר (to טָפַח) and the organic root may also be ident. with that in גִּיטָה I., שִׁיטָה, גִּיטָה, גִּיטָה I., אֶרֶב, אֶרֶב I.

תֹּר II. (not used) *tr. to burn, corpses*, human sacrifices; to bake, cakes, Aram. תָּר; hence תָּרִי a hearth; ident. in its organic root תָּר with that in גִּיטָה, Aram. תָּר, Ar. سَدَف, in גִּיטָה II., שִׁיטָה I., Ar. شَبَّ and شَهَب (see Fürst, Conc. s. v.), comp. Pers. tof-ten (to kindle, to burn), Greek τωφ-. Derivat. תָּרִי, תָּרִי, תָּרִי.

תָּר (not used) *intrans. to spread, to stretch*, of a place; ident. in its organic root with that in גִּיטָה I. Derivat. the proper name תָּר.

תָּר (only plur. תָּרִי, constr. תָּרִי, with suff. תָּרִי; from תָּר) *f. pl. issues, of life* Prov. 4, 23, whence

it springs; of a city Ez. 48, 30, i. e. the extreme ends; the boundaries 1 CHR. 5, 16, commonly geographical in NUMBERS and JOSHUA, *extremities* NUM. 34, 4; JOSH. 15, 4. Fig. *deliverances*, Ps. 68, 21 *for death there are deliverances*; comp. יָצָא ECCLES. 7, 18.

תָּר I. (*perf.* תָּרִי, תָּרִי; *part. pl.* תָּרִי; *inf. constr.* תָּרִי; *fut.* תָּרִי) *intr.* same as תָּר II. (*comp.* תָּרִי) *to go, wander or travel about*, in order to get knowledge or transact business; cognate in sense with תָּר, תָּר, תָּר. Hence 1. *to spy out*, with the accusat. אֶרֶץ, peragrare terram = explorare NUM. 13, 2 16 17 21 25 31 32; 14, 6 7 34 36 38; *to look out for*, with dat. of the person Ez. 20, 6; *to search out*, מְנַחֵה NUM. 10, 33, מְנַחֵה DEUT. 1, 33; fig. *to search diligently*, an intensive of דָּרַשׁ, with בְּ *wherewith* ECCLES. 1, 13; *to search*, coupled with יָדַע 7, 25, בָּלַב 2, 3 *with understanding*; *to go after*, תָּרִי NUM. 15, 39. — 2. *to go about as a merchant, to trade*; hence תָּרִי = תָּרִי and תָּרִי 1 KINGS 10, 15; 2 CHRON. 9, 14 (but the contributions תָּרִי do not suit here, since they are already contained in the following תָּרִי; hence perhaps it is better to read with the LXX and Syr. תָּרִי of the contributions of the subjugated). On תָּרִי NUM. 21, 1 see the word. Deriv. תָּר (a noun).

Hif. תָּרִי (*fut.* תָּרִי, *ap.* תָּרִי) 1. *to cause to spy out*, i. e. *to let reconnoitre*, with בְּ in, as in the case of תָּרִי and תָּרִי, JUDGES 1, 23 (Tanchum). — 2. *to make go about, to lead about*, מְנַחֵה PROV. 12, 26 (Syr.), Aram. תָּרִי (from תָּרִי) the same, whence תָּרִי Targ. a guide. (Others read מְנַחֵה and translate: *the pious man reconnoitres his pasture*, i. e. his path). 2 SAM. 22, 33 וַיְהִי תָּרִי וַיְהִי and he guides his way unhurt, where for וַיְהִי should be read וַיְהִי, if we should not read וַיְהִי as in Ps. 18, 33, which the Syr. and Targ. have here.

תָּר II. (not used) *tr. to set in rows, to arrange*, like תָּר III. (to place in

תוֹשֵׁב (*constr.* תוֹשֵׁב, with *suff.* תוֹשְׁבָה, *pl.* תוֹשְׁבִים, *constr.* תוֹשְׁבֵי, from יָשַׁב *m.*

prop. *the dweller*, i. e. he who remains a settler in Israel, a *sojourner*, coupled with גר one that temporarily lives there. But גר הושב Lev. 25, 47, or גר הושב Gen. 23, 4 and Lev. 25, 35 47 usually constitute a single idea (שָׂכִיר a *hireling*, who works among the Hebrews as a גר or הושב, is also only a lower kind of הושב Ex. 12, 45; Lev. 25, 40). The opposite is אֲזָרָה (which see). The ת' had usually no landed property Gen. 23, 4, Lev. 25, 40, was excluded from the pass-over Ex. 12, 45, and was not allowed to partake of the sacred gifts Lev. 22, 10; but he participated in all gifts of beneficence 25, 6 35 47. Fig. 1 Chr. 29, 15.

תְּשִׁיבָה (from יָשָׁב = אָשָׁב, after the form תְּחִיבָה from יָגַב, with the termination יִידָה as in תְּאִנְיָה) fem. prop. what is firm, supporting, actual; hence *support*, *help* Job 6, 13, parallel עֲזָרָה; *power*, *ability* 12, 16 = עֹז; *safety* Prov. 2, 7, parallel מִן; *insight*, *wisdom*, 11, 6 double in wisdom (i. e. manifold), parallel חֲכָמָה; 26, 3; *counsel*, *prudent regulation*, i. e. *right*, *salvation*, coupled with עֲצָה Is. 28, 29, Prov. 8, 14, מִזְמָרָה 3, 21, parallel בִּינָה, גְּבוּרָה; *intelligent*, *right* or *prudent counsel* 18, 1. As יֵשׁ (from the same stem) stands for it in Prov. 8, 21, translated *essential*, *enduring possession* (*Ibn Esra*), the fundamental signification of ת' can only be *true existence*, *actual being*, opposite אֵין, and *help*, *intelligence* are in this case but a secondary idea. — For Job 30, 22 see תְּשִׁיבָה, תְּשִׁיבָה.

תִּזְתָּח (either from יָתַח, or it stands for תִּזְתָּח from יָתַח I.) *m. a club*, *battle-axe*, *bludgeon* Job 41, 21; LXX *sqũpa*.

תָּוִן to תָּוִן see תָּוִן.

תְּזִנִּית (from זָנָה after the form תְּמִינִית; with suff. תָּד, תָּה, pl. תְּזִנִּיתִים, with suff. תִּיָּה, תִּיָּה; only in Ezek.) *f. whoredom*, *figur. apostasy*, *unfaithfulness*, but also *intercourse*, the pl. as an abstract, prop. relating to single transactions; also *idolatry* Ez. 23, 17, coupled with זָנָה 23, 29, תְּזִנִּיתָה 16, 22; ת' דְּרָבָה to

carry on much fornication 16, 25 26; 23, 19; תָּוִן ת' to *whore with one*, i. e. to have intercourse or trade with 23, 7, comp. 23, 8 11 14; ת' גִּלָּה to *unveil whoredom*, i. e. to carry it on publicly; ת' גִּלָּה 23, 43 to *commit whoredom*, i. e. constantly.

תָּחָא (not used) *Aram. intr. to sink*, *to incline*; hence *to be deep* = תָּחָה II. Derivat. תְּחִיח.

תְּחִיבָה and תְּחִיבָה (only in pl. תְּחִיבָה, with suff. תְּחִי, from תָּחַב III.) *f. pl. (an abstract form) prop. a steering*, and so *guidance*, *management*, Job 37, 12 and it (the cloud) turns in circles according to his guidance; then *regulation*, *conduct*, of war, government Prov. 11, 14; 20, 18; 24, 6; *counsel*, *measures* 1, 5; 12, 5.

תְּחִיָּה (not used) *intr. same as תָּחָה II.*, and so fig. *to be humble*, *modest*. Derivat. the proper name תְּחִיָּה.

תְּחִיָּה (from תָּחָה; *humility*, *modesty*) *n. p. m.* 1 SAM. 1, 1, elsewhere תְּחִיָּה 1 Chr. 6, 19, or תְּחִיָּה (which see) of like meaning.

תְּחִיָּה (with suff. pl. תְּחִיָּה; from תָּחָה = תָּחָה) *Aram. f. same as תָּחָה depression*, *settlement*; as a preposition under, ת' שָׁמַיָּה under the heavens DAN. 7, 27; JER. 10, 11; תְּחִיָּה under him DAN. 4, 9 18; Syr. ܬܚܝܐ.

תְּחִיָּה (an intelligent, knowing one; from תָּחָה) *n. p. m.* same as תְּחִיָּה; *patr.* תְּחִיָּה 2 SAM. 23, 8, for which 1 Chr. 11, 11 has תְּחִיָּה.

תְּחִיָּה see תְּחִיָּה.

תְּחִיָּה and תְּחִיָּה (only plur. תְּחִיָּה, constr. תְּחִיָּה, with suff. תְּחִיָּה; from תָּחָה = תְּחִיָּה after the form תְּחִיָּה) *m. sickness*, *disease* DEUT. 29, 21; Ps. 103, 3; ת' מִמָּוֶת death from different diseases JER. 16, 4; ת' דָּבַח diseases by famine 14, 18.

תְּחִיָּה (constr. תְּחִיָּה; from תָּחַל I.) *f. a beginning* PROV. 9, 10; Hos. 1, 2; ת' בִּתְּחִילָה in the beginning, i. e. before, formerly GEN. 13, 3; 41, 21; Is. 1, 26; earlier, at an earlier time = תְּחִיָּה DAN. 8, 1.

תחלוא see תחלוא.

תחמס (from תחמס) *m.* the name of a violent and unclean bird LEV. 11, 16, DEUT. 14, 15, by which some (LXX, Vulg.) understand *the owl* (from תחמס = خمش unguibus vulneravit faciem, like חیف owl from חאף to be unjust); others (Jer. Targ. חטטתא, Onk. חטטא = חטטא JER. 8, 7, Ar. خطيف hirundo) *the swallow*; others *cuckoo*, because it throws the young and the eggs of the foster-parents out of the nest (Arist. hist. anim. 6, 7, 9, 29). The assumption that it means the male ostrich, called in Arabic ظليم (from ظلم = תחמס), must be rejected, because ברא יצא precedes.

תחנן (from תחנן = חנן; graciousness) *n. p. m.* NUM. 26, 35; 1 CHR. 7, 25; *patronym.* תחנני NUM. 1. c.

תחנה (constr. תחנה, with suff. תחני, *pl.* תחנן, from תחנן I. and II.) *fem.* same as תחנה entreaty, prayer, coupled with תחנה 1 KINGS 8, 38 54; 'שמע אל-ת' to hear prayer 8, 30; PSALM 6, 10; and so הפיל ת' לפני פ' 119, 170, בואה ת' לפני פ' JER. 37, 20; metaphor. favour JOSH. 11, 20; EZR. 9, 8.

תחנין (only *pl.* תחנין, with suff. תחני, *once* תחנן Ps. 86, 6; from תחנן I. and II.) *masc.* prayer, supplication, coupled with תחנה DAN. 9, 3 17, espec. Ps. 28, 2 6; and 31, 23 קול ת'; coupled with תחנן ZECH. 12, 10 the spirit of self-humiliation (see תחנן I.), i. e. of supplication; 'הרבה ת' to make much supplication JOB 40, 27 [41, 3]; 'דבר ת' PROV. 18, 23 to speak entreatingly; 'הוביל ב' to lead through supplication, i. e. while they entreat JER. 31, 9.

תחני see תחני.

תחנת (from תחנה) *f. pl.* encampment 2 KINGS 6, 8, i. e. a camp; but some read תחנות with reference to תחנות 6, 9, translating *ye shall settle down* (in ambush). It is not at all necessary to read תחנות instead.

תחפנתם (once תחפנתם Ez. 30, 18

and JER. 2, 16 K'tib תחפס; Egyptian) *n. p.* of a border-town of Egypt on the Nile, near Pelusium (Herod. 2, 30, 107), on the southern extremity of Palestine, which was large and strong like תחש, Ez. 30, 18; rendered by the LXX Τάφνη or Τάφναι, the *Daphne* of classical writers, with relation to 30, 13-17. To protect themselves against the Chaldeans a Jewish colony emigrated to *Tahpanhes*, took Jeremiah and Baruch with them against their wills, and had a threatening oracle revealed to them there JER. 43, 7-9; 44, 1; and the destruction of the city was announced 44, 14. Though the proper place of residence was *Sais* (Herod. 2, 163), yet the king (פ'רעה) had here a great palace with a throne on which he sometimes held judgment 43, 9. The original name is explained (by Jablonski) after T-αφε-ενης extremity of the land (of Egypt), ενε being also found in *תחנה*. Others understand by the place, *Damiat*.

תחפנית *n. p.* of an Egyptian queen 1 KINGS 11, 19 20, perhaps the name of an Egyptian goddess also (*Rosellini*, Mon. II, p. 74).

תחורא and תחורא (from תחורא II.) *m. a linen coat of mail*, λινοθώραξ, Ex. 28, 32 and 39, 23 like the hole of an habergeon. Such garments were made in Egypt (Herod. 2, 182; 3, 47); and the Greeks too had them (Iliad. 2, 529. 830).

תחרה *Pih.* see תחרה II.

תחרה *emulation, strife*, see תחרה *Pih.*

תחרי (flight; from תחרי which see) *n. p. m.* 1 CHR. 9, 41; comp. תחרי.

תחש (not used) see תחש.

תחש (in pause תחש, plur. תחשים) *m.* the name of an animal whose hide (קור) was used for the outermost covering of the tabernacle (Ex. 25, 5; 26, 14; 36, 19; 39, 34; NUM. 4, 25), and for the same purpose in the holy vessels on the march of the Israelites (4, 6), as well as for sandals Ez. 16, 10. The plur. is put when several hides were sewed to-

gether. If the word be taken as the name of an animal, it is said to be according to the Talmud (Sabb. 28) תָּלַא *a marten*; according to Rashi a *badger*, a *sea-dog* or *dolphin*, since the Arab. نَحْس, نَحْس denotes *dolphin* and the *sea-dog*- or *shark-species* generally, of which animals there are numbers on the coasts of the ancient Midian (Burckhardt p. 860); the Latin *taxus*, *taxo* (Ital. *tasso*, Spanish *tasago*, French *taisson*) for *badger*, having come from the East. Accordingly Knobel understands the *sea-cow* belonging to the genus *dolphin* and found in the Red Sea, whose skin is used for sandals (Rüppel, Nubien p. 187. 196; Abyss. I. p. 243). Lebrecht (Berliner Jahrbücher 1842. p. 79) understands a larger kind of hyena, called in Yemen نَحْس and the skin of which is similarly applied (Botta, relation d'un voyage d'ans l'Yemen, Paris 1841). Against this current assumption that the word represents an animal, are the LXX, Aqu., Symm., Jerome, Targ., Syr., Sam. and Saadia, who explain it of the colour of leather; the LXX rendering *ύαρινθια* *dark-red*, Aqu., Symm. and Jerome *ιαρινθια*, *ianthina*, *violet*, the Targ. and Syr. version סַגְדִּינָא *hyssinum*, i. e. *reddish*, Saadia جِلْدُ دَارِش *black leather*. To this may be added that the Arabian Jews call the red-dyed hide of the ram תַּחַשׁ (Niebuhr p. 177), and that the stem طَحَش means to be dark-coloured, نَحَس to be reddish.

תַּחַת (from תַּחַת II., after the form תַּחַת, נַחַת, שַׁחַת, from נָחַת, רָחַת, שָׁחַת; in pause תַּחַת, only with a *verb-suffix* תַּחַתְנִי, תַּחַתְנָה, as in בְּעֶדְנִי; in the pl. תַּחַתֵּיהֶם, תַּחַתֵּיהֶן, יֵיכָם, תַּחַתֵּיהֶן, תַּחַתֵּיהֶן and the shorter form תַּחַתֵּם, from the constr. state תַּחַתֵּי fem. 1. a *depression*, *sinking*, or *the deep*, *the under part*, and so a *base*, a *support* on which a thing is; Job 40, 12 and *crush the wicked in their place*, i. e. *where they are*; תַּחַתֵּי Hab. 3, 16 *at my feet*, i. e. *at my foundation* on which I stand; תַּחַתֵּי 2 Sam. 2,

23 K'tib *in his stead*; Ps. 18, 37 *thou makest my steps wide in my place*; next, *position, place*, ZECH. 6, 12 *out of his place*; Ex. 16, 29 *abide every man in his place*; תַּחַתֵּיהֶן *in its place*, i. e. *where* Job 36, 16, referring to קָחַב = מְקוֹם, which is feminine. — 2. a *preposition*, *instead of*, after שָׁחַת and זָנָה Ez. 23, 5; Num. 5, 19; *for* = *in place of*, in exchanges, restitution Ex. 21, 26; GEN. 4, 25; 22, 13; Ex. 21, 23; *under* GEN. 7, 19; 18, 4; *below*, *at the foot of* Ex. 24, 4; *between*, inter Job 30, 7, hence the phrase תַּחַת הַפִּי Ps. 10, 7, שָׁחַתִּים 140, 4 *in the mouth*; farther, *under* = *at or with* Job 30, 14, commonly an accusat. of place, *in the place where*, where 34, 24 26; 36, 16; 40, 12. Joined to verbs it gives to them the idea *below*, *deep*, as תַּחַת רַבֵּץ to lie deep GEN. 49, 25, and so with הִצִּיק (which see) Am. 2, 13, כָּנָר GEN. 2, 21; יָשַׁב Ex. 16, 29. — 3. A *conjunction*, *for that*, *because*, eo quod, quia DEUT. 21, 14; 2 KINGS 22, 17; for which are also used תַּחַת כִּי DEUT. 4, 37 or תַּחַת with an infinitive Is. 60, 15. — To these meanings belongs תַּחַת with prepositions prefixed, as a) *away under*, *from under* PROV. 22, 27; Ez. 47, 1; מֵתַחַת DEUT. 9, 14 *away under the heavens*; seldom = *under* Am. 2, 9, opposite מִמֶּנִּלּ Job 18, 16, properly speaking depending on the verb רַבֵּץ; וּמֵתַחַת and *under* DEUT. 33, 27, after the verbs פָּשַׁע 2 KINGS 8, 20, זָנָה Hos. 4, 12, for which occurs also תַּחַת alone; תַּחַת *under* the GEN. 1, 7; 35, 8; 1 KINGS 4, 12; 7, 29; לְתַחַת *under* 7, 32. b) תַּחַת לְתַחַת to *under* JER. 3, 6; ZECH. 3, 10; לְתַחַת the same Ex. 10, 2; 1 SAM. 21, 4. c) תַּחַת אֲשֶׁר *instead of* DEUT. 28, 62, *for that*, *because* 21, 14, for which תַּחַת כִּי also occurs 4, 37. — 4. (a *sinking*, *depression*, *valley*) n. p. of a station of the Israelites in the wilderness NUM. 33, 26. — 5. (*humility*, *modesty*) n. p. m. 1 CHR. 6, 9; 7, 20.

תַּחַתֵּי (from תַּחַת = תַּחַת; with suff. תַּחַתֵּיהֶן) Aram. fem. the same, DAN. 4, 4 *from under him* = Hebrew מֵתַחַתֵּיהֶן; else-where תַּחַתֵּיהֶן.

תַּחְתּוֹן (from תחת with the termination -ון) *adj. m.*, תַּחְתּוֹנָה, תַּחְתּוֹנוֹת (plur. fem.), the lower, inferior, infimus JOSH. 18, 13; of יָצוּעַ (fem.) 1 KINGS 6, 6, בְּרִכָּה Is. 22, 9, רָצָה Ez. 40, 18, שָׁרַר (fem.) 40, 19, צֶלַע (fem.) 1 KINGS 6, 8 (as the LXX and Targ. already read for תִּכְלָה), and תַּחְתּוֹנוֹת alone Ez. 41, 7, opposite קְלִינָה (where יָמֵן should be read for יָבֵן, LXX); Arab.

تحتاني.

תַּחְתִּי (only plur. תַּחְתִּים) *adj. m.*, תַּחְתִּית or תַּחְתִּית (plur. fem. the lower, lowest; of עֲלֵה (fem. since אֶבֶן should be supplied) JOB 41, 16, גִּיחַ JOSH. 15, 19; deep, of שְׂאֵל Ps. 86, 13; DEUT. 32, 22. The fem. תַּחְתִּית stands as a subst. the lowest part, the foot, of הַר Ex. 19, 17; the depth, of אֶרֶץ Ez. 31, 14, plur. תַּחְתִּיתוֹת the depths, a genitive to בֹּרַר LAMENT. 3, 55, אֶרֶץ Ez. 26, 20; or אֶרֶץ is a genitive to it Is. 44, 23.

תַּחְתִּים *n. p.* of a tract in the north of Palestine, mentioned with יָבֵן and צִדֹן (which see), and standing in the genitive to אֶרֶץ 2 SAM. 24, 6. The city or lake חֲדָשִׁי (which see) is said to be in it. As ת' was entirely unknown, it has been resolved into תַּחְתִּי, תַּחְתִּי looked upon as a surname of כְּנַעֲנִי, and יָבֵן as = הֶבְלִין; but no certainty has been attained in the matter.

תַּחְתִּי see תַּחְתִּי.

תַּחְתִּי see תַּחְתִּי.

תִּכְוֶה, also תִּכְוֶה (formed from a noun תִּכְוֶה, from תִּכְוֶה) *adj. m.*, תִּכְוֶה, תִּכְוֶה (plur. fem. the middle, of בְּרִיחַ Ex. 26, 28, חָצֵר Ez. 47, 16 (חָצֵר should be also read for צִדֹן in 2 KINGS 20, 4), צֶלַע 1 KINGS 6, 8 (written by mistake for תַּחְתּוֹנָה, LXX, Targ.), אֶמְרָה JUDGES 7, 19 (between the morning and evening watch), יָצִיעַ 1 KINGS 6, 6 (along with תִּכְוֶה).

תִּכְוֶה (from תִּכְוֶה; mockery, scorn) *n. p. m.* 1 CHR. 4, 20 K'ri, for which the K'tib תִּכְוֶה which see.

תִּמָּא and תִּמָּא (from תִּמָּא, to be clear, warm, = יָמָה I.; sunburnt province, waste; comp. יָמֵן 5, תִּמָּא, Arab. تيماء, wilderness) 1. *n. p.* of a tract in the north of the Arabian desert on the borders of the Syrian one, where traffic was carried on from the Persian gulf to the Mediterranean by caravans (אֶרְחֹת) Is. 21, 14; JER. 25, 23; JOB 6, 19; also the people of this tract. There was also another city of the name, three days' journey from Syria (Istachri ed. Mordtmann p. 11). — 2. *n. p.* of a tract on the Persian gulf, where a people called Θαυοι or Θεουοι (Ptol. 6, 7, 17) or بنو تيم (Banu Teim; Jakut, Moscht. p. 310. 352. 413) dwell, descended from Ishmael GEN. 25, 15. — The LXX identify it with תִּמָּא, which is etymologically right, but not ethnographically.

תִּמָּא (with a of motion תִּמָּא; from יָבֵן = יָמָה I.) *m.* 1. prop. the light, clear quarter of the world, or the day-side, i. e. the south, south-district, south-side, opposite צִדֹן JOSH. 13, 4; Ex. 26, 18 35; 27, 9; noon-side, as that of heat JOB 39, 26; חֲדָשִׁי 9, 9 the chambers of the south, i. e. the veiled regions of the southern hemisphere; תִּמָּא land of the south, i. e. Egypt ZECH. 6, 6 (see DAN. 11, 5), also ת' alone Is. 43, 6; as the land of storms ZECH. 9, 14; metaph. the south-wind (יָבֵן is left out), hence fem. Ps. 78, 26; SONG OF SOL. 4, 16. יָמֵן 1. (Ps. 89, 13; JOB 23, 9; Is. 54, 3) has the same meaning, from the same stem. — 2. (desert-district) *n. p.* of a tract north-east of Edom and belonging to it JER. 49, 20; AM. 1, 12; HAB. 3, 3; celebrated for its wise men JER. 49, 7 (BAR. 3, 22 seq.), and the home of the intelligent Eliphaz JOB 2, 11. In Ez. 25, 13 for יָבֵן should be read יָבֵן from Teman to Dedan, forming the south-point of Edom. Pliny (H. N. 6, 32) unites the Thimanaci with the Nabatheans in Petra. — 3. *n. p.* of a city Ob. 9 (perhaps also AM. 1, 12), where the בְּנֵי יָבֵן (1 Macc. 5, 4) dwelt, i. e. where Edomite wisdom had

its home. Euseb. and Jerome (Onom.) mention a city called *Θαυμάν* six hours from Petra. *Patron.* תִּימָנִי GEN. 36, 34; on the contrary תִּימָנִי 1 CHR. 4, 6 is perhaps a *patr.* from an unknown place תִּימָן.

תִּימָן (from תָּמַן; *prosperity*) only in

תִּימָנִי (*the fortunate*) *n. p. m.* 1 CHR. 4, 6.

תִּימָרָה (only *plur.* תִּימָרוֹת, *constr.* תִּימָרוֹת; arising out of תִּמְרָה = תַּמְרָה, from תָּמַר, as the reading תִּמְרוֹת may also be referred to תִּמְרָה) *fem. prop.* a prominent, projecting thing; hence poet. a *pillar*, of תָּשֶׁן, which goes before caravans to point out the way, or rises up at the burning of cities Jo. 3, 3; figurat. of a sedan SONG OF SOL. 3, 6; comp. תִּמְרוֹת עֲשֶׂן (JUDGES 20, 40). Talm. תִּמְרָה (without תָּשֶׁן) a pillar of smoke (of the תִּמְרָה) and תָּמַר a verb, *to mount as a pillar*, elsewhere תִּמְרוֹר emersion of תִּמְרָה or תִּבְנָה. A reference of the word to יָמַר II. = תָּמַר, or the assumption of תִּמְרָה as a singul. is less probable.

תִּיָּץ (from תִּיָּץ *extension*) *n. p.* of a place; deriv. the *Gentile* תִּיָּצִי 1 CHR. 11, 45.

תִּירֹשׁ and תִּירֶשׁ (with *suff.* תִּירֶשֶׁי, *fem. prop.* what is got from grapes or fruits; hence *mead*, symbolising, in conjunction with תָּהֵן, fulness and blessing Hos. 7, 14, GEN. 27, 28 37, DEUT. 33, 28, coupled also with יָצִיר 28, 51; *unfermented wine* MIC. 6, 15, different from יָיִן Hos. 4, 11; *sweet mead* ZECH. 9, 17, of which persons had to give the first portion and the tenth DEUT. 18, 4; NUM. 18, 12; NEH. 10, 38; 13, 5; *juice* of the grape Is. 65, 8; comp. Syr. عَالَمَا the same, from the same stem.

תִּירָה (from יָרָה I. = יָרָה I.; *foundation, place*, same as יָרִי = יָרִיחַ in יָרִיחַל, *n. p. m.* 1 CHR. 4, 16.

תִּירָם *n. p.* of the group of the Thracian peoples (Josephus, Jerome, Jer. Targ. I. and II.), *Θράκες*, GEN. 10, 2,

and therefore of that ancient and great people who dwelt between Haemus and the Aegean Sea, whence they spread into the continent and islands of Greece as well as Asia Minor; and from whom the Getae and Dacians branched off on both sides of the Ister. The name *Θράξ* arises from *Θράξ*, so that *Θράς* (תָּרָס) is the stem; and this people are connected with the *Θύρσοι*, *conseq.* with the Scythians.

תִּישׁ (*pl.* תִּישִׁים) *m. a he-goat, a buck*, GEN. 30, 35; 32, 15; PROV. 30, 31; either from תִּישׁ *to but*, *conseq. prop. the butter*, or from תִּישׁ = תִּישׁ *to be strong*, like *aries prop. the strong one* (Furst, Concord. s. v.); Aram. תִּישׁ, Ar. تَيْس (a he-goat or hart).

תִּיָּד (from תָּדַךְ; once תִּיָּד Ps. 72, 14) *m. prop. biting, injury; hence usury = תִּיָּד Ps. 55, 12, LXX τόκος; generally oppression, violence, 10, 12 his mouth is full of (threatens) extortion, LXX δόλος; coupled with תִּיָּד 72, 14, as it is in other places with תִּיָּד; Aram. תִּיָּד, ܬܝܕ damnum, mulcta.*

תִּיָּבָה (Kal not used) *intrans.* same as תִּיָּבָה, תִּיָּבָה *to lie down, to bow down*, תִּיָּבָה (at the feet); in *Puh.* of the encamping of the Israelites at the foot of Sinai; Ar. تَكَا the same, which is connected with وَكَا (see ר). The organic root תִּיָּבָה is also in תִּיָּבָה II.

Puh. תִּיָּבָה (3 *p. pl.* תִּיָּבָה) *to be encamped*, DEUT. 33, 3 and they are encamped at thy feet (at Sinai).

תִּיָּבָה (with *suff.* תִּיָּבָה) *f. 1.* (from תִּיָּבָה) *a place, dwelling*, JOB 23, 3; *Ibn Ezra* therefore gives it מָקוֹם, *conseq. = מָקוֹם*. — 2. (from תִּיָּבָה which see) *prop. a symmetrical forming or modelling; hence form, fashioning*, coupled with צִירָה Ez. 43, 11, perhaps = תִּיָּבָה 28, 12; *beautifully formed or costly furniture* NAB. 2, 10.

תִּיָּבִי (only *plur.* תִּיָּבִים, 'תִּיָּבִי) *masc. a peacock*, 1 KINGS 10, 22, 2 CHR. 9, 21, brought from אִיָּרִי by way of exchange;

Sanskrit cikhi, in the Dakhan pronunciation tikki, Malabar togei. The Persian appellation طاقس passed into the Greek ταῶς, Aram. טַגִּס, and is likewise foreign.

תָּכַד (not used) *tr.* prop. same as **תָּשַׁד** I. *to pierce, to cut in; hence to inflict injury, to oppress* (see **תָּשַׁד**); *to practise usury*; cognate in sense with **עָשַׂק**, **נָזַל**, **בָּצַע**; ident. in its organic root **תָּד** with that in **תָּשַׁד** I.; Arab. **تَد** to reduce to fragments, redupl. **تَكَتَكَ**; Syr. ܬܕܐ to injure, also for **נָזַל**. Deriv. **תִּדְדָּה**, **תִּדְדָּה**.

תִּכְדָּה (only *pl.* **תִּכְדָּהִים**, which is not the *pl.* of **תָּד**) *m.* *oppression, usury*, Prov. 29, 13 *a creditor or man of usury*, opposite **רֶחֶם** (LXX); elsewhere **עָשִׂיר** 22, 2.

תִּכְלָה (not used) *intrans.* same as **כָּל** (כָּלָה) II. prop. *to lighten, glitter*, metaphor. as usual *to be bright-coloured*, particularly of blue and violet purple colour, conseq. not connected with **תָּכַל**. Earlier interpreters (see Fürst, Conc. s. v.) assumed as the fundamental signification *to enclose*, and so applied it to the shell of animals, as = **כָּגַל** (which see). This explanation should be rejected. Derivat. **תִּכְלָה**.

תִּכְלָה (from **כָּלָה** II. = **כָּלָל** I. *to make complete*) *fem.* same as **מְכַלֵּל** *perfection*, Ps. 119, 96 *to all perfection I saw a limit* (but thy command is limitless). Others derive it from **תָּכַל** with the meaning of the Aram. **תִּכְלָה**, ܬܠܐ *to hope, to trust*, so that **תִּכְלָה** would mean *hope*. **תִּכְלָה** in 1 Kings 17, 14 stands for **תִּכְלָה** and is 3 pers. fem. impf.

תִּכְלִיּוֹת (from **כָּלָה** II.) *f.* *completeness, perfection*, of **שָׂרֵי** (תִּקְרָה) Job 11, 7; **עַרְתָּ** 26, 10 *even to completeness*, i. e. *to the finest hair*; **לְכַל־תָּ** most strictly 28, 3; **שִׂנְאָה** Ps. 139, 22 *extreme hatred*; also the end Neh. 3, 21 i. e. *issue, opposite entrance* (entrance).

תִּכְלֵת (from **תָּכַל** which see) *f.* prop.

bright red, clear blue or violet colour; hence violet purple, purple blue, spoken of yarn Ex. 26, 4, stuff 26, 31, threads (שְׁתֵּי לָוִים) 28, 28; coupled with **אַדְמִינִיקָן** (*red purple*), **תוֹלַעַת שָׁנִי** (*crimson*) 28, 6, 2 Chr. 2, 6, **בִּרְזִי** 2, 13, **חִיר** Esth. 1, 6; **כָּלִיל תָּ** Ex. 28, 31 *all of violet purple*. Also, *violet pigment* Ez. 27, 24 (see **גְּלוּמִים**). — As to the derivation, we might look upon **תִּכְלָה** as arising from **תָּכַדָה**, like **אֶשְׁחָה** from **אָשַׁדָה**, so that **כָּלָל** II. would be the stem, especially as **מְכַלֵּל** (Ez. 23, 12; 38, 4) and **כָּלָל** (27, 24) are = **תִּכְלָה**; in no case can it mean *a muscle*. Targ. **אֶסְמַחְוִין** the same, Saadia **أَسْمَاحُون** anything azure-coloured; LXX, Aq., Symm., Theod. *πορφυροῦς, βάναυθος*. The shell-fish from which this colour was got was called **תִּלְדָּן** (Targ., Talm.), **חֲלָזִין**, **סִכְסִכִּין**.

תִּכְנֵן (only *part.* **תִּכְנֵן**) *tr.* prop. enlarged from **כָּן** (**כִּין**) *tr.* prop. enlarged from **כָּן** (**כִּין**); hence 1. *to establish, determine, create, prepare*, **רוּחֹתָם** (spirits) Prov. 16, 2, **לְבוֹתָם** 21, 2, i. e. *to appoint their direction*. — 2. *to form symmetrically or beautifully, to shape according to settled proportions*, preserved only in derivatives. Deriv. **תִּכְנֵנִי**, **תִּכְנֵנִי**, **תִּכְנֵנִי** 2, the proper name **תִּכְנֵנִי**.

נִיפָה (*tr.* **נִיפָה**) *to be established, determined*, **עֲלֵלָה** 1. 1 Sam. 2, 3 *and to him (כִּי רָאָה) his wondrous deeds are established*, i. e. *man can do nothing against him* (LXX); according to the **כִּי תִבֵּן**, and his grounds (see **עֲלֵלָה** 2) are not (**נִיפָה**) defined. Of the **דִּרְדָּר** (the conduct of God toward sinners), *to be right, firm, measured*, i. e. *according to the guilt* Ez. 18, 25 29; 33, 17; also of the conduct of men 18, 25 29; 33, 17.

פִּיחַ (*tr.* **פִּיחַ**) *to direct, to prove, to weigh*, **רִיחָה** Is. 40, 13, i. e. *to direct; to determine by measure and extent*, **שָׁקֵל**, **מִדָּה**, hence coupled with **מִדָּה** 40, 12, **עֲמִידָה** Ps. 75, 4, **עֲמִידָה** Ps. 75, 4.

פִּיחַ (*part.* **פִּיחַ**) *to be weighed out, of money* 2 Kings 12, 12.

תִּכְנֵן *m.* 1. *a determinate number or*

measure Ez. 45, 11; a task measured out Ex. 5, 18. — 2. (establishment, firmness, but see the proper name name) *n. p.* of a city in Simeon 1 Chr. 4, 32, which has fallen out between עֲתָר and עֲשָׂן in Josh. 19, 7.

תִּכְנִית (formed from תִּכְּן) *f.* contrivance, draught, plan of a building, Ez. 43, 10, where perhaps we should read תִּכְנִית as in 43, 11; proportion, fashioning, in the genitive to חוּתָם (signet-ring of symmetry), as an adjective 28, 12 a symmetrical, i. e. beautifully formed signet-ring. Jer. 22, 24 is a figure of the king, who is firmly closed in God's hand.

תִּכְרִיךְ (from כָּרַךְ) *masc.* a mantle, a wide robe, stola talaris ESTH. 8, 15, modern Hebrew a covering of the dead.

תֵּל (with suff. תֵּלָה, תֵּלָם; from תָּלַל I.) *m. prop.* a mound, to build upon; hence Josh. 11, 13 which stand still on their mound, i. e. are not pulled down; Jer. 30, 18 the town is rebuilt on its mound; commonly a heap of rubbish DEUT. 13, 17, Josh. 8, 28, sometimes with שְׂמִימָה also, Jer. 49, 2; Arab. تَل, Aram. תַּל, ܬܠ, ܬܠܐ, Coptic ܬܠ, ܬܠܐ, ܬܠܐ. Often combined with names of places (as also in the names of Babylonian and Syrian cities, see Assemani B. Or. III, 2, p. 784; Jakut, Muschtarik ed. W. p. 83 s. v. تَل), and perhaps in תֵּל־אֲשֶׁר (תֵּל־אֲשֶׁר). In

תֵּל אֲבִיב (hill of grass-land, see אֲבִיב) *n. p.* of a place on the Chaboras, where was a colony of exiles, and where the prophet Ezekiel stayed for a week Ez. 3, 15. Thiluta, Thilsaphata ap. Amm. Marc. (24, 2; 25, 8) have been compared; but this is uncertain.

תֵּל חֲרָשָׁא (hill of the magus, comp. חֲרָשָׁא as the name of a place) *n. p.* of a locality likewise on the Chaboras, where there was a colony of Jewish exiles Ezr. 2, 59; NEH. 7, 61.

תֵּל מֶלַח (salt- i. e. rock-salt-hill) *n. p.* of a place on the Chaboras, near Tel Charsha Ezr. 2, 59; NEH. 7, 61.

תֵּלָא I. (only 3 *p. pl.* with suff. תֵּלָאִים, תֵּלָאִים) *tr.* same K'ri; *part. pass.* תֵּלָאִים, תֵּלָאִים

as תָּלַח to hang up, with accus. 2 SAM. 21, 12; תֵּלָאִים DEUT. 28, 66 suspended, of חַיִּים, i. e. in fluctuation, in danger; *intr.* and *fig.* to hang after, to be bent upon, with ל, Hos. 11, 7 and my people are bent upon defection from me.

תֵּלָא II. (not used) = תֵּלָע II., see תֵּלָא 2.

תֵּלָא (from תֵּלָא, like תֵּלָע 2 from תֵּלָא) *f.* 1. travail, distress Ex. 18, 8; NUM. 20, 14; Targ. תֵּלָא. To this belongs according to Ibn Ezra תֵּלָא MAL. 1, 13 = 'מה-ת' what trouble (to eat it), which the Targ., however, takes as = תֵּלָא somewhat of trouble, i. e. somewhat distressing (comp. תֵּלָא 3, c). It may also come from תֵּלָל = תֵּלָל (which see) meaning burden, and be translated: and behold, it is burdensome! — 2. (from תֵּלָא II. = תֵּלָע II., תֵּלָע to dig through) a trench, LAMENT. 3, 5 he has surrounded me with fortifications (תֵּלָע, see תֵּלָע I.) and a trench. This explanation, though different from the ordinary one, suits the context.

תֵּלָאִיבָה (from תֵּלָא) *f.* thirst, drought, in the genitive to תֵּלָאִיבָה, of a wilderness Hos. 13, 5; comp. תֵּלָאִיבָה.

תֵּלָאִשָׁר (as also תֵּלָאִשָׁר Is. 37, 12, also in mss. תֵּלָאִשָׁר) *n. p.* of a Mesopotamian province and city, inhabited by the תֵּלָאִשָׁר, and formerly subject to Assyria Is. 37, 12; 2 KINGS 19, 12. It has been identified with Theleda, Thelesa on the Peutinger tables (XI, c), south east of Racca, near Palmyra, where ruins still exist. The Jer. Targ. on GEN. 14, 1, and the Syriac take תֵּלָאִשָׁר as = תֵּלָאִשָׁר (and תֵּלָאִשָׁר, תֵּלָאִשָׁר) in the territory of Artemita, which was also called Χαλασάρ (i. e. Τηλασάρ) and which lay in southern Assyria, north of Babylonia (Ptol. 6, 1, 6; Strab. 16, p. 744). Others take it to be = תֵּלָאִשָׁר, now Kileh Shirgal. The word has arisen from תֵּל and תֵּלָאִשָׁר = תֵּלָאִשָׁר.

תֵּלָכְשָׁת (from תֵּלָכְשָׁת) *f.* a garment Is. 59, 17.

Böttcher); it is closely connected with תלם II. (to be high, rugged), Ar. سَلِم. The organic root is ת-ל-ם. Deriv. תלם (which see).

תלם II. (not used) *intr.* to be bold, courageous, spirited; ident. with תלם to practise violence (to the proper name תלמון), Aram. نَحَم, Arab. ظلم. Deriv. תלמי.

תלם (from תלם I.; *pl.* c. תלמי, with *suff.* תלמיה) *m.* a hilly, cloddy bed, along with the furrow; hence the place on which a thing grows, ridge, Job 31, 38; Hos. 10, 4 and heaps of stones (גלים) lie upon (על) the ridges 12, 12; Job 39, 10 canst thou bind the buffalo, so that his draw-line is upon the ridge, in making furrows the left rope being always on the ridge of the bed; opposite עמקים (furrows); Ps. 65, 11 water its ridges, rain down upon its earthy elevations (גוררים from גדר = גרה I.); Arab. تَلَم, Aram. תלם, Coptic ⲉⲗⲟⲙ, ⲗⲟⲙ (not furrow).

תלמי (from תלם II.; bold, spirited one) *n. p. m.* 2 SAM. 3, 3; JUDGES 1, 10; Θολομαῖος Joseph. Antt. 14, 8, 1. Βαθολομαῖος MATTH. 10, 3 is ברתלמי.

תלמיד (from למד) *masc.* a disciple 1 CHR. 25, 8; Arab., Syr. and mod. Hebrew the same.

תלע I. (not used) *tr.* to eat away, to consume, to lick, of worms and insects; enlarged from תלע (לע) I. by ת; the same organic root existing in תלע, תלע II., also; Aram. תלע to cleave, to dig through. Derivat. תולע and its denomin. תולע, as well as תולעה and תולעת.

תלע (not used) to bite away, to destroy, of the teeth; transp. תלע. Derivat. תלעה.

תלע denomin. see תולע.

תלע II. (not used) *intr.* to be stretched, extended, to be stretched out at full length; Ar. طَلَعَ and طَلَعَ to be stretched high, to be long-necked, especially in numer-

ous derivatives. Deriv. the proper name תולע.

תלף (not used) to be high, projecting upward, to be slender-pointed upwards, conseq. a collateral form of תלם I. According to Ibn Gāndāch a farther development of תלף, meaning to instruct, to teach, to point out the way, so that the noun תלפיה prop. denotes a pharos or watch-tower. According to the Talmud, followed by Saadia and others, the noun is compounded of תל (= תל) and פיה (edges), and therefore means hill of blades. According to Salomo b. Jehuda (see Sephat Jeter 28) the verb signifies to distinguish, to make wonderful, but without establishing this meaning etymologically; according to others it is like תלף, תלף with the meaning of תלף, so that the noun would be a step, and תלפיה adv. terrace-shaped. But the explanation we have given suits better.

תלפיה (only *pl.* תלפיות, from תלף which see) *fem.* height, top, a thing projecting upwards, תלפיה adv. prominent, high, SONG OF SOL. 4, 4 like the tower of David (i. e. slender) is thy neck, built up high; Symm. ὑψη.

תלפיה see תלפיה.

תלת (same as Hebrew תלת) *Aram.* num. card. fem., תלתה, (with *suff.* תלתה, = Hebrew תלת) *masc.* three, תלתה DAN. 7, 5, also put after the noun תלתה 3, 24; 6, 3; תלתה three times, 6, 11 14; also for an ordinal number, as תלתה יום the third day EZR. 6, 15; *pl.* תלתה thirty DAN. 6, 8. Derivat. תלתי, תלתי, תלתי.

תלת see תלתה.

תלתי (only *definit.* תלתה, abridged from תלתה) *num. ord. masc. Aram.* the third, in rank DAN. 5, 16 29; formed from תלת.

תלתי *Aram. num. ord. m.* same as תלתה (which see) the third DAN. 5, 7. תלתי is Hebraistic for תלתי.

חִלְחַל (only *pl.* חִלְחָלִים, from חִלַּל V.) *m. prop. a thing twisted; hence twisted locks*, like clusters of grapes, explaining **קִרְצָה** (which see) more definitely, **SONG OF SOL.** 5, 11, comp. *βόστρογχος* with *βότρος*, **חִלְחַלָּה** a lock from חִלַּל II. to twist; **Ar.** **كَلَلَة** a basket, from **كَل** to interweave, like **חִלְחַל** to **חִלְחַל** II. to **חִלְחַל**.

חִלְחַל *Aram. adv.* same as Hebrew **חִלְחַל**, with **חִלְחַל** appended **חִלְחַלָּה** = Hebrew **חִלְחַלָּה** there **EZK.** 5, 17; 7, 12; **חִלְחַלָּה** thence **6, 6**; **Targ. and Syr.** **חִלְחַלָּה**, **Talm.** **חִלְחַלָּה** enlarged by a pronominal stem **חִלְחַלָּה** at the beginning.

חִלְחַל (from **חִלְחַל**) *adj. m.,* **חִלְחַל** (with *suff.* **חִלְחַלִּי**) *f. prop. whole, complete, ready, perfect; hence pious, as a subst. a pious man* **Ps.** 37, 37; **JOB** 1, 1 8; 2, 3, coupled with **חִלְחַל**; *innocent* 8, 20, opposite **חִלְחַל**; 9, 20 21, opposite **חִלְחַל** 9, 22; *quiet, placid, mild* **GEN.** 25, 27, of shepherds, opposite *wild, rough*, of hunters; **חִלְחַל** *my pure, innocent one* **SONG OF SOL.** 5, 2 and 6, 9, a flattering address to a maiden, or a beloved one.

חִלְחַל (from **חִלְחַל**; once **חִלְחַל** **PROV.** 10, 9; before **Makkeph** **חִלְחַל**; with *suff.* **חִלְחַלִּי** **חִלְחַל**, **חִלְחַל**; *pl.* see under **חִלְחַל**) *m. whole-ness, entireness; according to their completeness* **Is.** 47, 9, i. e. *completely; soundness, welfare* **JOB** 21, 23 = **שְׁכֶם** (comp. **מָרוֹם**) **Ps.** 38, 4; *simplicity, in their simplicity* **2 SAM.** 15, 11, **חִלְחַל** in his simplicity **1 KINGS** 22, 34; commonly *innocence*, with the genitive **חִלְחַל** **GEN.** 20, 5 6, **Ps.** 101, 2, coupled with **חִלְחַל** **1 KINGS** 9, 4; without **חִלְחַל** **Ps.** 25, 21; **חִלְחַל** **PROV.** 2, 7, **חִלְחַל** **10, 9** or **חִלְחַל** **28, 6** to walk blamelessly, piously; **חִלְחַל** **10, 29** or **חִלְחַל** **13, 6** integrity of walk, concrete innocent one; coupled with **חִלְחַל** **Ps.** 7, 9.

חִלְחַל **JOB** 6, 19 see **חִלְחַל**.

חִלְחַל *Aram. adv.* see **חִלְחַל**.

חִלְחַל (from **חִלְחַל**; *constr.* **חִלְחַל**, with *suff.* **חִלְחַלִּי**) *fem. innocence, blamelessness*

JOB 2, 9; 27, 5; 31, 6; *simplicity* **PROV.** 11, 3, opposite **חִלְחַל**.

חִלְחַל (3 *pl.* in pause **חִלְחַל**; *fut.* **חִלְחַל**) *intr. prop. to be motionless, horrified, to be astonished, amazed; ident. in its organic root* **חִלְחַל** with that in **חִלְחַל** (**חִלְחַל**), **חִלְחַל** and **חִלְחַל** **III.**; hence to be in consternation **Ps.** 48, 6; **חִלְחַל** **Is.** 13, 8 they looked with astonishment at one another; or to stand in mute amazement **29, 9**, coupled with **חִלְחַל**; to be astonished **JER.** 4, 9; to be terrified **JOB** 26, 11, with **חִלְחַל** of; with **חִלְחַל** to wonder at a thing **ECCLES.** 5, 7; *Aram.* **חִלְחַל**, **חִלְחַל**, **חִלְחַל** the same; the Arabic for it is **سَمِلَ** (**عَمِلَ**) to be amazed, to stand motionless.

Pih. **חִלְחַל** (not used) an intensive of **Kal.** *Deriv.* **חִלְחַל**.

Hithp. **חִלְחַל** (out of **חִלְחַל**) to be astonished, joined to **Kal** to strengthen the idea **HAB.** 1, 5.

חִלְחַל (not used) *Aram. intr.* same as **חִלְחַל**, Hebrew **חִלְחַל**. *Deriv.* the noun

חִלְחַל (only *pl.* **חִלְחַלִּין**, *def.* **חִלְחַלִּין**, with *suff.* **חִלְחַלִּי**) *Aram. m. an astonishment, miracle*, coupled with **חִלְחַל** **DAN.** 3, 32 33; 4, 28.

חִלְחַל (from **חִלְחַל** **Pih.**; *c.* **חִלְחַל**) *m. timidity, astonishment, fear* **ZECH.** 12, 4; with **חִלְחַל** **DEUT.** 28, 28.

חִלְחַל (after the form **חִלְחַל** from **חִלְחַל**; with the article **חִלְחַל**) *n. p. 1. of a Syrian and Phœnician God, whose violent death was lamented by women at the gate of the temple, sitting on the ground according to the custom of mourners* **Ez.** 8, 14. **Tammuz** is none other than **Adonis** to whom a funeral solemnity was set apart every year in July on account of his unhappy death by the boar of Mars, as Jerome and Cyril (on **Is.** 18) rightly observe, and as the Vulgate renders **חִלְחַל** by **Adonis**. A copious description of the **Adonia** (**Ἀδωνία**, **Adōneia**) may be found in **Movers** (**Phön. I.** pag. 200 seq.). The worship of **Adonis** arose generally in Phœnicia or Syria (see **אֲדוֹן**). It came to the Ephremites from

Syria ZECH. 12, 11. Comp. Chwolson, Sabäer II. p. 27 and 201. 459. 606. — 2. month of the Adonis festival, according to Jerome *June*, but more correctly *July*.

The word is usually derived from מָו Arab. *مَال* to separate, to divide, so that ת would be the separation, disappearance of Adonis, ἀφανισμὸς Ἀδωνίδος (Lucian). It is more probable that it should be taken, like most names of deities (הָרַד, בָּצַל, אֲדֹנִין) in the signification *powerful, mighty one*, from תָּמַז which see.

תָּמֹל and תָּמָל (for which we have also תָּמֹל, תָּמָל, תָּמֹל) an *adv. before, long ago* Is. 30, 33; commonly *yesterday*, heri 2 SAM. 5, 2, especially in combination with שָׁלָשׁ 1 SAM. 14, 21; 19, 7; also as an *adj. (יום) belonging to yesterday* Ps. 90, 4. תָּמֹל is used oftener than תָּמָל in the sense of *yesterday*, especially with שָׁלָשׁ Ex. 5, 8 14, 2 SAM. 3, 17, also in תָּמֹל GEN. 31, 2 5 and תָּמָל Josh. 3, 4; a *short time ago* JOB 8, 9, perhaps for תָּמֹל before, formerly 1 SAM. 20, 27. See תָּמָל, תָּמֹל. — As to the derivation, I formerly looked upon it as compounded of תָּמָל, after the example of *Ibn Ganâch's* (*Fürst*, Conc. s. v. תָּמָל), which view was followed by *Gesenius* (under מָל); but I have already abandoned it under מָל (page 783), considering it more correct to assume a stem תָּמַל (which see).

תָּמֹנֶה (c. תָּמֹנֶה, with suff. תָּמֹנֶה; from תָּמַן) *fem. properly anything formed, fashioned*; hence *an image*, coupled with פָּסַל Ex. 20, 4; *form* JOB 4, 6; NUM. 12, 8; Ps. 17, 15.

תָּמָרָה (with suff. תָּמָרָה, from תָּמַר) *f. exchange*, in buying and selling, like תָּמָרָה (payment) RUTH 4, 7; JOB 28, 17; concrete *the thing exchanged* LEV. 27, 10 33; JOB 15, 31; figur. *compensation, retribution* 20, 18.

תָּמָרָה (from תָּמַר) *f. death, dying*; תָּמָרָה a mortal Ps. 79, 11; 102, 21, different from תָּמָרָה.

תָּמַז (not used) *intr. to be powerful, strong, victorious, tr. to overpower, to destroy*; cognate in sense with הָרַד II., שָׁר, and connected with צָמַח, שָׁמַר; comp. Ar. *صعد*. Deriv. from Pih. תָּמַז.

תָּמַח (not used) *tr. to strike, to combat*; a farther development of מָחָה II. (belonging to מָחָה). Derivative

תָּמַח (*combat, viz. El is a Striving one*) n. p. m. EZR. 2, 53.

תָּמַחִי Jer. 18, 23 in pause for תָּמַחִי, see מָחָה.

תָּמִיד (from מָדַד II.) *m. prop. extension or continuance of time*; hence 1. *continuance*, in the genitive a periphrasis for the adjective *continual*, as 'לָלֶחֶם a continual (i. e. for all times) burnt offering Ex. 29, 42, 'קָטַר 30, 8, 'אֵשׁ ת' LEV. 6, 6, 'אֲרִיזָה 2 KINGS 25, 30, 'מַעֲרֶכֶת ת' 2 CHR. 2, 3, 'אֲנָשִׁי ת' men appointed for a continuance Ez. 39, 14; also by itself applied to the standing or daily sacrifices NUM. ch. 28, hence תָּמִיד הָחֹזֵן the oracle about the daily DAN. 8, 13; יָהִיר to abolish the daily 11, 31; 12, 11. — 2. *adv. continually, ever* Ex. 25, 30; 27, 20; 28, 38; with a negative never Is. 62, 6.

תָּמִים (constr. תָּמִים; plur. תָּמִימִים, constr. תָּמִי; from תָּמַם) *adj. m., תָּמִימָה (pl. תָּמִה) f. whole, entire* LEV. 3, 9; שָׁנָה תָּמִימָה a whole year 25, 30; 'יֹם ת' an entire day JOSH. 10, 13; free from blemish, sound, of sacrifices Ex. 12, 5; 29, 1, occurring often in Leviticus in sacrificial prescriptions. Fig. *blameless, innocent, upright, pious* GEN. 6, 9; 17, 1; *subst. upright one* JOB 12, 4, coupled with צָדִיק PROV. 1, 12; 2, 21, and pl. תָּמִימִי 11, 20 = תָּמִימִים; *perfect*, of the הָרָה Ps. 19, 8; תָּמִים יָדַעִים JOB 37, 16 *perfect in knowledge*, on the contrary תָּמִים יָדַעִים 36, 4 *upright in thought*; תָּמִים עִם־אֵל DEUT. 18, 13 *upright towards God*; הָלַךְ Ps. 15, 2, הָלַךְ בָּרָא 84, 12, הָלַךְ 101, 6 = הָלַךְ בָּרָא to walk blamelessly; also true, hence דָּבָר ת' AM. 5, 10. תָּמִים 1 SAM. 14, 41 see תָּמִים.

תמים contracted from תממים see תמים.

תמים (with suff. תמיה, a plural form of תם) *m. pl. prop. perfection, innocence*; under the influence of the Egyptian *ⲉⲙⲙⲓ* *veritas* (Bunsen, *Aegypten's Stelle* I. p. 572) *truth*; hence the LXX *ἀληθεια*. The plural as an abstract is used with אמרים (which see) of the figures attached to the דושן, which symbolised *revelation* (אמרים) and *truth* (תמים), and constituted the high priest's right to give judicial decisions, and directions relative to the divine law, as well as his authority to be medium of the divine counsels Ex. 28, 30; Lev. 8, 8; Deut. 33, 8. Sometimes the phrase is abridged and אמרים alone used, as in שאל בְּאמרים 1 SAM. 28, 6 or שאל בְּמִשְׁפַּט הָאֱלֹהִים NUM. 27, 21. Among the Egyptians the high priest, as president of the court of justice, had an *ἀγαλμα* of sapphire stones suspended from his neck, called *ἀληθεια* (Ael. V. H. 14, 34; Diod. Sic. 1, 48, 75); and from them the Hebrews borrowed their *Urim* and *Thummim*; comp. *Philo, vita Mos.* (ed. Hösche.) III. p. 670, de *Monarchia* II. p. 824. But in the time of the Babylonish exile those oracular little images were already unknown, so that decisions were postponed for the priest of the future who should preside over the Urim and Thummim Ezr. 2, 63; Neh. 7, 65. The two figures of precious stones so called were at an earlier period a kind of *lots*, and so the expressions נִלְכָּךְ וְהִפִּיל בֵּין יָדָיו were applied to them as in the case of זורל; and for שאל בְּמִשְׁפַּט הָאֱלֹהִים (Num. 27, 21) was also used שאל בְּאֱלֹהִים 1 SAM. 14, 37. According to 1 SAM. 14, 41, agreeably to the reading of the LXX, where there was after יִשְׂרָאֵל the following: אִם בְּיוֹתֶנְךָ בְּנֵי הָעָן הַזֶּה הַבָּהּ אִם אֵינֶם וְאִם בְּצִמָּה יִשְׂרָאֵל הַבָּהּ תָּמִים (so we should read for תמים) each of these figures had the particular meaning *yes or no, innocence or guilt, prosperity or misfortune*, just as the one or other came forth; if none appeared, the meaning was, God does not answer.

תָּמַךְ (*part.* תומך; *Ps.* 16, 5 is a noun; *inf. absol.* תִּמְךָ, *constr.* תִּמְךָ; *fut.* יִתְמַךְ, before Makkeph יִתְמַךְ) *tr.* same as כָּמַךְ (which see) *to support*, Ps. 17, 5 *support my steps in thy paths*, where תִּמְךָ (as elsewhere) is an imperative (Targ.); *to hold*, with the accusat. רַךְ GEN. 48, 17; תִּמְךָ שֵׁבֶט AM. 1, 5 8 *a sceptre-holder*, i. e. a king, comp. *σκηπτουχος βασιλευς* (Homer); of God, *to support, to help*, with בְּ Ps. 63, 9 or the accus. 16, 5; figur. Prov. 5, 5 *her steps hold Sheol fast*, i. e. they abide decidedly in it; also with בְּ like verbs of holding 28, 17; Ps. 41, 13; *to hold fast*, with the accus., as כָּבֹד Prov. 11, 16; 29, 23; *to take, to lay hold of*, פֶּלֶךְ 31, 19; 4, 4 *let thy heart lay hold of my words*. Absol. Job 36, 17. *and yet thou art entirely filled (מְלֵאָה) with the judgment of an (unrighteous) enemy* (i. e. with the opinion that an unjust one judges); *a righteous transaction and a righteous sentence hold together* (תִּמְךָ). Deriv. תומך.

Nif. נִתְמַךְ (*fut.* יִתְמַךְ) *to be held, to be laid hold of*, with בְּ Prov. 5, 22.

תָּמַל (not used) *tr.* same as שָׁמַל *to tie or knot together, to tie around*, and so metaph. *to be strong, powerful* (comp. קָשָׁר, חוּל, קָדָה); of time, *to be long, enduring*. Deriv. the noun תְּמוּל after the form סָבֹר, with א prosthetic אֶתְמוּל, Aram. אֶתְמַל and תְּמַל. See more under מוּל.

תָּמַל see תְּמוּל.

תָּמַם (3 *p. perf.* תָּמַם, *pl.* תָּמְמוּ, with Dagesh resolved supplied by תָּמַם LAMENT. 3, 22; Ps. 64, 7; 1 *p. perf. pl.* תָּמְמוּ for תָּמְמוּ Num. 17, 28; Jer. 44, 18; *inf.* תָּמֵם, before Makkeph תָּמֵם, with suff. תָּמִי; *fut.* יִתָּמֵם, 3 *p. fem.* תָּמֵם Ez. 24, 11, in an intrans. signification תָּמֵם, *plur.* יִתָּמֵמוּ, in pause יִתָּמֵמוּ, first person אֶתָּמֵם Ps. 19, 14 = אֶתָּמֵם, as if from יִתָּמֵם) *tr.* 1. *to make whole, perfect, ready*, and so *to complete*, with accus. Ps. 64, 7; with accus. of a person and בְּרִךְ *to deliver*

wholly JER. 27, 8; commonly followed by an infin. and ל meaning to have completed to, as an adv. *wholly, readily* JOSH. 3, 17; 4, 1; 5, 8; DEUT. 2, 16. But the *trans.* signification frequently passes into the *intrans.*, the object being left out, and thus the meaning to be complete, to be finished originated 1 KINGS 7, 22; צִדְחָם 6, 22 *even to completion*; צִדְחָם the same DEUT. 2, 15, i. e. *entirely*; or followed by a verb, as חָם נִכְרָה JOSH. 3, 16 to be entirely divided. — 2. to be finished, ended, of שָׁנָה GEN. 47, 18; Ps. 102, 28; of דְּבָרִים JOB 31, 40, comp. כָּלָה (Ps. 72, 20); to be spent, of עֲפָרָה JER. 6, 29, where many mss. incorrectly refer חָם to אָשׁ reading אֲשֶׁר חָם; to cease, of פָּרִי Ez. 47, 12, of בָּסֶתֶר GEN. 47, 18; coupled with אָסַס and כָּלָה Is. 16, 4; to be consumed, to be used up JER. 37, 21; GEN. 47, 15; to be wholly gone, of כָּהּ LEV. 26, 20; to perish, like כָּלָה 2 KINGS 7, 13, opposite נִשְׁאָר; to be complete or whole in number 1 SAM. 16, 11. — 3. Figur. to be blameless, pious, innocent Ps. 19, 14; especially so in derivatives. Deriv. חָם, חָמָה, חָמָה, חָמָה, חָמָה, חָמָה.

Hif. חָמָה (perf. הִחְמִיז, הִחְמִיז; inf. חָמָה, with suff. הִחְמִיזָה = הִחְמִיזָה Is. 33, 1; fut. חָמָה) *causative, to make ready, to prepare*, flesh Ez. 24, 10; to finish Is. 33, 1 (coupled with כָּלָה); to cause to cease, with מִן Ez. 22, 15; without an object DAN. 8, 23 *when the transgressors* (הַפְּשָׁעִים, i. e. who put פָּשַׁע DAN. 8, 12 into operation, conseq. the heathen; the translators read הַפְּשָׁעִים incorrectly) *complete* (the measure of their sins); וּלְהַחְמִיז DAN. 9, 24 K'ti and to fill up the measure of sin (LXX, Vulg., Aqu., Syr.), parallel לְכִלְיָהּ, where the K'tib was occasioned by the following וּלְהַחְמִיז; figur. חָמָה הָיָה לְהַחְמִיז to make the walk blameless, i. e. to live piously JOB 22, 3. The words וְכִן הִחְמִיזוּ 2 SAM. 20, 18 (and so they brought it about) are difficult, which being part of an old saying are not altogether intelligible. Farther וַיִּחְמִיזוּ 2 KINGS 22, 4, where many

mss. after 22, 9 and the Vulgate read וַיִּחְמִיז, the Targ. וַיִּחְמִיז (after 12, 12), the LXX וַיִּחְמִיז; but the signification that he may put all the money together, is sufficient.

חָמָה see חָמָה.

חָמָה (from חָמָה; with a of motion חָמָה; prop. a thing allotted, a possession) *n. p.* 1. of a city on the mountains of Judah (situated on the northern boundary of that tribe), and therefore חָמָה is applied to it GEN. 38, 12; coupled with חָמָה JOSH. 15, 57; comp. Robinson, Palest. II. p. 343. — 2. of a city in Dan, lying low, and therefore חָמָה is applied to it JOSH. 19, 43. — JUDGES 14, 1 2 5 written חָמָה with the same meaning; 1 MACC. 9, 50 Θαμνάδα, which is probably the modern Tibne (Robinson l. c.), south west of חָמָה. Gentile m. חָמָה JUDGES 15, 6, as if from חָמָה.

חָמָה see חָמָה.

חָמָה see חָמָה.

חָמָה see חָמָה.

חָמָה (from חָמָה; keeping, holding off, viz. Jah is, comp. חָמָה) *n. p. fem.* GEN. 36, 12; afterwards the name of an Edomite tribe 36, 40.

חָמָה (possession of the sun; also חָמָה, i. e. of the the sun-god JOSH. 19, 50; 24, 30; חָמָה for חָמָה) *n. p.* of a city on the mountains of Ephraim, north of חָמָה, a hereditary possession of Joshua's, and the place of his burial JOSH. 19, 50; 24, 30; JUDGES 2, 9. At the time of Eusebius the grave of Joshua was still pointed out in Θαμνάδα (Onom. s. v.), near the village Θαμνά (Onom. s. v. Gaas), on the northern part of the mountain חָמָה, which Jerome also knew. It is the Θαμνά which appears as a toparchy (Josephus, Jewish Wars 3, 3, 5).

חָמָה see חָמָה.

חָמָה see חָמָה.

חָמָה (from חָמָה; a rare abstract formation) *m.* a melting away, a flowing off,

metaphor. *a passing away in slime*; as an adverb in *slime* Ps. 58, 9. See שֶׁבֶלֶל.

תָּמַר (not used) *intr. to stand forth tall, to project aloft*, of the palm, a pillar, a tower, Ar. **تَمَر**; identical with the root in **סֶ-מֶר**, **אֶ-מֶר**, **יֶ-מֶר**; Talm. **תַּמְרָה** the same. Deriv. **תָּמַר**, **תָּמַר**, **תָּמַר**, the proper name **תָּמַר**, also in **אֵיתָמַר**.

Pih. I. **תָּמַר** an intensive of **Kal**, of a pillar. Derivat. **תָּמַר**, **תָּמַר**, **תָּמַר**, **תָּמַר**.

Pih. II. **תָּמַר** (redupl.) an intensive of **Kal**. Deriv. **תָּמַר** 2.

תָּמַר (*plur.* **תָּמָרִים**; from **תָּמַר**) *masc.*
1. prop. *a slender, tall tree*, specially the date-palm, once indigenous in Palestine Jo. 1, 12, **נח** 8, 15, especially about יְרֵחוֹ (see **הַתְּמָרִים**) *Josephus* Antiq. 15, 4, 2, at **עֵין-זֶדְדִי** Solin. 38, 12, in the neighbourhood of the יָם **בְּנֵה-זֶדְדִי** Diod. Sic. 2, 48, at the **בְּנֵה-זֶדְדִי** *Josephus* Jewish Wars 3, 10, 8, and a symbol of Palestine on Jewish coins (*Froehlich*, ann. syr. tab. 18). Its ever-green leaves Ps. 92, 13 and its slender, straight growth Song of Sol. 7, 8 served for comparisons in poetry. The slender, bow-shaped branches (**כַּפּוֹת תְּמָרִים** Lev. 23, 40, **LXX** *ἀλλυσιτρα*) were waved at the feast of tabernacles as well as at the solemn reception of princes and generals as an expression of joy 1 Macc. 13, 51; **JOHN** 12, 13. In the Wady Ghurundel (**אֵלֶם**) the Israelites found seventy palm-trees beside twelve fountains Ex. 15, 27; Num. 33, 9. **עֵיר הַתְּמָרִים** (*city of palms*) Deut. 34, 3, **JUDGES** 3, 13, 2 Chr. 28, 15 is an epithet of יְרֵחוֹ or rather of the district about *Jericho*, so called from its numerous groves of palms. — 2. only in **JUDGES** 1, 16 the name of the old home of the Kenite tribe, whence they wandered forth to Palestine and arrived there with the Israelites. According to *Le Clerc* it is the name of the famous palm-district in Arabia, which Diod. Sic. 3, 42 calls *Φοινικαῖον*, and Strabo describes (p. 776). — 3. (*palm-plantation*) *n. p.* of a city on the south border of Palestine, whence

the southern border stretches as far as *Meriboth-Kadesh* (on the Edomite border), a still more southerly point Ez. 47, 19; 48, 28. It has been understood to mean the city **Θαμαρά**, mentioned by *Eusebius* (s. v. *Ασασαθαμαρά*), a day's journey from **חֶבְרֹון**, on the way from the latter to the sea-port **אֵילֶת** (**אֵילֶת**), whose ruins were found by *Robinson* (Pal. II. p. 616. 622) in the ruins of *Kurnub* (see קֶרֶשׁ). This **תָּמַר**, as the **K'tib** in 1 **Kings** 9, 18 reads for **תָּדְמָר**, is said to be one of the strong places built by Solomon; so that after the secure holds in *northern* and *middle* Palestine are mentioned in the passage, a strong place in the extreme south would also be adduced; hence the addition *in the wilderness* (Judah), *in the land*, i. e. in Palestine proper. At the time of *Eusebius* a garrison lay in **Θαμαρά**, and a fort put there must really have commanded the pass through which people went from Edom to Jerusalem. — 4. (*a column*, comp. **תָּמַר**) in **תָּמַר**, the name of a deity (**בַּעַל**), who was worshipped in the form of a priapus-column; called also *Demarus*, *Thamyras*. From this **בַּעַל תָּמַר** (see under **בַּעַל**) a city not far from **גִּבְעָה** in a northerly direction got its name **JUDGES** 20, 33, called **תָּמַר** in *Eusebius*, in whose day it was a small village. In this application of the word, **תָּ** may perhaps have denoted

the phallus, like Ar. **إِنْبَار** to stand up straight, of the membrum virile. — 5. in **תָּמַר** which is spoken of at length below **הַצֵּדִין**. — 6. (*the slender*) *n. p. j.* **GEN.** 38, 6; 2 **SAM.** 13, 1; 14, 27. — 7. in **אֵיתָמַר** (= **אֵתֵתָמַר**) *n. p. m.* Ex. 6, 23.

תָּמַר see **תָּדְמָר**.

תָּמַר (only *plur.* **תָּמָרִים**, with *suff.* **תָּמָרִי** = **תָּמָרִי**, from **תָּמַר** *Pih.*) *m.* a slender palm, engraved in wood or stone Ez. 40, 16 22 31 34; 41, 18, as an ornament; **LXX** *φοινῖς*.

תָּמַר *m.* 1. a palm, same as **תָּמַר**, hence **דְּבֹרָה** (*Deborah's palm*) the name of a palm-tree under which Deborah

abode and sat in judgment JUDGES 4, 5. — 2. *a pillar*, especially a priapus-pillar, which was set up in cucumber fields to scare away birds JER. 10, 5; to be compared with the apocryphal letter of Jeremiah verse 70.

תְּמָרָה (from the *masc.* תָּמָר; *plur.* constr. תְּמָרוֹת, for which many mss. have תְּמָרוֹת or תְּמָרוֹת) *fem.* *a pillar*, of שֶׁשׁ SONG OF SOL. 3, 6, Jo. 3, 3, similarly צִמְדִּיר Talm. together with תְּמָרָה, the same.

תְּמָרָה (*plur.* תְּמָרוֹת) *fem.* same as תְּמָרָה 1 KINGS 6, 29 32 35; 7, 36; Ez. 41, 19. Along with other sculptured things palms were used, both as an emblem of Palestine and to represent a thing elevated.

תְּמָרִיק (from תָּמַק; only *pl.* תְּמָרִיקִים, constr. תְּמָרִיקִי, with suff. תְּמָרִיקִי) *m.* 1. *an abstract, a rubbing in*, with salve and oil; *a purification or cleansing of the skin* ESTH. 2, 12; *concrete, ointment* 2, 3 9. — 2. *Figur. a remedy* PROV. 20, 30 K'ri, for which the K'tib has תְּמָרִיק with the same meaning; comp. מְרִיקִים.

תְּמָרִיר (only *plur.* תְּמָרִירִים) *masc.* 1. (from תָּמַר) *bitterness*, a genitive to מִסָּפֶד JER. 6, 36, זָכָר 31, 15; as an *adverb* (see מִיִּשְׁרָרִים) *bitterly, sharply, injuriously* Hos. 12, 15. — 2. (from תָּמַר II. Pih.) *a way-pillar, an indicator of the road* JER. 31, 21, parallel צִיָּנִים, Arab. قَامِيَر, قَامِيَرَة.

תְּמָרִיק see תְּמָרִיק.

תָּן (*plur.* תָּנִים, once תָּנִין LAMENT. 4, 3 K'tib; from תָּנָן I.) *m.* *prop. howler*, then *a howling animal of the desert* Is. 13, 22, parallel תָּן (which see), or along with בְּנֵי תָּנִין (which see) Is. 43, 20, Mic. 1, 8, Job 30, 29, which announced itself by terrible howlings. The desert was called תָּנִים Ps. 44, 20, מִדְּבַר תָּנִים JER. 9, 10, נֶגֶד תָּנִים Is. 34, 13. It is understood to mean *the jackal*, which suits LAMENT. 4, 3 *they draw out the breast and give suck to their young*, which is also recog-

nised by its howling and dwelling in waste places (see שֹׁנֶה); Targ. תָּנִין, Syr. ܬܢܝܢ (from תָּנָן to howl, to wail), explained by Bar Bahlul ابن اوى (howler, jackal), which Tanchum also gives. Comp. Ar. تَيْمَان a wolf, prop. howler. Saadia (a sea-animal, sea-serpent), Ibn Ganâch, LXX (δράκοντες, σειρήνες, ἐχίνοι) and Vulg. interchange it less correctly with תָּנִין JER. 14, 6; Ez. 29, 3 (which see).

תָּנָא (not used) *Aram. trans.* same as Hebr. תָּנָה I. *to repeat, iterate*, prop. *to double*. Deriv. תְּנִינִית, תְּנִינִי.

תָּנָה I. (Kal only according to some in תָּנָה Prov. 31, 31 and in תָּנָה Aram. for תָּנָה Ps. 8, 2) *intr.* same as תָּנָה (I.), 1. *to call, to praise, to announce aloud*, hence coupled with הִלֵּל Prov. 31, 31; Ps. 8, 2 *which* (viz. all the earth, כָּל-הָאָרֶץ) *praises aloud* (תָּנָה = תָּנָה) *thy majesty*; in the Talm. *to teach and to learn*, i. e. *to recite aloud or to teach aloud*; Targ. in *Pah. to relate aloud, to announce*, for the Hebrew הִגִּיד, *to announce, for the Hebrew הִגִּיד, to mourn*. — 2. *to complain loudly, to lament, to mourn*.

תָּנָה (*infin. constr.* תָּנִין; *fut. pl.* תָּנִין) 1. *to praise aloud, to laud* JUDGES 5, 11, cognate in sense שִׁבַּח, הִלֵּל, רָבִן (to lift up the voice, to call); Aram. תָּנָה, the same, Arab. ثَنَى II. IV. to praise. — 2. *to complain aloud, to mourn with loud lament* JUDGES 11, 40, with ל of a person for; but תָּנִין may be also the *infin.* of תָּנָן I.

תָּנָה II. (תָּנָה) *tr.* properly *to hand, to offer, to reach*, hence *to give, bestow*; absol. *to distribute*, Hos. 8, 10 *though they distribute presents among the nations* (to make them well disposed towards them), yet now I gather them (the גִּזְרִים, i. e. the Assyrian army) *into a mass* (it is unnecessary, to take יָחַד = יָחַד); also *to reward, to hire*. Derivat. תָּנָה, the proper name תָּנָה (= תָּנָה).

תָּנָה *Hif.* תָּנָה *to give, to bestow, to give up*, אֶתְּנָה Hos. 8, 9; also in a good

sense, hence the proper name **תַּנִּינָאֵל** (from the noun **תַּנִּינָה**).

The organic root **תִּנְה** is ident. with that in **תִּנֵּן** II. (see **תִּנֵּן** Ez. 16, 33 gift), **תִּתֵּן**. The objective sense *to stretch, extend*, from which *to stretch to, to reach* arose, is also in **תִּתֵּן** III. and **תִּתֵּן**.

תִּנְה III. (not used) *intr. to rest, to encamp, to dwell*, enlarged from **נָחָה** I.

by prefixing **ת**; Ar. **تَنَّى** the same. Derivat. **תִּנְיָה**.

תִּנְיָה (pl. **תִּנְיָו**, from **תִּנְה** III.) *fem. a dwelling, abode* (of a shepherd), MAL. 1, 3 **תִּנְיָו מִדְּבָר** = **תִּנְיָו מִדְּבָר** (Jer. 9, 9) of pastures (LXX, Syr.); comp. Arab.

تَنْاء dwelling, from **تَنَّى**. Rashi and Kimchi: *jackals*, same as **תָּן**, and **תִּנְיָו מִדְּבָר** for *jackals of the desert*; comp. **תִּנְיָו מִדְּבָר**, conseq. from **תָּן** I.

תִּנְיָוָה (from **נָחָה** I.) *f. removal, alienation*, i. e. the withdrawal of oneself from a person or thing, and so metaphor. *enmity* Num. 14, 34; Job 33, 10.

תִּנְיָוָה (constr. **תִּנְיָוָה**, with suff. **תִּנְיָוָה**, pl. **תִּנְיָוָה**, from **נָחָה** I.) *fem. fruit*, of the field Deut. 32, 13; Ez. 36, 30; *produce* JUDGES 9, 11, fig. Is. 27, 6. In LAMENT. 4, 9 the Vulg. has translated **תִּנְיָוָה** **תִּנְיָוָה**. Others read **תִּנְיָוָה תִּנְיָוָה** to bring out a suitable sense.

תִּנְיָוָה (only constr. **תִּנְיָוָה**, from **תִּנְיָוָה** or **תִּנְיָוָה** I.) *m. the pointed*; with **תִּנְיָוָה** the tip of the ear Ex. 29, 20; Lev. 8, 23.

תִּנְיָוָה (pl. **תִּנְיָוָה**, from **נָחָה**) *f. same* as **נָחָה** *slumber, sleepiness* Ps. 132, 4; Prov. 6, 4; also pl. Job 33, 15, coupled with **תִּנְיָוָה** Prov. 6, 10.

תִּנְיָוָה (constr. **תִּנְיָוָה**, plur. **תִּנְיָוָה**) *f. 1. a waving, moving to and fro* of sacrifices, the parts being raised and waved as a sign of dedication and offering. This was done in the case of the thank-offering with the breast and the right shoulder Lev. 9, 21; 10, 15, in the case of the meat-offering of the Nazarite Num. 6, 20; comp. Varro (*de re rustica* 1, 29): *Extā deis cum da-*

bant, porricere dicebant, and therefore the dedicated pieces were called *porriciae*. — 2. *a moving, tumult* Is. 19, 16, hence **תִּנְיָוָה תִּנְיָוָה** 30, 32 *battles of moving, of tumult, full of tumultuous ones*. — 3. (from **תִּנְיָוָה** IV.) *fruit* Deut. 32, 13 cod. Sam., as in the Samaritan **תִּנְיָוָה** stands for **תִּנְיָוָה** GEN. 1, 11; 3, 15; 4, 25; 7, 3; 15, 3 13.

תִּנְיָוָה (from **נָחָה** I. after the form **תִּנְיָוָה**; pl. **תִּנְיָוָה**, **תִּנְיָוָה**) *m. (fem. only Hos. 7, 4, but where perhaps we should read **תִּנְיָוָה**) prop. a hearth, furnace*, especially of God in Jerusalem, hence *an altar, a place of sacrifice* Is. 31, 9, parallel **תִּנְיָוָה** (comp. **תִּנְיָוָה** according to some; Aram. **תִּנְיָוָה** fire); also *an oven* Lev. 2, 4, coupled with **תִּנְיָוָה** 11, 35 (pots for roasting or boiling); *an oven for baking* 26, 26, a figure of men heated with wine or lust Hos. 7, 4 6 7, of fever-heat LAMENT. 5, 10, or of the last day MAL. 3, 19, fully **תִּנְיָוָה** Ps. 21, 10, a figure of total destruction; **תִּנְיָוָה** **תִּנְיָוָה** *an oven covered with smoke*, coupled with **תִּנְיָוָה** GEN. 15, 17 a figure of the presence of God as a fiery Being of light. **תִּנְיָוָה** NEH. 3, 11 and 12, 38 is the name of a tower on the walls of Jerusalem, where ovens were. Aram. **תִּנְיָוָה**, **تَنْوَر**, Zend. *tanura*, though **תִּנְיָוָה** seems to have been more used in Aramaean.

תִּנְיָוָה (only pl. **תִּנְיָוָה**, with suff. **תִּנְיָוָה**, **תִּנְיָוָה**; from **תִּנְיָוָה**) *m. pl. pity, compassion* Ps. 94, 19; *consolation* Jer. 16, 7. The sing. **תִּנְיָוָה** became afterwards a proper name.

תִּנְיָוָה (only plur. **תִּנְיָוָה**, with suff. **תִּנְיָוָה**) *f. consolation, a word of comfort* Job 15, 11; 21, 2.

תִּנְיָוָה (*comfort*) *n. p. f. (not masc., as the mother's name often follows **תִּנְיָוָה** in genealogical tables)* 2 KINGS 25, 23; Jer. 40, 8.

תִּנְיָוָה 1. plur. from **תִּנְיָוָה** which see. — 2. sing. for **תִּנְיָוָה** which see.

תִּנְיָוָה (from **תִּנְיָוָה**) Aram. *num. ord. m.*, **תִּנְיָוָה** *f., the second* DAN. 7, 5.

תַּיִן (from תָּן II. or III.; twice תַּיִם Ez. 29, 3; Jer. 14, 6; pl. תַּיִיִם *masc.* either an animal which winds or twists itself or which stretches itself along, hence a *great water-animal* GEN. 1, 21, a *sea-serpent* Ex. 7, 9 10 12, to which poison (חֲמָדָה) is ascribed DEUT. 32, 33, parallel תַּיִיִם; the *crocodile*, a symbol of Egypt Is. 51, 9; Ez. 29, 3; Ps. 74, 13; a *sea-monster* JOB 7, 12, a figure of a dangerous enemy, and symbol of the all-devouring Babylonian empire JER. 51, 34, consequently equivalent to לַיִיִּתָּן (which see); a *dolphin*, which fetches its breath heavily 14, 6. Comp. Syr. ܬܝܢܐ, Arab. تَيْن, also تَنُّن a tunny-fish, Greek *θύννος*. — Compounded with 'ת, עֵין תַּיִן (serpent-fountain) is the n. p. of a spring near Jerusalem NEH. 2, 13.

תַּיִיִּתָּן (prop. stat. constr. of תַּיִיִּתָּן repetition) Aram. adv. repeatedly, a second time DAN. 2, 7.

תַּיִן (not used) intr. to be pointed, enlarged from תָּן; the organic root is also in Targumic תַּיִן. See תַּיִן I. Derivat. תַּיִיִּתָּן.

תַּיִן I. (not used) intr. prop. same as תַּיִן I. to sound, to call, to cry, to complain; Arab. طَنَّ tinnire, vocem edere, redupl. طَنْطَنْ sonare, تَنْ susurrum edidit, تَدَدَنْ to murmur. It seems to be onomatopoeic like צִלְצֹל, צִלְצֹל. Derivat. תַּיִן.

תַּיִן II. (not used) intr. to wind, to twist, of serpents (comp. לַיִיִּתָּן from לָוָה) or great water-animals, of the crocodile; proceeding from the fundamental signification to bind, to fasten to; Arab. تَنَّن, whence תַּיִן an associate. For the organic root תָּן comp. that in תַּיִן, תַּיִן, תַּיִן, תַּיִן, תַּיִן, תַּיִן. Derivat. תַּיִיִּתָּן (תַּיִיִּתָּן).

תַּיִן III. (not used) 1. intr. to stretch, to be extended, of long, slender water-animals and serpents; according to some a fundamental signification for תַּיִן;

transferred to time, to continue, to be enduring, firm; comp. תַּיִן, תַּיִן. — 2. tr. to stretch forth, to reach out, to give, to bestow. Derivat. תַּיִן, תַּיִן according to some, perhaps also the proper name תַּיִן.

תַּיִן (not used) Aram. intr. to smoke; but also to burn, Aram. תַּיִן, תַּיִן, whence תַּיִן, תַּיִן smoke; ident. in its organic root with that in תַּיִן. From this verb have been derived the Aram. תַּיִן oven, Syr. ܬܝܢܐ, and thence the Ar.

ܬܝܢܐ (a lime-kiln, a smelting furnace), Persian تون, but these are to be referred to תַּיִן (תַּיִן). See תַּיִן.

תַּיִן (from תַּיִן) f. 1. the *chameleon* LEV. 11, 30, so called from its frequent inspirations of the air, so that it was believed to live upon air (Pliny H. N. 8, 51; Oken, Naturgesch. VI, 647 seq.); according to the Jer. Targ. I. the *salamander*; according to the LXX and Vulg. *talpa*. — 2. the name of a species of owl, perhaps the *screech-owl*, *strix stri-dula* or *strix otus*, which sends forth a rustling, blowing sort of noise LEV. 11, 18. Onkelos בורא (= Ar. بومة) horn-owl, Jer. Targ. I. אוֹרֵיָא, αὐρεῖα, and צִרְיָא bubo; Syr. ܬܝܢܐ the night-owl, a meaning followed by Rashi and Kimchi.

תַּיִן (Kal not used) intr. to be objectionable, despicable, detestable, injurious, adverse; a farther development of תַּיִן (תַּיִן to LAMENT. 2, 1, which the Targ. renders קִיץ by תַּיִן prefixed; comp. תַּיִן to reject, to abominate, תַּיִן turpitude, תַּיִן to offend. From תַּיִן II. (to תַּיִן) is developed. Derivat. תַּיִיִּתָּן.

Nif. תַּיִן (part. תַּיִן) to be abominable, corrupt, coupled with תַּיִן JOB 15, 16; to be rejected, cast away Is. 14, 19; to be despised 1 CHR. 21, 6.

Pih. תַּיִן (part. תַּיִן, inf. תַּיִן fut. תַּיִן, also תַּיִן) to abhor, with the accusative JOB 19, 19; 30, 10, אָבַל Ps. 107, 18; to despise, מִשְׁפֹּט MIC. 3, 9; to put away from one, שָׁקַר Ps. 119, 163,

coupled with שָׁנָא *to refuse*, *to asperse, insult*, *to reject*, with שָׁקַץ 7, 26; *to disfigure*, יָפִי EZEK. 16, 25 (by professional adultery); *to repel*, נִהְלָה Ps. 106, 40; *to soil*, i. e. to make repulsive JOB 9, 31. מִתְּעֵב (properly a part.) Is. 49, 7 is a noun *object of aversion*, as מִסְתָּר 53, 3 is a noun.

Hif. הִתְעֵב (fut. ap. יִתְעֵב) *to do abominably or shamefully*, with עֲלִילָה following Ps. 14, 1, coupled with הִשְׁחִית 53, 2, or followed by an infin. and ל 1 KINGS 21, 26; הִתְעֵב מִן *to act more abominably than* Ez. 16, 52; comp. הִרְעָה.

תָּעָה (part. תֹּעֵה, pl. constr. תֹּעִי; inf. constr. תִּעֹז; fut. יִתְעֵה, ap. נָתַע) intr. same as נָתַע (which see) *to vacillate*, in act, walk or speech; hence *to reel*, בִּשְׁכָר Is. 28, 7; *to be giddy, confused*, of לֵבָב 21, 4; Ps. 95, 10; *to be erring, blinded*, of רֵיחַ Is. 29, 24; *to wander about* Ps. 107, 4; 119, 176; Is. 53, 6; GEN. 37, 15; *to go into the pathless desert* Is. 16, 8; with ל *to wander to* 47, 15, with מִן *to wander from* Ps. 119, 110, PROV. 21, 16, Ez. 44, 10, also with מֵאֲחֵרִי Ez. 14, 11; also without מִן *to wander from the mark* PROV. 14, 22, if it be not = אָבַד; specially *to wander from God*, i. e. *to practise idolatry*, *to sin* Ez. 44, 10, to which the Aram. טָעָה, the noun טָעִי and the Arab. طَاعُوت idol, point. Derivat. תֹּעֵה, the proper names תֹּעִי, תֹּעֵה.

Nif. נִתְעָה (inf. constr. תִּתְעֹז) *to stagger about, to reel*, of שִׁבּוֹר Is. 19, 14; *to be deceived*, בָּשָׂר נִתְעָה Job 15, 31 *who is deceived by vanity (sin)*, if we should not read נִתְעָב, and refer it to יִתְעָב. On נִתְעָב Job 4, 10 see נִתְעָב.

Hif. הִתְעָה (part. מִתְעֵה, pl. מִתְעִים; fut. יִתְעֵה, ap. יִתְעֵה) 1. causative, *to cause to wander*, בָּתָּהוּ Job 12, 24; Ps. 107, 40; *to make totter or reel*, בִּשְׁכָר Job 12, 25; *to lead astray* JER. 50, 6; *to mislead* Prov. 10, 17, omitting the accus.; so too Is. 3, 12; 9, 15; רֶסֶן מִתְעָה 30, 28 *a bridle leading astray* (in the case

of wild animals), i. e. a violent bridle; *to seduce* Is. 19, 13 14; with the accus. and מִן *to cause to stray from*, i. e. to send into strange parts GEN. 20, 13, or to lead from the right way Is. 63, 17; fig. *to lead astray*, into crime and vice HOSEA 4, 12, MICAH 3, 5, into idolatry 2 KINGS 21, 9; 2 CHR. 33, 9. — 2. Like Kal *to err*, JER. 42, 20 K'ri (הִתְעִיתָ) *ye err* (from the way of salvation) *at the cost of your life*. The K'tib has here unsuitably הִתְעִיתָ, the LXX read הִתְעִיתָ. To escape the unusual Kal-meaning in Hifil it is better perhaps to read the Hithp. הִתְעִיתָ.

תָּעָה (error, erroneous way; from תֹּעֵה) n. p. m. 1 CHR. 18, 9, for which 2 SAM. 8, 9 has תֹּעִי.

תְּעוּדָה (from תֹּעֵד) f. prop. attestation, hence assurance, i. e. a divine announcement (see הִתְעִיד) Is. 8, 16; generally = חֻקַּת a precept of God Is. 8, 20; an old custom, an attested usage RUTH 4, 7.

תְּעוּפָה (from תֹּעֵף II., lengthened by an accentless *ah* תְּעוּפָה) masc. darkness, obscurity JOB 11, 17, conseq. = תְּעוּפָה and תְּעוּפָה; Targ., Rashi and some mss. read תְּעוּפָה (after the form תְּעוּדָה) with the same meaning.

תְּעוּפָה see תְּעוּפָה.

תֹּעֵי see תֹּעֵי.

תָּעַל I. (not used) intrans. same as תָּעַל I. *to bend inward, to sink*; hence *to be deep, hollow, of channels and trenches*. Deriv. תְּעֻלָּה.

תָּעַל II. see תָּעַל I. in Hithpa.

תְּעֻלָּה f. 1. (from תָּעַל I. after the form בְּרֵכָה, constr. תְּעֻלָּה, pl. תְּעֻלּוֹת) a ditch, a channel 1 KINGS 18, 32 35; תְּעֻלָּה the channel of the pool, of the Gihon 2 KINGS 18, 17; 20, 20; Is. 7, 3, which has two outlets, canals as it were, an upper and a lower one Ez. 31, 4. — 2. (from תָּעַל) prop. something put upon, i. e. a bandage, a plaster JER. 30, 13; 46, 11; comp. תְּעֻלָּה אֶרְבָּה under זָהָב (only pl. תְּעֻלּוֹת; from תָּעַל I.)

masc. pl. prop. windings, turnings, like **צַסִּירָה** (which see); hence *mishap*, *misfortune*, **Is. 66, 4** *I have also pleasure in their misfortune*; concrete enemies, persons that cause adversity **3, 4**, not = **עוֹלָל**.

תַּעֲלָם (only with *suff.* **מִה**; from **עָלַם** I.) *m.* a hidden thing, i. e. *treasures* (of gold mines) **Job 28, 11**.

תַּעֲלָמָה (only *plur.* **תַּעֲלָמוֹת**; from **עָלַם** I.) *fem. plur.* what is hid or secret, of **הַמָּדָה** **Job 11, 6**, **לֵב** **Ps. 44, 22**, i. e. *what is deep, inward*.

תַּעֲנוּגָה and **תַּעֲנוּגָה** (*plur.* **תַּעֲנוּגִים**, with *suff.* **תַּעֲנוּגָה**; from **עָנַג** *m.* good cheer, voluptuousness **Prov. 19, 10**; *plur.* **תַּעֲנוּגִים** **Mic. 1, 16** *delight, pleasure*, **בְּנֵי תַּעֲנוּגִים** (**Jer. 31, 20**); *tenderness, tender care* for **2, 9**; *sexual pleasure* **SONG OF SOL. 7, 7**.

תַּעֲנוּגָה (only *plur.* **תַּעֲנוּגוֹת**, from **עָנַג**) *fem. plur.* *delight*, of the enjoyment of love **Eccles. 2, 8**, like **תַּעֲנוּגִים** **SONG OF SOL. 7, 7** and **עָנַג** (which see).

תַּעֲנִית (from **עָנָה** II; with a *suffix* **תַּעֲנִיתִי**) *f.* self-affliction, fasting **Ezr. 9, 5**, common in the Mishna; old Hebr. **עָנָה**.

תַּעֲנִיָּה and **תַּעֲנִיָּה** (from **עָנָה**; *battlement-like place*) *n. p.* of a Phœnician royal city, coupled with **מָגִדוֹ** and **בֵּית** **שָׁאֵן**, allotted to Manasseh, but within the boundaries of Issachar **JOSH. 12, 21**; **JUDGES 1, 27**; **5, 19**; **1 KINGS 4, 12**. It lay on the slope of the western mountains which bounded the plain of **יִזְרְעֶל** over against **גִּלְבָּעַי**. At the present day it is but a small village with ruins, called *Ta'anúk*, south of *el-Lejjun* on a hill at the south end of the plain of Esdraelon (**Robinson III, 156**; later **Bibl. Res. p. 152**).

תַּעֲעֵר (i. e. **תָּעַר**; *Kal* not used) *intrans.* to stammer; to speak foolishly or senselessly; **Ar.** (redupl.) **تَعَعَّ**, **تَعَتَّعَ**, **تَعَتَّعَ**

with the same meaning, then *trans.* to mock at, scorn, metaph. as in **לָעַג** (**Targ.**); **Phenic.-Numid. inscription VI.** the same.

To compare it with **תַּעֲעֵר** yields no good sense.

Pih. (redupl.) **תַּעֲעֵר** (*part.* **תַּעֲעֵרֵת**) to mock, to scoff **GEN. 27, 12**; comp. **Arab.** **تَعَفَّى**. *Deriv.* **תַּעֲעֵר**.

Hithp. **תַּעֲעֵרֵת** (*part.* **תַּעֲעֵרֵת**) to shew oneself a mocker, to mimic, to mock, with **בֶּן** of a person **2 CHR. 36, 16**, coupled with **הַלְעִיר**.

תַּעֲצָמָה (only *plur.* **תַּעֲצָמוֹת**; from **עָצַם** *fem.* **עָצָם**) *fem. plur.* power, might, coupled with **לֵב** **Ps. 68, 36**.

תַּעֲרָר I. (not used) *trans.* same as **שָׁעַר** to separate, to cut off, to cut away, to shave off; **Arab.** **نَفَّرَ**. *Deriv.* **תַּעֲרָר** 1.

תַּעֲרָר II. (not used) *trans.* same as **עָרַר** I. (from which it is enlarged by **רָר**) to deepen, vessels &c. As **עָר** is stem to **מַעְרָה** (hole), so is **תַּעֲרָר** II. to **תַּעֲרָר** 2.

תַּעֲרָר *m.* 1. (from **תַּעֲרָר** I.) prop. an abstract, cutting; commonly concrete, a razor, sharp knife, of **גִּלְבָּעַי** (which see) **Ez. 5, 1** (where the **LXX** thought of **תַּעֲרָר** 2), for cutting off hair **NUM. 6, 5**; **8, 7**; the figure of a slanderous tongue **Ps. 52, 4**; **תַּעֲרָר הַפֶּסֶסֶר** **Jer. 36, 23** a knife to sharpen the calamus; a sword **Is. 7, 20**. — 2. (from **תַּעֲרָר** II. or from **עָרָה** = **עָרָה** I., with *suff.* **תַּעֲרָרָה**) the sheath, vagina, of a sword **1 SAM. 17, 51**; **Ez. 21, 8 10**.

תַּעֲרָבָה (from **עָרַב** I.; *plur.* **תַּעֲרָבוֹת**) *fem. plur.* suretyship, security; hence **בְּנֵי הָהָר** hostages **2 KINGS 14, 14**; **2 CHRON. 25, 24**.

תַּעֲרָעַר (only *plur.* **תַּעֲרָעָרִים**, from **תַּעֲרָעַר** *Pih.*) *m. plur.* mockery, scorn, **מַעֲשֵׂה חַ'** work i. e. result of scorn **Jer. 10, 15** and **51, 18**, instead of its being **מַעֲשֵׂה צִעֲצִיעִים** (see **2 CHR. 3, 10**).

תַּה (*pl.* **תַּהִים**, with *suff.* **תַּהִיָּה**; from **תָּהַ**) *m.* a (hand-) drum (consisting of a broad hoop with a stretched hide, the margin furnished with bells or rattles of metal) coupled with **בָּזָר**, and beaten at solemn partings **GEN. 31,**

27, victory-festivals Ex. 15, 20, entertainments Is. 5, 12, and religious processions Ps. 149, 3, usually by women JUDGES 11, 34. The expressions were used: *to take the drum or timbrel into the hand* Ex. 15, 20, and also *to put on* Jer. 31, 4. Arab. *ذق*, whence the Spanish *adufe*. Ez. 28, 13 *מלאכה וזהב* and *golden was the work of thy* *הפס* and *הפס* *with thee*; from the day of thy origin they (the *הפס* and *הפס*) were made. After saying, *thy carving* (*מסכתה* = *מטבתה*) *was of pure precious stones*, whereupon three times three are mentioned, there follows a description of the costly *הפס* and *הפס*, in which the preceding *וזהב* (LXX), not belonging to the nine precious stones, gives the material out of which they were partly made. *הפס* may be *tabrets* whose rim together with the rattles in the margin were of gold; and *הפס* (*חלילים*) *flutes*, whose chasings and keys were also golden. Hence it is unnecessary to interpret the word with Jerome as meaning the *drum* or *hollow* in which a gem is set, *bezel*; or to read with the LXX *הפס* (*thy treasures*) or *הפס* (*thy stamps*).

הפארה (from *פארה* II.) *fem. splendour, ornament*, of *צפירה* Is. 28, 5, *מקל* Jer. 48, 17.

תפארת (*absol. and constr.; with suff.* *תפארתו*, *תפארתה*, *תפארתם*, *תפארתן* from *פארה* II.) *fem. ornament* Is. 3, 18, *beauty*, a genitive to *בגד* 52, 1, *כלי* Ez. 16, 17; *figur. fame* Prov. 19, 11; *object of renown* Is. 20, 5; *pride, haughtiness* 10, 12; *glory, majesty*, coupled with *שם* Ps. 96, 6, 1 Chr. 29, 11, *נצח* Deut. 26, 19, *כבוד* Ex. 28, 2, *נאון* Is. 4, 2, *הדולה* Jer. 13, 11; a genitive to the ark of the covenant Ps. 78, 61, the temple Is. 60, 7, Israel 46, 13; *honour* JUDGES 4, 9.

תפירה (*plur. תפירות, constr. תפירי*, commonly derived from *פירה*, better from *תפה* or *תפה*) *m. properly a thing swell-*

ed up, heightened like a hill; hence 1. *an apple*, SONG OF SOL. 2, 5, *וזהב* *an orange or apricot* Prov. 25, 11; commonly *apple-tree* SONG OF SOL. 2, 3; 8, 5, coupled with *הפס* as an excellent tree Jo. 1, 12; Ar. *نفاح* the same. The derivation from *פירה* is too general. Hence it is better to take it from *נפה* or *תפה* *to swell up, to be hill-shaped*, like the Ar. *نفح* (comp. the proper name *נפה*) and Talm. *תפה*. — 2. (*hill-place*) *n. p.* of a city in Judah Josh. 12, 17, now in Arab. *تفح* (see Robinson II. p. 428); and of another city on the confines of Ephraim and Manasseh 16, 8. — 3. (*thick one*) *n. p. m.* 1 Chr. 2, 43.

תפירה (from *פירי*, only *plur.* with *suff.* *תפירותיכם*) *fem. same as תפירה* (Is. 11, 12) *dispersion, plur. dispersed flocks*; Jer. 25, 34 *and as for your dispersions, ye shall fall* (Aqu., Symm., Theod., Jerome, Rashi, Kimchi). So read many editions and mss.; but the Masora has *תפירותיכם* = *תפה* (see *פירי*), because a verb is expected, and then it should be rendered, *and I dash you in pieces*.

תפה (not used) *intrans. to swell out, to be thick, of flesh; to be hill-shaped, capacious, of an earth-heap*; Talm. *תפה* *to grow, to swell, of things, opposite צמק, מץ, כנף*; hence the Talm. *תפחה* *a swelling, tumour, תפחה a hill of heaped earth*. *תפה* has also the same meaning. Derivat. *תפיה*, and the proper name *תפיה*.

תפין (only *pl. constr. תפין*, *תפין*; from *תפין* II. with the termination *תפין*) *m. something dried, baked, of a cake for sacrifice*, LEV. 6, 14 [21] *dried shalt thou offer it, it shall be baked in pieces like the meat-offering*, after it has been properly mixed with oil and prepared in a pan, it shall be cooked in pieces like the meat-offering (Rashi, Samuel ben Meir, after the Talm.). According to Ibn Esra, with the form of a *heart-dress*, the strues of the Romans having also a peculiar form; conseq. from *תפה*, Arab.

תָּפִי (whence **אֲתִיבֵה** head-dress). According to *Jeshua ben Jehuda* (in his Commentary on the Pentateuch) it is a cake baked in the form of a four-sided clay- or gypsum-brick, called in the Arabic dialect of Tabaristan **تُفُونِي** or **تُفِينِي**; and so also does *Sahl* explain it. According to *Saadia* and *Ibn Ganach* it is compounded of **אֲתִיבֵה** and **נִי** = **נָא**, i. e. not baked completely through (after the Talm.). But all these and similar etymologies are destitute of definite etymological views.

חָפֶל I. (not used) *trans.* same as **חָפַל** prop. to fasten to or upon; hence to spread on, to whitewash, Ar. **طغل**. The noun **ἀσφαλτος** (asphalt, hard earth) may have come to the Greeks through the Phenicians and been **אַחֲפֶלֶת**. Derivat. **חָפַל** 1, the proper name **חָפַל** and **אַחֲפֶלֶת**.

חָפֶל II. (not used) *intr.* to be viscous, tough, slimy, of spittle, froth, the white of an egg, purslain sauce; hence to be adverse, disgusting, tasteless, insipid. Ar. **تَقَل** to be tasteless, insipid, to have a bad smell; **تَقَل** spittle, denom. **تَقَل** to spit. Deriv. **חָפַל** 2, **חָפֶלֶת**.

חָפֶל m. 1. (from **חָפַל** I.) whitewash, plaster, for spreading (**הָיָה**) upon walls Ez. 13, 10-13; 22, 28; a figure of hypocrisy, comp. MATTH. 23, 27; ACTS 23, 3; Aram. **חָפֶל** clay, plaster, = Hebr. **חָפֶל**; Maltese *tafel* loam, Arab. **طفال** the same. — 2. (from **חָפַל** II.) anything slimy, of the white of an egg and viscous purslain broth; hence unsavoury, unseasoned, insipid JOB 6, 6; in Talm. the opposite of **מְלִיחָה**; figur. *unbecoming*, foolish, false LAMENT. 2, 14; comp. **חָפֶלֶת**.

חָפֶל (from **חָפַל** I.; plaster, mortar) n. p. of a locality in the Sinaitic wilderness, over against **פְּתָחֶךָ**, so called probably from the chalk beds there DEUT. 1, 1; now **الطفيلة** (Tüfileh); Robinson II, pp. 570. 600. In Maltese *Rds yt-tafal*, means a place in the island Gau-

los. — 2. (*lie*, prop. *whitewashing*) in the proper name **אַחֲפֶלֶת** which see.

חָפֶלֶת (from **חָפַל** II.) *fem.* prop. *what is unseasoned, insipid*, only figurat. *absurdity, folly, invective* JOB 1, 22 (oppos. **כָּבוֹד**); 24, 12 *he does not heed* (see **כָּבוֹד** Ps. 50, 23, to which **לִבּוֹ** should be supplied) *absurdity, reviling* (the Peshito and many mss. have less appropriately the reading **חָפֶלֶת**); of false prophets JER. 23, 13, as is immediately explained there.

חָפֶלֶת (*constr.* **חָפֶלֶתְךָ**, with *suff.* **חָפֶלֶתְךָ**; plur. **חָפֶלֶתִּים**; from **חָפַל** II.) *fem.* *prayer*, coupled with **חָפֶלֶת** 1 KINGS 8, 38, **רָבָה** JER. 7, 16; **חָפֶלֶת** to pray 2 KINGS 19, 4; Is. 37, 4; **חָפֶלֶת** to hear prayer Ps. 4, 2; 65, 3; **חָפֶלֶת** to pray much Is. 1, 15; **חָפֶלֶת** Ps. 109, 4 *but I am wholly prayer*; 80, 5 *thou art angry* (= **חָפֶלֶת**) *with the prayer of thy people*, i. e. notwithstanding their praying. **חָפֶלֶת** was afterwards a name for the temple Is. 56, 7; **חָפֶלֶת** DAN. 9, 3 and **חָפֶלֶת** NEH. 11, 17 mean to pray. **חָפֶלֶת** is also a peculiar kind of song in the Psalter Ps. 17, 1; 86, 1; 90, 1; 102, 1 (with a longer periphrasis); 142, 1 with **חָפֶלֶת**. The first two books of the Psalter Ps. 1-72, 20 are termed in the subscription **חָפֶלֶת**, probably because they contain *supplications* for the most part. But **חָפֶלֶת** also means a song of praise, a hymn HAB. 3, 1, in accordance with the sense of the verb 1 SAM. 2, 1.

חָפֶלֶת (with a *suff.* **חָפֶלֶתְךָ**; from **חָפַל**) *fem.* commonly *terror, fear*, JER. 49, 16 *terror over thee* (in the parallel passage Ob. vs. 3 it is omitted); but prob. = **חָפֶלֶת** to denote an Edomite idol in the form of a phallus-image.

חָפֶסֶח (*passage, ford*; from **חָפַס**) n. p. 1. of a border-place of Solomon's kingdom towards the east 1 KINGS 5, 4 [4, 24]. It has been understood of *Thapsacus* on the west bank of the Euphrates, where was a place for the crossing of an army, and for landing and shipping goods coming and going on the

river. From the time of Seleucus Nicator it was called Amphipolis (Plin. 5, 21), Syr. **ܒܝܬ ܡܕܐ** (Thur Meda), in Steph. Byz. s. v. *Ἀμφίπολις*. Probably **תפסח** comes from the Phenicians, the name frequently appearing in Phenician colonies; for example, the river *Thapsacus* and the place *Timpsacum* in Phenicia, the localities *Thapsus*, *Thapsipolis*, *Thapsa* and the river *Thapsus* in Carthag. Africa, *Tipusa* in Numidia and Mauritania, *Tapsus* in Sicily. — 2. of a city on the Jordan, where was a ford 2 KINGS 15, 16. It has been conjectured that it is the city **תפוח** (Josh. 17, 7 8). In Phenician appear **תפסח**, **תפסח**, **תפסח**.

תפח (Kal unused) *trans.* to push, to strike, pulsare, a musical instrument, the breast; ident. in its organic root **תפח** with that in **תפח**, **תפח**, **תפח**, **תפח**; Ar. **دفع**, Sanskrit *tap*, Greek *τυπ* in *τύπτω*, *τύπτανον*, Maltese *tap-tab*, *tef-tef* is the same root. Derivat. **תפח**.

Pih. **תפח** (part. fem. pl. **תפחות**, in pause **תפחות** = **תפחות**) to smite, with **על לבב** on the breast, as a sign of mourning NAB. 2, 8, comp. *pugnis caedere pectus* (Juven. 13, 167); to beat a drum or *tabret*, of **על לבב** Ps. 68, 26, without its being a denom. from **תפח**.

תפח (inf. c. **תפוח**, fut. **יתפח**) *tr.* to tie or sew together, plantain-leaves GEN. 3, 7, opposite **תפח** ECCLES. 3, 7; fig. to put on closely, **שק** JOB 16, 15. The organic root **תפח** is also in **תפח** I, **תפח** II, **תפח** II.

Pih. **תפח** (part. f. pl. **תפחות**) to put on firmly, **בסחות** Ez. 13, 18, of phylacteries and the mantle of prayer (LXX).

תפח (part. **תפח**, pl. c. **תפחי**; part. pass. **תפח**; inf. abs. **תפח**, c. **תפח**; fut. **יתפח**) *tr.* to lay hold of, to seize, with accus. of the object i. e. to hold by force DEUT. 22, 28; JOSH. 8, 23; 1 KINGS 18, 40; 20, 18; to hold fast, with **ב** DEUT. 9, 17; Is. 3, 6; 1 KINGS 11, 30; some-

times with accus. of the object and **ב** whereon GEN. 39, 12; to take in war, **ב** 2 KINGS 14, 7, **ערים** JER. 40, 10; JOSH. 8, 8; to hold, with the additional idea of using, to handle, **ב** GEN. 4, 21, **מגל** JER. 50, 16, **ב** 46, 9, **מגל** Ez. 27, 29, **תפחות** 38, 4, **קשת** Am. 2, 15, **תפחות** JER. 2, 8 (of the priests), **תפחות** NUM. 31, 27 = **תפחות** those taking the war; farther, to lay hold upon, i. e. to do violence to, with the accus. **תפח** Prov. 30, 9; to make fast in, over-lay, with accus. **תפח** HAB. 2, 19, comp. **תפח**; Aram. **תפח** the same.

Nif. **תפח** (inf. c. **תפח**, fut. **יתפח**) to be taken, seized NUM. 5, 13, in an act; to be captured Ez. 21, 28, with **תפח** 21, 29, **תפח** JER. 38, 23; with **ב** of the place Ez. 19, 4 8 prop. for **תפח**, 12, 13, **תפח** Ps. 10, 2; to be conquered, **תפח** JER. 50, 46, **תפח** 48, 41 (joined to a singular), **תפח** 51, 32, **תפח** 51, 41.

Pih. **תפח** (fut. **יתפח**) to lay hold repeatedly, of the **תפח** Prov. 30, 28.

תפח (not used) Aram. *tr.* to decide, to judge, ident. in its organic root **תפח** with that in **תפח** (which see); Arab. **فتى** the same, whence **المفتي** (Mufti) a judge. But for **תפח** we may also assume a verb **תפח**. Deriv. **תפח**.

תפח fem. 1. (from **תפח** I, after the form **תפח**) spittle; hence fig. in **תפח** object spit upon or one whose face is spit on, i. e. an aversion, an abomination JOB 17, 6, comp. *ἔσχατα* MATT. 5, 22, if it be **תפח** and come from **תפח**. — 2. (from **תפח** II.) an altar-place, especially of the worship of Moloch; hence the name of a spot in the valley of Ben-Hinnom, where in times of general danger children were sacrificed on the **תפח** of Moloch JER. 7, 31, and it is also mentioned along with **תפח** 7, 32. Tophet was considered an unclean place in the valley of Hinnom where the sacrificed and slain were buried 19, 6 11 13 14; 7, 32. Hence Jeremiah prophesies in 19, 12, that Jerusalem would be like Tophet, i. e. a burial field. The

Jewish derivation from תָּהָה (according to a tradition of the Moloch-worship), or from פָּתוּחַ (to be wide, of a plain, *Jerome*) have nothing more than a hagadic value.

תִּפְתָּחָהּ (a farther development of תָּהָה, like תִּפְתָּח of תָּהָה from תִּפְתָּח, of תִּפְתָּח, *comm.* place of burning, same as תִּפְתָּח 2, especially that in which the fallen Assyrians were to be burned; a suitable spot for burning the impure heathen Is. 30, 33. The LXX read unintelligibly תִּפְתָּחָהּ.

תִּפְתָּחִי (from תִּפְתָּח or תִּפְתָּח; *def.* תִּפְתָּחִי, *pl.* תִּפְתָּחִי or Syr. תִּפְתָּחִי) *Aram. m.* a judge DAN. 3, 2 3, the name of a high official among the Babylonians. A derivation from the old Persian, from atipaiti supreme master (*Stern, die Monatsnamen* p. 196) — the Vulg. has *praefectus* — is too general.

תָּקַח and תָּקַחָה (not used) *intr.* same as תָּקַח (which see) *to settle, to encamp.* Deriv. תָּקַחָה, תָּקַחָה in the proper name אֶלְתָּקַח or אֶלְתָּקַחָה.

תָּקַח see תָּקַח.

תָּקַחָה (not used) *tr.* same as תָּקַח = תָּקַח, enlarged by ה, *to knot, to bind fast*, then *to be firm or strong*, if תָּקַחָה (which see) be not the stem. Deriv. the proper names תִּקְוָה and תִּקְוָהָה.

תִּקְוָה (from תָּקַח; *firmness, strength*) *n. p. m.* 2 CHR. 34, 22 K'ri, for which the K'tib has תִּקְוָהָה, and the parallel place 2 Kings 22, 14 תִּקְוָהָה.

תִּקְוָהָה (*c.* תִּקְוָה, with *suff.* תִּקְוָהָה; *pl.* תִּקְוָהָה) *f.* 1. a cord, made of twisted threads Josh. 2, 18 21; comp. תִּקְוָה. — 2. *endurance, hope*, from תָּקַח (3) Job 5, 16; 14, 7; תִּקְוָהָה 7, 6 *without hope*; then a good prospect 14, 7; תִּקְוָהָה Jer. 29, 11 *the future and hope*, i. e. future hope, cognate in sense with תִּקְוָה and תִּקְוָהָה Job 4, 6; *the one in whom we hope*, i. e. God Ps. 71, 5; *the thing hoped for* Job 6, 8; אֶסְבִּירָהּ זֶכֶךְ. 9, 12 *prisoners of hope*, i. e. exiles hoping for

freedom. — 3. (*a strong one, hero*; see תָּקַח) *n. p. m.* 2 Kings 22, 14; for which 2 Chr. 34, 22 has תִּקְוָהָה, K'tib תִּקְוָהָה.

תִּקְוָהָה (from תָּקַח in a Hifil-sense, like all such formations, *Ibn Ezra*) *f.* power of standing Lev. 26, 37; Targ. תִּקְוָהָה.

תִּקְוָהָה (*pl.* with *suff.* תִּקְוָהָה) *m.* an adversary, enemy Ps. 139, 21, either = תִּקְוָהָה Hithp. or a word particularly formed.

תִּקְוָהָה (after the form תִּקְוָהָה, from תָּקַח) *m.* a wind-instrument, a trumpet Ez. 7, 14 (LXX), though there is a verbal assonance to Jer. 6, 1; elsewhere שֹׁפָר is used.

תִּקְוָהָה (with *a* of motion תִּקְוָהָה 2 SAM. 14, 2; *firm settlement*, from תָּקַח) *n. p.* of a fortified city on the borders of Judah 2 Chr. 11, 6, south of Jerusalem Jer. 6, 1, from which it is 12 Roman miles distant, six miles from בֵּית-לָחֶם, on a height (Jerome). Here a large desert adapted for the pasture of cattle but otherwise unfruitful, מְדִבְרַת תִּקְוָהָה 2 Chr. 20, 20, ἡ ἐρημος Θεωοῦ 1 MACC. 9, 33, commenced. תָּ was the home of the prophet Amos, where he lived as a keeper of cattle. At a later period אֶשְׁחִיר appears as possessor (אֶשְׁחִיר) of תָּ 1 Chr. 2, 24; 4, 5. The ruins of this city are still preserved (*Robinson II.* p. 182) under the name of תִּקְוָהָה (Teku'a). *Gent.* תִּקְוָהָה 2 SAM. 23, 26, *fem.* תִּקְוָהָה 14, 4, *pl. m.* תִּקְוָהָה Neh. 3, 5.

תִּקְוָהָה (*c.* תָּקַח, with *suff.* תִּקְוָהָה; *pl.* תִּקְוָהָה; from תָּקַח which see) *f.* a circuit, of the sun Ps. 19, 7; *the lapse*, of the year 2 Chr. 24, 23, without לָ Ex. 34, 22; לִתְקִיפַת הַיָּמִים 1 Sam. 1, 20 *after the lapse of the days* (of pregnancy); modern Hebrew *return of the year*.

תִּקְוָהָה (from תָּקַח Pih.) *m.* the strong, mighty one, ECCLES. 6, 10 *who is stronger (שֶׁתִּקְוָהָה) than he*, for which the K'tib has שֶׁתִּקְוָהָה with the article, definitely, as if referring to God. Perhaps the K'tib should be read שֶׁתִּקְוָהָה *to pass for mighty* (comp. הַיָּבִיר Ps. 12, 5), though the Hifil does not occur elsewhere.

תַּקִּיף (*pl.* תַּקִּיפִים) *Aram. adj. m.,* תַּקִּיפָה (*f.* mighty, strong, of God DAN. 3, 33, hard 2, 40; 2, 42. *Syr.* the same.

תַּקִּל (*only part. pass.* תַּקִּיל = תַּקִּיל, chosen perhaps on account of מְקִיל, with a pronominal suffix תַּקִּילָהּ thou hast been weighed) *Aram. tr.* same as Hebr. תַּקִּל DAN. 5, 25 27; in Targ. the deriv. תַּקִּיל, מְתַקֵּל, מְתַקֵּל.

תַּקֵּן (*inf. c.* תַּקֵּן) *intr.* same as תַּכֵּן *to be straight, right*, ECCLES. 1, 15 *the crooked (in the world's arrangements) cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the *Aram.* also attaches itself in part, it is the same as כָּן 2 *to create, to direct*, which suits well. *Derivat.* תַּקֵּן in the proper name אֶלְתַּקֵּן.

תַּקֵּן (*inf. c.* תַּקֵּן) *intr.* same as תַּכֵּן *to be straight, right*, ECCLES. 1, 15 *the crooked (in the world's arrangements) cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the *Aram.* also attaches itself in part, it is the same as כָּן 2 *to create, to direct*, which suits well. *Derivat.* תַּקֵּן in the proper name אֶלְתַּקֵּן.

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ground) GEN. 31, 20, JER. 6, 3, Arab. ضَب; also תַּקֵּן alone GEN. 31, 20. תַּקֵּן *to clap or strike the hands*, as a sign of joy PSALM 47, 2, of mocking, with עַל at one NAH. 3, 19, of surety PROV. 17, 18, with לְ for one 6, 1, and without תַּקֵּן 11, 15. — 2. *to strike up*, a wind-instrument, i. e. *to blow it*, בְּשֹׁפָר JOSH. 6, 4, JUDGES 3, 27, 1 SAM. 13, 3, בְּהַצְצִירָה NUM. 10, 3; 2 KINGS 11, 14; 2 CHR. 23, 13; seldom with the accus. שֹׁפָר Is. 18, 3; Hos. 5, 8; Jo. 2, 1; or with אֶ in בְּתַקֵּן Ez. 7, 14; also תַּקֵּן alone NUM. 10, 7, or the object is תְּרִיבָה 10, 5. *Deriv.* תַּקֵּן, תַּקֵּן, and the proper name תַּקֵּן.

תַּקֵּן (*inf. c.* תַּקֵּן) *intr.* same as תַּכֵּן *to be straight, right*, ECCLES. 1, 15 *the crooked (in the world's arrangements) cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the *Aram.* also attaches itself in part, it is the same as כָּן 2 *to create, to direct*, which suits well. *Derivat.* תַּקֵּן in the proper name אֶלְתַּקֵּן.

The organic root תַּקֵּן is also in תַּקֵּן (תַּקֵּן), תַּקֵּן II.; and the stem appears to be enlarged from the simple root, by means of תַּ.

תַּקֵּן *m.* a blast, with the genit. תַּקֵּן Ps. 150, 3.

תַּקֵּן (*inf. c.* תַּקֵּן) *intr.* same as תַּכֵּן *to be straight, right*, ECCLES. 1, 15 *the crooked (in the world's arrangements) cannot be made straight*, i. e. we can alter nothing in it. According to modern Hebrew, to which the *Aram.* also attaches itself in part, it is the same as כָּן 2 *to create, to direct*, which suits well. *Derivat.* תַּקֵּן in the proper name אֶלְתַּקֵּן.

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might, authority ESTH. 9, 29; 10, 2; DAN. 11, 17 in order to come with the might of his whole kingdom (spoken of Antiochus).

תקף see תָּקַף.

תָּקַף (c. תָּקַף, for which many mss. read תָּקַף or תָּקַף; def. תָּקַף) *Aram. m. might, power* DAN. 2, 37; 4, 27, coupled with תָּקַף and תָּקַף; Targ. תָּקַף, תָּקַף the same.

תָּר a turtle-dove, see תָּר.

תָּר (not used) *intr. to be strong, powerful, courageous*, = תָּר I., verbs תָּר often passing into תָּר. Deriv. the proper name תָּר.

תָּר (compare תָּר, תָּר; *power of El; from תָּר*) *n. p. of a place in Benjamin* JOSH. 18, 27.

תָּר (from תָּר) *f. increase*, soles, but commonly *herd* (in contempt), brood NUM. 32, 14.

תָּר (from תָּר) *f. the same, commonly specific. interest, usury* LEV. 25, 36; PROV. 28, 8; EZ. 18, 8; coupled with תָּר; comp. מָרָה and modern Hebrew רָבִיחַ.

תָּר see תָּר.

תָּר see תָּר.

תָּר (c. תָּר; from תָּר) *f. a deep, sound sleep* GEN. 2, 21; 15, 12; תָּר נָפַל *deep sleep falls* (with תָּר) JOB 4, 13; 33, 15; fig. *stupidity, insensibility* IS. 29, 10, *inactivity* PROV. 19, 15.

תָּר (Ethiopic) *n. p. of a king of Ethiopia and Thebais* 2 KINGS 19, 9, IS. 37, 9, ident. with *Taraxós* (Vulg. and LXX Tharaka, Syr. Tarhak) of Manetho, the third and last king of the 20th Ethiopic dynasty, and successor of Sevechus. *Strabo* (XV, 1, 6) calls *Taraxos* the greatest conqueror of the ancient world. On inscriptions of old Thebes and on mount Barkel in Ethiopia this king's name has also been found (see *Wilkinson, Manners and Customs &c.* I. p. 140 seq.; *Lepsius, Briefe aus Egypten*, p. 238 seq.).

תָּר (c. תָּר, תָּר, with *suff.* תָּר, תָּר, *pl. תָּר, with suff.* תָּר; from תָּר in Hifil) *f. an oblation, i. e. a gift taken from a whole, which one brings to God* (לָּ) LEV. 7, 14, or to the priest (לָּ) 7, 32. Such a תָּר appears, consisting of meat, sin- and guilt-offerings LEV. 7, 14, NUM. 18, 8, of the (heave-) shoulder in a thank-offering LEV. 7, 34; 10, 14; EX. 29, 27, of the first-born, firstlings, tithes, of the banished and the part of the booty that was God's NUM. 15, 19; 18, 11; 31, 41, of holy gifts generally LEV. 22, 12, NUM. 5, 9, of the voluntary contributions for erecting and adorning the tabernacle EX. 25, 2; 30, 13; 35, 5; 36, 3. 6. תָּר with תָּר, i. e. *to raise a heave-offering to God*, is used with the same latitude LEV. 22, 15; NUM. 15, 19; 28, 19; 31, 28; EZ. 45, 1; 48, 9; with תָּר from a whole LEV. 2, 9; 4, 8. The heave-offerings or gifts also consisted of free contributions to the temple EZR. 8, 25; 2 CHR. 31, 10; of gifts from the threshing-floor and wine-press NUM. 15, 20 21; of the tenth of the tithe 18, 26; of specific lands EZ. 45, 1; 48, 8-10. The genitive of the person to whom the gift is offered follows the word EX. 30, 14; NEH. 13, 5; or the genitive of the thing of which the heave-offering consists, as תָּר 10, 40, תָּר EX. 35, 24, תָּר EZ. 48, 12, תָּר EX. 36, 6. תָּר *heave-offering of the hand*, i. e. brought with one's own hand DEUT. 12, 11; but this is commonly expressed by תָּר alone. Metaphorically *pl. gifts, cognate in sense with תָּר, Prov. 29, 4 a man of gifts*, i. e. of bribery; *excellency*, תָּר *excellent or fertile fields* 2 SAM. 1, 21, where Theod. reads תָּר, *fields and mountains of death*. תָּר (formed from תָּר, like תָּר) *adj. m., (תָּר) from תָּר*, תָּר *fem. oblation-like*, i. e. offered like a heave-offering EZ. 48, 12.

תָּר see תָּר.

תָּר (from תָּר) *masc. elevation, amelioration* JOB 17, 4.

תְּרוּעָה (from תְּרוֹעַ Hif.; constr. תְּרוּעָה) *fem. prop. shouting, loud noise; hence* 1. *shouts of joy, song of rejoicing* JOB 8, 21; 33, 26; תְּרוּעַת הַיָּרִיעַ to break out into shouts of joy 1 SAM. 4, 5; EZR. 3, 11 13; תְּרוּעַת הַמֶּלֶךְ the shouting for a king, i. e. joyful acclamations of welcome NUM. 23, 21; a war-cry AM. 1, 14, JOB 39, 25, fully תְּרוּעַת הַמִּלְחָמָה JER. 4, 19. — 2. *loud clang, of a horn or trumpet, announcing the year of jubilee or the new year. Hence* תְּרוּעַת שׁוֹפָר LEV. 25, 9 a trumpet of loud clangor, i. e. an alarm- or signal-trumpet; תְּרוּעַת הַמִּצְבָּחוֹת NUM. 31, 6, to call together warriors &c.; תְּרוּעַת צִלְצְלֵי Ps. 150, 5 *clanging cymbals, in the temple-service; יוֹם תְּרוּעָה a day of the sound of the horn or trumpet, the feast-day of the new moon of the seventh month (Tishri), which was announced by תְּרוּעָה NUM. 29, 1-6; hence it is also called יְזִכְרוֹן תְּרוּעָה a memorial of blowing of trumpets* LEV. 23, 24; תְּרוּעַת זִבְחֵי Ps. 27, 6 *sacrificial gifts offered with the sound of trumpets; תְּרוּעָה to sound an alarm* NUM. 10, 5. In modern Hebrew the תְּרוּעָה caused by הַיָּרִיעַ, and that by תְּרוּעַת הַמִּצְבָּחוֹת, differ in sound from one another.

תְּרוּפָה (from תְּרַפָּה III. = תְּרַפָּה I., to which תְּרַפָּה I. also belongs; but the stem may be תְּרַפָּה II.) *fem. healing, sanatio,* EZ. 47, 12, LXX ὑγεία, REVEL. 22, 2 θεραπεύα.

תָּרִיז (not used) *intr. to be hard, firm, of a species of tree; Arab. تَرَز, تَرَز the same, whence تَرَز hardness; so too the* Aram. תְּרִיז, تَرِيز, Arab. تَرِيز; identical in its organic root תְּרִיז with that in תְּרִיז. Deriv.

תְּרוּנָה (from תְּרוּן) *fem. prop. firmness; hence like robur the name of a firm tree by which is understood the holm-oak, ilex, ἀγριοβάλανος* Is. 44, 14; different from תְּרוּנָה quercus; the Targ. retains תְּרוּן. According to Saadia and Ibn Gānāch **תְּרוּנָה** a species of pine.

תְּרוּחָה (not used) *intrans. developed*

out of תְּרוּחָה (which see), to go, to wander, prop. to turn; the Aram. תְּרוּחָה to hold back, to delay, also belongs here. Deriv. the proper name

תְּרוּחָה (turning, duration, or wandering) *n. p.* 1. of a station in the wilderness of Sinai NUM. 33, 27. — 2. of Abraham's father GEN. 11, 24, LXX Θάρρα, Θάρρα, Vulg. Thare.

תְּרוּחָה (from תְּרוּחָה; condescension, kindness) *n. p. m.* 1 CHR. 2, 48.

תְּרוּחָה (contracted from תְּרוּחָה = תְּרוּחָה, constr. תְּרוּחָה) *Aram. num. card. m., תְּרוּחָה fem. two* DAN. 4, 26; EZR. 6, 17; fem. DAN. 6, 1; EZR. 4, 24.

תְּרוּמָה (see תְּרוּמָה) *n. p.* of a city built by Solomon 1 KINGS 9, 18, 2 CHR. 8, 4, according to the reading of the LXX (Θεράμω for Θεράμω). Hence the LXX understood the תְּרוּמָה of the Talmud, which was a city near יְזִכְרוֹן (Steph. Byz. s. v.); Solomon's kingdom reaching as far as it. Mention is made of the Tarmudeans Gittin 57^a; Sabbath 21^b; and the city was also named תְּרוּמָה, the inhabitants Tarmudeans (Jebamoth 17^a). Pliny H. N. 6, 28 knows the Tarmudaei; and the Periplus of Agatharchides speaks of them.

תְּרוּמָה (from תְּרוּמָה I, 2) *fem. fraud, deceit* JUDGES 9, 31.

תְּרוּמָה (from תְּרוּמָה I.) *fem. the same* JER. 14, 14 K'tib.

תְּרוּמָה (from תְּרוּמָה I.) *fem. the same* JER. 8, 5; 14, 14 K'ri; 23, 26.

תְּרוּן (not used) *intr. same as תְּרוּן to be slender, stretched out, to project upward; Arab. تَرَن to be slender, of the chamois. Deriv. תְּרוּנָה and*

תְּרוּן (with suff. תְּרוּנָה; from תְּרוּן) *m. the mast of a ship* Is. 33, 23; EZ. 27, 5; a signal-pole on the mountains Is. 30, 17; Talm. תְּרוּן a mast, Aram. תְּרוּנָה.

תְּרוּנָה (from תְּרוּן) *m. a lance, spear, generally a missile; JOB 39, 23 the missile, (and) quiver are directed against him. But see תְּרוּנָה.*

תָּרַע (not used) *intr.* same as **אָרַם**.
תָּרַע. Deriv. the proper name **תָּרַע**.

תָּרַע (not used) *Aram. trans. to split, to cut or break asunder, to open*, equivalent to the Hebrew **שָׁעַר** I., Targ. for **פָּרַץ**; Syr. ܬܪܥ, Arab. **تَفَرَّعَ**. Deriv. **תָּרַע**, **תָּרַע**.

תָּרַע (*def.* **תָּרַעָא**) *Aram. m. prop. a cleft, an opening; hence 1. a gate*, Hebr. **שָׁעַר**, **פָּתַח**, as **מִלְכָּא** **חַ' דַּן** 2, 49 = **שָׁעַר הַמַּלְכָּה**, i. e. *the royal palace*; like the Ar. **باب**, Persian **دروازه**, Turkish **Kapı** for court, comp. *the Porte*. — 2. *entrance, door, of a furnace* DAN. 3, 26; Arab. **بُيْعَة** the same.

תָּרַע (from **תָּרַע**) *Aram. m. a door-keeper, porter* EZR. 7, 24.

תָּרַעָה (*fissure; from תָּרַע*) *n. p. of a city otherwise unknown; hence Gentile m.* **תָּרַעָה** 1 CHR. 2, 55.

תָּרַעָה (from **רָעַל**) *femin. drunkenness, reeling, = רָעַל*; hence **תָּרַעָה** *reeling, i. e. which intoxicates* Ps. 60, 5; **תָּרַעָה** *cup of reeling* Is. 51, 17, i. e. *the drinking of which causes intoxication and helplessness, figur. of the divine wrath*.

תָּרַף I. (not used) *intr. to heal, same as רָפָא, **רָפָא** I., out of which it is developed by **ח**; many stems פָּרַ coinciding with לָהּ. Deriv. **תָּרַפָה** which see.*

תָּרַף II. (not used) *trans. same as תָּרַף II. *to satiate, to nourish, to give food to*; Sanskrit **त्रिप**, Greek **τρέφ-ειν**, Arab. **تَرَفَّ** *intrans. to be richly fed, to enjoy richly, = Hebrew שָׂבַע*; hence *to live well*. Derivat. **תָּרַף** (in the plur. **תָּרַפִּים**).*

תָּרַף (only plur. **תָּרַפִּים**; from **תָּרַף** II.) *masc. plur. prop. maintainer, nourisher, fosterer, then a kind of household-gods, Penates, who may have been looked upon as the maintainers and nourishers of the family. The idea probably came to the Israelites from the Aramaeans. As tutelary deities they were taken*

along with persons when they fled GEN. 31, 19 34 35; as Aeneas carried the Penates with him out of Troy (*Virg. Aen.* 3, 148). In the period of the Judges, the Danites took them away from the house of Micah, in order that they might use them for themselves JUDGES 18, 17 18 20. They appear to have been of wood and of human shape 1 SAM. 19, 13-16. Though this sort of idolatry was much practised in houses, yet their worship was considered a transgression (אָוֶן) 1 SAM. 15, 23 (where according to Symm. and the Vulg. we should read **הַתָּרַפִּים**); accordingly they are put along with גִּלְלִים and **שִׁקְצִים** 2 KINGS 23, 24. Together with אֱסוֹד (JUDGES 17, 5; 18, 14) they were also used as oracles Hos. 3, 4, a thing looked upon as אָוֶן ZECH. 10, 2. Nebuchadnezzar too consulted them as Aramaean oracles Ez. 21, 26. Such gods were called in Greek **Θεῶνες**, because they support and nourish men (Xenophon). See Chwolson, Sabäer II. page 154 seq.

תָּרַפִּים see **תָּרַף**.

תָּרַצָה (with *a* of motion **תָּרַצָה**, from **רָצָה**; *delight*) *n. p. 1. of a place in the kingdom of Israel, which was its capital for a long time* 1 KINGS 14, 17; 15, 21. It lay on this side of Jordan towards the north; was the residence of the **בַּעַשָׁא**, and one of the cities of Manasseh JOS. 12, 24; 17, 11; celebrated for its pleasant situation SONG OF SOL. 6, 4. The ancients (*Euseb. and Jerome*) knew nothing more about it. The moderns (*Brocard, Breydenbach*) have found it in Tersa, a place on a high mountain three hours east of Samaria. Whether it be *Taluza* north of Nablus and east of Samaria (*Robinson, later Bibl. Res.* p. 397) is doubtful. — 2. (*delight*) *n. p. f.* NUM. 26, 33.

תָּרַשׁ I. (not used) *intr. same as תָּרַץ* *to be hard, firm*, *Aram. תָּרַץ*; Arab. **تَرَسَ**, **تَرَزَ** the same, but modified in unimportant ways.

Pih. **תָּרַשֵׁשׁ** (with redupl. **שׁ**; not used)

either *intrans.* an intensive of Kal to *be very firm, to be strengthened*, of a district, *to be hard*, of stones, *to be strong*, of men; or *trans.* to *establish*, a colony, or also *to have a firm soil*, of coasts, in opposition to sea. Derivat. the proper name תַּרְשִׁישׁ.

תַּרְשִׁישׁ II. (not used) *trans.* to *fear, to reverence*; Persian *tarasiden* the same. Deriv. תַּרְשִׁישָׁה and perhaps תַּרְשִׁישׁ.

תַּרְשִׁישׁ (Persian, *strictness*, Pers. تَرَس, or from the Pers. تَرَس fear, reverence) *n. p.* of an eunuch at the Persian court ESTH. 2, 21; 6, 2; comp. תַּרְשִׁישָׁה.

תַּרְשִׁישִׁי (from תַּרְשִׁישׁ, a redupl. Pihel of תַּרְשִׁישׁ I. which see; with *a* of motion (תַּרְשִׁישָׁה) *n. p.* 1. of a Pelasgian-Hellenic sea-faring race, mentioned with תַּרְשִׁישִׁי, תַּרְשִׁישִׁי, תַּרְשִׁישִׁי (which see) in the ethnographical table. They are understood to be the people *Tyrsemi* and *Etrurians* who were a branch of the Pelasgians and formed a state in Italy stretching from the Po to the Alps, i. e. western Italy once called *Tyr-rhenia* GEN. 10, 4, perhaps also Is. 66, 19. In 1 CHR. 1, 7 termed תַּרְשִׁישִׁי. The early people of the Etrurians or Tyrsemi who were addicted to a sea-faring life, before the time of the Romans are also taken for a people of Italy. The original name of the race was *Tark*, *Tarch*, and therefore their first settlement was called *Taraxorá*, *Tarxónion* (Tarquinium); from *τ, χ* arose the Semitic *sh* (a transposition that often occurs), so that *Tarsh*, *Tars*, *Turs* may pass for the ground-element. — 2. *Tartessus*, the district of the river Baetis, or the territory Baetica or Turdetania, conseq. all south-western Spain from the pillars of Hercules to the river Anas; an important Phœnician or Tyrian settlement (תַּרְשִׁישׁ Is. 23, 10), whence the Phœnicians fetched silver-plates, כֶּסֶף תַּרְשִׁישִׁי JER. 10, 9, iron, tin and lead Ez. 27, 12, with gold 38, 13. Among the ancients this Tartessus was understood by *Martial* to be the province Baetica; by *Avienus* the country about

Gades; by *Seneca* the whole of the western district on the Atlantic ocean. — 3. certain colonial coast-districts in north Africa to which Solomon's ships sailed accompanied by the Tyrians, and whence they brought gold, silver, ivory, peacocks and apes 2 CHRON. 9, 21 (תַּרְשִׁישִׁי לְמֶלֶךְ הַמֶּלֶךְ הַמֶּלֶךְ הַמֶּלֶךְ), compared with 1 KINGS 10, 22 for the king had a navy of Tarshish on the (Mediterranean) sea, (sailing) with the fleet of Hiram.

Tunis also was called תַּרְשִׁישִׁי according to Not. and Extr. XII. 489. 494. The LXX understand an African Tarshish, especially Carthage, in Is. 23, 1 10 14; Ez. 27, 12; 38, 13; the Vulgate in Ez. 27, 12 and Targ. 1 KINGS 22, 49 and JER. 10, 9 understand Africa generally; though only the Spanish one can be meant in all these passage except 1 KINGS 22, 49. — 4. certain emporiums and coast-districts of southern Arabia to which persons got in ships built at תַּרְשִׁישִׁי, and in such as sailed chiefly on the יָם סוּף, whose special destination was אֹפִיר 2 CHR. 20, 36 37 (in 1 KINGS 9, 27-28 אֹפִיר stands for תַּרְשִׁישִׁי). This Tarshish-Ophir was subsequently taken for the whole of the Indian coast-territory. 'תַּרְשִׁישִׁי ships of Tarshish, i. e. large ships suited for sea voyages (Is. 2, 15; 23, 1 14; 60, 9), are translated by the LXX, Targ., Vulg., *Saadia ships* generally. — 5. the name of a precious stone of the lustre of gold, the *chrysolite* of the ancients (LXX, Joseph., Vulg.), the *topaz* of the moderns, which was bartered on the coasts of Spain (Plin. 37, 42 seq.), Arabia, India and Ethiopia, and which has its name from the numerous local designations of Tarshish Ex. 28, 20; 39, 13; Ez. 1, 16; 10, 9; SONG OF SOL. 5, 14; DAN. 10, 6. As the *ruby* was termed *Carchedonius* after the place it was brought from, so may 'תַּרְשִׁישִׁי be also named. According to others, it was called from the colour of the sea, since 'תַּרְשִׁישִׁי often means the sea (see above) after the Sanskrit *tarīścha* sea; in which case 'תַּרְשִׁישִׁי would mean generally sea-coasts. — 6. (from תַּרְשִׁישׁ II., compare תַּרְשִׁישִׁי) *n. p.* of a Persian prince ESTH. 1, 14. —

7. (*foundation, firmness*) *n. p. m.* 1 CHR. 7, 10.

תְּרַשְׁתָּא (lengthened by accentless א־ from תְּרַשָּׁה, and with the article, because it had an appellative meaning; from תְּרַשׁ II.) *f. fear, reverence, esteem*, and then the title of a פָּחָה NEH. 8, 9; 10, 2; interchanged with פָּחָה 12, 26. It is given to the governor Nehemiah (8, 9; 10, 2) sometimes as a title, while at other times he is so called EZR. 2, 63, as was Zerubbabel also NEH. 7, 65 70. Stern (*Monatsnamen* p. 196) derives it from the Zend. *thvarec* to arrange, rule, and *thvaresta* prefect, governor; etymologically improbable.

תְּרַתָּן (Assyrian) *n. p.* of an Assyrian general both under כְּרִיזָן Is. 20, 1, and כְּנַחֲרִיב 2 KINGS 18, 17. Sargon ordered him to advance into Philistia just when dissensions were prevailing in Egypt; and Sennacherib sent him to Jerusalem to besiege and take it. The name is said to be derived from the Persian *târ summit* and *tan person*, i. e. *high personage*, or from the Persian *târa*, Sanskrit *târa* a star, and *tan*, *conseq. star-form*; according to others it is said to be a version of טְבַחְתָּן *רב* (head of the body-guard), which has not the smallest probability.

תְּרַחֲקִי *n. p.* of a deity of the עַרְיִים 2 KINGS 17, 31, the inhabitants of the territory עֲרָה. In Pehlevi *tarthakh* is said to mean *hero of darkness*, i. e. of the lower world.

תְּשִׁאָה (= תְּשִׁאָה, *c. אָח*, plur. אֲחִית, from תְּשִׂא I, like מְשִׁיבָה from מְשִׁיב, or from תְּשִׂא I.) *f. pl. noise, tumult*, of a multitude JER. 22, 2, of an ass-driver JOB 39, 7; *crash, thunder*, 36, 29 the crash of his tabernacle, i. e. of his thunder-cloud.

תְּשִׁבָּה (from תְּשִׁבָּה I.; *projecting place*) *n. p.* 1. of a city in גִּלְעָד, to which the prophet Elijah belonged, and therefore he was named תְּשִׁבִּי *the Tishbite* 1 KINGS 17, 1, where we should read גִּלְעָד מִתְּשִׁבָּה גִּלְעָד, after the LXX and

Josephus. This 'ת' is described by the Pseudo-Epiphanius as lying beyond the Jordan, *ἐκ τῆς Ἀράβου*. — 2. a city in Galilee, belonging to the tribe of Naphthali, whose situation is given in TOB. 1, 2 (Θασβί). — *Gent. m.* תְּשִׁבִּי (from תְּשִׁבָּה 1) 1 KINGS 17, 1; 21, 17.

תְּשִׁבִּי see תְּשִׁבָּה.

תְּשִׁבֶּץ (from תְּשִׁבֵּץ *m. texture, checker-work*, תְּשִׁבֶּץ *a tunic of checker-work*, of the priest Ex. 28, 4; comp. שִׁבֵּץ 28, 39.

תְּשִׁבָּה and תְּשִׁבָּה (*c. רָבַח*, with suff. תְּשִׁבָּה; plur. תְּשִׁבָּה, with suff. תְּשִׁבָּה; from תְּשִׁבָּה *f. a return, a recurrence*, of תְּשִׁבָּה, with ל of the date 2 SAM. 11, 1, 1 KINGS 20, 22, seldom with accusat. 1 CHR. 20, 1; *return home* 1 SAM. 7, 17; *contradiction* JOB 21, 24, *reply* 34, 36; in modern Hebrew, *change, repentance*.

תְּשִׁנָּה (from תְּשִׁנָּה III.) *fem. crashing, storm* JOB 30, 22 K'tib, comp. תְּשִׁנָּה.

תְּשִׁיָּה (from תְּשִׁיָּה II.) *f. crash, storm* JOB 30, 22 K'ri.

תְּשִׁימָה (*constr. and before Makkeph* תְּשִׁימָה; from תְּשִׁימָה *f. a thing deposited*, with יָד (in the hand) i. e. *given in pledge*, different from פְּקִדוֹן (a deposit) LEV. 5, 11.

תְּשִׁינָה (from תְּשִׁינָה II. or תְּשִׁינָה *c. יָצָה*) *f. prop. unconstraint, freedom*; hence *deliverance* 1 SAM. 11, 9 13; 19, 5; *salvation* Ps. 144, 10; *freedom* 2 KINGS 13, 17; *victory* Ps. 33, 17; PROV. 21, 31; and generally in the various meanings of the verb.

תְּשִׁוָּה (with suff. תְּשִׁוָּה; from תְּשִׁוָּה I.) *f. desire, longing, inclination* GEN. 3, 16; 4, 7; with עַל SONG OF SOL. 7, 11.

תְּשִׁוָּה (from תְּשִׁוָּה II.) *fem. offering, presentation*; hence *a gift, present* 1 SAM. 9, 7, for which is נְבִיזָה DAN. 2, 6; 5, 17.

תְּשִׁינָה (from תְּשִׁינָה *num. ord. masc.*, תְּשִׁינָה *f. the ninth*, of יוֹם NUM. 7, 60, תְּשִׁינָה 1 CHR. 27, 12, which was specially termed כֶּסֶּלֶן ZECH. 7, 1; also תְּשִׁינָה alone means *the ninth month*. תְּשִׁנָּה stands be-

fore the ordinal number in the constr. state 2 KINGS 17, 6 and 25, 1, or the abs. LEV. 25, 22.

תשע (c. תשע) *num. card. f.*, תשעה (c. תשעה) *m. nine*, put before the noun GEN. 11, 19, DEUT. 3, 11; or after it JOSH. 15, 44. תשע also stands for the ordinal number, as שנת תשע *the ninth year* 2 KINGS 18, 10. תשעה is put before the noun in the constr. state NUM. 34, 13; JOSH. 13, 7. — עשר combined

with תשעה, and עשרה with the constr. state תשע denotes *nineteen* GEN. 11, 25; JOSH. 19, 38; 2 SAM. 2, 30. The plur. תשעים is *ninety* GEN. 17, 6 17; EZ. 4, 5.

The etymology of this numeral is obscure; and it cannot be compared with extra-Semitic.

תתני (Persian) *n. p. of a Persian governor* EZR. 5, 3; 6, 6. For the etymology the Persian *dadnai gift* has been adduced.

Grammatical and analytical appendix.

The following appendix gives those grammatical forms whose roots persons not well versed in Hebrew are unable to find with ease in the Lexicon. They are arranged alphabetically and explained. In like manner, forms of words or words themselves whose analysis, irrespective of their grammatical exposition, is difficult or doubtful, are here adduced in alphabetical order for the benefit of students. The prepositions ב"לם and כ"ל meaning *and* or in its capacity of so-called *Vau conversive* in both tenses of the verb are constantly separated, and therefore the forms should be looked for by themselves in alphabetical order. In the difficult forms of the *imperfect* or *future* adduced, the third person is for the most part the regulator; if the irregularity does not consist in the combination of the prefixes with the verb itself. No reference has been made to any special grammar, because the necessary information may be found in the Lexicon itself, at the proper place.

א

אָזְזָה Ez. 28, 16, from אָזַז in the Syriac mode (Syriasmus), is the *first pers. fut. Pth.* of אָזַז. Elsewhere the usual form occurs Is. 45, 5.

אָזַח אָזַח, אָזַח Aram. pl. of אָזַח; see אָזַח 3. אָזַח Is. 28, 12, an Arabism for אָזַח from אָזַח. Many mss. have אָזַח.

אָזַח I. In the Lexicon pages 189. 190.

אָזַח 1 Kings 21, 29, Mic. 1, 15, from אָזַח of אָזַח, 1 *fut. Hif.*; comp. אָזַח from אָזַח, אָזַח from אָזַח.

אָזַח Jer. 48, 8, from אָזַח, 1 *fut. Hif.* of אָזַח. In the Lexicon page 5.

אָזַח Is. 63, 3, from אָזַח, 1 *p. perf. Hif.* of אָזַח. In the Lexicon p. 252 where several examples are given.

אָזַח Is. 38, 15, is the 1 *p. fut. Hithp.* (= אָזַח) of אָזַח *Pth.* from אָזַח, a reduplication of אָזַח I. See אָזַח and אָזַח.

אָזַח Ps. 42, 5 see אָזַח, אָזַח.

אָזַח 2 Sam. 22, 43, is the 1 *p. fut. Hif.* with *suff.* of אָזַח. In the Lexicon page 321.

אָזַח (= אָזַח) Is. 14, 14, is the 1 *p. fut. Hithp.* of אָזַח II.

אָזַח Ez. 14, 3, from אָזַח, *inf. abs. Nif.* of אָזַח. In the Lexicon page 340.

אָזַח Prov. 8, 17, from אָזַח, 1 *fut. Kal* of אָזַח. In the Lexic. p. 30. See אָזַח.

אָזַח MAL. 1, 2, from אָזַח, with *suff.* אָזַח Hos. 14, 5; but אָזַח 2 Chr. 20, 7 is *part. Kal* with *suff.*

אָזַח Ps. 28, 7, from אָזַח, 1 *p. fut. Hif.* of אָזַח I. with *suff.*; comp. אָזַח.

אָזַח see אָזַח in the Lexicon p. 32; but also 1 *p. fut. ap.* of אָזַח from אָזַח.

אָזַח Ps. 77, 4, from אָזַח changing the radical He into Yod. Comp. אָזַח from אָזַח.

אָזַח Jer. 4, 19 K'tib, אָזַח K'ri, the former the 1 *p. fut. Kal* with *He volunt.* from אָזַח, the latter 1 *p. fut. Hif.* of אָזַח. In the Lexicon p. 426.

But some read אָזַח.

אָזַח Hos. 11, 4, not from אָזַח; not a noun = אָזַח; but an Aram. form for אָזַח, 1 *p. fut. Hif.* of אָזַח, as אָזַח Ez. 21, 33 belongs to אָזַח. In the Lexicon page 84.

אָזַח Ps. 50, 12, from אָזַח, 1 *p. fut. Kal.* אָזַח Neh. 13, 13, from אָזַח, 1 *fut. Hif.* of אָזַח for אָזַח in the Aram. way. אָזַח in *Kal*, *Nif.* and *Hif.* is a denom. from אָזַח. In the Lexic. p. 42.

אָזַח DAN. 3, 22, from אָזַח, *part. pass.* Aram. of אָזַח.

אָזין Job 32, 11, from אָזַיִן, 1 pers. fut. Hif. of אָזַן.
 רִצְּבָה Mic. 6, 11, for אָרְבָּה = רִצְּבָה. In the Lexicon page 1.
 אָזַל Ezr. 5, 15, for אָזַל, Aram. Imperat. Peal of אָזַל. In the Lexicon p. 50.
 אָזַח Job 23, 8, is the 1 p. fut. ap. Kal in pause from אָזַח for אָזַח = אָזַח. Stem אָזַח.
 אָזַח see אָזַח Pih. in the Lexicon.
 אָזַח see אָזַח in the Lexicon.
 אָזַח Ez. 39, 7, from אָזַח (I will desecrate), distinguished from אָזַח (I will begin) DEUT. 2, 25; so too אָזַח NUM. 30, 3 different from אָזַח JUDGES 13, 5. See אָזַח in the Lexicon.
 אָזַח GEN. 32, 5, for אָזַח, fut. Kal; comp. אָזַח.
 אָזַח JUDGES 5, 26, is the 3 p. perf. pl. Pih. from אָזַח, from אָזַח Pih.
 אָזַח Ezr. 5, 15 see אָזַח Aram. Af.
 אָזַח JER. 17, 18, is the 1 p. fut. Kal of אָזַח (which see).
 אָזַח JER. 1, 17, is the 1 p. fut. Hif. of אָזַח with suff.
 אָזַח see אָזַח Lexicon page 68.
 אָזַח Hos. 11, 4, is the 1 p. fut. ap. Hif. for אָזַח from אָזַח; comp. אָזַח.
 אָזַח see אָזַח Hif.
 אָזַח see אָזַח Hif.
 אָזַח Mic. 1, 8, from אָזַח; see אָזַח.
 אָזַח Ps. 19, 14 in pause, from אָזַח = אָזַח, 1 fut. Kal of אָזַח. But see אָזַח.
 אָזַח 1 pers. fut. Kal of אָזַח; the third pers. future is אָזַח.
 אָזַח Ez. 43, 8, is the 1 person fut. apoc. Pih. of אָזַח.
 אָזַח Ex. 33, 3, from אָזַח, 1 p. fut. Pih. of אָזַח.
 אָזַח Mic. 6, 6, is the first person fut. Nif. of אָזַח I., arising out of אָזַח.
 אָזַח Hos. 3, 2, is the 1 p. fut. Kal of אָזַח II. (which see).
 אָזַח Hos. 4, 6, from אָזַח 1 p. fut. Kal with suff. (א marked in mss. רִצְּבָה), or also for אָזַח, where א is to be regarded as a vowel-letter retained.
 אָזַח see אָזַח.
 אָזַח DAN. 4, 9, from אָזַח from אָזַח Aram.

אָזַח from אָזַח, אָזַח from אָזַח, אָזַח from אָזַח; Dagesh forte being resolved in them all by א. See אָזַח Aram.
 אָזַח ZECH. 7, 14, from אָזַח for אָזַח, 1 p. fut. Pih. of אָזַח.
 אָזַח Mic. 4, 6, see אָזַח Kal.
 אָזַח 1 SAM. 15, 6 (I will hurry thee away) 1 fut. Kal with suff. from אָזַח; on the contrary 2 KINGS 22, 20 is the part. Kal with suff. See אָזַח.
 אָזַח Hos. 10, 10 from אָזַח, fut. Kal (אָזַח) with suff., from אָזַח.
 אָזַח DEUT. 32, 26, see אָזַח Hif.
 אָזַח EX. 16, 13 in pause, for אָזַח from אָזַח.
 אָזַח JER. 20, 7, is the 1 p. fut. ap. Nif. of אָזַח.
 אָזַח Ps. 139, 8, is the 1 p. fut. Hif. of אָזַח, with אָזַח voluntative.
 אָזַח see אָזַח I.
 אָזַח JER. 1, 5 K'ri, from אָזַח from אָזַח II. The K'tib אָזַח should be read אָזַח, from אָזַח. — But the same word in Is. 42, 6 should be referred to אָזַח.
 אָזַח see אָזַח.
 אָזַח Is. 56, 12, in mss. אָזַח, is the 1 p. fut. Kal of אָזַח (which see).
 אָזַח 1 SAM. 28, 15, from אָזַח with אָזַח for אָזַח voluntative.
 אָזַח Is. 33, 7; see אָזַח and אָזַח.
 אָזַח (ora) NUM. 22, 6 from אָזַח, imper. Kal of אָזַח; comp. אָזַח from אָזַח.
 אָזַח Is. 33, 10, from אָזַח = אָזַח, אָזַח from אָזַח.
 אָזַח Is. 16, 9, is the first pers. fut. Pih. with suff., arising from a fusion of אָזַח and אָזַח.
 אָזַח Mic. 7, 15, from אָזַח from אָזַח.
 See Lexicon p. 252* under אָזַח Hif.
 אָזַח ZEPH. 2, 14, from אָזַח from אָזַח.
 See Lex. p. 252* under אָזַח Hif.
 אָזַח JER. 25, 3, from אָזַח. Lex. p. 252*.
 אָזַח PSALM 119, 117, abridged from אָזַח, is the first person fut. Kal of אָזַח with אָזַח voluntative.
 אָזַח Ez. 3, 15 K'tib, is sometimes read אָזַח (and I saw), sometimes אָזַח (and who); the K'ri has אָזַח.

אֲשֵׁתִּי DAN. 5, 3 = שְׁתִּי, 3 *p. perf. pl.* of שָׁחָ *Aram.* The א is prosthetic.
אֲחִירָע 1 *p. fut. Hithp.* of יָרַע (which see).
אֲחִירָע from אֲחִירָע, *imper. Kal* of אֲחִירָע.
אֲחִירָע is the 1 *p. pl. perf.* of אֲחִירָע = אֲחִירָע.
אֲחִירָע JER. 22, 24, moulded together from אֲחִירָע and אֲחִירָע; from אֲחִירָע 1 *p. fut.* of יָרַע I.

ב

בִּדְרָאם NEH. 6, 8, out of בִּדְרָאם, *part. Kal* of בִּדְרָא with *suff.*
בִּדְרָאם 2 CHR. 1, 4, from בִּדְרָאם, *comp.* בִּדְרָאם 2 CHR. 29, 36. See בִּדְרָאם *Hif.* Lexicon page 643.
בִּדְרָאם see בִּדְרָאם.
בִּדְרָאם EZEK. 26, 15, from בִּדְרָאם = בִּדְרָא, *inf. Nif.* of בִּדְרָא.
בִּדְרָאם LEV. 26, 43, out of בִּדְרָאם, *inf. Hof.* with *prefix* בִּ and *suff.* בִּדְרָא, for which בִּדְרָא is put. See שָׁמַם I. in the Lexicon, page 1408^b.
בִּדְרָאם AM. 5, 11 for בִּדְרָאם, *inf. Pih.* of בִּדְרָא; שְׁ standing dialectically for ס.
בִּדְרָאם ZECH. 4, 10, dialectically for בִּדְרָאם from בִּדְרָאם.
בִּדְרָאם Ps. 45, 10, out of בִּדְרָאם from יָקָרָה. The Dagesh forte in ק is euphonic.
בִּדְרָאם *pl. constr.* of בִּדְרָאם (which see).
בִּדְרָאם Ez. 16, 31, for בִּדְרָאם, *inf. constr. Kal* from בִּדְרָאם.
בִּדְרָאם for בִּדְרָאם from בִּדְרָאם (which see).
בִּדְרָאם in לְבָרָם ECCLES. 3, 8, is the *inf. Kal* of בִּדְרָאם with *suff.*
בִּדְרָאם from שָׁלַח which see, and under שָׁלַח.

ג

גָּל *imperat. Kal* of גָּלָל, PSALM 119, 22; elsewhere for גָּלָל, *imperat. Pih.*
גָּל *inf. constr. Kal* of גָּלָל.
גָּל is the *imperat. Kal* of גָּלָל, *pl.* גָּלָל.
גָּל *inf. constr. Kal* of גָּלָל.
גָּל 1 KINGS 2, 40, also גָּלָל or גָּלָל in mss.; see גָּלָל.

ד

דָּלָל Ps. 30, 2, Prov. 26, 7, for דָּלָל, *imp. pl. Pih.* of דָּלָל. It cannot be referred to דָּלָל.
דָּלָל see דָּלָל.
דָּלָל Prov. 24, 14 for דָּלָל, *imper. Kal*, where דָּלָל is attenuated from דָּלָל. See דָּלָל I.
דָּלָל Ex. 2, 4, *inf. constr.* for דָּלָל from דָּלָל.
דָּלָל EZR. 10, 16, out of דָּלָל (*inf. constr.* of דָּלָל) by an orthographical mistake. Lexicon p. 339.

ה

הִזְוִיָּה Is. 19, 6, a *Hifl*, formed from the *adj. m.* הִזְוִיָּה (which see), consequently not arising from הִזְוִיָּה. Lex. page 30.
הִזְוִיָּה see the stem הִזְוִיָּה. הִזְוִיָּה Is. 30, 5, out of הִזְוִיָּה from הִזְוִיָּה; according to others same as הִזְוִיָּה, *Hif.* of הִזְוִיָּה.
הִזְוִיָּה Hos. 4, 18, commonly taken as coming from הִזְוִיָּה (from הִזְוִיָּה which see) after the form הִזְוִיָּה, only that the doubling is separated. *Comp.* also הִזְוִיָּה.
הִזְוִיָּה *inf. Nif.* of הִזְוִיָּה I.
הִזְוִיָּה RUTH 3, 15, out of הִזְוִיָּה, *inf. Hif.* of הִזְוִיָּה.
הִזְוִיָּה *inf. Hif.* of הִזְוִיָּה.
הִזְוִיָּה *inf. Po.* of הִזְוִיָּה I.
הִזְוִיָּה JER. 13, 19, abridged from הִזְוִיָּה, 3 *pers. fem. Hof.* of הִזְוִיָּה.
הִזְוִיָּה Is. 25, 10, *inf. Nif.* of הִזְוִיָּה (which see).
הִזְוִיָּה Is. 34, 6, 3 *p. perf. fem. Hothp.* of הִזְוִיָּה, consequently instead of הִזְוִיָּה.
הִזְוִיָּה *Aram. inf. Af.* of הִזְוִיָּה.
הִזְוִיָּה *Hif.*, see הִזְוִיָּה I.
הִזְוִיָּה Ez. 16, 4, הִזְוִיָּה, *inf. Hof.* of הִזְוִיָּה, for הִזְוִיָּה.
הִזְוִיָּה Ps. 78, 63, *perf. Puh.* of הִזְוִיָּה I., not *Hof.* of הִזְוִיָּה.
הִזְוִיָּה ZECH. 10, 6, 1 *p. perf. Hif.* with a *suffix* from הִזְוִיָּה and הִזְוִיָּה with similar

meaning, consequently arising from והשיבותם and הושבותם together.
 חלל Hof. of חלל I.
 חלל DAN. 5, 20, *inf.* Af. of חלל Aram.
 חלל from חלל, *lthpa.* I. from חלל; the K'tib חלל is *lthpa.* II.
 חלל LAMENT. 1, 8, *Hif.* from חלל = חלל (comp. חלל).
 חלל Is. 1, 16, for חלל, *imper. Hithp.* pl. of חלל.
 חלל EZEK. 6, 8, *inf. Nif.* (חלל) with a *suff.*, for חלל; חלל being regarded as *plural*. See חלל I. Lexicon page 404.
 חלל, in pause חלל (comp. חלל) 2 SAM. 1, 26), 3 *fem. perf. Hif.*, arising from a mixture of חלל and חלל (חלל and חלל).
 חלל JUDGES 9, 9, see חלל in *Hif.* Lexicon p. 420.
 חלל 2 KINGS 13, 6, for חלל, *imper. Hif.* 32, 35 for חלל from חלל. Lexicon p. 434.
 חלל with *suff.* חלל Ez. 20, 2, *inf. Nif.* from חלל I. (which see) after the form חלל.
 חלל is the *imperat. Hif.* of חלל.
 חלל Prov. 7, 21, 3 *fem. perf. Hif.* with a *suff.*, from חלל.
 חלל DEUT. 24, 4, *Hothp.* of חלל.
 חלל Aram. *Aram.* חלל.
 חלל Ex. 2, 9, *Hif.* II. of חלל, for the purpose of having an alliteration with חלל.
 חלל DAN. 5, 3, *Aram. Af.* of חלל.
 חלל 3 p. pl., *inf.* Af. of חלל.
 חלל out of חלל, *Aram. Of. (pass.)*; חלל 3 *fem. perf.* 3 p. pl. See חלל.
 חלל see חלל *Hif.*
 חלל LEV. 13, 55, out of חלל, *Hothp.* of חלל.
 חלל EZEK. 21, 33, is not from חלל, but belongs to the *Hif.* of חלל.
 חלל 3 p. *perf. Hif.* with *suff.* from חלל.
 So also חלל, חלל.
 חלל 2 CHRON. 29, 19, belongs to חלל from חלל.
 חלל Ez. 24, 12 for חלל, 3 *fem. perf. Hif.* of חלל; comp. חלל, חלל.

חלל see חלל I.
 חלל (= חלל) Ez. 7, 11, is the noun חלל (*fulness*) from חלל, after the form חלל, abridged חלל, with a *suff.*
 חלל = חלל see חלל.
 חלל JOB 24, 24, out of חלל from חלל; comp. חלל for חלל from חלל.
 חלל *inf.* *Nif.* from חלל.
 חלל JOSH. 14, 9, out of חלל from חלל.
 חלל JOB 17, 2, is the *inf. Hif.* with *suff.*, with Dagesh dirimens in Mem.
 חלל JER. 23, 13, out of חלל; so too חלל from חלל.
 חלל see חלל in *Hif.*
 חלל see חלל in *Hif.*
 חלל Hof. of חלל which see.
 חלל Aram. *Af.* of חלל I., arising from חלל with Ayin doubled.
 חלל Aram. *inf.* Af. of חלל I. See חלל.
 חלל DAN. 5, 7, see חלל I. *Af.*
 חלל see חלל I. *Af.*
 חלל Is. 30, 28, is an *inf.*-noun from חלל of חלל I.
 חלל pl. חלל see *Pih.* of חלל.
 חלל Is. 59, 14, is *Hofal* of חלל and not חלל.
 חלל Hof. II. of חלל; חלל is *Hif.* I.
 חלל *imperat. ap. Hif.* out of חלל from חלל II.
 חלל for חלל, *Hif.* of חלל.
 חלל for חלל, Hof. of חלל.
 חלל LEV. 26, 15, is *inf.* *Hif.* of חלל with a *suff.*, not from חלל but from חלל.
 חלל *Hithp. denom.* from חלל 2.
 חלל Ex. 2, 3, probably arising from חלל; but see Ewald §. 92. c.
 חלל 2 SAM. 23, 1 for חלל, is Hof. of חלל.
 חלל LEV. 14, 43, is *inf.* *constr. Hif.* for חלל, like חלל *ibid.* 14, 46 for חלל; comp. חלל for חלל.
 חלל *imperat. ap. Hif.* out of חלל from חלל.
 חלל see חלל, חלל, חלל see Hof. of חלל.
 חלל GEN. 14, 10, out of חלל from חלל.

Num. 17, 10, *imper. pl. Nif.* from *רָמַם* I. = *רָמַם*.

imperat. apoc. Hif. from *רָמַם* IV.

see *הִגֵּלָה* above.

Is. 42, 22, *imperat. Hif.* in pause for *רָמַם* from *הִשָּׁב*.

Amos 4, 3, out of *הִשָּׁב* or *הִשָּׁבָה*, and the latter is said by the oldest interpreters to stand for *הִשָּׁבָה*, like *פָּתַח* *Is.* 48, 8 for *פָּתַחָה*. But the *Hif.* may be also taken as *intr.* (to be cast), like *פָּתַח* to stand open.

Hof. of *שָׁמַם*, out of *הִשָּׁם*, in the other forms of *Hof.* without Dagesh in *ש*.

Ps. 39, 14, out of *הִשָּׁע*, *הִשָּׁע*, as an *imper. ap. Hif.* of *שָׁעָה* I.; comp. *הִרָב*. Another *imperative Hif.* *הִשָּׁע* is abridged from *הִשָּׁע*, and belongs to *שָׁעָה* I.

NEHEM. 3, 13, contracted from *הִשָּׁעִי*; *א* disappearing, after *ה* has remained as a peculiar syllable.

see *Hithp.* to *שָׁחָה*.

see *Hithp.* *שָׁעָה*.

DAN. 3, 16, *Aram. inf. Af.* with *suff.* from *חָקַק*.

Hithp. of *רָדָה*.

2 SAM. 13, 5, is the *imperative apoc. Hithp.* in pause, of *חָלָה*.

see *Hif.* *חָלָה*.

Is. 33, 1, out of *חָלָה*, *inf. Hif.* of *חָלַם* with *suff.*

inf. constr. *חָלַל*, *חָלַל*, *חָלַל*, *inf. constr.* *חָלַל* *Pih.* I. of *חָלַל*, where the *ח* was regarded as a guttural; together with this occurs also *Pih.* II., viz. *יָחַל* and *יָחַל*. But along with the stem *חָלַל* there occurs also *יָחַל* (comp. *יָחַל* and *יָחַל*); and to it belongs the *Hof.* *יָחַל*. See *יָחַל* and *יָחַל*.

1 SAM. 10, 6, out of *יָחַל*, but looked upon as arising from *יָחַל*; hence also the *inf.* *יָחַל* for *יָחַל*.

י

Ez. 16, 34, has arisen from *יָחַל* *Puh.* of *יָחַל*.

Ps. 17, 3, from *יָחַל* a noun (which see), different from *יָחַל*, 1 *pers. perf.* *Kal* of *יָחַל*.

ח

Is. 26, 20, out of *חָבָה* (comp. *חָבָה* for *חָבָה*), *imperat. sing. masc.* of *חָבָה*. *JUDGES* 5, 7, 1 *SAM.* 2, 5, for *חָבָה*, with *ל* doubled after an accented vowel, as is also in *חָבָה* *Ez.* 27, 19. See *חָבָה*.

see *חָבָה*.

Prov. 8, 29, extended out of *חָקַק* (from *חָקַק*).

חָקַק and *חָקַק*, *inf. constr. Kal* of *חָקַק*. *Ex.* 1, 16, out of *חָקַק*, the reduplication disappearing, several examples of which are adduced under *חָקַק*.

an archaic *stat. constr.* of *חָקַק*, for the later *חָקַק*.

Hos. 6, 9, see *חָקַק* (from *חָקַק*).

Ps. 77, 11, is from the noun *חָקַק*, prop. an *inf. Pih.* of *חָקַק*, like *יָחַל*, *יָחַל*. See *חָקַק* to *חָקַק*.

Is. 57, 6, is a *stat. constr. pl.* of *חָקַק* (which see) and not from *חָקַק*.

Job 19, 17, from *חָקַק* with *suff.*; the stem is *חָקַק* II.

Prov. 8, 27, out of *חָקַק*; see *חָקַק*.

ט

Is. 44, 18, and according to some mss. also in *LEV.* 14, 42, from *טָחַח* = *טָחַח*, 3 *pers. perf. Kal*.

inf. constr. Kal of *טָחַח*.

י

נָאֵחַ, with *ah volunt.* *נָאֵחַ*, is *fut. Kal* of *נָאֵחַ* II., like *נָאֵחַ* from *נָאֵחַ*.

1 SAM. 14, 24, is *fut. apoc. Hif.* arising out of *נָאֵחַ*, which is from *נָאֵחַ* (of *נָאֵחַ* I.); not from the *Hif.* *נָאֵחַ* belonging to *נָאֵחַ*. — In other places, as *נָאֵחַ* *Job* 6, 9, *נָאֵחַ* 17, 11, *1 SAM.* 17, 39, *נָאֵחַ* may be the stem. See *נָאֵחַ* II. *Hif.*

יִרְאָה Is. 41, 25, *fut. ap. Kal* of יִרְאָה, abridged from יִרְאָה.

יִרְבֵּא 1 Kings 12, 12 K'tib, for יִרְבֵּא, *fut. Kal* of בָּרַא; so also 2 Kings 3, 24 K'tib; and both times it stands for יִרְבֵּא. The K'rī יִרְבֵּא does not suit.

יָבוֹשׁ *fut. Kal* of בָּוֹשׁ. See there.

יִרְבֶּשְׁהוּ NAH. 1, 4, contracted from יִרְבֶּשְׁהוּ, as the *fut. Pih.* of רָבַשׁ.

יִרְבֶּה LAMENT. 3, 33, from יִרְבֶּה, *fut. ap. Pih.* of רָבַה.

יִרְבֵּל *fut. ap. Hif.* of רָבַל.

יָגַר LEV. 11, 7, either *intr.*, and hence the *fut. Kal* of יָגַר I., or *Nif.* of the same stem. Lexicon page 298.

יִרְאֶה Ps. 18, 11, is *fut. ap. Kal* of יִרְאֶה.

In the parallel passage 2 SAM. 22, 11 יִרְאֶה stands with a like meaning, interchanging י and ר (which see).

יִרְאֶה 2 Kings 17, 21 K'tib, is the *fut. apoc. Hif.* of יִרְאֶה = יִרְאֶה I. The K'rī has יִרְאֶה, *fut. apoc. Hif.* of יִרְאֶה.

יִרְאֶה LAMENT. 3, 53, out of יִרְאֶה, *fut. Pih.* of יִרְאֶה II. To this also belongs יִרְאֶה Jo. 4, 3, OB. 11, NAH. 3, 10 out of יִרְאֶה, *conseq.* not from יִרְאֶה.

יִרְכֶּם, out of יִרְכֶּם, from יִרְכֶּם (which see).

יִרְכֶּם, *pl.* יִרְכֶּם, abridged *fut. Nif.* of יִרְכֶּם; also as *fut. 1. intr. Kal* of the same stem. The *fut. 1. Kal* is יִרְכֶּם.

יִרְבֶּךָ (in Targ. יִרְבֶּךָ) *Aram. fut. Af.* of יִרְבֶּךָ.

יִרְבֶּה *fut. Hif.* of יִרְבֶּה I., for יִרְבֶּה.

יִרְבֶּה ECCLES. 11, 9, out of יִרְבֶּה from יִרְבֶּה (which see); to this belongs also the *imper.* יִרְבֶּה Job 37, 6.

יִרְבֶּה *fut. apoc. Kal* of יִרְבֶּה (which see).

יִרְבֶּה Is. 52, 5, *fut. Hif.*, for יִרְבֶּה, from יִרְבֶּה (which see).

יִרְבֶּה *Aram. fut. Pe.* of יִרְבֶּה, a collateral form of יִרְבֶּה (which see). The *infin.* יִרְבֶּה is likewise from יִרְבֶּה.

יִרְבֶּה Is. 13, 20, out of יִרְבֶּה, *fut. Hif.* of יִרְבֶּה I. (which see).

יִרְבֶּה *fut. Hif.* of יִרְבֶּה. See יִרְבֶּה.

יִרְבֶּה *fut. Hif.* of יִרְבֶּה. See יִרְבֶּה. Ez. 42, 5, for they are separated from, *con-*

strued with יִרְבֶּה, *conseq.* for יִרְבֶּה, *fut. Hof.* of יִרְבֶּה I. (signific. 2), or of יִרְבֶּה = יִרְבֶּה. It is therefore unnecessary to read יִרְבֶּה (from יִרְבֶּה).

יִרְבֶּה ECCLES. 9, 12, *part. Hof. pl.* out of יִרְבֶּה, from יִרְבֶּה.

יִרְבֶּה 2 Kings 13, 17, *fut. apoc. Hif.* of יִרְבֶּה I.

יִרְבֶּה GEN. 16, 11, JUDGES 13, 5 7, for יִרְבֶּה. See יִרְבֶּה.

יִרְבֶּה PROV. 11, 25, for יִרְבֶּה = יִרְבֶּה, *fut. Hof.* of יִרְבֶּה III.; but it may also be *fut. Nif.* and stand for יִרְבֶּה.

יִרְבֶּה Is. 63, 3, יִרְבֶּה 2 Kings 9, 33, *fut. ap. Hif.* of יִרְבֶּה.

יִרְבֶּה GEN. 11, 6, *fut. Kal* out of יִרְבֶּה from יִרְבֶּה, as יִרְבֶּה JUDGES 5, 5 = יִרְבֶּה from יִרְבֶּה.

יִרְבֶּה Ps. 94, 20, a *Pih.*-form as a *denom.* from יִרְבֶּה meaning to be an associate. See יִרְבֶּה and יִרְבֶּה I. in *Pih.*

יִרְבֶּה Ex. 18, 9, *fut. apoc. Kal* of יִרְבֶּה, on the contrary יִרְבֶּה Job 3, 6 appears to be out of יִרְבֶּה from יִרְבֶּה.

יִרְבֶּה (in pause יִרְבֶּה) PROV. 27, 17, *fut. apoc. Hif.* out of יִרְבֶּה; *conseq.* neither from יִרְבֶּה for יִרְבֶּה, nor from יִרְבֶּה meaning the same as יִרְבֶּה. See יִרְבֶּה.

יִרְבֶּה, *fut. apoc. Kal* of יִרְבֶּה.

יִרְבֶּה HAB. 2, 17 see יִרְבֶּה I., or from יִרְבֶּה in *Hif.*

יִרְבֶּה see יִרְבֶּה above, and the stem יִרְבֶּה 3 *pers. perf. pl. Pih.* in pause from יִרְבֶּה (which see).

יִרְבֶּה *fut. apoc. Kal* out of יִרְבֶּה and יִרְבֶּה from יִרְבֶּה; the *pl.* יִרְבֶּה is also the *fut. Kal* of יִרְבֶּה.

יִרְבֶּה GEN. 30, 38, out of יִרְבֶּה or יִרְבֶּה 3 *fem. pl. fut. Kal* of יִרְבֶּה (= יִרְבֶּה), only י stands here for ה, according to an old interchange.

יִרְבֶּה GEN. 30, 39, out of יִרְבֶּה, *perf. Pih.* (יִרְבֶּה) from יִרְבֶּה; *comp.* יִרְבֶּה out of יִרְבֶּה.

יִרְבֶּה Ps. 51, 7, out of יִרְבֶּה 3 *fem. perf. Pih.* of יִרְבֶּה.

יִרְבֶּה GEN. 30, 41, *infin. Pih.* (יִרְבֶּה) with a *suff.* from יִרְבֶּה.

יִרְבֶּה *fut. apoc. Kal* of יִרְבֶּה, out of יִרְבֶּה,

without our having to assume a stem יחנך = חנה I.
 יחנך GEN. 43, 29, Is. 30, 19, arising out of יחנך from יחנך, conseq. 3 pers. fut.
 Kal with suff. from יחנך.
 יחנך Job 19, 23, fut. Hof. in pause, out of יחנך from יחנך.
 יחנך fut. ap. Kal of יחנך.
 יחנך (אחח, תחח), pl. יחנך, see יחנך.
 יחנך fut. ap. Hif. of יחנך.
 יחנך fut. Kal of יחנך (which see).
 יחנך fut. Hif. of יחנך (which see).
 יחנך fut. Hif. of יחנך (which see).
 יחנך Ez. 31, 7, fut. ap. Kal of יחנך, out of יחנך.
 יחנך fut. ap. Hif. of יחנך.
 יחנך Ps. 50, 23, fut. Pih. with suff. in pause, from יחנך with Nun epenthetic.
 יחנך Job 31, 15, for יחנך, 3 p. fut. Kal (יחנך from יחנך) with suff., not from יחנך fut. Pih. In the mss. the forms fluctuate between יחנך, יחנך and יחנך.
 יחנך, יחנך, יחנך, out of יחנך, יחנך, יחנך.
 יחנך Ex. 15, 5, fut. Pih. of יחנך, with suff. יחנך = יחנך poet. for יחנך. The form יחנך for יחנך is frequent in יחנך.
 יחנך Num. 14, 45, Deut. 1, 44, fut. Hif. of יחנך, conseq. out of יחנך.
 יחנך fut. Hof. of יחנך, arising from יחנך.
 יחנך see יחנך.
 יחנך fut. ap. Kal from יחנך. The reading יחנך (out of יחנך) takes it as the fut. Nif. of יחנך, which it actually is in Ps. 109, 13.
 יחנך Job 8, 21, for יחנך from יחנך.
 יחנך Ps. 73, 10, fut. Nif. of יחנך, according to the LXX from יחנך.
 יחנך (after the form יחנך, יחנך from יחנך, יחנך), fut. Kal of יחנך II. (which see).
 יחנך Ps. 139, 20, out of יחנך from יחנך, fut. Kal.
 יחנך Eccles. 12, 5, either out of יחנך, conseq. fut. ap. Hif. of יחנך; or from יחנך, fut. Kal. Perhaps extended from יחנך (from יחנך). See יחנך and יחנך.

יחנך Aram. fut. Pe., out of יחנך from יחנך.
 יחנך Ps. 141, 5, out of יחנך, fut. Hif. of יחנך I.
 יחנך fut. Hif. of יחנך.
 יחנך fut. Nif. of יחנך.
 יחנך fut. Hif. (an Aramaean form) of יחנך, besides יחנך.
 יחנך Ps. 139, 8, fut. Kal of יחנך (which see), not from יחנך.
 יחנך 2 Kings 17, 13, fut. ap. Hif. of יחנך, out of יחנך. On the contrary יחנך belongs to יחנך I.
 יחנך and יחנך may be fut. apoc. Kal of יחנך I. or fut. apoc. Hif. of יחנך II.
 יחנך Dan. 8, 22, is the 3 p. fut. f. pl., conseq. for יחנך.
 יחנך Is. 15, 5, עוצר, עוצר, fut. Pih. III. of עוצר III.
 יחנך Judges 4, 21, fut. apoc. Kal of יחנך II.; on the contrary יחנך fut. Kal of יחנך I.
 יחנך Hag. 1, 14, Dan. 11, 25, fut. ap. Hif. of עוצר III.
 יחנך Puh. redupl. from יחנך.
 יחנך see יחנך.
 יחנך Ps. 105, 24, fut. ap. Hif. of יחנך I.
 יחנך fut. Hif. with suff. of יחנך I.
 יחנך Gen. 9, 27, out of יחנך from יחנך, fut. apoc. Hif.
 יחנך Aram. fut. Ithp. of יחנך.
 יחנך Josh. 9, 4, Hithp. denom. of יחנך, but for which many mss. read יחנך (from יחנך 2).
 יחנך 1 Kings 22, 35, out of יחנך, fut. 1 ap. out of יחנך (after the form יחנך from יחנך I.
 יחנך plur. יחנך 1 Kings 18, 34, is fut. II. of יחנך I.
 יחנך (אצק, אצק) fut. III. of יחנך I.
 יחנך Job 41, 16 (hardened), part. pass. of יחנך II.; on the other hand that in Ps. 41, 9 belongs to יחנך I.
 יחנך Gen. 2, 9, from יחנך (יחנך), fut. II. apoc. of יחנך II.
 יחנך (אצק, אצק), fut. 1 Kal of יחנך II.
 יחנך (אצק, אצק), from יחנך I.
 יחנך Ex. 32, 4, fut. ap. Kal of יחנך II.
 יחנך Is. 33, 12, fut. Kal of יחנך.

יִשְׁבְּחֵהוּ, *pl.* יִשְׁבְּחוּ, *fut. Kal* of יִשְׁבַּח.
 יִשְׁבַּח *fut. Kal*, יִשְׁבַּח *fut. Hof.* of יִשְׁבַּח.
 יִשְׁע (יִשְׁע) GEN. 32, 26, Ez. 23, 18, is
 the *fut. Kal* of יִשַּׁע I. Lexic. p. 599.
 יִשַּׁע 1 KINGS 3, 15 (after the form יִשַּׁע),
 out of יִשַּׁע = יִשַּׁע, *fut. Kal* of יִשַּׁע.
 יִשְׁעָה 1 SAM. 28, 10, for יִשְׁעָה, is the
fut. Kal with *suff.* of יִשַּׁע, with Da-
 gesch euphonic in ק.
 קִשְׁעָה 2 SAM. 19, 44, *fut. ap. Kal* of קִשַּׁע.
 קִשַּׁע *fut. apoc. Hif.* of קִשַּׁע.
 קִשַּׁע *fut. apoc. Kal* of קִשַּׁע.
 קִשַּׁע out of קִשַּׁע, *imperat.* of קִשַּׁע, with
 Aleph quiescent; comp. נִשַּׁע Ez. 47, 8.
 קִשַּׁע JOSH. 4, 24, out of קִשַּׁע. Lexi-
 con page 603.
 קִשַּׁע, *fut. Kal* of קִשַּׁע.
 קִשַּׁע (Chirek long) out of קִשַּׁע from
 קִשַּׁע; on the other hand קִשַּׁע (Chirek
 short) is *fut. Kal* of קִשַּׁע.
 קִשַּׁע 2 SAM. 11, 24 K'tib, out of קִשַּׁע,
fut. Hif. of קִשַּׁע. Lexicon p. 606.
 קִשַּׁע *fut. ap. Hif.* of קִשַּׁע. Lexic. p. 1284.
 But קִשַּׁע 1 SAM. 15, 5 is contracted
 from קִשַּׁע, *fut. Hif.* of קִשַּׁע.
 קִשַּׁע JUDGES 5, 13, *Aram.* for קִשַּׁע; once
 קִשַּׁע JUDGES 19, 21.
 קִשַּׁע Ps. 7, 6, out of קִשַּׁע and קִשַּׁע
 (comp. קִשַּׁע); both readings are sup-
 ported by mss.
 קִשַּׁע 2 CHR. 26, 15 for קִשַּׁע with א final
 appended, or for קִשַּׁע; the *inf.* of קִשַּׁע.
 קִשַּׁע PROV. 29, 6 for קִשַּׁע from קִשַּׁע.
 קִשַּׁע PROV. 11, 15, *fut. Nif.* (קִשַּׁע) of
 קִשַּׁע (which see).
 קִשַּׁע (קִשַּׁע, קִשַּׁע) is the *fut. Kal trans.*
 of קִשַּׁע (which see).
 קִשַּׁע *fut. Kal intrans.* of קִשַּׁע; on the con-
 trary קִשַּׁע Job 20, 26 belongs to קִשַּׁע
 (*fut. apoc.*).
 קִשַּׁע ZEPH. 1, 12, קִשַּׁע 1 KINGS 16, 25,
 is *fut. apoc. Hif.* of קִשַּׁע (which see).
 קִשַּׁע Is. 42, 4, and קִשַּׁע, קִשַּׁע for קִשַּׁע
 &c. of קִשַּׁע.
 קִשַּׁע *fut. Nif.* of קִשַּׁע.
 קִשַּׁע (after the form קִשַּׁע) *fut. Kal* of קִשַּׁע.
 קִשַּׁע Ez. 10, 15, from קִשַּׁע out of קִשַּׁע,
fut. Nif. of קִשַּׁע I.

יִשְׁבְּחֵהוּ i. e. יִשְׁבְּחֵהוּ JER. 22, 23, Ez. 27, 3
 K'tib, is the same as יִשְׁבְּחֵהוּ. See יִשְׁבְּחֵהוּ.
 יִשְׁעָה Ps. 91, 6, out of יִשְׁעָה, *fut. Kal* of
 יִשְׁעָה.
 יִשְׁעָה from יִשְׁעָה, see under יִשְׁעָה.
 יִשְׁעָה ECCLES. 12, 4 is the *fut. Nif.* of
 יִשְׁעָה.
 יִשַּׁע Ps. 55, 16, for יִשַּׁע, *fut. Hif.* of
 יִשַּׁע IV.
 יִשַּׁע JER. 49, 20, is the *fut. Hif.* of יִשַּׁע
 = יִשַּׁע.
 יִשַּׁע JOB 27, 8, is the *fut. apoc. Kal* of
 יִשַּׁע I.
 יִשַּׁע is the *fut. Nif.* of יִשַּׁע.
 יִשַּׁע ECCLES. 8, 1, *fut. Puh.* of יִשַּׁע.
 יִשַּׁע see יִשַּׁע.
 יִשַּׁע *fut. apoc. Kal* of יִשַּׁע.
 יִשַּׁע 1 SAM. 6, 12, moulded together
 out of יִשַּׁע = יִשַּׁע and יִשַּׁע, from
 יִשַּׁע.
 יִשַּׁע out of יִשַּׁע, *fut. apoc. Hithp.*
 of יִשַּׁע.
 יִשַּׁע נַח. 2, 5, *fut. Hithp.* of יִשַּׁע.
 יִשַּׁע DEUT. 33, 21 see יִשַּׁע, יִשַּׁע.
 יִשַּׁע MIC. 6, 2, *fut. Hithp.* in pause, of
 יִשַּׁע.
 יִשַּׁע *Aram. fut. Ithpe.* of יִשַּׁע.
 יִשַּׁע, in pause יִשַּׁע 2 SAM. 13, 6, *fut.*
apoc. Hithp. of יִשַּׁע.
 יִשַּׁע, in pause יִשַּׁע, *fut. Hithp.* of יִשַּׁע.
 יִשַּׁע (plur. יִשַּׁע) *fut. I Kal*, יִשַּׁע (plur. יִשַּׁע),
fut. II. Kal of יִשַּׁע.
 יִשַּׁע *fut. Hif.* of יִשַּׁע.
 יִשַּׁע *Aram. fut. Ithpe.* of יִשַּׁע.

כ

כִּנְיָ Ps. 22, 17, is either to be taken
 as the *constr. state plur.* = כִּנְיָ, or as
 the 3 pers. perf. pl. = כִּנְיָ from כִּנְיָ II.
 = כִּנְיָ. See also the Lex. under כִּנְיָ.
 כִּנְיָ for כִּנְיָ ECCLES. 2, 13, putting
 the vowel forward.
 כִּנְיָ 2 SAM. 23, 6, for כִּנְיָ. The *suff.*
 כִּנְיָ stands for כִּנְיָ, and the word
 arises from a mixture of כִּנְיָ and
 כִּנְיָ.
 כִּנְיָ GEN. 42, 36, lengthened from כִּנְיָ
 (see כִּנְיָ).

בְּלִהְיָה 1 KINGS 7, 37, extended from
פָּלַן, פִּלְיָהוּ.
פִּנְקִיחָה Is. 33, 1, out of פָּדַח, *inf. constr.*
Hif. of הִנְלִיחַ from הִנְלִיחַ (which see) with
פ and *suff.*
פִּנְקִיחָה Is. 23, 8, is the *plur.* with *suff.* of
פִּנְקִיחַ (which see), regularly inflected
after נָפַר.

ל

לְאֶדִיב 1 SAM. 2, 33, out of לְהֶאֱדִיב, *Inf.*
constr. Hif. of אָדַב I., comp. לְבִיא,
לְשִׁמְד, לְמִרְיוֹח, לְחֻטֵּא.
לְאֹרִי JOB 33, 30, for לְהֶאֱדִיב, *inf. Nif.*
of אָדַב.
לְבִיא JER. 39, 7, for לְהֶאֱדִיב, *inf. constr.*
Hif. of בִּוּא.
לְבָה Ex. 3, 2, commonly regarded as
arising out of לְהֶבֶח = לְהֶבַח; but it
may also come from לְבָה II. or
לְבַב II., with the same meaning as
לְבָב.
לְהָיָה = לְהִיוֹן, יָהָ = לְהִיוֹן, יָהָ =
Aram. fut. *Peal* of הָיָה. The ל is a
prefix of the 3 person = *Yod*, as *Nún*
in Syriac.
לְהִשְׁאֹחַ 2 KINGS 19, 25, out of הִשְׁאֹחַ
(Is. 37, 26), *inf. Hif.* of שָׁאָה.
לְהִחְטִיא ECCLES. 5, 5, out of הִחְטִיא,
inf. constr. Hif. of חָטָא.
לְהִמָּם Is. 47, 14, *inf. constr. Kal* הִמָּם,
a collateral form of הָמָם, with
ל; comp. לְהִמָּנֶכֶם *ibid.* 30, 18 from the
inf. חָנַן.
לְיִסְדֹּר 2 CHR. 31, 7, *inf. Kal* for לְיִסְדֹּר
(Is. 51, 16), from יָסַד.
לְיִקְהָה PROV. 30, 17, out of יִקְהָה from
יָקָה. The stem is יָקָה. On the Da-
gesh in ק see the Lexicon there.
לָךְ *imperat. Kal* of יָלַךְ.
לָךְ same as לָכָה, *imperat. Kal* of יָלַךְ.
לָכָה *imperat. Kal* with הָ *voluntative*,
from יָלַךְ.
לָכָה *inf.* *constr.* of יָלַךְ.
לְהִמְרוֹת Is. 3, 8, out of הִמְרוֹת, *inf.*
constr. Hif. of מָרָה.
לָנָה ZECH. 5, 4, shortened out of לָנָה,
from לָנָה, 3 *pers. perf. fem. Kal.*

לְהִצְבֹּחַ NUM. 5, 22, out of הִצְבֹּחַ, *inf.*
Hif. of צָבַח I.
לְקַחָה GEN. 30, 15, out of קָחָה, 2 *pers.*
perf. fem. Kal of קָחָה.
לְרִאָּה 1 SAM. 18, 29, out of לִירֵא = לִירֵא,
from the *inf.* *constr. Kal* לִירֵא.
לְשִׁמְד Is. 23, 11, out of לְשִׁמְד, *inf.*
constr. Hif. of שָׁמַד.
לָה (in לָלַח) 1 SAM. 4, 19, *inf.* *constr.*
Kal for לָרַח from לָלַח; comp. אָחָה
out of אָחָה.
לָתַת see נָתַן.

מ

מָבִי 2 SAM. 5, 2, for מָבִיא, *part. Hif.*
of בִּוּא.
מְבַעְתָּה 1 SAM. 16, 15, from מְבַעַח, *part.*
Pih. fem. contracted from מְבַעַח;
comp. מְשַׁרְתָּה 1 KINGS 1, 15 out of
מְשַׁרְתָּה.
מְבַרְאֲשָׁה 1 CHR. 15, 13, out of מָוֶה and
מָוֶה, מָוֶה, מָוֶה, compare מְבַרְאֲשָׁה
מָוֶה.
מָדִין JUDGES 5, 10, *plur.* of מָדַד (which
see) for מָדִים, but not from מָד.
מָהֵימֵן Aram. *part. pass. Af.* of מָהֵימֵן
מָהֵימֵן Aram. *part. Af.* (אָהָה and אָהָה)
of מָהֵימֵן.
מָהֵימֵן Aram. *inf.* *Pe.* of מָהֵימֵן; comp. יָהֵימֵן.
מָוֶה (מְוִצִּיאִים) EZ. 47, 8, trans-
posed from מָוֶה (which see), from
מָוֶה = מָוֶה, מָוֶה.
מָוֶה from מָוֶה from מָוֶה.
מָוֶה DEUT. 32, 5, is מָוֶה (from יָמָה II.)
with *suff.*
מָוֶה *part. Hof.* of מָוֶה.
מָוֶה *part. Hof.* of קָבַב.
מָוֶה PROV. 25, 19, out of מָוֶה,
part. Puh. of מָוֶה; not for מָוֶה
part. Kal; comp. מָוֶה out of מָוֶה.
מָוֶה 1 CHR. 21, 13, is the *plur.* of
מָוֶה, *conseq.* = מָוֶה.
מָוֶה (with *suff.* מָוֶה) DAN. 3, 19,
Aram. *inf.* *Peal* of מָוֶה.
מָוֶה out of מָוֶה see מָוֶה.
מָוֶה PROV. 17, 4, out of מָוֶה, *part.*
Hif. of מָוֶה, a *denom.* from מָוֶה.
מָוֶה DAN. 5, 19, Aram. *part. Af.* of מָוֶה,
95

conseq. from מִחָרָה; another מִחָרָה is the *perf. Pa.* of מִחָרָה.
 חָנָן DAN. 4, 24, *Aram. infin. Pe.* of חָנָן.
 מִחָצֵר see *Pih.* IV. of חָצֵר.
 מִשְׁדֵּה LEV. 14, 4, *part. Hithp.* of מִשְׁדֵּה, for מִחָצֵר.
 מִימֵי *constr. plur.* of מֵיִם (which see).
 מִכְלָה 1 KINGS 5, 25, contracted from מִכְלָלָה, from מִכְלָל.
 מִלְכִּים 2 SAM. 11, 1, for מִלְכִּים.
 מִלְכֵי Ez. 28, 16, for מִלְכֵי, *perf. Kal* of מִלְכֵי; another מִלְכֵי JOSH. 5, 5 7 is the *perf. Kal* of מִלְכֵי.
 מִלֵּן Ex. 16, 8, *part. Hif.* of מִלֵּן (*fut.* מִלֵּן), from מִלֵּן II.
 מִלְכֵי JOB 35, 11, is *part. Pih.* (מִלְכֵי) with *suff.*, from מִלְכֵי, out of מִלְכֵי; excluding Aleph after the Aramaean mode.
 מִלְכֵי JOB 32, 18, for מִלְכֵי from מִלְכֵי.
 מִנִּי see מִנִּי, מִנִּי.
 מִנְזֵר NAH. 3, 17, see מִנְזֵר and מִנְזֵר II.
 מִנְזֵר *part. Hof.* of מִנְזֵר (which see).
 מִנְזֵר *part. Hif.* of מִנְזֵר.
 מִנְזֵר Is. 23, 11, out of מִנְזֵר from מִנְזֵר (which see), resolving Dagesh by the following Nun.
 מִנְזֵר out of מִן and מִנְזֵר; see מִנְזֵר.
 מִנְזֵר out of מִן and מִנְזֵר.
 מִנְזֵר *Aram., infin. Pe.* of מִנְזֵר; see מִנְזֵר.
 מִנְזֵר GEN. 32, 20, out of מִנְזֵר, *infin. Kal* of מִנְזֵר.
 מִנְזֵר JER. 15, 10, out of מִנְזֵר and מִנְזֵר, as a mixed form. Some refer the מִנְזֵר to מִנְזֵר and מִנְזֵר. Others read מִנְזֵר. But the explanation of it as a mixed form is the most suitable.
 מִנְזֵר JER. 22, 23 K'tib, מִנְזֵר K'ri, is the *part. fem. Pual* of the *denom.* מִנְזֵר.
 מִנְזֵר Is. 22, 5 is a noun (which see); see also מִנְזֵר I.
 מִשְׁרָה 1 KINGS 1, 15, contracted from מִשְׁרָה, from מִשְׁרָה.
 מִשְׁתַּחֲוִיִּים Ez. 8, 16, commonly taken for *part. Hithp.* of מִשְׁתַּחֲוִי, with the personal *suffix* תָּם for תָּם in the Aramaean manner, especially as this writer has often Aramaean forms. It

is better, however, to take it as a mixed form of מִשְׁתַּחֲוִיִּים and מִשְׁתַּחֲוִיִּים, though the מִשְׁתַּחֲוִיִּים does not suit this.

מִשְׁתַּחֲוִי 2 *pers. perf. Kal* of מִשְׁתַּחֲוִי.

מִשְׁתַּחֲוִי DAN. 3, 2, *Aram. infin. Pe.* of מִשְׁתַּחֲוִי.
 מִשְׁתַּחֲוִי JER. 22, 15, *part.* arising from a Pihel-form מִשְׁתַּחֲוִי, which has itself sprung out of a noun מִשְׁתַּחֲוִי. See מִשְׁתַּחֲוִי II.

נ

נִיחָ GEN. 34, 15, is a *fut. Kal* of נִיחָ II.
 נִיחָ an anomalous form Ez. 9, 8, arising from נִיחָ (*part. m. Kal*) and נִיחָ (*fut. Nif.*) from נִיחָ (which see).
 Mss. read one or other, edd. נִיחָ.

נִיחָ 1 SAM. 14, 36, out of נִיחָ from נִיחָ, *fut. Kal* with נִיחָ *voluntative*, omitting the Dagesh.

נִיחָ JER. 26, 9, out of נִיחָ, *perf. Nif.* of נִיחָ.

נִיחָ Is. 64, 5, either stands for נִיחָ, as *fut. Pih.* of נִיחָ I., or it is *fut. Hif.* of נִיחָ = נִיחָ I.

נִיחָ GEN. 11, 7, out of נִיחָ, *fut. Kal* of נִיחָ. See the following.

נִיחָ Is. 19, 3, out of נִיחָ, *perf. Nif.* of נִיחָ I.; comp. נִיחָ, נִיחָ, נִיחָ, where the accent and form changed after the reduplication was laid aside.

נִיחָ Is. 59, 3, LAMENT. 4, 14, a mixed form moulded out of the *Nif.* נִיחָ and *Pual* נִיחָ, with an Aramaean sense. See נִיחָ.

נִיחָ JER. 8, 14, out of נִיחָ, *fut. Nif.* of נִיחָ (נִיחָ, נִיחָ, נִיחָ).

נִיחָ, *plur. fut. apoc. Kal* of נִיחָ.

נִיחָ ZEPH. 3, 18, out of נִיחָ, *part. m. plur. constr. Nif.* of נִיחָ I. נִיחָ stands for נִיחָ.

נִיחָ LAMENT. 1, 4, out of נִיחָ, *part. fem. plur. Nif.* of נִיחָ I.

נִיחָ 1 CHR. 3, 5 and 20, 8, is the 3 *pers. pl. perf. Nif.*, arising from the fluctuation between *Nif.* נִיחָ and *Hof.* נִיחָ.

נִיחָ Ez. 23, 48, out of נִיחָ, a *Nithpa*.

of **נָסַר**, like **נָסַר** (which see); if we should not rather read **נִסְרֵי**.

נָחַל, plur. **נַחֲלֵי**, *Nif.* of **נָחַל** I., after the form **נָחַר**, **נָחַר**; the *fut.* is **נָחַל** I. Another **נָחַל** is the *Pih.* of **נָחַל** I.

נָחַם is sometimes the *Nif.*, sometimes the *Pih.* of **נָחַם**.

נָחַמְתִּים Is. 57, 5, out of **נָחַמְתִּים**, *part. pl. Nif.* of **נָחַם**. The *fut.* is **נָחַם**.

נָחַתִּי JER. 22, 23, for **נָחַתִּי**, 2 *p. perf. fem. Nif.* of **נָחַת** II. **נָחַת** is an older form for **נָחַת**. To regard it as arising from **נָחַת**, for **נָחַת**, is not at all necessary.

נָחַר Ps. 69, 4, plur. **נָחָרִי** Song of Sol. 1, 6, *perf. Nif.* of **נָחַר**.

נָחַח *perf. Nif.* of **נָחַח**; but also the *perf. Pih.* and *Nif.* of **נָחַח**.

נָחַם Ps. 74, 8, is the 1 *p. pl. fut. Kal* of **נָחַם** with *suff.* **נָחַם**. See **נָחַם**.

נָחַם Num. 21, 30, 1 *p. pl. fut.* of **נָחַם** II. = **נָחַם** II. with *suff.* See under **נָחַם** the translation of the whole verse.

נָחַד DEUT. 2, 33, is the 1 *pers. pl. fut. apoc. Hif.* of **נָחַד**.

נָחַד GEN. 37, 21, is the 1 *p. plur. fut. Hif.* of **נָחַד** with *suff.*

נָחַח GEN. 20, 16, does not stand for **נָחַח** (3 *fem. perf. sing. Nif.*), but it is a regular *part. fem. Nif.* See **נָחַח**.

נָחַח DEUT. 21, 8, out of **נָחַח**, *perf. Nithpa.* of **נָחַח**.

נָחַח 1 SAM. 15, 9, a mixed form from **נָחַח** and **נָחַח**; or from **נָחַח** and **נָחַח**.

נָחַח, plur. **נָחַחִי**, *part. pl. Nif.* of **נָחַח** II. with the meaning of **נָחַח**, its form arising from a combination of **נָחַח** and **נָחַח**.

נָחַח GEN. 17, 11, out of **נָחַח**, *perf. Nif.* of **נָחַח** = **נָחַח**.

נָחַח JER. 48, 11, either 3 *p. perf.* of **נָחַח** (which see), or *Nif.* of **נָחַח** (which see) or **נָחַח**. But see **נָחַח**.

נָחַח Ez. 41, 7, out of **נָחַח**, *perf. Nif.* of **נָחַח**; if it be not better to read **נָחַח**.

נָחַח Ps. 4, 7, *imperat. Kal* of **נָחַח** II.

נָחַח ZECH. 2, 17, *Nif.* of **נָחַח** III., for

נָחַח, comp. **נָחַח** for **נָחַח**, if the stem be **נָחַח**.

נָחַח (in many mss. **נָחַח**) 2 SAM. 1, 26, lengthened out of **נָחַח** by **נָחַח**. Comp. **נָחַח**.

נָחַח, Ez. 28, 23, a sort of *Pihel*-form arising from the doubling of the last radical; for which the simple **נָחַח** stands in 30, 4. See **נָחַח**.

נָחַח GEN. 44, 16, *fut. Hithp.* in pause from **נָחַח**.

נָחַח Ps. 141, 3, for **נָחַח**, *imperat. Kal* (נָחַח) with *ah* voluntative, and Dagesh euphonic in **נָחַח**.

נָחַח Ez. 21, 12, for **נָחַח**, after the form **נָחַח** II.

נָחַח, *perf. Nif.* of **נָחַח** II.

נָחַח 2 SAM. 19, 43, is a noun formed from the *part. fem. Nif.* of **נָחַח**. But it is also *perf. fem. Nif.* ZECH. 5, 7, or *part. Nif.* 1 CHR. 14, 2.

נָחַח Ez. 39, 26 and **נָחַח** Ps. 139, 20, contracted from **נָחַח**.

נָחַח Ps. 32, 1, out of **נָחַח**, *part. pass. Kal* of **נָחַח**, but regarded as a **נָחַח**, to make it like the **נָחַח** that accompanies it.

נָחַח Num. 21, 30, is *fut. Hif.* of **נָחַח** = **נָחַח**, for **נָחַח** (we lay them waste), consequently not from **נָחַח**. Lexicon, page 1408^b.

נָחַח Prov. 27, 15, a mixed form from *Nif.* and *Hithp.* of **נָחַח**; a *part.* without Dagesh in **נָחַח**.

נָחַח JUDGES 20, 32, out of **נָחַח**, 1 *pers. plur. perf. Kal* of **נָחַח**, with Dagesh euphonic in **נָחַח**.

נָחַח see **נָחַח**.

ד

נָחַח 2 KINGS 8, 21, same as **נָחַח**, *part. Kal* of **נָחַח**.

נָחַח see **נָחַח**; perhaps from **נָחַח** = **נָחַח** from **נָחַח** or **נָחַח** (which see).

ע

נָחַח ECCLES. 4, 3, contracted from **נָחַח**.

נָחַח ECOL. 4, 2, contracted from **נָחַח**.

עוה out of עוה, *imperat. Kal* of עוה, with *ah* *voluntative*.

עלפה Ez. 31, 15, either for עלפה, *perf. fem. Puh.*; or a farther development of עלף, where ה corresponds to the Aram. ה as a peculiar definitive form; or it is a noun after the type of אפסה. See ענה.

ענבי out of ענבי, with *Dagesh dirimens* in נ; see ענב.

ענני GEN. 9, 14, out of ענני, *infin. Pih.* with *suff.*, from ענן, a *denom.* from ענן (which see).

עשה and עשו, *infin. constr. Kal* of עשה.

עשה Ex. 18, 18, *infin. constr. Kal* (עשה) with *suff.*, of עשה.

עשוי JOB 41, 25, for עשוי, *part. pass. Kal* of עשה. Elsewhere 3 *pers. perf. pl. Kal*.

עשו LEV. 25, 21, for עשה, as a shorter form.

עשו and עתים see עת.

פ

פאר see פארבם, פארי.

פורה in mss. פורה which see.

פראת see פרה.

פרה see פרה.

פשה Is. 32, 11, is not *imperative Kal*, but the noun פשה (which see).

פחה Ezek. 22, 20, *infin. constr. Kal* of פח.

פעלו Is. 1, 31, for פעלו, from פעל (which see).

פוש מל. 3, 20, out of פשה from פוש.

צ

יצא *imperat. Kal* of יצא.

יצא see יצא.

יצא SONG OF SOL. 3, 11, *imperat. fem. pl. Kal* of יצא, to make it have an *assonance* with יצאה.

יצאת out of יצאת, *infin. constr. Kal* of יצא.

יצתה Ez. 16, 52, *inf. constr. Pih.* (יצתה) with *suff.*, from יצק.

יצתה Ps. 88, 17, either from *Pih. II.*

יצתה, and therefore for יצתה, or a mixture of יצתה and יצתה.

יצק 2 KINGS 4, 41, *imperat. Kal* of יצק.

יצק JOB 38, 38, *inf. constr. Kal* of יצק.

ק

קאם Hos. 10, 14, for קאם, 3 *pers. perf. Kal*, after the Arabic orthography.

קאם Aram. *part. Pe.* of קים.

קב *imperat. and infin. Kal* of קב I.

קבה is the 3 *pers. perf. Kal* (קב) of קב I, with *suff.*

קבה LEV. 22, 11, *imper. Kal* (קב) with *ah* *voluntative* of קב I.; comp. ארה from ארר.

קבני LEV. 23, 13, *imper. Kal* (קב) with *suff.* and *Nun* epenthetic. See קב I.

קבני see קבל; comp. קבני from קבן, with ל doubled and נ after ו, to support the vowel.

קח *imperat. Kal* of לקח.

קח Ez. 17, 5, for קח out of לקח, 3 *pers. perf. Kal* with *Kamez*, to distinguish it from the *imperative*. Comp. קח for קחה for קחה.

קח Hos. 11, 3, out of לקח, 3 *pers. perf. Kal* with *suff.*

קחת, once קחת 2 KINGS 12, 9; *infin. constr. Kal* of לקח.

קראן Ez. 2, 20, contracted from קראן (RUTH 1, 20), *imperat. fem. pl. Kal* of קרא I.

ר

ראה Ezek. 28, 17, *infin. constr. Kal* of ראה after the form אהה. The third radical He frequently passes into ר.

רד Is. 45, 1, *infin. constr. Kal* of רד I. after the form רד JER 5, 26 of רד. But רד JUDGES 19, 11 is a shorter form of רד.

רד, רדה, *imperat. Kal* of רד.

רדה GEN. 46, 3, *infin. Kal* of רד.

רד Ps. 68, 28, *part. Kal* (רדה ruler) of רד I., with *suff.* רה.

רדה Hos. 1, 6, out of מרחמה, *part. Puh. fem.* of רה; comp. מיעה.

רש and רש *imperat. Kal* of רש II.

רָשַׁת (together with רָשַׁת) *inf. constr. Kal* of רָשַׁת II.

ש, ש

שָׁא *imperat. Kal* of נָשָׂא.

שָׂאט Ez. 16, 57, for שָׂט, *part. Kal* of שָׂט.

שָׂא nouns from שָׂא. See Lex.

שָׂאט *part. Kal* for שָׂט; see שָׂט.

שָׂא *infin. constr. Kal* of נָשָׂא.

שָׂא which see.

שָׂא see שָׂא II.

שָׂא *stat. constr.* of שָׂא (which see).

שָׂא see שָׂא.

שָׂא Ps. 23, 6, for וְיִשְׁבְּתִי, if it do not stand for שְׁבַתִּי, *infin. constr.* of יָשַׁב.

יָשַׁב *imperat. Kal* of יָשַׁב, יָשַׁב, יָשַׁב.

יָשַׁב as a noun from יָשַׁב; and also as the *infin. constr.* of יָשַׁב.

יָשַׁב GEN. 6, 3 see יָשַׁב as an *adverb* from יָשַׁב.

יָשַׁב *infin. Kal* of נָשָׂא, for נָשָׂא.

יָשַׁב JER. 42, 10, for יָשַׁב, *inf. abs. Kal* of יָשַׁב; as vice versa יָשַׁב 2 SAM. 15, 8 K'ri, for יָשַׁב from יָשַׁב.

יָשַׁב Is. 10, 13, out of יָשַׁב, *Pih.*, see יָשַׁב.

יָשַׁב DEUT. 22, 1, שָׂא 1 SAM. 14, 34, from שָׂא = שָׂא.

יָשַׁב *imperat. and infin. Hif. abbreviated*, from שָׂא.

יָשַׁב EZEK. 35, 11, for יָשַׁב, with an irregular full orthography.

יָשַׁב JER. 51, 13 K'tib, is שְׁבַתִּי for שְׁבַתִּי, *conseq. part. fem. Kal*.

יָשַׁב see שָׂא under שָׂא.

יָשַׁב see the noun שָׂא, and also *inf.*

Kal of שָׂא II. = שָׂא (Ez. 36, 3).

יָשַׁב see Lexicon.

יָשַׁב *dual* of שָׂא.

יָשַׁב see שָׂא, שָׂא, שָׂא I.

יָשַׁב see שָׂא (out of שָׂא).

ת

תָּאבְדָּה Prov. 1, 22, either out of תָּאבְדָּה, as the *fut. Kal*, or for תָּאבְדָּה as the 2 *pers. pl. fut. Pih.*

תָּאבְדָּה Job 20, 25, out of תָּאבְדָּה = תָּאבְדָּה, *fut. Kal* of תָּאבְדָּה, with *suff.*

תָּאבְדָּה Is. 52, 14, instead of תָּאבְדָּה, from תָּאבְדָּה, *comp.* תָּאבְדָּה.

תָּאבְדָּה Prov. 1, 10, out of תָּאבְדָּה = תָּאבְדָּה, *fut. Kal* of תָּאבְדָּה.

תָּאבְדָּה Ps. 45, 16, is the 3 *fem. pl. fut. Kal* of תָּאבְדָּה.

תָּאבְדָּה (also תָּאבְדָּה) DEUT. 33, 16, lengthened from תָּאבְדָּה; the *He* has passed into *Tau*. It is the 3 *fem. fut. Kal*, with the enlargement *ה*. This form with *suff.* is found in תָּאבְדָּה JOB 22, 22.

תָּאבְדָּה Ez. 22, 4, a shorter form for תָּאבְדָּה. תָּאבְדָּה 1 SAM. 25, 34 K'ri = תָּאבְדָּה, *K'tib*, arising out of תָּאבְדָּה (out of תָּאבְדָּה). See תָּאבְדָּה.

תָּאבְדָּה see תָּאבְדָּה. The readings תָּאבְדָּה, תָּאבְדָּה are found; and interpreters have either considered it as formed from the *fut. Kal* תָּאבְדָּה, or as a mixture of תָּאבְדָּה and בָּאָה, or finally as coming from the noun תָּאבְדָּה.

תָּאבְדָּה *fut. ap. Kal* of תָּאבְדָּה.

תָּאבְדָּה Ez. 16, 50, after the manner of תָּאבְדָּה, in order to have an alliteration there to תָּאבְדָּה.

תָּאבְדָּה Job 19, 2, for תָּאבְדָּה, *fut. Hif.* of תָּאבְדָּה I., the original *ae* passing into *ay*, as is frequent in the *ל"ה* verbs, and retaining the accent.

תָּאבְדָּה 2 *pers. fut. apoc. Nif.* of תָּאבְדָּה, elsewhere תָּאבְדָּה.

תָּאבְדָּה Is. 40, 25, for תָּאבְדָּה, *fut. Pih.* with *suff.*, where in like manner *Yod* presses into the form from the third radical.

תָּאבְדָּה, in *pause* תָּאבְדָּה, *fut. ap. Kal* of תָּאבְדָּה. תָּאבְדָּה MICAH 2, 12, for תָּאבְדָּה = תָּאבְדָּה, 3 *fem. pl. fut. Kal* of תָּאבְדָּה II., passing into תָּאבְדָּה.

תָּאבְדָּה Ps. 9, 16, for תָּאבְדָּה, with the rare designation of *־* by a vowel-letter; *comp.* תָּאבְדָּה.

תָּאבְדָּה *fut. of Pih.* II. of תָּאבְדָּה. But see תָּאבְדָּה.

תָּאבְדָּה Ps. 16, 5, is a noun for תָּאבְדָּה after the form תָּאבְדָּה, arising out of a *part.*;

meaning *possession*. The stem is מִקְנֵי (which see); and the derivation from מִקְנֵי should be rejected.

ת.אם see תומים

תִּימָן see תוֹמָן

תִּזְכֶּה ^{תִּזְכֶּה} PROV. 30, 6, *fut. ap. Hif.* of יָזַח.

תְּזַלִּי JER. 2, 36, contracted from תִּזְלִי, like אֶחָד from אֶחָד; hence it is the *fut. Kal* of זָל.

תִּזְנֶה Jer. 3, 6, out of תִּזְנֶה, 3 *fem. fut.*
Kal; comp. תִּזְנֶה.

תִּזְרֶנִּי 2 SAM. 22, 40, contracted from
תִּזְרֶנִּי (Ps. 18, 40), fut. Pih. of תִּזְרֶנִּי.

2 SAM. 20, 9, contracted from
3 fem. fut. Kal of אָחָז.

תִּהְיֶה *fut. ap. Kal* of תָּהָה.

תָּחַל **LEV. 21, 9, fut. *Nif.*** of תָּחַל, formed from תָּחַל in the regular way. Along with תָּחַל (*Nif.*) there was also a form תָּחַל, as is seen from the *infin.* תָּחַל. See more in תָּחַל.

וְיִחַשׁ Job 31, 5, fut. ap. Kal of חָשׂ, on account of the middle guttural for וְיִחַשׁ, comp. וְיִחַשׁ 1 SAM. 15, 19, וְיִחַשׁ 14, 32 K'ri, from עִישׁ.

Prov. 17, 10, exceptionally for
 fut. *Kal* of נָתַח. But it may
 also be the fut. *Kal* of חָתַח.

כַּל *fut. ap. Kal* of כָּלַל, abridged from
הַכֵּל.

יָלַל Is. 65, 14, fut. Hif. of יָלַל.

תְּצַחֵה Ex. 25, 31, arising out of תְּצַחֵה
by marking the ׀ with a vowel-
letter. Many editions have תְּצַחֵה
correctly.

Ez. 16, 13, is the 2 fem. sing. fut.
Kal of יָפָה.

וְיִתְּנָהּ *fut. ap. Kal*, out of פָּדָהּ from פָּדָה.

פִּתּוּךְ *fut. apoc. Pih.* out of פָּתַח from
פֶּתַח.

Prov. 26, 26, out of תִּתְּכֶם, fut.
Hithp. of כָּסָה.

יָלַדָּה GEN. 47, 13, *fut. ap. Kal* of יָלַד, after the form יָלַד, יָלַדָּה, conseq. not from לָדָה.

JUDGES 19, 20, formed from **הָיָה** for the pause, fut. ap. *Hif.* of **הָיָה** I. The usual fut. **יִהְיֶה** is changed into **יִהְיֶה** and

then $\bar{\text{y}}$ becomes $\bar{\text{z}}$, as יִאָכָל Job 18,
12 = יִאָכָל.

לִי 2 SAM. 17, 16, is the fut. apoc. *Hif.*
of לִי I

נִמְחָה Nĕh. 3, 14, fut. ap. Hif. of נִמַּח.

תַּחֲזִיקִי JER. 18, 23 in *pause*, out of תַּחֲזִיקָה
pers. m. fut. Hif. of תַּחֲזִיק (which see),
drawing back the tone in the jussive.
יִּ for יָ is also in תַּחֲזִיקִי.

תָּמְנִי LAMENT. 3, 22, Ps. 64, 7, 3 *p. pl. perf. Kal* of תָּמַנְתִּי, conseq. for תָּמַנְתִּי, with the reduplication resolved by Nun, as מַצְחִיָּה = מַצְחִיָּה. Another תָּמְנִי NUM. 17, 28 stands for תָּמַנְתִּי, 1 *pers. pl. perf. Kal*.

תָּחֶסֶר Ps. 39, 12, *fut. ap. Hif.* of חָסַד
תִּחְסַר Ex. 23, 21, for תִּחְסַר, in the Ara-
maean manner, *fut. Hif.* of חָסַד II.
(which see).

תָּמַר 2 SAM. 19, 14, contracted from
תָּמַר, fut. Kal of תָּמַר.

תָּהָן, *imper. Kal* of תָּהָן (which see).
תָּהָן, *see* תָּהָן.

קָלָה contracted from קָלָהּ, *fut. Kal* of קָלָה.

RUTH 1, 13, out of תַּעֲנֶנָּה, omitting the doubling of the *Nun* because of the *pause*, 2 *p. pl. fem. fut. Nif.* of עָנָן; comp. תַּאֲמִנָּה Is. 60, 4 for יָנָה.

תַּעֲזֹר HAB. 3, 9, *fut. Nif.* of עִזַּר IV.

1 SAM. 15, 19, out of רָחֵצַת, fut.
ap. Kal of עִוַּת; see חָחַשׁ.

Ez. 36, 3, out of עָלַי, *fut. Nif.*
Kal of עָלַי III. = עָלַל I. If from
עָלַל, it is the *fut. Kal* (יָעַל) in a form
which appears in Aramaean.

וְהָיָה 1 SAM. 28, 24, fut. Kal of יֵצֵא, out of יְצִיאָה.

תפוצותיכם Jer. 25, 34, see פָּרַץ *Hif.*,
where this singular form is explained
in various ways.

תַּצְלֶה JER. 19, 3, fut. I. *Kal* (יָצַל) of
צָלַל II., comp. יָצַח, יָצַח. Fut. II. is
יָצִיל after the form יִקָּל, and accord-
ingly the 3 fem. pl. fut. *Kal* is תַּצְלֶה.

יָקַע *fut. Kal* of יָקַע.

1 Sam. 14, 27 K'tib, should be read נִתְרָאָה meaning *and his eyes saw*. The K'ri read נִתְרָאָה, which suits אַרְי verse 29.

רַבָּה fut. ap. Kal of רָבָה.
 רָצַץ Ez. 29, 7, is fut. Nif. of רָצַץ.
 רָצַץ ECCLES. 12, 6, out of רָצַץ, fut. Kal
 of רָצַץ.
 רָצַץ JER. 9, 17, out of רָצַץ from
 נָשָׂא, fut. Kal.
 רָצַץ DEUT. 32, 18 in pause, fut. ap. Kal
 of רָצַץ I. after the form רָצַץ, רָצַץ
 from רָצַץ.
 רָצַץ ECCLES. 7, 16, out of רָצַץ
 (רָצַץ), fut. Hithpa. of רָצַץ.
 רָצַץ fut. ap. Kal of רָצַץ.
 רָצַץ fut. ap. Hithpa. of רָצַץ.
 רָצַץ (in many mss. רָצַץ) Is. 41, 10,
 fut. ap. Hithpa. of רָצַץ I.
 רָצַץ infin. constr. Kal of רָצַץ.
 רָצַץ 2 SAM. 22, 27, fut. Hithp. of רָצַץ III.,
 from רָצַץ = רָצַץ, with an asso-
 nance to נָבַר. According to others
 for רָצַץ, as it stands in Ps. 18,
 27, conseq. from רָצַץ.

רָצַץ 2 SAM. 22, 41, abridged from רָצַץ,
 as in Ps. 18, 41, consequently from
 רָצַץ.
 רָצַץ fut. apoc. Hithp., out of רָצַץ
 from רָצַץ.
 רָצַץ JER. 12, 5, a fut. from the Pih.
 of רָצַץ, perhaps developed
 from the noun רָצַץ. See רָצַץ.
 רָצַץ Ez. 24, 11, out of רָצַץ, fut. Kal of
 רָצַץ.
 רָצַץ 1 KINGS 17, 14 K'tib, a peculiar
 infin. constr. Kal, arising from the
 doubling of רָצַץ (whence the feminine
 form רָצַץ, רָצַץ). See רָצַץ.
 רָצַץ PROV. 4, 25, וְרָצַץ GEN. 21, 14, fut.
 ap. Kal of רָצַץ.
 רָצַץ 2 SAM. 22, 27 in pause, out of
 רָצַץ, fut. Hithp. of רָצַץ; but it may
 also be referred to רָצַץ.
 רָצַץ Ex. 2, 4, out of רָצַץ, fut. Hithp.
 of רָצַץ (which see).

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